

Toldos תולדות

Christopher Fredrickson

Phone: (828)391-3725

Email: ehbed.bawnaw@gmail.com

Website: www.NazareneMedia.net

This Week's Readings: Genesis 25:19-28:5; Malachi 1:1-2:7; Luke 3:1-3:18

Next Week's Readings (Parshas Vayetze): Genesis 28:10–32:3(2); Hosea 12:13(12)–14:10(9)
Matthew 3:13–4:11

Questions You Had From Last Week

Question about the 5 Levels of the Soul, What they Represent, and what they are in relation to “The Hall of Souls”

The word Guf is derived from Hebrew for "body/corpse". The Guf can also be referred to as the Otzer (Hebrew for "treasury"). It is the source of every human soul. In some traditions the Guf is located in the celestial plane of Aravot (which literally means branch of a willow tree), other times it is located beneath God's Throne of Glory, which resides "above" Aravot. Though some cite Isaiah 57:16 as the source of the concept, Isaiah never uses the word, so the Talmud offers one of the earliest direct references to the Guf and teaches that the Messiah will not come until the Guf is emptied of all its souls (Yevomos 62a-63b).

In its [? - there is no clear antecedent, perhaps the 'World to Come' discussed earlier] hand is the treasury of souls. In the time when Israel is good, these souls are worthy of going forth and coming into this world. But if they are not good, then [these souls] do not go forth. We therefore say, "The son of David will not come until all the souls in the Guf are completed." What is the meaning of "all the souls in the Guf [Body]"? We say this refers to all the souls in the body of The Adam [Kadmon]. [When they are completed] new ones will be worthy of going forth [Bahir 184]

(A) **Tree of Souls:** In Paradise (heaven) grows a tree of souls (a Tree of Life) upon which all the souls once began. Some versions have the souls on the branches with birds, in others, they are on the roots. In some versions, this tree is still in the garden of Eden.

“I am like a cypress tree in bloom; your fruit issues forth from Me.” (Hosea 14:9)

“He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the Tree of Life” (Genesis 3:24).

(B) **Falling Souls:** When ripe, the souls they fall off the tree and descend to a chamber for holding.

(C) **Guf:** AKA, Treasury (Otzar) of Souls or Hall of Souls. called “Guf” or Guph or any of several

other transliterations. This is felt to exist in the Seventh Heaven. There are those that say that Guf contains an infinite number of souls, while others insist there is only a finite number of souls in it, and that the Messiah will not come until the Guf has been emptied of every soul. Others say that from the day the Temple was destroyed, no more souls entered the Guf, and when it has been emptied of all the remaining souls, the Messiah will come.

(D) **Angel Gabriel:** The angel Gabriel reaches into the treasury (Guf) and takes out a soul, putting it into a human embryo.

(E & F) **Angel Lailah & the Womb:** The Angel Lailah then guards the embryo while it is in the woman's womb.

Nefesh: the lowest level of consciousness, is awareness of the physical body and the physical world, the world of Asiyah -- the world of Action. However, this awareness of the physical body is not awareness in a passive sense; it is merely an observation of the facts. On the contrary, the Nefesh is in fact the life-force of the body, and it is precisely because it is the life-force of the body that the Nefesh has an awareness of the body. This physical awareness is a result of the enmeshing of the Nefesh with the body. Now, although the Nefesh is the life-force of the body, this does not mean that the Nefesh creates the body. The body was and is created by G-d, just like everything else. After G-d created Adam's body "from the dust of the earth", He blew into Adam the breath of life (see Bereishit 2:7). This is the Nefesh -- the life-force-- that was blown into the body.

It is this part of the person which dies and goes to the grave with the body. Just as in the world of Asiyah, malchut is the dominant sefira-- so too in the Nefesh, which corresponds to the world of Asiyah, the attribute of malchut -- action -- is the dominant characteristic of the soul.

The divine service associated with the level of Nefesh is acknowledgment of, and submission to, the supreme authority of G-d, particularly in reference to the fulfillment of the commandments. It is therefore called "accepting the yoke of Heaven" -- kabbalat ol malchut shamayim.

Ruach: the next level of soul -- a higher plane of consciousness than the rank of Nefesh. The world (i.e. level of revelation of G-dliness) corresponding to Ruach is the world of Yetzira. The primary manifestation of Ruach is in the emotions, just as the primary activity of the six sefirot of Zeir Anpin (from chesed to yesod) is in the world of Yetzira. In terms of Divine service this entails arousing the complementary emotions of love and awe of G-d.

Love and awe of G-d are aroused by contemplating the divine energy which forms and maintains the world of Yetzira, and by observing the tremendous self-nullification of the angelic beings which inhabit it. Although the intellect may be used extensively on this level of soul, nevertheless, the primary focus of the intellect here is contemplation in order to arouse the emotions. The Talmudic sages therefore refer to it as "the toil of the heart", through which one comes to love G-d with all one's heart.

Nevertheless, this is a lower level of love, since it is generated by contemplating lower levels of G-d's

creative energy.

The primary activity of the Neshama is in the conceptual grasp of the intellect, as the verse states, "and the soul (nishmat) from the Almighty gives them understanding" (Job 32:8). The level of Neshama contemplates the manifestation of Divine energy in the world of Beriya. Just as in the world of Beriya, the primary sefira is bina, so too in the soul -- the primary activity is understanding. Unlike the world of Yetzira, the world of form and relationship, the world of Beriya is nascent divine energy. It is the notion of coming into being from nothingness, rather than structured, quantified existence. Thus one of the primary meditations of the Neshama is the concept of continuous creation (the coming-into-being) and sustenance of life and existence.

Neshama: analyzes underlying principles abstracted from the categories of thought imposed upon them by the human mind and human experience. It seeks to pierce through to the essential rather than the ephemeral. One of the signs that a person is on this level of consciousness is that when the mind is clearly focused on an appropriate Divine concept, all of the senses become temporarily nullified. Subsequently, due to the abundance of spiritual light one experiences at this level, the emotions of love and awe are automatically aroused--and to a much greater extent than in the previous level, where effort was expended in arousing the emotions. This is referred to as "the rapture of the heart" (re'uta d'liba, see Zohar 2, 93b). Here the heart truly desires G-dliness, and love is revealed in its fullness in the heart. This is referred to in the verse as loving G-d "with all of your soul". This may therefore be described as communion with G-d as the Creator of the worlds.

Chaya: gazes upon the Divine energy of the world of Atzilut. Whereas the primary activity of the level of Neshama is to use intellectual comprehension in order to come to communion with G-d as the Creator of the worlds, the level of Chaya communes with G-d as He transcends the worlds. Here the soul's knowledge is not in the immanence of Divine attributes which identify the nature of the Divine energy manifested in Creation, but rather with knowing what G-d is not -- i.e. how He is not limited or defined by the finite universe. Thus the soul merges into a state of complete nullification of the ego. There is no self-seeking and no self-identity outside of G-d. Chaya is called loving G-d "with all one's being"(Deut. 6:5). This is knowledge of the absolute truth of things.

Yechida: corresponds to the level of soul called Adam Kadmon. Just as the sublime, pure and transcendent world of Adam Kadmon, cleaves to and reflects the original Infinite Light (Ohr Ein Sof), so too does the level of yechida. This is the essence of the soul which is naturally and immutable bound to the Holy One. Rabbi Shimon bar Yochai declared, "Throughout the days of my connection to this world, I was bound to the Holy One Blessed Be He with a single knot...at one with Him"; this is the level of soul revealed at the moment of self-sacrifice or martyrdom for the sake of G-d, His Torah, or His people.

Question about a connection between Christmas and the Conceiving of Messiah:

Many believe that our Messiah, the “light of the world,” was conceived on the festival of lights—Hanukkah. The Bible does not specifically say the date of Yeshua's birth. It was not during the winter months because the sheep were in the pasture (Luke 2:8). A study of the time of the conception of John the Baptist reveals he was conceived about Sivan 30, the eleventh week (Luke 1:8-13, 24). Adding forty weeks for a normal pregnancy reveals that John the Baptist was born on or about Passover (Nisan 14). Six months after John's conception, Mary conceived Jesus (Luke 1:26-33); therefore Jesus would have been conceived six months after Sivan 30 in the month of Kislev—Hanukkah. Was the “light of the world,” conceived on the festival of lights? Starting at Hanukkah, which begins on Kislev 25 and continues for eight days, and counting through the nine months of Mary's pregnancy, one arrives at the approximate time of the birth of Yeshua during the fall moedim.

And now there was a certain man in Urishlim; His name was Shimon. And this man was just and righteous and was waiting for the consolation of Israel. And the Ruach haKodesh was upon him. And it had been said to him by the Ruach haKodesh that he would not see death until he saw the Mashiyach of Master Hashem. He came by the Spirit to the temple, and when his parents brought the boy Y'shua to do on his behalf as is commanded in Torah, He received him upon his arms and blessed Elohim and said, “Now dismiss your servant in peace my Master according to your Word. For behold my eyes have (seen) your mercy, That which you have prepared before the face of all nations, a light for the revelation to the Gentiles. And a glory to your people Israel.”
(Luke 2:25-32)

During Simeon's administration seven miracles are said to have taken place. A blessing rested on the offering of the first fruits, on the two sacrificial loaves, and on the loaves of showbread, in that, although each priest received a portion no larger than an olive, he ate and was satiated without even consuming the whole of it; the lot cast for God always came into the right hand; the red thread around the neck of the goat or ram invariably became white on the Day of Atonement; the light in the Temple never failed; and the fire on the altar required but little wood to keep it burning (Yoma 39b; Menachos 109b)

After Simeon's death men ceased to utter the Tetragrammaton aloud (Yoma 30b)

"Simeon the Righteous said, 'for I will not go to my peace of rest until I have met the Messiah of Israel'" (Berachos 64a)

September 14th, 3 BCE (the birth of the Messiah) is right in the middle between Rosh Hashanah and Yom Kippur which would mean that he was not conceived anytime near Christmas.

Notes on the Parshas:

“The first one (Eisav) came out reddish and completely covered in hair, like a fur coat of hair. They named him Eisav. Afterwards his brother emerged, and he was grasping Eisav's heel. G-d named him Ya'akov”

Genesis 25:25 (The Gutnick Chumash)

“R. Phinehas and R. Hilkiyah, in the name of R. Simeon, said: Out of all the prophets, only two, namely Asaph and Moses, named it [i.e. the fourthbeast]. Asaph said: The boar (hazir) out of the wood doth ravage it (Psalms 80:14), Moses said: “And the swine (hazir) because it parteth the hoof, and is cloven footed, but chewith not the cud, he is unclean to you”. Why is it [i.e. Edom or Rome] compared to a ‘hazir’ [swine or boar]?-To tell you this: Just as the swine when reclining puts forth its hooves as if to say: See that I am clean, so too does the empire of Edom [Rome] boast as it commits violence and robbery, under the guise of establishing a judicial tribunal. This may be compared to a governor who put to death the thieves, adulterers, and sorcerers. He leaned over to a counselor and said: ‘I myself did these three things in one night.’

(Midrash Rabbah; Leviticus 13:5)

“Red”- a sign that he would be a spiller of blood. 'Like a fur coat of hair” - full of hair like a woolen tallis that is full of hair.

(Rashi)

The color red refers to a blemish of one's garments (ie: tallis). If one blemishes his garments – ie, he blemishes his covenant – it is akin to shedding blood.

(Likutei Halakhot I p. 72)

“Who was reviled and didn't revile; and suffered and didn't threaten, but rather, was delivering up The Judgment unto The Judge of Justice, and bore all sins, and offered them up in His Body on The Cross, so that, while we are dead unto sin, in His own Righteousness we shall Live, for, by His wounds we are healed.”

1 Peter 2:23-24 (The Aramaic Scriptures)

And when they came towards Yeshua, they saw that He was dead already, and they didn't break His legs {lit. the shin bones}. But, one from the Soldiers struck Him in the side with a lukaytha {a spear/lance}, and immediately Blood and Water came out!

John 19:33-34 (The Aramaic Scriptures)

“The boys grew up and their differences became recognizable, Eisav was a man who knew how to trap people with his mouth, a man in the field who enjoyed hunting. Ya'akov was an honest person, dwelling in tents (The Yeshivah of Sheim and Aiver)”

Genesis 25:27 (The Gutnick Chumash)

“The steps of a man are arranged by G-d, who delights in his way. Though he falls, he shall not be cast down.”

Psalms 37:23-24 (JPS Tanach)

“A person must do everything possible to perfect himself. He must examine his personality traits and his opinions to see if he is flawed in anyway. Thus, the verse says: 'Seek peace and pursue it.' (Psalms 34:15). That is, look into yourself to see if you have flaws, and seek to perfect yourself in that area.” (Ohr HaChochmah, Vayera)

Eisav represents the Yetzer Hara (inclination of evil) and Ya'akov the Yetzer Tov (inclination of good). Each person is born with a yetzer hara and a yetzer tov. Think of them like Jekyll and Hyde.

The Yetzer hara (evil inclination) and the yetzer tov (positive inclination) are twins. Like Esav and Yaakov, they are born from a single womb; one never comes without the other. And although, on the surface, it seems that the yetzer hara is our greatest enemy, the truth is that only by virtue of having it are we human and able to attain levels that the angels could never dream of attaining. For it is our job to transform the yetzer hara into a force for good. (The Baal Shem Tov)

...and to you shall be its longing,” meaning, the longing of sin- i.e., the evil inclination - which constantly longs and lusts to cause you to stumble. “Although you have the ability to subdue it,” meaning, if you wish, you will overpower it. [see: Sifrei on Deuteronomy, P. Ekev 45, Kidd. 30B].

R. Levi said: Both Satan and Peninah had a pious purpose [in acting as adversaries]. Satan, when he saw G-d inclined to favor Job said, Far be it that G-d should forget the love of Abraham. Of Peninah it is written, And her rival provoked her sore for to make her fret. When R. Aha b. Jacob gave this exposition in Papunia, Satan came and kissed his feet. In all this did not Job sin with his lips? Raba said: With his lips he did not sin, but he did sin within his heart. What did he say? The earth is given into the hand of the wicked, he covereth the faces of the judges thereof; if it be not so, where and who is he Raba said: Job sought to turn the dish upside down. Abaye said: Job was referring only to the Satan. The same difference of opinion is found between Tannaim: The earth is given into the hand of the wicked. R. Eliezer said: Job sought to turn the dish upside down. R. Joshua said to him: Job was only referring to the Satan. Although thou knowest that I am not wicked, and there is none that can deliver out of thine hand. Raba said: Job sought to exculpate the whole world. He said: Sovereign of the Universe, Thou hast created the ox with cloven hoofs and thou hast created the ass with whole hoofs; thou hast created Paradise and thou hast created Gehinnom: thou hast created righteous men and thou hast created wicked men, and who can prevent thee? His companions answered him: Yea, thou doest away with fear' and restrainest devotion before G-d. If G-d created the evil inclination, He also created the Torah as its antidote. (Baba Batra 16a)

Even though [Adam] was endowed with wisdom [which was used] to give names [to the animals], the yetzer hara (evil disposition or inclination) did not enter him until he ate from the Tree, upon which the yetzer hara entered him... (Rashi)

The message of the yetzer hara is always: "You don't have what you need." The yetzer hara may often say: I don't have a spouse, so of course I'm depressed. I have a husband, but he's not emotionally

sensitive to me. I have a wife, but she doesn't keep the house neat enough. I don't have children, so I can't get on with my life. I have children, but they have learning disabilities. My child won't be accepted to a good college. My daughter desperately needs to get married. I don't have enough money to buy a house. I have a house, but it's too small. The house is big enough, but I desperately need a new kitchen. The house is too big for me to clean by myself; I need household help. I don't have a job that pays enough. I have a lucrative job, but I don't have the kind of boss I need. (Maharal)

The “satan” being spoken of in this parable is again the “yetzer hara” (evil inclination or the inner Satan). R' Bachya in Duties of the Heart spoke in great detail in the 11th Century of battling one's yetzer hara and how it must be done every day because the ultimate job of the yetzer hara is to kill you, first emotionally, then spiritually, which will lead to a physical death. This premise parallels Romans 6:23 when Paul says “the wages of sin is death”. The yetzer hara implants doubt into a person's mind by making them question the written and oral torah, the blessings of G-d in one's life etc. The sages also say; “Shimon ben Levi said: “Every day the yetzer of a man strengthens itself seeking to kill him . . . If The Holy One, Blessed is He, did not help him, he would not prevail. (Kiddushin 30b). The Holy One, Blessed is He, says to the Jewish people: “I created the yetzer hara, and I created Torah as its spice. If you involve yourselves in Torah then you will not fall prey to it.” (Kiddushin 30b). The final passage in Kiddushin does not mean a “mechanical observance”, the sages are not saying that an observance done like machine on an assembly line constitutes observance. This can be better explained by the words of our Messiah in Matthew 22:37-39 as well as the words from Rabbi Hillel: “A gentile approached Shammai and said to him: "Convert me but teach me the entire Torah as I stand on one foot." Shammai, feeling that he wasn't serious, chased him away. This gentile then approached Hillel with the same offer/request but was met with a very different reaction--Hillel agreed. The entire Torah on one foot that Hillel taught him was "that which you hate, don't do to others--a paraphrase of the command to love your neighbor. "That is the entire Torah," Hillel told him, "the rest is simply an explanation. Go and learn it!" (Shabbos 31a)

“He who obeys his yetzer hara (evil inclination) is like an idolater. 'There shall be no strange gods in thee' (Psalm 81:10), means make not the stranger in you, your ruler” (Jerusalem Talmud, Nedarim 9:1). “Torah, prayer and the contemplation of death. Will help you in your struggle against the yetzer hara” (Berakoth 5a).

The Talmud notes that an arrogant heart is what fuels the yetzer hara and causes the hearts to be hardened: R. Hanina said: On account of the forty-two sacrifices which Balak, king of Moab, offered, were forty-two children cut off from Israel. But it is not so; for Rab Judah has said in the name of Rab: Always should a man occupy himself with Torah and the commandments even though it be not for their own sake, for from [occupying himself with them] not for their own sake he comes to do so for their own sake; because as a reward for the forty-two sacrifices which Balak, king of Moab, offered, he merited that Ruth should issue from him and from her issued Solomon concerning whom it is written: A thousand burnt-offerings did Solomon offer! And R. Jose b. Honi said: Ruth was the daughter of Eglon the son of Balak! — Nevertheless his desire was to curse Israel. And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth etc. [But how could it be so] since 'the water is naught and the land miscarrieth!' What, then, was its pleasantness? — R. Hanin said: The favour of a place in the estimation of its inhabitants. R. Johanan said: There are

three kinds of favour: the favour of a locality in the estimation of its inhabitants, the favour of a woman in the estimation of her husband, and the favour of an article in the estimation of its purchaser. Our Rabbis taught: Elisha was afflicted with three illnesses: one because he stirred up the bears against the children, one because he thrust Gehazi away with both his hands, and one of which he died; as it is said: Now Elisha was fallen sick of his sickness whereof he died.....When hedonists multiplied, justice became perverted, conduct deteriorated and there is no satisfaction [to God] in the world. When they who displayed partiality in judgment multiplied, the command Ye shall not be afraid [of the face of man] became void and Ye shall not respect [persons in judgment] ceased to be practised; and people threw off the yoke of heaven and placed upon themselves the yoke of human beings. When they who engaged in whisperings in judgment multiplied, fierceness of [the divine] anger increased against Israel and the Shechinah departed; because it is written: He judgeth among the judges. When there multiplied [men of whom it is said] Their heart goeth after their gain, there multiplied they who call evil good and good evil. When there multiplied they 'who call evil good and good evil', woes increased in the world. When they who draw out their spittle multiplied, the arrogant increased, disciples diminished, and Torah went about [looking] for them who would study it. When the arrogant multiplied, the daughters of Israel began to marry arrogant men, because our generation looks only to the outward appearance. But that is not so; for a Master has declared: An arrogant person is not acceptable even to the members of his household, as it is said: A haughty man one abideth not at home — i.e., even in his own house! — At first they jump round him, but in the end he becomes repugnant to them. When there multiplied they who forced their goods upon householders, bribery increased as well as miscarriage of justice, and happiness ceased. When there multiplied [judges] who said 'I accept your favour' and 'I shall appreciate your favour', there was an Increase of Every man did that which was right in his own eyes; common persons were raised to eminence, the eminent were brought low, and the kingdom [of Israel] deteriorated more and more. When envious men and plunderers [of the poor] multiplied, there increased they who hardened their hearts and closed their hands from lending [to the needy], and they transgressed what is written in the Torah, viz., Beware that there be not etc. When there multiplied women who had stretched forth necks and wanton eyes, [the need] increased for the bitter water but it ceased [to be used]. When receivers of gifts multiplied, the days [of human life] became fewer and years were shortened; as it is written: But he that hateth gifts shall live. When the haughty of heart multiplied, dissensions increased in Israel. When the disciples of Shammai and Hillel multiplied who had not served [their teachers] sufficiently, dissensions increased in Israel and the Torah became like two Torahs. When there multiplied they who accepted charity of Gentiles, Israel became on top and they below, Israel went forward and they backward.” (Sotah 47a-47b)

“Man's criticism to a woman is not criticism at all, it is ego. It mustn't ever be done, under any circumstance”

(The Lubavitcher Rebbe on Shalom Bayis)

"For even a Rabbi criticizing his female student is equivalent to one who murders. A Rebbetzin can offer correction to another female only”

(Derech Eretz Rabbah 11)

Rabbi Akiva Eiger was a very busy man. In a letter, he wrote that after a full and hard work day, he would make a point to speak to his wife until midnight each night. They would discuss Torah

philosophy and observance. He considered her opinions, regarded her with dignity, attributed importance to her input. He appreciated her character and intellect. He also, in that letter, praised her for shielding him from monetary worries, allowing him to engage in Torah scholarship.
(The letters of Rabbi Akiva Eiger.)

King David wrote, "Turn from bad and do good (Psalm 34)." First we clear away what is bad and then we are able to pursue pure good. Accordingly, the first step in producing a happy wife is: not producing an unhappy wife. The Talmud (Bava Metzia 59a & b) brings several relevant marriage teachings.

"Rav said, 'A man must always be careful with the paining of his wife. Because her tears come readily, her pain comes quickly.' Said Rabbi Elazar, 'Since the destruction of the Holy Temple, the gates of prayer [in Heaven, where the prayers of an individual, who prays without a minyan, have to pass] are shut, but the gates of tears are not shut.' [Since a woman doesn't pray with a minyan, her prayers are heard if they are said with a sincere heart OR WITH TEARS; a man who prays without a minyan may or may not be heard - it is up to Heaven each time; men who pray with a minyan are heard by Heaven.]

"Rav also said, 'A man who acts upon his wife's advice will fall'...Rabbi Papo expressed objection to [his colleague] Abayei, saying, 'Everyone says that if your wife is short, bend down and listen to her whisper [go out of your way to obtain and act upon the advice of your wife - a seeming contradiction with the authoritative Rav].' It is no contradiction [each has a specific domain of leadership]. He is the leader in religious matters, she is leader in household matters [i.e. where her knowledge or intuition is stronger, he should listen].'

Aaron, who had listened to negative speech, that came from an evil desire to do harm, without protesting, was also punished, but not as severely [as Miriam].

(Rashi on Bemidbar 12:1; Bachya on Bemidbar 12:9)

Even if one has already heard the lashon hara, it is forbidden to believe it. On the contrary, one should always judge one's fellow favorably.

(Pesachim 118a, and commentary of Rashbam ibid. s.v. Hamekabel.)

One may not even retell a negative event without using names, if the listeners might be able to figure out who is being spoken of.

(Chafetz Chaim 3:4)

**Yitzhak had grown old and he wanted to bless Eisav. The vision in his eyes had dimmed. He summoned Eisav, his older son, and he said to him, my son”
Genesis 27:1 (The Gutnick Chumash)**

**“For the LORD has poured over you a spirit of deep sleep, he has shut your eyes, the prophets; and He has covered your heads, the seers.”
Isaiah 29:10 (JPS Tanach)**

Yet, I desire that you know this Mystery my Brothers, so that, you will not become wise in the thoughts of your soul; that blindness of heart, for a little space has come to Israel, until the completion of the Gentiles are brought in. And then all Israel will Live, as it is written: The Saviour will come from Sehiun {Zion}, and He will turn unrighteousness from Ya'akov {Jacob}. Romans 11:25-26 (The Aramaic Scriptures)