

Chapter 1

1. The beginning of The Evangelium d'Eshu Mshikha {The Good News/The Gospel of Yeshua, The Messiah}, The Son of Alaha {God},<sup>1</sup> 2. as it is written in Esha'ya the Nbiya {Isaiah the Prophet}, that “Behold I send My Malaka {My Heavenly Messenger/My Angel} before Your face {or, Your appearance}, so that, he might prepare Your way.<sup>2</sup> 3. The voice which cries out in the madbra {the wilderness}, ‘Prepare the way of MarYa {The Lord Hashem} and straighten His paths.’” 4. Yukhanan {John} was in the madbra {the wilderness} baptizing, and preaching The Mamuditha d'Athyabutha {The Immersion/ Baptism of Repentance}, for the shubqana d'ahthahe {remission of sins}.<sup>3</sup>

1. זיהוה גאון גאון גאון  
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 2. אהוה גאון גאון גאון  
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 גאון גאון

1. Better is a neighbor that is near, than a brother far off. This neighbor is the Middle Pillar of the sefiros, which is the Son of God. (Zohar 2:115)

The Middle Pillar [of the godhead] is מטרון, Who has accomplished peace above, According to the glorious state there. (Zohar 3:227)

May it be your will that at the sounding of the shofar that we blow today, we will be as a sewed fabric that is filled with fear of the one in charge, Tartiel. As you accepted Elijah, blessed be his name, and Yeshua the “prince of the face” (Sar Hapanim) who is the Prince Metatron, may you fill us with mercy. Blessed be your name, O Lord of mercies. (Machzor for Rosh Hashanna and Yom Kippur)

The Rabbis make note in Zohar 2:115 that the middle pillar of the sefiros (often shown in Kabbalah) is the “son of God”. The sefiros, in most diagrams, is likened to a human body. The Maharal of Prague, makes note in the Derech Chaim, in terms of Pirkei Avos 1:1 “why did they need to say, ‘and they said three things’ for we could easily count them for ourselves”. The Maharal goes on to show the systematic balance between three kinds of Torah law, mitzvos, chukim, and mispatim, as well as the three patriarchs of the Jewish faith (Avraham, Issac and Jacob). The Maharal says that, “a complete entity is made up of three parts, no more is required and no less is adequate.....a complete entity consists of two extremes and an intermediary that combines the two extremes together in a unified whole.” Considering that God, the Father, encompasses the strict male attributes of the godhead and the Ruach Hakodesh, the feminine attributes through comfort (Isaiah 66:13, John 14:16-17, John 14:27 and John 16:17). The systematic balance of the left and right side of the godhead that bring about the unified one, and whole, found in the Shema is indeed Yeshua, the middle pillar of the godhead

2. The prophet Elijah, God’s messenger of the covenant (Radak), will eliminate the wicked from the land in preparation for the Messianic era (Rashi).

3. It is clear and obvious that the laws of purity and impurity are Divine decrees. They are not concepts that human logic can comprehend, as they belong to the category of commandments known as chukim, God’s decrees for which He has given no reason. Likewise, the immersion to purify oneself from the impurity is in itself one of the chukim, for the impurity is not physical like dirt that could be cleaned by water. (Rambam: Laws of the Mikvah)

When a gentile undergoes conversion to Judaism , an immersion in a mikvah (ritual bath) is required. The Talmud (Yevamos 22a) teaches that after the conversion, the convert is like a new-born child. This teaches us that the immersion

5. And unto him was going out all of the region of Yehuda {Judea} and all of the sons of Urishlim {Jerusalem}, and he was Immersing {Baptizing} them in the Yurdnan {the Jordan} River, while they were confessing their sins. 6. But he, Yukhanan {John}, was clothed with a garment of the hair of the camels, and was bound with a strap of leather at his loins. And there his food was the locusts and the honey of the wilderness.<sup>4</sup>

5. וכל ארץ יהודה וכל בני ירושלים  
היו באים אליו לירושלם  
בנהר הירדן וישבעו את  
חטאיהם  
6. ויהוה יוחנן  
היה עמו וישב  
בבגד של שער  
לואים ויהיה  
בגדו של עור  
חמור ויהיה  
בגדו של עור  
חמור ויהיה  
בגדו של עור  
חמור

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in the mikvah brings about a total change in the person's status, and gives the person an opportunity to make a new start without being burdened with his past.

The Pirkei D'Rabbi Eliezer (Chapter 20) relates that when Adam and Eve were evicted from the Garden of Eden, they were evicted from the site of the Temple. It further relates that Adam entered the waters of the River Gichon (see Bereishis 2:13), as an expression of repentance from his sin. Ever since that fateful day in the Garden of Eden it has been the desire and attempt of Adam and his descendants to atone for this great sin and to return to the state of purity in which man was originally created. At the time of the Temple, the objective to purify oneself in the waters of a mikvah was, in most cases, to be able to enter the Temple area and partake of the holy food from the offerings, both of which were prohibited if one were in a state of impurity. This becomes very understandable with an insight mentioned in the Midrash Rabbah (Bamidbar 13:2). The Midrash explains that the Temple was, in a sense, a replica of the Garden of Eden, totally devoted to the service of God, and as such there was no room for anything impure on the Temple grounds.

The Halacha (commandment) requires the water of the mikvah to be connected to a pool of "natural water", such as rain water or spring water, coming directly from its source, without passing through anything that could defile it. The Talmud (Berachos 55a) teaches that all water ultimately has its source in the rivers emanating from the Garden of Eden. As such, says Rabbi Aryeh Kaplan, whenever a person enters into the waters of a mikvah, this person re-establishes a link with man's original state in the Garden of Eden prior to the sin. Whenever this takes place, the one immersing in the mikvah shows a longing to return to this perfect state and helps the world come a step closer to the fulfillment of the words of the Prophet (Isaiah 51:3): "For God comforts Zion ... and He will make her wilderness like Eden." At that time the world will come full circle as the prophet says (Isaiah 11:9): "For the earth shall be full of the knowledge of God just like the waters cover the sea."

4. Abaye said: This Tanna of the School of R. Ishmael rebuts another Tanna of the School of R. Ishmael. For the School of R. Ishmael taught: 'A garment': I know it only of a woollen or a linen garment: whence do I know to include camel hair, rabbit wool, goat hair, silk, kallak, and seritim? From the verse, or raiment'. Raba said: When does this Tanna of the School of R. Ishmael reject [the defilement of] other materials? [Only in respect of] three [fingerbreadths] square; but [if it is] three [handbreadths] square, he accepts it. But it was Raba who said that in respect of three [handbreadths] by three in other clothes, R. Simeon b. Eleazar accepts [their liability to defilement], while the Tanna of the School of R. Ishmael rejects it? — Raba retracted from that [view]. Alternatively, this latter [statement] was made by R. Papa. R. Papa said: 'So all [are of wool or flax], is to include kil'ayim. But of kil'ayim it is explicitly stated, Thou shalt not wear a mingled stuff, wool and linen together? — I might argue, That is only in the manner of wearing, but to place it over oneself any two materials [mingled] are forbidden. Now, does that not follow a fortiori: if of wearing, though the whole body derives benefit from kil'ayim, you say, wool and linen alone [are forbidden] but nothing else; how much more so wrapping oneself! Hence this [dictum] of R. Papa is a fiction. (b. Shabbos 27a)

What is the meaning of the scriptural verse: And I will take pleasure in it [we-ikabed] and I will be glorified? The traditional reading is 'we-ikabedah', then why is the [letter] 'he' omitted [in the text]? To indicate that in five things the first Sanctuary differed from the second: in the ark, the ark-cover, the Cherubim, the fire, the Shechinah, the Holy Spirit [of Prophecy], and the Urim-we-Thummim [the Oracle Plate]? — I will tell you, they were present, but they were not as helpful [as before]. Our Rabbis taught: There are six different kinds of fire: Fire which eats but does not drink; fire which drinks but does not eat; fire which eats and drinks; fire which consumes dry matter as well as moist matter; and fire which pushes fire away; fire which eats fire. 'Fire which eats but does not drink': that is our fire [water quenches it]; 'which drinks but does not eat': the fever of the sick; 'eats and drinks': that of Elijah, for it is written: And licked up the

7. And he was proclaiming and saying, “Look! The One who comes after me, who is more powerful than me, that One I’m not worthy that I should stoop to loosen the straps of His sandals! 8. I Immerse {Baptize} you in the maya {the waters}, but, He will Immerse {Baptize} you in The Rukha d’Qudsha {The Spirit of Holiness}!”<sup>5</sup> 9. And it happened in those days, Eshu {Yeshua} came from Nasrath d’Glila {Nazareth of Galilee} and was Immersed {Baptized} in the Yurdnan {Jordan} from Yukhanan {John}. 10. And at once, when He ascended from the maya {the waters}, He saw that the Shmaya {the Heavens} split apart, and The Rukha {The Spirit}, like a Yana {a Dove}, descended upon Him.<sup>6</sup> 11. And a voice came from the Shmaya {the Heavens}: “You are My beloved Son, in You I have been pleased.”<sup>7</sup>

7. אהיה אומר וישמעו ויאמרו ויאמרו ויאמרו ויאמרו  
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water that was in the trench; ‘eats both dry and moist matter’: the fire of the pile of wood; ‘fire which pushes other fire away’: that of Gabriel; and ‘fire which eats fire’: that of the Shechinah, for a Master said: He put forth His finger among them and burned them, ‘But the smoke arising from the pile of wood, even all the winds of the world could not move it from its place’. (Mas. Yoma 21b)

5. Then the priests exclaim, forgive, O LORD, thy people Israel, whom thou hast redeemed, and suffer not innocent blood to remain in the midst of thy people Israel. There is no need for them to say, and the blood shall be forgiven them. But when the Holy Spirit announces to them, ‘when you act thus, The blood is forgiven you.’ (b. Sotah 46a)

6. Our Rabbis taught: Once R. Joshua b. Hanania was standing on a step on the Temple Mount, and Ben Zoma saw him and did not stand up before him. So [R. Joshua] said to him: Whence and whither, Ben Zoma? He replied: I was gazing between the upper and the lower waters, and there is only a bare three fingers’ [breadth] between them, for it is said: And the spirit of God hovered over the face of the waters - like a dove which hovers over her young without touching [them]. Thereupon R. Joshua said to his disciples: Ben Zoma is still outside. See now, when was it that ‘the spirit of God hovered over the face of the water? On the first day [of Creation]; but the division took place on the second day, for it is written: And let it divide the waters from the waters!’ And how big [is the interval]? R. Aha b. Jacob said, As a hair’s breadth; and the Rabbis said: As [between] the boards of a landing bridge. Mar Zutra, or according to others R. Assi, said: As [between] two cloaks spread one over the other; and others say, as [between] two cups tilted one over the other. (Mas. Chagigah 15a)

7. the term used for “voice from Heaven” is “bat-kol”. The bat kol is mentioned in the Talmud in terms of being one of the witnesses to the sages of the coming Messiah. “The Targum of the Prophets was composed by Jonathon ben Uzziel under the guidance of Haggai, Zechariah and Malachi... and a Bat Kol (voice from heaven) came forth and exclaimed, “Who is this that has revealed My secrets to mankind?”... He further sought to reveal by a Targum the inner meaning of the Ketuvim, but a bat kol went forth and said, “Enough!”. What was the reason? Because the date of the Messiah is foretold in it.” (b.Megillah 3a)

But now that this is inferred from [the expression] ‘ From one end of heaven unto the other’, wherefore do I need [the



**14. Then, after that Yukhanan {John} was delivered up, Eshu {Yeshua} came unto Glila {Galilee}<sup>10</sup>**

14. כִּי הִנֵּחַ יוֹחָנָן בְּיַד מַסֵּב רֹאשׁוֹ  
לְמַעַן לְיַלְכָּל

...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 God inclined to favor Job said, Far be it that God 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 excuplate 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 restraint devotion before God. If God 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)

Amalak is said by the sages to be the Yetzer Hara.

10. Galilee in Hebrew, Aramaic and Greek have the same meaning, which is “circle or cycle”, thus it is interesting and amazing Jewish imagery how one verse (v 14) could show the “delivering up” of John and then mention the circle or cycle, and finally the Kingdom of God.

The concept of the Malchut HaShamayim, believe it or not, was a contention in the Jewish community during the times of Yeshua. The Pharisees believed in the Kingdom on earth and heaven. While the Sadducees believed in only a life on earth and death being the end. Yeshua knew and taught that the Pharisees were correct and the Sadducees were wrong on numerous points, the main ones being the Kingdom of God. The Sadducees took a literal approach to the Torah, to them it was basically stereo instructions in novel form. The Pharisees, however, taught life after death, resurrection, and that the Torah had many layers found conceptually, and within the smallest points of the letters, they saw the Torah as divine where the Sadducees disagreed. We see in the gospels and in the letters of Paul that Yeshua and the talmidim (students, disciples) of Yeshua taught that the Kingdom was not only in heaven but it was also within a person's nashama( soul) and their acts of chessed (loving kindness) and working together to establish a mirror between heaven and earth. The same premise Rebbe Schneerson himself taught, as well as Rebbe Nachman of Breslov.

Three books are opened on Rosh Hashanah: one for the totally wicked, one for the totally righteous, and one for the intermediate. The totally righteous are inscribed and sealed immediately for life. The totally wicked are inscribed and sealed immediately for death. And the intermediate people are left dependent on the events from Rosh Hashanah to Yom Kippur. If they merit they will be inscribed for life. And if they do not merit, they will be inscribed for death” (Rosh Hashanah 16b)

R. Friedlander quotes R. Moshe Chaim Luzatto who teaches in Derech Hashem that there is a general judgment and a specific judgment. The general judgment is whether a person is considered to be generally righteous. The generally righteous is inscribed for life as a “ben olam haba”, a person destined for life in the World to Come. This describes where the person belongs but not where the person is presently. On the other hand, if a person is considered generally

and was proclaiming The Sbartha d'Malkutheh d'Alaha {The Hopeful Message/The Gospel of The Kingdom of God}. 15. And He said unto them, "The time has been completed, and The Malkutha d'Alaha {The Kingdom of God} has arrived!<sup>11</sup> Repent and believe in The Sbartha {The Hopeful Message/The Gospel}! 16. And while He walked around the Yama d'Glila {the Sea of Galilee}, He saw Shemun {Simon} and Andraeus {Andrew} his Brother, who were casting their msidatha {nets} into the Yama {the Sea}; for, it happened to be they were sayade {fishermen}. 17. And Eshu {Yeshua} said unto them, "Come, follow Me, and I will make you sayade {fishermen} of the naynasha {the sons of Men}!"<sup>12</sup> 18. And immediately they abandoned their nets, and went after Him.<sup>13</sup>

מבחינו נבדל ונבדל  
 רמלר

15. וזו על כל וכל  
 נבדל ונבדל רמלר נבדל  
 נבדל

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wicked, this person will be inscribed in the Book of Death in regards to Olam Haba, and is, at the moment, not destined to reach the World to Come. With this we can understand what the Talmud says, "The wicked are considered dead even while they are alive" (Berachot 18a)

As long as a person lives in this world, their situation can be changed. The generally righteous cannot relax and just assume that everything will be fine. As it says in Pirkei Avos (2:5), "Do not believe in yourself until the day you die." Neither should the generally wicked give up and think everything is lost. Right until the last day, a person can repent and change the status for eternity in the World to Come. As the Prophet Yechezkel says in the name of God (18:32), "For I do not want the death of the dead (i.e. the wicked who are considered dead already). They shall repent and live." We have no way of knowing how we have been judged. Either way, we must constantly try to improve ourselves and mend our shortcomings.

11. This world is like a lobby before the World to Come; prepare yourself in the lobby so that you may enter the banquet hall. Better one hour of repentance and good deeds in this World than the entire life of the World to Come; and better one hour of spiritual bliss in the World to Come than the entire life of this World (Pirkei Avos 4:21-22)

12. Moshe received the Torah from Sinai, and transmitted it to Yehoshua; and Yehoshua to the Elders; the Elders to the Prophets and the Prophets transmitted it to the men of the Great Assembly. They [The Men of the Great Assembly] said three things; be diligent in judgment; develop many disciples; and build a fence around the Torah (Pirkei Avos 1:1) This advice promotes another important segment of Torah society, the rabbinical scholars. Their interaction with the rabbis and with the general population benefits both of these groups. The scholars sharpen their teachers with questions and problems, and they disseminate Torah to the general population. (Derech Chaim)

13. Yehoshua ben Perschyan and Nittai of Arbel received the tradition from them. Yehoshua ben Perschyan says; Accept a Torah teacher upon yourself; acquire a friend for yourself and judge everyone favorably. (Pirkei Avos 1:6). Yeshua mirrored this in John 15:15 when he said; "But I said you are my friends because I have made known to you all that I have heard from my Father"

19. And when He passed over a little, He saw Yaqub {Jacob/James} the son of Zabdai {Zebedee}, and also Yukhanan {John}, his Brother, in a sphintha {boat}, who were preparing their nets. 20. And He called them, and immediately they left Zabdai {Zebedee} their Father with the agiyre {the hired Men}, and went after {i.e. followed} Him.<sup>14</sup> 21. And when they had entered Kparnakhum {Capernaum}, at once He was teaching during The Shabe {The Sabbaths} in their Synagogues. 22. And they were amazed by His doctrine. For, He was teaching them as being empowered, and not as their Saphre {scribes/lawyers}.<sup>15</sup> 23. And there was in their Synagogue a Gabra {a Man} in whom there was a rukha tamatha {an unclean spirit}, and he cried out<sup>16</sup>

19. וַיַּעֲבֹד יֵשׁוּעַ עַל הַיָּם וַיֵּרְאֵם יַעֲקֹב בֶּן זְבֵדַי וְיֹחָנָן אֶתְּאֵרָא בְּסֵפִינְתָא וְהֵם מְעַבְדִּים רְשֵׁי יָם

20. וַיִּקְרָא אֵלֵיהֶם וַיִּזְכְּרוּ אֶתְּאֵרָא וְהֵם מְעַבְדִּים וַיֵּצְאוּ אַחֲרָיו

21. וַיָּבֹאוּ אֶל כַּפְרְנָחַם וַיְהִי עֹמֵד מְלַמֵּד בְּמִסְבְּבוֹתָם

22. וַיִּמְאָזוּ בְּדוֹרְשׁוֹתָיו וְהוּא מְלַמֵּד אֵתְּהֶם כְּעוֹמֵד מְעֻזָּר וְלֹא כְּעוֹמֵד מְעֻזָּר

23. וַיְהִי שָׂם בְּמִסְבְּבוֹתָם אִישׁ אֶתְּרֵיבָא וַיִּקְרָא וַיִּשְׁמַע וַיִּשְׁמַע וַיִּשְׁמַע

14. The world says that a person doesn't need to seek greatness. I say that you must certainly seek greatness. Investigate and seek out only the greatest Tzaddik (righteous one). (Sichos Haran)

When God helps with Hitbodedut (private prayers) , it is like a person talking to his friend. (Likutey Moharan II, 99)  
 There are certainly worthy people who do not practice Hitbodedut. But I call them confused. When Mashiach suddenly comes and calls them, they will be disoriented and confused. But those who practice Hitbodedut will be like a person who wakes up from a restful sleep with a calm, settled mind. This is how we will be when Mashiach comes: our minds will be calm and settled, without panic or confusion. (Sichot Haran)  
 Many in the Messianic movement and the Hebrew Roots say, "I don't need a rabbi", did Yeshua's Talmidim say the same? God forbid, also our sages say "A prisoner cannot release oneself from prison." (Berachot 5b). This alludes to the fact that one's Rabbi serves as an intermediary to help them perform halachos for the fulfillment of mitzvos. This is why in ordination ceremonies, the words spoken to the newly minted Rabbi by their Rabbi and Moreh (teacher) are as such; "Herewith we ordain you ... to clarify and pronounce truths in way that make a tikkun (repair) for the Shekhinah (indwelling presence of God). We hereby appoint you as delegates and emissaries, just as those who appointed us delegated us and sent us to be rabbis." It is a position of servitude, not of hierarchy over the people.  
 15. Scribes do not have s'mikhah (were not ordained as rabbis) and therefore could not bring kiddushim (introduce new interpretations) or posek halakhah (make legal judgments). This is why the people were "amazed" (hishtomemu); Yeshua taught like a rabbi and not like a scribe. This was one level of amazement. The second level of amazement was that he taught as one who had authority himself. (David H. Stern; The Messianic Jewish New Testament Commentary p. 88)

16. The mazzikim ("harmful spirits") are said to have been created on the eve of the Sabbath of creation (Avot 5:6) but this late reference is the only one made to demons in the entire Mishnah. Among the accomplishments of both Hillel (Sof. 16:9) and his disciple R. Johanan b. Zakkai was their knowledge of "the speech of the shedim" ("devils," Suk. 28a). The latter also gave the analogy of a ru'ah tezazit ("the demon of madness") entering a man and being exorcised, in order to explain to a heathen the anomaly of the laws of the red heifer, although he agreed with his wondering disciples that it was but "putting him off with a straw" and that he himself did not accept it (PR 40a; Num. R. 19:4). Although these statements refer to Eretz Israel, the Jerusalem Talmud is markedly free from demonology, and in fact mentions only three general names for them – mazzikim, shedim, and ruhot. A passage in the Babylonian Talmud specifically states that various beliefs connected with demons which were current in Babylon were ignored in Eretz Israel. Whereas in Eretz Israel they translated shiddah and shiddot (Eccles. 2:8) as "carriages," in Babylon they rendered them "male and

24. And said, “What to us and to you {i.e. what is the matter between us and you}, Eshu Nasraya {Yeshua the Nazarene}? Have you come to destroy us? I know you, who you are: The Qadisheh d’Alaha {The Holy One of God}! 25. And with regard to him, Eshu {Yeshua} rebuked, and said, “Skur phumak w’phuq mench {Shut your mouth, and go out from him}!” 26. And the rukha tanphtha {the impure spirit} threw him down and cried out in a loud qala {voice}, and went out of him.

רַיִשׁוּ נַסְרַיָא אֶשְׁוּ אֵלַי לְמַדְרַשְׁתִּי .24  
 אֲנִי יָדָעְתִּי אֶתְכֶם וְאַתֶּם יָדָעְתֶּם אֵתְּכִי  
 אֵתְּכִי אֵתְּכִי אֵתְּכִי אֵתְּכִי אֵתְּכִי

יָדָעְתִּי אֶתְכֶם וְאַתֶּם יָדָעְתֶּם אֵתְּכִי .25  
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אֵתְּכִי אֵתְּכִי אֵתְּכִי אֵתְּכִי אֵתְּכִי .26  
 אֵתְּכִי אֵתְּכִי אֵתְּכִי אֵתְּכִי אֵתְּכִי

female demons" (Git. 68a). The Palestinian R. Johanan stated that the mazzikim which used to hold sway in the world disappeared with the erection of the sanctuary in the wilderness (Num. R. 12:30). Demonology, however, is more prominent in the Palestinian Midrashim than in the Jerusalem Talmud. On the other hand, the Babylonian Talmud is replete with demonology, obviously under the influence of the belief in demons which was widespread in Babylonia. In fact, in a response (published in Lewin, Ozar, p. 20; cf. Assaf, Geonim, p. 262) Hai Gaon states that the belief in demons was widespread in Sura, since it was near to (old) Babylonia and to the house of Nebuchadnezzar, whereas, in the more distant Pumbedita they were far from such ideas. The Babylonian Jews lived in a world which was filled with demons and spirits, malevolent and sometimes benevolent, who inhabited the air, the trees, water, roofs of houses, and privies. They are invisible; "If the eye could see them no one could endure them. They surround one on all sides. They are more numerous than humans, each person has a thousand on his left and ten thousand on his right" and they are responsible for various inconveniences. Yet, by taking certain steps, in the morning one can see their footprints in the shape of those of a cock (Ber. 6a). Whereas in the Kabbalah there is an attempt to systematize demonology (see below) there is no sign of such an attempt in the Talmudic literature. The material is vast and inchoate, scattered in profusion and without system throughout the whole Talmud and in the Midrashim. The following details, taken except where otherwise indicated from one passage of the Talmud (Pes. 110a–112b), may be taken as indicative. Asmodeus is the king of the demons. The queen is Agrath bat Mahalath, who has 10,000 demon attendants, each of whom can do harm. She haunts the air. Originally she held sway at all times, but Hanina b. Dosa, threatening to ban her from populated areas, relented in answer to her pleas and permitted her to be active on Wednesday nights and Sabbath eves. The Babylonian amora Abbaye later banished her from populated areas but she still lurks in the narrow alleys. Doing things in pairs, especially drinking an even number of cups, invites the malevolent activities of demons; an exception is the four cups enjoined in the seder on Passover for which reason that occasion is called "a night of guarding" (Ex. 12:42), i.e., of protection from demons. Demons are especially harmful in and around palm trees, and their malevolent attention is invited by easing oneself between a palm tree and the wall, by passing between two palms, or by sleeping in the shadow of a palm tree. The demon Palga will affect a man easing himself on the stump of a palm tree; the demon Zereda him who leans his head on one. In general one should avoid many-branched or prickly trees, but there are special trees which are the favorite haunts of the spirits. In the caperbush there resides the eyeless Ruhe. Every sorb tree harbors demons in its shade and is especially dangerous when it is in the vicinity of a town. At least 60 demons haunt it, and they can be exorcised only by a "60 demon amulet." Demons called Rishpe live in the roots of trees. The demon Ketev Meriri (Deut. 32:34) is active in the mornings. It was seen by Abbaye when he was in the company of Papa and Huna b. Joshua. In the afternoon, its place is taken by Ketev Yashud Zohorayim (Ps. 91:6) which looks like a goat's horns, and has wings. Both these demons are particularly active from the 1st to the 16th of Tammuz. (Our War p.387)

Editor's note: Do not let the aforementioned favorite "haunts" (pun intended) of demons scare or worry you in any way! Remember: Greater is He that is in you is greater than he who is in the world.



30. And the Khmatheh {the mother-in-law} of Shemun {Simon} was laying down with a fever, and they spoke to Him about her.<sup>18</sup> 31. And He approached, took her by the hand, and raised her. And immediately the eshatha {the fever} left her, and she was ministering to them.<sup>19</sup> 32. Then in the evening, at the setting of the Shemsha {the Sun}, they brought unto Him all those who were evilly affected {or, evilly brought into bondage} and daywane {demon possessed}. 33. And all the mdintha {the city} was assembled at the door.

30. דיאם קעגן אַ פֿעברען מדינען. 30  
מלך מל איתורא רשע

31. מנאמרא מנאמרא מנאמרא 31  
רשעא רשעא מדינען רשעא  
אם דיאם

32. רשעא רשעא רשעא 32  
דינען רשעא רשעא רשעא  
רשעא רשעא רשעא

33. דיאם דיאם דיאם 33  
רשעא

18. Whoever visits the sick removes one sixtieth of his illness, while one who ignores a sick person hastens his death. He who visits the sick will be spared the punishments of the next world. (Baba Metzia 30b)

Rabbi Helbo fell sick and no one visited him. Rabbi Kahana rebuked the sages: Did it not once happen, he reminded them, that one of Rabbi Akiva's disciples fell sick and the sages did not visit him? So Rabbi Akiva himself visited him and because [he arranged to have the floor] swept and washed, the sick man recovered. My master, [the sick man] said [to Rabbi Akiva], you have revived me. Rabbi Akiva went out and taught, He who does not visit the sick is like a shedder of blood. (Nedarim 39b-40a)

19. ...we thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon and night... (The Amidah)

Raba lectured, What means, I love that the Lord should hear [my voice and my supplications]? The congregation of Israel said: Sovereign of the Universe! When am I loved by Thee? When Thou hearest the voice of my supplications. I was brought low [dallothi], and He saved me. The congregation of Israel spoke before the Holy One, blessed be He, Sovereign of the Universe! Though I am poor [dallah] in religious deeds, yet I am Thine, and it is fitting that I should be saved. (Pesachim 118b)

Hashem works mighty miracles in our lives every moment of every day. Though, even the smallest things we take for granted. Having oxygen in our lungs, water coming down from the rain clouds that feed the plants we eat and so that the animals we eat can be nourished through the water and through the plants. Hasidic Judaism is focused on gratitude (HaKarat HaTov) to the Creator of the Universe, may He be exalted. And the talmidim of Yeshua were the world's first Hasidic Jews. As I say often, Notzri Judaism is the original Hasidic Judaism.

34. And He healed many, the ones who were evilly affected {or, evilly brought into bondage} with various kurhane {diseases/ sicknesses}. And He cast out many daywe {demons},<sup>20</sup> and didn't allow the daywe {the demons} that they should speak, on account that He had become known to them. 35. And in the saphra {the morning}, He rose much beforehand {i.e. daybreak} and departed unto a secluded place, and there He was praying.<sup>21</sup> 36. And Shemun {Simon}, and those with him, were looking for Him. 37. And when they had found Him, they said unto Him, "All the Nasha {Men} are looking for you!" 38. He said to them, "Walk unto the villages, and unto the cities which are nearby, because I also preach there, for, this I have come. 39. And He was preaching in all their Synagogues in all Glila {Galilee} and cast out the shide {demons}.

34. ארבעה רפואות ורפואות  
 חבנות אדם בחסות השמים  
 ונשואו רפואות רבות וכל עמם  
 אדם אדם אדם אדם אדם אדם  
 ונשואו אדם אדם אדם אדם

35. אדם אדם אדם אדם אדם אדם  
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36. אדם אדם אדם אדם אדם אדם

37. אדם אדם אדם אדם אדם אדם  
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38. אדם אדם אדם אדם אדם אדם  
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39. אדם אדם אדם אדם אדם אדם  
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20. In the Rabbinic literature madness or melancholia is often attributed to an evil spirit, ruahyaah.

The Talmud, in one reference, links mental illness with physical illness: "That is, a shoteh (fool or madman) whose mind became weakened as a result of physical illness." Here the causal relationship between insanity and physical illness is clearly stated. In other words, the Talmud takes the position that insanity, at least in this particular case, has some physiological cause. (Niddah 13b)

21. Yeshua was engaging in a practice known as hitbodedut: A person should practice hitbodedut in a simple, straightforward manner, as if he were conversing with a close friend (Tzaddik #439; Kokhavye Or p.12 #54)

Hitbodedut is secluded prayer, often times in the woods, so a person can be consecrated unto Hashem and be connected with His Creation which each have a divine spark from Hashem. Though this is a concept that seems new to the Jewish world today as it was "officially" ordained through Rebbe Nachman of Breslov we see Yeshua taught and engaged in this practice on numerous occasions. (Matthew 6:6), Matthew 26:36-46)



