

את יעקב

Ayt Yaakov - Vs - Eht Yaakov
The Fullness of Yaakov and His Sons ©

By Dr. Akiva Gamliel Belk

Our Devri Torah is in the loving Memory of Mr. Yochanan Bond may he rest in peace and Mrs. Jeanne Camille Wiltz Pierre may she rest in peace.

Parshat Shemot Shemot

Shemot [Exodus] 1.1 - 6.1

There are 124 Passukim [Verses] in this Sidrah.

עֲדָה, Ee Dawn, means time period, era epoch, a long time. $124 = 50 + 74$

When we look at the seventh and eighth Words of Passuk Aleph {Exodus 1.1} we see the Words

את יעקב, Ayt Yaakov. What I am about to do is to fuss a little over the choice of the Nih Ku Daht [the vowel] in Shemot 1.1 for the word את. Our Sages Say the Aleph Tav means 'with' as in 'with Yaakov'. However in comparing all seventeen usages of the Letters את יעקב in Ha Tenach, Shemot 1.1 is the ONLY PLACE where the Nih Ku Daht - Tz-Ree [two dots side by side] is used. In the other sixteen usages the Seghol [See-Gol three dots, two above one center below] are used. When we use the Tz-ree the pronunciation is Ayt. When we use the See-Gol the pronunciation is Eth. The meanings also changes. Please see Eht Yaakov.

'The [Word] et is spelled Alef-Tav, The first and last [Letters] of the Hebrew alphabet. It therefore implies a transition from beginning to end...' Aryeh Kaplan The Bahir (Lanham, Maryland, Rowman & Littlefield Publishers) 1st edition, 2004 p 108

In the Talmud the Eth is expounded upon from the very first two usages in Bereisheit 1.1, *'The two occurrences of [Eht] transform the meaning of the [Verse] from one extreme to the other... the Torah [Tells] us that [G-d] in His absolute Unity [Created] the heavens and the earth and all their myriad derivations.'* Chagigah 12a -60 The Eht of the Heavens and the Eht of the earth means 'Everything from Aleph to Tav'.

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

'In the beginning G-d Created **Everything from Aleph to Tav of the Heavens** and **Everything from Aleph to Tav of the earth.**' Bereisheit 1.1

R' Yishmael expounds the occurrences of [Eth] in Bereisheit 1.1. The [Word Eht] written concerning *the heavens* is meant to include the auxiliary features of the heavens, such as the sun, moon and stars; the [Word Eht] written concerning *the earth* is meant to include auxiliary features such as trees, herbs and the Garden of Eden.' Chagigah 12b -1 [Also see: Rabbi Dr. H. Freedman, Midrash Rabba Genesis I (New York, NY: The Soncino Press 1983) - Midrash Rabbah writes, *Tamar was the daughter of Shem.* p 13]

So why am I discussing this point about the Word Eht? It is because the Sages Teach an attachment between Yaakov and his sons using the Letters את {את} Ayt meaning: with. I respectfully object! Why? In these

instances both אַת Ayt and אֵת Eht have the same meanings, ‘Everything from Aleph to Tav.’ The Sages Teach that in Shemot 1.1 the Words יַעֲקֹב יְעֲקֹב, Ayt Yaakov means ‘his sons were like Yaakov, i.e on his level of righteousness.’ I prefer ‘Everything from Aleph to Tav’ of Yaakov which includes his sons and everything else pertaining to Yaakov. The Midrash makes the point! ‘The Midrash questions why the [Verse] repeats, “together with Yaakov.” since it had just stated, [in Bereisheit 46.5-27] just stated, “These are the names of the sons of Yisroel who were coming to [Mitzriam] Egypt.” It is obvious that they came with Yaakov.’

Then the Midrash Tells us why. ‘...all the sons were like Yaakov... This was because he caused and inspired them by chastising and admonishing them. (Eitz Yosef).’ Avrohom Davis, Metsudah Midrash Tanchuma Shemos I (Monsey, NY Eastern Book Press Inc. 2005) p1 The point is that Yaakov was righteous. In chastising and admonishing his children they were righteous like their father. Yet, there is more.

$$748 = \text{י} 20 = \text{י} = \text{יוד} = \text{ד} 4 \text{ י} 10 \text{ ו} 16 \text{ ו} 10$$

$$130 = \text{ע} 70 = \text{ע} = \text{עי} = \text{י} 50 \text{ י} 10 \text{ ע} 70$$

$$186 = \text{ק} 100 = \text{ק} = \text{קוף} = \text{ף} 80 \text{ ו} 16 \text{ ק} 100$$

$$412 = \text{ב} 10 = \text{ב} = \text{בית} = \text{ת} 400 \text{ י} 10 \text{ ב} 2$$

$$748 = 412 + 186 + 130 + 20$$

$$748 = \text{ת} 400 \text{ ח} 8 \text{ ש} 300 \text{ מ} 40$$

$$748 = \text{ם} 40 \text{ ת} 400 \text{ ב} 2 \text{ ש} 300 \text{ ו} 16$$

$$748 = \text{ת} 400 \text{ ש} 300 \text{ מ} 40 \text{ ח} 8$$

Please notice Bereisheit 31.13. The Gematria Miluy of Yaakov the fullness of Yaakov is 748 which is also the Gematria of מְשַׁחָהּ. Maw Shah Chih Taw, meaning you anoint. Why is this significant? The fullness of Yaakov {748} is you anoint. Yaakov chastised and admonished his children. He also Blessed them with his word and actions. Yaakov Blessed Yoseif, Bereisheit 48.15. He [Yaakov] Blessed them [Ephraim Menasheh, Bereisheit 48.20. Then Yaakov gave us this example of how to bless our children. When your cup is full as Yaakov’s was... when your life is blessed as Yaakov’s was there is no more room to contain the blessing. When the blessings overflow they pour out of your life... out of your soul and touch those closest to you, your children... The point is that Yaakov’s anointing blessed his children. The point is that Hashem’s Blessings upon Yaakov overflowed in his life and became a source of blessing to others around him.

We are reminded of another overflowing in BaMidbar 3. There Hashem Instructed Moshe to count the Lih Vih Eem {the Levites}. The count was 22,000. Next Hashem Instructed Moshe to count all first born males of B’nei Yisroel from one month and above. The count was 22,273. There was an overflow of 273 among the first born of B’nei Yisroel. Then Hashem Spoke to Moshe Saying, Take the Liv Vih Eem instead of every first born of B’nei Yisroel, and the animals of the Levi’im instead of their animals [B’nei Yisroel’s animals] and the Levi’im shall be Mine,’ BaMidbar 3.45. Then regarding the overflow of 273 first born, And the redemption of the two hundred and seventy-three that are in excess of the number of Levi’im from the first born of B’nei Yisroel. You shall take [חֲמִשָּׁה, Chah May Sheht, meaning] five shekolim apiece from each [of the 273] individuals, you shall take it in holy shekolim at twenty gerah for each shekel. You shall give the silver to Aharon and his sons as a redemption for those whose numbers are in excess [of the Levi’im], BaMidbar 3.46, 47.

What is the connection here? If there would have been 273 more Levi'im then a redemption offering would not have been necessary. There would have been enough Levi'im. Yet the fact is that there were 273 more of the first born of B'nei Yisroel. Ha Torah is Careful to say they were in excess. They were an overflow. Ha Torah did not choose to say there was a shortage of Levi'im. Interesting! The emphasis is on the excess. The excess of the first born among B'nei Yisroel points to the overflow of Yaakov on his children. As a result FIVE silver coins had to be used in place of 273 Levi'im. The point is that Chah May Sheht, meaning five points to the Five Books of Ha Torah.

We read Moshe took Everything from Aleph to Tav of the [redemption] silver...., BaMidbar 3.49

We read, The [Written] Statements of Hashem are pure Statements as purified silver clearly visible to all on earth refined seven times. Tehillim 12.7

So we Observe that כֶּהֵן, Cheh Seh, silver is tied to the [Written] Statements of Hashem that are clearly visible to all on earth... The [Written] Statements are speaking of Ha Torah. People may not be able to read Hebrew but they can see the purity of Ha Torah. People can see Ha Torah Has been tried and remains purified.

Five silver coins physically redeemed the first born of B'nei Yisroel. However Mystically the Statements of the five Books of Ha Torah is what Spiritually redeems humankind! The Word וְשָׁבְתֶם, Vih Shah Vih Tehm means and you will return. Vih Shah Vih Tehm is found nine times in Ha Tenach.

Mal. 3:18

וְשָׁבְתֶם וּרְאִיתֶם בֵּי צְדִיק לְרָשָׁע בֵּי
עֹבֵד אֱלֹהִים לְאִשֵּׁר לֹא עֹבֵדוֹ:

Then you will return and see the difference between the righteous and the wicked between one who serves G-d and one who will not serve Him.

Neh. 1:9

וְשָׁבְתֶם אֵלַי וּשְׁמַרְתֶּם מִצְוֹתַי וְעַשִּׂיתֶם
אֲתָם אִם-יְהִי נִדְחֶכֶם בְּקִצֵּה
הַשָּׁמַיִם מִשָּׁם אֶקְבְּצֶם *וְהִבִּיאֹתִים [וְהִבִּיאֹתִים]
אֶל-הַמָּקוֹם אֲשֶׁר בָּחַרְתִּי לְשֹׁכֵן אֶת-שְׁמִי שָׁם:

And when you return to Me and Observe My Commandments and perform them, even if the banished among you reach the ends of the heavens, I Shall Gather them from there and bring them to the Place that I Have Chosen to rest My Name There.

So Dear Ones we can Observe that returning to Hashem and returning to Torah Observance each are connected with the Overflow of the Miluy Yaakov 748. It is when we turn our attention to the Statements of Ha Torah and begin absorbing Ha Torah's Statements that we begin to do repair that we begin to become purified.

Right now we may be like the first born of B'nei Yisroel. We may need the Ceh Seh, the silver of Ha Torah to redeem us and to refine us seven times over. When we take this step of return we begin the path of redemption. When we take this step of redemption by beginning to Observe Ha Torah our live begins to rise to the point of overflow. When we overflow we are like Yaakov in righteousness.

May we take the challenge of Torah Observance SERIOUSLY! May we regard each Mitzvot of Ha Torah with

the highest honor. May Honor Hashem by CAREFULLY Observing Ha Torah!

Blessings and peace,

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