

**4** And again Rebbe Melech HaMoshiach began to say shiurim (Torah talks) beside the lake. And a huge multitude gathered together to him so that he got into a sirah (boat) on the lake and sat down. The whole multitude was by the lake on the shore.

[2] And Rebbe Melech HaMoshiach was giving them torah with many meshalim (parables) and in the shiurim he said, he was saying to them:

[3] Listen. Hinei! The Sower went out to sow (seeds).

[4] And it came about that when he went to sow, that some [seeds] fell beside the road. And the birds came and devoured it.

[5] And other [seeds] fell upon the rocky places where it did not have much soil, and ofen ort (immediately) it sprang up because it did not have depth of soil.

[6] And when the shemesh rose, it was scorched and, because it did not have a shoresh (root), it withered.

[7] And other seed fell among the thorns, and the thorns grew up and choked them, and it did not yield pri.

[8] And other seed fell into the adamah tovah (good ground) and it was giving pri (fruit), rising up and growing, thirty, sixty, and one hundredfold.

[9] And Rebbe, Melech HaMoshiach was saying, He who has ears to hear, let him hear.

[10] And when he was alone, the Shneyim Asar were asking him for a hezber (explanation) of the meshalim (parables).

[11] And he was saying to them, To you the raz (secret) of the Malchut Hashem has been given. But to the outsiders, everything remains in meshalim,

[12] In order that YIRU they may see and not have daas

VSHIMU they may hear and not have binah, lest they should turn and they should receive refuah and selicha. (YESHAYAH 6:9-10, TARGUM HASHIVIM)

[13] And Rebbe Melech HaMoshiach says to them, Do you not have daas of the meaning of this mashal? Then how will you have binah of all the meshalim?

[14] The one sowing sows the dvar Hashem.

[15] And these are the ones beside the road where the dvar Hashem is sown. And when they hear it, ofen ort Hasatan comes and takes the dvar that has been sown in them.

[16] And these are the ones sown upon the rocky places: when they hear the dvar, ofen ort with simcha they receive it.

[17] Yet they do not have a shoresh (root) in themselves but are transitory; then when ES TZARAH comes or redifah (persecution) on account of the dvar, ofen ort they fall away, they become shmad. [YIRMEYAH 30:7; Mattityahu 24:21-22]

[18] And others are the ones sown among thorns. These are the ones having heard the dvar,

[19] and the worries of the Olam Hazeh and the seduction of ashires (riches) and the desires for other things come in and choke the dvar Hashem and it does not bear pri.

[20] And these are the ones sown upon adamah tovah: they hear the dvar Hashem and are mekabel (receive) the dvar Hashem and bear pri, thirty, sixty and one hundredfold.

[21] And Rebbe, Melech HaMoshiach was saying to them, Surely a menorah is not brought out in order that it may be put under a measuring bucket or under

the couch? Rather, is it not brought out that it may be placed on the shulchan?

[22] For there is not [anything] nistar except that it may be made nikar nor has it become concealed but that it may come into [the] open. [YIRMEYAH 16:17]

[23] If anyone has ears to hear, let him hear.

[24] And Rebbe, Melech HaMoshiach was saying to them, Pay attention! By what measure you measure, it will be measured to you, and still more will be added to you.

[25] For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him.

[26] And he was saying, Thus is the Malchut Hashem: like a man who casts seed upon the soil,

[27] And goes to sleep blailah (at night) and arises byom (at day), and the seed sprouts up and grows in such a way that he does not have daas of how it does so.

[28] On its own, the soil bears pri: first the blade, then a head of grain, then full wheat in the head.

[29] But when the crop is ripe, ofen ort (immediately) he puts forth the MAGGAL, KI VASHAL KATZIR (sickle, for the harvest is ripe. [YOEL 3:13]

[30] And Rebbe, Melech HaMoshiach was saying, To what should we compare the Malchut Hashem or by what mashal (parable) may we present it?

[31] The Malchut Hashem is like a mustard seed, which, when it is sown on the soil, is smaller [than] all the seeds on the earth:

[32] But when it is sown, it grows up and becomes greater [than] all the plants of the garden and puts forth