

|5| And others fell upon the rocky places, where there is not much soil, and immediately it sprouts on account of the lack of the soil's depth.

|6| And when the shemesh (sun) arose, the zera (seed) was scorched, and because it did not have a root, it withered.

|7| And others fell among the thorns, and the thorns grew up and choked them.

|8| But others fell on the adamah tovah (good ground), and they yielded fruit: the one, one hundred, the other, sixty, the other, thirty.

|9| The one having oznayim (spiritual ears), let him hear!

|10| And, approaching, the talmidim said to Rebbe, Melech HaMoshiach, Why in meshalim (parables) are you speaking to them?

|11| And Rebbe, Melech HaMoshiach answered them, Because to you it has been granted to have daas of the razim (mysteries) of the Malchut HaShomayim, but to those it has not been granted.

|12| For whoever has, [more] will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken from him (see Mt 25:14-29).

|13| For this reason in meshalim I am speaking to them, for while seeing they do not see, and [while] hearing they do not hear, nor do they have binah (understanding).

|14| And in them is fulfilled the nevuah (prophecy) of Yeshayah HaNavi, saying, SHIMU SHAMOA VAL TAVINU UREU RAO VAL TEIDAU (In hearing you will hear and by no means understand, and seeing you will see and by no means perceive).

|15| HASHMEIN LEV HAAM HAZEH VAZNAV HACHBEID VEINAV HASHA,

PEN YIREH VEINAV UVEAZNAV YISHMAH ULEVAVO YAVIN, VSHAV NRAFAH LOH. (For the heart of this people has been made dull, and with [their] ears are hard of hearing, and their eyes are shut, lest they see with the their eyes and with [their] ears they hear, and with the lev (heart) they understand and they turn and I will give them refuah [healing] YESHAYAH 6:9-10).

|16| But ashrey are your eyes, for they see, and your ears, for they hear.

|17| For truly I say to you that many Neviim and tzaddikim desired to see what you see, and they did not see [it], and to hear what you hear, and they did not hear it.

|18| You, therefore, listen to the mashal of the sower.

|19| When anyone hears the Dvar HaMalchut and does not have binah, HaRah (the Evil one) comes and seizes that which was sown in his lev (heart). This is the zera (seed) sown along the path.

|20| And the zera sown upon the rocky places is the person listening to the Dvar Hashem and immediately with simcha receives it.

|21| Yet he has no root in himself but is short-lived, and when ES TZARAH comes or persecution on account of the Dvar Hashem, immediately he ceases being a maamin Meshichi (Messianic believer) and becomes meshummad (apostate), falling away and giving up the *[true Orthodox Jewish]* faith. [YIRMEYAH 30:7]

|22| And the [zera] sown among the thorns is the one hearing the dvar (word), and the rogez HaOlam Hazeh (the anxiety of this age, DEVARIM 28:65) and the mirmah (deceit) of riches, choke the Dvar Hashem and it becomes

unfruitful. [YESHAYAH 53:9]

|23| And the zera sown upon the adamah tovah (the good ground), this is the one who hears the Dvar Hashem and, understanding [it], indeed bears pri and, one produces a hundred, the other sixty, the other thirty.

|24| Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a man sowing zera tov (good seed) in his field.

|25| But while men slept, his oyev (enemy) came and oversowed weeds in between the wheat and went away.

|26| But when the wheat sprouted and produced pri, then the weeds also appeared.

|27| So the servants of the Baal Bayit said to him, Adoneinu, did you not sow zera tov (good seed) in your field? How then does it have weeds?

|28| And he said to them, An oyev did this. So the servants say to him, Do you want us to go and pull them all?

|29| But he says, No, lest gathering the weeds you should uproot the wheat together with them.

|30| Permit both to grow together until the Katzir (harvest); and in time of the Katzir, I will say to the kotzerim, Collect first the weeds, and bind them into bundles to burn them. But the wheat gather into my storehouse.

|31| Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a mustard seed, which a man took and sowed in his field.

|32| This that is indeed less than all the zeraim (seeds), but when it grows, it is larger than the garden vegetables and it becomes an etz (tree), so that the OPH HASHOMAYIM