**The Torah Legacy of John Lennon**

**The End**

Oh yeah alright, are you gonna be in my dreams tonight?
And in the end the love you take is equal to the love you make.
Ah –

1. We don't do for the people we love so much as we love those for whom we do.

*-Rabbi Eliyahu Dessler-*

**Across the Universe**

Words are flowing out like endless rain into a paper cup,
They slither while they pass, they slip away across the universe.
Pools of sorrow waves of joy are drifting through my open mind,
Possessing and caressing me.
Jai Guru De Va Om
Nothing’s gonna change my world
Nothing’s gonna change my world.
Images of broken light which dance before me like a million eyes,
They call me on and on across the universe,
Thoughts meander like a restless wind
Inside a letter box they
Tumble blindly as they make their way
Across the universe
Jai Guru De Va Om
Nothing’s gonna change my world
Nothing’s gonna change my world.
Sounds of laughter shades of love are ringing
Through my open views inciting and inviting me.
Limitless undying love which shines around me like a million suns,
It calls me on and on across the universe
Jai Guru De Va Om
Nothing’s gonna change my world
Nothing’s gonna change my world.

1. God [*Elokim*] created man in his image. In the image of God he created him; male and female he created them. G-d blessed them and said to them, “Be fertile and multiply, and fill the land and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every beast that walks upon the earth.

 *-Genesis 1:27-28*

2. The Eternal God [*Hashem Elokim*] formed man out of the dust of the ground and breathed into his nostrils a breath of life, and man [thus] became a living soul. The eternal G-d planted a garden in Eden, to the east. There He placed the man that He formed…to cultivate it and to watch it.

 *-Genesis 2:7-8,15*

3. What can the man of faith, who is moved by sensitive reasons of the heart, say to a society which is governed by pragmatic reasons of the mind?...But the loneliness gripping the man of faith in the modern world is compounded, because he is confronted not only by competitive faiths, with their own forms of worship and transcendent claims, but by a pervasive and permissive culture which is ideologically secular and technologically successful. Religious faith is condescendingly regarded as a subjective palliative, but it is given little credence as a repository of truth.

 *-The Man of Faith in a Technological World-Part 1, Rabbi Joseph B. Soloveitchik*

**Baby You're a Rich Man**

How does it feel to be one of the beautiful people
Now that you know who you are
What do you want to be and have you travelled very far
Far as the eye can see.
How does it feel to be one of the people
How often have you been there often enough to know
What did you see when you were there nothing that doesn’t show
Baby you’re a rich man
Baby you’re a rich man
Baby you’re a rich man too
You keep all your money in a big brown bag inside the zoo
What a thing to do
Baby you’re a rich man
Baby you’re a rich man
Baby you’re a rich man too.
How does it feel to be one of the beautiful people
Tuned to a natural E
Happy to be that way now that you’ve found another key
What are you going to play
Baby you’re a rich man
Baby you’re a rich man
Baby you’re a rich man too
You keep all your money in a big brown bag inside a zoo
What a thing to do
Baby you’re a rich man
Baby you’re a rich man
Baby you’re a rich man too...

1. (כא) וַיְהִי יְיָ אֶת יוֹסֵף וַיֵּט אֵלָיו חָסֶד וַיִּתֵּן חִנּוֹ בְּעֵינֵי שַׂר בֵּית הַסֹּהַר:

 (כב) וַיִּתֵּן שַׂר בֵּית הַסֹּהַר בְּיַד יוֹסֵף אֵת כָּל הָאֲסִירִם אֲשֶׁר בְּבֵית הַסֹּהַר וְאֵת כָּל אֲשֶׁר עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה

-Bereishis 39:21-22

כא) ויט אליו חסד - שיהא מקובל לכל רואיו, לשון כלה נאה וחסודה שבמשנה (כתובות יז א):Rashi

(ז) וַיִּשְׁלָחֵנִי אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם שְׁאֵרִית בָּאָרֶץ וּלְהַחֲיוֹת לָכֶם לִפְלֵיטָה גְּדֹלָה:

(ח) וְעַתָּה לֹא אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים וַיְשִׂימֵנִי לְאָב לְפַרְעֹה וּלְאָדוֹן לְכָל בֵּיתוֹ וּמֹשֵׁל בְּכָל אֶרֶץ מִצְרָיִם:

-Bereishis 45:7-8

1. Grace is false, and beauty vain; a woman who fears Hashem, she should be praised.

-Proverbs 31:30

1. The daughter of Caesar said to Rabbi Yehoshua ben Chanina, “How could such a beautiful Torah be stored in such an ugly vessel like yourself.” He replied, “what do you store your wine in?” “Wooden barrels”, she responded. He said, “That’s what everyone does, but you’re royalty, you should store it in vessels made of gold and silver”. She agreed, stored the wine in gold and silver and was shocked to see that the wine had spoiled. Rabbi Yehoshua ben Chanina said to her, “It is the same way with Torah (if it is in a good looking person, it becomes ruined)”. But weren’t there good-looking people who became great Torah scholars? Yes, but if they hadn’t been good-looking they would have become much greater.

-Babylonian Talmud, Nedarim 50b

1. The person who spent his life sinning came before G-d (after his death) and was asked, “Why didn’t you learn Torah in your lifetime? And if you say because you were good-looking and therefore you were busy giving into to your desires, there was no one better looking than Joseph. Every day the wife of Potifar would say to him, “lie with me”, and she would change her clothes multiple times during the day to entice him. She then threatened to have him put in jail, have physical harm inflicted upon him, and offered large sums of money, none of which swayed him. For he said, “I don’t want to sleep with you in this world, and then be in the same place as you in the world to come.”

-Babylonian Talmud, Yoma 35a