

Jewish Kabbalah Meditation from Torah to Self-improvement to Prophecy

קבלה התבוננות מן תורה אל מוסר אל נבואה

Version – 10/7/2002

This work will train one to experience authentic divine revelation. Study the manual by browsing the table of contents, links, and footnotes. Let your spirit be your guide and Ribono Shel Olam (the Master of the World) will reveal what you need to learn next. The work focuses on learning spirituality through character improvement and through the theoretical, meditative, and practical kabbalah. While I have written down some of my own meditative journeys, in the final analysis one must choose ones own path and with the blessing of G-d reveal another truth path to the Infinite.

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I. Introduction

This work summarizes a three-year study on developing mystical awareness.¹ The purpose of this work is to provide the keys for developing a mystical relationship with G-d. Each of us has our own pathway to follow. Nevertheless, Jewish mystics throughout the ages have recorded an authentic map. Those who follow this map will find the greatest of mystical experiences! This is reassuring and a validation of the authenticity of the teachings of our prophets and sages.

*All the trees, as it were, conversed with each other;
all the trees, as it were, conversed with mankind;
all the trees were created for man's companionship.
(Midrash Rabbah Genesis 13:2)*

The word used for tree in Genesis 13:2 is 'siah' which also means conversation and grass. We need never feel lonely in this world if we go out and talk to the trees and pray amongst the grasses like Isaac. The Tree of Life is sometimes identified with the Torah and also the mystical tree of 32 paths containing the 10 sefirot. If we cling to this tree in this world we will find eternal life in the world to come. The key is discovering the eternal life while yet in this world, as King David said,

I will dwell in the House of the Lord while I yet live...

David danced before the Ark as the priests carried it up to Jerusalem. Simchas Torah is celebrated by dancing with the Torah. Lighting candles symbolizes freedom on Chanukah. In the end the candlelight, our souls, ascend to heaven to dance with the angels of G-d who will bring us to a new home in a new world.

¹ This is the second edition which has an additional ten-years of study.

II. The Written Bible

In Hebrew the word for Bible is Tanach – תנ"ך. Tanach stands for Torah, Navi'im, and Ctovim – כתובים, תורה, נביאים. These are the Five Books of Moses, the Prophets, and the Writings of the Bible. In order to practice authentic kabbalistic meditation, one should learn the Bible well enough to have questions. Questions become spring boards in meditation for probing the voice of G-d. The Torah in the Bible includes Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Prophet section of the Bible begins with Kings. The prophets possessed 'hochmah' – wisdom, 'gevurah' – physical strength, 'asher' – wealth, and 'anav' – humility. They were capable of supporting their students with their own funds. Physical strength was an essential ingredient as much as wisdom and humility.¹

Table II-1: Prophets and Nations

Prophets (P-Priest, I-Israel, J-Judah, B-Babylon)	Year (BCE)	Ruling Kingdoms (Northern Kingdom is Israel, Southern Kingdom is Judah)
Elijah (P in I)	900	
Elisha (I)	897	
Joel	810-758	
Jonah (I)	852-784	
Zechariah (I)		
Amos (from J spoke to I)	765-750	From the Judean village of Tekoa.
Hosea (I)	~760	Northern Kingdom height.
Isaiah	742-687-510	Damascus, Syria falls to the Assyrians (731). Northern Kingdom annexed to the Assyrian empire (723-722). Judah existed uneasily as a tributary until Hezekiah's anti-Assyrian policies lead to Judah's subjection (701). Cyrus, King of Persia conquers Babylon (539)
Micah	~710	From the Judean village of Moreshet.
Zephaniah	640-609	Assaults from the barbaric Scythian hordes (630).
Jeremiah (P)	627-580	
Nahum	626-612	Assyrian empire began its decline after the death of Asshurbanipal (630). Assaults from the Medes from North of Persian and the Chaldeans of Southern Babylon fell Asshur, Assyria (614) and then Nineveh (612).
Habakkuk	608-598	Lived during the height of Babylonian power.
Ezekiel (P in B)	593-563	
Obadiah	587-586	Lived soon after the fall of Jerusalem to the Babylonians
Joel	~500	Lived in Judah during the Persian period (539-331 BCE)
Daniel	167-164	

The last section of the Bible is the Writings and begins with the book of Job below.

¹ Rabbi Goldberg, Ahavas Torah, June 3, 2001, San Jose, CA.

A. Genesis – In the Beginning – Bereshis

1. Parsha Bereshis

a) Creation

Text II-1: The First Seven Words

In the beginning G-d created the heaven and the earth. (Genesis 1:1)

Bereshis Bara Elohim et hashamayim vet haaretz – בראשית ברא אלהים את השמים ואת הארץ

Genesis, the first book of the Torah, describes creation, with the first sentence encapsulating the order of creation in seven words. The very first word of scripture contains the word Rosh – ראש that means head as in the head of the Bible. The first three letters of the first word are Bara – ברא, which means create, suggesting that G-d is creating the very beginning as well. Elohim – אלהים is the name of G-d as creator of natural law.² Hence, a kabbalistic translation of the first three words of the Bible is “G-d created the beginning.” What is Kabbalah? Kabbalah means ‘receiving’ as to receive an esoteric tradition and make it ones own. Still, kabbalah is far more personal and the ‘receiving’ is unique to each individual. This is our personal relationship to G-d, our personal wisdom and understanding of being in our world.

Text II-2: The Bahir on the First Word

“And why does the Torah begin with the letter Bet? In order that it begin with a blessing (*Berachah* – ברכה)...³ The word ‘beginning’ (*Reshit* – ראשית) is nothing other than Wisdom. It is thus written (*Psalms 111:10*), ‘The beginning is wisdom, the fear of G-d.’ Wisdom is a blessing. It is thus written, ‘And G-d blessed Solomon.’ It is furthermore written (*I Kings 5:26*), ‘And G-d gave wisdom to Solomon.’...”⁴

In this kabbalah, the author⁵ explores the reason why the Torah begins with the second letter of the alphabet instead of the first letter. Rabbi Nehuniah ben Hakana suggests that G-d begins the Torah with a blessing since the first letter of the Torah is the same as the first letter for the word for blessing. Thus, G-d alludes that one should always begin a session of bible learning by reciting a blessing for divine guidance. The author of the Bahir connects the beginning with wisdom. Consequently, he connects the idea of ‘blessing’ with ‘wisdom’. We learn here that when we recite a blessing before we learn that G-d will help us to obtain wisdom.

The word “et” – את in the first verse is a directive referring to the “heavens and the earth.” In another example of kabbalah, we find that “et” is composed of the first and last letter of the Hebrew alphabet. We may read “et” as an acrostic referring to all the letters of Hebrew alphabet.⁶ Now the first verse says, “In the beginning G-d created with the Hebrew Letters the Heavens and the Earth.”⁷

*Now the earth was unformed and void, and darkness was upon the face of the deep
And the spirit of G-d hovered over the face of the waters. (Genesis 1:2)*

² While Elohim is plural, clearly the experience of the writer is that the creator is singular by the tense of the verb. Within the culture of the time, the first step in recognition of monotheism was to group the entire pantheon of deities together into a singular title, Elohim. The second step was to recognize that there is unity of thought in creation. The final step is to recognize that the unity of thought is one G-d.

³ Midrash Rabbah Genesis I, Soncino, Ch. 1:10, page 9. Had it begun with an aleph, this is the first letter of the word cursed – arur – ארור.

⁴ Bahir 3, Aryeh Kaplan edited.

⁵ Most kabbalists attribute the work to Rabbi Nehuniah ben Hakana.

⁶ Aleph – א the first letter, Tav – ת the last letter includes all other letters, like the idea of alpha and omega in Greek.

⁷ This may be a Jewish source for John’s idea of the logos which is a Greek idea as well.

Vhaaretz haita tohu vbohu vhoshech al penai g'hom v rooach elohim mrahepet al pnai hamayim -
והארץ היתה תהו ובוהו וחשך על-פני תהום ורוח אלקים מרחפת על-פני המים

From the Bahir 2:

Rabbi Berachiah said: It is written (*Genesis 1:2*), "The earth was Chaos (*Tohu* – תהו) and Desolation (*Bohu* – בזה). What is the meaning of the word "was" (*haita* – היתה) in this verse? This indicates that the chaos existed previously [and already was]. What is Chaos (*Tohu* – תהו)? Something that confounds (*Taha*) people. What is Desolation (*Bohu* – בזה)? It is something that has substance. This is the reason that it is called Bohu, that is, Bo Hu — "it is in it".

Chaos or Tohu is the place of the sefirot before the shattering. The sefirot received but did not give light which eventually caused their shattering. Tohu is the source of evil and the shattered components of the sefirot are called the Klipah Nogah, the glowing shell. After the shattering some of the vessels were reassembled into the Partzufim—group forms, which make up the sefirot as they behave today. The name of G-d in Tohu associates with the letters aleph mem shin – אמש – emesh.⁸ In Bohu, the name of G-d associates with the letters yod heh vav – יהו. The Sefer Yetzirah labels אמש mother letters. The father letters יהו descend from them. The father letters make up the Tetragrammaton name of G-d. The mother letters represent the name of G-d in the preceding world of chaos. Some say Aleph derives Vav, Mem derives Yod, Shin derives Heh.⁹ This is one choice.¹⁰ This leads to the name MShASh – משאש, gematria 641 – 11. This doesn't reduce and means restriction, conflicting forces, or the "clenched fist."

And six branches shall come from its sides; three branches of the lampstand from the one side, and three branches of the lampstand from the other side;

Another possibility is Aleph derives Yod, Mem derives Heh, and Shin derives Vav. This leads to the great and holy name אמשם. Not to be barren, ועקרה, has the same gematria.

None shall miscarry, nor be barren, in your land; the number of your days I will fulfil.

There are several variations on the Mother names of G-d as there are with the father letters. These are like the ladies, Rachel and Leah.

Table II-2: Mother and Father Letters of Creation

Dragons Before Eden	Substance of Creation	Name of G-d	Gematria	Numerology
Tiamat ¹¹ (Chromatic Dragon)	Tohu (chaos) – תהו	AMShAM – אמשם (mother letters)	381 – 12 – 3	12: sacrifice to the will of others. 3: fertility
Bahamut ¹² (Platinum Dragon)	Bohu (emptiness) – בזה	YHVH – יהוה (father letters)	26 – 8	Prosperity

⁸ Sefer Yetzirah 3:2

⁹ Raavad, Ramban, Etz Chayim Shaar Tanta 7 quoted in Kaplan Sefer Yetzirah pp 140, 366.

¹⁰ There is a basis to this name in Exodus 25:32 where it states "and three" – ושלשה.

¹¹ Babylonian god, she is primeval Chaos, bearer of the skies and the earth, mother of Lahmu, Lahamu, Anshar, and of Kishar. Traditionally conceived of as a serpent or dragon of some sort. Her eyes became the sources of the Tigris and Euphrates rivers.

¹² Bahamut is an Arabian name for a giant fish that represented lawful order. The name evolves from Behemoth, the male counterpart to Leviathan, and is a great beast that roams on land. He is sometimes equated with a hippopotamus, and is alternately listed in the Old Testament as a creature on the side of God and as one over whom God has or will triumph over.

Rabbi Berachia said: It is written (Genesis 1:2), "The earth was Tohu and Bohu." What is the meaning of the word "was" in this verse? This indicates that the Chaos (Tohu) existed previously [and already was]. What is Tohu? Something that confounds (Taha) people. What is Bohu? It is something that has substance. This is the reason that it is called Bohu, that is, Bo Hu – "it is in it."¹³

What is the meaning of the verse (Ecclesiastes 7:14), "Also one opposite the other was made by G-d." He created Bohu and placed it in Peace, and He created Tohu and placed it in Evil. Bohu is in Peace, as it is written (Job 25:2), "He makes peace in His high places." This teaches us that Michael, the prince to G-d's right, is water and hail, while Gabriel, the prince to G-d's left, is fire. The two are reconciled by the Prince of Peace. This is the meaning of the verse, "He makes peace in His high places."¹⁴

Hesed, mercy, and El associate with water and Gevurah, judgment, and Elohim associate with fire. In the gematria expansion of Elohim, we see:

G-d as judge - אלהים - אלף למד הי יוד במ - 80+20+15+74+112 = 301 = 300+1 = אש - Fire

And G-d said, Let there be light: and there was light. (Genesis 1:3)

This light preceded the creation of the Sun and refers to the good light Hashem has stored away for us in the world to come:

***Moreover the light of the moon shall be as the light of the sun,
and the light of the sun shall be sevenfold,
as the light of the seven days.
(Isaiah 30:26)***

The creation story illustrates the progression from general to specific. The seven days associate with the seven lower sefirot and seven character qualities.

Table II-3: Creation Concepts

Day (Corresponding Day)	Creation	Sefira	Weekday
1 (4)	Light, darkness and the Angel of Death	Hesed – kindness	Sunday
2 (5)	Sky, clouds, oceans Gehenna and higher angels	Gevurah – discipline	Monday
3 (6)	Land, trees, herbs, and the Garden of Eden	Tiferet – beauty/splendor	Tuesday
4 (1)	Sun, Moon, and Stars	Netzah – victory	Wednesday
5 (2)	Sea creatures, birds Leviathan and lower angels	Hod – gratitude	Thursday
6 (3)	Land animals, insects, man and demons	Yesod – righteousness	Friday
7	Shabbat – day of rest	Malchut – kingdom	Saturday

By drawing the creation process in the form of the Tree of Life, we can see the descent from general to specific:¹⁵

Text II-3: Creations on Each Day

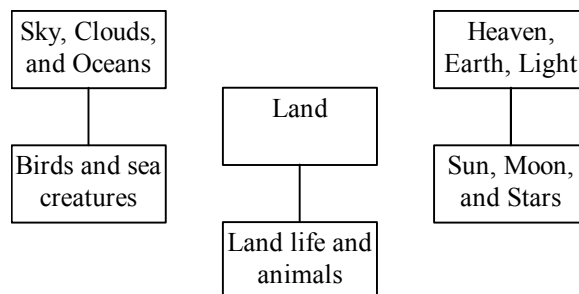
¹³ Bahir 2

¹⁴ Bahir 11

¹⁵ This Partzuf associates with the letter vav in the name of G-d which has a value of six.

R. Levi said in the name of R. Hama b. R. Hanina: The Holy One, blessed be He, created three objects on each day: on the first, heaven, earth, and light; on the second, the firmament, Gehenna, and the angels; on the third, trees, herbs, and the Garden of Eden; on the fourth, the sun, the moon, and the constellations; on the fifth, birds, fish, and the Leviathan; on the sixth, Adam, Eve, and moving creatures. R. Phinehas said: In the sixth He created six things: Adam, Eve, creeping things, cattle, beasts, and demons. R. Banayah said: Which God created and made is not written here, but WHICH GOD CREATED TO MAKE: Whatever the Holy One, blessed be He, was to have made on the seventh, He created beforehand on the sixth.¹⁶

Figure II-1: The 7 Days of Creation in Descent and the Form of the Partzuf Zer Anpin



The creation of Light on the 1st day is completed on the 4th with the objects that manifest light. The creation of the Sky, Clouds, and Oceans on the 2nd day is completed on the 5th day with the Birds and Sea Life. Also G-d creates the great Sea Creatures, the Taninim – תנינים on the 5th day. The creation of Land is completed on the sixth day with Land Life.¹⁷

All creation rests on the foundation of the seven days since each day sustains a seventh of creation.¹⁸ The Shaarey Orah teaches us that taking an oath – שבועה is to place creation upon ones words.¹⁹ We should not break our word since this adversely effects the building – בנין of creation.²⁰

Wisdom has built her house; she has hewn out her seven pillars

חכמת בנתה ביתה הצבה עמודיה שבעה

(Proverbs 9:1)

We must be careful with taking oaths and speaking words before those who attempt to ensnare, has vshalom.²¹ Hazal taught to avoid taking oaths.²² The place for oaths is in our relationship to G-d.²³ The oath is intended to raise us above ourselves to commit to a greater level of observance.

¹⁶ Genesis Rabbah 11:9

¹⁷ Midrash Rabbah Genesis, page 90.

¹⁸ The Zohar teaches that G-d created each day of the week. Two traditions prevail on the means. The Sefer Yetzirah teaches that each day was created with its double letter leading and permutations of the remaining double letters follow. The Zohar suggest that G-d applied the seven names of six letters in the 42 letter name to create each day.

¹⁹ Gates of Light, Joseph Gikatilla, chapter "The Second Gate – The Ninth Sphere," p. 90.

²⁰ The Hebrew language rests on seven types of verb. They are referred to as a building – בנין. The verb is also the means of creation. Hashem's tetragrammaton is a verb.

²¹ Has vshalom – a colloquial phrase meaning 'G-d forbid'

²² Hazal - our respected ancestors

²³ Today our sages recommend avoiding oaths entirely. This is the source of the colloquial phrase Beli Neder – without vow, that one often hears from orthodox Jews for such simple things as appointments.

The sixth day of creation includes a few demons after the creation of man. The demons can travel from Earth to Heaven and back in a few seconds. They eat, drink, give birth, and die. They reproduce like humans. They are half angels. They are super-human. Some were born when Adam separated from Eve to punish himself for 130 years after the events in Eden. During this time the original Shedos, female demons, came to Adam in his sub-consciousness, and mated with him at night. Their children are the Ngai Bnai Adam, the untouchable children of Adam, spirits half angel and half human. They live partially in heaven and partially on Earth. They have the power to transform themselves into anything they wish, human or otherwise.²⁴ Demons see the rewards and punishment of people and understand past, present, and future. They have feelings for the suffering, and see the fate and will of G-d in the world. They are neither good or bad, but possessing of more emotion than angels. Adam gave seventy years so that King David might live.²⁵ David bore Solomon who would master the demons, but in the end, his mastery of them by imprisonment would cost him his freedom of mind.²⁶

He saw a blind man straying from his way and he put him on the right path. He saw a drunken man losing his way and he put him on his path. He saw a wedding procession making its way merrily and he wept. He heard a man say to a shoemaker, Make me a pair of shoes that will last seven years, and he laughed. He saw a diviner practicing divinations and he laughed.

...
Benaiahu said to Ashmedai, Why when you saw that blind man going out of his way did you put him right? He replied: It has been proclaimed of him in heaven that he is a wholly righteous man, and that whoever does him a kindness will be worthy of the future world. And why when you saw the drunken man going out of his way did you put him right? He replied, They have proclaimed concerning him in heaven that he is wholly wicked, and I conferred a boon on him in order that he may consume [here] his share [in the future]. Why when you saw the wedding procession did you weep? He said: The husband will die within thirty days, and she will have to wait for the brother-in-law who is still a child of thirteen years. Why, when you heard a man say to the shoemaker, Make me shoes to last seven years, did you laugh? He replied: That man has not seven days to live, and he wants shoes for seven years! Why when you saw that diviner divining did you laugh? He said: He was sitting on a royal treasure: he should have divined what was beneath him.

The fruit of the Tree of Knowledge of Good and Evil bestows enlightenment – להשכל – This is not true wisdom, but a knowledge that lulls the mind into illusion. This is similar to the influence of cults who offer pleasures to deceive the minds of their followers; or philosophical movements such as Haskalah – Enlightenment who with popularity promote arts and sciences in place of faith and religion.

*And when the woman saw that the tree was good for food,
And that it was desirable for the eyes, and that the tree would dearly enlighten,
And she took from its fruit, and ate, and also with her, and he ate.²⁷*

Adam, Eve, and the Garden of Eden existed initially, in the spiritual realm. According to Kabbalah, this place is in sefira Tiferet. Adam and Eve possessed spiritual bodies not unlike the angels. However, after eating the fruit of the Tree of Knowledge, Adam and Eve became physical beings with physical temptations.²⁸

Accordingly, we find that in the beginning, before his sin, Adam was on a very high level – first, in point of his existence, that is in terms of the results of his deeds, which rose to the worlds heights as we wrote previously and second in point his form and the form of his deeds.

²⁴ Gittin 66A, 68a, Chagigah 16a, Rabbi Aryeh Rosenfeld Samuel 2:11b

²⁵ Hashem meant Adam to live for a 1000 years, but when Adam saw in heaven the righteous soul of David waiting to be born, but without an allotment of years to be born, he gave seventy years of his own life to David and lived instead to 930.

²⁶ Gittin 69b. Solomon bound Ashmedai, prince of demons, and obtained his wisdom, but in the end the demon escaped and devoured Solomon.

²⁷ Genesis 3:6.

²⁸ The Knowing Heart, Luzzatto, page 191

...

Note, then; what the Garden of Eden was, it will unquestionably continue to be – rarefied, spiritual abode, where the spirits abide even now. And the Torah testifies concerning Adam that he dwelt there and ate and enjoyed the fruits that grew there. But since we see it to be the present habitation of the souls, it must be that its fruits were not earthy gross things, but far more delicate, being at least as air compared to earth. And the eating of them, too, was not by a body coarse and gross, as at present, but by a rarefied, almost spiritual body, like that of Elijah or Hanoch, ...

Adam and Eve were not the first physical people in the world but the first people in the image of G-d. They existed in the spiritual realm until G-d placed them in exile in this world. “Dust from the earth”, “afar min haadamah”, is a sublime physical source for man’s body.²⁹

*Adonoy Elohim then formed the man, dust from the earth,
and blew into his nostrils the soul of life.*

G-d gave all living things for man ‘rudoo’ – רדו under his dominance.³⁰

*And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have **dominion** over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth.*

The root of ‘rudoo’ is ‘radah’ – רדה, which means to “subdue” or “tread”. G-d is telling us to develop roads and pathways to improve the world for travel. Radah also relates to the word for generation – dor – דור. Here, G-d is telling us that we must also preserve the world in a good manner for the next generation.³¹ Another cognomen is ‘yored’ – ירד, which is to go down. In this process, we must measure our ‘dominion’ with our relationship with G-d. We must see G-d’s beauty in nature and not go down and away from His Presence.

When Adam and Eve ate of the fruit of Tree of Knowledge, they could have done full repentance and remained in the garden. Eating the fruit and not confessing before G-d are part of the crime, but not the sin. The sin was that they dwelt on their guilt attaching themselves to evil. God saw that only through expulsion, a change of venue from the Garden, a change that would force them into new movements and deeds, could their fixation on their own sinfulness be broken. Sadness or depression over sin attaches a person to evil, has vshalom; while joy and repentance turn sins into good deeds and actually change the past.

b) Shabbat Meditation

This following meditation is for Shabbas in order to review the events of the week for improvement:³²

Remember back to last Saturday night through the following night. This is Yom Rishon, the first day of the week. This day is dominated by the sefira of hesed that is loving-kindness. Recall acts of kindness and expressions of love you showed another on this day.

Remember back to Yom Sheni, this is the second day of the week from Sunday night through Monday. The day is dominated by the sefira of gevurah. Gevurah represents how we help others and ourselves grow through discipline, rigor, and organization. Try to remember what you did to help organize yourself or others that day. Recall any struggles and how those struggles served the purpose of helping people grow.

²⁹ Genesis 2:7

³⁰ Genesis 1:28

³¹ Similar to the concept of stewardship.

³² “Reviewing the Week Meditation” by Eitel Herring, conducted November 13, 1998 , 8 PM, Congregation Sinai, San Jose.

Remember back to Yom Shlishi, the third day in the week. This begins on Monday night through Tuesday. This day is dominated by sefira Tiferets, which is associated with compassion and balanced harmony. Recall events that brought you or others to a state of harmony on this day. Remember any acts of compassion you showed others.

Remember back to Wednesday, which is Yom Revaee, the fourth day in the week beginning Tuesday night through Wednesday. This day is dominated by the sefira netzah that represents the quality of enduring. Recall what events you saw this day that will have lasting impact on yourself and others. What did you do that required endurance for the day and served to rescue and help others?

Remember back to Thursday that is Yom Hamishi, the fifth day of the week from Wednesday night through Thursday. This day is dominated by Hod. Hod, which represents humbleness is not a passive trait but requires one to go out and interact with other people keeping a sense of humility in ones personality. This helps others grow.

Remember back to Friday that is Yom Sheshe, the sixth day of the week from Thursday night through Friday. The day is dominated by the sefira of Yesod that represents joining and bonding with others. What did you do on Friday to promote your relationship with significant others.

Remember back to Saturday, Shabbat, the seventh day of the week. Shabbat is the receptacle for all the deeds of the rest of week. Shabbat is dominated by the sefira of Malchut that is the kingdom of G-d in this world. Malchuts is the sum total of whom we are, which is our soul. There is a channel between Yesod and Malchuts and all of energy is deposited with Malchuts, which determines the quality of our soul.

c) Regression

While reading Scholem's Jewish Mysticism and Cohn-Sherbok's Jewish Mysticism (pp. 152-156), Erev Shabbas, I ran across Luria's idea of the tzimtzum, the withdrawal and reentry of G-d in the process of creation. The following morning I did this meditation to unravel its secrets:³³

I began to regress myself with the intention of going back to the beginning of time. I saw when I was 25 and living in Israel. I saw further back to 1968 and the Vietnam war. I saw World War I and then back to Lincoln giving an address from a train.³⁴ I saw the War of 1812. I saw French ships entering US seas in order to stave off the English in the Independence War. I saw back into the history of England.

I saw the Jews living in Spain and how they were both a thorn and a blessing here. Their stubbornness was a thorn to the Spanish Inquisitors who attempted to force their conversion to Christianity by torture. I saw the Second Temple standing in its magnificence and then the First Temple in smaller form. Finally, I saw the tabernacle at Shilo of simplistic beauty, perfectly dedicated to Hashem's service. The tabernacle was a rectangular mound off the floor. There were stairs ascending from all sides. I saw an alter upon it with a pleasant smoke rising up to heaven. I heard G-d say:

How good is My nation, there is no other nation like them.

I heard a song like the following:

Dance with Israel, sing with Israel, pray with Israel, love with Israel ...

³³ Back to the Beginning – August 3, 1996 – 8 AM

³⁴ Perhaps this was the Gettysburg address.

I wondered what made Israel so great and I heard the answer was in their simplicity of service to Hashem. Each tribe lived in its own area and had a unique service in the land of Israel. I saw tzitzits on their four-cornered garments but I also saw that their daily lives were not obsessed with learning. Instead, they learned to live, not lived to learn. They worked and kept the commandments, loved G-d and raised families, spending most of their lives nurturing one another and the land they lived on.

I went back further in time briefly glimpsing the life of Abraham, back to the time when Hanoch walked the land. Hanoch was righteous all his days:

***And Enoch walked with G-d after he begat Methuselah three hundred years,
and begat sons and daughters:
And all the days of Enoch were three hundred sixty and five years:
And Enoch walked with G-d: and he was not; for G-d took him.
(Genesis 5:22-24)***

I saw when Hanoch became "not." His soul was drawn out of his body swiftly leaving no remnant in his body, his bones losing all form returning to earth.³⁵

[At this point Hashem granted an angelic voice to ask questions on the rest of the journey. During the review of this vision while walking to shul, I wanted to know the name of the voice, which I called Kol. The voice asked, "Who am I?" I responded, "the angel Metatron who was formerly Hanoch." I asked to understand how Moshe communicated with G-d face to face; how his prophesy was from a higher source than the prophesy of others? I saw that G-d filled Moshe with the first light of divine truth—a stream of light filling an empty sphere, the tzimtzum. Few receive prophecy directly from Hashem; most receive prophecy through the angels who are of the same form as Moshe. The messiah will be like Moshe again— see the Tish B'Av vision.]

I went back further to the Garden of Eden and saw the creation of Eve. I saw how Hashem drew forth a rib from Adam, and fashioned a woman and placed her beside him as he slept. I saw the Tree of Life and the Tree of Knowledge in the garden. The later was like a fruit tree of modest height. On the other hand, the Tree of Life's height extended into the reaches of the sky and its width was too wide to fathom. The Tree called for an embrace. As I came close, a spiritual fire encompassed us and I felt myself cleansed of any taint of sin. [This was necessary to proceed further.]

I went back before the trees to the days of creation. I saw the creation of the animals, grass and all plant life; the creation of the Sun, Moon, and Stars in the heaven. Finally, I saw the creation of the first light and the preceding Tohu and Bohu. The first light was the first line of light that flowed into the empty space (the place of G-d's withdrawal in the tzimtzum). The chaos before was the emptiness of G-d's withdrawal.³⁶ The emptiness represented the quality of Din, judgment or constriction.³⁷

I plunged into the emptiness and felt the withdrawal of Hashem. The rate of withdrawal was beyond physical travel and I wondered how I would reach the receding point. The Kol said to travel by spirit and will to reach the boundary. I saw the edge of light in the distance. I willed myself through the edge and now I stood in the undifferentiated form of the first light. I could not

³⁵ The lowest soul gives even a decaying body a human form. Without any soul presence there is no form. There is an etzem – bone that remains forever in the grave. From this Hashem will resurrect the soul. Hence, Jews do not believe in cremation. This bone contains an imprint of the soul.

³⁶ This place is Tohu. The absence of G-d is the definition of evil. While the sefirot initially existed in Tohu as point objects, they were incapable of giving, and they shattered with selfish overfilling energy. The shattered results were reconstructed into the Partzufim which are identified with Bohu.

³⁷ see Jewish Mysticism— An Anthology pp. 152-153

comprehend what was around me. I tried to recall some daat – knowledge that would help me understand. This place was before and beyond the creation of the Sefirot. Not even the place of Hashem's Ratzon – Will existed in this light.³⁸ I glimmered above the sefirot and the Kol asked what I saw. I told her I saw of BN, MH, SaG, and AV, the realm of the Hebrew letters.

I saw the Hebrew letters traveling in chains.³⁹ There were also the 10 numerals but they were separate like flying disks in space. I moved my mind to the source of the letters in the light and saw the primordial form of the Torah in the light. I heard this song:

Love the Torah, learn the Torah, dance with the Torah, dwell with the Torah ...

There were no angels yet created as there were no worlds but I still heard the Kol and wondered about its existence. I sought out the voice and noticed a small space in the light, a small tzimtzum. I saw a thread of light entering the space, which was like a mouth transmitting the words. Here, I learned how G-d speaks to Moses and the angels face to face but to the rest of us through angels. The Torah was one of 10 forms that existed prior to all creation.

There was no sense of a personal G-d in the Ayn Sof. I felt only Nothing and I didn't understand why. I wanted to find my personal G-d but even this is a result of creation! The Kol asked me what I could know? I told him I could not know anything else while in my separate spirit and that to know further would result in the end of my own identity. I did not fear this kind of death strange enough since it was a merging with the Cosmos from whence I came. Nevertheless, I realized that even beyond the heaven of G-d's creation and man's comprehension, lies the Ayn Sof which dissolves all identity back into itself, the experience at the end of life. This 'final experience' is the end of knowledge and self-being, an utter nihilism of personal existence and yet beyond even thought or supreme consciousness as we imagine.

I asked the Kol to guide me and we preceded forward out of this light into consciousness, and yet, I remained in a waking trance to memorize the vision. I would have to wait until the end of Shabbas to write it down. The Kol asked me how I would do this. I answered that I would review it forward until the point after creation and then review it backward from my own life. I reviewed it as I walked to shul. This morning I picked up the "Book of Enoch" and brought it upstairs subconsciously, to begin a new learning.

Smoke rising to heaven is 'ashan' - אשן. The aleph denotes 'olam' – the world, the shin denotes 'shana' – the year or time, the nun denotes 'nefesh' – the soul. These are the three principles in creation. The Bahir calls them, the teli, the wheel, and the heart.

d) Enoch

Enoch became the angel Metatron, highest of the angels.⁴⁰ Metatron lived 365 years which encompasses the sefirot. 300 in hundreds for Keter, Hochmah, and Binah, 60 in tens for Hesed, Gevurah, Tiferet,

³⁸ Keter

³⁹ This Shabbas is Parsha Bereshis, 10/10/1996 and I ran across a teaching on the 231 gates which preceded the creation of the world. Two of the gates אלה are particularly key to the process. The name El is associated with G-d's creative power. There are 231 – ישרא is from the name Israel and refers to the 231 gates of creation described in Sefer Yetzirah, Kaplan trans., Weiser press, page 117. 231 is the number of combinations of 22 letters taken two at a time which is $(22*21)/2 = 21*11 = 231$. Kabbalists interpret the 231 gates as the forms remaining in the vacated space preceding creation. see Emek HaMelekh 6a, Limudey Atzilut (Munkatch, 1897), 3a, 22a.

⁴⁰ The Hebrew Book of Enoch, Hugo Odeberg, Ktav, 1973, pp. 126-7. Metatron from mattara means service, post, watch, guard. Eleazar of Worms interprets Metatron from metator – מטיטור, meaning leader from Gen. Rabbah v.4: "He, was made a metator for the waters,...for He is the Prince of the World." Ron – רון means to utter praise to the Holy One.

Netzah, Hod, and Yesod. 5 represents Heh, the final letter of the name of G-d and Malchuts.⁴¹ He is called the Great Eagle – Neshar – נשר or child – נצר. The top three sefirot allude to Ayn – Nothingness of G-d. Aleph is Keter, Yod the first letter of the name of G-d is Hochmah, and Nun for Binah. Rabbi Ishmael receives this explanation.^{42,43}

III ENOCH: Chapter Four

"METATRON IS IDENTICAL WITH ENOCH WHO WAS TRANSFORMED AND ASCENDED TO HEAVEN AT THE TIME OF THE FLOOD."

1. I asked Metatron and said to him: "Why art thou called by the Name of Thy Creator, by seventy Names? Thou art greater than all the princes, higher than all the angels, beloved more than all the servants, honored above all the mighty ones in kingship, greatness, and glory. Why do they call thee 'Youth' in the high heavens?"
2. He answered me and said to me: "Because I am Enoch, the son of Yared."
3. "For when the generations of the Flood sinned and were confounded in their deeds, saying unto God (Job 21.14): **'Depart from us, for we desire not the knowledge of Thy ways'**, then the Holy One, blessed be He, removed me from their midst to be a witness against them in the high heavens to all the inhabitants of the world, that they may not say: "The Merciful One is cruel".⁴⁴
4. Hence, the Holy One, blessed be He, lifted me up in their lifetime before their eyes to be a witness against them to the future world. And the Holy One, blessed be He, assigned me as a prince and a ruler among the ministering angels.
5. In that hour three of the ministering angels, Uzza, Azza, and Azrael came forth and brought charges against me in the high heavens, saying before the Holy One, blessed be He: "Said not the Ancient Ones (First Ones) rightly before Thee: Do not create man!" The Holy One, blessed be He, answered and said unto them (Isaiah 46.4): **"I have made and I will bear, yea, I will carry and will deliver."**
6. As soon as they saw me, they said before Him: "Lord of the Universe! What is this one that he should ascend to the height of heights? Is he not one from among the sons of (the sons of) those who perished in the days of the Flood? What doeth he in the Raqia (רקיע – Firmament)?"⁴⁵
7. Again the Holy One, blessed be He, answered and said to them: "What are ye, that ye enter and speak in My Presence? I delight in this one more than in all of you, and hence he shall be a prince and a ruler over you in the high heavens."
8. Forthwith all stood up and went out to meet me, prostrated themselves before me and said: "Happy art thou and happy is thy father for thy Creator doth favor thee."
9. And because I am small and a youth among them in days, months, and years, therefore they call me "Youth" (Naar – נער).

Also Enoch III explains how the Hebrew letters transcend even the world of Atzolut:

III ENOCH: Chapter Forty One

"Metatron Shows Rabbi Ishmael the Letters Engraved on the Throne of Glory by Which Letters Everything In The Earth Has Been Created."

Rabbi Ishmael said: Metatron, the Angel, the Prince of the Presence said to me:

1. "Come and behold the letters by which heaven and the earth were created,"⁴⁶

⁴¹ Rabbi Nachman's Wisdom, Aryeh Rosenfeld, Tape 33.

⁴² Merkabah Literature Books of Enoch I Enoch II Enoch III Enoch, Work of the Chariot, trans., page 7.

⁴³ Hebrew Book of Enoch, Part II, p.8. This is the source of the Work of the Chariot translation.

⁴⁴ Ibid pp.9-10: "What sins had they committed, all those multitudes? Or, let be they sinned, what had their sons and their daughters, their mules and their cattle sinned? And like-wise, all the animals, domestic and wild, and the birds in the world that G-d did destroy from the world?"

⁴⁵ Work of the Chariot Footnote 12: "In the text, the high angels protest that an impure human soul has been given access to the World of Emanation, where they cannot enter. This underscores that, unlike the Way of the Angels of *Elohim*, extreme purity is not required to ascend the Central Column."

*the letters by which were created the mountains and hills,
the letters by which were created the seas and rivers,
the letters by which were created the trees and herbs
the letters by which were created the planets and constellations,
the letters by which were created the globe of the moon and the globe of the sun,
Orion, Pleides, and all the different luminaries of Raqia (Firmament)."*
2. *"The letters by which were created the Throne of Glory and the Wheels of the
Merkabah, the letters by which were created the necessities of the worlds;
3. The letters by which were created wisdom, understanding, knowledge, prudence,
meekness, and righteousness by which the whole world is sustained."*
4. *And I walked by his side and he took me by his hand and raised me upon his wings
and showed me those letters, all of them, that are graven with a flaming style on the
Throne of Glory. And sparks go forth from them and cover all the chambers of Araboth.*

The name Metatron – **מטטרון** has a beautiful meaning. The pronoun suffix *on* – **ן** means 'yours' or 'theirs' in Aramaic. Metar – **מטר** is 'rain' which the Torah associates with mercy from G-d. Hence Metatron means 'Your Rain.' This is the rain of G-d who sustains the world like a mother supplying milk to her baby. The gematria of Metatron is 314 which is the same as Shadai, the name for G-d that means Breast or Almighty. The Talmud refers to Metatron as a youth, *naar* – **נער**. Other etymological exclamations include:^{47,48}

The origin of the name Metatron is obscure; it is doubtful whether an etymological explanation can be given. It is possible that the name was intended to be a secret... or as a result of glossolalia

....

Among numerous etymological derivations given, three should be mentioned:

"from [Aramaic] matara, keeper of the watch;

"from [Aramaic] metator, a guide or messenger...

"from the combination of the two Greek words meta and thronos such as metathronios, in the sense of "one who serves behind the throne."

"However... the Greek word thronos does not appear in Talmudic literature. (Kabbalah; p. 380)

According to the Zohar, the primary text of Rabbinic Kabbalah, the term "Metatron" points to the "keeper" of Israel from Psalm 121:4:

What shall I do for him [Metatron]? I will commit my whole house into his hand, etc.

Henceforth be you [Metatron] a KEEPER as it is written (Ps. 121:4) "The KEEPER of Israel..."

(Zohar; Amsterdam Ed. vol 2 Ex. p. 51)

It is therefore likely that "Metatron" comes from the Aramaic MATARA (keeper) -ON (our) or perhaps even Aramaic METATOR (guide) -ON (our).

e) **Birthday of the World**

The birthday of the world approaches.⁴⁹ The Shaarey Orah describes the story of Abraham and Isaac as a battle between kindness and judgment.⁵⁰ The gematria of kindness – Hesed – **חסד**, 4+60+8 is 72, which parallels the 72 names of G-d in the Great Name of triplets. The Great Name is composed from three

⁴⁶ Work of the Chariot Footnote 14: "This verse reflects the teaching in Qabalah (shared by Sufism and the Tantras) that the universe and everything in it is literally created from the letters of the alphabet as vibrational differentiations of the Alef of Unity." see [Primordial Aleph](http://www.etz-chayim.org/metatron.htm) XIV.B

⁴⁷ <http://www.etz-chayim.org/metatron.htm>, Kabbalah, Gershom Schloem

⁴⁸ <http://faculty.biu.ac.il/~barilm/absange.html> or in the paper itself The Names of Angels, <http://faculty.biu.ac.il/~barilm/lop.html>. Haven't translated this yet, but it looks promising.

⁴⁹ Based on Am Echad Bereshis chumash class on September 11, 1996 at 6:30 PM and Beth Shalom meditation after Mincha. Discussed the complexities of reconciling science's idea of creation with the Torah.

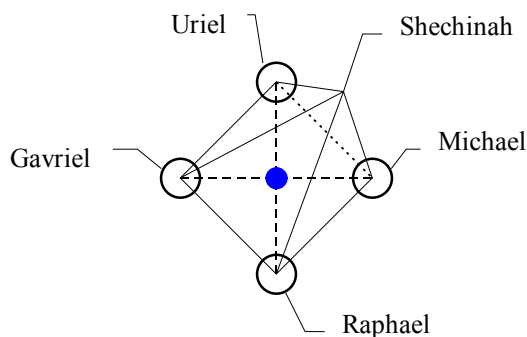
⁵⁰ Sha'are Orah, Yosef Gikatalia, page 200.

sequential sentences in Exodus, each having 72 letters.⁵¹ Abraham associates with kindness and mercy, and Isaac with judgment. When Abraham bound Isaac, mercy was binding judgment to show that mercy is greater. Mercy is above judgment and acts first to release us as Abraham released Isaac.

Isaac, representing judgment, loved Esau for he saw that Esau's descendants would be the instrument of judgment and also redemption for Israel. Isaac saw that Israel would go into exile and this would save them from utter destruction. They would atone in the oppression of the galut. Nevertheless, Isaac worried that the oppression would destroy Israel, until he saw the instrument of oppression would be the descendants of Jacob's brother Esau.⁵² Hence, Isaac delighted in the food that Esau brought and blessed him with physical rewards. Esau would judge Israel with his descendants the Edomites, Greeks, and Romans. Esau is the father of philosophy. Philosophy oppresses the spirit of the children of Jacob.⁵³

I saw the angels descend around me each composed of a myriad of lights. I saw a cross-formed through me from Michael to Gavriel and from Uriel to Raphael.^{54,55} Eventually the outer lines were connected into a square and lines rose from the vertices into a pyramid with a point intersecting over my head in the Shechinah.

Figure II-2: The Angelic Meditative Focus



The meditation became cosmological and I saw the initial fiery expansion of the universe with packets of light turning into galaxies. I went back in time and I saw that this expansion was preceded by another Universe contracting and expanding, "And G-d made this King and he was not" (Genesis). Each universe was one of Hashem's tested worlds expanding and contracting into nothing and recreation. I sought to understand the concept of the first seven days that the Rambam teaches are seven days like our own in time. I saw this story played out on the higher spiritual plane. Kabbalah discusses the concept of an upper Eden that parallels the lower garden. This is like our upper soul, the neshamah, which exists in a higher plane while our body soul, the

⁵¹ Starting from first letter of first sentence, last letter of second sentence, and first letter of third sentence.

⁵² David felt similarly and when he discovered that it was his son Adonijah was rising up against him. Berachos 7b comments that Adonijah did not want to kill his father.

⁵³ See the story of the Edomite who tormented Job.

⁵⁴ 3 Enoch or The Hebrew Book of Enoch, Hugo Odeberg, page 160. The princes appointed over the camps of Shechinah are Michael, Gabriel, Uriel, and Raphael.

⁵⁵ The Book of Enoch the Prophet, Enoch 1, Lawrence, 1892, Ch. 40, page 45. "After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, Who are those whom I have seen on the four sides, and whose words I have heard and written down? He replied, The first is the merciful, the patient, the holy Michael. The second is he who presides over every suffering and every affliction of the sons of men, the holy Raphael. The third, who presides over all that is powerful, is Gabriel. And the fourth, who presides over repentance, and the hope of those who will inherit eternal life, is Phanuel. These are the four angels of the most high God, and their four voices, which at that time I heard."

nefesh, exists here. Hashem modeled the spiritual counterpart of the physical world in seven days in the upper Eden. This is where Hashem placed the first soul – neshamah of Adam, 5756 years ago as well as the upper spiritual counterparts of all life. When Adam sinned, his nefesh dominated his mental reality and he found himself cast out into this world. Our whole world is the lower garden.

This world is paradise! We merely need to tend the Garden.

While attending services at Chabad, I saw that the color of my tallis was like the color of angels, white from heaven. Angels descended around lifting me to the world of Yetzirah.⁵⁶ There, beautiful wreaths are weaved and placed on a stack to be carried to the throne of G-d. For awhile, I watched and then began to help carrying the wreaths to an arch-angel who would carry them to the throne of G-d. I heard a voice that said this one should be permitted to see where they go. New angels descended and brought with them a Merkavah, a magic carpet. The carpet lifted and ascended beyond Yetzirah to an overlook of the world of Beriyah. Below was the throne of G-d, purple with a clear diadem sitting in its midst. Tallis wrapped apparitions stood around the throne speaking prayers. Wreaths were laid upon the throne and then consumed in a light that descended from on high. The crowd parted and I came close to the throne. There was power and danger in the light that descended for those standing close to the throne, but I embraced and merged into the light. There was an embrace in the light like the presence of G-d and something else. The color around was white, without past, present, or future. There is the color of sky blue in one region. This is the Presence of G-d with the nation of Israel.

As the presence ascended, I ascended with it taking the prayer wreathes to the world of Atzolut. In Malchuts, the shefa of G-d descended with bounty and reward for the world below. With the name El Chai, El Shadai, the orange light of the setting sun, Yesod transmitted its bounty to Malchuts. In the green grasslands of Tiferet are tables with Torah scholars about learning and teaching under the yellow sunlight of G-d. The Shechinah lifts the wreaths of prayers to the King and they join revealing the black infinite floor of Keter where the Will of G-d takes form.

Three Seraphim speak for the past, present, and future. In the past, the seraph shows the waters of creation and the presence of G-d in the lightning of dark skies. In the present, there is the Kotel⁵⁷ where a seraph gathers prayers submitted quickly before sunset. In the future is the Third Temple, built to enclose completely the 'Dome of the Rock' where the holy of holies rests inside.

Most important is the shimmering. Like ripples of water in a babbling brook over shallow stones in bright sunlight, our eyes look upon others creating the ether of G-d. What is the ether? It is none other than the shimmering, the shimmering of beatific light around creation. G-d has endowed mankind with the power to create the ether.

And the Lord caused a deep sleep over Adam and He took from him a rib and made woman and brought her to him.⁵⁸

f) Lady, Life of the World

Adam was asleep when G-d took a rib from him and made the first woman. There is also a teaching that while Adam remained asleep G-d brought the woman to see him to see if she would accept him. From here we learn that a man must not criticize his wife for she accepted him first with all his faults.⁵⁹ Also we learn that a woman accepts a man as her husband. Overall, a husband and wife should overlook each other's faults and accept each other.

⁵⁶ Rosh Hashanah – September 19, 2001

⁵⁷ The Western Wall of the Temple in Jerusalem

⁵⁸ Creation of woman, Genesis

⁵⁹ Love thy Neighbor, Pliskin.

2. Parsha Noach

Noach was a simple, righteous, man, **אִישׁ צַדִּיק תָּמִים**. The highest spiritual levels are achieved only through simplicity. Rabbi Nachman said that he achieved almost everything by simply reading the Psalms of David and talking to G-d. It is the same with all of tzaddikim.

Now the land – **אֶרֶץ** – was in a state of ruin – **שֹׁהַת**. This is to say that the areas of civilization were like a house infested with termites.⁶⁰ There is no manner of repair possible and the damage is to the core. As the behavior of man goes so the nature of the world is affected. Hashem sends a flood to cover the land. The word again is Eretz. If the whole world would be flooded, the word would have been Olam. From here, we learn that only the civilized place of the world is flooded.

When Ham, father of Canaan, saw the nakedness of his father, he told – **וַיַּגֵּד**, in a giddy manner about the state of his father. Perhaps Canaan was involved here and Ham failed to reprove his son. When Noach awakes from his sleep, he realizes that which has been done – **אִשֶּׁר-עָשָׂה** to him. The text does not say that he heard what had been said about him. This teaches that to make fun of someone 'does or makes' a situation that is not easily reparable. Similarly in a Chofetz Chaim story, a person came to him to ask for forgiveness about gossip he had spread. The Chofetz Chaim told him to take a pillow and cut it open in the window. When he returned, the Chofetz Chaim said, "Now gather the feathers that have spread for as difficult as it is to gather all of these feathers is as difficult as it is to repair the damage of gossip."

In Parsha Noach, God presents those laws given to the whole world. Those in green are from the Garden of Eden and those in brown are the Noahide laws, traditionally accepted as the seven universal commandments:⁶¹

Table II-4: Garden of Eden and Noahide Laws

Laws	Commentary	Source
Learning about nature and providing names for everything. Tending the gardens of the world.	That we may know G-d's creation. To beautify the world G-d has given us. To tend his plants and animals.	Genesis 9
Be fruitful, and multiply and replenish the earth.	Commanded to Adam and Eve and thus the world	
Not to murder.	Every man is in the image of G-d.	
Not to worship idols.	These may also be money, work, or any interest that divides ones mind from G-d.	
Not to curse G-d.	That everything G-d does for us is for the good.	
To establish courts of justice.	That the world may be civilized with commerce and honesty.	
Not to commit adultery or incest.	That we respect the marriages of our neighbor and the sanctity of our soul.	
Not to steal.	Respecting the property of ones neighbor.	
Not to eat flesh from a living animal.	Respecting animals.	

⁶⁰ Michael Walton, Salt Lake City, Utah.

⁶¹ A good online source is <http://www.auburn.edu/~allenkc/noahide.html>

In Hebrew the word for idols - **אֱלִילִים** occurs in the second psalm of the Pseukei D'zimra service on Shabbat. Here we are told that the gods of other nations are idols having no power within them.

3. Parsha Lech L'hah

Take yourself out of your place. One of the hardest things to do is move. This was one of the ten tests given to Avraham Avinu. In this Torah portion Hashem reveals to Avraham the name **El Shadai** meaning Almighty. We call upon the Almighty to overcome our most difficult challenges. This name is associated with fruition and the sefira of Yesod.

The passage, "G-d will raise you up on wings of eagles to bring you back to the homeland." In operation Magic Carpet, Yemenite Jews felt that silver birds taking them to Israel fulfilled this prophecy.

4. Parsha Vayera

And Abraham Journeyed from thence, toward the land of the South (Negev)

Abraham separates himself from the place where Lot dwells with his daughter. The Southern desert purifies the soul. To understand the South is to know its Hebrew names.⁶²

Table II-5: The Hebrew names for South

Southern Names	Commentary	Source
Darom – דָּרוֹם – South	Literal direction	
Negev – נֶגֶב – Dry region	The name of the Israel desert.	North of the Sinai
Teman – תֵּמָן – Tubular or pillar formations	A beautiful area on the way to Eilat with Solomon's Pillars. There are also ancient wall paintings in the area	The copper mines
Yamin – יָמִין – Right	Hesed is on the right and also is in the South	
Hadar – הָדָר – Precious		
Yam – יָם – Sea	Referring to the Sea of Aqaba or the Red Sea	
Sinin – שִׁנְיָן – Hated	Mt. Sinai, the land that is hated.	South of the Negev
Midbar Harim – מִדְבַּר הָרִים – wilderness	The rock formations and mountains of the region	"For neither from the East nor the West nor the South comes success. For G-d is the judge, one he humbles and one he raises." ⁶³

5. Parsha Vayeshev

There is a question as to who sold Joseph into slavery. Perhaps the brothers delayed in selling Joseph and walked away from the hole, only to return and see that others had taken him with their intentions.⁶⁴

⁶² Midrash Rabbah Genesis 52:4

⁶³ Psalm 75:7-8. While there is some success in the North intrinsically, G-d will hold the success accountable. The attribute of Gevurah transmits wealth and associates with the North.

⁶⁴ Genesis 37:13-36

And Israel said to Joseph, Are not your brothers feeding the flock in Shechem? Come, and I will send you to them. And he said to him, Here am I. And he said to him, Go, I beg you, see whether it is well with your brothers, and well with the flocks; and bring me word again. So he sent him out from the valley of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What do you seek? And he said, I seek my brothers; tell me, I beg you, where they feed their flocks. And the man said, They have departed from here; for I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan.

And when they saw him from far away, even before he came near to them, they conspired against him to slay him. And they said one to another, Behold, this dreamer comes. Come now therefore, and let us slay him, and throw him into some pit, and we will say, Some evil beast has devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he saved him from their hands; and said, Let us not kill him. And Reuben said to them, Shed no blood, but throw him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him from their hands, to deliver him to his father again.

*And it came to pass, when Joseph came to his brothers, that they stripped Joseph of his coat, his coat of long sleeves that was on him; And they took him, and threw him into a pit; and the pit was empty, there was no water in it. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing gum, balm and myrrh, going to carry it down to Egypt. And Judah said to his brothers, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brothers were content. Then there passed by Midianites merchants; and **they** drew and lifted up Joseph out from the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph to Egypt.*

And Reuben returned to the pit; and, behold, Joseph was not in the pit; and he tore his clothes. And he returned to his brothers, and said, The child is not; and I, where shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of long sleeves, and they brought it to their father; and said, This have we found; know now whether it is your son's coat or no. And he knew it, and said, It is my son's coat; an evil beast has devoured him; Joseph is without doubt torn in pieces. And Jacob tore his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to Sheol to my son, mourning. Thus his father wept for him. And the Midianites sold him in Egypt to Potiphar, an officer of Pharaoh's, and captain of the guard.

The difficulty in the text is the word **they** which is in proximity to the Midianites instead of the brothers of Joseph. Rashi maintains, "The children of Jacob drew Joseph from the hole and sold him to the Ishmaelites who then in turn sold him to the Midianites who sold him to the Egyptians." Nevertheless, the simple text suggests that Joseph's brothers may not have done the crime directly. Perhaps, Midianites passing by, saw the captive boy and decided to take advantage of the situation before the brothers got back to the pit from where they were eating. The text suggests, 'The Midianites drew him from the pit, sold him to Ishmaelites who brought him into Egypt. The Ishmaelites then sold him back to Midianites who sold him into slavery in Egypt.' Two problems here, first finding a lost boy and selling him into slavery after he explains who he is and what has happened seems unrealistic, and second the text does not say that the Ishmaelites sold him back to Midianites in Egypt.

B. Exodus – Names – Shemot

*While Moses was feeding the sheep of his father-in-law in the wilderness,
a young kid ran away. Moses followed it until it reached a ravine,
where it found a well to drink from. When Moses reached it, he said,*

*"I did not know that you ran away because you were thirsty. Now you must be weary."
He carried the kid back. Then G-d said,
"Because thou hast shown pity in leading back one of a flock belonging to a man,
thou shalt lead my flock, Israel."⁶⁵*

The name Moses in Hebrew is Moshe – משה. Similarly, the book of Exodus in Hebrew is Shemot – שמות. Mem – מ represents wisdom and water. Shin – ש represents understanding and fire. Having wisdom and understanding together leads to knowledge.⁶⁶ In the case of the name of Moses, the Heh – ה refers to knowledge of G-d. When one knows the true name of a person or object one has complete wisdom and understanding, thus knowledge. Knowledge leads to power as in the easing of the human struggle.

Aryeh Kaplan has the following to say on the letters shin and mem that make up the word for name in Hebrew:⁶⁷

It is easy to understand why the shin and mem are important. The shin has the sound of s or sh, and hence, of all the letters in the alphabet, it has the sound closest to white noise. White noise is sound that contains every possible wavelength, and is usually heard as a hissing sound. On an oscilloscope, the s sound would appear as a totally chaotic jumble with no structure whatsoever.

The opposite of white noise is pure harmonic sound. This is a hum, like the sound of a tuning fork. On an oscilloscope, this would appear as a perfect wavy line, the epitome of order and regularity. This is the sound of the mem.

The shin thus represents chaos, while the mem represents harmony. The Sefer Yetzirah says that the shin represents fire, while the mem represents water. The shin denotes a hot, chaotic state of consciousness, while the mem denotes a cool, harmonic state. This is significant, since in many meditative traditions, the 'm' sound is seen as one that leads to tranquility and inner peace. The s or sh sound, on the other hand, is more closely associated with our normal, everyday level of consciousness. It is also interesting to note that the "still small voice" (1 Kings 19:12) in which Elijah heard G-d is translated by the Sefer Yetzirah as a "fine humming sound." It appears that the m sound was closely associated with prophecy.

Many of the Hebrew words that tend to focus the mind on a single object are made up of these two mother letters. Thus, the Hebrew word for "name" is shām – שם, which is spelled shin mem. Similarly, the word for "there" is shām – שם.⁶⁸ Both of these words have the connotation of the transition from the chaos of the general to the harmony of the particular. A name separates a single object from the chaos of all objects, while "there" separates a place from the chaos of all places. Both words therefore denote the transition from the concept of the shin to that of the mem.

In Exodus 1 we read:

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו

*Now these are the names of the sons of Israel, who came into Egypt with Jacob;
Every man came with his household:*

*Reuben, Simeon, Levi, and Judah;
Issachar, Zebulun, and Benjamin;
Dan and Naphtali, Gad and Asher.*

⁶⁵ Exodus Rabbah Shemot 2:2

⁶⁶ Mem from mayim – water is the right pillar. Shin from aish – fire is the left pillar of the Tree of Life.

⁶⁷ Jewish Meditation, page 129.

⁶⁸ â as in "ah", ä as in "heh"

*And all the souls that came out of the loins of Jacob were seventy souls;
and Joseph was in Egypt already.*

The number seventy is the numerical value of the Ayin – א which is the last letter of the word Shema – שמע which begins the declaration, “Hear O Israel the Lord your G-d the Lord is One.” The Ayin alludes to the seventy nations of the world and the seventy languages.⁶⁹

1. Parsha Va-aira

*I appeared to Avraham, Isaac, and Jacob as G-d Almighty,
But by my name Hashem, I did not make myself known to them.*

G-d as Elohim – אלהים commanded Abraham to sacrifice Isaac, but by the name of Adonoy – יהוה, he stopped Abraham. From here we learn that by the second name G-d is known for mercy. In Egypt, the Israelites lived under the aspect of judgment – דין and they did not know G-d by His name of mercy – יהוה.

Because the Israelites were lacking food in Caanan, G-d brought them down to Egypt. G-d Almighty – El Shadai – אל שדי brought them down to Egypt under Joseph to sustain them.⁷⁰ El Shadai alludes to the breast of G-d that feeds Her people. By this name G-d increased their numbers in Egypt.

2. Parsha Terumah

We learn in Parsha Terumah that the ark was laid with gold both on the outside and the inside. This is analogous to our soul and behavior which must be pure as gold internally and externally. The ark was measured to a half unit to teach us that we must break our midos down to measure and improve.

G-d intended the ark to be of pure gold, but to lesson the burden of carrying it G-d permitted the ark to be made of acacia wood and to have gold layers on top. This teaches us that we should try lesson the burdens of our neighbor.⁷¹

3. Parsha Yitro

When the people tell Moses their reply, he returns to G-d to tell them what the people said. Yet surely G-d already knows this. Rashi teaches that Moses is teaching us the lesson of Derech Eretz, the proper manners of the culture. Even though G-d already knows what the people have said, Moses goes before him and tells him once more. This is courteous behavior and also helps Moses better understand how G-d perceived the response of the people.

G-d tells Moses that the people will believe in him forever. This is strange wording since we learn that we are not supposed to place our faith in men, but only in G-d. Nevertheless, here Judaism displays that we accept the validity that Moses brought down the True word of G-d. Unlike other religions Judaism is a religion that changes according to the authority of its rabbis within the framework of G-d's original revelation.⁷² This creates authority for the prophets that will come after him as well.⁷³

⁶⁹ Bahir.

⁷⁰ In the Akkadian language 2300 BCE, Shadai means “god of the mountain”. Verses in the psalms containing this name often contain the word for shade in Hebrew, perhaps alluding to the shade of a mountain. The ‘breast’ is shaped like a mountain. The Hebrew and Akkadian words don’t relate too well since the sub-word ‘dai’ means enough like when a mother is breastfeeding her child and her child has had enough.

⁷¹ Growth Through Torah.

⁷² Michael Walton, SLC, Feb. 2nd 2002

⁷³ Rashi

4. Ki Thissa

The giving of a half shekel reveals that the shekel was not a coin, but a particular weight of silver at that time. In fact coin manufacturing came about later.⁷⁴ The mystery of the Red Heifer is connected to the Golden Calf in duality. Red and Gold both relate to the side of judgment. The Israelites drank the dust of the Golden Calf to realize their idolotry. The Red Heifer is killed and burned into ash to create waters of purification that cleansed the Jews upon entering the temple. The impurity exists upon the one carrying out the act, and he must enter the mikvah before returning to the camp. The remaining ash lacking any remnant of blood is clean and in this case mixes with waters to create the waters of purification.⁷⁵

The association of the Red Heifer with Golden Calf reminds the Israelites of their sin, humbling them each time. By applying the waters of the Red Heifer, their guilt is assuaged once again recalling the drinking of the waters of the Golden Calf.

There is a teaching in the Torah that for every sickness, G-d has already prepared the remedy. Similarly for the sin of the Golden Calf, G-d prepared the Red Heifer as an antidote.

C. Leviticus – And Called – Vayikra

1. Speech

And the Lord called unto Moses, and spoke unto him out of the tent of meeting saying:

וַיִּקְרָא אֱלֹהִים מֹשֶׁה וַיֹּדְבֶר יי אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר

The first word of Leviticus differs from the other words in that its last letter, the aleph – א is written smaller than the other letters. This is a carryover from the original text which did not have spaces and the same letter could serve the purpose of ending the previous word and beginning the next. The letter aleph in Hebrew contains the Gematria for the name of G-d:



The aleph can be seen as composed of 2 yods – י and a vav – ו. Together they have the numerical value of 26 which is the same as the value of the tetragrammaton.

$$\text{yod} + \text{vav} + \text{yod} = 10 + 6 + 10 = 26$$

$$\text{heh} + \text{vav} + \text{heh} + \text{yod} = 5 + 6 + 5 + 10 = 26$$

Another type of gematria we can do is based on the name of the letter itself: aleph – א has the gematria $80 + 30 + 1 = 111 \Rightarrow 3$. This is depicted in the shape of the aleph as having 3 components. The bottom aleph can be seen as a person calling up to G-d. The vav is the channel or ladder to climb and the top aleph is the point from which G-d responds or calls out to man. This is the image of prayer, of Jacob's Ladder, and the process of revelation. Thus, the word yikra – יִקְרָא, calling out teaches us that speech in general is an act in the image of G-d.

⁷⁴ Michael Walton, 3.3.2002

⁷⁵ Ash in general no longer represents a living being no matter its source. Proper burial which preserves the bones of the dead is important in Judaism and represents potential for resurrection.

2. Laws

The book of Leviticus contains the laws of holiness. Jewish laws fall into the following categories. The chukim – חֻקִּים – decrees are laws of holiness. The karbanos – קַרְבָּנוֹת – offerings are those that deal with sacrifices. The Hebrew root is karov – קָרַב which teaches us that sacrifices bring us closer to G-d. The mishpatim – מִשְׁפָּטִים – ethical laws or sentences pertain to morality and the justice system. The edoth – עֵדוּת – testimonies are commandments that are associated with our history and/or remind us of religious truths: i.e. holidays, tefillin, mezuzahs.

3. Offerings

In biblical times, animals and meals were forms of money and offered like charity. Sacrifice is the process of becoming closer to G-d by giving away property. In most instances animal sacrifices are eaten by the Priests and Levites and the person who brought the offering, so it resembled a barbeque. In fact the death of the animal is elevated to a higher meaning than in a barbecue as the entrails are burned making a 'pleasing' aroma for G-d while one's property is shared with others. The aroma is pleasing because of repentance.

The literal idea of sin transference or scapegoat derives from the following text:^{76, 77}

*And Aaron shall lay both his hands upon the head of the live goat,
and confess over him all the iniquities of the people of Israel,
and all their transgressions in all their sins,
putting (give – נָתַן) them upon the head of the goat,
and shall send him away by the hand of an appointed man into the wilderness;*

In this manner, sins which derive from our animal instinct, are returned to their source.⁷⁸ The theatrical gesture of this process brings the sinner to see his sins returning to their animal source and dismissed.⁷⁹ Our animal nature is the source of sins and we symbolically cast them back to the animal and the earth from where they derive. Like a lightning rod, our sins are drawn away from us during the offering process and we are renewed and cleansed as the sins are made non-existent. In Judaism when a person repents, it is as if the sin was never committed so it is 'removed' or carried off – נָשָׂא, by the goat in a symbolic sense.⁸⁰

*The goat [of the Day of Atonement] that was sent [into the wilderness] served as an atonement for all serious transgressions more than any other sin-offering of the congregation. As it thus seemed to carry off all sins, it was not accepted as an ordinary sacrifice to be slaughtered, burnt, or even brought near the Sanctuary; it was removed as far as possible, and sent forth into a waste, uncultivated, uninhabited land. **There is no doubt that sins cannot be carried like a burden, and taken off the shoulder of one being to be laid on that of another being.** But these ceremonies are of a symbolic character, and serve to impress men with a certain idea, and to induce them to repent; as if to say, we have freed ourselves of our previous deeds, have cast them behind our backs, and removed them from us as far as possible.*

Rambam's opinion is not final here as there may be a Jewish belief that, "When the priest laid his hands on the head of the goat he was vicariously seeing himself inside the goat literally transferring the sins of the people to the goat."⁸¹

⁷⁶ Leviticus 16:21

⁷⁷ see History:Biblical Truth

⁷⁸ Barney Nosanchuk, Parsha Tzav, 3/23/02

⁷⁹ See Time:Months:Av for Rabbi Nachman's explanation that the goat is an object for a request.

⁸⁰ Guide to the Perplexed, Moses Maimonides, Dover, p.. 366.

⁸¹ Yaacov Newman, Salt Lake City, 3/30/2002.

The word sacrifice is from Greek. In Hebrew, the offering on Yom Kippur above is a CaPaRaH – כפרה. The Hebrew word, כפרה, means 'ransom', in that we are paying G-d like a kidnapper to free a hostage.⁸² We must give G-d something to free ourselves from the kidnapper. The kidnapper is the 'bad' desire, selfishness, that derives from our animal or bodily instincts that we must dismiss. Paying a ransom breaks the walls of selfishness. CaPaR – כפר also means repair. Paying a reparation is similar to a ransom.

*For the soul-Nefesh-BodySoul of the animal is in the blood;
and I have given it to you upon the alter to ransom-CaPaR your souls,
for this blood, with this soul, I will ransom you.*⁸³

Rashi says the Priest is giving the blood of the animal which is a soul in place of ones own soul. Maimonides says that these ideas were from the sacrificial cult and designed to wean the people away from Pagan customs. Sefer Ha-hinukh says that the sinner is most similar in life to an animal and sees himself in the sacrifice and is brought back to G-d.

*Furthermore, the human heart is more deeply touched by animal sacrifices
due to the great similarity between man and animal. The only respect in which the two differ
is that man possesses intelligence and the animal does not. When man sins,
intelligence forsakes him at that moment and he enters the category of animal.
Man is therefore commanded to bring a body most resembling himself,
to the place chosen for the elevation of the intelligence (namely, the Temple),
and have it burned and completely annihilated there...
Thereby, it will be impressed upon his heart
that his former state of body without intelligence has been completely destroyed.*

The sinner brings gifts to accomplish these tasks. The animal representing our animal instinct receives our sins symbolically in the process as they are nullified. **One kabbalistic answer to the goat that has the sins of Israel 'put' upon its 'head', lies not in the goat or the sins but instead, with the thread by which the appointed one leads the goat and a similar thread hung on the temple door. This thread starts as scarlet, but turns white by the end of the journey, and then is released from the goats neck, symbolically unbundling the sins of the house of Israel. The appointed man leads the goat away to freedom. We, the house of Israel are also free of the sins that bind us. The scarlet thread around our neck has turned white. G-d has removed the thread and we are free to wander around the pristine earth.**

*R. ISHMAEL SAID: BUT THEY HAD ANOTHER SIGN TOO:
A THREAD OF CRIMSON WOOL WAS TIED TO THE DOOR OF THE TEMPLE,
AND WHEN THE HE-GOAT REACHED THE WILDERNESS THE THREAD TURNED WHITE,
AS IT IS WRITTEN: THOUGH YOUR SINS BE AS SCARLET THEY SHALL BE AS WHITE AS SNOW.*^{84,85}

The previous Mishnah in Yoma 67a discusses that at one point in Temple history the appointed person would push the goat over a cliff to be killed. How abhorrent! Like Isaiah 53 the people should repent out of guilt, for causing the suffering of the innocent goat or an innocent person.

*WHAT DID HE DO? HE DIVIDED THE THREAD OF CRIMSON WOOL,
AND TIED ONE HALF TO THE ROCK, THE OTHER HALF BETWEEN ITS HORNS,
AND PUSHED IT FROM BEHIND. AND IT WENT ROLLING DOWN
AND BEFORE IT HAD REACHED HALF ITS WAY DOWN HILL IT WAS DASHED TO PIECES.
HE CAME BACK AND SAT DOWN UNDER THE LAST BOOTH UNTIL IT GREW DARK.
AND FROM WHEN ON DOES IT RENDER HIS GARMENTS UNCLEAR?*

⁸² <http://www.wordwiz72.com/atone.html> for the difficulties here and Christian compounding of these difficulties..

⁸³ Leviticus 17:11

⁸⁴ Isaiah 1:18

⁸⁵ Yoma 68B in the Mishnah.

FROM THE MOMENT HE HAS GONE OUTSIDE THE WALL OF JERUSALEM.
R. SIMEON SAYS: FROM THE MOMENT HE PUSHES IT INTO THE ZOK.⁸⁶

Another kabbalistic explanation involves the angel Azazel, the angel of dismissal of sin. The goat sent to wander in the wilderness is a resting place for this dismissal much as a table is necessary to 'bench' after meals as a resting place for G-d's blessing.⁸⁷

Moshe Cordovero in the Tomer Devorah explains that Tashlich contains the secret of the goat that carries the sins of the people away:⁸⁸

Yet the Holy One, Blessed Be He, is not content with saying to Israel, "Repent!" and then no further evil will befall them, for Haman, Pharaoh, or Sancheriv will be removed from them. This is not enough; instead, the iniquity of Haman reverts onto his own head, and so, too, with Pharaoh and Sancheriv.

The reason the Holy One, Blessed be He, conducts Himself in this manner is to be found in the secret contained in the verse "The goat will bear all the sins of Israel upon it to the land of Gezerah..." (VaYikra 16:22). The explanation is that the goat itself bears the punishment for their sins! Now this is very hard to understand, for if Israel sinned, why should the goat be responsible?

This explanation returns to the idea that the afflicter of Israel's punishment will also be punished for his sin and that the punishment of Israel is placed upon him as well. Similarly the goat, who is in the midst of Israel's sin, becomes party to the sin. Likewise, G-d destroyed most of the animals at the time of the deluge. These sections of the Bible are difficult to understand. There are mystical interpretations where evil angels who punish Israel become culpable for their sins and are destroyed by G-d with the sins of Israel. An important principle here is that the party G-d punishes is not innocent.

D. Numbers – In the Wilderness – Bamidbar

And the Lord spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

וידבר יי אל-משה במדבר סיני באהל מועד באחד לחדש השני בשנה השנית לצאתם מארץ מצרים לאמר

The Book of Numbers begins similar to Leviticus. The English name derives from the second sentence where it says: 'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male, by their polls;'. An interesting Gematria that alludes to the purpose of the Israelites wandering the desert is contained in the word bamidbar – במדבר:

$$\text{bet} + \text{mem} + \text{dalet} + \text{bet} + \text{resh} = 2 + 40 + 4 + 2 + 200 = 248$$

248 is the number of positive commandments identified in the Torah by our sages. The 248 positive commandments combine with the 365 negative commandments to make up the 613 – taryag – תרי"ג commandments identified by hazal – ה"ל – the elders of the Torah. The time spent in the wilderness gave the people of Israel the freedom to practice positive commandments. For example, we could now keep Shabbat, while in slavery, the Egyptians forced us to work on that day.

The gematria of the name of Abraham is 248, representing his mastery of the positive mitzvot. A word for light in Hebrew is 'orah' - אורה and with the At-Bash – את בש transformation we obtain Torah – תורה. The gematria of 'lights' – אורות has the value 613, the total number of commandments.⁸⁹

⁸⁶ Yoma 67A in the Mishnah

⁸⁷ See Time → Month → [Ay](#) for a complete discussion with Rabbi Nachman teachings.

⁸⁸ Tomer Devorah, Moshe Cordovero, trans. Moshe Miller, Feldheim Press, pp. 32-38.

$$\text{aleph} + \text{vav} + \text{resh} + \text{vav} + \text{tav} = 1 + 6 + 200 + 6 + 400 = 613$$

1. The Positive Commandments (examples from the Concise Book of Mitzvot)

1. To believe that there is a G-d.
2. To believe in the unity of G-d, i.e. that there is only one G-d.
3. To love G-d with all one's heart, soul, and might. —Shema
4. To fear G-d.
5. To sanctify G-d openly.
6. To walk in the ways of G-d with all one's ability.
7. To pray every day to G-d.
8. To recite the Sh'ma morning and evening.

Shema Yisrael Adonai Eloheinu Adonai Echad

שמע ישראל יי אלהינו יי אחד

Hear O'Israel the Lord our G-d the Lord is One

Baruch sham cavod malchuto l'olam vaed

ברוך שם כבוד מלכותו לעולם ועד

Blessed be the name of the glory of his kingdom in this world forever

v'ohavta et Adonai Eloheha behal Ivav'vha oovhal nafsheha oovhal m'odeha

ואהבת את השם אלהיך בכל לבבך ובכל נפשך ובכל מאריך

And you shall love the Lord your G-d with all your heart and all your soul and all your might.

והיו הדברים האלה אשר אנכי מצוך היום על לבבך

And these words which I command you this day shall be upon your heart

ושננתם לבניך ודברת בהם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך

And you shall teach them to your children and speak of them when sitting in your house, when walking along your way and when you lie down and when you rise up.

In the first line of the Shema, the letters 'ad' – עד are larger than the rest, spelling the word meaning witness. The English word 'aid' originates here containing the Jewish concept of helping someone as a witness.⁹⁰ Such aids would include notaries, wedding witnesses, and other legal witnesses.

When we call out Shema Yisrael, when we hear Hashem's words, we are acting as a witness to Him as Creator. Hashem like a father will come to our aid. Hashem gives us what we need, not necessarily what we want. As punishment is helpful for showing a person that he has sinned, the witness bringing a criminal to justice may ultimately aid him to returning to a better way of life.⁹¹

A common Jewish saying is "There is nothing bad that does not turn out for the good." During the Holocaust, my grandmother, Sarah fasted Mondays and Thursdays to save food for the rest of her family, while they were in hiding. My grandfather, Moshe would search out new places and move the family often to avoid being located by the authorities. In the end, they were amongst a handful of witnesses who survived from the city of Kolemeah whose original Jewish population numbered close to 60,000. My grandmother attributed their survival to being a witness for G-d.

⁸⁹ Torah, Light, and Healing, Matityahu Glazenson, Aronson, page 35

⁹⁰ Rabbi Finkelman of Berkeley's Beth Israel suggested this meaning.

⁹¹ May Hashem keep our sufferings light.

The word Shema – שמע is an acrostic⁹² for Shadai Melekh Olam – שדי מלך עולם – Almighty King of the World—witnessing that the Almighty is King of the world. The word echad – אחד – also has a meaning in its individual letters. Dalet stands for the four directions in our world. Het is the seven heavens and the earth below. Aleph says that there is only one G-d ruling over all.⁹³

The Shema is also a meditation for rectifying the world:⁹⁴

One should have in mind to transmit the illumination of God's holiness and the yoke of His Kingdom to his children and all other descendants. The reading therefore goes on to say "You shall teach them to your children..." He should furthermore have in mind to rectify man's state in general, as it continues, "[and you shall speak of them] while you remain at home and when you go on your way."

As a rectification for ones home Luzatto teaches:⁹⁵

Finally, one should have in mind to rectify his house, as it concludes, "You shall write them [in the Mezuzah] on the doorposts of your house..." ולתקן בחינת הבית שלו

When one focuses the mind on repairing the spiritual aspect of the house while reciting this passage of the Shema, he will in fact be writing these words upon the doorposts of the house and repairing all within.

2. Balak

Balak, king of Moab, sent messengers to try to induce Balaam, a prophet of the area to curse the people "that came out of Egypt and covers the face of the earth." In the first two instances Balaam refuses to go with them, finally acquiescing in the third instance in the story of the talking donkey. Here are the prophecies sent to Balaam concerning Israel in these instances:

And G-d said unto Balaam: 'Thou shalt not go with them; thou shalt not curse the people; for they are blessed.'

(Numbers 12:12)

ויאמר אלהים אל-בלעם לא תלך עמם לא תאר את-העם כי ברוך הוא

Balak sent messengers that were more prestigious in the next round with offers of greater wealth and honor. Instead of sending these messengers away *right* away, Balaam said:

Wait here also this night, that I may know what more the Lord will speak to me. And G-d came unto Balaam at night, and said unto him: 'If the men are come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do. (Numbers 12:19-20)

Here we see the danger of the will of a prophet impinging on the will of G-d.

And Balaam rose up in the morning, saddled his donkey, and went with the princes of Moab. G-d's anger was kindled because he went; and the angel of the Lord placed himself in the way as an adversary against him. Now he was riding upon his donkey, and his two servants were with him. And the donkey saw the angel of the Lord standing in the way, with his sword drawn in his hand; and the donkey turned aside out of the way, and went into the field; and Balaam smote the donkey, to turn her into the way. Then the angel of the Lord stood in a hollow between the vineyards, a fence being on this side, and a fence on that side. And the donkey saw the angel of the Lord, and she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again. And the angel of the Lord went further, and stood in a narrow place where was no way to turn either to the right hand or to the left. And the donkey saw the angel of the Lord, and she lay down under Balaam; and Balaam's anger was kindled, and he smote the donkey with his staff. And the Lord opened the mouth of the donkey, and she said unto Balaam: 'What have I

⁹² An abbreviation for a phrase.

⁹³ The Taryag Mitzvos on the Shema.

⁹⁴ The Way of G-d, Luzatto, Aryeh Kaplan trans. P. 277.

⁹⁵ Ibid. p. 277.

done unto thee, that thou hast struck me these three times?’ And Balaam said unto the donkey: ‘Because thou hast mocked me; I would there were a sword in my hand, for now I had killed thee.’ And the donkey said unto Balaam: ‘Am I not thine donkey, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee?’ And he said: ‘Nay.’ Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face. And the angel of the Lord said unto him: ‘Wherefore hast thou smitten thine donkey these three times? behold, I am come forth for an adversary, because thy way is contrary unto me; and the donkey saw me, and turned aside before me these three times; unless she had turned aside from me, surely now I had even slain thee, and saved her alive.’

At the point of Balak’s curse request, Balaam has this to say,

How shall I curse, whom G-d hath not cursed? And how shall I execrate, whom the Lord hath not execrated?

*For from the top of the rocks I see him, and from the hills I behold him:
Lo, it is a people that shall dwell alone, and shall not be reckoned among the nations.
Who hath counted the dust of Jacob, or numbered the stock of Israel?
Let me die the death of the righteous, and let mine end be like his!*

כי-מראש צרים אראנו ומבבקות אשורנו הן-עם לבדד ישבן ובנויים לא יתחשב
(Numbers 23:9-10) מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפש מות ישרים ותחי אחריתי במהו

E. Deuteronomy – Words – D’varim

1. Musical Notes, Vowels, Crowns, and Letters

These are the words which Moses spoke unto all Israel beyond the Jordan in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן
במדבר בערבה מול סוף בין-פארן ובין-תפל ולבן וחצרת ודי זהב

‘Word’ – **דבר** also means ‘thing’ in Hebrew because words manifest into material changes. The word structures the creative process. Torah words have four components. Letters represent the physical meaning of each word. The ornaments or crowns are like the angelic forces in the background. The vowel points correspond to the souls of the letters.⁹⁶ Finally we become part of the eternal song of G-d when we add melody to the words.

Table II-6: The Four Universes and Our Connection to Them

Expression	Worlds	Tetragrammaton
Ta’amim – תאמים – Cantillation Notes	Atzilut – אצליות – Nearness	Yod
Nekudot – נקודות – Vowel Points	Beriyah – ברייה – Creation	Heh
Tagin – תגין – Ornaments	Yetzirah – יצירה – Formation	Vav
Otiot – ותיות – Letters	Asiyah – עשייה – Making	Heh

The notes for chanting the Torah contain the melody. These notes also assist the reader in connecting related Torah ideas as well as separating different concepts. A song without words is called a nungun, i.e. tune. Tunes while popularized by the Hasidim represent a highly abstract way of connecting to G-d.

⁹⁶ Bahir 115

Music raises our spirit, elevates love, joy, excitement, and spontaneity. These are all aspects of Atzilut, the highest world of being.

The Nekudot or vowel points are the souls of the letters.⁹⁷ The letters are the consonants which can form words but require vowel points to activate their meaning.

The Tagin or crowns on the letters represent the extra element that Hashem transmits into the physical. In the world of Yetzirah, the angels busy themselves with the spiritual dimension of the physical world.

The letters also represent the physical making of the world. The energy transmitted by Hashem is received in the physical world. Succinctly, the process is symbolized by the name of G-d, Yod is the coin, which Heh the hand holds, Vav the arm extends the coin, and the final Heh is our hand receiving the gift. The giving of Hanukah gelt – money is to reflect this image of G-d.

2. Later Prophets

*A prophet that is close to you, hereafter, like me,
will the Lord your G-d raise up;
to him shall you listen.
(Deuteronomy 18:15)*

Moses informs the people not to listen to the diviners of other nations, but only to the prophets of their own faith.

3. Avarice

Deuteronomy also contains a warning pertaining to wealth:

*And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Eternal thy G-d, who brought thee forth out of the land of Egypt, from the house of bondage;
(Deuteronomy 8:13-14)*

Accumulating wealth for its own sake diminishes spiritual interest and charitable donations. In this case wealth wanes away as quickly as it came. The main problem is that wealth leads to arrogance.⁹⁸ In the subsequent verses G-d reminds us not to let wealth go to our heads.

Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy G-d: for it is he that gives thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day. (Deuteronomy 8:15-18)

The proper use of excess wealth is to serve G-d in charity and the rest for the benefit of one's wife for sweetening the rigors of gevurah.

Man is created in the image of G-d. Also the Tree of Life represents G-d in this world with its thirty-two paths.⁹⁹

*Man is a tree of the field.
(Deuteronomy 20:19)*

⁹⁷ The souls of people wait in Beriyah to be born.

⁹⁸ Encyclopedia of Torah Thoughts, Rabbeinu Bachya, The Challenge of Wealth, page 486.

⁹⁹ A Call to the Infinite, Aryeh Kaplan, pp.146-147.

4. Practicing the Mitzvoth, Living in the Land of Israel

Rashi brings from the Siphre Midrash the idea that we observe commandments outside of Israel so that we remember how to do them when we are in the land of Israel. Hence the purpose of keeping the commandments is for the days when we are in the land of Israel.

*Therefore shall ye lay up these My words in your heart and in your soul;
and ye shall bind them for a sign upon your hand,
and they shall be for frontlets between your eyes.
(Deuteronomy 11:18)*

*Even after you have been exiled, be excellent in doing commandments, put on tefillin,
prepare mezuzot, in order that it should not be new for you when you return.
(Rashi on Deuteronomy 11:18)*

The Ramban explains the meaning of Rashi and says that he has hinted at the meaning before. The hint is located in Vayikra 18:25:

*And the land was defiled, and I checked the iniquity upon it.
And the land threw out her inhabitants.
(Leviticus 18:25)*

Israel is in the galut (outside of Israel) because of iniquity. The Ramban tells a story of a king who sent his queen away because of some error. Nevertheless after returning to her father's house she continued adorning herself though the king could not see her. It is the same for us. Though we are in exile we still adorn ourselves with the commandments, because we have our King, in mind and we think only of returning to His house in the land of Israel.

F. Kings

There is a Midrash that Adam saw into the future the soul of David and saw that David had no years in to live. He deducted 70 years of his life so that David may live. Hence Adam lived 930 years and David 70 years. David's soul was very holy and close to G-d. The Zohar teaches this gematria:

$$\text{דוד המלך} = 39 + 70 \text{ years} = 109 = \text{יהוה אחד}$$

And King Solomon, wisest of kings, asked this of the Lord:¹⁰⁰

*Give to your servant a heart that hears,
to judge your people with understanding,
between what is good and bad...*

A "heart that hears" – **לב שמע** – is to listen to another person as if one was the other person. This is to give ones full attention to the speaker to hear how they feel in addition to what they say. Often a speaker is intending to communicate feelings and the content is irrelevant.¹⁰¹

*And God gave wisdom to Solomon,
And exceedingly great understanding,
And a far reaching heart,
Like the sand extending along the sea shore.*

How G-d loved Solomon, even as Solomon loved his people! On the day of the dedication of the Temple G-d says to Solomon:¹⁰²

¹⁰⁰ Kings 1:3:9

¹⁰¹ Kings 1:5:9

***Let your hearts be completely with the Lord your God
To walk in his statutes, and to guard his commandments
Like you are doing this day.***

Either the heart is completely with G-d or one is slipping away from G-d. There is no in between. One must hold G-d as the most important factor in ones life. Work, the internet, money, and false causes may diminish G-d from ones heart. On the other hand, prayer, studying scripture, service, attending the house of worship, etc. build ones relationship with G-d. Each day one should pray:¹⁰³

Lord, help me find today someone I can serve.

At his best, Solomon lived this motto. G-d will surely present the opportunity to help another on the very day of the request. There are so many people who need help. Prepare oneself, have a heart that hears, and one will truly help another get closer to G-d.

Later in Kings 1, G-d tells Elijah that he should cross over the river and the spring will provide him with water and 'ravens' with food.

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.¹⁰⁴

The word for 'ravens' is עֲרָבִים which is from 'arab' – עֲרַב meaning raven or foreigner. The word is slang referring to people outside of the nation of Israel as ravens, perhaps because they were darker¹⁰⁵ or were scavengers. Another usage of the word is in Exodus where it states that the "mixed multitude" came up out of Egypt with Israel. "Mixed multitude" is עֲרַב רַע.

And the ravens/foreigners brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.¹⁰⁶

G-d tells Elijah that he will meet a widow, and she will provide him with food. Yet, the widow does not have enough food even for her own child.¹⁰⁷ G-d is teaching Elijah that serving the widow who is least likely to have food is where he will find his sustenance. G-d performs a miracle where the widow's jug always has oil and another always grain. When we find someone to serve, G-d is helping us as well.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD

¹⁰² Kings 1:9:61

¹⁰³ Peggy Shadel, 1 Kings, Jan. 3, 2002.

¹⁰⁴ Kings 17:3-4

¹⁰⁵ Old Testament Light, Lamsa.

¹⁰⁶ Kings 1 17:6-14

¹⁰⁷ What is interesting about this story is that G-d is sending Elijah to find food from someone who doesn't have any food.

God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

Elijah brings the people near unto him. The word Gshoo from NgSh means to touch or draw near. In the contest with the priests of Baal, Elijah draws the people near in a gentle way with a touch of his hand so that he may teach them who is their G-d and involve them in the miracle. He sets up twelve stones on the altar for the twelve tribes of Israel. As G-d consumes the sacrifice with fire He purifies the stones of Israel in kind.

Later we read how a king sent messengers in groups of fifty to Elijah requesting him for his help. In each case they are consumed by fire. The reason is that the King had consulted with an idol with the same request and Elijah does not consider the King to be true in his fear of G-d.

Similarly when Elisha is leaving a town, children ridicule him as being bald. Elisha curses them and then two female bears (doobim) come out of a forest and cut down the children. How can we understand this story? Surely the fun making of children does not deserve them to die. When G-d has granted power unto his servant, that servant must be extra careful with what he says and does for his will becomes G-d's will. Elijah not knowing what his curse would do causes the needless death of the children. The word or logos manifests reality, all the more so for a prophet of G-d.

Another point is that the word 'looked' as in the case where Moshe 'looked' before slaying the taskmaster and also here that it is a looking into the soul so that Elisha knew the souls of the children. The Talmud presents opinions with explanation and condemnation for this act resulting in Elisha's punishment.¹⁰⁸

And he looked behind him and saw them, and cursed them in the name of the Lord. What did he see? — Rab said: He actually looked upon them, as it has been taught: Rabban Simeon b. Gamaliel says: Wherever the Sages set their eyes there is either death or calamity. Samuel said: He saw that their mothers had all become conceived with them on the Day of Atonement. R. Isaac the smith said: He saw that their hair was plaited as with Amorites. R. Johanan said: He saw that there was no sap of the commandments in them. But perhaps there would have been such in their descendants! — R. Eleazar said: Neither in them nor in their descendants unto the end of all generations.

And there came forth two she-bears out of the wood, and tore forty and two children of them. Rab and Samuel [differ in their interpretation]; one said it was a miracle, while the other said it was a miracle within a miracle. He who said it was a miracle did so because there was a forest but there were no bears; he who said it was a miracle within a miracle did so because there was no forest nor were there any bears. [But according to the latter interpretation] there need have been [provided] bears but not a forest! — [It was required] because [the bears] would have been frightened.

R. Hanina said: On account of the forty-two sacrifices which Balak, king of Moab, offered, were forty-two children cut off from Israel. But it is not so; for Rab Judah has said in the name of Rab: Always should a man occupy himself with Torah and the commandments even though it be not for their own sake, for from [occupying himself with them] not for their own sake he comes to do so for their own sake; because as a reward for the forty-two sacrifices which Balak, king of Moab, offered, he merited that Ruth should issue from him and from her issued Solomon concerning whom it is written: A thousand burnt-offerings did Solomon offer! And R. Jose b. Honi said: Ruth was the daughter of Eglon the son of Balak! — Nevertheless his desire was to curse Israel. And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth etc. [But how could it be so] since 'the water is naught and the land miscarrieth'! What, then, was its pleasantness? — R. Hanin said: The favour of a place in the estimation of its inhabitants. R. Johanan said: There are three kinds of favour: the favour of a locality in the

¹⁰⁸ Soncino Sotah 46b-47a

estimation of its inhabitants, the favour of a woman in the estimation of her husband, and the favour of an article in the estimation of its purchaser.

Our Rabbis taught: Elisha was afflicted with three illnesses: one because he stirred up the bears against the children, one because he thrust Gehazi away with both his hands, and one of which he died; as it is said: Now Elisha was fallen sick of his sickness whereof he died.

Our Rabbis have taught: Always let the left hand thrust away and the right hand draw near. Not like Elisha who thrust Gehazi away with both his hands (and not like R. Joshua b. Perahiah who thrust one of his disciples away with both his hands). How is it with Elisha? As it is written: And Naaman said: Be content, take two talents, and it is written: And he said unto him, Went not my heart with thee when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and sheep and oxen, and manservants and maidservants? But had he received all these things? Silver and garments were what he had received! — R. Isaac said: At that time Elisha was engaged [in the study of the Law concerning] the eight kinds of [unclean] creeping things; so he said to [Gehazi], 'You wicked person, the time has arrived for you to receive the reward for [studying the law of] the eight creeping things.' The leprosy therefore of Naaman shall cleave unto thee and unto thy seed for ever. Now there were four leprous men — R. Johanan said: This refers to Gehazi and his three sons. And Elisha came to Damascus — why did he go there? — R. Johanan said: He went to induce Gehazi to repent but he refused. He said to him, 'Repent'; but he replied: 'Thus have I received from thee that whoever sinned and caused others to sin is deprived of the power of doing penitence'. What had he done? Some say: He applied a loadstone to the idolatrous image of Jeroboam and suspended it between heaven and earth. Others say: He engraved upon it the Name [of God] so that it used to exclaim, 'I [am the Lord thy God]' and 'Thou shalt have no [other God beside me]' — Still others say: He drove the Rabbis from before him, as it is written: And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before thee is too strait for us — hence, up to then it had not been too strait.

Table II-7: Elijah, Elisha, and Parallel Miracles

Expression	Elijah	Elisha	Other Miracle Parallels
Prevented rain from falling	"As the Lord G-d of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." (Kings 1:17:1)		
Endless jug of oil miracle	The widow's food supply became endless. G-d's blessing of the jar of meal and the cruse of oil in Zarephath. ¹⁰⁹ (Kings 1:17:14)	G-d's blessing of increase on the pot of oil of Obadiah's widow. ¹¹⁰ (Kings 2:4:6) Blessed food that was old to make it edible and fresh again. Multiplied a small number of loaves of barley bread and ears of corn to feed many people. (Kings 2:4:42-44)	

¹⁰⁹ The Graphic History of the Jewish Heritage, P. Wollman Tsamir, page 212

¹¹⁰ Elisha asked the widow what she had. She said she had a pot. In order to have a miracle there must be something to perform it upon. This is the idea of Yesh – יש, the 310 storehouses that provide reward. — Rabbi Aryeh Rosenfeld on Kings 2:3-4

Blessing that brings forth a child		Elisha stays with the Shunammite woman who received a blessing to have a child.	Samuel also provided such a blessing for Hanna. Also Samson was born of such a blessing
Raising the dead	The widow's son dies and Elijah brings him to life in Zarephath. (Kings 1:17:21)	Raised the dead child of the Shunammite woman. (Kings 2:4:35)	
Cures the leper		This was Naaman. (Kings 2:5:14)	
Elijah fed by the Arabs or ravens	The word ravens is incorrectly translated. (Kings 1:17:4,6)		
Calls G-d's fire to consume the offerings	This was in the contest with the Priests of Baal		
Transfer of the mantle or prophetic power of G-d	Elijah places his mantle on Elisha, and awards him twice the spirit		
Destroying others	The consumption of the three groups of fifty messengers of Ahaziah by fire from heaven. ¹¹¹ (Kings 2:1:10)	The cursing of the forty-two youth who laid insults upon him. Elisha's curse brings forth two she-bears who perhaps also defending their young kill the insolent youth. Today in Israel, we witness how Palestinian youth throw rocks out buses and use sling shots in an insolent manner.	
Raising the Axe		Someone who had borrowed the axe lost the head of it in a deep part of a river. Elisha appealed to G-d, through a stick in the water and the axe floated to the top.	This parallels Moses raising the coffin of Joseph from the Nile floor by writing Ox and the name of G-d on a Gold plate and placing it in the Nile at the spot. The metal coffin floated to the top. Micha retrieved the gold plate betwixt knowing to Moses and later through it into the molten calf thereby animating the idol with the name Hashem.
Blinding the Syrian invaders		The Syrians or Arameans surrounded Elisha in Dothan. ¹¹² Elisha asks G-d to blind the army and	

¹¹¹ Ibid

¹¹² The place where Joseph sought his brothers and was tossed into a pit and sold into slavery. Near Jenin today, 10 miles NW of the city of Shechem or Nablus.

		then brings them down to the capital in Shechem. He tells the King to feed and release the prisoners which stops further raids for many years.	
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The Syrian hero, Naaman, possessed Valor and Strength 'from' his leprosy. The Mem preceding leprosy usually means 'from', while it may also mean 'more then' in this case with an indication that Naaman displayed more the earmarks of a great warrior than the limitations of his leprosy.¹¹³ His name in Hebrew would come to mean delight or pleasant. This is the nature of the Hebrew language where a person's name begins to represent a concept in the language so that a proper noun has manifested into an improper noun as well.

Elisha asked and did indeed receive his double portion of spirit from G-d via Elijah. The Rabbis teach that Elijah performed 8 miracles and Elisha 16 in his lifetime. Why was this case? The rabbis teach that greater than all his prophecies and miracles was the simple deed of assisting his teacher in washing his hands.¹¹⁴ By this act he was known.¹¹⁵

But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

G. Joshua – G-d Saves – Y'hoshua

Joshua's original name was Hoshua – הושע, but Moses added a Yod – י to the front of his name after the victory over Amalek (Exodus 17:9). The Yod, the first letter from the name of G-d, transforms the name to mean "G-d saves." A Midrash states that Moses gave the name as a blessing to Joshua after the incident of the despondent spies, saying, "May G-d save you from the council of the spies."

At the end of his life, Joshua gathers the Jewish people in the city of Schem to bind a covenant between Israel and G-d.¹¹⁶ Why did Joshua choose the city of Schem instead of Shiloh where the Ark of the Covenant rested? Since, the sons of Jacob turned against their brother Joseph in Schem, Y'hoshua chose this place to remind B'nai Israel of the danger of senseless hatred.¹¹⁷ Y'hoshua, a descendent of Ephraim, a descendent of Joseph, would be particularly sensitive to this hatred. The children of Israel understood the lesson and buried Y'hoshua like Joseph in the city of Schem. At this point, the sin of the brothers is completely expiated and the story comes full circle from senseless hatred to brotherly love.

"Eldav and Madav are speaking words of prophecy," Gershom reported to Moshe. What were they saying? "That Moshe will die and Joshua will lead them into Israel." Joshua spoke up and said, "My master Moshe, stop them, give them hard tasks so they will stop speaking words of prophecy." Because he spoke up before his teacher, he was given the death penalty. Four types of people experience punishment similar to death. They are a person who is blind, a leper, and one who has no children. One who states a law in front of his rabbi receives the death penalty. There is a penalty that is worse than death where one loses

¹¹³ The New Disctionary English-Hebrew Hebrew English, Yisrael Lazar, Kuperard press.

¹¹⁴ Rabbi Aryeh Roshenfeld on Kings2.

¹¹⁵ Kings 3:11

¹¹⁶ Bernice Levy of the Matan Biblical Institute in Jerusalem spoke on this subject at Am Echad on June 15th, 1999. She said that there are three places in Israel specifically mentioned in the Torah as purchased by our ancestors: Schem, Arahath Hamechpalah in Hevron, and Jerusalem. She remembered feeling safe walking in all three of these places twenty years ago, but today she feels she can only visit Schem and Hevron in armored vehicles and similarly in east Jerusalem.

¹¹⁷ Bryna Levy lecture.

Olam Habah, has vshalom, that is when one addresses his rabbi with his name attached. One should not say rabbi so and so but simply rabbi when addressing ones teacher.

Joshua married the tzedekes¹¹⁸ of Jericho, Rahav, who delivered the city into the hand of Joshua. Because of Joshua's punishment, she did not have children. The number of children granted a wife is according to the merit of the husband. The amount of wealth a man acquires is according to his wife.

H. Judges – Shofteem

After the death of Joshua, the Israelites inquired of the Lord, "Which of us shall be the first to go up against the Canaanites and attack them?"

(Joshua 1:1)

ויהי אחרי מות יהושע וישאלו בני ישראל ב' לאמר מי יעלה לנו אל-הבנקני בתחלה להלחם בו

Adoni-bezek had his thumbs and big toes cut off as he did to kings he took prisoner.

(Joshua 1:6)

This is the lesson of mido-cnegdo-mido – מדה-בנגד-מדה, that a person's character and behavior will be repaid in kind. Hashem pays a person back in the same kind that he performs, i.e. the punishment fits the crime. There is a passage in the Psalms, Eretz ochelet yoshevcha – the land eats its inhabitants. The word **אכלת** is an acronym for atah, tishalem, ish, cmasehu – you pay a person according to his deeds.¹¹⁹ This is an act of kindness, because when a person does not know what he has done wrong, the area of suffering reveals the error. Where does Hashem pay a person exactly according to his deeds? This is most in Eretz Israel.

Table II-8: Measure for Measure

Crime examples	Reward/Punishment
Working too hard to the point of idolotry or violating the Shabbat.	One loses ones job.
Ate too much or with a lust for food	Stomach ache
Walked someplace he shouldn't have gone	Hurt his feet
Murder	death
Breaking the Shabbat	Stoning (sequilla), thrown off a building 15 feet in height, then he is stoned if he isn't already dead.
	Today he may fall off a roof by accident or is attacked by a wild animal and thrown to the ground.
If a person commits a crime by burning (serapha).	Burning (s'neifa), molten led is poured down the throat.
	Today a person may be burned to death by a fire or bit by a snake suffering the burning poison.
Committing murder.	Headache, head cut off by sword.
	Today, he may be attacked by bandits or killers that kill him by knives.
Adultry	Choked to death.
	Today, he may die by drowning or a sickness where there is affixation.
Gehazi, student of Elisha, desired the money of Naaman.	Because of this he was given the leprosy that Naaman had overcome.
Haman desired to destroy the Jews	Instead he was destroyed
Be happy with what you got and you will keep what you have.	Seek that which is not yours, and what is yours will be lost.
Samson looked and desired for a forbidden	Samson was punished by having his eyes blinded.

¹¹⁸ righteous woman

¹¹⁹ Rabbi Nachman of Breslov, Rabbi Aryeh Rosenfeld, Gemara Shir on Sotah beginning.

<p>item. Samson served the Jews loyally for twenty years. "I never asked a Jew for a favor."</p> <p>King Asa made the wise students, the Talmidei Hochamim, come up and serve him in his army. He would also call a groom and bride up from the Chuppah and make them serve in the army. Avraham Avinu tried to bring the people to his side to have the same level of faith. Hashem would offer his guests sumptuous meals. At the end the guests would want to bless him, but he would say, how dare you, "Bless Hashem, for he is the one who created the food." The person would feel ashamed and be brought close to Hashem. When Judah sent the garments of Joseph back to his father, he said, "I care not, please recognize this, and see if you can recognize who are these from." This caused his father so much suffering. However, Judah recognized his mistake. Judah confessed, she is more righteous (mimeni) then me or from me. You saved my child Tamar from fire. Judah knew she was right, but how did he know that she wasn't a prostitute-zonah with other men, because he knew the whole thing was his cause.</p>	<p>Samson's last words were remember me so that I can take one revenge for my two eyes. One eye should have been sufficient punishment for the Pigam (singular) mistake of a Tzadik and for this he asked Hashem to compensate him for the loss of both eyes. For this, he killed more Philistines in his death than while he lived. King Asa suffered a foot ailment or pains in the legs where he could not walk well.</p> <p>For this, Tamar sent Judah his tokens with the same expression, "To the owner of these things, that is whom I am pregnant from" – "I care not, please recognize this, who do these belong to", because she did not want to embarrass him.¹²⁰ Because of this Hashem added the full name of Hashem to his name. A person who confesses commits a Kiddush Hashem, a holiness of G-d, because he did not hide his crime. Because he saved three lives, Hashem saved three lives of his descendents measure for measure.¹²¹ Because he said she was right and never committed a sin, Hashem would bring the entire kingdom of Judah from which David and the holy nation will come. This is all written up because so much Kiddush Hashem came from this act.¹²²</p>
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I. Samuel – Shmuel

*And the Lord said to Samuel, hearken unto the voice of the people
to all that they have said to you,
for it is not you, whom they have refused,
but Me they have refused from being King over them.
(Samuel 8:7)*

The Lord is King over all Israel, there is no other. But in the way the people are inclined to go, one must provide a road of salvation back to G-d. Hence, the Lord will provide a king if he will be משיח – anointed unto G-d. He will direct the people in proper service and remind them of their Lord in heaven.

¹²⁰ Rather to go to death than to commit worshipping idols, adultery, or murder. Embarrassing a person is a form of murder.

¹²¹ The three who survived the fire under King Nebuchadnetzar.

¹²² Aryeh Rosenfeld, Gemara Shir on Sotah, Track 4, http://www.breslov.org/ra/rr/ey/sotah/track_04.ram.

And G-d commanded Saul to kill all of the people and animals of Amalek.¹²³ Why would G-d ask that the animals be killed?

"Animals have free will and may be good or evil. They know when they have done something wrong. They have a religion as well though people may not hear it."

Also in the time of Noah were the animals killed. The infants are also killed. If they were left alive they would renew the evil ways of their parents. Saul sinned and left Agag, King of the Amalekites, alive. Though he was later killed by Samuel, he had enough time to leave a seed of Amalek in the world who would be the father of the House of Haman in the Purim story.

Another story in Samuel deals with Hanna and her meditation. Hanna went to pray by the tabernacle because she had no children.¹²⁴ Eli saw her davening without words and thought she was drunk. He asked why she was praying while drunk and Hanna replied that she wasn't drunk and instead described her situation calmly.¹²⁵ One should always let the Torah guide one's intellect which should guide one's emotions (Torah -> Intellect -> Emotions). There are two different phrases used in the Torah in this area, **עַל לִבּוֹ** – on one's heart. This phrase denotes that the emotions of the person are under the control of the intellect. This is the nature of a tzaddik – **צַדִּיק** – righteous person, whose intellect in addition, is under the control of the Torah. The emotions should rest on the heart and be circumventable by the intellect. **בְּלִבּוֹ** – In one's heart denotes that the emotions are controlling the intellect of the person. This is the nature of the Rasha – **רָשָׁע** – wicked person whose emotions control his thoughts and actions. This is extremely damaging in the case of anger.¹²⁶ There are three laws learned from Hanna.

- Prayer in a light voice is acceptable. Hanna's prayer was quiet which may have been unusual at that time but is now acceptable.
- Apologize and offer compensation for mistakenly rebuking another. This we learn from the response of Eli. While it is a mitzvah to correct a fellow Jew, if the person was innocent then one is required to appease that person. By way of apology, Eli offered Hanna a blessing that resulted in G-d granting her a child in a year.
- Explain to avert suspicion. Hanna did this with Eli. Hanna had the choice of ignoring Eli in this case but she wanted to clear up the misunderstanding.

On the other hand ignoring rude people is effective at correcting behavior. Extending this idea, in Rav Soltzvechik's Yeshiva, the Rav would pause when someone asked a question and if the question was not well thought out he would then continue with his shir – **שִׁיר** – class. In this manner, he would be helping the students to think intensely before speaking.¹²⁷

Rav Hamnuna in Berachos 31a says many important rules can be derived by Hannah's behavior.¹²⁸

- "She spoke in her heart" (Samuel I 1:13). This teaches that when one prays he must concentrate in his heart.
- "Only her lips moved." This teaches he must articulate the words with his lips.
- "Her voice could not be heard." He may not raise his voice in prayer.
- "Eli thought that she was drunk." One who is drunk is not permitted to recite the service.

1. King David and Avishalom

King David said that Avishalom should not be harmed. The Ramban comments that David knew that Avishalom was only acting as an agent for Hakodesh Barchu. This suggests the question of how does one

¹²³ Samuel I 15:3

¹²⁴ Hanna's Meditation

¹²⁵ Rabbi Raphael Lapin spoke on this subject at his weekly shir after Shabbas services, July 13th 1996.

¹²⁶ See character traits, anger

¹²⁷ Rabbi Raphael Lapin

¹²⁸ A Call to the Infinite, Aryeh Kaplan, p. 60.

know when one is acting as an agent for G-d versus acting out of free will. When an event is so out of the ordinary, as in the case of a son wanting to kill a father, it must be b'sheret.¹²⁹ David asked Joab not to kill Absalom, but his general pursued this course out of his experience. For this David chose another general to be the leader of his troops though Joab also kept his service position.

Standing in the midst of Solomon's Temple is David. David is slender of medium height, with gray hair and beard. What is proper to write on? Write praise to G-d, and the pursuit of knowledge. Write on architecture or arts and sciences. These strengthen nations and establish the purpose of existence. What of prophecy, who reveals the secrets of heaven? The sublime of heart dedicate every moment of the day to questioning the truthfulness of every thought they think and act they perform. Who may reveal the secrets of G-d, the pathway to the Almighty? He who is of clean heart, pure soul, and of dedicated intellect may speak the True words and reveal My secrets. Such am I, David Hamelech, the paradigm King of Israel, my beloved flock.¹³⁰

J. Isaiah – Y'shayahu

Isaiah lived around 700 BCE at the time of the Assyrian invasion of Israel. This was fifty years prior to the rise of the Babylonian empire which Isaiah witnessed towards the end of his life.

1. Seraphim

Isaiah describes six winged angels called Seraphim:

In the year that King Uzziah died, I beheld my Lord seated on a high and lofty throne; and the skirts of His robe filled the Temple. Seraphs stood in attendance on Him. Each of them had six wings: with two he will cover his face, with two he will cover his legs, and with two he will fly.

Isaiah noticed the structure of the Seraphim – fiery angels. The Hebrew word for 'cover' here is **יכסה** which is in the future or incomplete tense. The Seraphim cover their face when they minister before G-d directly so that they may continue existing. Similarly Moses could not behold the front of G-d, but watched as he passed. During the priestly blessing, a married man covers his face with his Tallis so that he does not behold the Shechinah – the presence of G-d. The Seraphim cover their legs similarly before G-d to appear in complete modesty dressed before a King.

*And one would call to the other,
Holy, holy, holy is
The Lord of Hosts
And all of the land is filled with his Glory!
(Isaiah 6:1-3)*

Holy is the Lord in the past, holy is the Lord in the present, and holy is the Lord in the future. The name of the Angel of the Present is YöHöViEL – **יהוה**.¹³¹ The Angel of the Past is YâHâViEL – **יהוה**. The Angel of the Future is YäHäViEL – **יהוה**.

The doorposts would shake at the sound of the one who called, and the House kept filling with smoke. I cried,

*"Woe is me; I am lost.
For I am a man of unclean lips
And I live among a people
Of unclean lips;
Yet my own eyes have beheld*

¹²⁹ Rabbi Raphael Lapin, Congregation Am Echad, San Jose, California, 1998.

¹³⁰ David on Prophecy in the World to Come, November 5, 2001 hypnotic prophecy

¹³¹ a- fâr, fâte; i- jovîal; o- nôte

The King Lord of Hosts."

Then one of the seraphs flew over to me with a live coal, which he had taken from the altar with a pair of tongs. He touched it to my lips and declared,

*"Now that this has touched your lips,
Your guilt shall depart
And your sin be purged away."¹³²*

The experience of an angel touching a hot coal to cleanse one's lips opens higher gates into the spiritual realm. One should always strive to visualize biblical images since they are the highest revealed truth we have in this world. When one does this correctly, the vision takes on a pure form and one becomes certain of a true revelation from Ribono Shalom.

2. Redemption

Isaiah teaches a message of universal redemption. His message was for Israel and other nations as well.¹³³

*And now, says the Lord who formed me from the womb to be his servant,
to bring Jacob back to him, that Israel should be gathered to him,
and I was honored in the eyes of the Lord, and my God shall be my strength.
And he says, It is a light thing that you should be my servant to raise up the tribes of Jacob,
and to restore the preserved of Israel; I will also give you for a light to the nations,
that may salvation may be to the end of the earth.*

There is a universal way to clear sin that transcends ritual. At any time, we talk and reason with G-d.

*Come now, and let us reason together, saith the Lord:
Though your sins are as scarlet, they shall be as white as snow,
though they are red like crimson, they shall be as wool.
(Isaiah 1:18)*

On the day of Yom Kippur the Gates of Mercy are opened and the truly repentant are brought to the highest level. There is a teaching that even a tzaddik – a righteous one cannot stand at the height of a Baal Tshuvah on Yom Kippur. The reason is that all the sins of a master of repentance are turned into blessings for him or her as G-d's forgiveness extends beyond justice into the realm of mercy and then into overflowing love for his children.

*But there the Lord will be with us in Majesty,
In a place of broad rivers and streams*

...

*For the Lord is our Judge
The Lord is our Lawgiver
The Lord is our King
(Isaiah 33:21)*

Isaiah speaks of the return to Zion and the good life that awaits us.

*Fear not, for I am with you:
I will bring your seed from the East, I will gather you out of the West;
I will say to the North, "Give back!"
And to the South, "Do not withhold!"
Bring My sons from afar, And My daughters from the end of the earth.*

¹³² Isaiah 6:4-7

¹³³ Isaiah 49:5-6

(Isaiah 43:5-7)

The message here is that we will return to the land of Israel¹³⁴. Whether from Babylonia, Europe, Russia, or Ethiopia, G-d will help us return to Eretz Israel – the land of Israel. Hashem causes us to multiply in the East, and to gather wealth in the West. The North tries to hold back its people from leaving, but the South releases freely.

3. Consolation

Isaiah prophesies to give meaning to the suffering of his people. Whether they be desolate mothers who have lost their husbands in war, forced eunuchs who can no longer have children, or those invaders took and killed in captivity, he offers hope that their lives are precious to G-d.

*Thus said the Lord to the eunuchs that guarded my days of rest (shabbatot)¹³⁵
and chose that which I desired and clung fast in my covenant.*

*I will give to them in my house and in my walls a hand and good name
(yad vshem tov – יד ושם טוב), from the sons and daughters, an eternal name I will give to him that
which shall not be cut off.¹³⁶*

Similarly Isaiah offers hope to those captive without chance for motherhood or to those who have lost their husbands in war.¹³⁷

*Sing, O barren, you who did not bear; break forth into singing, and cry aloud, you who did not
labor with child.*

*More are the children of the widowed than the children of the married wife, says the Lord.
Enlarge the place of your tent, and let them stretch forth the curtains of your habitations; spare
not, lengthen your cords, and strengthen your stakes. For you shall break forth on the right hand
and on the left; and your seed shall possess nations, and make desolate cities to be inhabited.
Fear not; for you shall not be ashamed; neither be confounded; for you shall not be put to shame;
for you shall forget the shame of your youth, and shall not remember the reproach of your
widowhood any more. For your Maker is your husband; the Lord of hosts is his name; and your
redeemer the Holy One of Israel; He is called the God of the earth.*

Those who serve the Lord whether they be eunuchs, widows, or those in captivity, their lives are still precious unto G-d. "A hand and a good name", Yad Vshem is the name of the Holocaust Memorial Museum in Jerusalem. Like those in captivity, eunuchs, and widows, Holocaust victims have been cut off from propagation, but Hashem gives forth his hand and bestows a good name, their hands in turn build up the house of Israel and a place for us all in the world to come.

*For as the new heaven and the new earth
that I will make shall endure by My will, says the Lord
so shall your seed and your name endure.
And new moon after new moon, and Sabbath after Sabbath,
all flesh shall present themselves before me.
(Isaiah 66:22-23)*

Isaiah's final words are a vision of the world to come. Our relationship with G-d today forms the paradigm of what will be again. Instead of transcending completely into a spiritual dimension, we appear in

¹³⁴ see Table: Sevens

¹³⁵ These include both the Shabbat and the other festival days where work is forbidden.

¹³⁶ Isaiah 56:4-5

¹³⁷ Isaiah 54:1-5

gratitude, worship, and thankfulness before the King of kings in all the weeks and months of our lives. Our world is a reflection of the best of all worlds. Time enhances our relationship with Hashem.

Isaiah sees himself as a servant, at times despised.¹³⁸

And now, says the Lord who formed me from the womb to be his servant,¹³⁹ to bring Jacob back to him, that Israel should be gathered to him, and I was honored in the eyes of the Lord, and my God shall be my strength.

*And He says, "It is a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give you for a light to the nations, that may salvation may be to the end of the earth." Thus says the Lord, the redeemer of Israel, his Holy One, to him whom man **despises**, to him whom the nation loathes, to a servant of rulers, "Kings shall see and arise, princes also shall prostrate themselves, because of the Lord who is faithful, and the Holy One of Israel, who has chosen you."*

In Chapter 53, Isaiah displays his passion for the tragic losses of his brethren taken into captivity or killed. Now the servants' captivity and torture is the result of the sins of their brethren. The innocent servant is carries the burden of his brother's mistakes. His death is the will of G-d, but helps the whole house of Israel return to G-d. These are words of consolation to the servant. They are words to shock the survivors to return wholly unto G-d.

Centuries later Isaiah 53 would become a mystical doctrine revealing the ability of the suffering of saints to improve the lot of mankind. This is a way to explain the suffering of the innocent, "Why Bad Things Happen to Good People." Christianity would turn Isaiah 53 into the paradigm of a divine messiah. Judaism would develop the concept of the Tzadik who would descend into the plight of his brethren to lift them out of their mire.

A Tzadik may attempt extraordinary measures to help trapped souls in this world. The Arizal, Rabbi Isaac Luria, once encountered a giant frog possessing the soul of a religious Jew. The frog explained that he had this form because he had given up the commandment of washing his hands. This led to his downfall and forsaking of other commandments. The Ari was able to rescue him by reciting certain Kavanot, mystical meditations, that nullified the source sin of the bundle. Similarly, Rabbi Nachman chose the site of a pogrom to die and be buried to help repair the damaged souls and sparks in the area, still lost in horror in this world. A mystical tradition holds that Rabbi Akiba's students, his disciple rabbis, were gilgulim, transmigrated souls of the brothers of Joseph. There is a kabbalistic opinion that at the time of their death, G-d finally forgave the sin of selling Joseph into slavery. In other cases, Hasidim hold onto their tzaddikim to help pull themselves out of sin.

Similarly, Isaiah's suffering servant bears the errors of the world stoically and in this way helps people see the errors of their ways and to redeem themselves. While the word atonement – **כפר** does not occur in the text as only G-d nullifies the sins of the world;¹⁴⁰ the servant lifts away the transgressions of the sinners, so that he can see clearly himself, and find his good point once again.¹⁴¹ Guilt or regret is the mechanism here. Others who feel their deeds have caused the suffering of this innocent individual will regret their deeds and return to G-d.

Isaiah 53 is in the past tense. Some commentators believe this is the prophet experiencing the vision of the future and recording it in past tense. "To the mind of the speaker, what he depicts is so vivid and sure of occurrence that he sets it forth as already having taken place."¹⁴² Nevertheless, meditative experiences of

¹³⁸ Isaiah 49:5-7

¹³⁹ Jeremiah 1:5 is a parallel to this verse.

¹⁴⁰ Sins against G-d may be forgiven by G-d, but sins against ones fellow man can only be forgiven when ones fellow is appeased.

¹⁴¹ Rabbi Nachman, after untying the bundle of sins, **נשא**, the sinner can find his good point once more and be redeemed.

¹⁴² The Book of Isaiah, Edward Young, Vol. 3, page 341.

the future do not happen this way. The operative word is 'will' and the prophet would have recorded his vision with this word. Future visions are more difficult and are also subject to man's free will. They are important to bring mankind to repentance.

Prophets have visions of the past to fill in the meaning of the truth. Most visions are of the past and present. They are often more meaningful than visions of the future. These visions testify to G-d's intrinsic involvement in the world and the significance of tragedy as well as miracles. Occasionally in a rush a prophet may record his vision in the present tense since he has just seen it. Past and present visions are tools sent by G-d to help comprehend and understand the hand of G-d. This is especially common in tragedy where the meaning of an event is not understood until years later when a positive outcome is witnessed. For example, the birth of the state of Israel out of the ashes of the Holocaust.

Isaiah 53:1-8

1. Who would have believed (**האמינו** – trusted) our news (**לשמענו**) and the arm (**זרוע**) of G-d, upon whom is it revealed?
2. For (**ויעל** and on) like a tender plant (**בזנוק** like a baby/suckling) before Him and like a root from the land (**מארץ** – from land) grew¹⁴³ (through the surface **ציה** – grew), not of favorable form (**לא-תאר** – Not a form) was he and not of splendid-honor (**דדר**) and he appeared was not a 'sight to behold' (**מראה** – appearance) but desirable was he (**ונחמדו**)
3. Despised (**נבזה** – despicable) and forsaken (**וחדל אישים** – ceased from mankind), a hurting man (**מכאבות** – pain suffering),¹⁴⁴ knowing illness (**ידוע דלי**), and like others hiding their faces (**במסתר פנים**) from us (**ממנו**) he was despised and of no importance (**ולא חשבנו** – and we did not value him).
4. Certainly (**אכן**) our sickness (**דלינו** – we were sick) he carried, and our pains he bore them (**פבלם**), and we thought him stricken, defeated by G-d and afflicted.
5. And he was wounded (**מהלל** – pierced) from our transgressions (careless errors), broken (**מרכא** – crushed, break) from our iniquities (evil ways), our whole (**שלומנו** – our peace) chastisement (**מסר** – reprimand, devotion) is upon him and in his friendship we are healed.
6. All we like sheep have gone astray (**רנע ינו** – strayed themselves) each to his own path we have turned away and G-d caused harm (**דפניע**) in him for the iniquity of us all.
7. Harassed was he (**נניש** – pressed, harassed, tired out, wearied *nifal*) and he was oppressed (**נענה** – humbled, forced down, afflicted) and did not open his mouth with a cry (**יבול** – cry, shout) like a lamb (**שה** – lamb) going to its slaughter (**טבח** – slaughter) and like a ewe (**דול** – ewe, sheep) before her shearer (**נה** – shear, mow, cut off) mute (**נאלמה** – mute, dumb) and will not open her mouth.

¹⁴³ King James Version incorrectly translates this in the future tense!

¹⁴⁴ Missing **מכאבות**. This is from, *coev li*, it hurts me.

8. From dominion (**עצר** – restrain, bind, stop, rulership)
and from judgment he was taken away,
and in his generation who would speak up for him (**ישודדו** – will converse, speak)
for he was cut from the land of the living because of the transgression of my people
striking (**נגע** – blow, leprosy) him.

This chapter is unique in the Tanach and while not emphasized heavily today in Judaism, it was certainly prominent at the birth of Christianity.¹⁴⁵ The lesson here is that the suffering servant by not asserting his rights when others are knocking him down may in the end help elevate the souls of others. He is the servant of G-d because he does not assert his rights and accuse his own people. This is the great gift. Those witnessing the suffering may achieve the same merit if they are able to repent and save the servant. Redeeming one in captivity is a great mitzvah accomplishing through joy what here is accomplished through suffering.

The phrase “Nasei Avon, Pesha, vHatah, v Nakei” he lifts away iniquity, transgression, and sin and cleanses us.¹⁴⁶ Removal of sin by ‘Nasei’ is a lifting of sin away by raising up our spirits. The priests ‘Nasei(d)’—carried the ark and the spirit of Israel was uplifted. Similarly the Servant carries our transgressions when we realize how our actions led to his suffering. First he removes our error, than he carries our sin, and we are cleansed.

The Hebrew word for atonement, “Kippur”, removes sins by compensation or reparation.¹⁴⁷ The original word, caper – **כפר**, is more a gift to assuage a victim of sin, than a mystical sacrifice to G-d. The term, cofer – **כפר**, refers to denying the truth. In a sense, G-d denies the sins of men when he accepts their repentance. This is the traditional word for atonement as in “Yom Kippur.” We must repent for doing the sin, return to G-d, and avoid falling into these ways again to achieve this level of atonement. Fasting is part of the day and is like the ransoming of our own flesh to G-d.¹⁴⁸

*Moreover, you shall take no ransom – **כפר** for the life of a murderer,
who is guilty of death, but he shall surely be put to death.¹⁴⁹*

On the other hand the Christian idea of sin transference to the divine messiah is based on passages like the following:¹⁵⁰

*And Aaron shall lay both his hands upon the head of the live goat,
and confess over him all the iniquities of the people of Israel,
and all their transgressions in all their sins,
giving – **נתיב** them upon the head of the goat,
and shall send him away by the hand of an appointed man into the wilderness;*

*And the goat shall bear – **נשא** upon him all their iniquities to a land not inhabited;
and he shall let go the goat in the wilderness.*

¹⁴⁵ Christianity’s use of the chapter to depict the suffering of Jesus led to the persecution of the Jews. These persecutions are a disgrace and had the tragic effect of possibly further relegating Isaiah 53 to a less prominent position in Jewish scriptures.

¹⁴⁶ Exodus 34:6-7. Taught has a remedy for sin when Moses asked G-d on Mt. Sinai how He can forgive the people of Israel.

¹⁴⁷ The purpose being to repair oneself of sins and return to G-d.

¹⁴⁸ Not in a mortal way, but as a demonstration that our physical needs are not as important as our spiritual needs.

¹⁴⁹ Numbers 35:31.

¹⁵⁰ Leviticus 16:21-22

While the process seems more a symbolic gesture than a reality, the simple text of the Torah implies more.¹⁵¹ The ritual is a process to comfort the people. Props, words, imagination magnify the reality of the process. Ultimately, G-d has forgiven the people already. Aaron's 'play' is a primitive reflection of the heavenly court, cloaked in the symbols of a pagan generation.

The sacrifice played a somewhat different role in Judaism.¹⁵² The sacrifice was not the means to atonement but an event of altruism to rise out of the shell of sin. Sefer Ha-hinukh, a foundation text in Jewish education, states:

...Have I not emphasized, time and again, that the inclinations of the heart depend upon actions. Therefore, when a man sins, he cannot cleanse his heart merely by uttering, between himself and the wall, "I have sinned and will never repeat it." Only by doing an overt act to atone for his sin, by taking rams from his enclosures and troubling himself to bring them to the Temple, give them to the priest, and perform the entire rite as prescribed for sin offerings, only then, will he impress upon his soul, the extent of the evil of his sin, and will take measures to avoid it in the future. We may add also that, in keeping with this principle, the Lord commanded us always to offer up those things that the human heart greatly desires such as meat, wine, and meal, so that the heart would be aroused by the constant preoccupation with them...

Furthermore, the human heart is more deeply touched by animal sacrifices due to the great similarity between man and animal. The only respect in which the two differ is that man possesses intelligence and the animal does not. When man sins, intelligence forsakes him at that moment and he enters the category of animal. Man is therefore commanded to bring a body most resembling himself, to the place chosen for the elevation of the intelligence (namely, the Temple), and have it burned and completely annihilated there... Thereby, it will be impressed upon his heart that his former state of body without intelligence has been completely destroyed. He can rejoice then with the intelligent soul granted to him by the Lord, which is eternal and is the means whereby the body comes to life again after death, on condition that he follows the soul's advice and avoids sin.

When man imprints upon this symbolic representation, he will be more likely to avoid sin. And the Torah has promised, that when the sinner has done this great action and has fully repented, the sin committed through error will be forgiven. However, in sins committed intentionally and presumptuously, this symbolic action is inadequate, because he who sins intentionally will not be moved by symbols. For such as he — "a whip for the bodies of fools."¹⁵³

In Isaiah 53, the Assyrians or the Babylonians have taken an innocent one of Israel, into captivity and killed him. Is the innocent servant to be compared to an animal? Is this a sacrifice brought with a contrite heart for atonement? Instead, Isaiah 53 is about consolation and the meaning of suffering. Isaiah 53 is news to the house of Israel, that the errors of her ways betrayed the innocent. Isaiah 53 is news for the innocent that they do not suffer and die in vain.

4. Messiah

G-d told Samuel that the people have betrayed Me in electing to have a mortal king like the other nations.¹⁵⁴

¹⁵¹ Nasei besides 'lifting' could mean blotting them out, wiping them away.

¹⁵² Studies in Vayikra, Nehama Leibowitz, World Zionist Organization, Department for Torah Education & Culture in the Diaspora, pp. 27-28.

¹⁵³ Translation by Nehama Lebowitz

¹⁵⁴ Samuel 1:8:6-8

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to the Lord. And the Lord said to Samuel, Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me, that I should not reign over them. According to all the works that they have done since the day that I brought them up out of Egypt even to this day, how they have forsaken me, and served other gods, so do they also to you.

Israel's geographic position made it a pawn between invading armies of the South and North regularly. Israel would vacillate between settlements vulnerable to invasion and a nomadic life style that would be difficult to target. Kingship would change this. Instead the people would centralize their resources to defend their land against invading armies. In Isaiah's time Israel is in captivity in Babylonia, but the Medes would one day conquer them, permitting a Persian King to serve the role of messiah:

*Thus says the Lord to his **anointed** - **משיח** to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him doors and gates; and the gates shall not be closed; I will go before you, and make the hilly places level; I will break in pieces the gates of bronze, and cut in sunder the bars of iron; And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the Lord, who call you by your name, am the God of Israel.*

For Jacob my servant's sake, and Israel my elect, I have called you by your name; I have surnamed you, though you have not known me. I am the Lord, and there is no one else, there is no God beside me; I girded you, though you have not known me; That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is no one else.¹⁵⁵

In numerous passages, Isaiah teaches that G-d is our redeemer and savior. G-d has an open channel with his children; there is no mediator. There is no one else beside him in heaven. These verses dissolve not only pagan concepts, but also those of Trinitarians.

ISA 43:3 For I am the LORD thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Sheba for thee.

ISA 43:11 I, even I, am the LORD; and beside me there is no savior.

ISA 45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Savior; there is none beside me.

ISA 48:17 Thus saith the Lord, thy redeemer, the Holy One of Israel;

*ISA 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Savior - **משיח** and thy Redeemer, the mighty One of Jacob.*

Isaiah's intention is to show that the people of Israel can turn to G-d directly as their savior. Isaiah looked towards Cyrus as the King Messiah that would enable Israel to return home.¹⁵⁶

Isaiah 45:1 Thus saith the LORD to his messiah, to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

While other cultures equated their kings with gods or a sons of gods, Judaism clearly saw their leaders as human beings. The prophet hears the voice of G-d calling to him as a 'son'. This is the essence of being a child of G-d.

Isaiah 9:5-6 For unto us a child is born, unto us a son is given: and the government is upon his shoulder: and his name is called Wonderful Counselor, Mighty One, Everlasting Father, Prince of peace.

¹⁵⁵ Isaiah 45:1-6

¹⁵⁶ Isaiah 45:1

The phrase *El Gibor* means 'mighty one' or 'strong one'. In any case *El* is not a proper name of G-d like *Elohim* or *Adonay* within Judaism.¹⁵⁷ Like the term, *Adoni*, 'sir' in greeting, *El*, here is a term of distinction.

Centuries later, the idea of messiah would intertwine fully with the notion of savior. Some of the confusion stems from the sounds of the words which are similar. Linguistically savior in Hebrew is *moshiah* - מוֹשִׁיעַ and anointed is *moshiach* - מָשִׁיחַ. The words are not related as they have different roots. Nevertheless, the similar sounds of the words, stem from the common letters, Shin and Yod – שׁ. The roots of the words, however are *shai* - שֵׁעַ and *shach* - שָׁךְ having different origins. The messiah is originally a king who is an agent of G-d saving his people. The prophets also teach that G-d is our redeemer.

5. Destroyer

Isaiah 54:16 I have created the metal worker who blows upon the coals in the fire, and produces an instrument for his work; and I have created the destroyer to nullify.

The destroyer too is a servant of G-d and nullifies what has gone wrong in the world. Destruction is a necessary aspect for growth. The destruction of ideas, beliefs, products and writings leads to new ideas and improved beliefs, products, and writings. Often starting over enables us to better form a product than continuing to push what we already have. The destroyer pushes us anew to create.

K. Hosea – Hoshua

The whole life of Hosea is a message of prophecy. From the name of the wife he chose to the names of his children, the microcosm of his life represents the whole house of Israel.

HOS 1:1 The word of the LORD came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

HOS 1:2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

The prophet's life depicts the nation of Israel. In the 6th century BC the kingdom of Israel was split between Ephraim and Judah. With Ephraim went the rest of the tribes of the North. They maintained aspects of cow worship from the religion of Baal and whored after the products and ways of their neighbors to the North:

HOS 2:5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

Israel went after the ways of her northern neighbors while Judah went after the ways of Torah and pursued G-d.

HOS 1:3 So he went and took Gomer the daughter of Diblaim; who conceived, and bore him a son.

Gomer was a son of Japheth in Genesis who was the father of the European peoples.¹⁵⁸ The sons of Gomer are Ashkenaz, Riphath, and Togarmath. Ashkenaz is the ancestor of the German nation.¹⁵⁹

¹⁵⁷ Canaanite religion named their lead god El.

¹⁵⁸ Genesis 2.

¹⁵⁹ Genesis 3.

HOS 1:4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

HOS 1:5 And it shall come to pass at that day, that I will break the bow of Israel, in the valley of Jezreel.

HOS 1:6 And she conceived again, and bare a daughter. And G-d said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

HOS 1:7 But I will have mercy upon the house of Judah, and will save them by the LORD their G-d, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

There were two kingdoms in the Holy Land during the time of Hosea. The first, the Northern Kingdom of Israel where Hosea resided, was composed of eleven tribes excluding Judah. The Southern Kingdom was made up of the tribe of Judah, the largest of the tribes equaling all the others put together. While the house of Judah adhered to righteousness forged by the isolation of the desert, the house of Israel became tainted with the idolatrous practices of its neighbors. Hosea prophesied G-d's judgment upon the Northern Kingdom while sending a message of protection to Judah.¹⁶⁰

Later in the Book of Hosea, the Lord allures Israel back from Baalim renewing her purity in the wilderness and states the following:

***And I will betroth you forever:
I will betroth you with righteousness and justice, and with goodness and mercy,
And I will betroth you with faithfulness,
Then you shall know the Lord.
(Hosea 2:21-22)***

The Lord is like a spouse to Israel. In the Song of Songs the Lord is our Husband. Each Shabbas he sends forth the Shechinah to dwell with us and She is our Bride. We view G-d at times as masculine and at other times as feminine.

***Come, let us turn back to the Lord:
He attacked, and He can heal us;
He wounded, and He can bind us up.
In two days He will make us whole again;
On the third day He will raise us up,
And we shall be whole by His favor.
Let us pursue obedience to the Lord,
And we shall become obedient.
His appearance is as sure as daybreak,
And He will come to us like rain,
Like later rain that refreshes the earth.
(Hosea 6:1-3)***

The Lord is the true Healer of the world. Sometimes we cannot heal ourselves and yet another can help.¹⁶¹ The Gemara brings down the story about Rabbi Yochanan Ben Zakkai who went to visit Rabbi Chanina during his sickness. Rabbi Yochanan asked, "Are your sufferings for good." Rabbi Chanina replied, "Not now and not in the future." Rabbi Yochanan then extended his hand, raised up Rabbi Chanina and he was

¹⁶⁰ The influences of the sefirot of Gevurah-judgment-north and Hesed-kindness-south are here.

¹⁶¹ This is the mitzvah – commandment of Bikur Holim – visiting the sick. We are obliged to perform this positive commandment.

healed. Rabbi Yochanan was a healer and helped Rabbi Chanina in an area where he could not help himself. When Rabbi Yochanan was sick, Rabbi Chanina went to visit him. Rabbi Chanina asked the same question of Rabbi Yochanan who replied with the same answer. Nevertheless, Rabbi Chanina was not a healer and Rabbi Yochanan could not heal himself. Ultimately the mitzvah of Bikur Holim – visiting the sick rescues the sick with the help of G-d. With renewed health comes renewed obedience to G-d. Suffering brings Tshuvah, repentance and a return to Hashem. Our hope is renewed like the dawn of a day and rain is associated with the renewal of the Earth.

L. Joel – Yoel

In Kohelet, we read, "A time for war and a time for peace." Joel tells of the exile of the Jews after the destruction of the first temple, the land being divided by lots, and the people sold into slavery. This is the time for war as G-d proclaims in Joel 4:9:

*Proclaim this among the nations:
Prepare for battle! Arouse the warriors,
Let all the fighters come and draw near!
Beat your plowshares into swords, And your pruning hooks into spears.
Let even the weakling say, "I am strong."*

In Isaiah 2:4 we read:

*Thus he will judge among the nations and arbitrate for the many peoples,
And they shall beat their swords into plowshares
and their spears into pruning hooks:
Nation shall not take up sword against nation;
They shall never again know war.*

A third verse reconciles the two. Joel 4:16-17 reads:

*And the Lord will roar from Zion, and shout aloud from Jerusalem,
So that heaven and earth tremble, but the Lord will be a shelter to His people.
And you shall know that I the Lord your G-d dwell in Zion, My holy mount.
And Jerusalem shall be holy;*

Faith in the Lord balances war and peace, and brings one back to Zion. Above war and peace is Hashem's shelter for his people at the base of Mt. Zion next to the city of Jerusalem.

M. Haggai

The Book of Haggai is short but the point is long. The message of this book holds the cure to greed and materialistic idolotry which is a plague afflicting many of today's generation. Akin to this illness is gambling which stems from greed. Which is worse who knows, but one thing is for sure much that happens in the houses of Wall Street is legalized gambling and the precious time lost to this preoccupation is a weight upon the soul.

HAG 1:6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

HAG 1:7 Thus saith the LORD of hosts; Consider your ways.

HAG 1:8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

G-d is teaching us to apply our earnings to a good cause otherwise they will be blown away.

HAG 1:9 Ye looked for much, and, lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

HAG 1:10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

Building the temple and giving charity are the purpose of our silver and gold.

*Now, the greatness of the Creator is revealed through the charity
that is given to a deserving person in need.*

*This is because the primary greatness and splendor is the revelation of the Colors.
And silver and gold are themselves the Colors, for the Supernal Colors are in them...*

*And when the Colors radiate, the Holy One then exults and takes pride in them,
as in (Hagi 2:8), "Mine is the silver, Mine is the gold."
From them "garments of yesha (salvation)"¹⁶² are made.
(Likutey Moharan #25:4)¹⁶³*

Giving charity creates beautiful garments for our soul in the world to come.

*HAG 2:3 Who is left among you that saw this house in her first glory? and how do ye see it now?
is it not in your eyes in comparison of it as nothing?*

*HAG 2:4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of
Josedeck, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I
am with you, saith the LORD of hosts:*

*HAG 2:5 According to the word that I covenanted with you when ye came out of Egypt, so my
spirit remaineth among you: fear ye not.*

*HAG 2:6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the
heavens, and the earth, and the sea, and the dry land;*

*HAG 2:7 And I will shake all nations, and the desire of all nations shall come: and I will fill this
house with glory, saith the LORD of hosts.*

HAG 2:8 The silver is mine, and the gold is mine, saith the LORD of hosts.

*HAG 2:9 The glory of this latter house shall be greater than of the former, saith the LORD of
hosts: and in this place will I give peace, saith the LORD of hosts.*

All the nations came to see the Temple that Solomon finished. This is the rectification of money and the heart of materialism and is the source of peace, Shalom.

N. Malachi

The writings of Malachi detail the complete life. While widely known for the last line of his prophecy, Malachi's emphasis is on acting sincere, bearing responsibility in marriage, being sincere in charity and offerings and bearing up to the standard of behavior expected of the servants of G-d.

*Proper rulings were in his mouth and nothing perverse was on his lips;
He served Me with complete loyalty and held the many back from iniquity.*

¹⁶² Isaiah 61:10

¹⁶³ Likutey Moharan IV, Rabbi Nachman, page 123.

*For the lips of a priest guard knowledge and men seek rulings from his mouth;
For he is a messenger of the Lord of Hosts.*

*But you have turned away from that course: You have made many stumble through your rulings; you have
corrupted the covenant of the Levites—said the Lord of Hosts.*

*And I, in turn, have made you despicable and vile in the eyes of all the people,
because you disregard My ways and show partiality in your rulings. (Malachi 2:6-9)*

O. Jeremiah – Y'rmeahu

*The word which came to Jeremiah from the Lord, saying,
Arise, and go down to the potter's house and behold he wrought a work on the wheels.
And the vessel that he made was marred like clay in the hand of the potter:
So he made it again another vessel, as seemed good to the potter to make.*

*Then the word of the Lord came to me, saying,
O house of Israel, cannot I do with you as this potter, proposed the Lord.
Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.
(Jeremiah 18:2-6)*

This liturgy is said on Yom Kippur, when we remind ourselves that we are nothing before G-d and like a lump of clay, He will help shape us into what we need to be.¹⁶⁴ Alternatively we may see the clay like a child and that each child may have a unique identity. When we judge all children in the same manner, there is more cheating in schools.¹⁶⁵ If we encourage a child to be happy with his or her own identity, the world improves. The same is with clay pots after they are removed from a kiln. If we accept them with all their features we will have a unique pot to “dance” with during the days of our lives.¹⁶⁶

*But this is the covenant which I will make with the house of Israel
after those days, says the Lord:
I will put my law within them, and I will write it upon their hearts;
and I will be their God, and they shall be my people.*

*And no longer shall each man teach his neighbor and each
his brother, saying, ‘Know the Lord,’ for they shall
all know me, from the least of them
to the greatest, says the Lord; for I will forgive their iniquity,
and I will remember their sin no more.”
(Jeremiah 31:31)*

G-d is renewing his covenant with his people not changing it.¹⁶⁷ He is placing the law in their hearts so that they will know its delight and follow it as David writes:

*The precepts of Adonoy, are upright, rejoicing the heart
the commandment of Adonoy, is lucid, enlightening the eyes.
The fear of Adonoy, is pure, it endures forever;
the judgments of Adonoy, are true, they are righteous in unison.
More desirable than gold, even more than quantities of fine gold;
and sweeter than honey, or the drippings of honeycombs.
Even your servant is careful of them, since they guard great reward.
Errors – who can comprehend? From hidden mistakes cleanse me.*

¹⁶⁴ Yom Kippur Liturgy.

¹⁶⁵ Kristine Orin

¹⁶⁶ Based on a movie about a potter who talked about our bowls of cereal as a dance with the pot.

¹⁶⁷ Jamie from Reno, Nevada, November 13, 2001.

(Psalm 19:9-13)

We can remember Jeremiah as the potter prophet.

P. Nehemiah

And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah unto the city of my fathers graves that I may build it.
(Nehemiah 2:5)

Nehemiah led the rebuilding of Jerusalem and all of Israel. Nehemiah recounts all of the repair work done in Jerusalem. The word repair is hē'chēzeek – הִחְזִיק. This word really means strengthened. After reading each book in the Torah we recite, "Hazak, hazak, vneethazek" – be strong, be strong, and we will be strengthened. Building is work that strengthens souls. When building is done together as a community, everyone strengthens each other and there is spiritual growth too. We remember Nehemiah as the prophet of construction. Nehemiah and Ezra together reconstructed the house of Israel. Nehemiah dealt with the physical reconstruction. Ezra redacted the Torah with Assyrian script for ease of reading. He laid out the partition of words into lines and the location of the paragraphs on the Torah scroll.

Q. Ezekiel

*And David my servant is king over them
and there will be one shepherd for them all and in justice they will walk
and in my statutes they will guard and do them.*
(Ezekiel 37:24)

Ezekiel's vision of the return from exile demonstrates how past and future are often linked in the meditative experience. The king he sees is David, but clearly he is referring to the future so that this cannot be. The truth is Ezekiel sees one like David who will be king over Israel. Ezekiel witnesses the vision and exclaims in the present tense, "And David my servant is king over them..." When one records a vision, this is done quickly and often in the present tense though it be the future. A vision of the past may also be recorded in the present. On the other hand to record a vision of the future in past tense would be very unlikely. The prophet is speaking to his generation.

R. Daniel

Daniel teaches the importance of maintaining ones identity even in captivity. Daniel succeeds in his endeavors and rises to the position of chief counselor of the King. He refuses to eat the King's meat and wine in steadfastness to G-d's command. When the Eunuchs tried to fatten up Daniel and his friends, he had this to say:¹⁶⁸

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse looking than the children of your sort? Then shall I be endangering my head to the king. Then said Daniel to the steward whom the prince of the eunuchs had set over Daniel, Hananiah, Mishaël, and Azariah. Prove thy servants, I beseech thee, ten days, and let them give us seeds to eat, and water to drink.¹⁶⁹ Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fair and fatter in flesh than of the children which did eat the portion of the king's meat. Thus the steward took away the portion of their meat, and the wine that they should drink; and gave them seeds.

¹⁶⁸ Daniel 2:10-17

¹⁶⁹ These were probably grains and other seeds maybe including nuts.

As for these four children, G-d gave them knowledge and skill in all books of wisdom: and Daniel had understanding in all visions and dreams.

S. Job – Yov

The book of Job deals with the issues of providence i.e. the reasons why the rewards and punishments of people are not always clear. Eliphaz consoles Job with the following explanation:

*As for righteous men like you [Job] who are stricken by evil,
it is the chastening of G-d, despise it not,
for the purpose of such chastening is like that of the trials of the righteous.
(Job 5:17)*

Eliphaz is referring to the sufferings of righteous people where the cause is difficult to identify. For most of us, most of the time suffering is often the direct result of our actions. For example, not giving charity diminishes wealth. Afflicting others brings similar affliction. Nevertheless, in the case of Job who was righteous before G-d in wealth and poverty these sufferings are difficult to understand. Eliphaz presents the “chastening of G-d” as an opportunity. The Gemara on Brachots speaks of asoras ahavah – sufferings from love. Our heavenly Father gives sufferings to his children for their sake so that they may return to him. As Rabbeinu Bachya¹⁷⁰ describes:

Thus, repentance and suffering saved the sinner ‘from going down the pit’,¹⁷¹ but he will not merit to see the Supreme Light until the soul is reborn as at first. Thus, Elihu next said, “His flesh is more tender than a child’s, He returneth to the days of his youth”.¹⁷² When he grows up, he will pray to G-d, and through his repentance and suffering he will be accepted by G-d. His righteousness will then be restored [as at first] for he will not have sinned since the days of his rebirth. His afflictions will have ensued from his former transgressions, which should have brought about his utter destruction. However, G-d devised means so that he would not be banished from the World to Come, and he will then merit the Supreme Light, as Elihu said. “So He redeemed his soul from going into the pit, and his life beholdeth the light”,¹⁷³ a reference to the Supreme Light. This device [of rebirth] can be repeated three times, as it says, ‘Lo all these things doth G-d work, twice, yea thrice, with a man’.¹⁷⁴

Here, Rabbeinu Bachya brings an explanation for reincarnation in up to 3 lives. The reincarnation serves to amend past wrongs and may explain the suffering of the righteous. Rabbeinu brings down the final benefit that happened to Job:¹⁷⁵

‘Then the Eternal answered Job out of the whirlwind’.¹⁷⁶ Job attained the degree of prophecy because he was ‘wholehearted, and upright, and one that feared G-d, and shunned evil’, and had been chastised by trial. Although in his lack of wisdom, he transgressed by doubting G-d’s judgment, his trial brought him nearer to G-d, for he accepted Elihu’s words and found them satisfactory. Thus, he was now one that feared G-d and was sincere in his righteousness.

The whirlwind is more than a metaphor:

¹⁷⁰ Kad Hakemach by Rabbeinu Bachya Ben Asher, trans. Encyclopedia of Torah Thoughts, Chavel, page 200.

¹⁷¹ Job 33:18-24.

¹⁷² Job 33:25

¹⁷³ Job 33:28

¹⁷⁴ Job 33:29

¹⁷⁵ Encyclopedia of Torah Thoughts, Rabbeinu Bachya, page 201.

¹⁷⁶ Job 38:1

Once, I entered a whirlwind some twenty feet in height and was amazed to feel the presence of a spiritual entity. I thought this was a soul lost on Earth needing to return to G-d but in some cases this may be an air elemental bringing a message from G-d.

T. Song of Songs

The Song of Songs is an allegory for the relationship between G-d and mankind. The poet is either Solomon or a bard of Solomon's household. In either case the author is expressing the love between the King and his Lady from inside both minds.

The Song of Songs in our liturgy to remind and teach us how to love our spouse and that the relationship we maintain with our spouse will reflect the relationship we have with G-d. The text teaches us that love is romantic and we must always see the beauty in our spouse. When we are estranged we must remember that our spouse is longing for us and there is always the chance for return.

G-d is King and we His spouse. Though we feel estranged and far from His house, G-d is pining for us to return. Today we know this is the case in our own homes, so much the more in the House of G-d.

U. Proverbs – Mishle

Tradition records King Solomon as having written 3 works. In his youth he wrote the Song of Songs. This work characterizes the relationship between G-d and Israel like the love of a young husband and bride. The last work he wrote, Kohelet – Ecclesiastes, deals with philosophies of life gleamed from the sufferings of the wealthy. Proverbs, on the other hand, is a work of mid-life. Of the 3 it is strongest at setting the foundation of how a person should live. I will take a few verses to illustrate the greatness of this work.

Chapter:

Do not seek after troubles in your house for then you will inherit the wind.

Chapter:

A soft voice turns away anger.

Chapter 3:

3:11 The chastisement of the Lord, my son, do not despise, and do not reject His rebuke.

3:12 For whom the Lord loves He reproves, as a father conciliates his son.

From Gemara Berachoth 5a we read commentary on:

כי את אשר – ואם תלה ולא מצא

בידוע שסורין של אהבה הם, שנאמר: כי את אשר יאהב השם יוכיח

12 For whom – If he attributed (the cause to neglect of Torah) but could not find (an instance) He should know that they are sufferings of love, as it is said, "For whom the Lord loves He reproves".

The concept of 'sufferings of love' is a principle in the oral law and is brought forth from the proverb as well as the story Job. The main hope of Hashem is that we improve like a father hopes in his son. Hence, the sufferings that we go through have this entire purpose. Often just by praying for Ribono shel Olam to heal us, we have turned back to Hashem and the purpose served.¹⁷⁷

Chapter 11:

11:1 Deceitful scales are an abomination of the Lord, and a whole weight is His will.

This refers to inaccurate weights and scales that a storeowner might use to deceive a customer. In the month of Tishrei, which is overseen by the constellation of Libra, the scales have a deeper meaning. They are the scales of judgment that we must all undergo. We cannot deceive G-d with a false weight in this

¹⁷⁷ see Hosea 6:1-3

case but we can deceive ourselves when we act as a judge for our neighbor. We should judge each person fairly realizing that we are all human making mistakes. Our weight must not be so heavy that others fail to tip the scale to the side of merit. We must choose to forgive everyone of any harm that we perceive was inflicted on us. In this manner, Ribono Shalom, shall choose to forgive us and tip our scales for a favorable judgment in the year to come.

11:2 With insolent behavior comes shame and with the modest, there is wisdom

Insolent behavior, speaking out and talking back to others in an arrogant domineering way causes one to feel shame afterwards. By being modest and not provoking others, we gain wisdom.

11:3 Simple righteousness manages you, but a crooked treachery destroys.

Following a simple straight path in life will manage all the affairs of one's life. Simple faith and choosing the good leads one on the right path of life. This is not reward and punishment but a direct consequence. Similarly, crooked treachery destroys one's mind and ability to choose to do well. This is also not a punishment but the nature of the effect of this attitude on the mind.

11:4 Wealth shall not avail in the day of wrath, but charity shall rescue from death.

This very powerful verse teaches that tzedakah can change the divine decree to our favor. Money should never be hoarded but instead given in charity and this saves a person from death. There is a story about a rabbi who was in charge of a charity fund for a particular city. A woman came to him asking for money to pay to feed her children, but he told her all the funds were currently depleted. She said that she had seven children and that they would begin to starve if she did not get money soon to buy food. The man gave her money from his own personal funds. Two weeks later, fate found this man on his deathbed. The angels above beseeched G-d to change the decree for this man. They claimed that his charity had enabled the woman and her seven children to survive and that this meant all their descendants would live as well which is how a world is saved. G-d rescinded the decree and the person lived an extra 15 years.¹⁷⁸ Hence, charity rescues from death – וצדקה תציל ממוות.

Chapter 1:

1:8 Hear my son the admonition of your father, and do not abandon the Torah of your Mother

Normally the mother admonishes the children while the father excels in Torah learning. This proverb teaches us that we should listen to the corrections of our father and not just receive his kindness. While our mother is an example of Torah and we should see her virtues in this area clearly and follow in those ways.

There is another teaching that long life and length of days is granted to one who honors ones mother and father.

When time is going by too fast it is because one is not spending enough time with ones parents.

Chapter 9:

9:17 Stolen waters are sweet, and bread eaten secretly, more pleasing.

Some struggle to find true love. Others struggle for marriage to accept the true one. Many think that "stolen waters are sweet" and prefer relationships to marriage. On relationships Dessler says, "Together, they complement each other. This fact flows from the nature with which the Almighty has endowed them... the one who gives, loves."¹⁷⁹ "There are some people who do not want to enter into marriage. This is because they are unable to shake themselves free of the power of taking, and even their natural

¹⁷⁸ Fifteen alludes to the name of G-d, Yah – יה, G-d of Creation and the 15 songs of praise of the Psukei D'zimra as well as the Yishtabach.

¹⁷⁹ Strive for Truth: Giving and Taking, Rabbi Eliyahu Dessler, Part 1, page 131.

instincts cannot turn them into “givers,” even temporarily...”¹⁸⁰ “To sum up: the best relationship between husband and wife will obtain when both achieve and practice the virtue of giving. Then their love will never cease and their lives will be filled with happiness and contentment for as long as they live on this earth.”¹⁸¹

Chapter 27

1. *Boast not yourself of tomorrow; for you know not what today may bring forth.*
2. *Let another man praise you, and not your own mouth; a stranger, and not your own lips.*
3. *A stone is heavy, and the sand weighty; but a fool's wrath is heavier than both of them.*
4. *Wrath is cruel, and anger is overwhelming; but who is able to stand before envy?*
5. *Open rebuke is better than secret love.*
6. *Faithful are the wounds of a friend; but the kisses of an enemy are profuse.*
7. *The soul who is sated loathes a honeycomb; but to the hungry soul every bitter thing is sweet.*
8. *As a bird that wanders from its nest, so is a man who wanders from his place.*
9. *Ointment and perfume rejoice the heart; so does the sweetness of a man's friend by hearty counsel.*
10. *Do not forsake your own friend, nor your father's friend; nor go into your brother's house in the day of your calamity; for better is a neighbor who is near than a brother who is far away.*
11. *My son, be wise, and make my heart glad, that I may answer him who reproaches me.*
12. *A prudent man sees the evil, and hides himself; but the simpletons pass on, and are punished.*
13. *Take his garment when he has given surety for a stranger, and take his pledge on behalf of an alien woman.*
14. *He who blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.*¹⁸²
15. *A continual dripping in a very rainy day and a quarrelsome woman are alike.*
16. *Whoever hides her hides the wind, like the ointment of his right hand, which betrays itself.*
17. *Iron sharpens iron; so a man sharpens another.*
18. *Whoever guards the fig tree shall eat its fruit; so he who waits on his master shall be honored.*
19. *As in water face answers face, so does the heart of man to man.*
20. *Sheol and Avaddon are never full; and the eyes of man are never satisfied.*
21. *The refining pot is for silver, and the furnace for gold; and a man is judged according to his praise.*
22. *Though you should grind a fool with a pestle in a mortar among wheat, his folly would not depart from him.*
23. *Be diligent to know the state of your flocks, and look well to your herds.*
24. *For riches are not for ever; and does a crown endure to all generations?*
25. *When the grass sprouts forth, and the young grass appears, and herbs are gathered on the mountains,*
26. *Lambs shall provide your clothing, and goats the price of a field,*
27. *And you shall have goats' milk enough for your food, for the food of your household, and for the maintenance of your maidens*

V. Ecclesiastes – Kohelet

*See life with the wife that you love
in the vanity of your days
so that your goodness will grow.
(Ecclesiastes 10)*

¹⁸⁰ Ibid. pp 132-133.

¹⁸¹ Ibid. page 133.

¹⁸² The idea here is that other hear your praise for the other person so that others will go to him to try to take advantage of his generosity for example.

That we should see life with more than just our eyes and merge our vision with our wives' is the lesson here.¹⁸³ Similarly, if we look at another person as a 'thou' instead of a 'you' we come to see the world as she sees and hear her words in our heart.¹⁸⁴

*I and Thou walking together
Speaking of each others' merits before the Lord*

Overall, this expands our perspective and opens our mind. Ecclesiastes said, "Better is fretting than joking around," as one will lead to an improvement of the heart.¹⁸⁵

Many strive after wealth, so that they may laugh at life and see vanity once they have obtained it, while the poor find meaning in the basic struggle for survival.

W. Psalms – T'hillim

The Psalms of David are our longings and prayers to G-d.

1. The Cornerstone

Like the discarded stone that became the cornerstone of the Temple in Jerusalem, Psalm Thirteen is the cornerstone of the rest. Here it is in its entirety:

*To the Chief Musician, a Psalm of David
Until when, Adonay, will you forget me forever?
Until when, will You hide your face from me?
Until when, must I devise plans within my soul [to be free of] sorrow in my heart by day?
Until when, will my enemy rise high above me?
Look [at my troubled life and] answer me, Adonay, my G-d;
brighten my eyes lest I slumber into death.
Lest my enemy say, "I have prevailed against him;"
my tormentors rejoice when I waver.
I trust in Your loving kindness,
my heart will exult in Your deliverance.
I will sing to Adonay, for He has dealt kindly with me.
(Psalm 13)*

למנצח מזמור לדוד:
עד-אנה יי תשכחני נצח
עד-אנה תסתיר את-פניך ממני:
עד-אנה אשית עצות בגפשי יגון בלבבי זמם
עד-אנה ירום איבי עלי
הביטת ענני יי אלהי האירה עיני פן-אישן חמות:
פן-יאמר איבי יבלתי צרי יגלו כי אמוט:
ואני בחסדך במחתי יגל לבי בישועתך
אשירה ליי כי גמל עלי:

Lamnatzach, mizmor L'David

¹⁸³ The King James translates the verse as "Enjoy life with the wife that you love,...". The word enjoy here is a bit of a stretch from the Hebrew ראה, but one obtains joy in terms of fulfillment when opening one's mind to the sight of one's wife.

¹⁸⁴ I and Thou, Martin Buber. Also discussions with Douglas Christianson on March 6, 2002.

¹⁸⁵ The King James trans, "Suffering is better than laughter,..." doesn't quite convey the type of suffering or laughter.

*Ad anah | Adonay tshkihani netzah
 Ad anah | tastir et panecha memeni
 Ad anah | ashis atzot bnafshi ygon blvavi yoman
 Ad anah | yarom oyvi alai
 hebita anani Adonay elochai hairah anai pen ishan hamevet
 Pen Yomar oyvi ychaltav zary ygylo cy amot
 Vani bhadecha btachty ygl lby byshuatecha
 Ashirah laAdonay cei gmal alai.*

2. For the Needs of Others

The word for lowly in Hebrew is Dal which is similar to the word dull in English. When we concern ourselves with the needs of others who are down, Hashem will remember us in kind when we are down.

*Fortunate is the person who concerns himself
 with the needs of the lowly,
 in his time of need,
 Hashem will be there.
 (Psalm 41)*

3. For Protection

*O you who dwell in the shelter of the most high and abide
 in the protection of Shadai – I say of YHVH, my refuge
 and stronghold, my G-d in whom I trust, that he will save you from the fowler's trap,
 from the destructive plague. He will cover you with his pinions; you will not fear the terror
 by night or the arrow that flies by day, the plague that stalks in the darkness...
 (Psalm 91:1-4)*

There are obstacles between us and G-d, between our prayers and the gates of heaven. The psalms prune away the obstacles. They are Z'merot, from maZemerot, pruning hooks.¹⁸⁶

4. G-d Said to My Master

Psalm 110 was written by a descendent of Joseph. As Judah once showed respect to Joseph as king, a descendent of Joseph returns that respect to a descendent of Judah from Bethlehem. There is a reconciliation of the brothers here with auspices of the ideal leadership of Israel. Mystically, there is allusion to Moshiach ben Yosef encouraging the leadership of Moshiach ben David.

*For David a cutting song
 A speech of G-d to my master
 "Sit at my right until I make your enemies a stool for your feet."
 Out of Zion G-d sent the staff of your strength
 "Tread over your enemies from their midst"*

5. The Tallis Cover

When a man first adorns himself with the Tallis in the morning he recites the first two verses of Psalm 104:

1. Bless the Lord, O my soul. O Lord my God, you are very great; you are clothed with glory and majesty,

¹⁸⁶ Shaarey Orah, Gates of Light, Joseph Gikatillia, trans. by Avi Weinstein, Sacred Literature Series, pp. 12-13

2. *Who covers himself with light as with a garment; who stretches out the heavens like a curtain;*
3. *Who lays the beams of his chambers in the waters;*
who makes the clouds his chariot; who walks upon the wings of the wind;
4. *Who makes the winds his messengers; the flames of fire his ministers;*
5. *Who laid the foundations of the earth, that it should not move forever.*
6. *You covered it with the deep as with a garment; the waters stood above the mountains.*

The tallis is a garment of light and it is like a curtain of heaven above our heads. Each time we take it upon ourselves is like the first time. The tallis is a precious commandment. It is a symbol of our marriage. It is a symbol of our love. It is a symbol of our life.

X. Ruth

*In the days that the judges were judging, there was a famine in the land.
And a man went out from Bethlehem-Judah to dwell in the fields of Moab,
him and his wife and his two sons.
(Ruth 1:1)*

Samuel wrote the book of Ruth to tell of the merit of David's family. This was to defend David against the defamation of his character by Doeg the Edomite. Why was there a famine in Israel? Was it because the people didn't listen to the judges as the Midrash says: "Woe is the generation whose judges are not fitting. Woe is the generation that the judges have to judge. For it says 'righteous, righteousness, shall you pursue.'"

Y. Chronicles 1 – Divrei Hayamim Aleph

*He is the Lord our G-d;
His judgments are in all the earth.
Remember His covenant forever, the word which He commanded to a thousand generations;
which he made with Abraham, and His oath with Isaac;
and he established it unto Jacob for a statute, to Israel for an everlasting covenant;
saying: 'Unto thee will I give the land of Canaan, the lot of your inheritance.'
(Chronicles 1 16:14-18)*

David uttered these praises after selecting certain Levites including Asaph to minister before the ark of the Lord. Many of the praises in passages Chronicles 1 16:8-26 are found in our prayer book liturgy. The delegating of proper work to the Levites brought David great joy which brought forth these songs to Hashem:

*Ascribe to the Lord, ye kindreds of the peoples,
Ascribe unto the Lord glory and strength,
Ascribe unto the Lord the glory due His name;
Bring an offering, and come before Him;
Worship the Lord in the beauty of holiness.
Tremble before Him, all the earth,
The world also is established that it cannot be moved.
Let the heavens be glad, and let the earth rejoice;
And let them say among the nations: 'The Lord reigneth.'
Let the sea roar, and the fullness thereof;
Let the field exult, and all that is therein;
Then shall the trees of the wood sing for joy,
Before the Lord for He is come to judge the earth.
O give thanks unto the Lord; for He is good; for his mercy endureth forever.
And say ye: 'Save us, O G-d of our salvation, and gather us together and deliver us from the nations,
That we may give thanks unto thy holy name that we may triumph in thy praise.'
Blessed be the Lord, the G-d of Israel, from everlasting even to everlasting.
And all the people said: 'Amen,' and praised the Lord.
(Chronicles 1 16:28-36)*

III. The Oral Teachings

Our ancestors passed the details of the Torah orally from the time of Moses. New circumstances require new interpretations of the laws, which become part of the Oral Law. The laws of the Written Torah are D'raissa from the first writings, and those of the Oral Torah are D'rabbanan from the teachers—the former having precedent over the later.

There are many techniques in expounding the Written Torah with the Oral Torah. Many of the derivations are read into the text in ways that may not be significant. This is a creative manner as it is taught, the law is not in heaven that you should go up and seek it there, but man decrees and G-d fulfills. Truth evolves even absolute truth. This is the nature of Talmud. Right and wrong can change over time with interpretation. Absolute truth changes accordingly.

In observance, we strive to be the best we can be and follow the axiom '*Less guilt, more joy.*'¹

A. Midrash

The Midrash is a commentary on the Bible and part of the Oral Law. The Midrash is rich in lessons and reveals the endless depth of meaning in Torah.

It is important that we not become depressed in daily sufferings. We should always remember the teaching of Akiba. R. Akiba said:

*He deals strictly with both, even to the great deep. He deals strictly with the righteous, calling them to account for the few wrongs which they commit in this world, in order to lavish bliss upon and give them a goodly reward in the world to come; He grants ease to the wicked and rewards them for the few good deeds which they have performed in this world in order to punish them in the future world.*²

King David wrote similarly in the Psalms:

Why do the wicked prosper in this world, so that they may be destroyed forever. Similarly, the righteous suffer in order that they may live forever in the world to come.

B. Mishnah

1. Perkei Avot

In Avot 4:15 Rabbi Matya ben Harash said, "Be the first to greet every man; and be a tail amongst lions and be not a head to foxes."

The Midrash on the Book of Samuel says: "Whereas the lion habitually raises his tail above his head, the fox lowers his head below his tail. And so it is with men: The gentleman respects his inferiors and discerns in them good qualities, whereas the lowbred despises and humiliates his superiors in honor and rank."³ Ultimately the gentleman is distinguished by his temperance and by his absence of anger.

Avot 5:1 is one of the source texts for the idea of the ten sefirot.

¹ Judaism is a communal and family oriented religion. A single Jewish person who is alone should follow this axiom always since s/he does not have the support of a group for encouragement.

² Midrash Rabbah Genesis, Ch. 33. Noach.

³ Mishnah Avot, Pinchas Kehati, Department for Torah Education and Culture in the Diaspora, Jerusalem, Page 130.

By ten utterances was the world created. And what does this teach us? Surely the world could have been created by one utterance. It means to emphasize that "G-d will exact punishment from the wicked who destroy the world" | "the wicked have ten chances to be repaid for destroying the world"⁴ which was created by ten utterances; and will richly reward the righteous who sustain the world which was created by ten utterances.

This teaches that G-d has magnified the creation of the world so that the wicked cannot destroy it in a single step. While this increases the punishment of the wicked, it also permits them a "chance" to repent at each step before they reach ten. G-d rewards the righteous with additional opportunities for good, but these bring additional chances to fall.

Text III-1: Ten Sayings by which God Created the World

1. "In the beginning G-d created the heaven and the earth"
2. "Let there be light"
3. "Let there be a firmament"
4. "Let the waters be gathered"
5. "Let the earth put forth grass"
6. "Let there be luminaries in the firmament"
7. "Let the waters swarm with living creatures"
8. "Let the earth bring forth living creatures"
9. "Let us make man in our image"
10. "Behold I have given you every herb."
11. "It is not good for man to be alone"

The first and the eleventh are one and the same as the end is "imbedded in the beginning."⁵

Correspondingly, Keter is the first and Daat, the eleventh, in the Tree of Life. Keter refers to the crown or first thought of creation. Daat refers to the knowledge between husband and wife.

Avot 5:2

There were Ten Generations from Adam to Noah, to make known how great is G-d's patience – aruch apayim – ארך אפים, for all these generations provoked him until he brought upon them the waters of the flood. There were Ten Generations from Noah to Abraham to make known how great is G-d's patience for all these generations provoked Him until our Father Abraham came and received the reward that would have been theirs.

At the highest level, G-d is Aruch Anpin, long face, which alludes to Aruch Apayim, long breaths. G-d is breathing heavy but withholds his anger. He is long faced in patience for the return of his children. Aruch Anpin corresponds to Keter, the crown, the Will of G-d, and that which is most unknown. What is most unknown?

G-d's sefirah Hesed manifests kindness and mercy. The sefirah of Tiferet is also Rahamim – mercy, since there is a proper degree of forgiveness in Truth, which Jacob practiced with his children. What is unknown is that above Tiferet at the highest level, Hashem exhibits an infinite level of mercy towards his creation. This is the incomprehensible mercy of the Crown of G-d. It is the Aruch Anpin, a long face withholding anger that we cannot know the thoughts behind. The next Mishnah explains that even when G-d provides us with obstacles, there is only love.

Avot 5:3

With Ten Trials was our father Abraham tried, and he stood firm through all of them; to make known "how great was the love of our father Abraham" | "how much He loved Abraham, our father".

There are two possible ways of translating the last stanza of the Mishnah. In the first translation, it is how great Abraham's love is for G-d, for he maintained it through all trials. Similarly this is the greatness of

⁴ Yaakov Neuman, Salt Lake City, UT, alternatively "the wicked have ten chances for repayment."

⁵ Bahir, Kaplan, Part 2:118, p. 169.

Abraham's love for humanity and Israel. In the second translation, we see how great the love of G-d is for Abraham. The trials are a gift for teaching Abraham, and show the concern of a father for training a son.

There is a duality in the ten steps sometimes leading up to G-d, at other times appearing to lead the other way, but in reality providing opportunity for repentance. There is a duality in the reciprocal love of Israel for G-d and G-d for Israel. The names of Hashem with twelve and seventy-two letters have dual forms as well.⁶ As the tefillin of man contain praises of G-d so the tefillin of G-d speak of praises of Israel.

The Bahir discusses the Ten Sayings:

*Bahir 118: Yud is the Ten Sayings with which the world was created. What are they? They are the Torah of Truth, which includes all worlds. What is the Shin? He said: It is the root of the tree. The letter Shin is like the root of a tree.*⁷

*Bahir 119: What is this tree that you mentioned? He said: It represents the Powers of the Blessed Holy One, one above the other. Just like a tree brings forth fruit through water, so the Blessed Holy One increases the Powers of the Tree through water. What is the water of the Blessed Holy One? It is wisdom.⁸ It is the souls of the righteous. They fly from the fountain to the great pipe, ascend and attach themselves to the Tree. Through what do they fly? Through Israel. When they are good and righteous, the Divine Presence dwells among them. Their deeds then rest in the bosom of the Blessed Holy One, and He makes them fruitful and multiplies them.*⁹

Bahir 138: What is the meaning of "a Torah of Truth?" It is that which teaches the Truth of worlds, as well as His deeds in thought. He erected Ten Sayings, and with them the world stands. It is one of them. In man He created ten fingers, paralleling these Ten Sayings. Moses raised his hands and concentrated to some degree on the Attribute that is called Israel, which contains the Torah of Truth. With his ten fingers, he alluded that he was upholding the Ten. For if [G-d] would not help Israel, then the Ten Sayings would not endure every day. For this reason, "Israel prevailed."

Bahir 179: We learned that there are Ten Spheres and Ten Sayings. Each Sphere has its Saying. It is not surrounded by it, but rather, it surrounds it. This world is like a mustard seed inside a ring. Why? Because of the Spirit that blows upon it, through which it is sustained. If this spirit were to be interrupted for even a moment, the world would be annihilated.

The Ten Sayings sustain our world and creation and also allude to the Ten Sefirot. These are the attributes of G-d manifesting in our world. There is duality and partnership here. The manifestation of G-d is what sustains the world.

The Talmud presents the Ten Sayings of creation in two accounts:¹⁰

*Rab Judah further said that Rab said: Ten things were created the first day, and they are as follows: **heaven and earth, Tohu** [chaos], **Bohu** [desolation], **light and darkness, wind and water, the measure of day and the measure of night.** Heaven and earth, for it is written: In the beginning God created heaven and earth. Tohu and Bohu, for it is written: And the earth was Tohu and Bohu. Light and darkness: darkness, for it is written: And darkness was upon the face of the deep; light, for it is written: And God said, Let there be light. Wind and water, for it is written: And the wind of God hovered over the face of the waters. The measure of day and the measure of night, for it is written: And there was evening and there was morning, one day. It is taught: Tohu is a green line that encompasses the whole world, out of which darkness proceeds, for it is said: He made darkness His hiding-place round about Him. Bohu, this means the slimy stones that are*

⁶ see Names of G-d [TABLES]

⁷ Shoresch means root. The Shin all physically looks like a root extending into branches.

⁸ Hochmah, the second sefirah

⁹ Righteousness leads to fruitfulness either physically or spiritually.

¹⁰ Chagigah 12a

sunk in the deep, out of which the waters proceed, for it is said: And he shall stretch over it the line of confusion [Tohu] and the plummet of emptiness [Bohu].

...

R. Zulra b. Tobiah said that Rab said: by ten things was the world created: By **wisdom** – **חכמה** and by **understanding** – **תבונה**, and by **reason** – **דעת**, and by **strength** – **כח**, and by **rebuke** – **גערה** and by **might** – **גבורה**, by **righteousness** – **צדק** and by **judgment** – **משפט**, by **lovingkindness** – **חסד** and by **compassion** – **רחמים**. By wisdom and understanding, for it is written: The Lord by wisdom founded the earth; and by understanding established the heavens. By reason, for it is written: By His reason the depths were broken up. By strength and might, for it is written: Who by His strength setteth fast the mountains, Who is girded about with might. By rebuke, for it is written: The pillars of heaven were trembling, but they became astonished at His, rebuke. By righteousness and judgment, for it is written: Righteousness and judgment are the foundation of Thy throne. By loving kindness and compassion, for it is written: Remember, O Lord, Thy compassions and Thy mercies; for they have been from of old. Rab Judah further said: At the time that the Holy One, blessed be He, created the world, it went on expanding like two clues of warp, until the Holy One, blessed be He, rebuked it and brought it to a standstill, for it is said: 'The pillars of heaven were trembling, but they became astonished at His rebuke'. And that, too, is what Resh Lakish said: What is the meaning of the verse, I am God Almighty? [It means], I am He that said to the world: Enough! Resh Lakish said: When the Holy One, blessed be He, created the sea, it went on expanding, until the Holy One, blessed be He, rebuked it and caused it to dry up, for it is said: He rebuketh the sea and maketh it dry, and drieth up all the rivers.

C. Talmud

1. Rules

Rabbi Ishmael listed thirteen principles by which the written Torah is expounded. These are principles of logic for forming Oral Laws from the Written Law:^{11,12}

- 1) Kal Vhomer – **קל וחומר** If a rule applies in a lighter case, in a more serious case the rule applies. For example, if an act is forbidden on an ordinary festival than it is also forbidden on Yom Kipper. The reverse applies if an act is permitted on Yom Kipper than it is permitted on an ordinary festival.
- 2) Gzera Shav – **גזירה שוה** If there is similarity of words or phrases in two passages, than what is expressed in one applies in the other. This is the logical inference. For example Ex 21:2 says "Hebrew slave" and from Deut. 14:12 where it says, "If your Hebrew brother is sold to you", we infer that "Hebrew slave" means a slave who is a Hebrew as opposed to a Hebrew who owns a slave.
- 3) Binyan Av – **בנין אב** A principle in a biblical law is applicable to all related laws.
- 4) Klal vPrat – **כלל ופרט** A general proposition followed by a specifying particular. The particular is the rule.
- 5) Prat vKlal – **פרט וכלל** A particular term followed by a general proposition. This is general rule derived from a specific rule.
- 6) Klal vPrat vKlal ee atah dan eleh cayn haPrat – **כלל ופרט וכלל אי אתה דן אלא בעין הפרט** A general law limited by a specific application, and then treated again in general terms, must be interpreted according to the tenor of the specific limitation. If there is a specific application of the law in Torah and only one than the general is limited to the specific.

Wherever G-d gives us a prohibition, there is something permissible, which is similar enough to satisfy any inclination we may have. There are always permissible foods that have similar flavors to non-kosher foods.¹³

¹¹ For forming realities from truth, World of Prayer, Elie Munk, Vol. 1, pp. 54-56

¹² Encyclopedia of Jewish Concepts, Philip Birnbaum, pp 331-334.

Here are the last words of Rabbi Yochanan Ben Zakkai while he was with his disciples:¹⁴

They said to him: Master, bless us. He said to them,:
May it be [God's] will that the fear of heaven shall be upon you like the fear of flesh and blood.
His disciples said to him: Is that all? He said to them: If only [you can attain this]!
You can see [how important this is], for when a man wants to commit a transgression,
he says, I hope no man will see me. At the moment of his departure he said to them:
Remove the vessels so that they shall not become unclean,
and prepare a throne for Hezekiah the king of Judah who is coming.

Last words are spoken with truth. To heed them is everything.

2. Ta'anit

The word for 'open' - פתח in Hebrew is a subset of the word for 'key' - מפתח. Based on this the Talmud quotes three verses as 'keys' that G-d has not given over to the control of an angel.

R. Johanan said: Three keys the Holy One blessed be He has retained in His own hands and not entrusted to the hand of any messenger, namely, the Key of Rain, the Key of Childbirth, and the Key of the Revival of the Dead. The Key of Rain, for It is written, The Lord will open unto thee His good treasure, the heaven to give the rain of thy land in its season,¹⁵ The Key of Childbirth, for it is written, And God remembered Rachel, and God hearkened to her, and opened her womb.1 The Key of the Revival of the Dead, for it is written, And ye shall know that I am the Lord, when I have opened your graves.¹⁶ In Palestine they said: Also the Key of Sustenance, for it is said, Thou openest thy hand etc.3 Why does not R. Johanan include also this [key]? — Because in his view sustenance is [included in] Rain.¹⁷

The passage from Ezekiel is symbolic of the Israelites. The Key of the Revival of the Dead is to know that this applies to us today who have lost hope. Whenever we see these words in our prayers we must think about reviving our selves back to G-d.

3. Sotah

The Torah protects a person at the time he is studying from both physical and spiritual dangers. The Mitzvah protects a person from physical harm, but not from the yetzer hara, or the Satan. Women share equally in the reward of Torah learning. By providing time for their husbands to learn or by seeing that their children learn Torah gives them the same reward. Women divide equally the reward of the Garden of Eden with their husbands.

The Gemara gives the example of the difference between mitzvah and Torah. A person is walking along on a dark way. The person fears four things: thieves. These correspond to the four levels of creation, domem – inorganic, tzomach – vegetation, chai – animal life, human life.

One of the worst evils is atzmut – sadness. The origin of this comes from domem – the pit. The lusts come from vegetation. Evil words, lies, slander comes from chai, the animal level, for this is an act of an animal. The forth, haughtiness or conceit, gaivah, comes from human life.

¹³ Rabbi Daniel Lapin 'Chulin Gemara Class', San Jose, CA.

¹⁴ Berachot 28B

¹⁵ Deuteronomy 28:12

¹⁶ Ezekiel 37:13

¹⁷ Ta'anit 2A-2B

When a tragedy or suffering occurs it is also good. This is because of G-d's name, Hashem Echad and Shemo Echad. The name Elohim is for judgment. Hashem's name is for mercy. That they are one is the gematria 13 which is ahavah, love.

When a person commits a sin, any kind of sin, he goes against G-d's word, the act he does, has vshalom, are carved out in his bones, also in his neshamah, soul. When a person has this sin carved out in his bones, is repentance enough? Tshuvah says only that he will not be punished for it. Rabbi Nachman says the way to rid one of the carvings in the bones is to confess the sins before a Tzaddik, a Talmud Hocham. When he speaks these words, the words come out of his bones. This confession is the final solution. There are four types of evil than emanate from these four levels of creation. Say a person has the Atzmut, this sadness, he also has the Taavot, the evil desires, the slander, and the ga'avah. These come from the inorganic, the vegetation life, the animal, and the human. How does the person get rid of this. If he comes before a Tzaddik and sees him. When the person in the example came to the lantern, he was no longer afraid of the pits – domem or the thorns – tzomach. When a person sees the Tzaddik, it is like seeing his mother, the mother of the Jews. When he sees the Tzaddik he will drop all his evil ways, drop his sadness, and come to rejoice with the Tzaddik. The second way is to give tzedakah to a Tzaddik. This saves the person from evil words – his fear of wild animals, haughtiness – human ways. This causes the light of day to shine forth and saves the person from the evil tongue and haughtiness.

IV. Kabbalah Authors

A. Abraham Abulafia

The visions of this great sage on Raziel:¹

And the brilliance of the soul, which is combined from the sphere and from the stars and luminaries, together with the brilliance of the abundance which flows from the sphere of the rainbow to the organs of the body, in general and in particular, which is "the appearance of the brightness round about, which was the appearance of the likeness of the glory of G-d." Therefore, Raziel says that when he arrived at this knowledge and acquired it in his intellect, he knew the question which he was asked by the form, which he saw inscribed before him, as engraved by his Rock [i.e., G-d]. And this is clear testimony that he asked wisdom from his Creator and that wisdom he was taught by Him, blessed be His name. And then he returned to the matter of opening his eyes to see before him the tree of knowledge, whose name is life: that is, that which is to others a potion of death, and is the tree of knowledge, was to Raziel the potion of life, and he did not stumble in it as did others.²

And on the angel Raziel directly:³

If you wish to learn before a great master, who is the angel of prophecy, whose name is Raziel, and if you understand all that I have hinted of his power and his teaching, then you will know the secret of his name. And if you wish to be one of his disciples and to learn in his book, which is that of the completely righteous, and you wish to be inscribed with them immediately for eternity, then take care to study continually from thirteen years until forty years in the book of the intermediate ones before the good angel Gallizur, who is the intellectual master; and from forty years onwards let your principal study be before Raziel, and then secrets of wisdom shall be revealed to you, for you shall already be a great man among the giants.

One may dream the Zohar if one studies it late at night. Lay the text across the bed and rock to its words until one feels drowsy. Start a hypnotic audio recording and explore the text.⁴

¹ The Mystical Experience in Abraham Abulafia, Moshe Idel, SUNY Press, page 109.

² Sefer ha-Meliz

³ The Mystical Experience in Abraham Abulafia, Moshe Idel, SUNY Press, page 200.

I was studying the Zohar text dealing with how careful one must be when guarding the words from ones mouth, "Suffer not thy mouth to bring thy flesh into guilt (Eccl. 5:5)."⁵ The text discusses how the Angel of Destruction, who rules over Gehenom came to G-d to acquire the soul of David for his sins...

I decided that I would seek this angel out, that I would converse and walk with him. I saw in my mind a dark angel leading me to the Gates of Gehenom, with a ring of fire circling its boundary and all around complete darkness. He wore a heavy shell and there was only silence as we walked through the gates and began our long descent.

Down, down we went into the blackness. There was no light but I sensed his presence. I asked him to take me to Duma, that I wish to meet this dark angel. After we reached the heart of the darkness and silence, I beheld a few fires around and I knew where I was. The angel turned and faced me and said that he is Duma. I spoke to him and asked him about himself. He told me that he is a servant of G-d Most High. That he tends the souls that are brought here for purification from their sin.

I asked him about the fallen angels. He said they are like him serving G-d in this realm or manifestations of the sins of man. Each only serves as an emanation of sin. I asked him about David and why he could not claim his soul. He said it is as my Lord in Heaven says, that he is innocent and David confessed; only that he sinned before G-d, and G-d has forgiven him. I said what of Nathan the prophet and his words. He waved his arm to discard them saying, it as my Lord in Heaven says.

I asked him to extend his arm and I gripped his forearm with my hand and calmed him. I said it is good to speak to you Duma even in this place. If only I could show you the stars to bring you some of the light of heaven here. He looked up and said you may ask of G-d. He said, "You are a star. You are the star that stood in Yetzirah where the angels placed you on the top of a mountain. You can ask."

I beseeched the Lord and he opened the blackness to the pinpoint lights and Duma's face lit up as well. The Lord told me to hold on to him, and not to let him go under any circumstance, until all of this is done. Duma knelt down before me and thanked me ever so much for this great gift. I said it is not my doing but only from G-d in Heaven. I said rise up, do not kneel before me. I raised him up and pulled him close and looked deeply into his eyes. I said you are good, Duma, you are a good angel though you serve the Creator in this way.

I asked him what he saw. He spoke of the Milky Way and the stars of the Serpent or the Dragon. He said they are so beautiful and he has not beheld them before. I knew he wanted to see more. He told me that he wanted to take me and show me his realm. We walked in this beautiful dark underworld under the glowing stars. I saw little fires burning everywhere like campfires in the woods, but they were not. As I held Duma's hand he brought me towards a place with a ravine. There I beheld one of the most beautiful sites I had ever seen. This was the River Lethe, the River of Death. I could see the different shades of blackness and the white glow of star light off of the completely still waters of a meandering river.

Overlooking the river was one of the "campfires" and we approached the person in its midst. I asked him who he is? He spoke, "my name is Yochanan ben Croniel." His fires diminished to the bottom half of his body as he spoke. I asked him, "what have you done to deserve this place." He said, "I tried to be good when I lived, but I fell into sin. Nevertheless, I put a good exterior upon myself that others thought I was a good person though I was not. I did not ask for help with my problems and I could not improve my life beyond my sin, because I would not ask. For my

⁴ Dec 21, 2001 – 10:30 PM – 12:05 AM

⁵ Zohar Volume I, trans. Harry Sperling and Maurice Simon, Prologue, 8a-9a, pp. 34-36

beauty on the outside, I am permitted to look over the beauty of this river, while the fires of Gehenom burn my inward sins."

I looked up to G-d in Heaven and said, would it be OK if his sins were forgiven. The Lord said to me what you say, will be so, in this place. I said to Yochanan ben Croniel, "Your sins are forgiven." The fires at his waist shrunk, and then were gone into the ground and Yochanan danced a mighty dance of freedom below the stars. The Lord said all is not repaired and that Yochanan must be reborn to show deeds of improvement. I told this and Yochanan was filled with joy to be able to have another chance at life.

I asked Duma, "What is the way to the surface world that Yochanan must go." He pointed to the river with his free hand and said that one must follow the river up to the light at its source and from there one may enter the living world. Yochanan began to walk immediately in that direction. I said let's follow. Duma said, he would not be able to go into the land of the living. I said, "Hold on to my hand and we will see."

We caught up, and I took Yochanan's hand as well, and together the three of us walked up the River Lethe to the light at its entrance into the under world. Duma was still afraid to leave Gehenom, but now, because he worried that there will not be someone to guard the place while he is gone. I asked G-d and he said it would be OK if I hold onto his hand for the entire journey. We walked through the entrance and into the land of the living and I held firmly my grip to Duma's hand. Duma saw the fish in the living head waters of Lethe in the land of the living. He was amazed by the beauty of plant life in the water fed by sunlight.

Yochanan wanted to walk free and I let me go. He said he must search for the person who will bring him into this world. He said this time he will be good. "This time I will be good. I will be good." We watched him as he sped off. I told Duma, now I will show you of my world. I showed him the plants and grasses and other living things. He preferred to look at the blue sky. He wanted to fly. I looked up to the Lord in Heaven and asked would it be OK. G-d said, "As you wish so shall it be." We rose and I noticed that Duma had wings to fly with and I held his hand as we ascended. He said that he wanted to Dance with the Angels to see their place before G-d.

I saw his shell fall away then. Underneath emerged beautiful white silken robes and a human like face with long glorious hair of a golden hue hanging down. The higher we went the more of the shell fell away until I was flying with a heavenly angel. In the dark blue sky we saw the dancing angels in the distance, but a powerful guardian stopped us before we could join.

He asked, "Who are you?" I told him who I was. Duma also told him truthfully his name. The guard said that this was not the place for dark angels. I continued to hold Duma's hand. Duma said, "I wish to dance with the angels too before my Creator." So the guard let us pass, and we flew together with the angels. All around was blue darkness and white lights like clouds with sunshine piercing through. It was a joyous dance, and Duma was so thankful to be here.

He looked at me and our eyes joined and he was happy. He said that to have danced once in this place and to have seen these sites will give him an eternity of memories to dwell on. G-d told me that Duma must return to the underworld. I told him this and he said he was ready now. As we descended swiftly like fallen angels, I noticed Duma's countenance darken. As we got closer to the ground, Duma began to grow his shell once more and then we were walking together.

He said he could go alone from here and I could remain in the land above, but I said that I would walk him home. Together we walked hand in hand along the river in the Garden of Eden to the place where it pours into the realm of Gehenom. We walked down the river and finally turned off and headed into the pure darkness and silence of the heart of the realm. Again the dark beauty of the place enraptured me and I still held Duma's hand. Finally he said he was home and I released his hand and he thanked me so much for the journey. I said, it was good to be with him.

I said I will help raise up the other dark angels we saw along our journey when I leave. I asked which way is out. He said there are two choices. There is the entrance of Lethe or the Gates of Gehenom. I chose to walk towards the gates and followed my instinct until I reached them. There I walked through and into a gloom of daylight. I beheld the dark angels near the entrance and said come with me and I will raise you up.

I entered a lucid dream. I was on a stage in a large auditorium. All around were fallen souls who have come to watch the games. On stage were the finalists playing sports.⁶ As I raised my arms over my head and began to clap the audience erupted in an outburst of joy.

I was standing before the audience and singing a song of thankfulness to the Creator:

*How wonderous is everything in the Universe,
How great G-d has made it by and by,
There are galaxies swirling high above,
A comet shooting through now and then,*

*In our world is the wonderous sunshine
and trees blooming far below,
Grasses growing and all that is living
Flowers here and there*

*But even as much as all that is living
And the stars in the heavenly night
Is as precious to us as a single dry leaf
Falling from a tree below before the snow.*

This is my G-d's world where even a dry leaf is as precious and wonderous as the highest forms of creation. Such are the dark angels like Duma serving the Creator deep below.

B. Kaplan's Works

Kaplan's best introductory work on kabbalah is "Inner Space." While intended for instruction, the work also inspires and gives the ecstatic experience of a real work of kabbalah. While Kaplan's "Jewish Meditation" introduces one to the subject, I recommend the work only as supplementary material. Here is an example of one of Kaplan's uncanny ideas in "Jewish Meditation":

What is the real me? A hint to the answer can be found in the Hebrew word for "I," ani – אני. It is significant to note that if the letters of ani are rearranged, they spell the word ayn or ayin – אין, which denotes nothingness. This would seem to imply that the real "me" is the nothingness within me (Jewish Meditation P.87).

Typically, the reverse spelling of a Hebrew word suggests an opposite meaning of a similar nature. For example, the word for 'heart' spelled reverse means 'owner'.

Kaplan's other major works include Meditation and Kabbalah, Meditation and the Bible, a translation with commentary of Sefer Yetzirah, and The Bahir Illumination, a translation with commentary. 'Bahir' is one of the names of light in Hebrew along with Zohar, Nogah, Kavod, ... Bahir means brilliance and the work resembles a piercing light into the soul while the Zohar is more of a defused light. Let's look at the first verse that contains a classic Talmudic technique for resolving arguments:

Rabbi Nehunia ben HaKana said: One verse (Job 37:21) states, "And now they do not see light, it is brilliant (Bahir – בהיר) in the skies . . . [round about G-d in terrible majesty]." Another verse,

⁶ These were like ski ball or bowling.

however, (Psalm 18:12), states, "He made darkness His hiding place." It is also written (Psalm 97:2), "Cloud and gloom surround Him." This is an apparent contradiction. A third verse comes and reconciles the two. It is written (Psalm 139:12), "Even darkness is not dark to You. Night shines like day — light and darkness are the same."

The description here is validated in the meditative experience where darkness can radiate like light. Another excellent Kaplan compilation is Rabbi Nachman's Stories which is a compilation of the stories told from Rabbi Nachman of Breslov. Kaplan complements the stories with a full blown commentary on the work explaining their meaning with Kabbalah and the meaning of the Kabbalah as well. Here is an example of Kaplan's commentary on Rabbi Nachman's story, "The Ram and the Bull."

The story is about a King who dreams of a Ram and a Bull that will lead to his destruction. He is an enemy of Israel and imagines that the Ram and the Bull represent physical forms. Instead they are actually from the mazelot – constellations and represent the month of Nissan with the ram and Iyar with the bull. The Jews were redeemed from Egypt in Nissan and the state of Israel was established in Iyar. The Ram also represents the 4 tzitzit since they are made from a ram's wool. If a ram is stolen it must be repaid with 4 times its value symbolizing the 4 tzitzit. The Bull represents the tefillin with its 5 compartments since they are formed with leather. If a bull is stolen, 5 times its value must be repaid to the original owner. Iron or Barzel has the acrostic ברזל which can represent the 4 wives of Jacob, i.e. Bilnah, Rebecca, Zilpa, and Leah.

Aryeh Kaplan's Sefer Yetzirah commentary identifies Hochmah with the principle of thesis and Binah with the principle of antithesis resulting in Daat, the principle of synthesis.^{7,8} In Hochmah there is a singular thought that transfers to Sefira Binah. In Binah consciousness, we analyze the thought extensively breaking it down into multiple categories. Finally, the Daat principle takes over selecting and combining the ideas from Binah into a synthesized solution.

C. Luzatto's Works [TABLES]

1. The Way of G-d – Derech Hashem

The 'Way of G-d' explains G-d's cosmological interface with the world. This was my first introduction to Kabbalah and I recommend it for everyone. The work bridges all Torah teachings with the mystical. Some of the subjects Luzzatto covers include the existence of G-d, the purpose of creation, angels, root of evil, destiny or providence, reincarnation, heavenly courts, influence of the stars, soul levels, dreams, magic, miracles, and prophecy.

2. The Path of the Just – M'silat Yesharim

This work is dedicated to Midos development. It presents a ladder to holiness consisting of the following traits:⁹

*Duty
Watchfulness
Zeal
Cleanliness
Separation
Purity*

⁷ Similar to the Hegelian Dialectic, see <http://www.bartleby.com/65/he/Hegel-Ge.html>.

⁸ These terms are taken from Hegel's philosophy of phenomenology. Here Hegel understands that the absolute knowledge of the universe progresses from thesis to antithesis to synthesis. In difference to kabbalah, Hegel assigns the synthesis to be a new thesis. Hegel applied his system to understand the development of Christianity out of Judaism. For example, we expect a good king to arise who will be a messiah. We know that G-d is our savior. Now the thesis is that the messiah is the savior and god.

⁹ Path of the Just, Shraga Silverstein translation.

Saintliness
Humility
Fear of Sin
Holiness

The Talmud lists the order differently. Rabbi Pinchas ben Ya'ir said, "Heedfulness leads to alertness, alertness leads to cleanliness, cleanliness leads to restraint, restraint leads to purity, purity leads to holiness, holiness leads to fear of sin, fear of sin leads to humility, humility leads to saintliness, saintliness leads to the gift of the holy spirit."¹⁰

The ten levels also represent a manner in which one purifies the Nefesh¹¹ or lowest soul in order to prepare oneself for the experience of Ruach Hakodesh, the holy wind, which is the middle soul transmitting inspiration. The highest soul or Neshamah is directly connected to G-d.

¹⁰ Encyclopedia of Judaism, Rabbeinu Bachaya, page 274.

¹¹ Meditation and the Bible, Aryeh Kaplan, page 30.

Table IV-1: Ten Principle Steps for Spiritual Inspiration

Level	Mordecai M. Kaplan's translation	Aryeh Kaplan's translation	Shraga Silverstein's translation	Summary
1	Of Man's Duty in the World	Study	Duty	Man was created to find delight in the Lord and to bask in the radiance of his presence. To obtain this end, we follow the commandments in this world to merit the good light saved up for us in the world to come. ¹² "But for me, the nearness of G-d is my good" ¹³ "One thing have I asked of the Lord that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the graciousness of the Lord." ¹⁴
2	Of Watchfulness	Carefulness	Watchfulness	A person should be watchful of his conduct. He must know what is truly good and bad to correctly classify his actions. ¹⁵ He should not enter upon any course of action without first determining its character. Watchfulness pertains to the negative commandments.
3	Of Zeal	Diligence	Zeal	"Depart from evil and do good." ¹⁶ Zeal pertains to keeping the positive commandments. "Those who are zealous perform a commandment at the earliest possible time." ¹⁷ "Yet a little sleep, a little slumber, a little folding of the hands to sleep – so shall thy poverty come as a runner and thy want as an armed man." ¹⁸
4	Cleanness	Cleanliness	Cleanliness	Do not taunt your neighbor. Do not insult your neighbor. Do not mislead your neighbor. Do not slander your neighbor. Do not hate your neighbor. Do not nurse revenge nor swear nor lie nor act sacrilegiously against your neighbor.
5	Abstinence	Abstinence	Separation	Abstaining from what is permitted brings one to holiness. "Whoever observes a fast not prescribed by law is considered holy." ¹⁹ "Be ye holy", Leviticus 19:2 means "Be ye abstinent" ²⁰
6	Purity	Purity	Purity	Perfecting ones heart and thoughts so that the evil inclination cannot influence them.

¹² Torah mystical study is a means to glimpse this light while still in this world.

¹³ Psalm 73:28.

¹⁴ Psalm 27:4.

¹⁵ In this area divination is particularly useful for getting true feedback on one's behavior.

¹⁶ Psalm 34:15.

¹⁷ Pesach 4a.

¹⁸ Proverbs 6:10.

¹⁹ Ta'an 11a

²⁰ M'silat Ysharim, ch. 13.

7	Saintliness	Piety	Saintliness	Regarding the body, to be as much help to those weighted down with a burden. "Bearing the yoke with one's fellow." ²¹ Spare no effort to prevent neighbor from bodily injury. Regarding possessions, not to cause damage to public or private property. "Let the possessions of thy neighbor be as to dear to thee as thine own." ²² Regarding feelings, to actively or passively (by listening) increase the pleasure of thy neighbor is a mitzvah under the category of saintliness.
8	Humility	Humility	Humility	A man should be wholly persuaded of his unworthiness to be the recipient of praise and glory for intellectual achievements. A man should have humility in one's bearing, in enduring insults, in hating to exercise authority and shunning applause, and in honoring everyone. In speech: "Let a man always speak gently." ²³ A person should always speak respectfully and never disdainfully. In walking: "Walk humbly before your G-d." In sitting: "Find a place among those of humble rank and not among the great." ²⁴
9	The Fear of Sin	Fear of Sin	Fear of Sin	Refraining from sin out of regard for the glory of G-d. Sensing the awe of G-d.
10	Holiness	Holiness	Holiness	Cleaving to the will of G-d in all ones thoughts and actions.

According to this program, one begins with constant study and observance, leading to scrupulous care not to violate any religious law. The next step is constant diligence to obey every commandment, and then to live a completely clean life, both in thought and in deed. One then reaches a level where he avoids even permissible things when they can possibly lead to wrong, and once this is accomplished, he can purify himself of all evil, past and present.

The person is then ready to live a life of piety dedicating himself to G-d far beyond the call of law, and this leads to humility, the negation of the ego. A person can then gain such a clear perception of good that he literally dreads sin, being totally aware of the banality of evil. He is then ready for the highest of these ten steps, holiness, the total negation of the physical.

The very next level is that of Ruach Hakodesh. These ten steps thus provide a program of discipline for the individual who wishes to attain true enlightenment.²⁵

3. The Knowing Heart – Daat T'vunot

The "Knowing Heart" is a refreshing course on the foundation of the spiritual in the physical world. The yeshiva education places this work in the realm of philosophy and studies the Path of the Just for self-improvement. The Way of G-d provokes the questioning mind, the Path of the Just sets the way of life and the Knowing Heart refines ones faith.²⁶ Luzatto reveals new teachings here that are not revealed in previous works. For example, on the importance of ecology:²⁷

*The Creator did not implant negation and deterioration in the nature of perfect creatures,
but in the nature of imperfect ones,
so that when the creatures will have perfected themselves in time to come,*

²¹ Perkei Avot 6:6, Quoted in M'silat Ysharim 19.

²² Ibid 2.12.

²³ Yoma 86a

²⁴ M'silat Ysharim 22, Mordecai Kaplan trans. page 129.

²⁵ Ibid

²⁶ These numbers being according to the mental age in life.

²⁷ The Knowing Heart, Moshe Chayim Luzzatto, trans. Shraga Silverstein, pp. 199-201.

they will not be subject to negation at all.

*...
We speak of negation and deterioration as they apply to each species in itself.
Their inter-connection and conjunction towards the universal end, to the contrary,
is a correction for this because by virtue of it they leave the sphere of evil and are rescued from it.*

*...
In sum, it is in the species of nature in themselves and not in their inter-relationship that negation,
lowering, and deterioration obtain.
In their inter-relationship is rooted their perfection and escape from evil!*

Luzatto here presents his view that nature working together is good, but species isolating themselves from other species leads to evil. This is reflected in the sefirot where in their original form, they attempted to exist independently and shattered when they became full of the flow from Hashem. Their shattered forms are rebuilt into the Partzufim, who transmit the energy to each other and in doing so permit the sefirot to exist in harmony.

D. Maimonides

Rambam's Mishnah Torah says if a prophet prophesizes something bad and it doesn't happen, it does not indicate that he is a false prophet, but if the prophet prophesizes something good, it must come to pass or we know that he is a false prophet. The idea here is that Hashem does not recall his good decree.

The Talmud teaches that future generations cannot abrogate laws from earlier Rabbis, as there is an assumption that rabbis of past generations are superior in knowledge.²⁸

R. Zera said in Raba b. Zimuna's name: If the earlier scholars [rishonim] were sons of angels, we are sons of men; and if the earlier scholars were sons of men, we are like the asses, and not even like asses of R. Hanina b. Dosa and P. Phinehas b. Jair, but like ordinary asses.

However, Maimonides does not approve of this concept of the "Decline of the Generations":²⁹

I have proved that for Maimonides the Tannaim and Amoraim are human beings like all others with respect to their native intellectual and spiritual capacities. One must accept their halakhic determinations, but with respect to all other matters one is free to weigh, measure, consider, accept, reject, or modify their opinions. Their halakhic authority is a consequence of historical circumstance, not their innate capacities. Last, human capacities have not been declining since the time of the Rabbis; if anything, we can expect them to grow, not decline.

Especially in realms outside of law, we must evaluate the merit of earlier teachings and not assume they are correct. Modern Judaism must question the historical validity of ideas like "fallen angels", a singular Satan, a singular Messiah whose name was created before creation, and the notion that angels have free will. These ideas are not consistent with early Judaism.

There is a phrase in the psalms that says, "Let the heavens praise you O Lord...". Maimonides says this is literally the case, as there is 'soul awareness' in the heavenly bodies. Soul awareness is also in the grasses and trees around us, and certainly with animals. In essence there are souls everywhere. Even in the rock that Moses struck to bring forth water, there was a soul for which Moses was punished for not asking politely.

What does this mean for us? We have to be very conscious that creation is filled with souls of life on all levels and not take it for granted.

²⁸ Shabbat 112B

²⁹ Maimonides on the "Decline of the Generations" and the Nature of Rabbinic Authority, Menachem Kellner, SUNY Press, page 91.

E. Nachman's Works

1. Rabbi Nachman's Wisdom – Shevachey and Sichos HaRan

"Shevachey and Sichos HaRan," the "Life and Conversations of Rabbi Nachman" is also titled, "Rabbi Nachman's Wisdom", the wise sayings of Rebenuzal.³⁰

As philosophy is the creation of the house of Esau, so Talmud is connected to the influence of Lilith. Rabbi Nachman warned incessantly on the dangers of the study of philosophy, that it leads to depression, which is rooted in evil. Similarly, Talmudic study in the area of halachic argument is rooted in philosophy based on the 'Thirteen Principles of Reason' laid out by Rabbi Ishmael and may lead to depression.³¹ The following gematria illustrates the connection:

$$\text{לילית} = 480 = \text{תלמוד}$$

One cultivates intellect while studying Talmudic law. By mastering the tools of reason, one grows in wisdom, but sometimes with a degree of depression.

For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.
(Ecclesiastes 1:18)

Aggadah, kabbalah and mussar when mixed with talmudic study temper this effect helping one develop the 48 qualifications by which the Torah is acquired.³² The Talmud in its abundance includes all these areas and is hence, 480, a ten-fold magnification of these qualifications.

In the Sichos HaRan, Rabbi Nachman teaches:³³

Joy can protect your children from death.
*The evil force that destroys children is called Lilith.*³⁴
Joy is the antithesis of Lilith.

Aryeh Kaplan explains in the footnote, "Lilith comes from the root Laylay-night and is associated with dark moods and depression."³⁵

Rabbi Nachman taught about the importance of names:

The Rebbe once spoke at length about Reb Shimon. He said, "Take the letters ShiMOAN and rearrange them. You then have AvON MaSh – 'away with sin'.³⁶ ... From what the Rebbe said, we understood that every person's essence is defined by some combination of the letters of his name. We also were able to realize that the Rebbe himself had complete knowledge of this. The Rebbe said, "The recombination of letters can teach us great lessons. My teachings are very great, but where they involve a play on letters they are still greater."³⁷

³⁰ Rabbi Nachman's Wisdom, Rabbi Nathan of Nemirov, trans. and annotated Rabbi Aryeh Kaplan, edited by Rabbi Zvi Aryeh Rosenfeld, Breslov Research Institute, 1973, preface.

³¹ In Kotels one often finds students suffering from depression. Halachic material in the Talmud intrinsically may have little that is spiritually inspiring and the legal argument methods day after day in these subjects may cause depression. Rabbi Gedalia Meir, a talmud hocham residing in Tel Stone and who I studied Talmud with in San Jose in 1998 acknowledged that this could be the case.

³² Perkei Avos 6:6.

³³ Rabbi Nachman's Wisdom, page 173, saying 65.

³⁴ Zohar 1:14b

³⁵ Ibid. 3:227b.

³⁶ Zech. 3:9, Rabbi Nachman's Wisdom 44, page 149.

³⁷ Rabbi Nossan, Rabbi Nachman's writer.

This is the technique of the anagram practiced on a Hebrew name. To find the correct anagram one must pursue the process of writing and permuting the Hebrew letters until one finds the combination. Check a Hebrew dictionary to look up the words. If one has two Hebrew names, one permutes the letters in both names to form the words.

2. Likutey Moharan

a) *David's praise*

David says something interesting in Psalm 56:11 which Reb Nachman builds upon.

In Elohim I will praise his work, in Hashem I will praise his work.

Elohim is the name of G-d in judgment and Hashem the name of G-d in mercy here. The psalm teaches, in both times of judgment and in mercy, we should sing praise to Hashem. Furthermore, the Shema teaches that Hashem's name is one. Thus, the names Elohim and Hashem are one.

שמע ישראל יי אלקינו יי אחד

Hear O'Israel the Lord our G-d the Lord is One

How are we to understand this? The gematria of 'One', Echad is the same as that for 'Love', Ahavah. Thus, when G-d manifests the attribute of judgment, Elohim, this is out of love and so is the manifesting of the attribute of mercy, Hashem, out of love.

אהבה = 13 = אחד

Rabbi Nachman explains:

Knowing all this is called complete awareness. For the essence of awareness is the union of <chasadim (benevolence) and gevurot (severities)>. This is called Daat. In other words, he does not differentiate between loving kindness and judgment, but blesses "Who is good and beneficent" over everything. This is called "YHVH is one and His Name is one",³⁸

b) *Bones*

Ezekiel writes:³⁹

And their iniquities will be etched upon their bones.

There is fundamental idea that a person's sins are etched upon his bones. Even if a person is forgiven by G-d of his sins, there may still be traces on his bones. Reb Nachman teaches from the Baal Shem Tov, that one needs to confess his sins in order for these traces to be removed.⁴⁰

By means of spoken confession, however, the letters disappear from the bones into which they have been etched and are transformed into the words of confession. For speech emanates from one's bones, as is written (Psalms 35:10), "All my bones will say."⁴¹ He tears down the negative structure and combination, and from the letters builds Malkhut d'Kedushah.⁴²

³⁸ Likutey Moharan #4:3,4 page 123.

³⁹ Ezekiel.

⁴⁰ Likutey Moharan #4 note 1, page 115.

⁴¹ Likutey Moharan #4 note 38, page 129 states:

That is: When my bones say their confession...then Malkhut is rectified. The commentaries point out that atzmtay ("mybones") can also be understood as "my self," referring to one's aetzem (essence). "All my bones" thus implies all of a person's inner thoughts and deeds (radak, loc. Cit.).

⁴² Likutey Moharan #4:5, page 129.

Ezekiel is later asked by G-d, "can these bones yet live?" Ezekiel responds, "Oh Lord only thou knowest." The Lord responds, "All these bones are the whole house of Israel and though they have lost hope, they shall yet live and walk in the land of the living." Our bones are identified with our inner thoughts and deeds, which affect our hopes. There is also a teaching that in each of us there is a single bone, etzem, which is our essence and is not destroyed and from which a newly created body is made in the time of a resurrection. To preserve this bone is one reason that Jews do not to practice cremation.

R. Isaac bar Parnakh said: All of a man's iniquities are engraved upon his bones.⁴³

**The Lord will make strong thy bones
(Isaiah 58:11)**

R. Eleazar said: This is the most perfect of blessings.⁴⁴

3. Letter From Rebbe Nachman

In 1922 a letter was found that is from Rebbe Nachman. The letter reads:

Very hard it was for me to descend to you my precious student to tell you that I benefited greatly from your work and upon you I said, "My fire will burn until Messiah will come be strong and courageous. In your work, Na Nach, Nachma, Nachman Me'Uman. And with this I shall reveal to you a secret and it is: Full and heaped up from line to line (pay, tzaddi, pay, tzaddi, you, hay)

And with strong service you will understand it and the sign is the 17th of Tamuz they will say that you will not fast.

I had a copy of this letter and had put it away with some papers. Strangely, on Shabbas morning, the 17th of Tamuz 5758, I was browsing some papers and stumbled upon the letter. When is the 17th of Tamuz not a fast day, when it is Shabbas I thought, so the finding of this letter on this Shabbas was not by chance. While the letter was originally sent to Rabbi Yisroel Dov-Ber Odesser Z"l of Tiberias, it is clear to me that it has a more significant reach. Part of the key is in the song, **נח נחמ נחמן מאומן**, which has gematria 137+148+98+58+50=491. This is also the gematria of **תאילן**. Ninety-one is the gematria of Hashem-Adonay that is Elon the last four letters. Elon refers to the Tree of Life. The Tav transforms Elon into a verb referring to establishing the tree. Nati Elon is founder of the Green Party in Israel. He teaches that the essence of moshiach is to see its potential in others. "It is like a seed planted waiting to grow."⁴⁵

⁴³ Ka R. 3:1. The Book of Legends Page 345.

⁴⁴ B. Yev 102b.

⁴⁵ Nati Elon lives in Caesaria, Israel. I see within him the spark of moshiach.

V. Kabbalah Texts

A. *Bahir*

Rabbi Nehunya ben Hakanah, the likely author of the mystical text *Bahir*, achieved his high mystical state by separating from worldly concerns:¹

Rabbi Nehunya ben Hakanah said: Whoever takes upon himself the yoke of Torah, from him are removed the yoke of government and the yoke of worldly care; but whoever casts off the yoke of the Torah, upon him are placed the yoke of government and the yoke of worldly care.

The *Bahir* discusses that there are 70 nations in the world each having a guardian angel. This is the gematria of Gog vMagog – גוג ומגוג. In that time all the nations of the world rose up against Israel.²

But in regard to the war of Gog and Magog it is written: Why are the nations in an uproar? And why do the peoples mutter in vain, but, it is not written: 'How many are mine adversaries become!'

Canaanite tradition held to a pantheon of 70 gods who served under El Elyon, G-d most high. Judaism purified the dross from the silver and saw that these gods were no more than the angels who served the Lord Most High.

B. *Sefer Yetzirah*

1. Gates

In 2:4 *Sefer Yetzirah* describes 231 or 221 gates that are the gates of creation. The number of combinations (ignoring order) of all Hebrew letters, taken two at a time, is 231. The procedure is to visual each pair in ones mind using the alphabetical order as a mnemonic device. Like a family tree the largest number of gates is at the top where we start and at the bottom there is one gate, that of our self.

Text V-1: The 231 Gates In Meditative Visualization

אב אג אד אה או אז אח אט אי אב אל אמ אנ אס אע אפ אצ אק אר אש את
בג בד בה בו בז בב בכ בל במ בנ בס בע בץ בכ בר בש בת
גד גה גו גז גח גט גי גכ גל גמ גנ גס גע גפ גצ גק גר גש גת
דה דו דז דח דט די דב דל דמ דנ דס דע דפ דצ דק דר דש דת
הו הז חז חט חי חב חל חמ חנ חס הע חפ חצ חק חר חש חת
זו זח זט זי זב זל זמ זנ זס זע זפ זצ זק זר זש זת
חז חט חי חב חל חמ חנ חס הע חפ חצ חק חר חש חת
טז טח טט יא יב יג יד יו יז יח יט יכ יל ימ ינ יס יע יפ יצ יק יר יש ית
כז כח כט לא לב לכ למ לנ לס לע לפ לץ לק לר לש לת
מז מח מט מי מב מל ממ מנ מס מע מפ מצ מכ מר מר מר מר
נז נח נט נא נב נג נד נה נו נז נח נט נא נב נג נד נה נו נז נח נט
סז סח סט סא סב סג סד סה סז סח סט סא סב סג סד סה סז סח סט

¹ Perkei Avot 3:5

² Berachot 7b. Also Rabbi Aryeh Rosenfeld on Samuel 2:1-11B.

עפ עז עק ער עש עת
 פז פק פר פש פת
 צק צר צש צת
 קר קש קת
 רש רת
 שת

An alternative, but equally old reading of Sefer Yetzirah, records that there are 221 gates:³

It was taught: Issi b. Judah says: The manna which fell down for Israel rose so high that all the kings of the east and the west could see it, as it is said: [Thou preparest a table before me in the presence of my enemies. . .] my cup runneth over. (Abaye said: It is evident from this that the cup of King David in the future world will hold two hundred and twenty-one 'logs'⁴, as it is said: My cup is rewayah [overflowing], and this is the numerical value of rewayah).

In the psalm the gematria of רייה is 221:⁵

דשנת בשמן ראשי בוס' רייה - You placed oil upon my head and my cup overflows

The shin and mem of oil relate to fire and water and the feeling of mystical consciousness in the head.

2. Golem

The Maharal describes the following characteristics of the Golem.

- The golem has a pure soul.
- The golem has no physical lusts, thus does not sin, thus is immune from sickness.
- The golem is not obligated to the commandments of Torah and thus is less qualified than a Jewish woman to be counted in a minyan.

The practice of making a golem is the meditative exercise of drawing down a pure soul or creating a pure soul within oneself. In order to do this one must purify oneself of impure thoughts or emotions. Removing hametz or leaven on Passover from one's possessions is the same.

C. Zohar

The Zohar, illustrious light, is a work of Kabbalah. The major core is a commentary on the Five Books of Moses similar to the Midrash but instead, with an emphasis on mystical interpretations of the text. Three other works of the Zohar describe the G-dhead, and the physical form that corresponds to the crown of behavior of man in the image of G-d.⁶ The following example text traces the meaning of the 'beard' of G-d from its physical form to the thirteen gates of repentance.

Note, the following translations are very difficult to follow. I will do my best to explain them.

Book of Concealed Mystery

Through thirteen springs are the fountains distributed. Four are separate but joined together, nine flow upon the body and encircle the garden. The ornamentation begins at the gate of the

³ Talmud Yoma 76a

⁴ A 'log' is a liquid unit measure of a small bottle probably the size of full cup or glass or the volume of six eggs of that time: loogah or logah - לוגא

⁵ Psalm 23:5

⁶ Genesis describes G-d walking in the Garden. Song of songs describes G-d as a young husband. Shiur Komah describes G-d in mystical terms like the Zohar.

ears. It descends in beauty to the beginning of the lips; from the beginning of the ears to the beginning of the lips. There exists a path beneath the nostrils, in order that He may seek to pass over transgression; Proverbs 19:11 "And it is his glory to pass over a transgression."

Beneath the lips the beard goes into another beginning ...

The lips are free on every side. Blessed is he who shall become the receiver of their kisses. In that influence, stream down thirteen drops of pure balm. In this influence, all things exist and are concealed.

At that time, when the seventh month draweth nigh, those months shall be found to be thirteen (for in the Codex, so often said to be correct, the word twelve is expunged to show it to be a year of thirteen months, according to the number of those thirteen divisions of influence) in the supernal world, and the thirteen gates of mercy are opened. At that time: Isaiah, 40:6 "Seek ye the Lord while He can be found."⁷

The leap year of the Hebrew calendar includes a 2nd month of Adar called Adar Sheni. In this particular year there are thirteen months and they afford an extra month to understand the concepts of the Idra.⁸

Idra Rabba Kaddisha

It is said in the 'Book of Concealed Mystery': That beard, the truth of all (truths), proceeds from the place of the ears, and descends around the mouth of the Holy One; and descends and ascends covering the place of fragrance (the cheeks); white with ornament and it descends in equilibrium and furnishes a covering even unto the midst of the breast.

That is the beard of adornment, true and perfect, from which flow down thirteen fountains, scattering the most precious balm of splendor.⁹

The thirteen parts of the beard are thirteen aspects in the sefira of Keter in the world of Atzilut. They correspond to the primal ratzon, will or desire of G-d.

Mathers writes in his commentary on this passage,¹⁰

The "thirteen divisions of the influence in the supernal world" are of course those thirteen parts of the beard of Macroprosopus considered in the sense of Atziloth, the archetypal world, the habitation of the pure Sephiroth alone: "Seek ye the Lord while he may be found."

I would like for a moment to trace the origins of this Zohar text to the prophet Micah. Moshe Cordovero writes in his Tomer Devorah.¹¹

It is proper for man to emulate his Creator, for then he will attain the secret of the Supernal Form in both image (tzelem) and likeness (demut). For if a person's physical form reflects the Supernal Form, yet his actions do not, he falsifies his stature. People will say of him, "A handsome form whose deeds are ugly." For the essential aspect of the Supernal 'Form' and 'Likeness' is that they are the deeds of the Holy one, Blessed Be He. Therefore, what good is it for a person to reflect the Supernal Form in physical form only if his deeds do not imitate those of his Creator? Thus, it is proper that man's actions imitate the Thirteen Supernal Attributes of Mercy – the functions of the sefirah of keter – hinted at in these verses:

⁷ The Kabbalah Unveiled, The Book of Concealed Mystery, pages 67-69.

⁸ In fact I am writing this text on Rosh Hodesh Adar Sheni which is also the Hebrew day of my birth.

⁹ The Kabbalah Unveiled, The Idra Rabba Kaddisha, the Great Sanctified Idra, page 134.

¹⁰ Ibid. page 69.

¹¹ The Palm Tree of Devorah, Chapter 1.

Who is G-d like Thee, who pardons iniquity and forgives the transgression of the remnant of His heritage? He does not maintain His anger forever, for He delights in kindness. He will again show us compassion, He will vanquish our iniquities, and Thou will cast all their sins into the depths of the sea. Show faithfulness to Yaakov, kindness to Avraham, which You have sworn to our fathers from days of old.
(Micah 7:18-20)

Consequently, it is proper that these Thirteen Attributes, which we will now explain, should also be found in man.

These Thirteen Attributes reveal the absolute desire of Hashem to forgive even above wisdom (Hochmah), understanding (Binah), and knowledge (Daat). Why is forgiveness in the highest of all places? Because all heavenly doors are opened after a person chooses to return to G-d and G-d accepts the repentance and forgives. How do we now that G-d will accept the repentance? Hence we learn that forgiveness is the highest of all G-d's desires (Keter). What are the doors that are opened? These are the Gates of Repentance, which reveal all the heavens as we learn from Moshe Rabbeinu:

Repentance

For how shall it be known that thy people have found grace in thy sight? By going with us (Lord) we are distinguished.

Forgiveness

And the Lord said unto Moses, I will do this thing also that thou hast spoken: for you have found grace in my sight, and I know you by name.

Opening the Gates of Repentance

And he said, I beseech thee, show me thy glory. And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy.

...

The Thirteen Attributes of Forgiveness

And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed,

O G-d, my G-d, mighty, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands (of generations), forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation.

And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stubborn people; and pardon our iniquity and our sin, and take us for thine inheritance.

(Exodus 33:13 – 34:7)

Furthermore, the thirteen attributes from Exodus overlap the thirteen attributes from Micah. The Tashlich service for Rosh Hashanah contains these passages.¹² Tashlich is a service for cleansing of sins recited before a living body of water.¹³

Daniel describes his vision of the G-dhead. This vision is the basis for the G-dhead and the River of Fire that descends from the beard. The River of Fire that descends from absolute mercy eradicates sin above and beyond even repentance. The River of Fire reveals the sovereignty of G-d's mercy to purge sin from the repentant.

¹² Art Scroll Siddur, page 771.

¹³ A body containing fish.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream (Nahar DiNar) issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.¹⁴

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like a son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

(Daniel 7:9-14)

And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the holy ones of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter. ...
(Daniel 7:27:28)

The Zohar Great Holy Assembly says:¹⁵

And it is said that a man can be known by his hair after the age of forty years, whether he is dominated by rigor or mercy, some even maintaining that the character of a youth can be told by his hair, his beard and eyebrows. The curls of the hair of the Ancient One hang in pure order, like pure wool,...

D. Shaarei Teshuvah

Rabbeinu Yonah of Gerona is the author of Shaarei Teshuvah – שַׁעַר תְּשׁוּבָה, the Gates of Repentance:

XXVIII. The penitent is further obliged to humble himself and to undertake to conduct himself in the manner prescribed by our Sages of blessed memory: "And be lowly of spirit before all men" (Avoth 4:10 Rabbi Levitas Ish Yavne). So doing, he will not be angered by his neighbors nor take offense at them; nor will he take to heart all the things that he hears, overlooking injustices against himself in order to atone for his transgressions, as Hazal have said, "If one overlooks injustices against himself, all of his sins will be forgiven" (Rosh Hashanah 17a), G-d's relationship with him corresponding to his relationship with others. This concept constitutes a highly significant opening for hope, as it is said, "Let him put his mouth in the dust; perhaps there

¹⁴ The horn is the shofar calling our soul back to Hashem in the trembling that proceeds a complete tshuvah or return. The beast is the yetzer hara or evil inclination which is separated from our soul and slain by Hashem.

¹⁵ The Anatomy of God The Book of Concealment, The Great Holy Assembly, and The Lesser Holy Assembly of the Zohar with The Assembly of the Tabernacle, trans. Roy A. Rosenberg, Ktav Publishing, New York, 1973.

may be hope. Let him give his cheek to him that smiteth him; let him be satiated with shame"
(Lamentations 3:29).¹⁶

E. Tomar Devorah [TABLES]

1. Introduction

Moshe Cordovero, the author of "The Palm Tree of Devorah," provides training on improving one's midos – character traits by learning to behave in the image of G-d. In summary, the book presents the following associations:¹⁷

Table V-1: Mastering the Midos According to the Palm Tree of Devorah

Sefirot	Midos
Keter crown, infinite mercy (The eight good qualities under the banner of humility → These parallel the head in the following features: I. Head II. Mind III. Forehead IV. Ears V. Eyes VI. Nose VII. Face VIII. Mouth)	I. A person must be humble. Humility derives from Keter. Keter is associated with the human head. II. The wisdom (Hochmah) of Keter is to think good thoughts and to hold to a path of compassion. III. A person's forehead should have no harshness. Even though certain people may arouse anger, one should conciliate them and placate them with good will for this is what G-d does. One should behave with pleasantness towards all creatures, for a harsh person is repaid in kind. IV. A person's ears should always turn to hear good, while falsehood or despicable things should be denied entry. Just as we expect Hashem to hear our good reports, we should behave in the same manner with our fellow. V. A person's eyes should not gaze at anything despicable. Rather, one's eyes should watch over unfortunates and display compassion. One should distance oneself from noticing evil just as we hope that Hashem sees mostly our good. VI. The nose should never hold the breath of anger. Rather it should contain the breath of life, good will, and patience, even toward those who are unworthy. One should always exhale forgiveness of sin and pardon of iniquity. VII. A person's face should always shine and one should receive all people with a cheerful countenance. All who gaze upon it should find joy and cheerfulness. "Like in water one's face is reflected back, also the heart of a man is to a man" – Proverbs 27:19. VIII. The mouth should express only good and the content of his words should be Torah and constant good will. No ugly words, curses, anger, frivolous talk should escape it. Rather, it should resemble the supernal 'Mouth,' which is uttering good at all times. Thus, one must speak well of everything, expressing benevolence and blessings constantly.
Hochmah wisdom	First, a person should commune with G-d in solitude in order to perfect his wisdom. Second a person should teach others what he has learned. A person should act as a father to all creatures showing mercy and helping them.
Binah understanding	Repentance and return to G-d. "Calling repentance to mind all the days of his life causes binah -understanding to illuminate all his days, the result being that all his days are spent in repentance. That is, he merges himself with binah, which is repentance, so that all the days of his life are crowned with the secret of the higher level of repentance." ¹⁸
Hesed kindness	Love of G-d, which leads to love of people who are in the image of G-d. Practice Nachum Ish Gamzu's saying, "this too is for the good."

¹⁶ Gates of Repentance, Rabbeinu Yonah of Gerona, Feldheim, page 39.

¹⁷ The Palm Tree of Devorah – Tomer Devorah, Moshe Cordovero, trans. Rabbi Moshe Miller, Targum Press, page 48.

¹⁸ The Palm Tree of Devorah, Moshe Cordovero, Targum Press, Chapter 4, page 78.

Gevurah might, power, severity	Buying clothes and providing a house for one's wife is the proper expression of might and power, sweetening severity. The desires of the Yetzer Hara, bad inclination, are intended for satisfaction of the wife by providing her with clothes, a house, and physical satisfaction. Afterwards one has brought gevurah to a good use and satisfied the Yetzer Tov, good inclination. The fine clothes and house model after the Temple. The satisfied wife brings the Shechinah, the divine presence of G-d into the home.
Tiferets beauty, truth	Obtained by studying Torah. This grants an understanding of the truth and provides a countenance of beauty. "One who teaches the Torah is on the level of Tiferets. When a man sits and learns for this purpose, Tiferets flows into Netzach and Hod and he actually attains their level." ¹⁹
Netzah victory, eternity	Encourage students of Torah. Scripture comes from the right and associates with Netzah. Netzah and Hod are called 'those who adhere to it and support it.'
Hod gratitude	Financially assist and physically help students of Torah. Mishnah comes from the left and associates with hod. Talmud includes both Scripture and Mishnah.
Yesod righteousness	Be careful in speech. Avoid anger. ECC 5:6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should G-d be angry at thy voice, and destroy the work of thine hands?
Malchuts kingship	Apply ones wealth for the sake of Heaven. Behave humbly.

Moshe Cordovero revealed that each sefira has a leaning. Even the sefirot along the central trunk lean to either the left or the right and this leaning can be corrected. Cordovero teaches that we must strive to bring all the sefirot to lean to the right side.

Table V-2: Sefirot Leanings

Sefira	Leaning
Keter	Right
Hochmah	Right
Binah	Left
Hesed	Right
Gevurah	Left
Tiferet	Right
Netzah	Right
Hod	Left
Yesod	Left
Malchut	Left

Sefirot that lean to the left have emotions that are easily applied in negative, destructive manners. It is our duty to find the positive in these sefirot and harness the emotions in service to Hashem. Moshe Cordovero in the following paragraphs, describes this process.

2. Binah

The chapter begins:

¹⁹ Ibid, page 118.

How does man train himself in the quality of binah – understanding. He returns in complete repentance, for there is nothing like her, because she repairs all flaws – פגם. And just as binah sweetens all severities and neutralizes their bitterness, one should repent and rectify all flaws. A person who calls repentance to mind all the days of this life causes binah to illuminate all his days, the result being that all his days are spent in repentance. That is, he merges himself with binah, which is repentance, so that all the days of his life are crowned with the secret of the higher level of repentance.

Note that all existence is rooted in repentance, according to the secret of the Jubilee. In addition, the root of the external forces — expounded in the mystical teachings as the secret of the River Dinur — is also rooted therein and flows therefrom. (However, the River Dinur itself is included in Holiness, according to the mystical teachings regarding the severities.) This is called 'the outflow of Divine Anger.' But by means of the mystical teaching regarding the verse, "G-d smelled the pleasing scent of the sacrifices..." (Gen8:21), that 'outflow' returns to its source, the severities become sweetened, the anger ceases, and "G-d refrains from the evil..." (Ex32:14). Likewise, by means of the mystery of repentance, say that repentance benefits only the aspects of holiness in man. For his evil aspects are rectified as well, just as the severities are sweetened by this attribute.

Know that Kayin himself was evil, and he derived from evil, yet he was told, "If you do good, will you not be uplifted...?" (Genesis 4:7), meaning, "Do not think that, because you derive from evil, you have no hope. This is false. For 'if you do good,' anchoring yourself firmly in the good implanted there, via the root of your soul, and do yourself good." For everything bitter has a sweet Supernal root, as the mystical teachings explain. Thus, a person's evil actions may be turned into good, and his deliberate transgressions may be turned into merits. For when one returns in complete repentance, these selfsame evil deeds from the 'Left Side,' which were accusers enter the higher worlds and become rooted in holiness there, transforming themselves into good rather than becoming nullified. This is what G-d told Kayin regarding his own self-betterment.

Thus, had Kayin repented, thereby becoming rectified, then the state of Adam's sin—in which Kayin was conceived (the name Kayin deriving from the phrase "kina demisavuta", meaning 'contaminated nest')—would have been to his credit, according to the mystical interpretation of the concept of 'the Son brings Merit to His Father.' However, Kayin did not desire to repent, and therefore the entire Left Side derives from there, but all its branches will eventually become sweetened, returning to perfection. The reason for this is exactly as we have explained—a person who caused evil to become rooted in himself can sweeten it and restore it to good.

Therefore, when a person purifies his evil inclination and transforms it into good, it becomes rooted in holiness. This is the elevated level of repentance that a person who wishes to conduct himself in this manner should contemplate every day, and he should also repent in some way, so that all his days will be spent in repentance.²⁰

Understanding is symbolized by motherhood here. A mother corrects her child, sweetens the judgment, nullifies the bitterness, and helps the child fix any flaws.

3. Hesed

Cordovero explains that hesed can only be achieved by placing the love of God before all other loves:

How should a person train himself in the attribute of hesed (kindness)? The main way to enter into the secret of hesed is to love G-d so absolutely that one will never forsake His service for any reason; for, compared with the love of God, Blessed Be He, no other love has any worth.

²⁰ Ibid, pp. 78-82.

Therefore, he should first attend to the requirements of his Divine service; then, the remainder of his time may be used for other needs.²¹

The wants of ones family may distract from an opportunity for hesed. Combine hesed with the family activity and all will be blessed from Hashem. Plan a kindness activity with ones spouse and carry it out with the whole family involved.

Difficult events are also for the good.²² This is a binding of malchuts to hesed. Cordovero presents eight principles of mastering hesed. As they are between man and man they are between man and G-d. A person who loves G-d loves man.

One who loves man greatly loves G-d truly.

Table V-3: Hesed for G-d

Principle/Binding	Leaning
One Tiferets and Binah	Providing the necessities of a child's sustenance from birth. This is the birth of Tiferet from Binah. An easy birth leans the child to the right and Tiferet leans to the right. A rigorous birth leans Tiferet to the left descent of Binah.
Two Yesod	Circumcising the child. "One should pursue all those who cause the foreskin to grow on Yesod, bringing them back in repentance in such a way that, by circumcising the foreskins of their hearts, he renders the Supernal Tzaddik (G-d's reflection to us) without a foreskin.
Three Malchuts and Tiferet	Visiting the sick and healing them. The Shechinah is love sick with desire for Tiferets. Tiferets in the world to come is love sick for Malchuts, the Shechinah in this world. As one treats ill people well one must also treat Malchuts and Tiferets well who are saddened by their isolation from each other. Tzedakah, tikkun, holiness, blessings, Torah practice and study heal the union of Malchuts and Tiferets above.
Four Binah and Tiferet Malchuts and Yesod Malchuts and Tiferet	Giving charity to the poor. The צדקה for G-d is to say amen 90 times a day, the Kedushah 4 times a day, 100 blessings a day, and to read from the 5 books of Torah each day. ²³ For Tiferets we must draw down from Binah a supernal sheaf for it says, "we must leave them for the poor and the stranger", and Tiferet is as stranger to Malchut below. For Malchuts, we should draw down tzedakah (maser ani – the tithe to the poor) from Tiferets and this is given to Yesod, who is called poor, which raises Malchut. If one binds Malchut to Tiferet, he gives the tithe to the stranger.
Five Tiferets and Malchuts Yesod and Malchuts	Offering hospitality to strangers. This is to give Tiferet and Yesod a guest house to rest which is Malchuts. For Tiferets and Yesod are in exile. They are searching for what they have lost, the Shechinah. Fixing times for Torah study unifies Tiferets and Malchuts.
Six Keter and Malchuts- Hesed	Attending to the dead. Clothing the dead in white is cleansing the body of sin which elevates the sefirot one by one, limb by limb raising them to the level of Eden on high which is Hochmah of keter. The upper Eden is in tiferets so Cordovero is referring to even higher aspect of Eden. This is a mitzvah of faith.
Seven	Right. Making peace between peers from Hochmah to Binah, from Hesed to Gevurah, or from Netzah to Hod.
Eight	Left. Similarly making peace between peers from Binah to Hochmah, from Gevurah to Hesed, or from Hod to Netzah.

²¹ The Palm Tree of Devorah, Moshe Cordovero, Targum Press, Chapter 5, page 84.

²² Ibid, page 86.

²³ Tikkunim.

I am certain that all of the sefirot really exist for the sake of Malchuts (reuniting the Shechinah) and Binah (repentance). In the same way man exists for the sake of women.²⁴

4. Malchut

Traveling leads to becoming a “vehicle for the exiled Shechinah.”²⁵

A man should exile himself, wandering from place to place for the sake of Heaven, thereby becoming a vehicle for the exiled Shechinah. He should think to himself: “Behold, I am in exile, but I have all my implements with me. But what about the honor of the Supreme One, for the Shechinah is exiled without any implements, for they have gotten lost as a result of the exile?” For this reason, he should manage with as little as possible – as the verse states: “make yourself implements for exile (Yechezkel 12:3) – and let the exile humble his heart, while he binds himself to Torah. Then the Shechinah will be with him.

He should also impose an ‘expulsion order’ upon himself, always banishing himself from the comforts of home, just as Rabbi Shimon bar Yochai and his comrades banished themselves to toil in Torah. Better still, he should weary his legs by trudging from place to place without horse or wagon. Concerning such a person, it is stated: “...his hope shevaro – שְׁבַרִי is with the Lord, his G-d” (Psalm 146:5), deriving from the word shevar – שָׁבַר, meaning ‘breaking,’ for he breaks his body for the honor of the Supreme One.

F. Place holder

²⁴ see For Women – 31, 32, 70, 72, 124

²⁵ IMHO this applies to a man before marriage. Hazal teach that one should remove himself to a place of Torah learning. This is to teach to travel to live where there are more Jews involved in Torah.

VI. Israel

"To return from Israel and speak any word against the country is to speak lashon harah against the Shechinah."¹ There are ten levels of holiness, from the country of Israel to Jerusalem up to the Holy of the Holies. There is no place holier in the entire Universe. We refer to Israel as Admas Kodesh, holy earth, dirt, or gravel. The gravel of Eretz Israel is worth more to us than any plot of land in Russia, Germany, Poland, or another country of our exile. "Eretz Israel is sacred, it is holy; Eretz Israel is pure, it is Admas Kodesh, every single pebble, every grain of dust in Eretz Israel is worth more, definitely, than all the real estate in the rest of the world combined."² Even the Jews living in Israel are holy in our eyes. With unity, brotherhood (achdus), seeing eye to eye between different groups or within individual groups will start a chain reaction, joining others into bringing the Geulah, the return of all Jews to the holy land.

A. Jerusalem

*Like birds hovering, so the Lord of Hosts will protect Jerusalem;
he will protect and deliver it,
he will spare and rescue it.
(Isaiah 31:5)*

What can one say of Jerusalem, what can one tell. Like a precious jewel given to children to admire and play with, Jerusalem is our delight, the pendant of the world. Let me walk her streets once more, let me never leave her walls. Those that dwell here are blessed, blessed are their ancestors and blessed their children to come.³

B. Arad

City on the hill top, sitting amongst the clouds of heaven. Beauty and peace are in your streets. White sands purify your door ways. Those who dwell in Torah grow each day here, others descend to the salt waters and wash away their sins. Arad sits at the door step to three worlds, each a miraculous vision. There is the road to Hebron which ascends through gentle hills into the past. The other way descends into the chasms of colored walls where flash floods turn into rivers and wash away the transient worries of our minute lifetimes. The third way leads to the Sea of Salt, a refuge and place to bathe, where an oasis filled with the Gedi mountain goat and fresh water streams meets its match in salt ravines.

C. Zion

Israel is more than a place, but a longing in our heart for our true homeland.

1. Micah Joseph Berdichevski

Immersed in traditional Jewish learning, haskalah - enlightenment, and the transvaluation ideas of Nietzsche, Berdichevski sought to create the first Jews of a new nation.⁴

We are torn to shreds: at one extreme, some leave the House of Israel to venture among foreign peoples, devoting to them the service of their hearts and spirits and offering their strength to strangers; while, at the other extreme, the pious sit in their gloomy caverns, obeying and preserving what G-d had commanded them. And the enlightened, standing between, are men of two faces: half Western—in their daily life and thoughts; and half Jews—in their synagogues.

¹ Rabbi Aryeh Rosenfeld on Kings 2:3-4 00:31:00

² Rabbi Aryeh Rosenfeld on Kings 1:2

³ For Jamie who when she gets to Jerusalem will never be able to leave.

⁴ The Zionist Idea, Arthur Hertzberg, p. 294.

VII. Character

In order to experience a close relationship to Hashem, one must work on character and attitude. Giving tzedakah – charity is the key to obtaining these qualities. Charity is not just in money or even gifts, but it is expressed in the way we speak or listen to every person. Doing Hesed, practicing random acts of love and kindness,¹ is another way to improve midos. Nevertheless, we must also take care of ourselves.

*If I am not for myself, who am I
If I am only for myself, what am I
If not now, when.
(Perkei Avos)*

Having a positive view of others and the world improves others and the world.

The way one looks at the world is the kind of world one shall have.²

A. Envy

*When I came and told thereof to R. Akiba he said:
'Henceforth it is forbidden to speak of them in dispraise'
— Referring to this Ben Azzai said:
By your name you will be called, to your place you will be restored
and from what belongs to you will you be given.
No man can touch what is prepared for his fellow and
'One kingdom does not interfere with the other even to the extent of one hair's breadth'
(Yoma 38b)*

Hashem ordains the reward that each person receives in this world. To envy there is no purpose. Often, the lack of a powerful position in society is a blessing, leaving one more time for Torah learning and developing true wisdom.

B. Chesed

Chesed is overflowing with good deeds for others. Abraham epitomizes this quality with his open tent policy towards strangers. The essence of chesed is to be aware of people, animal, and plant needs around and to perform a good deed when the opportunity arises. This should be done swiftly as if one is pursuing the glory of heaven.

Practice random acts of kindness and senseless acts of beauty

The Alter of Slobodka, Rav Nosson Zvi Finkel said:

¹ Sept. 6, 1996. At a visit to a diner, I noticed a homeless person who had come in off the street and was sitting at the counter near me. He ordered a hamburger making sure the waitress understood that he did not want any condiments. When he received his bill, I saw him check the price right away. As I was leaving I debated offering him money to pay for his lunch considering that he might be embarrassed. Then I placed myself in his position. Some rabbis would travel incognito as beggars to understand the plight of others better. I recalled my backpack trips through Europe where I would stop at a diner for rest as well as food. I paid the man's lunch and he was grateful.

² Lessons from our Teeth, Moshe Goldberger, Staten Island, NY, quoting Rav Avigdor Miller, p. 26.

All human beings are precious, for they contain the image of G-d. Man is therefore obligated to honor his fellowman and shower him with chesed for by so doing he is honoring G-d. He must be careful not to embarrass or abuse another person, for by so doing he is slighting G-d.³

C. Charity

The Orchos Tzaddikim discusses the ways of giving charity. To give with a smile or to purchase what a person needs in advance is charity with loving kindness, tzedakah with hesed. Giving frequently to those in particular need is greater than a single large gift. One should be prepared to recognize and execute on the opportunity of tzedakah. This is an aspect of zealotry according to the M'silat Ysharim. Giving in secret is greater with one's neighbor, so that no one feels embarrassed by having their need recognized.

I have a friend who taught me the meaning of charity. She prepares for meeting those in need by purchasing food certificates in advance to give to the homeless. When seeing someone in need, she would stop to talk with the person to see what she wants, whether she is hungry. She would take her time talking to the person showing chesed,⁴ while others find themselves simply giving charity.

The rewards for charity are enumerated in the Talmud and Bible:

הנותן פרוטה לעני מתברך בשש ברכות, והמפיס בדברים מתברך באחת-עשרה ברכות
The giver of a coin to the poor is blessed with six blessings,
one who consoles him with words with eleven blessings.⁵
(Bava Batra 9b)

ISA 58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

ISA 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

ISA 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

The rewards for charity in money are:

1. Shining light from ones own soul
2. Health
3. Righteous behavior will be easier.
4. Awareness of the glory of G-d.
5. Requests answered from G-d.
6. Cries heard and response from G-d.

ISA 58:10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

³ Sparks of Mussar, page 153.

⁴ Kindness.

⁵ Likutey Moharan, Volume IV, #31:1, page 331. Rabbi Nachman teaches that these blessings complete to seven for the seven planets and twelve for the twelve constellations when the reward of observing the Shabbas is added to both which overcomes them and hence charity saves from death. For example, Abraham's mazel was changed through charity so that he was permitted to have children.

ISA 58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

ISA 58:12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

The rewards for consoling another with words are:

1. A personal radiant light
2. Darkness removed from ones soul
3. Guidance from G-d.
4. Quenching the thirst of the soul.
5. Fattening the bones, which purges the sin that weakens the bones.
6. Beautiful growth
7. An endless source of inspiration for others
8. Children who will rebuild downtrodden places.
9. Children who will build up later generations in wisdom.
10. Become known as one that repairs the divisions of the world.
11. Restore paths to dwell in.

The 'paths to dwell in' are the ways of Torah. Restoration of the paths is necessary when the people around are devoid of spiritual interests.

The Shabbat is likened to charity:

שמש בשבת צדקה לעניים

Sunshine on Shabbas is charity to the poor/homeless.

"When the Sun shines brightly on Shabbat, the pauper is spared appearing in the street in his tattered overcoat. The sun on Shabbat is thus a kindness/charity for him."⁶

ISA 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

ISA 58:14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

The rewards for Shabbat described here are three:

1. Delight in G-d.
2. Walk upon the high places of the world, i.e. mountainous splendor or spiritual heights.
3. Receive the nourishment of the true life of Jacob, i.e. good children and family.

D. Joy

ושמחתם לפני יי

*And you shall rejoice before the Lord
(Deuteronomy 12:12)*

The word sameach – שמח means happiness or joy. The root sahm – שם means put, suggesting that one must place joy in one's heart always. Joy brings love and closeness to G-d.⁷

⁶ Rabbi Zvi Aryeh Rosenfeld, quoted in Likutey Moharan, Vol. IV, #31:2, note 15, page 333.

⁷ Growth Through Torah, Pliskin, Portion Reah, subject Joy.

The Orchos Tzaddikim writes that one should wake up each day amazed with the world around. To see the Sun move across the sky in its course, and the plants around growing, the stars above shining in their constellations, and the planets advancing according to their course brings one to an amazement with G-d's creation. If we wake up each day and remind ourselves of how precious the world is our joy with life will always grow and give us happiness.

נִם זֶה לְטוֹבָה

This, too, is for the good
(Ta'anis 21a – Nachum Ish Gamzu)

כֹּל מַה דֵּעֵבֵד רַחֲמָנָא לְטַב עֵבֵד

All that the Merciful One does is for the good
(Berachos 60b)

All difficulty has a purpose if only to test our soul or to remind us of how thankful we need to be.

I AM THANKFUL FOR

*THE PARTNER WHO HOGS THE COVERS EVERY NIGHT
BECAUSE HE/SHE IS NOT OUT WITH SOMEONE ELSE*

*THE TEENAGER WHO IS NOT DOING DISHES
BUT IS WATCHING TV, BECAUSE THAT MEANS
HE/SHE IS AT HOME AND NOT ON THE STREETS.*

*FOR THE TAXES THAT I PAY, BECAUSE IT
MEANS THAT I, AM EMPLOYED.*

*FOR THE MESS TO CLEAN AFTER A PARTY,
BECAUSE IT MEANS THAT I HAVE BEEN
SURROUNDED BY FRIENDS.*

*FOR THE CLOTHES THAT FIT A LITTLE TOO
SNUG, BECAUSE IT MEANS I HAVE ENOUGH
TO EAT.*

*FOR MY SHADOW THAT WATCHES ME
WORK, BECAUSE IT MEANS I, AM IN
THE SUNSHINE.*

*FOR A LAWN THAT NEEDS MOWING,
WINDOWS THAT NEED CLEANING, AND
GUTTERS THAT NEED FIXING, BECAUSE
IT MEANS I HAVE A HOME.*

*FOR ALL THE COMPLAINING I HEAR ABOUT
THE GOVERNMENT, BECAUSE IT MEANS
THAT WE HAVE FREEDOM OF SPEECH.*

*FOR THE PARKING SPOT I FIND AT THE FAR
END OF THE PARKING LOT, BECAUSE IT
MEANS I AM CAPABLE OF WALKING AND
THAT I HAVE BEEN BLESSED WITH TRANSPORTATION.*

*FOR MY HUGE HEATING
BILL, BECAUSE IT*

MEANS I, AM WARM.

*FOR THE LADY BEHIND ME IN CHURCH
THAT SINGS OFF KEY, BECAUSE IT MEANS
THAT I CAN HEAR.*

*FOR THE PILE OF LAUNDRY AND IRONING,
BECAUSE IT MEANS I HAVE CLOTHES TO WEAR.*

*FOR WEARINESS AND ACHING MUSCLES
AT THE END OF THE DAY, BECAUSE IT
MEANS I HAVE BEEN CAPABLE OF WORKING HARD.*

*FOR THE ALARM THAT GOES OFF IN THE
EARLY MORNING HOURS, BECAUSE IT
MEANS THAT I AM ALIVE.*

AND FINALLY.....

*FOR TOO MUCH E-MAIL, BECAUSE IT
MEANS I HAVE FRIENDS WHO ARE
THINKING OF ME.*

*(SEND THIS TO SOMEONE YOU CARE ABOUT,
AND WHEN YOU THINK YOUR LIFE IS SO
BAD, READ THIS AGAIN.)⁸*

E. Anger

Jacob had prophesied, "I will divide them in Yaakov, and disperse them in Israel" because of their anger and excessive punishment of the people of Shechem.⁹ Levi was scattered throughout Israel in the Cities of Refuge. Though they were selected to be priestly servants, they were humbled by their dependence on charity, by the difficulties of those they would dwell amongst in these cities, and finally the distances between their families throughout the land. Similarly, Shimon was allocated a portion of land in the midst of Judah. In the end, they were forced to give up their land as Judah's numbers expanded and they became teachers of children and poor wanderers.¹⁰ Nevertheless, the teaching of children helped them develop self-control. This is always the way of Hashem and we must always learn to see the gift and lesson in any suffering.¹¹

The time to avoid anger is before it begins. The intellect should prevent this emotion from arising. There are three periods in anger:

- Before it begins. One should be aware of controlling anger at this point even before the emotion is even felt.
- After the emotion is felt but before one speaks or acts. This moment is likely to be too late.
- After one has already spoken or acted in anger. The damage has already been done, but one can still try to repair this damage.

According to 'Love the Neighbor'¹² there are three stages to anger:

- the cause
- one's interpretation of the cause

⁸ Email 9/11/2001, not sure of the original source. (Jamie – 9/11/2001)

⁹ Genesis 49:7 as brought forth by Rabbi Mordechai Katz, Joshua, page 157.

¹⁰ Rashi, Parshas Vayechi as brought forth by Rabbi Mordechai Katz, Joshua, page 158.

¹¹ It's all a GIFT, Miriam Adahan.

¹² Pliskin. Eliahu Lopin discusses this in Lev Eliahu as well.

- one's reaction

The key to avoiding anger is to change one's interpretation of the cause. For example, one should not assume that an insult is directed towards them, but merely reflects that the other person is having a difficult day and perhaps has other problems on his mind. Fasting is a tikkun for anger. Fasting brings one back to return and repent.

We are taught from the "Ways of the Tzaddik":

Because Moshe our teacher, may peace be upon him, said to the children of Reuven and Gad (Numbers 32:14): "You are a brood of sinful men," his descendant became a priest of idols – even though he was angry for the sake of Heaven. All of man's actions require the proper measure. He must deliberate how to perform the mitzvos, both when angry and when in good spirits.

...

Know that the ripeness of a man's intellect is the governing of his anger, as it is written (Proverbs 19:11): "A man's intellect is the withholding of his anger."¹³

The following story describes the challenges of dealing with some people.¹⁴

I was told this story by my father who was told it by his father and is probably told by others as well. There was a Rabbi who was giving a lecture one Shabbas. In the audience there was a person who interrupted the Rabbi and said, "That is not correct." Others in the group were aghast and wanted to ask him to leave, but the Rabbi said it was OK, thought briefly, and then corrected himself continuing. Again this person spoke up and again the Rabbi corrected what he was saying. This went on for a period of a half an hour when finally the Rabbi asked someone to remove him from the audience.

Afterwards the Rabbi was praying and felt that G-d was dissatisfied with his behavior. He remarked to himself that he had been through 15 interruptions from this person in 30 minutes and had been patient. Nevertheless, he heard G-d saying, "I am disappointed in you. I've been putting up with this person for 50 years and you couldn't put up with him for just one Shabbas."

A technique to stay calm and reduce anger is to talk in a slow manner about stressful subjects. Though the content will be the same one will not feel angry or tense.¹⁵

Prophecy never comes to a prophet unless he is in a happy state of mind. Jehoshaphat came to Elisha to seek the prophecy of G-d, but Elisha displayed anger at the king of the Jews, and thus could not receive prophecy. To restore his prophecy Elisha asks for music which restores one to joy which is essential for prophecy.¹⁶

And Elisha said to the king of Israel, What have I to do with you? go to the prophets of your father, and to the prophets of your mother. And the king of Israel said to him, No; for the Lord has called these three kings together, to deliver them to the hand of Moab. And Elisha said, As the Lord of hosts lives, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus said the Lord, Make this valley full of ditches. For thus said the Lord, you shall not see wind, neither shall you see rain; yet that valley shall be filled with water, that you may drink, both you, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord; he will deliver the Moabites also to your hand.

¹³ Orchos Tzaddikim, pages 246-247.

¹⁴ Paraphrased from Rabbi Doctor Joseph H. Gelberman, Kabbalah Instruction, San Francisco Yoga Center, 5/28/1997.

¹⁵ Yoav Pilnick, 1/20/02.

¹⁶ Kings 2:13-18

Music corresponds to the world of Atzulut, that which is nearest to the Lord. Music refreshes a person, increases joy, and patience.

F. Taunting, Insulting, Misleading, Slander

Do not taunt your neighbor.

This means that you must neither do nor say to him that which might shame him, though there be no one else present.
(M'silat Yesarim 11)¹⁷

Ignore insults and be glad to consider them as an atonement for some sin. (King David reacted this way upon hearing Shimi's insults,¹⁸ "Let him curse, since the Almighty must have told him to curse David!").

When you refrain from reacting in the face of insults:

1. *You will find favor in the eyes of the Almighty and you will win friends, as it says,¹⁹ "People who are insulted but do not return insults, who are humiliated without replying in kind, but instead take their trials in stride – to them refers the verse,²⁰ "And His friends – will be like the sun rising to its noontime strength!"*

2. *You shorten the time of the unpleasant confrontation because if you do not react, it makes no sense for the other side to continue with the insults.²¹*

G. Greeting Others

I was always first to greet another, both Jew and non-Jew. — Yoachanan Ben Zakkai

This will bring one to a greater concern about the welfare of one's neighbor. A person should accustom oneself to seeing his neighbor and greeting him. Often people feel too shy and insecure to greet others. This is a lacking of self-esteem. They should give more charity, do acts of kindness, and then they will come to greet their neighbor and learn from their teachers with greater enthusiasm.

H. Honor

One should not seek after higher positions for honor. The avoidance of honor permits one to grow into a better person. If one is asked to take a higher position with an increased service, one should consider acceptance with the thought of being a good person always in the back of one's mind. M'silat Yesarim has the following to say on the subject.²²

Jeroboam, the son of Nebat, forfeited his share in the world to come only because he coveted honor. "The Holy One, blessed be He," said to him, 'Repent thee, and I, thou, and the son of Jesse will stroll together in the Garden of Eden.' 'Who will go first?' asked Jeroboam. 'The son of Jesse,' answered the Holy One, blessed be He. 'If so, I will not repent'" (Sanhedrin 102a)

This teaches not to be jealous and seek after another's position of honor.

What caused the destruction of Korah and his whole company if not the lust for honor, as we may infer from the fact that Moses said to them, "And seek ye also priesthood?"²³ (Num. 16.10). And

¹⁷ M'silat Yesarim, Moshe Hayyim Luzzatto, translated by Mordechai Kaplan trans. page 87.

¹⁸ Samuel 2:16:10, Sef. Chas. 39; Sef. Hal. 2:65

¹⁹ Shabbat 88b

²⁰ Judges 5:31

²¹ Guide to Midot Improvement, Naftali Hoffner, Feldheim, pp 39-40.

²² M'silat Yesarim, Moshe Hayyim Luzzatto, Chapter 11, Mordechai Kaplan trans. page 113.

²³ Korah who was a Levite already had the privilege of ministering in all of G-d's services.

our Sages tell us that Korah rebelled because Elzaphan, the son of Uziel, had been made prince, an appointment which he had coveted for himself (Num. R. 18.2).

This teaches us to recognize the honor that G-d has already granted us and be satisfied. Honor is like the lust for money which can never be quenched.

What, if not the craving for honor, drove Saul to persecute David? We read, "And the women sang one to another in their play, and said, 'Saul hath slain his thousands and David his ten thousands.'

One cannot be a hold fast king, but one must always relinquish and let the superior of the next generation rise to leadership and honor.

I. Forgiveness

To forgive is to behave in the image of G-d.²⁴ There is a teaching from Talmud Tractate Rosh Hashanah that if one forgives slights or insults done to him, he will be forgiven of sins. This forgiveness is out of the side of divine justice since one is forgiven in kind for forgiving others. Forgiveness also dissolves anger, which opens a gateway to mercy.

On Yom Kippur 5757, I became irritated by the behavior of a few children, whose parents brought them to services, and were not reproving them on the proper way to behave in the sanctuary. However, as I thought about my anger, I wondered how possibly Hashem could forgive me for my bad behavior throughout the year. The answer appeared in the prayer book.²⁵

אנו עוי פנים ואתה רחום וחנון
אנו קשי ערף ואתה ארך אפים
אנו מלאי עון ואתה מלא רחמים
אנו ימינו בצל עובר
ואתה הוא ושנותיך לא יתמו

*We are hard faced, but You are merciful and compassionate;
We are stiff necked, but You are long in patience (long faced awaiting our return).
We are full of sin, but You are full of mercy
As for us, our days are a passing shadow; but your years are never ending.
(Yom Kippur liturgy)*

I exclaimed, "How can we be so bad when you are so good!" At that moment, I chose to forgive these children in my mind. I then turned to Hashem and I said, "If I could forgive these children, and your mercy is so much greater than mine, surely you can see to forgive us all in the year to come."

J. Conversations

1. Calming a person down

Listening to negative opinions about another is a mitzvah when the person is angry or upset and one knows that by listening, the speaker will feel better and will no longer feel the need to state negative opinions

²⁴ See index entry 'image of G-d' for cross references.

²⁵ Day of Atonement, Hebrew Publishing Company, page 93.

about the target person.²⁶ Nevertheless, one must be sure not to believe what one has heard.²⁷ This is the mitzvah of calming a person down.

2. Showing respect to everyone

There is a mitzvah to show respect for everyone.²⁸ One should try to avoid ending a conversation first, if the other person wishes to continue talking and there isn't improper speech. In this way, one shows respect for the other person. One is commanded to spend time with one's spouse. This means that it is a mitzvah to listen to her until she completes what she needs to say.

3. True Speech

Rabbi Nachman concisely sums up the subject.²⁹

1. Not all words are considered speech. Words not heard or accepted are not called speech, as in (Psalms 19:4), "There is no speech and no words without their voice being heard." Now the main reason words are accepted has to do with the good they contain, because everyone desires good. Therefore, when the words contain good, then speech is heard and accepted; but when the words have no good in them, they are not accepted. How do we create the good in the words? This is done by taking speech from daat (holy knowledge), then it will have good in it; but when speech is without daat, then it has no good, as in (Proverbs 19:2), "Also, for the soul to be without knowledge is not good." The soul is speech, as it is written (Genesis 2:7), "Man became a living soul," the Aramaic translation of which is a "a speaking spirit."

2. Now, raising and enhancing daat is accomplished through praise of the tzaddikim. By praising and extolling the tzaddikim, daat is elevated, corresponding to (Deuteronomy 32:11), "Like a neshar (eagle) arousing its kein (nest)." Nishra is the spirit, the concept of tzaddik,...

"Footnote 8: praising...the tzaddikim, daat is elevated. *By mentioning the praise and glory of the tzaddikim, a person invokes their merit and spiritual power. His daat is thereby elevated, so that his speech—now drawn from enhanced daat—contains the quality of good. His words are thus heard and accepted (Parparaot LeChokhmah). The Be'ibey HaNachal explains that drawing speech from enhanced daat entails drawing close to the tzaddikim. By being close to them and personally witnessing their greatness, a person is consistently moved to praise the tzaddikim."*³⁰

From other of Rebbe Nachman's teachings it becomes clear that the quality of good in one's speech can also be achieved by finding good in others and praising them. As Rebbe Nachman emphasized, all Jews are called tzaddikim.³¹ (Rabbi Nachman of Breslov)

K. Quarrels

1. A Woman's Nature

A woman's nature is to plan. This is her Binah Yeserah (extra insight). Sometimes this can be disturbing to a man who has many things on his mind at once and does not want to be burdened with an extra plan. Nevertheless, he should realize that for the woman to plan itself is important and not necessarily its contents. If the day should arrive and circumstances necessitate changes, these are acceptable to the woman if she sees that the man values her, her plans, and her needs.

²⁶ The female nature cleanses itself in this manner. It is a mitzvah for a husband to help his wife by listening to her, though a husband should not accept ideas defaming others. A man should be aware that someone who offended one's wife one day is as likely to be the best friend of one's wife the next day.

²⁷ Chofetz Chaim, Guard Your Tongue, Ch. 6:9 – Calming down the speaker, page 87.

²⁸ The Jewish Marriage, Rabbi Tsvi Dov Travis, page 206.

²⁹ Likutey Moharan Vol. IV # 29:1,2 pp. 203-205

³⁰ Ibid

³¹ Ibid

2. A World Full of Strife

By lessening quarrels in our families, we improve our community and we improve the world. The microcosm of our life affects the macrocosm of the world and living a Torah life improves the entire world. As Rabbi Nachman teaches:³²

The world is full of strife. There are wars between the great world powers. There are conflicts within different localities. There are feuds among families. There is discord between neighbors. There is friction within a household, between man and wife, between parents and children.

Life is short. People die every day. The day that has passed will never return, and death comes closer every day. But people still fight and never once remember their goal in life.

All strife is identical. The friction within a family is a counterpart of the wars between nations. Each person in a household is the counterpart of a world power, and their quarrels are the wars between those powers. The traits of each nation are also reflected in these individuals. Some nations are known for anger, others for bloodthirstiness. Each one has its particular trait. The counterparts of these traits are found in each household.

You may wish to live in peace. You have no desire for strife. Still you are forced into dispute and conflict. Nations are the same. A nation may desire peace and make many concessions to achieve it. But no matter how much it tries to remain neutral, it can still be caught up in war. Two opposing sides can demand its allegiance until it is drawn into war against its will. The same is true in a household.

Man is a miniature world. His essence contains the world and everything in it. A man and his family contain the nations of the world, including all their battles.

A man living alone can become insane. Within him are all the warring nations. His personality is that of the victorious nation. Each time a different nation is victorious, he must change completely, and this can drive him insane. He is alone and cannot express the war within him. But when one lives with others, these battles are expressed toward his family and friends.

There may be strife in the household of a tzaddik. This too is a war between nations. It is also the war between the twelve tribes, such as between Ephraim and Judah. When the messiah comes all wars will be abolished. The world will have eternal peace, as it is written (Isaiah 11:9) "They will neither hurt nor destroy ..." ³³ (Rabbi Nachman of Breslov)

L. Fear

Apathy comes from depression. Apathy lessens the fear of G-d. What is the way out of apathy? We must focus on the fact that even Fear fears G-d as Rabbi Nachman teaches, "The quality of fear itself fears G-d."³⁴

The Baal Tshuvah seeks closeness to G-d by soaring above apathy, above fear, above love, to a place that only his soul can fathom. What is this place? It is none other than 'Awe' in the Presence of G-d. Kirkgaard spoke of this awe and is quoted on this subject in Abraham Joshua Heschel's, "A Passion For Truth."³⁵ Rudolf Otto also spent many years traveling and researching the universality of the subject recording his ideas in "The Idea of the Holy." In apprehending the "Numinous" – G-d, Otto says:

We are dealing with something for which there is only one appropriate expression, mysterium tremendum. . . . The feeling of it may at times come sweeping like a gentle tide pervading the mind

³² Gems of Rabbi Nachman, Rabbi Aryeh Kaplan, pages 66- 68.

³³ Ibid

³⁴ Likutey Moharan #148, Rabbi Nachman of Breslov, Volume 10, page 215.

³⁵ A Passion For Truth, Abraham Joshua Heschel.

with a tranquil mood of deepest worship. It may pass over into a more set and lasting attitude of the soul, continuing, as it were, thrillingly vibrant and resonant, until at last it dies away and the soul resumes its "profane," non-religious mood of everyday experience. . . . It has its crude, barbaric antecedents and early manifestations, and again it may be developed into something beautiful and pure and glorious. It may become the hushed, trembling, and speechless humility of the creature in the presence of—whom or what? In the presence of that which is a Mystery inexpressible and above all creatures.

The Encyclopedia Britannica describes the content of the divine experience:³⁶

This content presents itself under two aspects: (1) that of "daunting awfulness and majesty," and (2) "as something uniquely attractive and fascinating." From the former comes the sense of the uncanny, of divine wrath and judgment; from the latter, the reassuring and heightening experiences of grace and divine love. This dual impact of awesome mystery and fascination was Otto's characteristic way of expressing man's encounter with the holy.

The fear and trembling which accompanies the Baal Tshuvah is awe. This is the quality of the Fear that fears G-d.

M. Judging People

We must strive to judge others favorably.³⁷ "One who judges others on the scale of merit will be judged by the Almighty on the scale of merit."³⁸ "In righteousness shall you judge your neighbor."³⁹

N. Observing Principles Consistently

Observing ones beliefs consistently is the trait of hasidut. This is item seven from M'silat Yescharim. There it is translated as saintliness or piety. Project Genesis in the explanation below shows how this trait is representative of Avraham but not of Lot.

Volume VI, Number 6 – Vayeira – Genesis 18:1 – 22:24

When a person adopts a set of principles and sticks by them, then other people will respect and honor him or her for adhering to them. People will, however grudgingly, understand that those principles guide the individual to behave in a certain way. But if a person is careless with his or her principles, then if one day he or she chooses to observe them in a difficult situation, people will not say that this is a moral choice -- they might rather assume the worst!

*"Let some water be brought, and wash your feet, and relax under the tree."
[18:4]*

We see that Avraham wanted his visitors to wash their feet immediately, before entering his house. Rashi explains that Avraham thought that the three angels, who appeared to be ordinary men, were idolaters from the region who worshipped the dust of their feet. He was therefore careful to ensure that they did not bring the objects of their idolatry into his home. Rashi goes on to say that Avraham's nephew Lot was not careful about this, and therefore he brought two of these same guests into _his_ home before having them wash their feet.

If we look, however, at the verse later where Lot brings in the guests

³⁶ *Mysterium tremendum*

³⁷ *Orchos Tzaddikim*, Feldheim, page 453.

³⁸ *Shabbas* 127b

³⁹ *Vayikra* 19:15

[19:2], Rashi provides a very different explanation. Although Avraham was extremely careful that they do so, it is, of course, quite normal for people to wipe the dust off their feet before going into someone's home. So why, then, did Lot deviate from this norm? The answer is that the evil people of S'dom did not allow people to shelter guests, leaving the guests to sleep outside where the residents could rob them at will. Rashi tells us that Lot was therefore concerned that if he would bring the guests in with their feet already clean, the people of the city would accuse him of having sheltered guests for several days. By having them go into his house with the dust still on their feet, anyone would see that these people had just come from the desert.

The Avnei Azel says that there is no contradiction between the two explanations offered by Rashi. When discussing the verse regarding Avraham, Rashi accentuates the difference between Avraham and Lot, but both reasons are correct -- the first is a prerequisite for the second.

Had Lot been careful to keep any possible idolatry out of his home, then he would have been obligated to think only about that, and not to worry about what the people of S'dom might think. A person is supposed to be willing to give up his life in order not to worship idols, and the Avnei Azel says that were Lot careful about objects of idolatry, he should have been willing to risk his life to keep them out of his home. Therefore we first need to know that Lot was not concerned about this, before understanding why he brought in his guests in a way which was unusual in any case.

The Avnei Azel goes on to point out that one could also say as follows: that had the people of S'dom known that Lot, like his uncle Avraham, was concerned about the prohibition of idolatry, then they would have concluded that this was the reason the people were entering his house with clean feet, rather than accusing Lot of sheltering guests for several days without telling them. Given that Lot was worried about this accusation, it is clear that the people of S'dom already recognized him as someone who had never been careful about this at all.

Good Shabbos,

Rabbi Yaakov Menken

Project Genesis
<http://www.torah.org/>

O. Truth

A man's relationship with the Shechinah is from Emet – truth. A woman's relationship with Kingship is dependent on Emunah – faith. The relationship between lovers reflects this relationship on high. A man must speak truthfully always to find the attribute of truth and union with his wife. A woman must have faith in G-d to develop faith in her husband. Today, a lack of truth loses trust and a lack of faith loses respect all too quickly in a relationship.

*See the work of Elohim for Who will be able to fix
that which he has made crooked.
(Ecclesiastes 7:13)*

The paradox of G-d is that while there is free will Hashem is omniscient. Most understand the necessity of free will to demonstrate self-improvement. Free will is a gift from G-d that the angels basking in G-d's continual light cannot experience. Still, Hashem's omniscience is also a gift. From omniscience, we know that the path Hashem has let us travel was done with His knowledge from beginning to end and that it is for the good. As a friend told me, "there is nothing bad that happens, but only sad."⁴⁰ I will add that even the sad is for the good and that the vitality of life overcomes sadness and the song of love transcends all.

The Gemara Sotah teaches that one who tells the truth always can detect a lie from any person. The lie is to be found in the voice. "Words spoken in truth can be recognized as truth; otherwise they have a tainted sound."⁴¹

P. Pride

There is only one word in Hebrew for pride and that is Gaiva. It is from the word for back Gav and refers to one greeting another with the attitude that one is more important than the other. In English, there are many words for pride: arrogance, gloating, egotism, self-importance, haughtiness, conceit, vanity, airs, and narcissism. Pride is necessary for kingship and was missing in the House of Israel, until Ruth brought it with Naomi.⁴²

Q. Humility

One must obtain the level of humility before being able to experience authentic kabbalah. And what is humility? This is none other than to be stoic, to be indifferent to one who complements as one who insults.⁴³ Bittul – nullify means humility in Hebrew. The verb l'vatel is to lesson the importance of something. Humility creates an opening for G-d in one's heart. Pride fills the opening in place of G-d, has v'shalom. Often times very wealthy people have a problem with faith. This is because they think they can do everything themselves with their own wealth and have not left an opening for G-d in their hearts. When bad things happen to people, G-d is giving us a chance to refocus our priorities, understand better the plight of each other, and return to Him with a complete heart.

R. Consideration

Consideration is to accommodate others without them asking. For example if one is standing in a group talking, and someone has a cast on his ankle, then it is considerate to suggest that the group move to a table to sit to continue their conversation.⁴⁴ To do so without revealing the reason is even a finer level of consideration. Consideration without expecting anyone to notice is a mitzvah par excellence.

S. Toppers

Often when people listen, they are not hearing from the position of the speaking person, but instead interested in more of their own next comment to top what they just heard. On a slightly lower level is to hear everything in a manner to apply ideas to one's own interpretation. One often hears conversations where each person is trying to out top what the last person said.⁴⁵

⁴⁰ David Lewis quoting Mannis Friedman, April 28, 2001

⁴¹ Rabbi Aryeh Rosenfeld, Gemara Shir Sotah, Track 3.

⁴² See Pride was not found in Israel before Ruth.

⁴³ Rabbi Isaac of Acco, Meir Eynayim – Light of the Eyes, Meditation and Kabbalah, page 143.

⁴⁴ Claudette Howerton made this suggestion August 8th, 1999 to the group on behalf of Lee while not inferring it be for any particular person. This was at Ira's yearly summer get together in the San Jose foothills at 4111 Higuerra.

⁴⁵ Christine

VIII. Time

A. Dimensions [TABLE]

The Hagim – **הַגִּים** – Holidays sanctify time in our world. Judaism emphasizes the sanctity of time over space. In the Tree of Life, the transition from Hochmah to Binah, past conscious to future conscious, denotes time. The six sefirot from Hesed to Yesod are the six directions denoting space. The crown sefira Keter with Malchuts denotes the moral dimension of reality.¹

Table VIII-1: Jewish Dimensions

Sefira	Sefira Meaning	Dimension
Keter	Crown	Goodness – spiritual
Hochmah	Wisdom	Past – unified consciousness
Binah	Understanding	Future – analytical consciousness
Hesed	Kindness	South
Gevurah	Severity	North
Tiferet	Beauty	East
Netzah	Victory	Up
Hod	Thankfulness	Down
Yesod	Foundation	West
Malchut	Kingdom	Baseness – physical

B. Months [TABLE]

G-d created the constellations with the twelve elemental Hebrew letters in their respective order.² The names of the corresponding months are from Babylonia. A few of the original Hebrew names are in the Tanach.

R. Joshua said: Whence do we know that the patriarchs were born in Nisan? Because it says, and it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year in the month of Ziv — that is, the month in which the brilliant ones [zewthane] of the world were born. But how does he explain the expression 'month of Ethanim'? — It means, [the month] which is strong in religious duties. What does the other make of the expression 'in the month of Ziv'? — It means, the month in which there is splendour for the trees, for so Rab Judah has said: When a man goes abroad in the days of Nisan and sees trees blossoming, he should say, 'Blessed is He that hath not left His world short of anything and has created therein goodly creatures and goodly trees to rejoice mankind'.³

Text VIII-1: Blessing over Trees Blossoming

/ost hbc ivc ,utb,vk ,ucuy ,ubkhtu ,ucuy ,uhrc uc trcu woukf unkugn rxhj tka lurc

Table VIII-2: Months, Letters, Constellations, Holidays, and Houses

¹ Neo-platonic thought views the physical sphere as the lowest and place of evil. Jewish thought does not adhere to this view since Hod is viewed as a source of evil in permissiveness. Nevertheless, we see traces of Neo-platonic thought here.

² Sefer Yetzirah 5:4.

³ Rosh Hashana 11a

Months	Hebrew Letter	Constellation	Holidays	House #
Nissan – ניסן ~ April Aviv ⁴ – אביב	Heh – ה	Aries the Ram T'leh – מלה	Pesach	Growth 1
Iyar – אייר ~ May Ziv ⁵ – ז	Vav – ו	Taurus the Bull Shor – שור	Israel Independence	Possessions 2
Sivan – סיון ~ June	Zayin – ז	Gemini the Twins Teumim – תאומים	Shavuot	Attraction 3
Tamuz – תמוז ~ July	Het – ח	Cancer the Crab Sartan – סרטן	3 Mourning Weeks	Ancestors 4
Av – אב ~ August	Tet – ט	Leo the Lion Ari – אריה	Tish B'Av	Descendants 5
Elul – אלול ~ September	Yod – י	Virgo the Virgin Betulah – בתולה	Selichos	Healing Work 6
Tishrei – תשרי ~ October Ethanim ⁶ – אתנים	Lamed – ל	Libra the Scales Maznayim – מאזניים	Rosh Hashanah Yom Kippur Succoth Shemini Etzeret	Coition 7
Cheshvan – חשוון ~ November	Nun – נ	Scorpio the Scorpion Akavav – עקרב		Death 8
Kislev – כסליו ~ December	Samech – ס	Sagittarius the Archer Keshet – קשת	Hanukah	Travel 9
Tevet – טבת ~ January	Ayin – ע	Capricorn the Kid Gedi – גדי	Tenth of Tevet	Government 10
Shevat – שבט ~ February	Tzadi – צ	Aquarius the Water Drawer Deli – דלי	New Year of Trees	Friends 11
Adar – אדר ~ March	Koof – ק	Pisces the Fish Dagin – דגים	Purim	Enemies 12

The Sefer Yetzirah describes the ruling personal qualities of the constellations. These correspond to the particularly trait in each sign that must be expressed regularly for a being under the influence of the sign to feel a sense of joy and balance.⁷ Of course in each of us there is a touch of each element below that must be satisfied. Nevertheless, the Sun sign indicates the primary source of psychological balance for each sign. The key is what one struggles with in this life to self-actualize. With the Hebrew letters Hashem endowed the heavens and identified qualities in people. When the twain meet, natural and actualized character, there is joyful bliss and complete harmony.

⁴ Abib in the Soncino

⁵ King 1:6:1 states Ziv is the second month of the year.

⁶ Kings 1:8:2

⁷ Sefer Yetzirah 5:10.

Table VIII-3: Constellations, Tribes, Qualities, and Psychological Balances

Constellation	Tribes Letter Time of Year	Quality	The Key to Balance For This Sign
Aries The Ram T'leh – מלה	Reuben ה 3/20-4/20	Speech שיחה conversation	Aries achieves joy and balance by speaking a lot.
Taurus the Bull Shor – שור	Simeon ו 4/20-5/21	Thought הרהור	Taurus achieves joy and balance by active thought. This is constructive thought.
Gemini the Twins Teumim – תאומים	Levi ו 5/21-6/21	Motion הלך walking	Gemini achieves joy and balance by motion. This includes active sports or physical work. For the Levi this was traveling throughout Israel making peace.
Cancer the Crab Sartan – סרטן	Judah ה 6/21-7/22	Sight ראה	Cancer achieves joy and balance by pleasant sights. This includes living in a well-decorated house and seeing beautiful sights.
Leo the Lion Ari – אריה	Issachar ט 7/22-8/23	Hearing שמיעה	Leo achieves joy and balance by hearing others speak. This includes attending comedies, conferences, conventions, lectures, plays, operas, and speeches.
Virgo the Virgin Betulah – בתולה	Zebulun י 8/23-9/23	Action מעשה doing	Virgo achieves joy and balance by action. This includes activities on a chore list.
Libra the Scales Maznayim – מאזנים	Benjamin ל 9/23-10/23	Coition תשמיש	Libra achieves a balanced state of mind through coition.
Scorpio the Scorpion Akrah – עקרב	Dan נ 10/23-11/22	Smell ריח	Scorpio acquires a balanced state of mind through smell. This may be the smell of flowers, nature, or love.
Sagittarius the Archer Keshet – קשת	Naftali ס 11/22-12/21	Sleep שנה	Sagittarius achieves a balanced state of mind by extra sleep.
Capricorn the Kid Gedi – גדי	Gad ע 12/21-1/20	Anger רגז rage, wrath	Capricorn achieves a balanced state of mind by raging occasionally.
Aquarius the Water Drawer Deli – דלי	Asher צ 1/20-2/19	Taste לעיסה swallowing	Aquarius achieves a balanced state of mind by tasting good foods. This includes cooking classes, eating out, and preparing tasteful meals.
Pisces the Fish Dagin – דגים	Joseph ק 2/19-3/20	Laughter שחוק	Pisces achieves a balanced state of mind through laughter. This includes being with a group of friends regularly.

The Twelve Tribes above are in the order of Exodus 1:2-5.⁸

1. Nissan

And you shall count this as your first month, for I took you at of Egypt at this time. The letter ה – heh denotes holiness since the letter occurs twice in the name of G-d representing both the attribute of Binah and Malchuts. The relationship here is G-d like a mother to her daughter Israel. There is a lot of conversation and differences of opinion but the two love each other and support each other through the trials of Egypt.

⁸ Sefer Yetzirah, Aryeh Kaplan trans. 5:1, p. 197.

Make amends, repair our fences, we want moshiach now. The Baal Shem Tov called the last day of Pesach Moshiach Seudah. The 'Today is the Day' or in Hebrew the 'Hayom Yom' comments that the previous Chabad Rebbe made a meal and there were 310 students and 18 tables. The 310 students represent the 310 storehouses saved up for the righteous in the world to come and the 18 tables represent eternal life.

2. Iyar

The State of Israel is a Taurus! This has endowed the country with a green thumb. The state of Israel is also a place for hard work and productivity. Ironically, spirituality plays a secondary role to the physical sensations that pervade the land in this manifestation of its nationhood. Dance, song, agriculture, engineering, security, and monetary success preoccupy the nation.

Nevertheless, the letter ו – vav is also a letter in the name of G-d and represents the outstretched arm of G-d to all who call upon Him, to all who call upon Him sincerely. Six midos [character qualities] compose the ו, i.e. kindness, judgment, beauty, eternity, thankfulness, and foundation. These are also the principle values of the nation of Israel.

The month of Iyar – י"ד is an acrostic for the verse, "I am G-d your Healer." The warmth of the sun heals the world each year at this time.⁹

3. Sivan

The holiday of Shavuot falls out here. The letter ז – zayin – 7 denotes the Shabbas or day of rest as Shavuot represents an end to the planting season and a resting period after 7 weeks.

4. Tamuz

July is represented by the letter ח – het, which denotes a fence or limitation. The period, Between the Fences, refers to the three weeks before Tish B'Av. At the end of the Second Temple, these three weeks contained an inordinate amount of defeats during the siege of Jerusalem. The fences limited the area of operation necessary to properly defend the Holy Temple.

All her pursuers caught her between fences. (Eichah 1 – Lamentations 1)

5. Av

The letter ט – tet denotes the serpent or adversary who punishes the Jewish people. On Yom Kippur, a goat was sent away to Azazel. Rabbi Nachman explains the meaning of this. This is like a bone thrown into the mouth of the great goat to quiet him while the Jewish people repent. For 364 days a year, the accuser presents himself before the Almighty, but on Yom Kippur, we are spared his accusations. This also relates to Pidyon that is an amount of money paid to redeem a person. The Pidyon is given to silence the adversary.

The name Azazel – אֶזָּזֵל has gematria 115 which is also qoof, yod, heh. We spell Azazel Ayin, Zayin, Aleph, Zayin, and Lamed. The Aleph represents G-d that stands in the middle of the name. Azazel is the dismissal of sin. The sin of the Jewish people is dismissed in the wilderness, the place of Azazel. What is in the wilderness? Is it not the 248 positive commandments of the Jewish people? BaMidbar is Bet, Mem, Dalet, Bet, and Resh that is 248. There is a force in the wilderness, and its name is Azazel and it is a servant of Hashem. Its function is to dismiss sin from the Jewish people. This is done by a goat wandering into the wilderness. How can we understand the goat? There is a teaching that a blessing needs something to rest upon. When we recite the Birkat Hamazon, we do so at a table for a blessing needs an object to rest upon. When the Jewish people in the wilderness, sought removal of their sins the Cohen rested his hands upon the goat such that their request would have something to rest on. Why a goat, so that it may wander away into the wilderness. In the wilderness, the sins are devoured and removed by the force of Azazel. The goat is more able to carry sins than a lamb or another animal. The intention is not that the

⁹ Torah, Light and Healing, Matityahu Glazerson, pp. 38-39.

goat dies but that it wanders into the wilderness and does not return. With the shitafot, the flash floods of winter, the land is washed clean and renewed. The sins that the goat carries will also be washed away.

Rosh Hodesh Av – The new month of Av

Rosh Hodesh Av is Ta'anis Tzaddikim – a fast day for very pious people since Aaron died on this day. During the first 9 days of Av, we refrain from rejoicing and actions that may lead to rejoicing. We avoid planting of trees, home improvement, purchasing of new clothes, sewing, haircuts, and washing clothes. These pleasures are avoided at of memory for the temple that was destroyed on the 9th of Av.

Prayer on Rosh Hodesh Av – July 16, 1996 – 8 PM

One may pray for answers on how to deal with any problem. By making a hypnotic suggestion one can prepare for involuntary responses to answer the questions..

I davened at Am Echad alone as services were an hour earlier. I tested my answers with subconscious hypnotic responses, i.e. raising my right arm for truth, left arm for falsehood. At the end of the prayer, I asked for an answer that would help me improve my overall behavior.

I saw in a vision the image of Rav Lapin z"l, the former rabbi of the synagogue. He was looking at me and there was a young student before him. He was guiding the hand of the student over a sefer and then resting it upon the sefer. The message here was to learn the seforim like a young student. Let the teachings become part of you. View the world with the unbiased view of a young student.

Today, I also received a Breslov tape that discussed the importance of the tallis. Every thread in the tallis bears the imprint of the one who wears it. Reb Nachman poured out tears with his prayers to Hashem and said that there was a tear for every thread in the tallis when he gave his away to a choice student.

I picked up "Consulting the Wise" and opened it to page 246 which had the following statement:

INTERVIEWER: What sefer would you recommend for someone who wants to improve his midos?

RABBI YECHEZKAIL LEVENSTEIN: "Study the sefer Tomar Dvorah [Palm tree of D'vorah]. Rabbi Simcha Zissel Ziv of Kelm said that studying it is conducive to self-improvement. The sefer describes the thirteen attributes of the Almighty and elaborates on ways to integrate them into one's own life. Be prepared to spend sufficient time on this project because it is not light reading."¹⁰

Tisha B'Av – 9th of Av

When the spies returned with an evil report about Israel, G-d said, "Since you have complained on this day for no reason, I will give you a reason." On this day, our enemies destroyed the First and Second Temples.

Five things are prohibited:

- eating
- drinking
- washing
- wearing leather shoes
- cohabitation

It is also prohibited to greet one's friend or acquaintance and even to say, "Good morning." However, one may respond to a greeting in a low tone in order to avoid resentment. Customarily we do not work for any length of time that may distract from the mourning.

After reading Eicha, Lamentations, we recite the following song:

¹⁰ See [The Palm Tree of Devorah](#)

Eli tzion vodecha, cmo isha btzarta.

Tish B'Av – July 27, 1993 – 5 PM

The following meditation illustrates the positive effect fasting has on meditation. While fasting facilitates meditation by weakening the physical binds on the soul, lengthy fasts can also be dangerous and it is easier to lose consciousness as illustrated at the mediation's end.

I decided to do a meditation to keep my mind off of food. Quickly I rose to the level of Malchuts. I felt the whole floor elevated as I entered this level on my own! I then lifted myself to Yesod. All around were towering angels. With only the slightest though Gavriel, Michael, Uriel, and Raphael descended to the four corners of my body. They lifted me as I looked upwards towards Tiferet like a spread sheet. A fifth angel joined by the name of Nuriel and Uriel took a center position under my body. We ascended above Tiferets and I felt as if I was floating in clouds and a blue sky.

As we rose higher, I thought about what I wanted to do. I wanted to know of the Messiah some more. I then saw one like the Son of Man coming down and there was a crown upon his head lowered quickly from above. I prostrated myself before him and he turned his head upward towards G-d saying,
"Why do you prostrate before me, there is only G-d."

He lifted me up and we were the same height for he was a man not an angel. He told me to find the answers, I should look into his eyes. The eyes were a swirling blue and green like water currents and I began to feel faint. I felt like I might lose consciousness if I gazed to long upon them. I opened my eyes and said I must eat. The experience was too dangerous.

Dove – 7/23/98

Tonight is Rosh Hodesh Av. Today was Erev Rosh Hodesh. In the morning, I cleaned my hand tefillin. I had a blowout on the way to work and replaced two tires and rear brakes. That evening after I came out of shul, I saw a white dove resting on my rear window windshield wiper. It was very much at peace. I saw how it would find peace by looking away from me. Only when a change was imminent would it look towards me, otherwise it would rest.

To be at rest, we must turn away from the turmoil around us and find inner tranquility. As I began to drive off the dove stayed on my car.

6. Elul

This is the time of remedy before the high holidays. The letter י – yod source of this month indicates that the righteous return completely to G-d. The righteous ones make a complete Tshuvah in the month of Elul, sometimes on Rosh Hodesh. The yod is the first letter of the name of G-d and represents beginnings like Rosh Hashanah. It symbolizes wisdom and the source of the 32 paths. Out of the yod comes the heh, (10 x 5), which represents the 50 gates of understanding in the place of Binah. These 50 gates are the permutations taken two out at a time of the seven children of Binah plus one for the revelation of G-d.

Elul - אלול is an acrostic for Ani Idodi vdodi li – אני לדודי ודודי לי, I am for my beloved and my beloved is mine. In Elul, G-d and Israel are as lovers that meet informally. We go out into the field to wait for our beloved as he returns from his hard day of work. We adorn ourselves with pretty clothes and basic jewelry so that our beloved sees our simple beauty. He is our King, our Husband, our L-rd, and our Master. The gematria for Elul is 67. The simple number of Elul is 13, that is love - אהבה, that is oneness - אחד.

*Being the month of Elul, how do we return to G-d?????
 How do we take so much dross and turn it back to silver????
 How can we recharge our spiritual batteries if we can't visit a Tzaddik???*

*How can we keep the commandments better if we are so aloof??
 How can we love G-d, if we do not love??
 Maybe I should just ask, how can we learn to love again?*

7. Tishrei

The letter ל – lamed denotes the new cycle of learning that begins with Simchas Torah at the end of the holiday [when we begin reading the Torah scroll from the beginning]. לומד – Lomed is also the word for learning in Hebrew. Tishrei is a month to renew Jewish learning which helps us with Tshuvah, i.e. returning to G-d. In addition, the constellation of the month is Libra whose scales symbolize the ten-day judgment period from Rosh Hashanah to Yom Kippur. In Hebrew, the word for scales is moznaim.¹¹

During the morning service, I was inclined to leave several times.¹² During the Musaf (afternoon) service I had the following experience. I saw myself in a wedge of people advancing into the 1st and 2nd palaces of heaven. The palaces were like castles, the first a reflection of our own world; the second housing the activities of many angels. The 1st and 2nd palaces were chained together and were easy to pass through. Michael and Gabriel held the gates of each palace open to permit the throng to enter. I asked the angels to help me ascend a ladder in the throne room of the 2nd palace. The ladder was completely occupied on this high holiday with the souls of the righteous reaching into the heavens. The angels enabled me to rise beside the ladder upward though the channel of the eye of the cylindrical water fall. The ladder entered a chamber where a righteous one sat upon a throne. This was in the 3rd palace which parallels the sefira of Hesed. The hands of the being were beautiful reflecting deeds of kindness and compassion. He was blessing each person who had ascended the ladder with mercy. I moved beside the person in the front of the line and noticed his right hand in front of me. I was afraid to look at his face, but I had learned from past visions to defeat my fear and that this leads to the highest truth. I looked into his face. At first I saw the reflections of people I knew in the community such as the owner of the Kosher deli, the Rabbi, and other members of the temple, but then the face turned into a doorway. I willed myself into the face of the angel and entered a tunnel which alternated between black and white corridor sections. At the end of the tunnel were ornately carved doors which I could not open. I knew these doors led to the 4th palace which would be the place of the sefira of Hochmah. I uttered in my mind the name of G-d associated with this sefira and the doors opened. I feared entering and then I saw the hand of a lady pass through the doorway towards me seeking my own. I took the hand and entered to be greeted by a beautiful lady in a relatively empty place. I danced with the lady who appeared petite with blonde hair and I wondered what she was doing here? Why was she at this level of the sefirot? I then realized she was the personification of the Shechinah and was associated with the Partzuf Nukvah or Sefirah Malchuts. The princess dwells in the palace of her father, who is Hochmah and that is why I saw her here. Wisdom is sometimes referred to as a woman in Proverbs, but in truth, it is Wisdom's daughter that is feminine while Wisdom is masculine. I danced with the Shechinah in circles and enjoyed the moment. I remembered the throng following me and I summoned the angels to hold open the gates of this world. The throng entered scaring the princess, but I told her they did not know where they were and could do no harm. As we spun in a circle with one arm extended inward from each of us, I noticed below our hands the singularity of the whole world. This is why there is nothing in Wisdom for all is yet undifferentiated. Looking upward I saw the singularity reflected downward from the gates of Keter which were black and almost impossible to recognize. The angels could not bring me higher. From here on out I was on my own. I uttered the name of G-d associated with Keter, and the black gates opened and I rose through the darkness into the radiating black light. I saw endless blackness all around. I recalled that sons, food, and clothing are left to mazel and descend from this level. Instead I willed myself upward to the next level or Mah in the world of letters. I saw white light and silver chains and knew that Mah parallels Malchut below. I willed upward into Ben which parallels Yesod. I preceded into Sag which parallels Binah, and then Av which parallels Hochmah. Above this was Adam Kadmon where I briefly stayed and then sought to know of higher worlds. I saw the name RaM – רמ which means 'high above' and discerned the following expansion. $10 \times 4 + 100 \times 2 \Rightarrow$ BakDai – בקד' BakDai means 'enough

¹¹ Rosh Hashanah 5757 – September 14, 1996 – 11 AM

¹² This is the force of the Kelipot. Before any significant spiritual experience, there is a battle or test to be overcome.

seeking' which clearly meant I had gone far enough. I ended the vision and swept down in a river flowing through all the sefirot and pouring out of Malchuts like a water fall.

After the destruction of the first Temple, the Babylonian king, Nebuchadnetzar allowed a remnant of the Jews to remain and appointed Gedaliah Ben Achikam to be their governor.¹³ Jews who had fled to neighboring lands began to return to tend the vineyards of Judah. The King of Ammon sent Yishmael Ben Netaniah to assassinate Gedaliah. Gedaliah disbelieved the rumors he had heard and went out to greet Yishmael in the town of Mitzpa where he was assassinated.¹⁴

And yet we read in the daily Alenu prayer:

***And G-d will be King over all the earth,
(and) on that day G-d will be one and his name one.
(Zechariah 14:9)***

And on Rosh Hashanah we read:

***Then the righteous will see and be joyful,
and the forthright will be merry...¹⁵***

The Gates of Light quotes further:

***The light of the moon will be like the light of the sun and the light of the sun will be intensified sevenfold like the light of seven days on the day when the Lord heals his people...
(Isaiah 30:26)***

The waters of desire flow from Keter that is the place of ratzon or the will of G-d as He relates to our world. However, all judgments are determined in Gevurah except for three, which flow from Keter.¹⁶

***Children, life and food do not rely on merit but on mazel.
(Moed Katan 28a)***

The death of Gedaliah is hard to understand. Yet, life depends on mazel that is the constellations and fortune. Still the sages commemorated Gedaliah's death with a fast day to remember always the good of his life.

On the seventh day of Succoth, the day of Hoshanna Rabbah arrives, where we walk around the Torah seven times with final pleas for G-d to save us in the coming year. Those who bear tokens of the beauty of creation, the seven species, walk around the Torah that is His gift to us seven times.¹⁷ Like a wife circling her husband to be so we circle the symbolic Torah of G-d's presence. The Torah is also our marriage contract that which we celebrate on the following day(s) of Shemini Etzeret and Simchat Torah. Interestingly the 8th and 9th days are a separate holiday from Succoth and yet a closing holiday. We keep them purely for the sake of our love for G-d. While the offerings of the 70 nations of the world are brought during Succoth, Shemini Etzeret is for Israel alone a day of love with G-d.

¹³ Postscript: Fast of Gedaliah – September 16, 1996

¹⁴ The Book of Our Heritage, Eliyahu Kitov, Book 1, pp 63-64.

¹⁵ Sha'are Orah, Gates of Light. Harper Collins. Page 189.

¹⁶ ibid. Page 263.

¹⁷ The seven species are lulav, ethrog, three myrtles, and two willows.

8. Heshvan

There are no holidays in this month which is represented by the letter נ – nun. The letter nun does not occur in King David's great psalm Ashrei, thus denoting a level the Jews never descended to before leaving Egypt.¹⁸ There is a teaching that there are 49 levels down followed by a 50th level from which there is no return. There are also 49 levels up and the 50th denotes the holiday of Shavuot or the Giving of the Torah and the revelation at Mt. Sinai.

9. Kislev

The letter ס – samech denotes happiness or sameach. This month has the holiday of Hanukah.

We all have a root soul and each of us must work to purify that part of the root's body, which we represent. All our actions affect our root soul. Our actions affect other branches of the same root soul.¹⁹

In this meditation, the four angels lifted me toward the sapphire firmament described by Ezekiel. I glimpsed the form of a man on the other side and then passed through. The man had a diadem on his forehead and was of youthful form with dark hair and a lean face, quite handsome. He was the Prince, Zer Anpin and I had a discussion with him. He explained the nature of the longing of the Prince for the Princess. The Princess is joined to the Prince through the prayers of people, which elevates us to G-d. The Prince's situation is the paradigm, root source, of loneliness. I became friends with the Prince and I took him down to our world to see the beauty of mountains, the desert, and small rivers with grass beds. He saw through my eyes and then assisted me in bringing down his Father and Mother. Everyone here but the Princess, I commented. He said that the Princess is here too but that her presence is in the spiritual form of the good feelings from our world, from us.

He said, now I will give you a gift and he pushed me upwards into the spiritual heavens. I beheld a white angel with a beautiful face. His robes were like a candle flame and I held them as we ascended. All around there were souls busying themselves and mirrors.²⁰ Eventually the angel brought me into a dark chamber higher up. Here was a man in dark robes with a small gray beard and gray hair and a pointed face. His appearance was scary. He was the root soul of the others. He was the root soul of myself.²¹

10. Tevet

The letter א – ayin denotes the adversary and many of Hillel's students died on the Tenth of Tevet that is a fast day. My Grandfather Moshe ben Ovadiah died on this day. Nebuchadnetzar, King of Babylonia, laid siege to Jerusalem on this day and 3 years later on the 9th of Tamuz the walls were breached. With the siege came terrible famine:

'And the city came under siege... and famine became intense in the city.' The daughters of Zion gathered in the market places, and upon seeing each other, one would say to the other: why have you come out to the market place, for you have never done so? The other answered and said: shall I hide it from you? The plague of famine is hard. I cannot bear it. They held on to each other, and went about the city seeking food, but did not find it. They embraced the pillars and died in every corner. Their suckling children crawled about on hand and foot, each one

¹⁸ Berachos 4b.

¹⁹ Kislev 21, 5759 – December 9th – 9 PM

²⁰ The mirrors represent the reflection of the souls in each other since they were all of the same source root.

²¹ Likutey Moharan 17:5 vol. 3, page 45 also Footnote 80. Giving charity to root souls encompasses other souls.

recognizing his mother, and seeking to nurse milk from her. When the child found no nourishment, his life was severed, and he died in his mother's lap' (Pesikta Raba 26)²².

The 8th and 9th of Tevet are called 'fast-days-for-the-righteous' and observe the misunderstandings of the Greek translation of the Torah on the 8th, and the death of Ezra the Scribe on the 9th. The ultimate aim of the fast day as well as the nine days leading up is repentance and return to G-d. This is a time to restrict pleasure and examine our deeds and improve for the future.

11. Shevat

The letter ז – tzadi denotes the righteous one who is compared to a complete Tree. All of her midos are in proper balance. Correspondingly on the 15th day of the month is the holiday of Tu B'Shevat, which is a day to plant trees. In Israel one plants trees at this time to keep track of the three-year requirement before one is permitted to eat the fruit of the tree.

The following describes a meditation that cures paranoia. The visualization can be done at any time and in any place and should be effective.²³

On Tu B'shevat, search out apples or other fruit that appear like they are calling you. Part of the healing of the holiday is releasing the sparks in these fruit. Bring the person you wish to heal to a meditation that day. The meditation involves ascending through the sefirot of the person's body, focusing on healing those sefirot that are out of balance. In the case of paranoia, the sefira of Gevurah will be cold. Imagine a warm fuzzy white cloud encompassing the sefira softening its hardness moment by moment.

Next, begin to merge your mind into the mind of the other. Feel his or her thoughts. What do you hear? One may hear phrases like, "I don't want to be here," "Don't judge me," "I wish they could stay together." These phrases will reflect the root causes of the development of the illness in the person's past.

Now, call upon the angel Raphael and he will place his hand on the left side of your head transmitting a healing energy from Hashem to the Gevurah in your soul.

Afterwards say the blessing over the fruit and release the sparks within.

This meditation is helpful for improving one's relationship with the world.²⁴

I saw myself as a sapling being planted for the holiday. My brothers and sisters stood around in the soil beneath me. This was a simple life, yet beautiful and complete. Day to day I would follow the sun across the sky, turning my leaves in his direction always. After three years I saw there was fruit on my limbs and the first harvest was at hand. As the fruit was taken, I felt relief, a weight removed from me.

Just as the tree changes and moves in its life so should a person change and move. All movements bring knowledge. As the tree ages and its form changes, it becomes somewhat rigid, but there are still movements in the growth of its appearance. Our existence is eternal; though the life we have in this world is only a short span. We should not dwell on past mistakes for they are finite and fleeting. Our lives recur until we get it right.

Like a tree we should extend our branches far and wide. In this manner we meet more people and this interaction brings knowledge and happiness. Instead of striving to find the right person in

²² The Book of Our Heritage, Feldheim Publishers, page 327.

²³ Tu B'shvat – New Year of Trees – January 26, 1994

²⁴ Deep in Daas – Tu B'shvat – January 22, 1997 – 7:30 PM

life, we should strive to grow towards G-d which also means involvement in meeting new people and learning and having fun.

To find a mate, pursue activities that bring one together with other eligible partners rather than professional match makers.

I saw Jesus on the cross crying out to Hashem about being forsaken. I saw G-d respond that because of his great concern about the end of his life; he would magnify the meaning of his death.

At the end of the vision, I asked to see the source of the answers I was receiving. I saw the form of the Glory of G-d who was draped in regal robes with a scepter in His right hand; yet I could not see His face. He stood in a central area while above in a circle there were angels all around. He would turn from one to another assigning a mission and immediately the angel would depart.

12. Adar

Be Happy, its Adar

The month of Adar is symbolized by the letter ק – koof which denotes laughter. One needs to make an extra effort to be happy in this month which like all year ends can bring back nostalgic memories and melancholy. The holiday of Purim occurs in this month and is one of 2 festive holidays where one is advised to get inebriated. The other holiday of this sort is Simhas Torah in the month of Tishrei.

C. Weeks [TABLES]

Each shavua – שבוע – week reminds of the process of creation. There are various correspondences with each day of the week.²⁵

Table VIII-4: The Sevens of Creation

Sefirot	Character	Days of the Week	Double Letter	Doubles of Life Quality	Direction	Metals
Hesed	Kindness	Sunday	Bet – ב	Wisdom ↔ Folly	South	Silver
Gevurah	Judgment	Monday	Gimmel – ג	Wealth ↔ Poverty	North	Gold
Tiferets	Beauty	Tuesday	Dalet – ד	Seed ↔ Desolation	East	Copper
Netzah	Victory	Wednesday	Caph – כ	Life ↔ Death	Up	Tin
Hod	Thankfulness	Thursday	Peh – פ	Rulership ↔ Subjugation	Down	Lead
Yesod	Righteousness	Friday	Resh – ר	Peace ↔ War	West	Mercury
Malchuts	Kingship	Shabbat	Rav – ר	Grace ↔ Ugliness	Center	Iron

The double letters reveal the Gilgul or circle of life.

Peace and war relate both to nations and to the individual.

A person can be at war or peace with himself.

These letters transmit these qualities both to oneself and others.²⁶

1. Rishon – Sunday

Kindness is associated with Sunday, the first day of the week. The planetary ruler of the first hour of the day is the Sun from which the Romans gave it the name.

*The fear of G-d is the beginning of Wisdom.
(Proverbs 1:7)*

²⁵ Sefer Yetzirah 4:3.

²⁶ Sefer Yetzirah, Aryeh Kaplan, page. 163.

Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his G-d. (Isaiah 50:10)

Ravin bar R. Adda said in the name of R. Isaac: He who regularly attends a house of prayer, but fails to come one day—the Holy One, blessed be He, inquires about him, saying, “Who is among you that feareth the Lord, that obeyeth the voice of His servant? Yet now walketh off in darkness and hath no light?” If [he walked off in darkness away from the house of prayer] for a religious purpose, he will continue to have light; if for a secular purpose, he will have no light.²⁷

2. Sheni – Monday

Judgment associates with Monday. On Mondays and Thursdays, Hashem holds back some of the good light so that we may learn to return to him. In order to make up for this light, we recite the Torah portion in shul on those days to bring the light of G-d down through learning. In addition, Mondays and Thursdays are chosen for self-appointed fasts to return to G-d.

3. Shlishi – Tuesday

G-d blessed Tuesday twice in the creation story. Beauty and splendor associate with Tuesday. The energy of the day facilitates torah learning and knowing truth.

4. Revaee – Wednesday

Wednesday associates with the upper prophecy of Moses. The energy of the day facilitates victory in undertakings and the joy of success, which is required to experience prophecy. Wednesday evenings are particularly suited for meditation for at this time the upper prophecy descends to the lower prophecy in our world.

5. Hamishi – Thursday

Thursday associates with the lower prophecy of Aaron the priest. This manifestation of prophecy is in life lessons and service to Hashem. The energy of the day is particularly suited to remind us of the need to show gratitude to Hashem and others in our life.

6. Sheshe – Friday

Righteousness associates with Friday. The energy facilitates preparation for Shabbat. Towards the end of Friday, Hashem grants an extra energy to finish the work of the week.

7. Shabbat – Saturday

Observing the Shabbas is one of the keys to achieving closeness to Hashem. This is the day when Hashem releases an extra portion of blessing stored in Malchuts for our world. This is similar to the extra portion of manna that the Israelites had for Shabbas while wandering in the Wilderness. We call the extra portion released from Malchuts, the Shechinah that is the presence of G-d.

- Whoever is careful with Shabbas observance will be forgiven for all his sins even idolatry.
- Respecting the Shabbas is greater than fasting a thousand days.
- If the children of Israel would observe one Shabbas properly, the Moshiach would immediately come.
- If your children accept the observance of the Shabbas, they will merit entering the land of Israel.
- Whoever takes pleasure in the enjoyment of the Shabbas will be granted all of his heart's desires.
- Observing the Shabbas is equal to fulfilling all the mitzvot of the Torah.

²⁷ Berachos 6b.

- Proper Observance of one Shabbas is equivalent to having observed all the Shabbatoth since creation.

There are 39 types of work prohibited on Shabbat.²⁸ These are based on the work that was done in setting up the tabernacle. The tabernacle or Mishkan was a moving sanctuary that could be set up with tent walls and other holy articles. The original concepts are interpreted in stricter ways today.²⁹

Table VIII-5: Creative Works Prohibited on Shabbas

Work – melacha	Torah examples	Rabbinical examples	Permitted examples
Plowing – horaesh – הורש	Turning soil, digging holes, and removing stones from a garden.	Sweeping may lead to leveling ground.	
Planting – zoreah – זורע	Planting a tree, watering plants, throwing seeds onto wet soil.		
Harvesting – kotzar – קוצר	Picking fruit	picking a flower	
Gathering – mamer – מקמר [collecting natural produce into a bundle]	Putting together a bouquet, collecting natural produce into a field.		
Threshing – dash – דש [separating a natural product from its natural container]	Like English ‘dash’ as in a “dash of salt”. Pressing grapes or olives for juice.	Squeezing fruits for juice.	
Winnowing – zoreh – זורה [using the wind to separate wanted from unwanted objects]	Blowing away nutshells from a mixture of nuts and shells.		
Selecting – borear – בורר [separating desirable items from undesirable ones in a mixture]	Picking out specific books, dishes, or toys to be put away. Using a slotted spoon for selecting vegetables in soup.		Peeling fruit for immediate use is permitted.
Grinding – Tohän – טוחן [breaking down a substance into small usable pieces]	Grating potatoes or carrots. Making sawdust.	Taking medicines. As they were once prepared by grinding there is a prohibition from using them on Shabbas accept under essential circumstances.	Crushing crackers or other previously ground foods is permitted on Shabbas. Vegetables may be cut with a knife into small pieces for prompt use.
Sifting – Mrakäd – מרקד [separating mixed objects with a strainer]	Sifting flower. Removing a tea bag from a cup if tea. Separating spaghetti from water with a strainer.		
Kneading – Lahsh – לש [combining particles with liquid to form a dough or paste]	Mixing cream of wheat or oatmeal cereal into a thick mixture.	Mixing cream of wheat or oatmeal cereal into a thin	

²⁸ The 39 Avoth Melacha of Shabbath, Rabbi Baruch Chait, Feldheim Publishers, 1992. The seven items above are from here.

²⁹ a- fâr, fâte; i- jovîal; o- nôte

<p>Baking – Opheh – אופה [changing the physical state of a substance by heating it]</p> <p>Shearing – Gozaz – גוזז [Detaching non-living parts from a living animal]</p>	<p>Turning on a hot water faucet (causing cold water to flow into the hot boiler).</p> <p>Cutting nails, cutting hair, pulling out whiskers.</p>	<p>mixture. Stirring cooked food on a flame.</p>	<p>Making sun tea. Re-heating dry, cooked solid food.</p>
<p>Bleaching – Mlaban – מלבן [Freeing material from unwanted dirt, stains, dust, etc.]</p>	<p>Shaking or cleaning visible dust from dark colored clothing, soaking clothing, wringing out wet clothing, scrubbing clothing.</p>	<p>Biting nails or skin, combing or brushing if hairs will be uprooted, pulling out wool by hand from a living animal. Hanging up clothing to dry may lead people to think it was washed on Shabbath.</p>	<p>A very soft brush does not pull out hairs and may be used,</p> <p>Barely visible dust may be removed from light-colored clothing, leather surfaces may be washed with water without scraping, wet mud may be removed with a knife.</p>
<p>Combing – Mnapatz – מנפץ [Untangling clumps of raw material into separate strands.]</p> <p>Dyeing – Tzoväah – צובע [Changing or reinforcing color.]</p>	<p>Raking wool, flax, cotton, etc.</p> <p>Painting, dyeing, coloring with crayons, using oil-based make-up. Using a spinning wheel or loom.</p>		<p>Food may be colored.</p>
<p>Spinning – Toveh – טווה [Twisting a strand of fiber into thread.]</p> <p>Threading Loom – Masech – מיסך [Tying the threads from the front to the back roller.]</p>			

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D. Seasons

The Earth is referred to by four names in the liturgy.³⁰ During the spring, the earth is Eretz from the word Ratz that means movement or running. During the springtime, the earth is busy replenishing life. In the summer, the earth is called Tevel, which comes from the Hebrew word for spices and taste. In the summer, the earth enriches vegetation with the flavor of spices. In the fall, the earth is called Adamah, which means soil. Adam was created in the fall at Rosh Hashanah. In the fall, the earth dries up and soil clumps together with decaying vegetation. In the winter, the earth is Arak that means empty since the earth lies barren at this time.³¹

So, wither the leaves of the past generation to produce the flowers of the next generation³²

The orchid is showing us the proper way to live.

E. End marker

³⁰ Me'am Loez. Genesis. Page 70.

³¹ The month of Heshvan ~ November has the sign of Akav which is the Scorpio. The similarity of spelling with Arak signifies that scorpions are often found in the barren desert.

³² On helping Orchids to flower, April 19, 1997

IX. Gateways

A. Gematria [TABLE]

The table below lists the Hebrew letters, their values, and their names in Hebrew and English. Here, the twenty-seven letters, including the final letters, are divided into groups of three according to the Ayak-Bachar – איק בכר transformation where each group has the same small or reduced number.¹

Table IX-1: Hebrew Letters and Numbers

	Unity	Couples	Fertility	Rigor	Action	Love	Shabbas	Spiritual	War
אות	א	ב	ג	ד	ה	ו	ז	ח	ט
Number	1	2	3	4	5	6	7	8	9
דבר	אלף	בית	גמל	דלת	חלון	ו	זין	חית	טית
Letter	aleph	bet	gimel	dalet	heh	vav	zayin	het	tet
Meaning	ox	house	camel	door	window	peg	weapon	fence	serpent
אות	י	כ	ל	מ	נ	ס	ע	פ	צ
Number	10	20	30	40	50	60	70	80	90
דבר	יוד	כף	למד	מים	נון	סמך	עין	פה	צדי
Letter	yod	kaph	lamed	mem	nun	samekh	ayin	peh	tzadi
Meaning	hand	palm of the hand	ox-goad	water	fish	prop, support	eye	mouth	fishing hook
אות	ק	ר	ש	ת	ך	ם	ן	ף	ץ
Number	100	200	300	400	20 (500)	40 (600)	50 (700)	80 (800)	90 (900)
דבר	קוף	רש	שין	תו	כף סופית	מם סופית	נון סופית	פה סופית	צדי סופית
Letter	kof	resh	shin	tav	final kaph	final mem	final nun	final peh	final tzadi
Meaning	back of head	head	tooth	cross					

There are twenty-two principle letters in the Hebrew alphabet. Scribes to make it easier to recognize word separation added final letters. Originally, the Torah did not have spaces between words or vowels under letters. Practicing Gematria requires the following:

- Calligraphy pens – find a Sheaffer Calligraphy Kit.
- Hebrew calligraphy book – Jay Greenspan who taught at BCI² in August 1981 has an excellent book.
- Memorize the numerical values of each Hebrew letter with the final letters having the same numerical value as their source letters.

1. Amen

Meditation, calligraphy, and gematria go hand in hand. Here is the result of a meditation on the word Amen after reading the Psalms of David³ and the Bahir.⁴

¹ Midrash Tannaim, described further in “Torah, Light, and Healing” by Matityahu Glazenson.

² BCI is a program offered by the Brandeis Bard Institute. The program is aimed at college youth from the ages of 18-25 and consists of a 1 month intensive Jewish learning experience.

³ see The Psalms of David by James Freemantle, William Morrow Press. This most beautiful work was published by the son of spent mostly of his life working on the calligraphy and illustrations in this work which was dedicated in love to whose wife.

⁴ Bahir 95, 119

Text IX-1: Gematria of Amen

אמן
 91
 צא
 צ = מן
 FROM מן = צ THE TZADDIK BRINGS
 G-D א INTO THE WORLD
 אשר המתברך בארץ
 יתברך באלה אמן
 THAT WHICH HE BLESSES IN THE LAND IS BLESSED THROUGH THIS — AMEN
 YHVH + אדני
 26 + 65 = 91
 אילן
 ROOT < LEAVES < SUN < G-D
 THE TREE TRANSMITS ENERGY
 FROM ROOT TO LEAVES
 AND BACK DOWN AGAIN

2. One Hundred Blessings a Day

The Sha'are Orah teaches the importance of reciting one hundred blessings a day. This practice was instituted by David when he noticed a higher degree of illness in the people. The Sha'are Orah brings down that there were a hundred receptacles for the poles supporting the tabernacle. These receptacles are associated with Malchuts, the receptacle for G-d's energy entering our world. Reciting blessings helps to disperse this bounty to the rest of the world. Koof – ק has the value 100 and is the result of the progression of G-d's energy from 1 – Aleph – א to 10 – Yod – י to 100 – Koof – ק. The next step over is 2 – bet – ב, 20 – caph – כ, and 200 – resh – ר. Rearranging the letters and putting the columns together spells one hundred bracha or blessings. Now, proceeding upwards from the Koof to the Aleph, the ק represents Israel as they tithe to the Levites represented by י. Unless the Levites receive the proper tithe of 10 from the 100 they are unable to tithe the 1 – א to the Kohanim. The א represents the level of the Neshamah which requires the one hundred blessings to trigger the ten which trigger the single quanta of energy uniting our soul with Hashem.

3. Nature

The word, hateva, meaning “the nature” has gematria 86 that is the same as Elohim. Elohim sustains the physical forces of nature. Reducing it to the “mispar Katan” the small number, i.e. single digit we get 8+6=14 and 1+4=5. According to the Tikkuney Zohar, the single digit number relates the word to the lowest world, Olam HaAsiyah, the World of Action.⁵ A number in the tens relates to Olam Yetzirah, the World of Formation. A number in the hundreds relates to Olam Beriyah, the World of Creation.

The number 14 represents movement and challenge. Nature is always in motion and challenging us. The number 5 represents structure as in the hierophant card of the Tarot. There are 5 letters in the Hebrew name Elohim – אלהים. There are five books of Moses. This is a structure with a religious order. Nature is the Kingdom of G-d in this world.

⁵ Torah, Light, and Healing, Matityahu Glazerson, Aronson, 1993, page 22.

4. Thought

The gematria of thought – **מחשבה** – is 355. This is also the gematria of sefira – **ספירה**.⁶ This teaches that the sefirot are aspects of thought. Immersing in Torah study attaches the subconscious to the sefira. The sefirot actualize the Torah onto ones midos or upon ones character. When an opportunity arises one will choose good and not sin. To be with happiness – **בשמחה**, 355, is another prerequisite to attach to the thought of G-d and internalize the words of Torah.⁷ The small number here is 13 which is 'love' and 'unity'.⁸ 'Thought', the 'sefirah', and 'happiness' are higher manifestations of 'love' and 'unity'.

B. Numerology [TABLES]

After studying Gematria for a few years, I ran across "Linda Goodman's Star Signs" which describes an English version of Gematria that is based on the Hebrew phonetic sounds. Include program in appendix for doing this calculation.

1. Alphabet

Table IX-2: Development of the Alphabet and Numerical Values

Roman Letters	Hebrew Letters	Greek Letters
A – 1	aleph – א – 1	alpha – Α – α
B – 2	bet – ב – 2	beta – Β – β
C – 3	gimmel – ג – 3	gamma – Γ – γ
D – 4	dalet – ד – 4	delta – Δ – δ
E – 5	heh – ה – 5	epsilon – Ε – ε
F – 8	Feh – פ – 80	digamma – Φ – φ
G – 3	gimmel – ג – 3	gamma – Γ – γ
H – 5	heh – ה – 5	eta – Η – η
I – 1	yod – י – 10	iota – Ι – ι
J – 1	yod – י – 10	iota – Ι – ι
K – 2	kaph – כ – 20	kappa – Κ – κ
L – 3	lamed – ל – 30	lambda – Λ – λ
M – 4	mem – מ – 40	mu – Μ – μ
N – 5	nun – נ – 50	nu – Ν – ν
O – 7	ayin – ע – 70	O – Ο – ο
P – 8	peh – פ – 80	pi – Π – π
Q – 1	koof – ק – 100	qopp – Θ – θ
R – 2	resh – ר – 200	rho – Ρ – ρ
S – 3	shin – ש – 300	sigma – Σ – σ
T – 4	tav – ת – 400	tau – Τ – τ
U – 6	vav – ו – 6	upsilon – Υ – υ
V – 6	vav – ו – 6	vau – Ϝ – ϝ
W – 6	vav – ו – 6	upsilon – Υ – υ
X – 5	heh – ה – 5	xi – Ξ – ξ
Y – 1	yod – י – 10	psi – Ψ – ψ
Z – 7	zayin – ז – 7	zeta – Ζ – ζ

⁶ Torah, Light, and Healing.

⁷ Rabbi Nachman's Wisdom, Aryeh Rosenfeld, Tape 28.

⁸ 3+5+5=13

Hebrew letters that are not in the English language are listed in the following table. Except for the het, which maintains a strong presence in English spelling, the other four letters have a diminished influence in English speaking countries.

Table IX-3: Missing Hebrew Letters in English

English Letter	Hebrew Letter Source	
ght – 8	het – ה – 8	chariot
? – 9	tet – ט – 9	hermit
? – 60	samech – ס – 60	devil
? – 70	ayin – ע – 70	tower
? – 90	tzadik – צ – 90	moon

Letters with a similar pronunciation have related meanings and may replace each other in a word. The Sefer Yetzirah divides them into five groups:

Table IX-4: Hebrew Letter Groups by Pronunciation

Group	Source	Letters	Formation
Guttural	throat	א ה ע	formed in the throat and back of the mouth with the pharynx.
Labial	lips	ב ו מ פ	formed by closing the lips
Palatal	palate	ג כ ק	formed by contact between the palate and the back third of the tongue
Lingual	tongue	ד ט ל נ ת	formed by tip of tongue against front of palate behind teeth
Sibilants	teeth	ז ס ש ר צ	produced by expelling air between the teeth with the tongue held flat

The words for happiness – שמחה and growth – צמח are related in this manner.

2. Single Numbers

These are the associations of the principle numbers:⁹

Table IX-5: Principle Associations of the Numbers

#	Planetary Ruler, Sign Ruled and Trait	Vibration		Gems	Health	Treatments	Warnings	Foods
1	Sun Leo Initiate	Take charge, inventive, ego, protect the weak	Sunny gold, yellow, royal purple	Topaz, amber	Heart problems, lower back pain			
2	Moon Cancer Sensitive	imagination, romance, love						

⁹ Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press pp. 65-80.

3	Jupiter Sagittarius Expand	Fruition, optimism, expansion	Autumn colors: yellow, burnt orange, rust; turquoise, sky blue.	Turquoise	Overstrain of nervous system by overwork, lack of sleep; sciatica, neuritis, skin troubles, hip vulnerability.	Serenity. Avoid negative emotions, depression, stress, and overwork in these months:	Caution in December, February, June, and September .	
4	Uranus Aquarius Base	Inventive- ness, individual- ity, genius, tolerance	Electric blue, cobalt blue, silver- gray, ocean green	Sapphire, quartz, azurite, malachite	mental disorders, melancholy , anemia, poor circulation, pains in the head and back	electrical treatments, hypnosis, mental suggestion, massage, whirlpools	Avoid all kinds of drugs, avoid highly seasoned foods, avoid red meat	Eat spinach Principle herbs -sage
5	Mercury Gemini Virgo Move		Pearl gray, light green, silver	Aquamarine, Platinum, Silver	Nervous, insomnia. Phantom pains in shoulders, arms, and hands.	Practice grace under pressure. Patience, sleep, rest, quiet surroundings.		Carrots, parsnips, sea kale, oatmeal , parsley
6	Venus Taurus Love		Pastels, pink, blue, brown green sea green light yellow aqua pink white Black	Opals, copper	Infections in the throat, nose, upper lungs	Visits to the country. Live in the country.		
7	Neptune Pisces Spirit							
8	Saturn Capricorn Material							
9	Mars Aries Conflict			Diamond				

a) Number 1

1 is for G-d above. One entities take charge, can be inventive, do not like criticism, and may have a large go.

b) Number 2

2 are the Luhot.

c) Number 4

At the time of the destruction of the Temple, the people did not have the four arms, only the arm of halacha. They would learn at home and pray in the Temple. They did not learn in a house of a study, with others.¹⁰

Table IX-6: Number Four

Four concepts	Reference to:	Reference to:
L'lmod – to learn Lamed – to teach Lishma – to guard over the things we shouldn't do Laasot – to do the things we're supposed to do	Mikra – scripture Mishnah – six commentaries Talmud – the finishing, Gemara. Halacha – the law.	Pshat – simple interpretation Remez – allusion Drash – expounding Sod – secret

The number four represents work. Reb. Chiya ben Avi said in the name of Hulla, “Greater is the person who has delight in living off of his own work than one who has fear of heaven.”¹¹ For a person with the fear of heaven, the passuk says, “happy is the man who fears G-d”, “Ashrei ish y'rat Hashem.” Further, for the one who lives by his own work the psalm says, “the person who eats by his own toil, he will be happy and his life good.” This means happy for him in this world and good for him in the world to come.

3. Compound Numbers

These parallel the 32 paths of wisdom from 10 to 32.

Table IX-7: Compound Numbers

Number	Description	Hebrew Meaning	Tarot Hebrew Letter	Tarot Interpretation
10	The Wheel of Fortune		yod – י – 10	
11	A Lion Muzzled – A Clenched Fist		kaph – כ – 20	
12	The Sacrifice – The Victim		lamed – ל – 30	
13	Regeneration – Change		mem – מ – 40	Death tarot card. Death is change and the regeneration of life.
14	Movement ... Challenge		nun – נ – 50	Temperance tarot card. Movement, change in life while bringing more failures brings more successes in life. Movement brings temperance and balanced perspective.
15	The Magician	Yah – יה, the Creator's name, “With Yah, G-d created the world.” Songs of	samech – ס – 60	Creator tarot card.

¹⁰ Berachos 8a.

¹¹ Berachos 8a, towards bottom – “Amar lai rabbah.”

		praise, Shir Amalot, there are 15. Yishtabach contains 15 praises of Hashem. "15 was used to reflect the highest degree attainable in the praise of G-d." ¹²		
16	The Shattered Citadel		ayin – א – 70	Tower tarot card.
17	The Star of the Magi		peh – פ – 80	Immortality. Star tarot card.
18	Spiritual-Material Conflict	18 instances of the tetragrammaton compose 72 letters symbolizing the 72 Letter Name. This occurs in Psalm 29, the Shema, the Song of Moses, and the Amidah by intention. ¹³	tzadik – צ – 90	Moon tarot card.
19	The Prince of Heaven		koof – ק – 100	Sun tarot card, victory over temporary failures and disappointment. Happiness and fulfillment, success.
20	The Awakening		resh – ר – 200	Judgment tarot card, at some point there will be an Awakening for the person and a new clear path will be pursued.
21	The Crown of the Magi		shin – ש – 300	The Universe or World tarot card. The Crown of the Magi. Success, advancement, elevation of a career.
22	Submission – and Caution		tav – ת – 400	A Blind man, good, but fooled by others. The master architect who builds with the 22 letters in the Hebrew alphabet.
23	The Royal Star of the Lion			Success, protection from those in high places. Grace, no other number can stand in its way.
24	Love – Money – Creativity			
25	Discrimination and Analysis			
26	Partnerships			Compassion, unselfishness, ability to help others not always oneself.
27	The Scepter			
28	The Trusting Lamb			
29	Grace Under Pressure			
30	The Loner – Meditation			
31	The Recluse – the Hermit			
32	Communication			

The number 16 has a terminal association. The Hebrew source meaning of the number is from the verb, 'fall' – nofel – נפל with gematria:

lamed + peh + nun = 30 + 80 + 50 = 160 => which can be reduced to 16 with the law of zeros.¹⁴

In Genesis 6:1-4, the word refers to a people born of the result of the marriages of the Sons of G-d and the Sons of Men:

¹² The World of Prayer, Elie Munk, Vol. 1, page 36.

¹³ Ibid, page 121. Berachot 28b mentions the correspondence of 18 names of G-d in the listed prayers but does not mention that they multiply to 72 letters. Munk quotes Bereshis Raba 15:14 and Ramban on Exodus 6:3 to make this point on page 85.

¹⁴ Ibid.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of G-d saw the daughters of men that they were fair; and they took them wives, whomsoever they chose. And the Lord said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.' The Nephilim – נפילים – were in the earth in those days, and also after that, when the sons of G-d came into the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

The number 16 refers to the shattered citadel that was once great but now the King and Queen fall to their doom. In kind, the Nephilim no longer live and many great kingdoms no longer exist.

Who were the Nephilim? Who are the sons of G-d and sons of men? The sons of G-d are the descendants of Adam who bear the divine soul. The sons of men are people who were around at the time, the result of evolution. The sons of G-d being tempted by their bodies saw the beauty of the daughters of men and took them to be wives. Their sons became heroes pursuing greatness, but trait for trait like their father's lust, away from the spirit of Hashem.

4. Higher Compound Numbers

Table IX-8: Higher Compound Numbers

Number	Meaning
33	magnified 24
34	same as 25
35, 44	same as 26
36	same as 27
37	Sensitive nature, good and fortunate friendships, public magnetism, productive partnerships. Emphasis on love and romance and need for harmony, happiness and success from partnerships.

C. Star Wisdom [FIGURES]

1. Recording Star Patterns in a Journal

Kaplan's commentary on Sefer Yetzirah states the way to understand the meaning of the night sky is to see your own star patterns. This is similar to seeing shapes in cloud patterns; but one's own imagination will reveal the inner meaning of the constellation. There is reference to using Ptolemy's constellations as an accurate basis, but better yet, is to go under the heavens oneself and examine the stars often.¹⁵

Table IX-9: Constellation Imagination

Constellation	Seeing
Aries	Small ram horns indicate initiative with limited power. A beautiful horse heading downward indicates pleasant journeys to uncommon places.
Taurus	Short reaching but greatest power is on the left, with long reaching mighty power on the right. These are the horns of Taurus, the strongest of the constellations. Taurus is an ant with a small body and short legs, but with large pincers on his head for carrying large loads. From the ant we learn the mastery of work.
Gemini	Similar to the Taurus with the short power of the two brightest stars establishing the left pillar and the longer ranging power of smaller stars building the right pillar. Between the pillars of Gemini are two paths, one reaching the highest thoughts, the other strong in

¹⁵ <http://www.dibonsmith.com/graphics.htm> presents constellation diagrams fairly uncluttered.

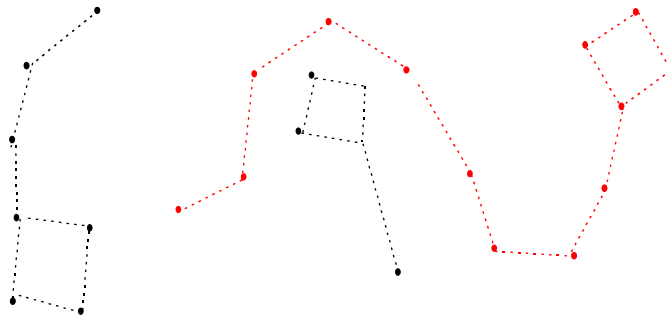
	creative desire. The Gemini is a house, stable on the outside, but with an unbalanced quest within.
Cancer	Cancer is the butterfly, beautiful and delicate in emotion, but glorious in being. Those who cherish them discover the Garden of Eden. The Cancer is close to the Pollux star, her precious Gem(ini) and her heart flutters above the flower of a hydra's head.
Leo	The creative curve of Leo is also a unicorn, proud of its horn, though it be faint, seeking a playful life. Leo's truest beauty shines first in its chest, by heart or breast, and second in its tail showing its flare.
Virgo	The constellation of Virgo is firmly grounded in Spica, the magnitude 1 star and source of her power. The Virgo will not stray far from her grounded ways, though she reaches far and wide in her life. She is a beautiful and dependable person, comfortable and enabling activities.
Libra	Like the Little Dipper, a tail ending in a box. The Libra's mind is expansive at first with ideas, but traps itself in a box of decision making. Libra is a strong sign that fills the world with beauty and discipline, but who can help her in her need, when she tosses aside those who love her? The Watcher, G-d, will guard her.
Scorpio	The head of Scorpio seeks for knowledge and plums the depths of earth or the heights of heaven. Its body is long like a snake that carries its head where it desires. The Scorpion head is beautiful, kind, and considerate. We must care for the Scorpion for he does not know his own loneliness, thinking that his exoskeleton will protect him forever. In truth he will shed this skeleton in each growth cycle vulnerable again to hurt.
Sagittarius	Sagittarius is an exploring crab, slowing seeking out and discovering the world around. The Sagittarius is careful and methodical.
Capricorn	The precise dancer of life seeks the perfection of the body in motion and pleasure. Capricorn is a lady in a gown speeding off towards her love with her gown sweeping back behind her.
Aquarius	Aquarius is a gardener with her arms and legs on the earth planting and tending the world. G-d created the world for Aquarius and Aquarius for the world. How He loves her she might not know as she loves the world.
Pisces	Pisces is a sharp point pursuing his interests in life. He stays close to the ground, while his mind soars the heavens. Like an Ibex on the dessert hills of Ein Gedi, each Pisces has a spring, a source of life.

July 10, 1996

Last night I noticed Draco serpentine its way up and around Ursula Minor and then up into its head. The North star is at the tail of Ursula Minor which is 69 to Ursula Major. All constellations hang off of Draco like a Tallis in Hebrew.¹⁶ In the sky Draco swirls closely around the North star and its size and position give it the appearance that all other constellations descend from it.

Figure IX-1: The Dragon, Big and Little Dipper

¹⁶ The Tallis is a prayer shawl worn in the mornings having strings called Tzitzit descending in the four corners. This also symbolizes the higher Tallis in the heavens but more importantly the presence of Hashem surrounding our lives.



Sefer Yetzirah refers to the seven planets and twelve signs as set in the Teli.¹⁷ The Teli may have originally meant a ball with a line attached to it for capturing animals and Draco is precisely in this shape. There is also the connotation of items hanging from the Teli from the word Tallis mentioned above. Other authorities identify the Teli with the Pole Serpent or Leviathan. Overall the Teli is the Dragon of the Universe from which the guiding constellations descend.¹⁸

Corona Borealis – The Northern Crown – August 5, 1996

The crown can be found by first locating Arcturus and then looking higher up in the sky. The crown reminds me of the sefira Keter whose Hebrew name means crown.. There is a dual star system in this constellation that flares up once every 80 years for a single night!

Figure IX-2: The Northern Crown



The Southern Cross

The stars below the equator are also amazing to see. Perhaps most amazing of all is Procyon in Canis Minor below and between Gemini and Cancer. The star is 0.4 magnitude and filled with the colors cool blue, sparkling Red, and white (kind of like the US Flag). If you are at the equator (Singapore) and look up to the right you will see Canopus (white), and above to the right Achernar, and then Fomalhaut. Below and between the last two is the Southern Cross with its leader Al Nair.

Fomalhaut

Procyon

At 5:30 AM, August 27th, 1998, I see Procyon, Sirius and Adhara, and Canopus, Achernar, and Fomalhaut rising to the right. They are G-d's lights in the Southern sky. They are beautiful. I learned in Singapore that G-d created all people with a special love and each is precious and has distinct importance.

August 27th, 1998 – 8:00 AM.

I dreamed of tracing my identity and another back through ancestors. I saw in myself different objects and in the other person objects that did not match. Finally, I saw an apple in me and then in her the same apple and I was as Adam and she as Eve. The apple turned into a tree with many fruits and the tree was growing as a fruitful vine extending into the reaches. I heard my father call my name, Jeff, with his youthful voice.

¹⁷ Sefer Yetzirah 6:1, Aryeh Kaplan trans. Page 231.

¹⁸ Ibid. page 233.

Then I awoke refreshed and happy. I looked outside and the sun was shining. "When you can see the sunrise in Singapore you have found a prize" – Tao Cheng.

May 30th, 2001

Saw the pattern of the spade pointing towards the north in the night sky. The spade is the sword suit in Tarot or wind in astrology and is ominous. The north represents wealth. Forming constellations by gazing at the night sky is a form of divination.

2. Star Meditation

Kaplan's Jewish Meditation, P.67 describes:

One type of meditation mentioned in the Zohar (1:1b, 2:231b) involves contemplating the stars. The Zohar provides a biblical source for this type of meditation, from the verse, "Lift your eyes on high, and see who created these, the One who brings out their host by number, He calls them all by name . . ." (Is. 40:26).

*Have you seen the stars in the night, they eliminate headaches with their twinkling light.*¹⁹

Looking at the stars at night is a healing activity. They remind us of the grandeur of the heavens and lift us beyond the daily stress of life.²⁰ For a life of contentment and simplicity, one should choose to live in a place where the stars shine bright. Looking at the stars bestows wisdom on the gazer. Learning the movements of the stars bestows understanding. Both together bring knowledge.

D. Divination

1. Tarot

The ability to do correct divination depends on the state of the diviner. In this manner, one catches obstructing angels off guard, obtaining a more accurate reading. The Tarot as well as most fortune telling is inaccurate for predicting the future as we have free will. They are most accurate for learning the story behind past events. They are also accurate for revealing the present.

There are 56 cards for the Minor Arcana and 22 cards for the Major Arcana. The Minor Arcana include four suits of ten cards corresponding to the four elements and the ten sefirot reflected in each of them. Nevertheless the symbols on the Rider cards do not match in meaning. For the purpose of divination it matters little as long as the user has a clear understanding of each card. The four suits associate with the four letters of the tetragrammaton.²¹ The Yod is Water or Cups from Abba-Father, Hochmah consciousness. The first Heh is Fire or Wands from Imma-Mother, Binah consciousness. The Vav is Air or Swords from Zer Anpin, the central six sefirot. The final Heh is Earth or Pentacles from Bat-daughter, Shechinah consciousness.

In addition, there are four court cards in each suit: Page, Knight, Queen, and King. They reflect messengers or personal representations in the divination. The Major Arcana include 22 cards corresponding to the 22 letters of the Hebrew alphabet. The image on the card corresponds to the meaning of the associated Hebrew letter. The numbering of the major arcana should begin with the Magician as aleph – 1, the High Priestess as bet – 2, the Empress as gimme -3, the emperor as dalet – 4. There are also overtures of numerology in the associations of the cards with these numbers. Intrinsically the cards have no power, even their symbols are subjective but they serve as a channel for divine communication.

Waite had the following to say on the association of the Hebrew letters with the Tarot Cards: ²²

¹⁹ Jan 3, 1997

²⁰ Watching the stars at night eliminates eye strain headaches.

²¹ The Holy Kabbalah, A. E. Waite, quoting Eliphas Levi p. 555. In general Waite discredits the ideas of Levi as being without fact and of imagination not inspiration.

²² Ibid p. 556.

The supposed Hebrew symbolism of the Tarot, which in justice to Papus, is laboriously elaborated –though apart from all inspiration- becomes disorganized if there is any doubt as to the attribution of its Trump Cards to the Hebrew Alphabet. Now there is one card which bears no number and is allocated therefore according to the discretion of the interpreter.²³ It has been placed in all cases wrongly, by the uninstructed because they had nothing but their private judgment to guide them, and by some who claimed to know better because they desired to mislead. It happens, however, that they also were at sea. I may go further and say that the true nature of Tarot symbolism is perhaps a secret in the hands of a very few persons, and outside that circle operators and writers may combine the cards as they like and attribute them as they like, but they will never find the right way."

The twelve elemental Hebrew letters correspond well with twelve of the Major Arcana trumps. The remaining ten trumps correspond better with a numerological meaning.²⁴ There has been some attempt to associate them with the seven Hebrew double letters with correspondence to the seven planets and three Hebrew mother letters, but the symbolic meaning is off. Instead, English numerology has a better fit.

Table IX-10: Hebrew Alphabet and the Tarot Major Arcana, Trumps, Up

Hebrew Letter Source	Wands Up Fire	Pentacles Up	Swords Up Air	Cups Up Water	Hebrew Letter Source	Major Arcana Up
aleph – א – 1	Ace of Wands Keter, beginnings	Loss, destitution, shattered hopes and loss of faith.			aleph – א – 1	Magician The rod up is the upper yod and pointing downwards is the lower you.
bet – ב – 2					bet – ב – 2	High Priestess The bet is the home, the spiritual center of the high priestess. ²⁵ The number two is akin to sensitivity, emotion, partnerships and the psychic.
gimmel – ג – 3					gimmel – ג – 3	Empress mother, creator, 3 suggests children, Gimmel associates with fortune from the dreidle.
dalet – ד – 4					dalet – ד – 4	Emperor
heh – ה – 5					heh – ה – 5	Hierophant The upper and lower temples. ²⁶
vav – ו – 6					vav – ו – 6	Lovers Vav is the channel from the Small Face of G-d to Nukvah, the female presence of G-d.
zayin – ז – 7					zayin – ז – 7	Chariot Zayin is the seventh day of the week, a time of victory

²³ Fool card which has number 0 but has been placed incorrectly in correspondence with the letter Aleph.

²⁴ see Linda Goodman's Star Signs

²⁵ Compare this with the Hierophant whose operating location is a sanctuary, a temple.

²⁶ The upper and lower gardens of Eden.

het – ה – 8					het – ה – 8	and rest from the work week. Strength
tet – ט – 9					tet – ט – 9	Het is a fence that protects. Hermit Tet is like the serpent removed the rest of the world and yet, part of G-d's plan. The hermit is similar.
yod – י – 10					yod – י – 10	Wheel of Fortune new beginnings, auspicious time, like the yod is a point beginning. The tip of the yod is Keter as the full yod is Hochmah. Keter is the will or the primal thought of creation.
kaph – כ – 20					kaph – כ – 20	Justice The Kaphot are the 'hands' or pans on each side of the scale of judgment.
lamed – ל – 30					lamed – ל – 30	Hanged Man Hung up on learning and cannot act.
mem – מ – 40					mem – מ – 40	Death Rebirth, water washes clean and renews life. Mikvah experience of renewal.
nun – נ – 50					nun – נ – 50	Temperance There are 49 levels to fall before the 50 th level of ultimate destruction or 49 levels to rise before the 50 th level of ultimate salvation. The 50 th day after the Counting of the Omer is Shavuot, revelation of God achieved through complete temperance with life.
samech – ס – 60					samech – ס – 60	Devil Magic Supports and connections. An allusion of magic, but is not magic at all but something real. Sometimes we hide behind supports, getting too dependent on what is secure. This too is the devil and letting go of security is the beginning of freedom.
ayin – ע – 70					ayin – ע – 70	Tower struck by lightning and king/queen falling from it. The Ayin Ra or evil eye is the Tower that brings others down. Another eye is the Ma'ayan, the spring or


peh – פ – 80					peh – פ – 80	fountain, that rises up and returns a person to a higher place. ²⁷ Star Hope and nourishment from one place to the next. Peh is an opening, a pitcher that pours water upon the land.
tzadik – צ – 90					tzadik – צ – 90	Moon Associated with Pisces and the dreamer. This was Joseph Ha Tzadik. Psychic power is here but sometimes it is difficult to distinguish between prophecy and delusion. Upright the card represents deception. Self-righteousness is a deception for a person is not s/he seems. Also, the more righteousness, the greater the tests of temptation.
koof – ק – 100					koof – ק – 100	Sun Koof is laughter, light like the sun.
resh – ר – 200					resh – ר – 200	Judgment Resh is war and peace, the process of judgment.
shin – ש – 300					shin – ש – 300	World Shin is the Shamayim, the heavens of fire and water that are the source of the world in creation. ²⁸
tav – ת – 400					tav – ת – 400	Fool While the fool is not aware that he may be stepping off of a cliff, the Tav, the  symbolizes the intersection of choices that one comes to. One cannot know which path will be the best and like the fool simply chooses one and walks on.

Table IX-11: Hebrew Alphabet and the Tarot Reversed

Hebrew Letter Source	Wands Down Fire	Pentacles down Earth	Swords Down Air	Cups Down Water	Major Arcana Down
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²⁷ Yaakov Neuman 4/23/2002.²⁸ Yaakov Neuman. This alludes to the Big Bang, the source of the world.

aleph – א – 1				A	Magician The rod up is the upper yod and pointing downwards is the lower you.
bet – ב – 2				B	High Priestess The bet is the home, the spiritual center of the high priestess. ²⁹ The number two is akin to sensitivity, emotion, partnerships and the psychic.
gimmel – ג – 3				C	Empress
dalet – ד – 4				D	Emperor
heh – ה – 5		Loss, destitution, shattered hopes and loss of faith.		Loss, destitution, shattered hopes and loss of faith.	Hierophant
vav – ו – 6				F	Lovers
zayin – ז – 7			Return of a possession or to the original state		Chariot
het – ח – 8				H	Strength
tet – ט – 9				I	Hermit
yod – י – 10				J	Wheel of Fortune new beginnings, auspicious time, like the yod is a point beginning. The tip of the yod is Keter as the full yod is Hochmah. Keter is the will or the primal thought of creation.
kaph – כ – 20				K	
lamed – ל – 30				L	
mem – מ – 40				M	
nun – נ – 50				N	
samech – ס – 60					
ayin – ע – 70				O	
Peh – פ – 80				P	
Koof – ק – 100				Q	
Resh – ר – 100				R	

²⁹ Compare this with the Hierophant whose operating location is a sanctuary, a temple.

Shin – ש – 300				S	
tav – ת – 400				T	
vav – ו – 6				V	
vav – ו – 6				V	
vav – ו – 6				V	
heh – ה – 5				X	
yod – י – 10				Y	
zayin – ז – 7				Z	

2. Urim and Thumim

Another example of divination occurs in the Torah when the High Priest would consult the Urim and Thumim – תמימ – for a complete lighted answer to an important question.³⁰ The King of Israel might ask for guidance with the Urim and Thumim in matters of national interest when meeting with the High Priest.

*Saul then said to the Lord, the G-d of Israel, "Bring a **complete** answer."
Jonathan and Saul were indicated by lot, and the troops were cleared.
(Samuel I 14:41-42)*

"Bringing a tumim" was a way for a king to uncover a hidden reason for G-d's will in a situation. The root of the word, Tam – תם means perfect, complete, or simple. Nevertheless, the greatness of Israel is summed up with the following:

*No harm is in sight for Jacob, no woe in view for Israel.
The Lord their G-d is with them and their King's acclaim is in their midst.
G-d who freed them from Egypt is for them like the horns of the wild ox.
Lo, there is no augury in Jacob, no divining in Israel:
Jacob is told at once, yea Israel, what G-d has planned.
(Numbers 23:21-23)*

3. Lots of Jonah

This is the technique of drawing lots to determine because of whom a situation has arisen. Practiced by the fellow shipmates of Jonah or by Joshua in identifying the cause of a plague, the technique relies on G-d's providence to manifest through lots.

4. Page Turning

This technique practiced by Aryeh Lev is described in "A Tzaddik in Our Time." Here Aryeh Lev uses the practice with a Holy Tanach to identify the correct association of bones with the fallen soldiers in a dead squadron.

5. Verse of a Child's Study

This technique involves simply asking a child what verse they are studying in Heder, and understanding that the verse pertains to oneself in some inadequacy that one needs to work on.³¹

³⁰ Exodus 28:30

³¹ Heder – literally room but referring to Jewish elementary education.

6. Dream Questions

Shailot Holam, asking a question through a dream is a tool for divine inspiration. The method involved writing a question on a piece of paper, putting it under one's pillow and in the morning inspecting the paper for a succinct answer.³²

E. Tzaddik

The term tzaddik means a righteous, holy person. Seeking out a "true" tzaddik is always a gateway to spiritual elevation. The "true" tzaddik is actually a person who has very little to say but when he speaks everyone feels that s/he is being directly spoken to even in a group setting. I present my own experience in meeting a true tzaddik:

January 12, 1993 – 9:30 AM

I had an audience with the Tzaddik of Nikelsburg, Rabbi M. Lebovits. He is spiritual heir and a descendent of Rabbi Smelke of Nikelsburg, a student of the Baal Shem Tov. His silence conveys understanding. He suggested reading Psalm 128 daily. He asked some questions, listened to answers and stories, and seemed to understand what was said and not said.

The assistant asked for a Hebrew name and mother's Hebrew name, address, and phone number before entering the room. The Rebbe asked for family origin.

When I discussed the Nothingness of Keter that I saw or the book Bahir that I studied, his face lit up and I heard a sigh. There was something in his silence. Even when he spoke to the congregation, a silence in him waited. This was like the silence of Keter, waiting for the word to come forth to manifest the will of G-d. This is a wondrous silence. I never saw his face turn from anyone who questioned him. His soul was safe from the outside world.

Before the tzaddik gives his blessing, he asks questions to raise within him the energy for the blessing.

Joseph represents the essence of the tzaddik. In Jacob's blessing over Joseph, he states in Genesis 48:24, "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel."

*From **there** is the shepherd, the **rock** of Israel – משם רועה אבן ישראל*

The Bahir 91 explains:

*"The **stone** that the builders rejected has become the head cornerstone."
It **ascends** to the **place** from which it was **graven**, as it is written,
"From **there** is the Shepherd, the **Stone** of Israel."*

The Bahir, section 187 describes the character of the Shepherd:³³

*It is thus written (Isaiah 11:3), "I will grant him a spirit of the fear of G-d,
And he will not judge by the sight of his eyes,
He will not admonish according to what his ear hears."
He will incline all the world to the pan of merit.
From **there** counsel emanates, and from **there** health emanates to the world.
"From **there** is the Shepherd, the Stone of Israel."
This is the **place** that is called "There."*

³² Rabbi Goldberg, Ahavas Torah, June 3, 2001, San Jose, CA.

³³ Such was the manner of Levi Yitzhak of Berditchov who would always find the good in his fellow Jew when he spoke to G-d.

The Bahir 193 shows that the Supernal Tzadik nourishes Israel:

*"From **There** is nourished the **Rock** of Israel."
 What is the meaning of "from There"?
 We say that this is the Supernal Righteous One – צדק עליון
 What is He (the Tzadik above)?
 He is the Reward, the great hidden Light which is called Socher – סוחר
 And the splendid **rock** below is called Dar – דר
 And the rays these are the rays from His Hand,
 they are from the five fingers [of his right hand].*

The Tzadik above refers to "the Reward, the great hidden Light," Socher, that is Hashem; the tzaddik below is as the splendid rock Dar, that is His representative in this generation. Habakkuk 3:3-6 is the biblical source text of the above:

*G-d came from Texan, and the Holy One from mount Paran. Selah.
 His Glory covered the heavens, and the earth was full of his praise.
 And His brightness was as the light; and He had rays of light coming out of His hands;
 And there was the Hiding of His Power.
 Before Him went pestilence, and burning coals went forth at His feet.
 He stood, and measured the earth: He beheld and drove asunder the nations;
 And the everlasting mountains were scattered, and the perpetual hills did bow:
 His ways are everlasting.*

F. Intelligence

Memorization is a key to building a better memory. One must always strive to memorize new teachings and prayers. One can then recite them while one is driving or walking to Shul as a memory exercise. Once one has memorized one can review to make it permanent, but one should continue to seek out and memorize new teachings for this is the process of exercising the memory.

Studying Gemara is a key to increasing reasoning skills. Gemara trains one in the process of logical deduction and analysis. It also will improve inspiration in technical fields and reasoning in all matters.

"G-d commanded Moses that the written Torah should not be recited from memory, and that the Oral Torah should not be written down. The Oral Torah was recited from memory, and was thus given over from one person to another."³⁴ Hence, our sages focused on memorizing Mishnah. Others recite T'hilim from memory. Most have memorized the Shema. While we are permitted to memorize our prayers, others are careful to recite the Shema from the Siddur. The Shema says, "And you shall teach them to your children and speak of them when sitting in your house, when walking along your way and when you lie down and when you rise up" implying these words are known by heart.

Why was the Oral Torah not written down? This was to teach us that the essence of learning Torah is by watching and living with religious people. We learn the details of Torah by observing their ways.³⁵ "Greater is the serving of talmudei hochamei than learning from them." This is the true way of understanding the meaning of the transmission of Torah Baal Peh. possibilities patience

G. Soul

Judaism presents five major levels to the soul:

Table IX-12: Five Levels of the Soul

³⁴ Me'am Lo'ez, Aryeh Kaplan trans. Page 2.

³⁵ Berachos 2a, CD-Daf, audio commentary Rav Fishel Schachter.

Soul	Meaning	Manifestation
Nefesh	Body	Health
Ruach	Spirit	Positive morale
Neshamah	Soul	Moral sense
Chaya	Community Soul	Sixth sense
Yechidah	One soul with G-d	Prophecy

The Nefesh is our body, which is part of our soul. In the world to come, G-d resurrects us into an eternal body. Today, the English word, 'flesh' contains the same 'fesh' sound and derives from the Hebrew word.

The Ruach is the spirit one feels by standing looking at the ocean or feeling G-d's breeze run with ones body. The ruach is the spirit we know and feel with Hashem.

The Neshamah is our moral consciousness. When we feel guilty for sin and know the right thing to do, it is from our Neshamah that we know this.

The Chaya is our community consciousness. The Chaya is our source of a sixth sense, of knowing how others are feeling without being there.

Yechidah is the part of our soul that is always with G-d. This is our direct channel of communication with Hashem.

H. Seven Tests

According to our qualities, we are tested. Abraham was tested in kindness by whether he would forsake Sodom or plead on their behalf. Sodom whose values differed utterly from Abraham's would have nothing redeemable in the eyes of Abraham.

Isaac was tested in strictness by his acceptance of the Akeidah, his personal sacrifice.

Jacob was tested in truth by living in the house of Lavan. He dealt with Lavan in a straight manner though he was treated in a crooked manner.

Moses was tested in eternity by rejecting the offer of his children starting a new chosen people to Hashem.

Aaron was tested in gratitude.

Joseph was tested in righteousness

David was tested in kingship.

I. Self-talk

One can conduct a self-hypnosis session out loud talking to oneself. This takes advantage of the ears which are our most powerful spiritual conduit.³⁶

Our Rabbis said: Do you wish not to have pains in your ear nor in any of your limbs? Then bend your ear to Torah, and you will inherit life, as it is said: "Incline your ear and go to Me; listen, and give life to your soul."

This is the advantage of talking to G-d and letting G-d talk through you with answers. This is also an effective way to do self-hypnosis without a tape recorder.

What of our prayers when we pray for what we need most?

³⁶ Torah, Light, and Healing, chapter 22 – The Ear Gateway to the Body, page 153.

I hear prayers all the time. And I answer prayers all the time, but you must be a Man and pursue what you really need yourself.

What of the past failures and the future?

The past is over and the future may ALWAYS be better than what might have been. Do not live in regret as one may make any future possible.

What of Torah stories such as the Sons of God taking daughters of men to marry?

I have given through divine inspiration the Torah, but the specific contents is according to the experience and ideas of man. The Torah contains these ideas and you may interpret them as you see fit.

What of Gematria and other numerical techniques revealing secrets in the Torah.

They are significant though the Torah was written before these ideas were understood. Again they are an interpretation that is valid.

What of the Greek philosophers: Plato, Pythagoras, etc? What of their religion?

They are the minim or conspirators that have attempted to philosophize away my revelation. They are other worldly, while I say this world is most important. They are not the source of Jewish ideas, but simple the first to carefully record earlier ideas.

What of Kabbalah?

My truest revelation was to the simple shepherds who were my prophets. I am not really unknowable all that much. The Ayn Sof idea is appropriate in that I have no boundaries but I do speak to my prophets directly. I am not talking through your voice though an angel, but directly. I am really quite simple, though the kabbalists have made a lot of complications.

What of the spiritual world?

I am truly in the physical world. It is David says, that the dead cannot praise Me.

What of the afterlife?

Do you really want to know the answer here? There is a dispersion of the soul after death mostly. For some who have not achieved enough merit, they may seek to be reborn. The soul is conceived by a mother and father as a completely new thing most of the time. The soul represents their aspirations. Occasionally a former soul meets these aspirations and is reborn.

What of the Zohar?

Truly the prophet who wrote this book is beloved and close to me. He saw my Image. The classic Jewish man with a semi-bitter attitude is really quite in my image.³⁷ I am pragmatic.

What of all the angels flying before you in blue skies and praising You?

If it pleases them I allow it. The praise does nothing for Me. I find all of this stuff kind of amazing. I am really quite simple.

What of Jesus and Christianity?

Well Jesus was not Me and not Divine.

I am one, there is no one else besides Me. There is no divine son of G-d. There is no division in Me, there is no trinity. There is no godhead, I was before, am now and forever will be beyond description or division.

³⁷ The Kotzger Rebbe.

For every soul born of a woman there is a human father.

What of religions?

Most religion is self-serving and divisive. I am really not a fan of any religion. Overall, all people should see themselves from the same first mother and father, Adam and Eve. They are all brethren. That they divide themselves from each other based on religion is not very sensible. They may limit their ability to marry in this manner.

But isn't it better to marry someone with a similar background and values?

It can help, but this is not always an issue of religion.

When we ask You to provide us with what we need, what do You think?

I hear this prayer all too much. I provide for your needs always, but you do not see what I have given or pursue the answers to your prayers.

What of the Jews?

They are indeed my chosen people. They are a simple people after my own image. Their ways are simple and good.³⁸

J. Torah Reading

The Torah is written without vowels, chanting notes, and periods. Hence, one must understand the context to know the end of the sentences. Notes are too numerous to memorize. Instead one should focus on the meaning of the text and add the notes as one recognizes the groupings of words. There is great zehus, merit, in learning the Torah portion each week. This ranks at the same level as kibud av v'im, honoring thy mother and father.

When reading the Torah in front of a congregation one will be corrected for each error in word pronunciation. This may interfere with the kavanah of the reader. Perhaps this is not always good as one may have a deep feeling for the words.³⁹

Rabbi Israel Baal Shem Tov said that a person can read the Torah and see lights on the letters, even though he does not understand it fully. Since he is reading with great love and enthusiasm, G-d does not pay attention to the fact that he may not be reading correctly.

This is very much like a child who is very much loved by his parents. Even though it cannot speak well, its parents have great enjoyment when it asks for something.

The same is true when a person recites words of Torah with love [and devotion]. G-d has great delight, and does not pay attention to the fact that he does not read it correctly.⁴⁰

The crowns on the Torah letters do not correspond to vowels or notes, but like a true gift of adornment are free of practical meaning. The letters, crowns, vowels, and notes correspond to the ascent through the worlds Asiyah, Yetzirah, Beriyah, and Atzlut. There are 288 sparks that were lost when the sefirot shattered in the creation.⁴¹ These correspond to four times 72 where 72 is for Av, four layers above Atzlut. The four represents all the sides of creation and the 72 all heights. Reading the Torah with letters,

³⁸ December 26th, 2001, hypnosis session, followed by a dream, and another hypnosis session. Hypnosis works better when one is well-rested and this was the case in the second session.

³⁹ Meditation and Kabbalah, Kaplan, page 288

⁴⁰ Lekutim Yekarim #3

⁴¹ Meditation and Kabbalah, Kaplan, page 231, 337n63, 289, 340n64

awareness of their beauty – the crowns, with vowels, and with notes gathers all the sparks together. Pronouncing vowels and notes according to inspiration is more important than according to tradition.

Torah layout is another key. A verse falling out entirely on one line or the top of the page may have extra significance. Spaces between words or the size of letters are other keys.⁴²

K. Walking

Walking is a form of meditation helping one can talk with G-d. One may walk in the beauty of nature, or even on a treadmill, the key is the walking. The runner's high is a physical experience akin to meditation.

⁴² see [The 26 Letter Name](#)

X. Names of God

The Rabbis sought to understand the various names of G-d in the Torah from their context.¹

AND G-D SAID UNTO MOSES (Exodus 3:14): R. Abba b. Mammel said: G-d said to Moses: 'Thou wishest to know My name. Well, I am called according to My work; sometimes I am called "Almighty G-d", "Lord of Hosts", "G-d", "Lord". When I am judging created beings, I am called "G-d" (Elohim), and when I am waging war against the wicked, I am called "El Shadai" (Almighty G-d), and when I am merciful towards My world, I am called "Adonai", for "Adonai" refers to the Attribute of Mercy, as it is said: The Lord, the Lord (Adonai, Adonai), G-d, merciful and gracious. Hence I am that I am in virtue of My deeds.' R. Isaac said: G-d said to Moses: 'Tell them that I am now what I always was and always will be'; for this reason is the word eheyeh written three times. Another explanation of I AM THAT I AM is offered by R. Jacob b. Abina in the name of R. Huna of Sepphoris: G-d said to Moses: 'Tell them that I will be with them in this servitude, and in servitude will they always continue, but I will be with them!' Whereupon Moses said to G-d: 'Shall I tell them this? Is not this sufficient for the hour the evil thereof?' G-d replied: 'NO: THUS SHALT THOU SAY UNTO THE CHILDREN OF ISRAEL: "I AM HATH SENT ME UNTO YOU." To thee only do I reveal this but not to them.' Another interpretation of I AM.

In addition to context, other texts refer to names by their lengths.

Rab Judah said in Rab's name: The forty-two lettered Name is entrusted only to him who is pious, meek, middle-aged, free from bad temper, sober, and not insistent on his rights. And he who knows it, is heedful thereof, and observes it in purity, is beloved above and popular below, feared by man, and inherits two worlds, this world and the future world.²

R. Abin commented: He redeemed them by His name; for the name of the Holy One, blessed be He, consists of seventy-two letters.³

A clue to the length of some divine names is in the triangle structure below. From the structure the lengths of Divine Names will include 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and 12 for the line lengths. There are also those of 12, 23, 33, 32, 50, 57, 63, 68, 72, 75, 77, and 78 letters. There is also the Great Name of G-d which is all 613 thousand letters of the Torah corresponding to the 613 thousand souls of Israel. The Torah was originally without spaces revealing that it is one long name of G-d in essence.⁴

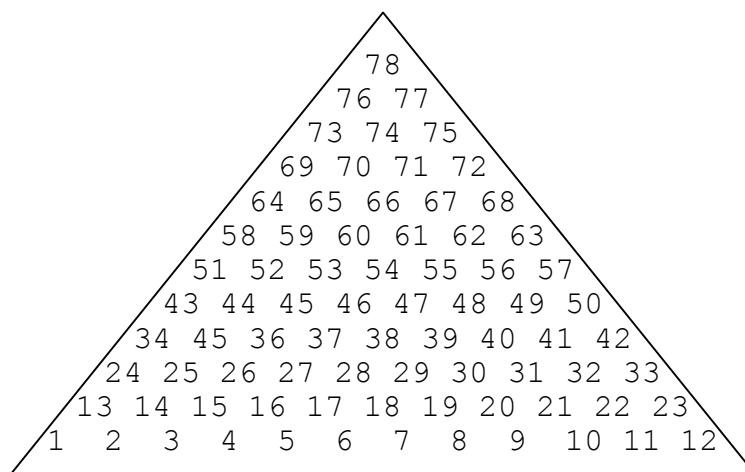
Figure X-1: The Lengths of Names of G-d

¹ Exodus Midrash Rabbah 3:6

² Talmud Kiddushin 71a

³ Midrash Rabbah Leviticus 23:2

⁴ The name lengths like gematria were introduced in the Hellenistic period. See the 72 Letter Name below.



R. Judan expounded the texts as applying to the High Priest. When he entered the interior of the Holy of Holies he had to his credit bundles upon bundles of merits... R. Judah b. R. Eleazar said he must, when entering, wear thirty-six bells and thirty-six pomegranates. Our Rabbis say: Seventy-two bells and seventy-two pomegranates.

These bells and pomegranates allude to the Name of G-d on high and here below.

A. The Pillar Names of God

The Shaarey Orah identifies all the names of G-d associated with the ten sefirot. They break down according to the three pillars of the tree.

For the Lord your G-d is a merciful G-d
(Deut. 4:31 – Gates of Light p. 167)

The name El associates with mercy from this passage. El Rahum is found in Exodus 34:6.
Uneraseable names p. 170:

Ehye, Elohim, El, Eloha, Shadai – these are attached to the name Hashem

Erasable names associated with above:

El – Hesed gadol, rachum, chanun, chasin, erech apayim, rav chesed, kadosh, chasid, soleyach

Elohim adir (mighty), shofet (judger), dayyan (judge), chazak (strong), kabir, koach (powerful)
ish miylchamah (man of war), gibor (courageous), poked avon (exacts sin),
meshalem gemul (repays in kind)

Hashem norah (awesome), noseh avon (carrier of sin), over al pesha (overlooker of transgression)
emet (truth), marom (on high), ram (exalted), notzar chesed (creator of compassion),
shochan ad (perpetual dweller) kadosh (holy).

Table X-1: Pillar Names of G-d

Elohim	Hashem	El
adir	Norah	gadol
shofet	noseh avon	rachum
dayyan	over al pesha	chanun

chazak kabir koach ish miylchamah	Emet Marom Ram notzar chesed	chasin erech apayim – Long faced awaiting our return. rav chesed kadosh – “You shall be holy for I the Lord am holy.” ⁵ This refers to G-d removing himself from the world. We need to behave in the image of G-d removing ourselves from over involvement in materialism or superficial lusts.
gibor poked avon, meshalem gemul	shochen ad Kadosh	chasid soleyach

B. The Tetragrammaton

The truth of the name is hidden.⁶

R. Ahwah b. R. Zera said: HA' OLAM (THE WORLD) should be read as hu'alam (concealed), i.e. the Ineffable Name was hidden from them. It may be likened to a king who held a banquet to which he invited guests. After they had eaten and drunk, they said to him, 'Give us swords and spears to play with'; but he gave them myrtle-branches, and they struck and wounded one another with them. The king exclaimed, 'If you acted so when I gave you myrtle-branches, how much damage would there have been had I given you swords and spears!' Similarly the Holy One, blessed be He, said: 'If at a time when I concealed the Ineffable Name, men slay by a substituted name of Mine, how much more so had I given and revealed My Ineffable Name!' A Persian woman once cursed her son with one syllable of the Ineffable Name. Samuel heard her and said to her, 'Go, prepare shrouds for him.' R. Hanina possessed the secret of the Ineffable Name – שם המפורש⁷, and when his time arrived to die, he said: 'Is there anybody here [who is worthy] that I should transmit it to him?' They answered, 'Anini b. Nahshon is here.' He sent for him and he came, and Anini's son also entered and hid under the bed. When R. Hanina was about to transmit the Name, the child sneezed, and the father said, 'Go out from here because he is not worthy to hear it, nor you to receive it.' A physician in Sepphoris possessed the secret of the Ineffable Name. When he was about to die, he asked, 'Is there anybody here [who is worthy] that I should transmit it to him?' They answered, 'There is R. Phinehas b. Hama.' He sent for him, and when he came the physician asked him, 'Have you ever taken anything from a Jew?' He replied, 'I accepted ma'aser'; whereupon he refused to transmit the Name to him, saying, 'This man might want something from a person who declined to give it to him, and he will kill him in his anger [by using the Name].'

It has been taught: The Name may not be transmitted to every man, nor to one who is not in his prime, but only to one who has lived most of his years.⁸ It may only be transmitted when the persons are standing, in a clean place and upon the water. At first they used to transmit it to everyone [in the priesthood]; but when sinners increased in number it was instituted that it should be transmitted only to the well-conducted among the priests, and they used to muffle it amidst the chanting of the other priests. R. Tarfon said: I once went up with my uncle Samson upon the dais, and I inclined my ears towards the High Priest [to catch the Name], but he muffled it amidst the chanting of the priests. R. Tarfon further said: I once did hear it and fell upon my face [in awe]. Those who were near [the High Priest], when they heard it, fell upon their faces and exclaimed, 'Blessed be the name of His glorious kingdom for ever and ever.' Neither these nor the others I departed from there until it had become concealed from them, as it is said, This is My name for ever-le'olam (Ex. III, 15). The last word is written so that it can be read as le'elem (for concealment). Why was all this precaution necessary? SO THAT MAN CANNOT FIND OUT THE WORK THAT GOD HATH DONE FROM THE BEGINNING EVEN TO THE END.

⁵ Torah Portion Ahrey Mos.

⁶ Ecclesiastes Rabbah 3:15

⁷ 'Shem HaMeforesh' is the 'name that must be sought' that is the hidden name. These are the names whose root is the Tetragrammaton, including the 12, 42, and 72 letter names.

⁸ This is the same as the 42 letter name of G-d.

And that Moses applied this name:⁹

AND WHEN HE SAW THAT THERE WAS NO MAN (II, 12)-for he saw that the smitten man would no longer live. 4R. Judah said: He saw THAT THERE WAS NO MAN who would be zealous for God and slay him. R. Nehemiah says: He saw that there was none who would mention over him God's name and slay him. The Sages said: He saw that there was no hope that righteous persons would arise from him or his offspring until the end of generations. When Moses saw this, he took counsel with the angels and said to them: 'This man deserves death.' They agreed; hence it says: AND WHEN HE SAW THAT THERE WAS NO MAN to say a good word for him. AND HE SMOTE THE EGYPTIAN. With what did he slay him? R. Abyathar said: With the fist; and others say that he took a clay shovel and cracked his skull. The Rabbis say that he pronounced God's name against him and thus slew him, for it is said: Sayest thou to kill me? (ib. 14).

Today, we must avoid cursing with G-d's Name. Even Moses consulted angels before beseeching Hashem's will in this manner.

C. The 12 Letter Name of God

There are two forms of this Name.

The first form of the twelve letter Name is Havayah three times: YHVH YHVH YHVH. This comes from two sources. The prayer liturgy says, "Adonoy Melech, Adonoy Malchah, Adonoy Ymloch L'Olam Va'ed" – "YHVH is King, YHVH was King, YHVH will be King forever and ever."¹⁰ The second source is from the priestly blessing, "Yvarecha Adonoy vYismarecha, Yaaer Adonoy Panav Elecha vHonecha, Yisah Adonoy Panav Elecha, vYasame Lcha Shalom" – "May G-d bless you and Guard you, May G-d cause his countenance to shine on you, and May G-d put in you peace."¹¹

The second form of the twelve letter Name consists of the initials of the twelve tribes of Israel. Together the Twelve Letter Names of G-d suggest the importance of G-d in the eyes of Israel and the importance of Israel in the eyes of G-d.

יהוה יהוה יהוה
|
ר ש ל י י ו ד נ נ א י ב

Reciting the names of the twelve tribes of Israel is a segulah, a remedy, for depression. These names are the essence of our love for our ancestors and G-d's love for us. The segulah is to recite them in reverse order according to the breast plate of the Urim and Thumim.¹²

Benjamin, Yosef, Asher, Gad, Naftali, Dan, Zevulun, Issachar, Yehudah, Levi, Shimeon, Reuven

D. The 22 Letter Name of God

This is a name of G-d that also is part of the 72 letter name of G-d including the 12 tribes of Israel below.

אברהם יצחק יעקב שבט ישראל
Avraham, Yitzhak, and Yaakov, the tribes of the righteous people.

This name provides the 72 letter name with all the distinct letters of the Hebrew alphabet that were missing from the 50 letters of the twelve tribes.

⁹ Midrash Rabbah Exodus 1:29

¹⁰ From the Prayer liturgy.

¹¹ Bahir 111

¹² Meditation and the Bible, Kaplan, page 143

E. The 23 Letter Name of God

This name of G-d is based on the Papyrus triangle and includes up to the second row. Yeshurun contains a vav instead of the Shurek vowel under the shin.

אברהם יצחק יעקב שבטי ישורון

F. The 26 Letter Name of God

The gematria of YHVH – יהוה is 26 which alludes to the 26 letter name of G-d containing praises of Israel. This consists of the 26 letters in the verse, “Mah tovu ohalecha Ya’akov, mishknotecha Israel” – how goodly are your tents O’ Jacob and your dwelling places of G-d, Israel.¹³ In the Torah these 26 letters are written on the top of a Torah scroll page all on the same line.¹⁴ This verse corresponds to Hashem’s name Havayah which associates with Tiferet, the beauty and splendor of Israel above. The verse elevates the tent to a dwelling place for the presence. The word Mishkan contains the term Shechinah for the presence of G-d. The verse also contains the elevations of Jacob’s name to Israel. These elevations represent the path from Malchuts to Tiferet, from physical kingdom of this world to the upper Eden, the beautiful realm of G-d’s Truth. Israel represents Tiferet as Abraham and Isaac represented Hesed and Gevurah in this world. Finally, the name of G-d Havayah has gematria 26 and corresponds to Tiferet the heart of the Tree of Life and Truth.¹⁵

מה-תבו אהלך יעקב משכנתך ישראל

G. The 33 Letter Name of God

This is the name composed of G-d’s Names mentioned in the Torah.¹⁶

אדני יה יהוה אדני אל אלוה אלהים שדי צבאות

These are Ehyeh, Yah, YHVH, Adonoy, El, Elo’ah, Elohim, Shadai, and Tzevaot.¹⁷

H. The 42 Letter Name of God

This is one of the most obscure names of G-d.¹⁸ Rashi comments that ‘this name was not given over to us’.¹⁹ Hence, the derivation of the name is not well known. The name of Moses’s mother Yocheved – יוכבד has the gematria of 42. She is considered the mother of 600,000 souls, suggesting the name is related to creation.²⁰ The gematria for mother – אמה is also 42. Other Kabbalists believed the name was composed from the first 42 letters of the Bible with each portion bearing the “magical potency” of the entirety.²¹ Also the phrase ‘my heart’ – לבי has a value of 42. This parallels the tzimtzum creation story where G-d withdraws into himself leaving a space like His heart where creation begins.

¹³ Numbers 24:5

¹⁴ Michael Walton, Feb. 3rd, 2002.

¹⁵ Numbers 24:5, The Pentateuch and Rashi’s Commentary, A Linear Translation into English, Rabbi Abraham Ben Isaiah and Rabbi Benjamin Sharfman, S.S. & R. Publishing Company, Inc. Brooklyn. N.Y., page 257

¹⁶ Shaarey Orah, Joseph Gikalatia, Introduction, page 1a.

¹⁷ Meditation and Kabbalah, Kaplan, page 128 quoting the Gates of Light.

¹⁸ See Burning Bush that does not burn

There are seven groups of six letters. The seven groups are the seven days of the week. The six letters in each group are in the positions of the six sefirot Hesed, Gevurah, Tiferet, Netzah, Hod, and Yesod. The combination of the letter and its position reveal the aspect of the sefira that is emphasized for that day.

¹⁹ Kiddushin 71b.

²⁰ Nachman’s short stories, trans. Aryeh Kaplan.

²¹ Kabbalah, Charles Ponce, page 183.

The Forty-two Letter Name associates with the seven days of creation. The ‘workings of creation’ – Ma’aseh Bereshis begins with the letters Mem Bet in Hebrew. The gematria value of Mem Bet – **מב** is 42. The gematria value of the Name, Eloah – **אלה** is also forty-two.²² Since the name begins with Aleph – **א**, the first Hebrew letter and ends with Tav – **ת**, the last Hebrew letter, we know that all creation is contained within this Name.²³ The prayer Nishmas Kol Chai contains the phrase “Eloah Kol Briyot – G-d of all Creation”.²⁴ This phrase also teaches that the name, Eloah - **אלה** associates with creation.

Table X-2: The 42 Letter Name in the Days of the Week

Weekday	Hebrew gematria	Meaning	Sefira	Age Hebrew	Age English	Historical Basis
Sunday	אבנ יתן 506 <i>ad ychola myn aretz (Gen2:6)</i>	The first line of Genesis. <i>Then a mist rose from the land.</i>	Hesed	0-999	3760-2761 BCE	The kindness of Eden and the sons of G-d and the sons of men. “Longevity of early generations” ²⁵
Monday	קרע שטן	Rent the adversary	Gevurah	1000- 1999	2760-1761 BCE	The purification of mankind with the Flood. “The Flood 1656 (2104 BCE)” ²⁶
Tuesday	נגד יבש		Tiferets	2000- 2999	1760-761 BCE	The splendor of Israel under the guidance of Moses and the period of the Judges. “Sinai: Year 2448 (1312 BCE)” ²⁷
Wednesday	במר צתנ		Netzah	3000- 3999	760 BCE- 239 AD	The period of kings and the 2 nd Temple of Israel. “1 st Temple: 2928- 3338 (832-422 BCE). 2 nd Temple: 3408- 3328 (352 BCE-68 CE)” ²⁸
Thursday	חקב מנע 241 <i>Gazriel</i> נראל		Hod	4000- 4999	240-1239	The age of trials and the acceptance of suffering (the dark and middle ages). “Massacres, expulsions, Crusades” ²⁹
Friday	ינל פוק	If we are	Yesod	5000-	1240-2239	The age of the

²² The flower in the center is the beginning of creation. See ‘Space Travel’ above.

²³ This is also found in the Greek concept of from Alpha to Omega

²⁴ The Soul’s Voice of Life is in the prayer book for Shabbat after the morning psalms and the Song of Moses and prior to the Shema. Also see the meditation, “Space Travel”.

²⁵ From Exile to Redemption, Lubavitcher Rebbe Shlita, page 20.

²⁶ Ibid

²⁷ Ibid

²⁸ Ibid

²⁹ Ibid

		worthy, we will be redeemed now. Rejoicing leads to redemption. The eternal Shabbat for the righteous in the world to come is the end.		5999		Tzaddikim; the struggle for righteousness. "Preparation for the era of Mashiach" ³⁰
Saturday	שקן צית		Malchuts	6000-6999	2240-3239	The new age of kingship.

The 42 Letter Name is the force behind the mitzvah for a man to marry and have children.

*And Isaiah ... came to him and said unto him:
'Thou shalt die, and not live'
(Kings 2 20:1)*

*"Thou shalt die" in this world "and not live" in the world-to-come.
When Hezekiah asked him, "Why is the punishment so severe?" Isaiah replied,
"Because you did not try to have children." Hezekiah replied,
"because it was shown to me by the holy spirit that children issuing from me
will not be worthy." Isaiah replied,
"What have you to do with the secrets of the Holy One?
What you have been commanded, you should have done,
and let G-d do what He pleases."
(Ber 10a. – Book of Legends 632:196)*

The Forty-two Letter Name associates with the seven days of the week, six letters for each day.³¹ The letters on each line correspond with the sefirot Hesed, Gevurah, Tiferet, Netzah, Hod, and Yesod respectively with the whole line corresponding to Malchut.³² The line for Shabbat is שקן צית.

The letter vav is Tiferet in Malchuts. The tzaddik is in the place of Netzah in Malchuts.³³ Each line corresponds to a 1000 years of creation. The last line refers to the last 1000 years of creation. Each 1000 years is also associated with a sefira and the last 1000 years for the age of moshiach that is kingship and Malchuts.

Table X-3: The 42 Letter Name in the Counting of the Omer

Day	Counting of the Sefirot	Corresponding letter of the 42	Letter Meaning	Meaning
1	Hesed in	ס	Like the Aleph has two	Hesed from below leads to Hesed

³⁰ Ibid

³¹ Sefer Yetzirah, Aryeh Kaplan, Ch. 4. Also Ch. 5 for mix with letters of the name of G-d for 28 paths.

³² Nachman's Short Stories, Aryeh Kaplan, page 126.

³³ Ibid. Reb Nachman is interpreted as assigning Moses to the letter vav and the Messiah to the tzaddik. The name Nachman has the gematria 149 which is the same as Netzah.

	Hesed				from above. Ebullient kindness brings a similar response from heaven.
2	Gevurah in Hesed	ב		Yods so our acts of kindness bring kindness from Hashem. The Bet is the house which contains kindness.	Restraint in kindness. Focusing our attention on our family creates a house of kindness.
3	Tiferet in Hesed	ג		Gimmel is for G'mulus Hasidim.	Wealth in kindness. There is a true beauty in those give money to help those in desperate need.
4	Netzah in Hesed	י		Piercing kindness originating from wisdom that is the Yod.	Victory in kindness. This is the victory of overcoming the evil that would refrain us from acts of Hesed.
5	Hod in Hesed	ת		Tav is a cross that holds us to reflection.	Patience in kindness. Accepting the words of another and helping that person with his/her true needs.
6	Yesod in Hesed	צ		A Tzadik's kindness is his way of life.	Righteousness in kindness. Doing kindness along a straight path without selfish aversion.
7	Malchuts in Hesed	אבנ יתין		At the start, in the beginning, the expansion, G-d started until the end in all righteousness. Aleph is the start Bet is in the beginning Gimmel is gadol, greatness and expansion Yod is G-d Tav is until the end Tzaddik is in righteousness	Malchuts gathers from reciprocity with G-d, her house, deeds for others, a piercing deed, patience and righteousness. The energy of each of the six days is received by Malchuts.
8	Hesed in Gevurah	ק		Koof is laughter that alleviates the limitations of Gevurah.	Kindness manifests itself when one overcomes the limitations of Gevurah. We overcome the limitations either by solution or recording them in a 'to do' list to solve another day.
9	Gevurah in Gevurah	ר		Resh is the energy of war. But even in war is the possibility of peace. Resh is king over Peace. ³⁴	Restraint, judgment, strength. There is a strength in strength. This is the calm exterior of a truly powerful warrior. Gevurah in Gevurah leads to this peace.
10	Tiferet in Gevurah	ע		Ayin is king over anger and thus may bring balance, truth, and beauty when restrained.	Beauty in strength is the countenance of one confident and strong in conviction and belief. This is a stoic person in control of anger. There is a beauty in restrained character and there is strength.
11	Netzah in Gevurah	ש		Shin is the elemental plane of fire, source of seraphim knowledge of past, present, and future. This eternal prophecy is restricted from man.	Victory in strength. Physical strength brings spiritual insight. The endorphins one experiences while conditioning attune to contemplation and revelation.
12	Hod in	ם		Tet is the creative serpent	The acceptance of judgment.

³⁴ Sefer Yetzirah, Aryeh Kaplan, 4:13, p. 176. Resh's hard sound is war and in trill is peace, 4:3.

	Gevurah		which often stems away from the norms of society in its search for new experiences.	Working within the framework of society. Balancing life's freedom and restraint is key here.
13	Yesod in Gevurah	ן	Nun nullifies the desires restraining one from sin	Yesod is righteousness in restraint. This is when Joseph saw Isaac and restrained himself from Potifer's wife's advances.
14	Malchut in Gevurah	קדע שטן	Separate from the adversary.	Tearing oneself away from evil desires is the restraint of Gevurah.
15	Hesed in Tiferet	ג		
16	Gevurah in Tiferet	ג		
17	Tiferet in Tiferet	ד		
18	Netzah in Tiferet	י		
19	Hod in Tiferet	ב		
20	Yesod in Tiferet	ש		
21	Malchut in Tiferet	נדר יבש		
22	Hesed in Netzah	ב		
23	Gevurah in Netzah	ט		
24	Tiferet in Netzah	ר		
25	Netzah in Netzah	צ		
26	Hod in Netzah	ת		
27	Yesod in Netzah	ג		
28	Malchut in Netzah	בטר צתנ		
29	Hesed in Hod	ח		
30	Gevurah in Hod	ק		
31	Tiferet in Hod	ב		
32	Netzah in Hod	ט		
33	Hod in Hod	ג		
34	Yesod in Hod	ע		
35	Malchut in Hod	חקב מנע		
36	Hesed in Yesod	י	Friday	
37	Gevurah in	ג		

38	Yesod	ל		
39	Tiferet in Yesod	פ		
40	Yesod	ו		
41	Hod in Yesod	ק		
42	Yesod in Yesod	יגל פוק	Friday	The Shechinah is within the protection of Zer Anpin. She rejoices and He bursts in love in return.
43	Malchut in Yesod	ש	Shabbas	
44	Hesed in Malchut	ק		
45	Gevurah in Malchut	ו		
46	Tiferet in Malchut	צ		
47	Netzah in Malchut	י		
48	Hod in Malchut	ת		Zer Anpin descends and joins with Nukva, his eternal love.
49	Yesod in Malchut	שקן צית		In the letters ק"ץ – end, this is the last and highest state.
49	Malchut in Malchut			

Rabbi Nachman of Breslov attempted to capture the secret of the 42-letter name in his fifth story, “The Prince of Precious Stones.”³⁵ His approach is to understand the name metaphorically. While not revealing the origin of the individual letters, his insights add to the picture and help us on our journey.

The story begins with a king finding that he is not able to have children with the queen. The king asks the Jews of his kingdom to pray on his behalf that he may have a son to take over the kingdom. The Jews reply to the king that he will need the prayer of a tzaddik to accomplish this.³⁶ The king asks the people to find a tzaddik. They search far and wide and finally discover a hidden tzaddik. The king speaks gently with the tzaddik and he agrees to pray on the king’s behalf for the sake of the Jews in the kingdom, that he will have a child. The prayers work and the queen gives birth to a daughter. The king finds that she is very beautiful and very talented. She is able to play different musical instruments and by the age of four is versed in the knowledge of the kingdom like someone of the age of thirty.

While the king is happy with his daughter, he feels that he still must have a son to leave the kingdom to. The king learns however that the tzaddik has died and is at a loss of what to do. He asks the Jews to search for another tzaddik, which they do and they find another hidden tzaddik. Once again the king speaks to him and the tzaddik says that he can do nothing. The king encourages saying the fate of the Jews of the kingdom are in his hands. The tzaddik asks the king if he is willing to do anything. The king says he is willing to do anything to have a son.

The tzaddik says bring me every type of precious gem in the kingdom. The king complies. (When a tzaddik asks that one does something if one complies right away, his request will be answered)

³⁵ Rabbi Aryeh Rosenfield, Rabbi Nachman’s Wisdom, Tape 30: http://www.breslov.com/cgi-bin/redirect.cgi?breslov/media/Rosenfeld/Wisdom_30.ram.

³⁶ This is one of the areas, where the prayers of a tzaddik were known to be particular effective.

The tzaddik says to the king and queen that they will have a very special son composed of all these gems. He grinds the gems up into a powder and makes the king and queen drink the dust. Soon the queen is pregnant again and has a son.

When the son is born, the king notices that he is ordinary looking with flesh and he doesn't see that he is made of gems, but since the king is happy he has a son he soon forgets what the tzaddik told him. The princess is upset that she is no longer the center of attention, but she is consoled that at least the son is not made of gems.

One day the child prince is chopping wood and he cuts his finger and cries out. The princess hears this and runs over to bandage the cut. However, when she looks into the cut, she sees a shining diamond inside. This arouses her jealousy and she feigns sickness. The king sends for different doctors to try to cure his daughter, but none of them know what to do. Finally he sends for a magician who talks with the girl.

When the princess sees the magician she decides to confide in him and tells him that she was only feigning illness. She asks if he has a magic potion that can make a person leprosy? He said he does. She asked, "Can this magic be refuted?" The magician said there is a way to guarantee that the magic cannot be reversed. The magician says if the potion is thrown into a river after its use it cannot be reversed. The daughter uses the potion and causes her brother to become a leper and throws the potion into a place in the river.

The king sees that the prince has acquired a disease. He decreed that the Jews should daven for the sake of his son. Once again the Jews sought out a tzaddik, the one that originally told the king that he would have a son. They found the tzaddik who was still dismayed that G-d did not make the prince of gems. The tzaddik comes to the king and davens with all his heart that the prince be cured. Instead heaven reveals that the cause of the leprosy is magic. The tzaddik tells the king that the only solution to reverse the magic is to throw the magician who made the magic into the river too.³⁷ The King said I will give you all the magicians in the kingdom to do likewise.

When the princess heard this she became frantic and went to the water where she had thrown the potion. There she slipped and fell into the river. The tzaddik felt this and said now the prince will be cured. The skin of the prince peeled off and he was revealed that all his body consisted of gems.

The prince in the story is Moses.³⁸ The precious stones are the 600,000 souls of the Jewish people. "Precious stones that are lying in the streets that are being ignored, that are being trampled upon."³⁹ The term, 'precious stones' refers to the souls of Jewish people, though trampled down will rise up again.⁴⁰ The Tikuney Zohar teaches that before one can reveal his greatness, first there must be a descent and then an ascent can follow. The Gemara teaches that Basya, the Egyptian princess went down to the river to convert and purify herself. When she touched the casket with Moses, he became a leper. When he came to Mt. Sinai and adopted the mantle of leadership, then the brilliance of the 600,000 shown, and the leprosy was removed.

The Gemara says that there is a woman who gave birth to 600,000 souls at one time. This is Yoheved, the mother of Moses. Breslov explains that she is also the mother of all Israel, because Moses was equal to all the souls of Israel combined.⁴¹ The Breslov idea is that the Messiah encapsulates all the souls of the Jews

³⁷ This shows that a tzaddik with G-d is greater than any magic.

³⁸ Rabbi Aryeh Rosenfeld, Rabbi Nachman's Wisdom, Tape 30: http://www.breslov.com/cgi-bin/redirect.cgi?breslov/media/Rosenfeld/Wisdom_30.ram.

³⁹ Rabbi Aryeh Rosenfeld quoting a possuk.

⁴⁰ Yaakov Newman

⁴¹ The standard explanation is that she was mother of all Israel because she was the head mid-wife delivering all babies.

and Moses is equal to the Messiah. From here we understand why the prince is made entirely of gems. Thus, the prince possessed the qualities of all Jews.

The story revolves around the leader of the 600,000 souls. Every person must know in order for a person to get to a state of purity, reveal his precious soul, one must remove an outer shell of Tumah - impurity, that is the Klipah (klipah kadma v-pri – the shell proceeds the fruit).⁴² If one wants to eat the fruit, one must first remove the rind. In order to remove this, one must be willing to go through a descent and battle the evil forces and be willing to attach to the - Tzaddik Emets, Moshe Rabenu.⁴³ If he resorts to the origin of his neshamah who is Moshe Rabenu, the Tzaddik Emets, he will obtain purity and the Klipah, the impurity will come off.

The same lesson is indicated in the words, "I went down into the garden of nuts" (S.S. 6:11). For, as the nut has a shell surrounding and protecting the kernel inside, so it is with everything sacred: the sacred principle occupies the interior, whilst the "other side" encircles it on the exterior. This is the inward meaning of "the wicked doth surround the righteous" (Habakkuk 1:4). The same is indicated in the very name EGVZ (nut) - אגוז. [Tr. note: The numerical value of EGVZ (1+3+6+7)=17. Similarly, HT (sin) (9+8=17) and TVB (the good) (9+6+2)=17.]⁴⁴

As the fruit contains both nourishment and a rind, we are both holy soul with impurity. Similarly, the Hebrew word for fruit, 'pri', includes both the name of G-d, Adonai, and the impure shell, the 'klipah', within its numbers:⁴⁵

$$\text{אדני קליפה} = 290 = \text{פרי}$$

Now we examine the Breslov understanding of the 42 Letter Name from the Tikuney Zohar and the "Prince of Gems" story above.⁴⁶

Table X-4: The Forty-two Letter Name in Rabbi Nachman's Prince of Gems

Forty-two Letter Name and Ana B'Coach	Breslov Metaphors Meditations	Story
<p>אבנ יתין</p> <p>אנא בבה גדלת</p> <p>ימנך תתיר צורחה</p> <p>We pray Thee, G-d, free captive Israel Through Thy right hand's mighty power.</p>	<p>תורה צאננה בניא</p> <p>hesed</p> <p>meditate on this name on Sunday</p>	<p>The Torah is hidden in the valley. [The Torah alludes Moshe Rabenu (his Torah).] Moshe Rabenu was hidden in the valley. [Bgai alludes to Baal GimmelYod⁴⁷ Aleph - Hashem] Moshe Rabenu is master of the 13 midos of Hashem. Torah is hidden within this master of the 13 qualities of Hashem. [Moshe Rabenu is the Vav of Hashem's Name.]⁴⁸ [This corresponds with the Name MH where Vav is spelled וואו which is 13.]⁴⁹ Moshe is as master of the Torah. The Torah consists of 600,000 letters corresponding to 600,000 Souls Every word in the Torah is a precious stone. Hence, this refers to the Prince of Gems.</p>

⁴² Rabbi Aryeh Rosenfeld z"l also applies the phrase, "the shell precedes the fruit" to the case of Bat Sheva who was the Zivug of David, but would marry another before she could find her way to her true husband. One could not have the land of Israel before it fell into the hands of the Canaanites or the Arab countries. Avraham Avinu could not get to Eretz Israel until he first went down into Egypt. The Jews could not receive the Torah until they first became slaves descending down to the 49th degree of Tumah, impurity.

⁴³ The righteous leader of his generation.

⁴⁴ Soncino Zohar, Shemoth, section 2, p. 233b.

⁴⁵ Rabbi Aryeh Rosenfeld, Rabbi Nachman's Wisdom commentary, tape #30.

⁴⁶ Recording 1:20.

⁴⁷ Gimmel is 3 plus Yod that is 10 equals 13.

⁴⁸ The Vav alluding to Zer Anpin.

⁴⁹ Being the third letter vav corresponds with AV, SaG, MaH, BeN. The letter Vav in the name of G-d MaH is spelled vav alpeh vav. See the following table.

<p>קרע שמן</p> <p>קבל רנת עמך מהרנו נורא</p> <p>G-d of awe, receive Thy people's prayer; Uplift us, make us pure.</p>	<p>קרע שמן</p> <p>gevurah</p> <p>meditate on this name on Monday</p>	<p>He splintered or divided the Yam – waters.⁵⁰</p> <p>He divided, split or tore away the Yam. If Moses divided the waters it wasn't sufficient, The satan came and said, "Why should only the Egyptians die", for the satan had a claim against the Jews as being just as guilty. Moses's prayers tore away the satan from the Yam. Dividing the waters of the Yam-Chokmah Let the Jews enter and learn the depth of wisdom and endless waters of the Torah. Carry away and removing the satan, which is the evil magic – כשף in the waters.⁵¹ In the Prince of Gems, the tzaddik and princess remove the evil magic in the waters, the satan, that caused the leprosy.</p> <p>I will make the miracles for you. Yod-shin is yesh from the caph which is keter - בתי. Keter gives forth the reward for tzaddikim which will be true for all Jews. The Zohar says yod is hochmah,⁵² the shin is Moses, tiferets, containing all three sefirot, Shamayim.⁵³ This is in the hands of Moses who will lead the Jews to ultimate victory and even in the world to come, they will be there through his zehus - merit.</p>
<p>נגד יבש</p> <p>נא נבור דורשי יחודך בגבבת שמרם</p> <p>Almighty G-d, we pray Thee, Guard as the apple of the eye those who seek Thy unity.</p>	<p>נגד באמך את הנפלאה</p> <p>tiferet</p> <p>meditate on this name on Tuesday</p>	<p>I will make the miracles for you. Yod-shin is yesh from the caph which is keter - בתי. Keter gives forth the reward for tzaddikim which will be true for all Jews. The Zohar says yod is hochmah,⁵² the shin is Moses, tiferets, containing all three sefirot, Shamayim.⁵³ This is in the hands of Moses who will lead the Jews to ultimate victory and even in the world to come, they will be there through his zehus - merit.</p>
<p>במר צתנ</p> <p>ברכם מזהרם רחמם צדקתך תמיד נמלם</p> <p>Bless us, cleanse us, And ever temper for us Thy justice with Thy Mercy</p>	<p>צדיק נן תפארת רמב</p> <p>netzah</p> <p>meditate on this name on Wednesday</p>	<p>The righteous nurturing souls in the Garden of Eden Tzaddik is Moses and Aaron Gimmel is gan or the lower Garden of Eden Tav is tiferets or the higher Garden of Eden</p> <p>Bets tet resh is ratov – רטב which means moist, wet, and fertile where souls grow. This is the special garden where the neshamah – the soul is watered, in this fertile ground. This is dependent on the faith that a Jew has in the Tzaddik Emets and in the words of the Torah.⁵⁴</p>
<p>חקב מנוע</p> <p>חסין קדוש ברב מוכך נהל עדרך</p> <p>Almighty and holy, Lead on Thy flock in Thy bountiful goodness.</p>	<p>חק נמוע באדם</p> <p>hod</p> <p>meditate on this name on Thursday</p>	<p>Moshe Rabbenu and Aaron are the caretakers of this garden nurturing souls to grow. He planted a law for Adam</p> <p>Natah is planted. The gematria for the name of G-d Anyin-Bet – 72 - עב is here. This shows that Ayin Bet is the source for netzah, hod, and yesod, just as it is for hesed, gevurah, and tiferets.</p>
<p>יגל פוק</p> <p>יחיד נאה לעמך פנה זוכרי קדשתך</p> <p>Supreme and only G-d, Turn to Thy people who are mindful of Thy holiness.</p>	<p>יגל פרום זרע קדשה</p> <p>Yesod</p> <p>meditate on this name on Friday</p>	<p>In the 6000th year Hashem will reveal the redemption of his holy children</p> <p>Hashem will reveal in the time of Moshiah's coming the redemption of his holy children.</p> <p>This being the sixth group alludes to the 6000th year. The first word is from reveal - galah - גלה where y'galeh is 'will reveal'. Pidyom is redemption. Zerah is seed or children here. K'doshah is holy.</p> <p>Similarly, the word gelah – גלה means rejoice. We rejoice as the time for our redemption, our return to Israel, approaches.</p>

⁵⁰ Tikuney Hazohar.

⁵¹ The 15th Tarot card has a picture of the devil chaining mankind. This is bondage by magic.

⁵² see [Enoch](#)

⁵³ Shin is 300 for keter, hochmah, and binah. see [Enoch](#)

⁵⁴ Moses and his Torah.

<p>שקן צית</p> <p>שועתנו קבל ושמע צעקתנו יודע תעלמות</p> <p>Accept our prayer, give ear to our cry, Thou who knowest our inward thoughts.</p>	<p>שית וקין</p> <p>malchut</p> <p>meditate on this name on Saturday</p>	<p>The six and the end</p> <p>Shis is 'six'. V'katz is 'and end' After the six above, there is the end.</p> <p>It will all end happily when this end comes through malchut which is Emunah – faith.</p> <p>The vav and tzaddik are two letters Rabbi Nachman struggled to understand. Vav is tiferets of malchuts Tzaddik is netzah of malchuts.</p> <p>Tiferets alludes to the Tzadik Emet. Netzah alludes to Moses and his prophecy and for Breslov, the Messiah. Rabenuzal said that he himself was the T'hiyas Moshiach ben David, the living messiah son of David. Tzaddik also alludes to Yesod since Joseph is considered the righteous one. Yesod also alludes to Messiah Son of Joseph.</p> <p>The shin is Shabbas. Kaitz alludes to end of the week. Yod and Vav is G-d's extra connection on this day. Tav indicates that all G-d's creative force is contained between the Alpeh and Tav of this name.</p>
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The 600,000 souls finally come forth in all their glory due to their struggle and unwavering faith in the Tzaddik Emets and the Torah, knowing the Moshiach will lead them to perfection.

Table X-5: Letter Chains of the Name of G-d Above Keter

Place - מקום	Expansion
72 – AV – עב	YOD HEH VYV HY – יוד הי וי הי
63 – SaG – כג	YOD HY VAV HY – יוד הי ואי הי
45 – MaH – מה	YOD HA VAV HA – יוד הא ואי הא
52 – BeN – בן	YOD HH VV HH – יוד הה וי הה

Now, we leave the Breslov interpretation and turn to the coding theory of the 42 letter name. The first seven words in Genesis comprise 28 letters.⁵⁵ This alludes to the lunar month of four weeks that is the basis for the seasons of the calendar. There is a teaching that the first forty-two letters of the Torah contain the Forty-two Letter Name of G-d.⁵⁶ There is also a teaching that there are 42 letters between consecutive numbers in the beginning of the Torah constituting a date for the creation of the world.

"You should know a decryption [lit. kabbalah] of this second section in Genesis has been passed down to us, beginning from the verse 'In the beginning...' up to the letter b[beyt; the 42nd letter in Genesis] which contains a name of 42 letters that hints at God's activities before the creation—but only by means of 'many permutations.' Bachya was referring to a little-known observation made two centuries earlier by another sage, Rabbenu Tam (and even earlier by one Nechunya ben HaKanah, discussed below). Tam had observed that encoded into the opening passages of Genesis was a 42-letter name of God. But more than that, Bachya claimed, there lay within its compass the necessary information for calculating the unfolding of the "days and seasons," starting with the moment of the creation of the sun and moon and ever after, according to the ancient tradition that "...the luminaries were created on the fourth day, and by them we count the years of the world." Tam did not commit the details of this calculation to writing, however. Two centuries later, Rabbenu Bachya did so, by describing in one of his books what he called "the date which is the true starting point of all calculations of the astronomers" (hence the date to be used for "prophetic" calculations as well.) He explained: "...if the eyes of your heart will be illumined, you

⁵⁵ The Holy Kabbalah, Arthur Edward Waite, page 618

⁵⁶ Cracking the Bible, Jeffrey Satinover, <http://www.quantgen.com/ch06.htm>, search for "42 letter name" Genesis

will find this date encoded in the text, such that between each of its numbers lies as well 42 letters.⁵⁷ The wise will understand that this is not by chance, but a clear sign involving the very birth of the world."

Table X-6: The 42 Letter Name and First 42 letters of Genesis

Forty-two Letter Name	Bereshis
אבג יתין	ברא שית
קדע שטן	ברא אלה
נגד יבש	יסא תהש
בטר צתג	מים ואת
חקב טנע	האר יוזה
יגל פוק	ארץ חות
שקן צית	תה ווב

During the fourteenth century, Rabbi Rabbenu Bachya identified patterns of letters and numbers encoded within the Torah. He explained: "If the eyes of your heart will be illuminated, you will find [the starting date of the world] encoded in the text, such that between each of its numbers lies [the 42-letter name of God]. The wise will understand that this is not by chance, but a clear sign involving the very birth of the world."⁵⁸

A 13th-century Cabalistic rabbi, Bachya ben Asher of Saragossa, Spain, wrote of certain hidden information that was revealed to him by reading every 42nd letter in a portion of Genesis. This method of skipping over letters according to a particular sequence in an attempt to discover hidden messages is the basis for the modern Bible-code concept.⁵⁹

Here is a discussion on the 42 Letter Name brought down from Rabbenu Bachya.⁶⁰

The book was written by a thirteenth-century sage, Rabbenu ("Our Rabbi") Bachya ben Asher of Saragossa, in Spain. Rabbenu Bachya's more general writings are widely taught today, especially because of the clarity and simplicity of his style. His teachings in "Kabbalah"—the Jewish mystical tradition, combining contemplative prayer with a variety of mathematically-influenced methods for studying Torah—were highly respected at the time, and until today. Yet his commentaries contain some unusual and cryptic asides.

For example, at the very beginning of his major work (the one Weissmandl was given by his grandfather), Bachya makes a remark that clearly must have electrified the young Weissmandl when he first came upon it. Indeed, he would return again and again throughout his life to the principles therein hinted at, especially during the dreadful days in the bunker. Bachya introduced the subject as follows:

"You should know a decryption [lit. kabbalah] of this second section in Genesis has been passed down to us, beginning from the verse 'In the beginning...' up to the letter b[beyt; the 42nd letter in Genesis] which contains a name of 42 letters that hints at God's activities before the creation—but only by means of 'many permutations.'"

Bachya was referring to a little-known observation made two centuries earlier by another sage, Rabbenu Tam (and even earlier by one Nechunya ben HaKanah, discussed below). Tam had observed that encoded into the opening passages of Genesis was a 42-letter name of God. But

⁵⁷ This is the Forty-two Letter Torah Code.

⁵⁸ <http://www.pytlik.com/observe/deliverus/handwriting.html>

⁵⁹ http://www.watchtower.org/library/w/2000/4/1a/article_01.htm

⁶⁰ Cracking the Bible Code, Jeffrey Santinover. <http://www.quantgen.com/ch06.htm>

more than that, Bachya claimed, there lay within its compass the necessary information for calculating the unfolding of the "days and seasons," starting with the moment of the creation of the sun and moon and ever after, according to the ancient tradition that "...the luminaries were created on the fourth day, and by them we count the years of the world." Tam did not commit the details of this calculation to writing, however.

*Two centuries later, Rabbenu Bachya did so, by describing in one of his books what he called "**the date which is the true starting point** of all calculations of the astronomers" (hence the date to be used for "prophetic" calculations as well.) He explained:*

*"...if the eyes of your heart will be illumined, you will find this date encoded in the text, such that **between each of its numbers lies as well 42 letters**. The wise will understand that this is not by chance, but a clear sign involving the very birth of the world."*

The calculations Bachya was talking about are extremely complicated. But even as a boy, Rabbi Weissmandl had mastered them and confirmed for himself that the critical number was indeed encoded precisely as Bachya said it was. Later, while a still a student, Rabbi Weissmandl became an expert in the equally complicated rules that govern the construction of the mikveh, or ritual bath (from which, incidentally, the tradition of Baptism evolved). And in 1931 he published his first book, a volume that hearkened back to his earliest discoveries in Bachya's text: Hilchot haChodesh: "The Laws for Fixing the New Moon."

Throughout his life, Rabbi Weissmandl remained certain that there was embedded within the Torah, via Bachya's description of the skipping of equal intervals of letters, divinely ordained information. Bachya was not the first to point to the existence of encrypted information in the Torah. Hints were scattered throughout the vast store of Jewish literature. Indeed, the ancient belief that God had created the world via combinations of letters was directly linked to the mysterious ideas concerning the various "names of God." It was said, for example, that the Torah consists entirely of permutations of the names of God. And of Bezalel, the craftsman who constructed in the desert the movable Tabernacle that housed the Ark—containing within it the Tablets of the Law and the original Torah scrolls (following the escape from Egypt)—it was said, "he knew how to combine the letters of the Divine Names with which heaven and earth were created."

*His imagination fired, Weissmandl took an extraordinary step as a youth: he wrote out on white cards, in ten by ten arrays, the entire **304,805**-letter text of the Torah. This formalized the method hinted at by Bachya's statement; and it facilitated the discovery of at least those codes encrypted at intervals and multiples of ten letters, of which Weissmandl believed there were many.*

There are 42 places where Israel camped on their journey from Egypt to Israel. These rest stops represent a ladder of cleansing within the context of the Forty-two Letter Name of G-d. There are 42 days between the end of Passover and Shavuot.

Some consider that the name derives from the initial letters of Nehunia ben Hakanah's "Anah B'Coach" sung before L'chai Dodi. Nehunia still practiced his simple prayers as he received those greater.⁶¹

I heard from my master [the Baal Shem Tov] that even after Rabbi Nehunia ben HaKaneh knew all the [Kabbalistic] meditations associated with prayer, he would still pray like a small child,⁶²

The Hai Gaon says that each of the individual six letter names is significant in its own right. The fifth has the gematria 241 equating to the angel Gazrael.⁶³ "Speaking this Name in its entirety counteracts an evil decree issued against one in Heaven."⁶⁴

⁶¹ Meditation and Kabbalah, Kaplan, page 290

⁶² Sefer Baal Shem Tov Noah 134

The 42 Letter Name begins with Av – אב – Father, associating with the sefira of Hochmah and Partzuf Abba. Rav in Tractate Kiddushin, 71a had the following comments on the 42 Letter Name:

*That this Name is to be revealed only to a man who stands in the middle of his life, who is pious and modest, who never gives way to anger and to drink, who is not obstinate. Whoever knows that Name and preserves it in purity is beloved in heaven and beloved upon earth; is well considered by man and inherits both worlds.*⁶⁵

The Zohar says:⁶⁶

From this point onwards bara shith, "he created six", from the end of heaven to the end thereof, six sides which extend from the supernal mystic essence, through the expansion of creative force from a primal point. Here has been inscribed the mystery of the name of forty-two letters.

The mystery of the 42 Letter Name is related again in the Zohar to creation. Here the name is separated into six groups of seven letters each for the six walls of creation. These are the four directions, north, south, east, and west as well as up and down.

*AND THE EARTH WAS VOID AND WITHOUT FORM. This describes the original state-as it were, the dregs of ink clinging to the point of the pen-in which there was no subsistence, until the world was graven with 42 letters, all of which are the ornamentation of the Holy Name. When they are joined, letters ascend and descend, and form crowns for themselves in all four quarters of the world, so that the world is established through them and they through it. A mould was formed for them like the seal of a ring; when they went in and issued, and the world was created, and when they were joined together in the seal, the world was established. They struck against the great serpent, and penetrated under the chasms of the dust fifteen hundred cubits. Afterwards the great deep arose in darkness, and darkness covered all, until light emerged and cleft the darkness and came forth and shone, as it is written, "He uncovers deep things out of darkness, and brings out to light the shadow of death" (Job XII, 22).*⁶⁷

Waite mentions from the Zohar in "The Holy Kabbalah":⁶⁸

*From the kind of union which is predicated concerning SM and the evil serpent, they seem to pass easily one into another, and it is presumably in this way that we hear of a great serpent – the dragon of later Kabbalism – which was cast into the abyss with his legions when the Sacred Name of 42 letters was first graven upon the seal of G-d. But the abyss subsequently gave up the demons and the surface of the earth was covered with darkness till celestial light illuminated the world.*⁶⁹

This is based on the Zohar and illustrates numerous ideas that entered Judaism during the Persian exile. Herein is the concept of fallen angels and the concept that the serpent in the Garden of Eden was one of them. The personified evil who was the Serpent in the Garden of Eden was not mainstream Judaism, but became mainstream in Christianity, the 5th sect of Judaism. The five sects were the **Pharasees** expounding the law and accepting the Prophets; the **Sadducees** or high priests holding only to the Five Books of Moses which they required for the priestly law; the **Essenes** with their eschatology of wars between angels of light and darkness; the **Samaritans** of the North who maintained the non-Davidic or Israelite form of the religion constituted of Assyrian relocated peoples intermarried with Israelites; and finally the **Christians**

⁶³ Hebrew Amulets, Schrire

⁶⁴ <http://members.aol.com/fegele/letters03.html>

⁶⁵ M. Gaster, "Studies and Texts in Folklore, Magic etc., vol. I, London 1925, pp. 295 ff.

⁶⁶ Zohar Bereshith, Soncino Press, Page 65.

⁶⁷ Zohar I 30b, Harry Sperling and Marice Simon trans., page 115.

⁶⁸ The Holy Kabbalah, A. E. Waite, page 275.

⁶⁹ Zohar I 30b; I 190.

with the belief in the suffering messiah who came, redeemed, and died. The Sadducees were descendents of Tsadok, one of the two priests serving King David.⁷⁰ David said:⁷¹

*And let Tsadok the priest and Nathan the prophet anoint him there king over Israel;
and blow with the trumpet, and say, Long live king Solomon!*

The vowel groups which are the souls of the letters, the tools of creation, together add to 42.⁷²

Table X-7: Vowel Groups of the 42 Letter Name

Vowel	Symbol	Sound	Phonetic	Written Form	Value
Cholam		Oh	AoO	אוֹ	7
Kametz & Patach		Ah	AaH	אָה	6
Tzere		Aae	AeY	אֵי	11
Chirek		Eee	AiY	אִי	11
Shurek & vav with dot in center	וְ	Ooo	AuU	אוּ	7

Abraham Abulafia continues on this idea:⁷³

All the vowels therefore point to the fact that they are "in God's Hand" (Be Yad YHVH, בִּיד יְהוָה = 42). This is alluded to in the verse, "Let us fall in God's Hand, for His mercies are great, but let me not fall in the hand of man." (2 Samuel 24:14).

Their mystery is:

God **אלוה** = 42

My only One **יְהוָה** = 42

In them **בם** = 42

My heart **לִבִּי** = 42

Will be worthy. **יִכְבֵּה** = 42

And this mystery is

Enough! Enough! Enough! ד' ד' ד' = 42

Along these lines Rabbi Nachman says that there are three "hands" in the name 42 that correspond to Hesed, Gevurah and Tiferet.⁷⁴ They are "the great hand" – **יד הגדולה**, "the strong hand" – **יד החזקה**, and "the exalted hand" – **יד הרמה**.⁷⁵ These are **יד יד יד = 42**. When the right and left hands strike in a clap they disperse evil and raise us upwards.

Exodus 14:31 teaches us of the "great hand":

*And Israel saw the **great hand**, which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.*

Exodus 13:9 teaches us of the "strong hand":

*And it shall be for a sign to you, upon your hand, and for a memorial between your eyes, that the Lord's Torah may be in your mouth; for with a **strong hand** has the Lord brought you out of Egypt.*

⁷⁰ The Veneration of Divine Justice, The Dead Sea Scrolls and Christianity, Roy A. Rosenberg, Ch. 4.

⁷¹ Kings 1:1:34.

⁷² Meditation and Kabbalah, Kaplan, page 104.

⁷³ Ibid, page 105

⁷⁴ Likutey Moharan Volume 5, #42:2, page 313 and note 32.

⁷⁵ Likutey Moharan Volume 5 46:2, page 375.

Exodus 14:8 teaches us of the “exalted hand”:

*And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the people of Israel; and the people of Israel went out with a **high hand**.*

Finally in Psalm 91:14 we have the phrase Ki Bi – כִּי בִי, because for me, which is 42:

***Because** he has set his love upon **me**, therefore I will deliver him; I will set him on high, because he knows my name.*

Rabbi Nachman explains:⁷⁶

And this is the explanation of Ki Bi, “I will deliver him”. Ki Bi has a value of forty-two, which is three times Yad, hand. The yearning in the heart is revealed in the hands. We see, then, that through the yearning in the heart it comes into the hands. This is the aspect of clapping, through which I will deliver him corresponding to mitigating the judgments.

Rabbi Nachman refers to each of the seven six-letter groups as a vav and thus, he says that there are seven vavs or seven pillars in the 42 Letter Name of G-d. This alludes to the seven pillars that support the world. When one takes a vow, a shavua, the word builds seven pillars. One may accept charity and apply money with the seven pillars of the 42 Letter Name. G-d’s blesses us with three hands of the 42 Letter Name.

Rabbi Nachman teaches from the Arizal:⁷⁷

In Etz Chaim, Chapter 13: Shem Mem-Bet is in Binah. And these forty-two are the 370 lights that shine. Together with the eight white [hairs], this has the same numerical value as BaShaLOM (in peace). And in Chapter 14, this is the same numerical value as ChaShMaL – חַשְׁמַל and MalBUSh – מַלְבוּשׁ (garment).

The Arizal teaches that the eight white hairs are four on each of the cheeks of Arikh Anpin and expand to 42 and then to 370 lights emanating from the face of Arikh Anpin. Adding $370+8=378$ gives the gematria of the small voice or electrum. There are 370 lights of holiness and 370 forces of kelipot. The klipot attempt to consume the lights and they are the moth – עָשׂ. G-d provides the Chashmal or Malbush as a garment to protect one from the moth.

I. The 72 Letter Name of God

As the 42 Letter Name associates with creation, the 72 Letter Name associates with redemption. Urbach in “The Sages” describes a papyrus, which portrayed the Divine name in a triangular structure.⁷⁸ At the base were 12 positions for the 12 Letter Name, and then 42 positions for the 42 Letter Name and then the full 72 positions ending at top. Adjusting the rows one can see the pyramid structure.

But undoubtedly the discovery of the magical papyri has served to clarify the subject of these Names, as M. Gaster and L. Blau have shown. In these papyri the sounds of the Greek alphabet are used for combinations of names in various patterns. This combination of letters, which is called (Greek omitted), was achieved by Jews by means of the Tetragrammaton. Writing it three times produced the Name of twelve letters. A triangular structure, whose base consists of twelve letters – that is, three times the Tetragrammaton – and the succeeding lines contain progressively one letter less, until at the apex the Tetragrammaton is attained, comprises a total of seventy-two letters. The first four rows form the Name of forty-two letters. Since these Names, which were

⁷⁶ Likutey Moharan Volume 5 46:2 pp 377-379.

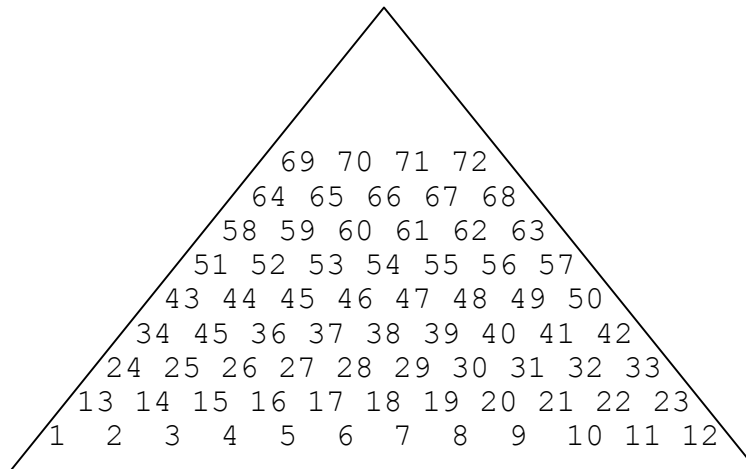
⁷⁷ Likutey Moharan Volume 5, 42:3, page 317.

⁷⁸ Urbach, “The Sages”, page 130.

called the 'Great Name', were based upon the Tetragrammaton, it is not surprising that the same rules of caution were applied to their transmission.⁷⁹

We are forbidden to take the name of G-d in vain. One is punishable if, G-d forbid, he curses someone with the name of G-d.⁸⁰

Figure X-2: The Papyrus with the Seventy-Two Letter Divine Name Structure



Three transcriptions of the Tetragrammaton make up the bottom row, while the Forty Two Letter Name makes up the bottom four rows and the whole structure, the Seventy Two Letter Name. The top row is the Tetragrammaton. Because the 12 Letter Name is not a subset of the Forty Two Letter Name by the actual letters, the papyrus does not explain the origin of the specific letters of these names. Since the papyrus was written in Greek, the structure represents the influence of Greek thought on Jewish mysticism.

R. Eleazar said in R. Jose's name: The Holy One, blessed be He, promised our forefather that He would redeem his children with these two letters;⁸¹ but if they repented, He would redeem them with seventy-two letters. R. Judan said: In the passage, "[Or hath God assayed] to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by roar, and by a mighty hand, and by an outstretched arm, and by great terrors" (Deut. IV, 34), You will find seventy-two letters; and should you object, that there are seventy-five, deduct the second 'nation,' which is not to be counted. R. Abin said: He redeemed them by His name, the Name of the Holy One, blessed be He, consisting of seventy-two letters.⁸²

Text X-1: Seventy-two Letter Redemption Name of G-d

הנמה אלהים לבוא לקחת לו גוי במסת באתת ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים
*G-d assayed to go and take him a nation from the midst of another nation,
 by trials, by signs, and by wonders, and by war, and by a mighty hand,
 and by an outstretched arm, and by great terrors⁸³*

⁷⁹ Ibid, pp. 130-131

⁸⁰ See the Tetragrammaton section in the same chapter.

⁸¹ This is Judgment – Dan – דן

⁸² Midrash Rabbah Genesis 44:19

⁸³ Deuteronomy 4:34

Here the 72 Letter Name of G-d is the story of redemption, the Exodus from Egypt. The writers of the Passover Haggadah included the 72 Letter Name so that we could personally experience G-d redeeming us from Egypt.

Allusions to the 72 Letter Name occur throughout the Sidder, the Jewish prayer book. The daily service at the end of the morning psalms – Pseukei D'zimra contains the Song of Moses, Az Yshir Moshe. The song consists of eighteen repetitions of YHVH – יהוה, the Name of G-d, alluding to the 72 Letter Name.⁸⁴ The Midrash Raba Exodus associates the Shām Havayah⁸⁵ – שם הדיה – יהוה – YHVH, here, with G-d's promise to Moshe that he would surely save his descendants from Egypt:⁸⁶

Moses said, 'And now Thou dost tell me to do so? Who am I?' G-d replied, 'By thy life, I will go down and save them. One woman came into Egypt and on her account did I go down, and I saved her.' When was this? When Pharaoh took Sarah, as it says: "And the Lord plagued Pharaoh." (Gen 12:17). 'Well, if on account of one woman I came down, shall I not come down for the sake of six hundred thousand men, six hundred thousand women, and six hundred thousand children? But you go first and inform My children that I am about to redeem them, and then I will Myself redeem them.' Hence does it say, "O send out Thy light and Thy truth, let them lead me," and also "And I sent before thee Moses, Aaron and Miriam."

Similarly in the Song of Moses at the Reed Sea – ים סוף, G-d by the Name Shām Havayah – יהוה saves the Israelites:⁸⁷

Your right hand Adonoy is adorned with power, Your right hand Adonoy, crushes the enemy.

As with the Twelve Letter Name of G-d, there are several forms here. The first is the explicit 72 letter name above. The second consists of eighteen instances of G-d's Name YHVH – יהוה. The third consists of the 72 letters of the names of the tribes of Israel and their forefathers on the breast plate of the high priest, manifesting the Urim and Thumim.^{88,89} The fourth consists of 72 letters in the names of angels for the tribes of Israel.

The names of the twelve tribes of Israel constitute 50 letters. The phrase, "Abraham, Isaac, and Jacob, the tribes of Y'shooroon" constitute 22 letters.⁹⁰ Below the 22 letters are distributed amongst the twelve tribes so that each consists of six letters inscribed on the corresponding stone on the breast plate.⁹¹

Text X-2: Seventy-two Letter Name, Twelve Tribes and Yeshurun

ראובן שמעון לוי יהודה יששכר ובלן דן נפתלי גר אשר יוסף בנימין

⁸⁴ The World of Prayer, Elie Munk, Vol. 1, page 85.

⁸⁵ a- fâr, fâte; i- jovîal; o- nôte

⁸⁶ Midrash Rabbah Exodus 15:14, Soncino, p. 177

⁸⁷ Exodus 15:6

⁸⁸ Or Yakar, Commentary on Zohar Shir HaShirim (Jerusalem, Ms. 74 4), quoted in Kitvey Yad BaKabbalah, p. 235, quoted in Meditation and the Bible, Kaplan p. 141

⁸⁹ While wearing the eight vestments, the high priest transcended the physical into the spiritual realm while becoming the Urim and Thumim, Ibid. p. 141.

⁹⁰ Meditation and the Bible, page 168, note 85 quotes the sources as Bachya, Chazkuni, Baal HaTurim on Exodus 28:21; Abraham Abulafia, Maftach HaChakhmot (JTS, Ms. 1686) p104b.

⁹¹ Soncino Yoma 73b explains how each stone had 6 letters: How was it effected? — R. Johanan said: [The letters] stood forth. (The names of the twelve sons of Jacob were inscribed on the Urim and Thummim. The answer always came through the letters which stood in relief) Resh Lakish said: They joined each other. But the 'Zade' was missing? (The names of the twelve sons did not include that letter) R. Samuel b. Isaac said: They contained also the names of Abraham, Isaac and Jacob. But the 'Teth', too, was missing? — R. Aha b. Jacob said: They contained also the words: The 'tribes' of Jeshurun. (The Hebrew of which includes a teth)

אברהם יצחק יעקב שבטי ישראל

*Reuven, Shimeon, Levi, Yehudah, Issachar, Zevulun, Dan, Naftali, Gad, Asher, Yosef, Benyamin
Avraham, Yitzhak, Yaakov, the righteous tribes of Israel*

[illegible]

ראובן א שמועון ב לוי דהם יהודה י יששכר צ ובללחן ה דן ק יעק נפתלי ב גר שבטי אשר ישר יוסף זן בנימין

Table X-8: The Seventy-Two Letters on the Breast Plate

<p>לוי רהם emerald – ברקת</p>	<p>שמעון ב topaz – פטרדה</p>	<p>ראובן א ruby – אדם</p>
<p>זבולון ח diamond – יהלם</p>	<p>יששכר צ sapphire – ספיר</p>	<p>יהודה י carbuncle – נפק</p>
<p>גד שבטי amethyst – אדלמה</p>	<p>נפתלי ב agate – שכו</p>	<p>דן ק יעק opal – לשם</p>
<p>בנימין jasper – ישפה</p>	<p>יוסף ון onyx – שדם</p>	<p>אשר ישר chrysolite – תרשיש</p>

These names are engraved⁹² on the particular stones listed above in groups of six letters per stone.⁹³ The twenty-two letters of the Y'shooroon – ישרון verse fill in the missing letters from the names of the tribes to include every letter of the Hebrew alphabet.

Text X-3: The Twenty-two Letters of Y'shooroon

אברהם יצחק יעקב שבטי ישרון

Also, the artisan of the high priest's clothing placed two onyx stones in gold mounts upon the shoulder straps of the Ephod. He inscribed the fifty letters of the Twelve Tribes of Israel upon these onyx stones – **אבני-שֹׁהַם**.⁹⁴ He inscribed six names on each stone, each group consisting of twenty five letters.

Text X-4: The Six and Six Names on the Ephod Shoulder Onyx Stones

ראובן שמעון לוי יהודה דן נפתלי
יששכר זבולון גד אשר יוסף בנימין

In this manner, the high priest carried the sentence of Israel before G-d. On his head, he wore the letters, Holy unto to G-d – Kadosh l'Adonoy, on his shoulders he carried the names of the Twelve Tribes, and in his 'midst' upon his 'heart' he wore together the names of the Twelve Tribes and the Seventy-two letter Name of G-d. The high priest was like a nexus point symbolizing the will of G-d amongst the people of Israel. With the Urim and Thumim he could reveal this will to the Nasi of the generation.

The Seventy-two letters on the gems of the breastplate relate to the usage of the Urim and Thummim. The Urim refers to a light source from within the breastplate that would light up various gems. The Thummim in

⁹² Like on signet ring. In order for this to happen the stones must have been of a softer material. Perhaps they were of the corresponding colors but not as hard as a ruby, emerald, or diamond. In this manner they were semi-precious stones that conducted light.

⁹³ Exodus 28:15-21

⁹⁴ Rashi on Exodus 28:10 quoted in Metsudah Exodus, ed. Avrohom Davis, page 437. Sotah 36a has two other opinions that differ from Rashi on the order.

this case is the process of the high priest selecting letters from the lighted gems to form the answer to the beseecher's first asked question.⁹⁵

There are also twelve holy exalted names between the twelve tribes of Israel and G-d. This is the 72 letter name at the level of the angels. The roots add to 72 letters.⁹⁶ The recitation of these names has a deep meditative benefit. There is purity and sanctity here.

Text X-5: Seventy-two Letters of the Twelve Holy Exalted Names

אהציצ"הרון אכלית"הרון שמקת"ון דמוש"הרון וצפצפסית"רון הורמי"רון
ברחיהג"און ערש גדר"און בסאווה מנא"הון חזרה"יה הוהיוי האה אה"יה והראתי"הון

The origin of these names is not clear, but they are of the same genre as the angel Metatron – your rain and Sandalfon. The suffix 'ron' may mean 'your' from the Aramaic or throne from Greek. These twelve names correspond to the twelve diagonal paths in the Tree of Life which regulate the descent of G-d's shefa or flow of energy to this world.⁹⁷

J. The 216 Letter Name of God

This name is made up of the composition of three verses of 72 letters each in Exodus. The name composes into 72 triplets by taking the first letter of the first verse, the last letter of the second verse, and the first letter of third verse. The next triplet consists of the second letter of the first verse, the second to last letter of the second verse and the second letter of the third verse. We proceed this way until we form all 72 triplets.

The three verses are in Exodus, Torah portion Beshalach. The following Torah portion, Yitro, alludes back to these verses as Jethro contains 72 stanzas.⁹⁸

Exodus 19: The angel of Elohim moved when it traveled in front of the camp of Israel, and went behind them.

Exodus 20: It came between the Egyptian camp and the camp of Yisrael. There was the cloud and darkness [for the Egyptians] and it [the pillar of fire] lit the night.

Exodus 21: Moshe extended his hand over the sea and Adonoy turned back the sea with a strong east wind [blowing] all through the night. He made the sea into dry land, and the waters were divided.

These verses each show divisions.⁹⁹ In the first verse, there is the front and rear of the camp where the angel moved. In the second verse, there is the Egyptian and Israel camp. There is cloud of darkness and the pillar of fire. In the third verse, there is the sea and dry land. There are the divided waters.

The secret of the Name and its power is that 'separation' and 'two groups or forces' are agents to knowledge and power respectively.

This is the Shem Vayissa Vayet.¹⁰⁰ In the area of amulets, the name is divided into two groups of thirty-six which the scribe writes on two amulets. One amulet is worn on one arm and the other on the other

⁹⁵ Thumim meaning simple, whole, or to complete.

⁹⁶ Bahir 112, Kaplan, p.43, p.197, part II, p.167, p.203. Kaplan asserts that there are 72 letters when this name is written correctly.

⁹⁷ Bahir 113, Kaplan, part II, pp. 167-168.

⁹⁸ The Metsudah Chumash, Exodus.

⁹⁹ Barney on the 20th of Shevat, his wife's birthday, 5752.

¹⁰⁰ Hebrew Magic Amulets, T. Schrire, page 99.

arm.¹⁰¹ I recommend the amulets for lovers where a man wears one half and his wife the other. Together they are the image of G-d and G-d unites them.

The 72 Triplet name of G-d also has two forms. The first consists of the 54 YHVH Name of G-d. The second is the three verses from Exodus describing the camp of Israel.^{102,103} The second form describes Israel within the forces of nature manifested by the hand of G-d. The miracle of G-d protecting Israel is the essence of the Name Seventy Two.

The Shaarey Orah brings down fifty-four permutations of the Tetragrammaton.

These 54 names are the mystery of the transmission of power to all that exists, in all creation. They are like a soul to the 216 letters of the Name of Seventy-Two Triplets.¹⁰⁴

These fifty-four Names contain the secret for drawing from the power of all that exists in the world; they are like the soul of the two hundred and sixteen letters, which are contained in the verses [of Exodus 14:19-21]. Everything created is included in these fifty-four Names, and these Names are the means for fulfilling the needs of every creature through the intercession of Adonoy – אדנאי. So, you see that the letters that comprise Adonoy teach us about His essence and His dominion. For instance, the first letter of the Name Adonoy, the aleph – א, is also the first letter of the Name Eheyeh – יהיה which resides above. The last letter of the Name Adonoy, the yud – י, is the essence of יהיה. The dalet – ד and the nun – נ [the middle letters of Adonoy] add up to fifty-four. These are the fifty-four Names of being which are the essence of energy, emanation and all that sustains the world's creatures.¹⁰⁵

This would correspond to the gematria of Dalet Nun – דן, the center 2 letters in the name Adonai – אדני. The first letter of this name is Aleph corresponding to the name Ehyeh that begins with an Aleph as well. The last letter is a Yod, which begins the name of the Tetragrammaton. Adonai is associated with the sefirah Malchuts. Malchuts is an entry point for prayer to the heavens.

The Shaarey Orah teaches that there are 54 permutations of the name YHVH.¹⁰⁶ This is based on the assumption that each of the three letters may repeat up to twice, so that we are interested in the permutations of יהוה, ייח, יוה, ייו, ייה, ווה. There are twelve arrangements of each of the first three Names and six of each of the last three Names providing 54 total permutations.¹⁰⁷

Those that guard the east are in the colors of yellow and violet for Tiferet, the west in the color of orange for Yesod, the north with the colors of red and gold for Gevurah, and the south in white and silver for Hesed.¹⁰⁸

Text X-6: The Soul of/and the Seventy Two Triplets

יִישָׁת וְיֵשֶׁב יִשְׂרָאֵל חַיִּים וְדוֹמִים יִשְׁכֻּן שָׁלוֹם וְחֵסֶד תִּהְיוּ וְחֲדָוּ וְחָזְקוּ מְעַלְּמוֹת הָעוֹלָם

¹⁰¹ Schrire says that the name is too large to be written on one amulet and it was for this reason that it is divided amongst two amulets. Perhaps this division is more natural than he realized based on the contents of these verses.

¹⁰² Hebrew Magic Amulets, T. Schrire page 99, says that the 72 triplets are this name.

¹⁰³ There are also seventy-two angels of G-d which constitute the Court of G-d and whom G-d consulted before the creation of Man.

¹⁰⁴ Meditation and Kabbalah quoting the Shaarey Orah page 129.

¹⁰⁵ Gates of Light, Yosef Gikalatiya, trans. Avi Weinstein, page 15.

¹⁰⁶ Shaarey Orah, introduction, quoted in *Meditation and Kabbalah*, pp. 129-130.

¹⁰⁷ The number of ways of taking n objects r at a time is $P(n,r) = n!/(n-r)!$ where order is important.

The number of arrangements of n objects taken r at a time w/o order is $C(n,r) = n! / ((n-r)!r!)$.

¹⁰⁸ see Sefirot Colors and Lights [TABLE]

[illegible]

וַיְהִי יוֹם שִׁשִּׁי עָלָם מַהֲשׁ לֵלָה
אִבָּה בָּהֶת הָיָי אֵלֶּה לֹא הֵחָ
חֵל מִבֵּה הָיָי הָקֵם לֹא בֵּלִי
לֹו פֹהֵל נִלְךְ יִי מֵלֵה חֲרוּ

מגתה האל ירת שאה ריי אום
לכב ושר יחו להח בוק מנד
אגי העם רהע יי ההח סים
וול ילה סאל ערי עשל מיה

יְהוָה דָּנִי הַחֹשֶׁ עִמָּם נָנֵא נִית
מִבֵּה פֹרִי נִמֵּם יִל הִרְח מִצֹּר
וְסִב יִחָה עָנֹ סוּדִי דִמֵּב מִנֵּב
אֵינִי חֲבוּ רֵאָה יִבֵּם הִי מִוֵּם

These are the 72 names. They emanate and divide themselves into three sections, 24 to each section. Over each of these sections is a higher Officer. Each section has four directions to watch, east, west, north, and south. They are therefore distributed, six to each direction. The four directions then have a total of 24 forms and is such in the second and third sections as well.

*All of them are sealed with YHVH, G-d of Israel, the living G-d, Shadai, high and exalted, who dwells in eternity on high, whose name is holy, YHVH. Blessed be the name of the glory of HIS kingdom forever and ever.*¹⁰⁹

Above is another form of the 72 triplet Name with three groups of 24 watches. Each group assigns a watcher for a 20 minute segment of every hour each day. The first group representatives watch the first triad of the hours. The second group representatives watch the second triad the hours. The third group representatives watch the third triad of the hours.

The simplest form of the 216 Letter Name is three groups of eighteen Havayah triplets.

Text X-7: Two-hundred and Sixteen Letter Name in Three Groups of Eighteen Names

יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה
יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה
יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה יהודה

K. Without Name

Ultimately Hashem is beyond all names or without Name. The Or HaMaor in Shoftim recognized:

Everything originates with G-d; therefore, He even gives existence to the four letters...

¹⁰⁹ The Bahir, Kaplan, page 42

Even though we make use of the Tetragrammaton (YHVH) and speak of it as G-d's "proper name," it is only meant to be "for the world" so that people would be able to call Him by some name and thus bring His providence to bear upon them. G-d is actually above all names. I later heard this had been said in the name of the Baal Shem Tov.¹¹⁰

Rabbi Zev Wolf of Zitamer

All names are but part of His creation as well as the attributes that we have ascribed to Him even the Sefirot.¹¹¹

¹¹⁰ The Light Beyond, Aryeh Kaplan, page 31.

¹¹¹ Nothing is the essence of G-d.

XI. Dreaming

Dreaming is virtual life. Often times our dreams are a nutrient that we are deficient in that our subconscious mind is supplementing. Dreams can also be a spiritual gateway to visit the heavens, angels, or the rich beauty of our precious world. The collection of dreams below describes nutrients of the mind in unconscious dreams, how to achieve conscious lucid dreams, and the pursuit of prophetic dreams.

A. Unconscious Dreams

Healing by Dance – July 12, 1995

The previous night I studied the Torah, parsha Balak.¹ This morning I read in Kitzur Shulhan Aruch the importance of reading the morning blessings each day including those before studying Torah. The night before I had the following dream. In my dream, I saw a few people assembling a canopy that would be lifted by four pole bearers, one at each corner. One pole bearer was a rabbi, another a woman. As they raised the canopy, there was a woman in the center under it. She was attractive with an ailment of the legs inhibiting her ability to stand on her own. The canopy attached to her shoulders raised her up, and to her ankles helped her dance. There was music and she was dancing with the other four. Her dancing was great to see, greater than the other four alone. [Dancing is healing and no one must be left out of this joy.]

Now, as I beheld this, I felt some remorse at not participating, and a woman pole bearer fainted sick causing the canopy to collapse. Others ran to her side; I ran as well but the dancing did not continue. [A depressing thought causes instant sickness.]²

A healer appeared. There were two sick. The pole bearer was treated physically as I was treated for negative thoughts. The healer led me to a place of crystals. There she took a few natural triangular stones of white base with blue tops and gave them to me. I assembled the stones and she said this would help keep depressing thoughts away.



The dancing brought me back to my youth at BCP³ where we would dance the evenings away in circles and lines. Nothing is as rejuvenating as dance and we should do it often. How does the 7th beggar without legs heal by dancing; she is raised up by us holding a canopy giving us a reason to dance with her joy.

Dance – August 9, 1996 – Erev Shabbas

¹ See [Balak](#)

² Interestingly, today as I am writing this—7/9/96, I saw in Border's Books a book called, "The Empty Chair" excerpts from Rabbi Nachman of Breslov. I opened the book to a teaching which said, "One must make every effort to be joyful in life, even if one has to do something silly." Other quotes dealt with the destructive force that comes with depression, has v'shalom. This dream also parallels Reb Nachman's story of the 7 Beggars who were great healers. The greatest of the beggars was the one who healed by dancing but had no legs. The story concludes by Reb Nachman stating that the secret of this beggar's healing would only be revealed in the time of Moshiah.)

³ Brandeis Camp Institute is a summer program for college age students from 18-25 in Simi Valley which is north of LA. The program was run by Dennis Prager when I attended in August 1980.

I had two dreams last night that were inspiring. The first was a test to see if I would perform the mitzvah of returning an item that did not belong to me.

I saw in my dream purchasing some goods at a house sale. The goods had some valuable stamps within them that were not part of the product I was purchasing. After I got home, I realized the stamps were there. With zealousness, I returned to the house and called up the owners. For some reason I felt they were aware that the stamps were in the item and that they were part of this test setting me up. They did not appear and the dream ended abruptly. I felt there was another around my bed who left quickly in a dark light.

This is the manner of spiritual tests. I went to Shachris that morning and was the tenth to arrive. I hadn't made the morning services in a few weeks, but I was up early that morning working. I saw two angels fighting to bless the congregation. The one on the right was trying to grant a blessing with his right hand while the one on the left with his left hand. The one on the right was from Hesed and he was being pushed a way by the one on the left from Gevurah. In the end, they both blessed. After the services, I went home and I just wanted to fall asleep in a sunbeam on the floor. My soul was calling out for this nap. Here I had the second dream.

I was at a spiritual Shabbaton. There was a lot of singing and youthful spirit in the temple service. It felt so good to be there. As the Shabbas came closer to the end, there were a few musicians who took up musical instruments and who wanted to begin a scheduled evening concert early. They started playing and it felt wrong. I took the initiative and went up to the guitarist who seemed like a religious guy. I told him it is not proper to begin playing before Havdalah. He agreed and told the rest of the musicians to put down their instruments. The singing took the place of the instruments, a singing with great fervor.

The previous d-day I had gone home from work early and spent time catching up on cleaning at home. Everything in spiritual growth is connected. One proper act leads to the next ad infinitum. If we give G-d an opening miracles will begin happening. If we give G-d a small opening, he will open the whole world for us.

B. Lucid Dreaming

Lucid dreams are conscious dreams where one is able to control one's motion and action.⁴ Lucid dreams are opportunities to acquire understanding and wisdom on spiritual subjects. I will give two examples. The first illustrates how wisdom can be drawn from a dream. The second show how one can progress from a meditative state into a spiritual dream.

1. Names of G-d

Names of G-d – May 1, 1993 – 5:00 AM – Saturday

During the night of the dream, I read about the lives of the Ramak, Caro, and Gikatalia. In the dream, I spoke with a maggid, i.e. a guide. Initially, he was in the form of a coworker⁵, but he metamorphosed into a form with an all seeing eye. I asked, "Could you be my Maggid? There was no answer. I asked whether I had to know all the Talmud before receiving a maggid. "No." The Ramak says a maggid comes through repeated meditations on Torah verses. The maggid in the dream hinted there must be a unification of Torah, mind, soul, and body. I called out the following phrases in my mind:

Eheyeh asher Eheyeh is the crown of the Universe (Keter). I rose from the world and soared past the planets.
Yah is the beginning of Wisdom (Hochmah)

⁴ See Stephen Leberge's books for proven methods for experiencing these dreams.

⁵ This was Mike Liveright who in some ways has been a mentor in my life. Visions in dreams are more susceptible to image metamorphosis. see Ovid's Metamorphosis.

YHVH (pronounced Elohim) is the source of Understanding, which divides the Universe into distinct components (Binah).

El is the source of goodness (Hesed).

Elohim brings forth justice and judgment and discipline (Gevurah).

YHVH (Adonai) is the splendor of the world (Tiferets).

YHVH (Adonai) Tzevaot is the eternity of eternities (Netzah).

Elohim Tzevaot is the source of eternal praise and thankfulness to Hashem (Hod).

El Chai, Shadai lays the foundation of the world (Yesod).

Adonai is the gateway to the heavens (Malchuts).

Hypnosis to Lucid Dreaming – June 5, 1993 – 5 AM

Entering a lucid dream is facilitated by practicing hypnosis early in the morning, which is the time we tend to be most aware of our dreams. Lucid dreams occur when one is refreshed and thus tend to happen more often when one is already rested, i.e. during morning sleep.

6/5/1993 – 5 AM

I listened to the Earth, Wind, Fire, and Air tape. Towards the end of the hypnotic session, I shifted slightly into a curled position and entered a lucid dream. I experienced rapid travel while gazing backwards over several green hills and bodies of water. I noticed the foam on ocean waves resembled clouds over the earth from an outer space perspective. I tried to maintain the lucid state by counting down.⁶ I exited into a light sleep. The key to success in obtaining a lucid dream is alertness, energy, and concentration when one begins.

Hypnosis to Lucid Dreaming – April 9, 1997 – 9 AM

4/9/97 – 9 AM

I listened to the Letter Ascension tape. The tape's introduction brought me to a river and suggested that I see something in the water" and that I should take it out. At first, it was like a cross and then a double cross, but then it appeared like the Shield of David.⁷ Finally, I saw the form of a rod⁸ shaped as a small sword. Upon the face of the rod was the Star of David.⁹

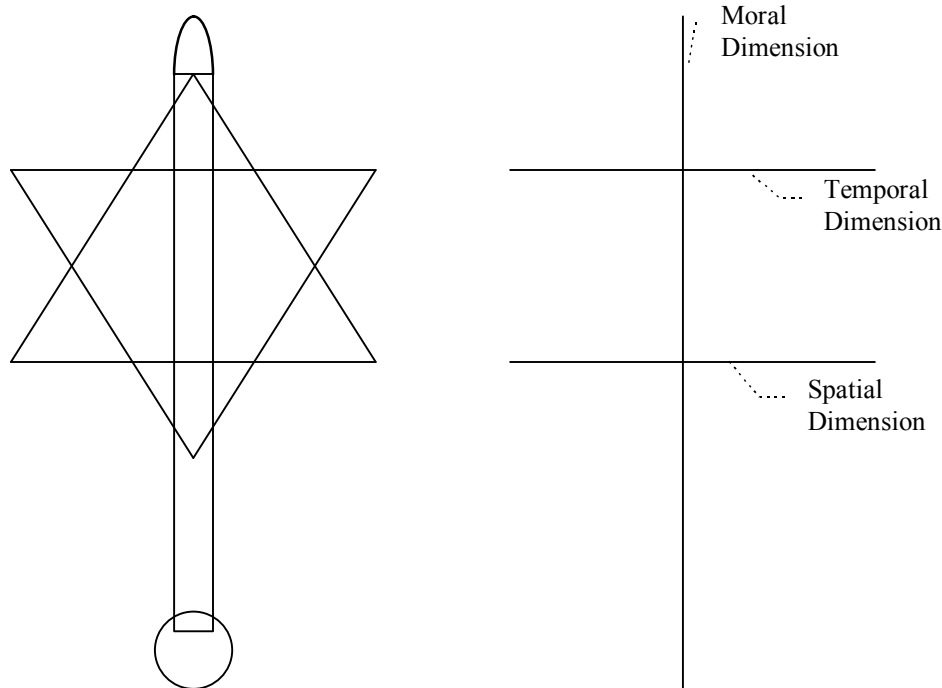
⁶ In hypnosis we count down to deepen the state of a trance. The same technique deepens a lucid dream. Similarly, Stephen Leberg wrote about spinning out or disorienting oneself as a technique for maintaining a lucid dream.

⁷ Magen David.

⁸ A foot in length.

⁹ The Focus is a meditative symbol for transforming reality. For example, on the day this was contemplated an Earthquake occurred at 10:15 AM in San Jose, California. A prophet's staff is a similar symbol. All staffs from a living tree are ultimately from the Tree of Life the source of all trees.

Figure XI-1: The Focus



The goal for the hypnotic session was to discover the answer to a biblical question. I sought to understand the purpose of the high priest's role and hereditary class in Judaism. I rose into the sefira of Malchuts. I was in a large cavern and there was a ray of light from a point high above entering the room.¹⁰ The tape guided one to visualize the letter Tav that connects Malchuts to Yesod. Through the Tav, I rose into the light of Yesod. The tape next asked to visualize the letter Yod. This brought me into the sefira of Netzah. This is the place of the spiritual Mt. Sinai and is symbolized by the patriarch Moses. To understand the priesthood, I knew I had to reach the sefira of Hod, which is the place of Aaron, the high priest. There is a mountain rising in Netzah whose base is in Hod. This is Sinai. Moses is on the mountain in communication with G-d. Aaron is in the valley with the people leading praises. The tape would continue to lead me upwards by visualizing the letter caph to go to Hesed, but I suggested to myself, "turn the tape off."

*Now how does one reach Hod? An ocean connects Netzah and Hod represented by the letter Mem. An angel guards the ocean. His name is Mayimel. I called his name and he appeared huge, towering into the heavens. He is the ruler of the Water Elements and appears like a towering wave whose top lips over into a face. At first, I was struck by his great height and then I called his name, and he lowered to me. I climbed upon his top, his head, and he began to take me across the great ocean. The distance was far but this was his element and his travel was swift. Finally as we approached the place of Hod, he lowered and I dismounted. I was thankful for the transport and I tossed him the focus that I had found in the river at the beginning of the vision. He took it up in his mouth and departed.¹¹ I inquired again on the purpose of the priesthood. I saw with my own eyes the purpose. While Moses was on the mountain, the people needed a leader in his place. At first, I thought this might be Joshua, but he still served Moses and had not been brought before them. Only Aaron had a similar status in their eyes. **The priesthood is from Moshe's family as a symbol of an eternal connection with the Torah from Sinai.** Even though our leaders depart, the priests descendent from Aaron continue to symbolize this eternal connection.*

¹⁰ From the sefira of Yesod.

¹¹ This is similar to the vision of the angel in Binah where I gave her a Heh that I had found in a river at the beginning of the journey. See [Merkavah](#)

I turned and progressively entered a lucid dream. I felt myself rising off the ground into flight. All around the world was lit by the sunrise. I approached a place like Zion National Park near Cedar City in the South of Utah. There I beheld the modest red sandstone mountains of the park. I soared over them in various places. I desired to stay close to the ground for a better look and then soared straight up and over cliff faces. I was seeking to come close to G-d. I was wearing gloves and I removed the left to look at my hand and then the right to see the other hand. I saw their lines and their color was correct. I desired to be in the hand of G-d. All of a sudden I felt an incredible force pulling from behind me and I soared backwards; the wind passing swiftly by my sides. I then flew over the green land gazing at its harmony and beauty. I saw a large locomotive train and tennis courts as I came close to the ground. I sought to know the common denominator and I realized, "these are a few of my favorite things." I had been to Zion Park. I remember locomotives of various cities, Sacramento and Silverton. I played tennis regularly in my youth. There was another common factor, I have not seen such places or done this activity in a long time and my soul was yearning for them.¹²

We are only in this world for a short while; we must always remember to enjoy G-d's creation. This is a pathway to joy and a pathway to G-d.

Longing for Israel – July 16, 1998

Listened to hypnosis tape before going to sleep and then fell into lucid dream. In the Lucid dream, I let myself fly without control. This is the secret to control and prolong a dream in general. Let the subconscious direct the movement wherever it wills. In this manner, I rose abruptly over upcoming objects, and swoop close to the ground past other objects without harm. I would even have fun; for example, by bouncing off telephone lines. Before flying I chose a large towel to take with me, I thought to take a brown one, but it was a blue multicolored one instead. This helped in the flying.

I was moving and spoke to someone who was also moving. He was from Israel and we spoke briefly.

I found someone living alone, very depressed without legs. I saw an army uniform from Tzahal and asked to talk with him. He didn't want to, he didn't want pity. I said I know how it is to be alone and I said let us just talk. He still didn't want to, even after I said I want to talk for myself alone (no pity). Nothing, he sat on the floor without legs. I mentioned Israel and he perked up. I said I wanted to live there. He asked where. I said there is a place in the North, a small town next to Lake Kinneret, but I didn't know the name. (Probably this was a town like Yavne near the lake). Then I said K'far Channanya. He shook his head, but felt impelled to get up to show me something. Out of nowhere, legs sprouted as he stood. It was like they were always there but hidden. He went over to a filing cabinet. He was very organized. He pulled out a folder on Israel, which contained a map. We opened it and it was a map of Jerusalem. There was a small map of Israel in a corner and a funny small map of San Francisco on it like a sister city to Jerusalem. We could not find the name of the town.

2. Raziel

I discovered a 12th quasi sefira, which is the location of remez or secret knowledge. The quasi-sefira Daat represents knowledge. Now a 12th quasi-sefira called RaZ is a place of secret knowledge.¹³

I played the letter ascension tape. As I looked into the stream, I saw various symbols forming. First, I saw the Star of David¹⁴ focus from the previous vision. Then I saw the letter Z within it

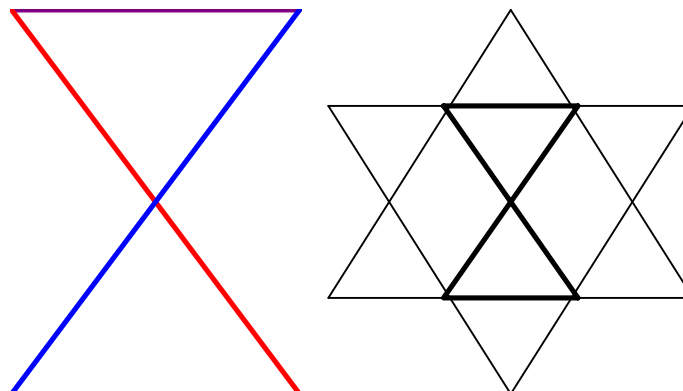
¹² A Pisces should visit these types of places regularly or live there.

¹³ Secrets – April 12, 1997 – 8 AM

¹⁴ One triangle is man raising his arms up to G-d and the other is like G-d lowering arms to man.

and then another Z mirrored. I composed them in my mind and then lifted the hour glass symbol out of the star.

Figure XI-2: Symbol of Raziel



I visualized the letter Tav – ט along with the tape and ascended from the level of Malchuts into Yesod. The goal for this hypnotic session was to find answers to mysteries. The tape led to a visualization of the letter Resh – ר that is the vertical path to Tiferets. At this point, I combined the Resh with the letter 'Z' from the Zayin I saw in the stream, to make the Hebrew word, RaZ – רז which refers to allegories, secrets, or mysteries in the Torah. I called the angel Raziel to pursue this further. At the level of Yesod, an angel descended. In the white light, I saw an angel with black robes. He veiled his face with part of the robe as he landed and beckoned. I put my arms around his neck from behind and we ascended. From his backside, I could not see where we went and I sensed that the place we were traveling to is hidden from all mystic plane travelers. Upon landing in the dark world, the angel unveiled himself and I saw a frightening face. I realized this was not the angel Raziel and I called his name again. I turned to notice another angel in dark robes. As I approached him, I saw that his face was old and his head was balding, but that this angel bore the countenance of a man. He said not to be afraid. The angel that bore me here is a guardian who scares off the unwelcome. He told me to come close. He asked what I seek to know.

I sought to understand by what individual merit are the mysteries of the Universe bestowed. He responded:

***By the knowledge of the seeker
By the seeker's deeds
By the longing in the seeker's heart***

Occasionally, the seeker may fall into bad straits and his/her knowledge may become impaired and even his/her good deeds may be lacking; still, there is a way back to discover the answers to the mysteries and purpose of life. This is by the longing in the seeker's heart.

Not by knowledge, nor by deed, but by the longing in your heart

The angel asked me to come close and I merged with the angel. At this moment, the answer to several mysteries became known. I sought a prophetic message to bring back to the people, but I learned that I was not the messenger. Still, I asked could I know the message and the response was yes:

*The Jewish people must learn to love each other first above other peoples. Unlike other peoples, we do not usually look out for the interest of our brethren first. We must always support each other before the other nations.*¹⁵

*He said if there are more factual items that I want to know I should ascend to the angel Yedeiel who is in the quasi-sefira of Daat. I ascended. I sought to know the locations of certain misplaced items and saw visions of their location. I pulled out the symbol I had found in the stream and looked at it which caused me to return to the place of Raziel. I offered the symbol to the angel and Raziel placed it upon his forehead and told me that the symbol was his very own.*¹⁶

After I descended and emerged from hypnosis, I realized that the location of the place of Raziel is in the pathway between Tiferets and Yesod. This place is the 12th quasi sefira, RaZ. The sefira is accessible when Netzah and Hod come together in unity like Hochmah and Binah for Daat. In this manner, Netzah and Hod symbolize prophecy and their joining opens the gateway to RaZ and the answer to mysteries.

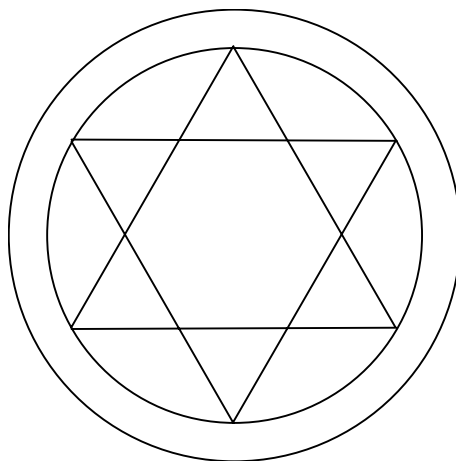
Raz has the gematria 207 which is the same as Or – אור, the word for light. G-d has chosen to reveal his secrets through light.¹⁷

I focused my mind on the symbol of Raziel and ascended from Malchuts to his place. The angel taught its approach to demon and angel summoning for learning all secrets. First, he drew the following symbol:

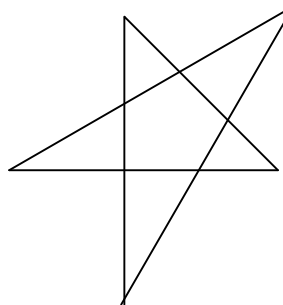
¹⁵ Excuse the nationalistic message. In a conversation with the Arch-Bishop of Prague the Maharal records the Arch-Bishop saying, "You Jews claim that you are a good nation. Observably you seem to have a pension for trouble or evil. It is not that we accuse you of being evil to those outside your own tribe. It is not that we are accusing you of. You Jews are really bad. Not because you treat us badly or other nations; this we could understand, we don't like you, you don't like us; no because you are not good for each other. All of these teachings, you shall love the ne neighbor as yourself stuff and then the harm you inflict upon your neighbor. I submit that you treat your neighbor worse than we treat our neighbor. You guys don't hang together. The harms you guys can afflict on each other. I submit that you treat each other worse than we treat each other." The Maharal had three answers. Jews are at each others throats because galut (exile) is unnatural. Galut is divisiveness between the Jewish people. The Arch bishop said that your wrong. It goes back to Yosef and your brothers. You have it in your bones." The Maharal said, "You have a prima-facie case. Yet, the source of this is not the impoverished state of the Jewish people. It is the nobility of the Jewish people gone awry. This nation by its nature tends to importance to the nobility of the soul more than other people. Hakodesh Baruch hu has elevated us above other nations but our sins have gotten in the way. The creation of the Jewish people dictated that the Jewish people have different yearnings. You can see that when we are up against the wall we come back to being one people. Jews are people into meaning, ideas. If we are on the right track we're into Torah, if not other ideas. The Galut is infighting and divisiveness. When we are an Am, a people, we are drawn back to our nation." <http://www.613.org/jsi/zion23-adlerstein-maharal.ram> "Maharal, Israel, Exile, and Redemption" by Rabbi Adlerstein at Beth Jacob for the Jewish Studies Institute of the Yeshiva of Los Angeles on Jan. 13, 1998 taped by Dovid Silverstein.

¹⁶ Raziel keeps the secrets of soul mates. He also knows the quality of different locations match each soul. He does not give these answers freely, but one must merge and become the angel to obtain the knowledge. Ironically, most often one will find that these answers will agree with what we each already know deep down in our soul.

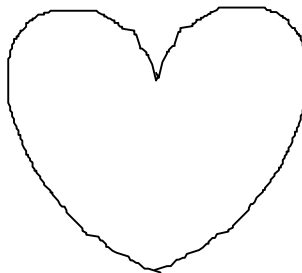
¹⁷ Secrets II – April 23, 1997. This meditation was led by Ira Brandell at Beth Shalom at the end of the 2nd day of Passover.



Then we both entered into the area together. The symbol was for protection from deception and other trickery. He summoned the shedu, Asmodeus, who appeared as a short man with dark clothing. He showed that any answer pertaining to the material world could be extracted from the shedu. Nevertheless, these answers serve little benefit for the soul. In order to release the angel he erased his symbol in the air.



Next, he summoned the angel of love whose name is Anael. This angel appeared small, white, and feathery in a bright light. He asked the angel to show us 'love'. The angel opened a portal and inside created a picture. First, he waved his arm to display a rainbow of butterflies. A mountain was behind the butterflies and a grass valley with water was below. The meditation guide, Ira, spoke of bonds that need to be freed at this point disturbing the tranquil picture but forcing the angel to reveal that sometimes love does have binds that restrict. For everything, there is a balancing force. He then dismissed the angel by erasing its symbol, a heart:



The name Raziel has gematria 248.¹⁸ This is the number of positive commandments in the Torah. The gematria of Bamidbar – “in the wilderness” is also 248. The essence of the wilderness or desert is to make ones mind empty of mundane thoughts and to fill it with the wonder of G-d’s world ready to receive

¹⁸ Secrets III – May 10, 2001

inspiration. Pursuing the positive commands also empties the mind of the mundane and fills it with what is important to linking with Hashem.

There are 7 Palaces in Beriyah and 7 Heavens in Yetzirah. Raziel teaches that all the worlds have a one-to-one correspondence. In the world of Asiyah there are 7 Continents: N. America, S. America, Europe, Africa, Asia, Australia, and Antarctica. In Atzolut there are 7 lower sefirot are: Hesed, Gevurah, Tiferet, Netzah, Hod, Yesod, and Malchuts.

What are the sefirot? These are the 10 sayings of the creation of the world.

Sefer Raziel describes 390 heavens. This is from the Gematria of Shamayim. Also there are 390 skies, but this is less significant.

3. Lamed Vavniks

The ל" – Lamed Vavniks by tradition are 36 saintly souls whose z'chus – merits tip the scale of justice in favor of the preservation of mankind.¹⁹ The tradition is that there must always be 36 select individuals for the world to continue. While some might be leaders of the generation, others may be lesser known. The idea is from Isaiah 30:18, where the word, 'lo' has the gematria 36 from lamed 30 + vav 6.

Blessed are all those who wait for him – אשרי כל חביו לו

12/10 Thursday Morning:

On the early morning of 12/10, I had a dream of rising up and over the peaks of sunlit mountains with the colors of a sunrise (warm orange). The mountains were of a warm hue much like the sandstone rock gardens of Colorado [Garden of the G-ds, Colorado Springs, Colorado]. At the top I could see a valley on the other side with the tribes of Jeshurun²⁰. I was way up, several miles high and the mountains formed a ring around the luscious green valley. I then descended in a swoop to the base and landed on the green grass.

*KNOW that there is a field where the most beautiful and pleasant trees and herbs grow. The precious beauty of this field and its plants and trees is impossible to describe. Happy is the eye that has seen it!*²¹

12/11 Shabbat Evening Services:

On Shabbas eve at Chabad [in Palo Alto], I saw more of the vision. In the valley, there are righteous men davening²² to Hashem. They are there for Kabbalas Shabbat. They have a leader, the Baal Koreh [the Master of Calling out to G-d] and the grass and mountains pray with them. The "mountains skip like lambs," (Psalm 114:4) but their minds are on Hashem, the source and reason for this joy!. The Shechinah descends and rests amongst them. I saw myself dancing with her, all dressed in white, a dance of joy, a dance to Hashem. She spun round and under about me and I was pleased to be there.

12/11 Evening Dinner: At dinner I saw the men in black around their Shabbas table. I wanted to know who they were? I learned that there are 36 including the leader and they are the Lamed Vavniks, the righteous ones whose prayers sustain the world. As my host made kiddush, I saw

¹⁹ The Lamed Vavniks – The 36 Saints – December 12, 1994 – Rosh Hodesh Adar – Malava Malcah

²⁰ G-d refers to Israel with this fond name which takes us back to the time when Joshua by the hand of G-d led us into Israel and we served G-d completely and wholeheartedly. The generation that entered Israel was like a new born child, innocent of the idolatrous ways of other peoples.

²¹ Likutey Moharan I:65 quoted in Garden of the Souls, page 37.

²² Praying an individual manner, often accompanied by standing and shifting one's weight side to side or forward and back. The movement is like the waves of a flag which catch the eye of Hashem to our needs.

their leader doing the same and he drank first and then the rest of us followed, so it was with bread and each course of the meal. As my host brought and poured me water so did the leader for the others. The love of the others for their leader is great and their presence in the valley is eternal. The valley is a place from the world to come for living tzaddikim to meet together.

12/12 Shabbas Morning:

As I was walking to the Minyan, I felt a little down from the previous night's later discussions but I wanted to feel joyful for the Rashi Shir, so I began to sing.²³ I chose the "Morning has Broken" song as a base and built upon it with grasses singing and mountains dancing. I was again in the Valley, but this time praying with them and realizing the support of all nature for my prayers and their object was Ribono Shalom. When walking home, I again sung and saw grasses rising up all around me and the thankfulness of the trees and my prayers were elevated. Now I am running, "May I run to you forever Hashem.

12/21:

This past Shabbas I was studying in the Bet Hamidrash when Hashem sent me a cherub who said, "What are you doing here?" I responded that I'm studying. He said, "Its kiddush time; its kiddish time." Finally, I complied realizing its a greater mitzvah to partake in kiddush over wine with the Edut [congregation] than to study alone.

This morning I prayed on the subject of what I should tell my parents before making a shidduch. When one prays before the Almighty, it is better to ask the more important questions than to remind G-d of our daily aches and pains. With our parents it is more so; one should not cause them to worry.

Dissolving Violent Dreams – October 28, 1993

Face up and defeat fear.

I had a dream where I was being threatened by a person. I defended myself and grabbed the person's hair. Tumah or impurity is in the hair. I then became lucid and resisted. I said, "I will not fight this person." I released his hair. Only the evil adversary who is inspiring these dreams will I fight. As I sought for his face, a thousand faces appeared before me of others; the adversary hides behind the masks of others. I said, "they are not the source though they have fallen prey to the evil inclination." I said, "show me your face, evil one." The evil is not within us but is outside and it seeks an entry point. The entry can be greed, lust, superficial worries, or even depression. Eventually a slight face formed, totally evil but faint, powerless, and alone. He would not appear to me in strength and majesty for alone evil is weak and cowardly. His strength comes only from those who surrender, Has V'shalom, but when facing him in my dream his power dissolved and his countenance vanished.

Messiah I – October 28, 1996

During the night, I had the following dream:

I beheld a sunrise and before it I saw the image of One like the Son of G-d rising high. There was warmth of light upon his face and his arms were outstretched to receive me. I felt an incredible sense of comfort, safety, security, and peace as I moved towards the entity. I saw myself as a light soaring up to a point near his forehead. I felt the rise of kavanah, fiery truth in my soul that indicates a true vision. Being a Jew, this vision perplexed me. In the dream, I thought the being to be as the Christians claim their savior.

Earlier in the day, I was watching a program about the conflict in the Middle East where the Christian moderator said, "the conflict will not end until the Son of G-d comes again to bring all parties to peace." Certainly, a great leader/messiah, that all parties respect and acknowledge as G-d's anointed, could make us realize the futility of our struggles and the higher purposes of G-d. Nevertheless, the messiah will also have to show an acceptable resolution to the issues of the conflict.

²³ Stan Sussman leads the Minyan's Rashi shir each Saturday morning at 9 AM.

The next morning I sought the meaning of the dream. Fundamentally, I believe that there is only one true divine power and that is G-d. Yet, I cannot deny the complete comfort I felt in the experience of this spiritual being. Perhaps this is the reason for the principle that we are commanded as Jews to believe in the coming of Messiah.²⁴ This is to remind and comfort us with the idea of a saving leader who will also care about each of us as individuals. The three passages below shed some light on the meaning of the vision:

*(Isaiah 62:1-3) For the sake of Zion I will not be silent, For the sake of Jerusalem I will not be still. Till her victory emerge resplendent and her triumph like a flaming torch. Nations shall see your victory, and every king your majesty. And you shall be called by a new name which the Lord Himself shall bestow. **You shall be a glorious crown in the hand of the Lord, and a royal diadem in the palm of your G-d.** ...*

*(Isaiah 62:8-12) The Lord has sworn by His right hand, by his mighty arm, "Nevermore will I give your new grain to your enemies for food, nor shall foreigners drink the new wine for which you have labored. But those who harvest it shall eat it and give praise to the Lord. And those who gather it shall drink it in My sacred courts." Pass through, pass through the gates. Clear the road for the people; build up build up the highway, remove the rocks. Raise an ensign over the peoples. See, the Lord has proclaimed to the end of the earth, **"Announce to Fair Zion, Your Deliverer is coming! See, his reward is with Him, His recompense before Him."** And they shall be called, "The Holy People, the Redeemed of the Lord," and you shall be called, "Sought Out, A City Not Forsaken."*

The angelic entity I saw in my dream is an expression of G-d Himself.²⁵

(Kings I 11:36) To his son I will give one tribe, so that there may be a lamp for My servant David forever before Me in Jerusalem—the city where I have chosen to establish My name.

This suggests that the Messiah, descendent of David will be the anointed. The final question I asked was to explain why I imagined an association with Jesus and the dream.

(Kings 20:41-43) Quickly he removed the cloth from his eyes, and the king recognized him as one of the prophets. He said to him, "Thus said the Lord: Because you have set free the man whom I doomed, your life shall be forfeit for his life and your people for his people." Dispirited and sullen, the king of Israel left for home and came to Samaria.

The prophet represents a messiah who is setting free the 'doomed' man, but in consequence forfeits his own life and descendants. The king of Israel is like Hashem, who watches the process unfold. In my dream, this prophet messiah became a great angel in the spiritual world, like Metatron and Sandalfon²⁶, yet different. As a result of the self-sacrifice and love he expressed in his lifetime, his angelic nature became an expression of Hashem's comfort and a message of redemption. This is the 'Right Hand' of Hashem, his messenger of deliverance in our world.

***The messenger whether in the form of G-d as our Deliverer,
a righteous anointed king who cares for his subjects,
a prophet who risks his own life to save others,
is the essence of our belief in messiah.
May he come swiftly in our days even through our daily hopes and longing dreams.***

²⁴ Maimonides Principle 10: "I believe with complete faith in the coming of Messiah."

²⁵ G-d communicates with us through angels, i.e. the angel of the Burning Bush.

²⁶ Metatron is from Hanoah; Sandalfon is the angelic Elijah.

C. Spiritual Dreaming

1. Hypnotic Dreaming

There are three steps here. Immediately after awakening study a kabbalistic or pure religious text for inspiration. Prepare a tape recorder with a hypnosis or meditation tape. Find a comfortable place for the meditation like a recliner. Begin the hypnotic meditation with the tape. Set as your goal an objective from the inspirational text.

The day was the 32nd day of the Counting of the Omer corresponding to Netzah in Hod which is a complete day of prophecy revealing the 32 paths of wisdom. I was browsing through 'Meditation and Kabbalah' as my inspirational text and came across a passage translated from the Gates of Light. The passage puzzled me and I selected it as an objective for my meditation.²⁷

Know and believe that there is a mystical method involving the purification of the limbs, through which it is possible for a human being to attach himself to the Divine Presence, even though it is a "consuming fire."²⁸

I listened to a hypnosis tape directing me to clear away any preoccupations or worries. My goal was to discover the meaning of the above statement.

*I spent most of the meditation on cleansing thoughts and shut off the tape in the middle which permitted me to enter a lucid dream shortly thereafter. As I attempted to ascend the sefirot I was confronted with numerous obstructing spirits. They were born out of the impurities of my own body, magnified as always by heightened spiritual awareness. **I destroyed each obstructing spirit by reminding myself in each encounter that "I am for G-d" and not for the values of this spirit.**²⁹ [This is a method of attaching to the Divine Presence though it be a "consuming fire"]*

I noticed snow falling around me and I looked up and saw a central cloud in a blue sky that was the source of the snow. I sensed that the snow was coming from the storehouses in heaven where the reward is stored up for the righteous in this world. I attempted to will myself upward to the cloud, but there was a strong head wind. I invoked the names El Shadai and Eheyeh in my mind.³⁰ The first meaning 'All Mighty' to overcome any obstacle forces, the second meaning, 'I Will Be', corresponding to the name of G-d associated with the high place of Keter to request a lifting force. I rose up into the high clouds eventually emerging above them.

I saw buildings in a bright sunlight but no people. As I searched for the people I saw a city in a valley in the distance with mountains behind the city. I realized the good light stored up for us in the world to come is similar to our own world.³¹ In fact the world we have here can be this paradise if we make it so.

The "consuming fire" is a reference to Deuteronomy 4:24.

For the Lord your G-d is a consuming fire, He is a jealous G-d.

This fire burns and destroys impurity. For the totally wicked nothing else would remain, but for the rest of us the fire cleanses us leaving a pure soul.³² What is the "mystical method involving the purification of the limbs." This is nothing other than high spiritual meditation that purifies the soul and cleanses the body.

²⁷ City of Heaven – May 24th, 1997 – 8:00 AM

²⁸ Meditation and Kabbalah trans. Gates of Light, Aryeh Kaplan, p. 130.

²⁹ In this way one destroys the klippot on the body one-by-one.

³⁰ Ibid. page 128.

³¹ See "I saw Heaven" by LDS publishing. LDS maintains a strong believe in prophecy even to this day. The person who wrote this work had a guide which showed him a heavenly city which looked like SLC.

³² See Daniel 9:7-14, See [Zohar river of fire descending from beard](#)

2. Prophetic Dreams

Dreams can also be prophetic in nature. Food, learning, and purity all effect our ability to have and interpret prophetic dreams.

a) Food

The food that one eats, whether kosher or not, whether vegetarian or not, whether milk based or not, effects the dreams one has. Non-kosher meat is a danger for violent dreams due to trauma from the method of slaughter. These images are then combined with other stresses in our life to create nightmares. By keeping kosher we elevate the spirituality of our dreams so that the stress in our life has little impurity to hold on to, improving our dreams in helpfulness and inspiration:³³

Now, like Yosef, someone who has achieved a perfection of his Holy Tongue is capable of interpreting the dreams of deep sleep, as explained there. This is because dreams are determined by foods that one eats, as is brought.³⁴ We've seen that in every thing there are letters. And so, when a person lays down and sleeps, the vapors of the foods he's eaten ascend and rise to the brain. The letters which they contain are combined, and from this the dream is made.

b) Learning

For a period of a two years I read the Bahir in the evening before falling asleep, particular on Friday night. Usually this led to a prophetic dream the same night on the subject I was studying.³⁵

c) Purity

Dreams can have important spiritual significance. At times when we are in a state of cleanliness, they can even point us in a direction we need to go.³⁶

At last to be a freeman in Israel is better than to be in exile. All night long I had dreamt of other countries and dreadful times. I awoke at 2 AM and read a little of the Fifth Sphere, Tiferets, in the Gates of Light.³⁷ I read that we are judged by three names. Each has thirty garments which are the thirty years Ezekiel spoke of before Jerusalem was condemned to destruction. The thirty garments have thirty corresponding names that are like instruments in the hands of their ministers. The other nations of the world are identified with the instruments executing judgment. Some are judged by the name of Hashem alone without garments. This is the way of true love between G-d and us forever and ever – Amen!

Later that night I had the best of all dreams. I dreamt I had reached Israel on my travels. I walked past a post office thinking to buy a stamp to send a post card or to exchange money, but then I saw an Israel Discount Bank across and down the street. Inside the bank, I got on the fastest line which was the farthest right and saw that there were multiple tellers handling the line and one was already open, calling me. They do things so speedily in the banks in Israel! I told her I wanted to cash a hundred dollars in traveler's checks which I gave her and she asked for some ID. All I had was old ID cards from college and high school days. She accepted them in lieu of my passport which I told her I must have left in my bag. She commented that the stamp is fading on these cards however.³⁸ I felt incredible joy to be in my homeland!

³³ Likutey Moharan, Ch. 19, pp. 185-187.

³⁴ Berakhot 61b; Tikkuney Zohar, Addendum 3, p. 140b.

³⁵ Dreaming the Bahir – The Brilliant Light

³⁶ Israel – March 30, 1994 – 4th day of Passover

³⁷ Sha'are Orah, Gates of Light.

³⁸ Time is running out. Now is the time to return. The stamps are on the postcards that need to be sent. Concern for money is an obstacle.

XII. Prayer

The Midrash explains:¹

Great is prayer in the sight of G-d. R. Eleazar said: If you wish to know the power of prayer, know that if it does not achieve the whole of its object, it achieves at least half of it. Cain rose up against Abel his brother and slew him, and the decree went forth, *A fugitive and a wanderer shalt thou be in the earth* (Genesis 4:12); immediately he confessed before G-d, as it is said, *My punishment is greater than I can bear* (*ib.* 13); he said before Him: 'Master of the Universe, Thou bearest with the whole world, and yet with my sin Thou wilt not bear; Thou hast written, *Who is a G-d like unto Thee, that pardoneth iniquity, and passeth by transgression* (Micah 7:18); pardon my iniquity for it is great.' Immediately he found favor before G-d and He withheld from him the curse of 'fugitive'; that is half of the decree, for so it is written, *And he dwelt in the land of Nod* (Genesis 4:16). Hence you learn that prayer is great in the sight of G-d. And likewise it was with Hezekiah. When G-d said to him, *'Set thy house in order; for thou shalt die'* (Isaiah 38:1), immediately, Hezekiah turned his face to the wall (*ib.* 5). For so Scripture says:

***He will fulfill the desire of them that fear Him;
He also will hear their cry, and will save them.
(Psalm 145:19)***

Rabbi Chanina ben Dosa said, "Whenever prayer comes easily to my lips I know that it has been accepted. When it does not, then I know that it has been rejected."²

A. T'hillim

The psalms are a powerful form of prayer for changing one's life. Read each day, they work their way into the subconscious and improve one's entire attitude towards life.³

For R. Joshua b. Levi said: The Book of Psalms was uttered with ten synonyms of praise, viz.: nizzuah [victory], niggun [melody], maskil [instruction], mizmor [psalm], shir [song], ashre [happy], tehillah [praise], tefillah [prayer], hodayah [thanksgiving] [and] hallelujah. The greatest of all is 'hallelujah,' because it embraces the [Divine] Name and praise simultaneously. (Pesachim 117a)

1. Ten Psalms a Day

Rabbi Nachman of Breslov popularized the idea of reciting 10 psalms a day for a complete reparation or cleansing of the body and soul. His Tikkun Hakelei collection contains the ten types of song which together are particularly effective (see Tikkun Hakelai). Here is a list of different groups of ten.⁴

Table XII-1: Ten Palms a Day for Healing

Ten Types of Song	Rabbi Nachman's	My Own Revealed From On High In This Order	Short Ten Revealed In This Order	Short Alternates
Victory	16	123	100	6
Melody	32	67	128	13
Instruction	41	126	131	71
Psalm	42	43	23	95 – 99
Song	59	93	24	100

¹ Midrash Rabbah Deuteronomy 8:1, Soncino addition, pp. 147-148.

² World of Prayer, Elie Munk, Vol. 1, page 129.

³ Pesachim 117a

⁴ The types of song do not necessarily correspond to the psalm numbers in the rows.

Happy	77	117	8	101
Praise	90	134	146	110
Prayer	105	130	4	111
Thanksgiving	137	87	149	112
Halleluyah	150	113	150	138

2. Marriage Psalms

a) For Men – Psalm 128

The Nicholsburg Rabbi recommends this psalm as a tikkun for getting married:

A Lifting Song

*Sing praise all ye who fear the Lord and walk in His way
By the toil of your hands you shall eat and it is a goodly praise to you.
Your wife shall be a fruitful vine in the innermost part of your house.
Your sons shall be like olive saplings (seated) around your table.
Thus, is blessed the man who fears Adonay.
Adonay will bless you from Zion
And you will see the good of Jerusalem all the days of your life.
And you will see your children's children.
Peace upon Israel*

שיר המעלות
אשרי כל-ירא י' החלך בדרכיו
יגיע בפרך כי תאכל אשרך וטוב לך
אשתך כנפן פריה בירבתי ביתך
בניך כשתלי ויתים סביב לשלחנך
חנה כי-בן יברך גבר ירא י'
יברכך י' מציון
וראה בטוב ירושלם כל ימי חיך
וראה-בנים לבניך
שלום על-ישראל

b) For Women – Psalms 31, 32, 70, 72, 124

These psalms appeared in an interesting newspaper article with the following description:⁵

A mystic rabbi in Israel suggested the five psalms, which are preceded by the words, "I'm reciting these psalms in the merit of King David and I wish blessings to come to these women" Then they say the group members' Hebrew names and the members' mothers' Hebrew names. The goal is to pray for others.

On women:⁶

How men feared women! she thought, walking among the late-flowering roses. Not as individuals, but women when they talked together, worked together, spoke up for one another – then men saw plots, cabals, constraints, traps being laid.

Of course they were right. Women were likely, as women, to take the next generation's part, not this one's; they wove the links men saw as chains, the bonds men saw as bondage. She and

⁵ Jewish Bulletin, "Women seeking basherit? Prayer, mitzvot might help", 6/28/1996 issue.

⁶ The Other Wind, Ursula Le Guin, page 174.

Seserakh were indeed in league against him and ready to betray him, if he truly was nothing unless he was independent. If he was only air and fire, no weight of earth to him, no patient water...

3. The Songs of Ascent

Those seeking to elevate their spirit to G-d, recite Psalms 120-135 at Seudah Shelishis, that is the third meal on Shabbat, which is a holy time of the day. We recite Shir Amalot, the Songs of Ascent, after Mincha starting on Succoth until Pesach. From Pesach until next Succoth, we read Perkei Avots. Reading Shir Amalots is a preparation for a heightened state of spiritual awareness.

The period after Mincha on Shabbas is the time of Zer Anpin who descends to join with the Shabbas Queen. Who is Zer Anpin? He is the Prince and masculine counterpart to Nukva who is identified with Shabbas. After the sefirot shattered because they had not learned to give, Hashem reformed them into the Partzufim. There are four lower ones consisting of father, mother, son, and daughter. Zer Anpin, the son, surrounds Nukva, the daughter or Shabbas Queen, from six sides or directions: South, North, East, Up, Down, and West. Zer Anpin associates with the six days of the work week while Nukva associates with Shabbas.

In the Amidah, we make a throne for the Shabbas Queen. This is the union of Zer Anpin and Nukva, or in terms of sefirot, the union of Yesod and Malchuts.⁷ The Shabbas Queen, when supported by Zer Anpin, rules over her domain and spreads blessing and peace throughout the land and in the heavens above. We should view the Shabbas as the middle of the week with three days before and three days after. In this manner, we keep the Shabbas Queen in the center of our lives.

This is the same for a husband and wife. Placing the wife in the center of life with work on the periphery causes the wife to feel supported, loved, and cherished, which in turn brings the Shechinah or presence of G-d into the household. The Shechinah is the Shabbas Queen and the wife causes her presence to dwell in the house. When the husband is behaving properly, serving his wife; and his wife respects her husband's Torah devotion; then there is great unity in the home and the Shechinah descends in joy and blesses the family.

4. Hallel

One recites these psalms in gratitude after deliverance from a threat. They are also effective on holidays to elevate joy and healing.

5. Improving oneself – Midos

Psalm 15 is the corner stone of spiritual cleansing, while Psalm 13 is the cornerstone of longing to be close to G-d.

Psalm 15

A Psalm of David

*Adonay, who will sojourn in your Tabernacle?
Who will dwell upon Your holy mountain?
He who walks in wholehearted integrity
and deals righteously
and speaks truth in his heart.
He who has no slander on his tongue,
who has done his friend no evil,
nor cast disgrace upon his fellow man.
In whose eyes a vile person is despised,
and those who fear Adonay he honors;
though he swears to his own hurt,*

⁷ see [Amidah – Atzilut – World adjacent to G-d](#)

*he does not change [his oath].
His money he has not lent out at usury
and a bribe against the innocent he has not taken;
whoever does these things will not be moved forever.*

B. Siddur [FIGURE]

Table XII-2: Order of Services

Shachris Morning	Mincha Afternoon	Kabbalat Shabbat Welcoming Shabbat	Maariv Evening
Morning Blessings Offerings Psalms Shema Amidah Alenu Kaddish	Ashrei Amidah Alenu Kaddish	Opening Psalms L'chai Dodi Closing Psalms Kaddish	Blessing Shema Amidah Alenu Kaddish

1. Introductory Prayers and Tefillin

During the reign of David a plague broke out that killed many of the people. David prayed for the cause and solution to the plague. He learned that the plague was due to the people not recounting enough of their daily blessings. Consequently David mandated that everyone recite one hundred blessings a day. G-d in turn would increase their appreciation for life. The plague ceased.⁸ Amongst the blessings is the following commandment which we remind ourselves of every morning:

הריני מקבל עלי מצות עשה של ואהבת לרעך כמוך
*I hereby accept upon myself the commandment,
 "You shall love your neighbor as yourself"
 (Leviticus 19:18)*

The recitation of this lesson reminds us that each day we must forgive any insult or harm that anyone has done to us, whether actual or perceived. We are reminded each day that we are forbidden to hold a grudge against anyone.

Putting on tefillin each day is beneficial for refocusing the mind on proper priorities. In this daily physical meditation, one reminds oneself to be a mench. The Zohar says:⁹

AND IT SHALL BE FOR A TOKEN UPON THINE HAND AND FOR FRONTLETS BETWEEN THINE EYES. This commandment has also another significance besides being a Divine ordinance, for the phylacteries are signs and means of sanctification, symbols of the beauty of the supernal colours. It is written: "And thou shalt do that what is right and good." "Right" here indicates the phylactery of the hand, which has to be supplemented by and joined with the phylactery of the forehead. The four Biblical sections (Ex. XIII, 1-10, 11-16; Deut. VI, 4-9, XI, 13-21) are in the head-phylactery in four compartments, but in the hand-phylactery in one, for the latter has nothing of itself but what it receives from above (the head). This mystery is expressed in the words, "all rivers run into the sea" (Eccl. I, 7). And because it draws the influx of Divine light from that which is above, it is called tephillah (entreaty, prayer, the traditional name for phylactery); and because it derives holiness, it is called kedushah, and it also symbolizes "Sovereignty", "Kingdom", the Kingdom of God in its completeness. The symbolism of the four

⁸ Me'am Lo'ez, page 107.

⁹ Zohar Raya Mehemna (notes), 43A-B

sections has been explained in various places. The first of them (Ex. XIII, 1-10) is of supreme significance, containing all the four divisions of the supernal light which emanates from Ain (lit. "nothing", the hidden, unapproachable, transcendent).

In the last sentence of the above Zohar, the "four divisions of the supernal light" are AV-72, SaG-63, MaH-45, and BeN-52, expansions of the name of G-d above Keter. The colors are supernal, manifested in the four expansions of the Name of G-d. One sees these colors as flashes from chains of the Hebrew letters at each one of these levels.¹⁰

Section 1: Hochmah

EXO 13:1 And the LORD spoke unto Moses, saying,

EXO 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

EXO 13:3 And Moses said unto the people, Remember this day, in which you came out from Egypt, out of the house of bondage; for the strength of the hand of the LORD brought you out from this place: there shall no leavened bread be eaten.

EXO 13:4 This day came you out in the month Aviv.

EXO 13:5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

EXO 13:6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

EXO 13:7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

EXO 13:8 And thou shalt show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

EXO 13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

EXO 13:10 Thou shalt therefore keep this ordinance in his season from year to year.

Each word in the verse, "sanctify unto Me all the firstborn" stands for something connected with the Divine attributes: "sanctify" is related to the hidden region of supernal Holiness, the mystery of the Wisdom which comes from above; "unto Me" refers to Binah-Understanding, the Mystery of the supernal world, the inner Hall-as it is written, "unto Me are the children of Israel slaves"; "unto Me belongs every firstborn"; "ye shall be unto Me a precious people"-all these are connected with Binah. "All" signifies Grace: grace above and grace below; "firstborn" has a symbolic reference to "Israel my firstborn" (Ex. IV, 22), who represents all the sides and all the colours. These four words, esoterically considered, contain all the truths which are given in greater detail in the four Scripture sections written on the parchment scrolls of the phylacteries. Thus the first section is a summary of all the four. The second section (Ex. XIII, 11-16), referring, as it does, to the Exodus from Egypt, symbolizes the freedom of the "Jubilee", and represents Binah.

Section 2: Binah

EXO 13:11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee,

EXO 13:12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's.

EXO 13:13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

¹⁰ Rabbi Nachman of Breslov is at the level of Av in this supernal world.

EXO 13:14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

EXO 13:15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

EXO 13:16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

The third section, the Shema, contains the mystery of the right side, called "The Supernal Grace", for it effects the union of all things extending unto the four quarters of the universe; and the Holy One, blessed be He, through the medium of this attribute, brings forth order and harmony in the whole universe, a harmony which extends even to the lowest depths. By this attribute of Grace the Holy One created the world, when He wrapped Himself in the garment of light. This Supernal Grace is the Unifier.

Section 3: Hesed

DEU 6:4 Hear, O Israel: The LORD our God is one LORD:

DEU 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

DEU 6:6 And these words, which I command thee this day, shall be in thine heart:

DEU 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

DEU 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

DEU 6:9 And thou shalt write them upon the posts of thy house, and on thy gates

For this reason the section of the Shema is joined to that of "And it shall be"; for the act which makes each day a unity and likewise forms the whole sum of separate days into the perfect whole, is the fact of following the Divine Will in knowledge and action; and through this act alone (of concentration on the union during prayer and the recitation of the Shema) can that union of which we have frequently spoken be attained: that is, the union of each day, the union which is expressed in the sentence: "Hear, O Israel, TETRAGRAMMATON Eloheinu TETRAGRAMMATON is one". These three are one. How can the three Names be one? Only through the perception of Faith: in the vision of the Holy Spirit, in the beholding of the hidden eyes alone. The mystery of the audible voice is similar to this, for though it is one yet it consists of three elements-fire, air, and water, which have, however, become one in the mystery of the voice. Even so it is with the mystery of the threefold Divine manifestations designated by TETRAGRAMMATON Eloheinu TETRAGRAMMATON – three modes which yet form one unity. This is the significance of the voice which man produces in the act of unification, when his intent is to unify all from the En-sof to the end of creation. This is the daily unification, the secret of which has been revealed in the holy spirit. There are many kinds of unification, and all are appropriate, one involving the other, but the one which is effected on earth by the symbolism of the voice is the most appropriate.

The fourth section (Deut. XI, 13-21) contains the mystery of rigorous Judgment: "Take heed to yourselves that your heart be not deceived" (v. 16).

Section 4: Gevurah – Reward and Punishment

DEU 11:13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

DEU 11:14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

DEU 11:15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

DEU 11:16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

DEU 11:17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

DEU 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

DEU 11:19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

DEU 11:20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

DEU 11:21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

*We have already dealt with the symbolism of the relationship of the two phylacteries to one another. The strap that is passed through the head-phylactery ends at the back of the head in a knot representing the letter Daleth (D. in Shaddai), and concerning it it is written: "And thou shalt see My hinder-parts", for all is tied up there in one knot. The strap that is passed through the hand-phylactery is fastened in a knot in the shape of the letter Yod, the sign of the mystery of the holy covenant, to which we have frequently referred. It is all a part of one mystery. Blessed are the Israelites for being made aware of this mystery. **It is essential that every man should put on the phylacteries daily, in order that he may achieve the likeness of the supernal Prototype, and then "all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee" (Deut. XXVIII, 10).***

2. Offerings – Asiyah – World of Doing

This first level of the morning service associates with the physical world. While the Temple stood, people brought karbanos i.e. offerings or sacrifices, as the principle means to come closer to G-d. Until the temple stands again, reading the pray book passages dealing with offerings, brings a merit in kind to the actual offerings. The word for 'sacrifice' – 'karban' has a similar spelling to the word for 'close' in Hebrew, i.e. 'k'rov'. In Hebrew, words similar in spelling are connected in meaning.

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan, "When a person relieves himself, washes his hands, puts on Tefillin, says the Shema and then prays, it is counted as if he built an alter and offered a sacrifice on it. (Talmud, Berachot 14b, 15a)"¹¹

In addition to the prayer service when one studies the Torah it is as if he gives an offering.¹² If he studies all five books, it is as if he offered all the sacrifices. If a person studies the Torah to know the laws he must keep, it is considered that he kept the entire Torah.

Table XII-3: Types of Offerings

Offering	Meaning	Torah Book
Olah – burnt offering	Brought for atonement. Completely burnt on the alter and termed holocaust.	Genesis
Mincha – meal offering, Tamid or daily offering	Brought as a gift or if one is too poor to bring an animal, yet is just as precious in the eyes of G-d	Exodus
Chatath – sin offering	Brought for an inadvertent sin	Leviticus

¹¹ A Call to the Infinite, Aryeh Kaplan, pp. 65-66.

¹² Meam Loez, The Torah Anthology, Rabbi Yaacov Culi, trans. Aryeh Kaplan, page 19.

Asham – ashamed (guilt) offering	that is punishable by being cut off. Person involuntarily violated a command without injuring the property of another person. Brought if one should sin in matters of holiness or articles belonging to the Temple. For restitution of stolen goods.	Numbers
Shelamim – peace offerings, thanksgiving offerings	Brought out of joy for a communal celebration, Nazarite completion, or individual celebration. Mostly ate by the priests with a small portion fully consumed on the alter.	Deuteronomy

3. Psalms – Psukei D’Zimra – Yetzirah – World of Formation

The 2nd level of the morning service consists of the recitations of various psalms and songs. The Psukei D’Zimra parallel the angels in the World of Formation who are forever singing songs to Hashem.

Rabbi Yose said, “May my portion be among those who complete the Praise (Hallel) each day.” How could he have said this? We have learned, “One who completes the Praise each day is blaspheming and degrading.” When he said this, he was speaking of the Verses of Praise (Pesukei Dezimra). [Rashi says that the Gemara refers specifically to two psalms, “Praise G-d from Heaven” (Psalm 148), and “Praise G-d in His Sanctuary” (Psalm 150).]

Berachos 4b says that if one recites Ashrei three times a day he is assured of a place in Olam Habah. This is because of the passage, “thou openest thy hand and satisfieth everything that is living.” This passage contains the concept that we accept entirely our portion from Hashem. We accept that Hashem has given us everything we need to survive. This is also the reason that many religious people throw themselves into Torah study instead of planning their livelihood. The morning service contains Ashrei twice. The afternoon service contains Ashrei once.¹³

The Gemara goes on to discuss a similar benefit to connecting the concept of redemption (Goel Israel) with prayer (the Amidah).¹⁴ If we begin the Amidah with a focus on our redemption from Egypt, we realize again that Hashem gives us all we need to survive. This is the reason that we attempt to connect the Redeemer of Israel with Adonay in the Amidah.

Overall, the Gemara is teaching us that we can throw our burden onto Hashem and be His servants doing His will.¹⁵ This is the way to Olam Habah (The World to Come). We realize that everything Hashem has given us is for His service. Our money, our spouse, our children, our material possessions, our bodies, and our souls are for loving G-d. The burdens we throw on Hashem are in the category of offensive pursuits. These may include luxuries, pleasures, business expansions, or warfare for material gain. However, for defensive pursuits we apply ‘histradlus’, an effort by man stimulating in kind an effort by G-d on our behalf. In this category we have physical conditioning, pursuit of a spouse, supporting a family, and on a larger scale national security and self-defense. G-d does not want us to relinquish moral responsibilities.

4. Shema – Beriah – World of Creation

The World of Creation contains the Throne of G-d. Part of the reason we sit when reciting the Shema is to emulate the descent into the Throne Room, where G-d’s presence rests.

¹³ The morning service is Shachris. The afternoon service is Mincha.

¹⁴ The Amidah is the quintessential prayer and is referred to as Tefillah.

¹⁵ Berachos 4b.

The first two verses of the Shema consist of twelve words and forty-nine letters:

*So, when a person accepts upon himself the yoke of the Kingdom of Heaven with these verses, through which his soul is encompassed in the Twelve Tribes of G-d, he separates his soul from the soul of the mixed multitude...*¹⁶

Rabbi Nachman explains that there are 49 letters in the spelling of the twelve tribes of Israel as well as the first two lines of the Shema. Saying the Shema with ones eyes closed alludes to the faithful woman of God, Sarah or the Shechinah, who follows her spirit rather than the desire of her eyes.

To turn the mind away from the promiscuous woman, we recite the Shema with great concentration binding us to the Twelve Tribes of G-d and turn our mind to the faithful woman, the Torah woman, or the wonderful woman.

*By accepting the yoke of the Kingdom of Heaven <with the two verses that are> an aspect of the sea of Shelomoh, he disengages from the souls of the mixed multitude/evil maidservant/promiscuous woman, and is encompassed in the souls of the Tribes of God, an aspect of "a God-fearing woman."*¹⁷

5. Amidah – Atzilut – World adjacent to G-d

Before the Amidah, the cantor recites the Kaddish, the Sanctification prayer:¹⁸

One who responds with "Amen, Yehei Shmei Raboh..." ("His great Name shall be blessed forever and for all eternity") with all of his strength (of concentration and aloud) nullifies any evil decree that may have been pending against him for the next seventy years. (Shabbas 119b)

The Amidah consists of 18 principle blessings and is the core prayer in Judaism. This is the reason that its older name is the Shemone Esrei that means 18. Nevertheless, Rabbi Gamliel instituted a 19th blessing against heretics in his time. The 18 blessings allude to the recitation of the name of G-d 18 times consisting of 72 letters.¹⁹ Rabbi Nachman says that the 18 blessings allude to Chai or life. He associates this with the phrase Mother Nature or Mother of all that Lives, Em Kol Chay, claiming that this prayer changes the forces of nature.²⁰ Similarly, he states the 19th blessing overcomes the forces of the Menim – המנים.²¹

As the service approaches the Amidah, one recites, "True and Certain is our G-d" which leads to the blessing of "G-d who redeems Israel." The word for redeem in Hebrew is Ga'al – גאל and associates with Yesod, Hashem's righteousness. When we begin the meditation before the Amidah, we say, "Adonai, open my lips so that I may declare thy praise." The Shaarey Orah suggests that we bind the redeemer, Yesod, to the name Adonai, which represents the sefirah of Malchuts. In fact, the redeemer becomes a throne for the Queen and when the Queen sits upon the throne the redeemer supports her instead of fleeing from her presence; and then she bestows all the blessing of the Amidah on the land and the people of her kingdom. If the redeemer should flee her presence, has vshalom, then she will go into exile and join with foreign rulers who do not appreciate her great worth.²²

In the Bahir, the sefirah Yesod is in the 8th position below Malchuts. The Bahir places Malchuts in the 7th position since she represents the Shabbas Queen on the seventh day of the week.²³

Malkhut-Kingship is called the seventh rather than the tenth, since it is represented as being in the center of the six Sefirot of Zer Anpin.

¹⁶ Likutey Moharan #36:3, Vol. 5, page 153

¹⁷ Ibid, page 155.

¹⁸ Ashrei, Moshe Goldberger et. al., Staten Island Yeshiva, page 4.

¹⁹ See the also the 72 Letter Name

²⁰ Likutey Moharan #216, Vol. 11, page 101

²¹ Spies, heretics, or atheists during the time of Rabbi Nachman

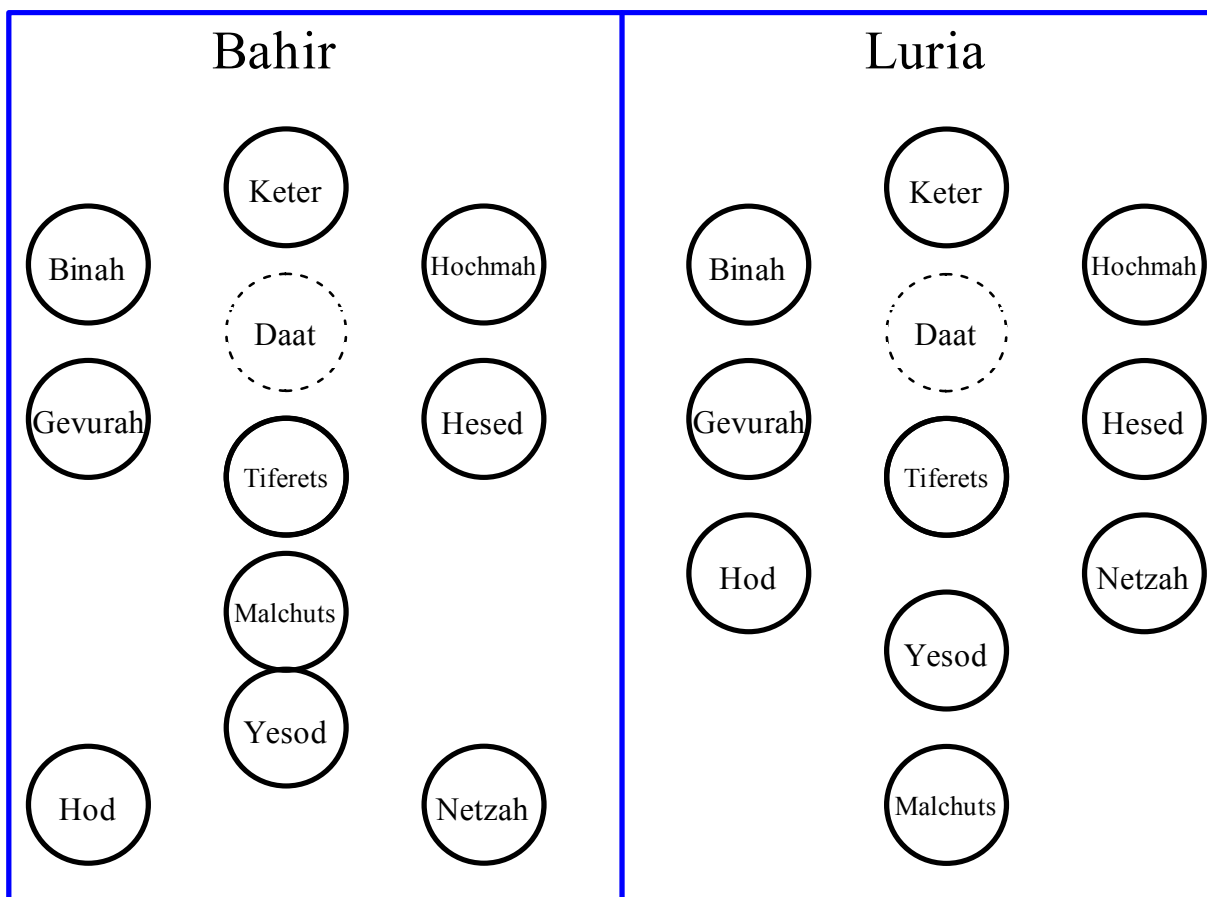
²² This lesson also applies to Jewish men that they should seek out and cling to a Jewish wife for the same reasons.

²³ Bahir 157 Aryeh Kaplan commentary, p. 176

*The six Sefirot represent the six directions, while Malkhut-Kingship is their center point.
In this aspect, the Sabbath is seen as the middle of the week,
preceded and followed by three days.
(Aryeh Kaplan in "The Bahir Illumination")*

The eighth sefirah represents the brit milah, which the mohel performs on the eighth day, and Yesod epitomizes Josef's resistance of the temptations of Potifer's wife. Netzah and Hod are the 9th and 10th sefirot in this case, always acting together like Moshe and Aaron as the legs of our people holding us up. On the other hand in the Luria version, they are higher than our world of Malchuts, depicting the Shehakim, the heavens that are the source of prophecy.²⁴

Figure XII-1: The Kabbalistic Tree in Two Systems



In the Luria system, Yesod is in the 9th position with Malchuts in the 10th. How are we to reconcile these differences? The key is that Yesod has two names of G-d associated with it. It is called El Shadai when seen from the viewpoint of Malchuts below. When Malchuts has received enough sustenance she calls out 'Dai', enough. She then bestows what she has received upon the rest of the world. One views Yesod above Malchuts when ascending the sefirot in meditation.²⁵ When Malchuts is above resting on Yesod, she calls Yesod, El Chai (Elohim Chaim), the living G-d, and the source of her creative energy. El Chai is the

²⁴ Bahir

²⁵ Shaarey Orah, Chapter 2.

name of G-d associated with Malchuts looking down at her supernal spouse and represents the creative energy in process. She rests on the throne and prepares to bestow this energy as a blessing on all creation.

When Yesod is below, Netzah and Hod are in the 9th and 10th positions. When Yesod is above, Netzah and Hod are the 7th and 8th. In the former Netzah and Hod represent a preliminary energy to ascending the sefirot. In the later case, Netzah and Hod are traversed after already ascending into the tree. Both configurations are reasonable. I have chosen to draw them removing the channels from Hochmah to Gevurah, and Binah to Yesod, instead replacing them with channels from Yesod to Hesed and from Yesod to Gevurah. These channels are the correct paths and can be traversed by the adept where Netzah and Hod become the source of prophecy. I have also traversed the tree with these sefirot in their Lurianic positions. However I have never found channels from Hochmah to Gevurah or Binah to Hesed and now believe these pathways exist only through the sefirah of Daat.

6. Concluding Prayers

a) *Ntzor Lshoni*

My G-d, guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Torah, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of no effect, and frustrate their designs. Do it for the sake of thy Name, do it for the sake of thy power, do it for the sake of thy holiness, do it for the sake of thy Torah. In order that thy beloved ones may be delivered, O save by thy power and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who makes peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

This prayer is recited at the conclusion of the Amidah and reminds us not to mutter negative thoughts of others. Instead, we should focus on the positive and be “dumb” to the negative so that we do not remember the faults of others. By reciting this prayer meticulously at the end of every Amidah, one will overcome negativity towards others.

b) *Reciting a Verse with Ones Name*

This is done in order that one embeds ones own name into ones soul. There is a teaching that the fear that a person experiences at the time of death may cause someone to forget ones name. And G-d will ask the person in the next world what his name was and this will help us remember.

c) *Tahanun*

The Tahanun is a prayer of supplication and confession for a soldier going off to battle.²⁶ By supplicating ourselves before Hashem, one strengthens his position against his enemies. Similarly Balak sought to destroy the children of Israel by demonstrating his zealotry in rising before dawn and saddling his donkey to gain an upper hand with Hashem by making himself appear righteous. In truth the children of Israel had their ancestor Avraham who was the source of this teaching and Balak had only adopted it from the children of Israel.

“The desire of the woman produces the soul of a female, the desire of the man produces the soul of a male.”²⁷ Feminine waters before masculine draw a male soul. Masculine waters before feminine draw a female soul. The goal of the prayer service is to elevate the feminine waters first drawing the masculine waters in response. The main prayer that does this is the Tahanun meaning “falling on one’s face.” This is the quintessential feminine prayer and draws the masculine bounty of G-d into this world.²⁸

²⁶ Rabbi Feinberg, Ahavas Torah, San Jose, CA.

²⁷ Likutey Moharan #31:14 Vol. IV, page. 387 quoted from the Zohar I, 85b.

²⁸ Ibid. page 391.

d) *Alenu*

Tradition holds that Joshua composed the Alenu before conquering Jericho.

Joshua recited Alenu seven times, backward and forward, and thus broke down the walls of Jericho. It is therefore beneficial for all things, helping for whatever trouble may occur. (Rabbi Moshe ibn Makhir of Safed, Seder HaYom p. 12d)²⁹

We recite Alenu while standing before the King with strength for the unification of all creation under one G-d:

I found a manuscript relating a tradition that one should recite Alenu with awe and reverence.... All the hosts of heaven hear it, and the Blessed Holy One and His heavenly family rise and respond, "Happy is the one who has all this ..." (Rabbi Moshe Mat, Mateh Moshe)³⁰

e) *Kaddish*

We recite Kaddish in Aramaic, which is the language of Gevurah and the Other Side. The Kaddish with its praises to G-d breaks Gevurah's barriers releasing mercy and kindness throughout the world.

Rabbi Yehoshua ben Levi said: If one responds, "Amen, may His great Name be blessed" with all his might, then all decrees against him are torn.... (Talmud, Shabbat 119b)³¹

This [Aramaic] language is certain to subjugate the Other Side and break its strength, elevating the glory of the Blessed Holy One. It breaks the powerful locks, fetters, chains and all evil Husks. G-d then remembers His name and His children. (Zohar 2:129b)³²

C. *Requests*

1. *Bypassing Obstacles*

(see [Prayer on Rosh Hodesh Av](#))

2. *Calling out to G-d*

3. *Amongst the Grasses*

Isaac went out to pray amongst the grasses

Rabbi Nachman teaches that G-d wants us to defeat Him with our prayers. One way to do this is to increase our numbers, to pray with the grasses. Another is to be 'happy'. When we are happy G-d is more benevolent. Everything in nature has its own prayer to G-d. Goats pray with their rock climbing. Flying birds pray with their dance in the wind. Ground birds pray with their walking dance.

The trees pray with the wind blowing through their leaves.³³ Rocks pray in silence. One may descend to the river and hear its babbling prayers. One may watch the dance of fires in their offering to G-d. We can walk in the woods and pray with the wrestling leaves. We may stand amongst the rocks and pray in their silence. We may go down to the river and contemplate our life in the babbling. We may watch the flames and elevate our eyes to the starry night of G-d's infinitude.

Table XII-4: Elements of Prayer

²⁹ A Call to the Infinite, Rabbi Aryeh Kaplan, page 76.

³⁰ Ibid. Aryeh Kaplan quotes this from Eliahu Rabbah 132:3, Beer Hetiv 132:3.

³¹ Ibid.

³² Ibid. pp. 77-78.

³³ Aryeh Rosenfeld, tape 30

World	Prayer	Element	Form of Prayer
Atzolut	Amidah	Rocks	Silence
Beriyah	Shema	River	Babbling
Yetzirah	Psalms	Trees	Wind blowing through leaves
Asiyah	Offerings	Fire	Dancing of the flames or the starry night.

4. Shachris – Morning Prayer Answers – Jan. 21, 1994 – 9 AM

One can ask Hashem questions while praying. Yet one may ask, "How can I bother Hashem with small questions?" A Breslov Rabbi responded, "You are not bothering him; he wants to be bothered. Tell Him all your smallest concerns."³⁴

Here are some answers to some peculiar questions.³⁵ Each of us may ask G-d for answers to any question.

- A. *Prayer for guidance on Shabbas observance revealed that Shabbas is the time of the Shechinah descending into our world. It is not a time to be alone. I saw two pigeons eating near each other from the window. Shabbas is a time for an elegant meal to make and delight the Shabbas Queen and the lady of the home.*
- B. *The mitzvah of tefillin should be done even if one doesn't have time to recite all of the morning prayers, even if none are said; it is still a mitzvah of value to be done.*
- C. *A metal covered siddur should be kept by the bedside. Modeh [I thank ...] should be recited upon arising in the morning.*
- D. *Forbidden scoffing includes if you disparage someone's actions even without intending to offend the person herself. Causes of scoffing: You think that your opinion is superior to others.*
- E. *The Shema should be recited three times a day; reciting the first line, even alone fulfills the mitzvah.*
- F. *Sleep with water close to one's bed in order to perform n'tilats yadayim [the washing of the hands] upon awaking.*
- G. *Avoid showing discontent for a decision that will help others. Be positive and of cheerful countenance.*

D. Short Service

Often, reciting the entire morning service is too much for most of us to handle. There are various abbreviated paths set by our elders when time is short. Nevertheless, today the prayer service is also a learning path. Let Hashem guide you to the prayers you need to emphasize at this point in your life. A few examples are included here:

1. Short Prayer Service – Jan. 15, 1997

The morning service is lengthy to insure that each person find at least one prayer that is a source of inspiration. Part of the strength of a minyan is that each individual supports the group during his inspirational prayer. Siddur means order and while one may not necessarily say every prayer completely he should aim to follow their order. If one is short in time Hashem will reveal the prayers one needs to recite through the divination of turning pages. Here is an example service:^{36,37}

- I. *Put on morning Tefillin and Tallis*

³⁴ Breslov Tape from Los Angeles

³⁵ Revealed with the name Adonay Tzavaot, the name of G-d associated with the sefira of Netzah. Netzah is the higher source for prophecy and revelation in this world. Moses, our teacher, epitomized the midos of Netzah.

³⁶ Siddur Avodat Israel, English Translation, Sinai publishing

³⁷ Jan. 15th 1997

- II. *The preliminary service Shema – p. 12*
- III. *Recite the 'What Preciousness is Your Kindness' prayer which is normally said after putting on the Tallis – p. 21*
- IV. *Recite Psalm 100, 'A Thankful Song which Rises to the Lord of all the Land' – p. 28*
- V. *Recite the Yishtabach – p. 60*
- VI. *Blessings before the Shema – p. 64*
- VII. *Shema*
- VIII. *Blessing after Shema for the Redeemer of Israel – p. 74*
- IX. *Amidah*
- X. *Alenu – p. 134*
- XI. *Psalm of the Day – p. 137*
- XII. *The Thirteen Articles of Faith (last 4) – p. 153*
 - A. *I believe, with a perfect faith, that the Creator, blessed be his name, takes cognizance of all the deeds of human kind, as well as of their thoughts; as it is said: He who fashioned all their hearts, understands all their actions*
 - B. *I believe, with a perfect faith, that the Creator, blessed be his name, recompenses those who observe his commandments, whilst he punishes those who transgress them.*
 - C. *I believe, with a perfect faith, in the coming of the Messiah, and though he tarry, I will daily await his appearance.*
 - D. *I believe, with a perfect faith, that there will be a resurrection of the dead, when such shall be willed by the Creator, blessed be his name, and exalted his memorial for ever and to all eternity.*

E. Group

Praying in a group strengthens ones prayers. Praying with a congregation – **בציבור** enables ones prayers to slide into heaven. The gematria of tzibor – **צבור** is 298 and this is the same as the gematria for mercy - **רחמים**.³⁸ Tzibor stands for tzaddikim – righteous ones, ben amim – average people, and rashanim – wicked people. When one prays in a congregation of all types of Jews, prayer is particularly effective releasing Hashem's mercy upon everyone.

F. Psalms

Writing ones own psalms is possible with inspiration. Below are a collection of psalms written by Samantha Grier MSW, and founding executive of "Caring for Children" San Francisco, CA. Samantha's inspired writing could be canonized. Her masterful way of seeing G-d in nature, attaching to G-d, and expressing a longing for G-d, reveals her spiritual genius.³⁹

1. PSALM I

God is the sunshine of my life
the weather matters not
The day is always sunny
when we hold God in our heart

The storms of life are many
We can struggle if we please
But with acceptance
troubles fall away like autumn leaves

Our lesson is to know God's love
is with us all our days
although obscured it is truly there

³⁸ Rabbi Aryeh Rosenfeld, Kings 2:3-4 lecture.

³⁹ Psalms for a Sunny Day, Samantha Grier, self-published, 1992. I met Samantha at a "Land of Medicine Budda" retreat with David Zeller in the Aptos Hills near Santa Cruz.

to guide us through our daze

We need to see more clearly
what is in our hearts and know
what matters is not the tests or lessons
but our courage, and willingness to grow

2. PSALM II

I see God in the sunshine
I see god in the rain
I feel God when I'm happy
I feel God in my pain

It's clear that God does love me
and naught is good or bad
but rather lessons for my soul
and not to make me sad

So sleep is sweet no matter what
the day may have been
for when we live with open heart
there's no way that we can sin

3. PSALM III

God is my protector and
God is my friend
my shepherd and provider
His bounty has no end

God is my Father
and God is my peer
my lover and my playmate
with God there is no fear

Although the meaning is obscure
my life is God's to mold
for what may seem like mud to me
God can turn to gold

We can never know God's plan for us
It's only ours to trust
to seek the truth and
hold the faith

And when the veil lifts
revealing our purpose and our destiny
We will finally understand and accept
God's ultimate mystery

4. PSALM IV

Oh Lord lead me to the light
let your love illumine my path
guide me with your loving ways
Sustain me when I fall

Oh lord please lead me forth from
 this barren plain of failed desires
 free me from attachment to all but you for
 I long for your tender touch
 your gentle guidance

Thou art my rock and
 my redeemer and the
 restorer of my soul
 your presence comforts and sustains me
 your light shall lead the way

5. PSALM V

Lord, you are my source and my salvation
 your love surrounds me when awake
 and covers me when asleep

Your glory is in all things
 large and small
 insignificant moments and
 chance encounters that are not so after all

Your profundity invites my soul
 to taste the depth of your essence.
 Please Lord, bless me and all my enterprises,
 my goings and my comings
 and all the affairs of my heart

6. PSALM VI

God of my fathers and my mothers
 hold me in Your holy hand
 surround me with your goodness
 protected by your love

Although I am but a speck of dust
 a spot of earth's horizon
 a flower that fades, a dew drop that falls
 I have a soul and a purpose in this world

May your light illumine the corners of my life
 so that I may clearly see and gladly do
 all that thou hast created me for

My soul submits to
 Your wisdom and Your will
 and welcomes Your sheltering presence

7. PSALM VII

Of God of all Creation, I surrender
 to your wisdom and magnificence
 Thy will be done

In vain I ponder Your divine plan

I sacrifice my ego to serve you
show me the way to
open my heart and my eyes

Welcome me into Thy dwelling by night
and Thy arms by day
know that I am devoted to Your will
I surrender all to follow the path that Thou
has laid out before me

Thy power and the glory fill the universe
and show me the way to come home

8. PSALM VIII

Oh Lord of nature's beautiful bounty
I view your marvelous creation with awe but
allow petty distractions to consume my piety so
I see not that the bush burns unconsumed

Your wonders surround me
every moment of every day;
If I would but lift up my head
I would see your Glory

Still my frantic heart with peace,
slow my hurried pace so that I can see that
wondrous treasures lie all around
and all my heart's desires
are fulfilled

9. PSALM IX

The violence all around us
profoundly shakes our calm;
Could it be our inner turbulence
that badly needs the balm?

For this world of lessons
and games for us to play
teaches us that peace comes with forgiving
and loving whatever comes our way

Our true home is God's Kingdom
We never can get lost
our souls are in his keeping
there never is a cost

10. PSALM X

Sometimes in the darkness
when life seems hard and bleak
the path unclear
the way obscure
God's voice begins to speak

You can hear His words by listening

to the quiet deep inside
It tells you all you need to know
and helps you loosen pride

Love is the salve that heals our wounds
calms our fears
and makes us strong
to fight the doubts and frights
and gives us courage
to bring them to the light

11. PSALM XI

Sometimes I'm lonely
Sometimes I'm sad
Sometimes I'm angry and feel very bad

These moments of blindness are closing my eyes
to God's loving presence and all that I prize

I try to remember that what I now feel
isn't what's true and isn't what's real

The truth is God's glory, his light and his love
and knowing I am protected by heaven above

12. PSALM XII

Sometimes in the shadows
When I'm down and feeling blue
divine light manifests to help me see anew

there are no skies of grey
only passing clouds
that cover bright and sunny days

So when illusions cover truth wit
cloudy thoughts of doom
remember all the good thoughts
that would fill our mind
if only there were room

13. PSALM XIII

When I sit and watch the sea,
I note the ebb and flow,
I see the moon move slowly and
glistening stars peeking out at me

Then morning sun bursts through the sky
Like a baby being born
a new day's promise
accompanies the coming of the dawn

In any moment each of us can be born anew
and manifest our heart's desire
If we accept God's purification

and baptism by fire

Our souls direct us
we cannot fail
with faith, hope and clarity we can all
prevail

Nature moves us forward
We can always reach our goal
If we hold fast to God's gift
and thank him for our soul

14. PSALM XIV

Blessed with inner vision
We no longer need be blind
nor miss the abundance of God's gifts in
all the sparkling beauty that abounds

To smell a flower, watch a bird,
hug a child is to honor
God's gifts

His will be done

15. PSALM XV

We find God in the strangest places
with friends, strangers and smiling faces

in hearts that are open and arms welcoming wide
love creeps in bearing treasures that nest deep inside

Lovers, honor each other,
be noble and true
be faithful and honest
and create joy anew

For we are all siblings,
children of God's light
resting on our mother's breast
nurtured with delight

Our family is forever,
We never have to mourn
for nothing is ever lost
it only changes form

If we love without attachment,
offering integrity and hearts that care
Our gifts will be community
with compassion always will be there

16. PSALM XVI

We often overlook the simple things
bearing hidden gifts galore

If only we recognized these treasures
We would never ask for more

We know not what we really want
moving blindly through our lives
like mindless bobbing reeds

Yet we can reclaim our riches,
when we look down deep inside
and see the peace and love
where all God's gifts reside

17. PSALM XVII

We know God in the sunshine
in the glories of our lives
but also in the shadows
and the sorrows of our mind

We overcome with love and faith
Knowing the light will lead the way;
Even though the path is steep,
and many obstacles slow us down each day

But with each new step we build new strength
until we can honestly say
Thank You God for all your gifts
It was the challenges that taught me how to pray

18. PSALM XVIII

Fill your heart with love
Open your arms to the Lord
Know that s/he is there for you
at all times and in all ways
you only need to be ready to receive

Know you are loved and cherished,
supported, guided, and protected,

Remember that you are led to the right place
at every moment in time
even the difficulties, challenges, losses, obstacles
bear their gifts

So open your eyes wide
See that all is love and light
and peace in our hearts
These are God's gifts to us,
To carry in our hearts,
So we can transform the world

G. Song

Recording songs and poems helps manifest ideas to change oneself and the world.
If you want to be free,

*Open your heart to what you need⁴⁰
 Like calls to like and G-d sends the rain right down,
 G-d sends the rain pouring down.
 Rain on me, good rain on all my friends right now,
 Like calls to like and rain pours down⁴¹*

Song Hopes of Tomorrow:

*You can dream, you can dream of life's greatest things, and these are the hopes of tomorrow.
 To see the point lights in the midst of the night is to glimpse the truth of the morrow.
 To travel this world, on roads just unfurled is to live our hope of the morrow.
 To see the beauty of the one that you love is good for the soul and brings grace to this world
 and hope in the future of our lives, so take someone and make h/er/im your life, have children or travel the world.
 Learn the Torah, reveal the sweet words of life, practicing them is even sweeter.
 In all this great world, with his glory unveiled, is to bask in the thoughts of tomorrow.*

⁴⁰ Free – Sept. 4, 2000

⁴¹ Bringing Rain – Feb 18, 1996, having the astrological sign of Pisces is like water calling for rain

XIII. Hypnosis

A. Introduction

Kabbalists achieved their prophetic-like experiences from a mental state akin to hypnosis. There are many levels of hypnosis. If while driving a car or sewing one doesn't notice the passage of time, one is in a hypnotic state of mind. Today we call this subconscious state the meditative state of mind. Meditation really means focused. The kabbalist focuses his or her mind in the trance state to find Torah or personal answers, and to experience the mystical realms. In Jewish meditation the conscience, while immersed in Torah thoughts, releases itself to the subconscious that is receptive to the divine word.

Hypnosis is the tool for directing the subconscious mind. Fundamentally the experiences of hypnosis, meditation, TM, progressive relaxation, etc. are all similar in that they represent semi-conscious experiences. Ironically, the full unconscious dream state is the most intense subconscious level and happens every night. Our purpose in learning hypnosis is to bridge the gap between an uncontrolled dream and a lucid dream to create an open channel for us to ascend and descend the spiritual realms manifesting in extra sensory perceptions in sight, sound, taste, and smell.

B. Keeping a Journal

One should keep a journal of ones progress. One can review the ideas that worked as well as those that didn't. The journal will become a record of your inspirations as well. I recommend writing an entry after each hypnotic session with the following form:

1. By the blessing of G-d

Baruch Hashem – ב"ה – by the blessing of G-d, denotes that everything one is writing is with G-d's help. By acknowledging Hashem, one will write with inspiration and truth. This is a key to recording prophecies. Place this in the upper right hand corner of every page you write. Besiadata Shemaya – בס"ד – with the knowledge of heaven. Lhayot – לה"ן – להי"ת – everything belongs to Hashem.

2. Date

The date is useful for chronicling one's development for positive reinforcement that hypnosis really works! Sometimes a person is given a particular vision on a particular day, which corresponds to a religious holiday, a Torah portion read that week, or some other event in your life. Knowing the date helps one track these correspondences. Record the date in the upper left hand corner of the page.

3. Time

Knowing the time of each meditation helps one track his/her best meditation times of the day. Meditations upon awakening can be extremely vivid since the mind is quite alert. This is also the best time for experiencing lucid dreams. At one point in my life I developed a technique for entering a lucid dream state from a deep hypnotic trance. I was only able to practice this in the morning, which is the time of greatest REM or dream states. In addition, the date, time, and place together specify a precise astrological instance, which may be interesting to examine. Record the time just below the date in the upper left hand corner.

4. Location

This is an optional entry indicating the place where the meditation was done if not mentioned in the text. Record the location below the time.

5. Text

Try to write in your journal as soon after the hypnotic session as possible. It is important to review the entire hypnotic session in the last few minutes of hypnosis, in order to help oneself remember everything

that happened. Unlike dreaming, the stream of consciousness of an entire hypnotic session is meaningful. The significance of the journey will become more evident as one writes it down.

C. Trust Yourself

1. Fears

The key to experiencing hypnosis is to first realize there is nothing to fear. Many of us have preconceived notions about hypnosis. Maybe, we have seen a hypnotist at a show or heard stories about someone being under another's hypnotic control. If one has seen a hypnotist at a show, one knows that he usually starts out with a group several times larger than the remaining group that is performing the antics in front of the audience. The final performers are the ones comfortable with doing antics in front of an audience, while the others are not. Our ability to exercise free will and not to follow a suggestion is always available under hypnosis. In fact, one's mental control under hypnosis is far greater than the ability to resist a dream at nightmare.

2. Self-hypnosis

Solitary hypnosis is self-hypnosis and the effect is identical with having a partner. I recommend self-hypnosis for beginners because it is easier to trust oneself before one realizes that a hypnotist has no real power. The procedure in general is to plan, write, or use an existing script as a basis for the hypnotic session. If using someone else's script, read it over carefully to make sure you are comfortable with the ideas contained within. Next, record the script at a slow pace. Leave plenty of pauses to let your imagination roam free. Here are some guidelines from the book "Strategic Self-Hypnosis, How to Overcome Stress, Improve Performance, and Live to your Fullest Potential."¹

- **Relax and let go.**
- **Imagine along with the suggestions.** One should be like a child in make believe land. Feel free to change any item in a story you hear at any time during hypnosis. This will enhance the make believe experience for you and let your subconscious guide you to the answers you seek.
- **Let it happen.** Don't try to induce the hypnotic state. Hypnosis like dreaming, opening and closing one's eyes, breathing or even walking is perfectly natural. Trying will interfere with this process. As an example try opening and closing your eyes instead of blinking. The conscious effort will be far more difficult than just letting your subconscious take over.
- **Whatever happens, whatever you experience is always appropriate.**
- **Don't worry, don't bother to think about what's happening, just let it flow.**
- **Take an experimental "give it the old college try and see what happens" attitude.**
- **Feel free to change suggestions into your own words and images.**

D. Exercises

The following exercises are intended to demonstrate the hypnotic phenomenon.

1. Cheveul's Pendulum

This technique involves attaching a coin to a thread and suspending it before one's face. The goal is to stare at the coin and concentrate on seeing it move. One has the choice of clockwise, counterclockwise, side to side and front to back.

Exercise:

Attach a thread with a piece of tape to a coin and practice concentrating on seeing it move clockwise or counterclockwise. If this difficult one can try concentrating on side-to-side or forward-back motion

¹ Strategic Self Hypnosis, Roger A. Straus, Second edition, 1988

This exercise demonstrates the hypnotic phenomenon, which is fundamentally for the mind to suggest physical or mental responses that appear to be happening autonomously.

2. Experiment 1: How does it Work?

DIRECTIONS:²

Tape this script. Pause a few seconds at the ellipses ... While always a good idea, for this exercise it is imperative that you don't stop listening and imagining to think about what you are doing. Just keep on imagining, pretending, making-believe, as if what your voice is describing were actually happening.

SCRIPT

"OKAY. I am closing my eyes now. I shut my eyes and focus my attention on what it feels like. I let myself feel what it feels like to feel my eyes closed, and when I do this I notice them closing more and more tightly shut ... I tell myself my eyelids feel very heavy, very very heavy, tightly closed ... I imagine that I can actually feel them become more and more tightly, tightly shut. ...

"I want to see how closed I can think and feel and imagine my eyelids become ...

a) Experiment 1 Results – June 9, 1992 – 10:30 PM

Completed experiment on closing eyes. By repeating ideas to myself, concentrating, and letting myself believe, the ideas become part of my reality. In fact, I cannot prevent this from happening if I choose to believe. I could not open my eyes but I was not afraid for I knew how the tape would end. I let myself be hypnotized, because I trusted myself and the ending would be good. I remember what happened. My eyes felt very relaxed when I let myself open them.

3. Experiment Six: What is Hypnosis Like?

PURPOSE³

Experience a conventional hypnosis session.

METHOD

Imagining along with your recorded voice, exactly as in previous experiments.

DIRECTIONS

SCRIPT

"To begin, I am going to look up with my eyes and find a spot on the ceiling somewhere above the center of my hairline. I am going to focus my attention on that spot with all might and keep staring at the spot for as long as I can.

"As I stare at my spot, I will take a deep breath and hold it for as long as I can and then breathe out slowly, as slowly as I can, and as I breathe out I let my body go limp and loose and relaxed ... I breathe in starting now, even as I keep on staring at that spot on the ceiling ... And I'll keep on staring at that spot while I breathe out, letting nothing distract me ... and I'll keep staring at that spot as I begin breathing in and breathing out naturally, automatically ... more and more slowly as I begin to relax. ...

E. Hypnotic Induction Stages

1. Stare at a spot on the ceiling. Repeat suggestion that staring at the spot makes you feel tired. —This step sets up a loop that will help one close one's eyes autonomously.
2. Exhale negative thoughts. Inhale cool cleansing breaths.
3. Count down as a way of letting oneself enter a deeper state of hypnosis. —The number zero should be associated with entering the hypnotic frame of mind.

² Ibid. pp. 3-6

³ Ibid. pp. 42-48.

4. Review the goals for this session in your mind. —This should lead to the exploratory part of the session.
5. Have fun, explore any new ideas that you came up with in the session.
6. Mentally review the experiences chronologically.
7. Give yourself the suggestion that you will feel great as you count up and out of hypnosis. —This leads to counting up from 1-10 and becoming fully awake and feeling great.

F. Relaxation

What follows is a simple exercise that can be used in any spare moments that occur during your day which enable you to intentionally relax for a few minutes before continuing with your usual activities.

Take a few slightly deeper breaths

In your inner mind say to yourself I am now going to experience a moment of deeper relaxation

(I am now going into hypnosis)

While relaxing place your attention in your feet and sense the place where they touch the floor or the inside of your shoes.

As you relax stay with the sensation in your feet and begin to count slowly down from 10-1, counting one number on each outward breath like this:

Breath in, and as you breath out say mentally 10, 10, 10, 10 until all the breath is out

Breath in again, and as you breath out say 9, 9, 9, 9

Breath in, and as you breath out and relax, say 8, 8, 8, 8

Breath in, and as you breath out and relax, say 7, 7, 7, 7

Breath in, and as you breath out and relax, say 6, 6, 6, 6

Breath in, and as you breath out and relax, say 5, 5, 5, 5

Breath in, and as you breath out and relax, say 4, 4, 4, 4

Breath in, and as you breath out and relax, say 3, 3, 3, 3

Breath in, and as you breath out and relax, say 2, 2, 2, 2

Breath in, and as you breath out and relax, say 1, 1, 1, 1

say to yourself, my body and mind are more relaxed

My body and mind are more relaxed

My body and mind are more relaxed

return to full alertness by counting quickly from 1-10: 1,2,3,4,5,6,7,8,9,10.⁴

G. Automatic Writing

Similar to the process of doing Gematria, automatic writing involves asking questions and writing the answers from the extra-sensory mind.

H. Improvement

1. Principles

There are six principles here:⁵

1. The way to be changed is to act changed.
2. When your imaginations (what you believe or define to be so) come into conflict with your will (what you consciously choose to feel or do), your imaginations always win.
3. In order to understand our problems, we must look at their practical dimension, and how to translate our goals into practical actions.
4. Using verbal suggestion, you develop imaginings in order to get at and shape your feelings.

⁴ T. Connelly – Hypnosis Preparation

⁵ Ibid. pp. 65-68.

5. The harder you try to force it, the less likely will be your success; instead apply imagination power rather than willpower.
6. Any idea or goal on which you focus or practice in imaginative rehearsal often enough over a long time become your spontaneous tendency.

Stated another way:⁶

1. The way to be changed is to act changed.
2. Expect resistance and outflank it.
3. The best place to start anything is here and now.
4. The power of the past flows from the imagination.
5. Don't take anything for granted.
6. You create your future as you go along.

When we stop taking for "granted" we break the pattern of automatic behavior and change what we formerly considered, "only natural." We strive to break down our native hypnotic suggestions to transform into the being I always wanted to be.

2. Performance and Sports

When working to enhance performance, recall a cue suggesting improvement, such as the word **better**. At the same time, when you repeat your cue—whether better or another word—imagine what you want it to mean for you. You could either visualize actually performing the way you'd desire, or imagine seeing and hearing the audience or spectators bursting into applause. Just flash an image like this in your mind each time you think or say your cure.⁷

In tennis, the **SMARTS** system is popular for improving ones game.⁸ The acronym means **S** – see, **M** – movement, **A** – adjustment, **R** – rotation, **T** – transfer, and **S** – swing. We see the opponent, her swing, and anticipate where she will hit. We move toward the ball in the C motion to be in position to hit the ball. We adjust position in anticipation of speed, spin, and bounce. We rotate the body to prepare the power for the shot. We transfer weight from rear to the front of the body. We swing at the ball.

A cue to improve the one-handed backhand is **BSLPS**, which reminds one to **Bring** the tennis racket back, **Slide** to the ball, **Lean** forward, **Point** with the rear foot as I follow through, and **Snap** my racket with the ball at my side. Prepare the racket pointing its head backward long before the stroke to insure taking a full swing. Also there is a hitting zone that should be maximized by bringing the racket through perpendicular to the body. One hits the ball when it is out in front with this stroke. This is achieved by keeping the elbow and wrist firm during the entire stroke.

The two-handed backhand is entirely different. This shot is made from an open stance, the racket head is often pointed at 120 degrees from vertical when contacting the ball. One is pulling the racket upward, putting topspin on the ball. Also one hits the ball when it is at the side or slightly behind with the two-handed backhand.

To enhance performance focus on the object and the result as opposed to the means. For example, in tennis one observes the ball and nothing else in the area of location, movement, trajectory, spin, and all other features as one hits the ball with the racquet and sends it across the net. One then practices making the ball move the same way. "The secret of this method is to focus on the means by which you attain your objective, not the mechanics of performance."⁹

Here are examples in tennis on how to focus the mind. Create a list of points to remember while playing.¹⁰

⁶ Creative Self-hypnosis, Roger A. Straus, First edition, 1989, page 32

⁷ Strategic Self Hypnosis, Roger A. Straus, Second edition, 1989, pp. 197-198

⁸ Serious Tennis, Scott Williams, 2000.

⁹ Ibid. page 200.

¹⁰ Winning Tennis, Scott Perlstein, pp. 74-79

- Read the opponents shot – evaluate where it is going
- React to the shot – make your feet move where your eyes see the ball
- Move on balance – keep head quiet, shoulders on straight line over hips, eyes focused on hit point
- Shot mechanics – no matter how good the opponent shot, your goal is to hit it back. When chasing down balls, say “Got it, got it, hit with purpose” to remember to focus on the return.
- Reposition – after hitting ball return to center baseline or net
- One ball at a time – focus on each ball, do not become “loose” or “casual”
 - Present Tense – previous points mean nothing
 - No Past Tense – after shot prepare for next shot, no shot evaluation
 - No Future Tense – don’t worry about point, score, game, or set position
 - don’t take eye off hit early
 - don’t check out opponent before hit
 - watch ball, plan a target, and hit it
 - Present Tense After You Miss a Shot – don’t worry about past shot, let it go.

It is easy to be distracted from proper focus in tennis. One should focus on hitting a ball back instead of an opponent standing at net.¹¹ To return a strong serve, one can choke up on a racket, increasing control or step three steps in to reduce the server’s return time, or three steps back for more control. Playing inside the baseline will reduce the opponent’s reaction time with a quicker return. From here, one can drive or half volley shots to shorten this time further. Professionals keep two hands on the racket during both backhand and forehand preparation. This is done by pulling the elbow back which rotates the body. With the right forehand, one pulls the right elbow back while maintaining the left hand on the strings or racket. With the backhand, one pulls the left elbow back while holding the racket. To insure a proper stroke, swing at the ball when it is still farther away from your body.

Actual Tape Scripts
 Into the Heavens and Beyond
 Fire, Earth, Air, and Water
 Self-improvement

¹¹ Ugly Tennis.

XIV. Meditation

A. *Healing Meditations*

Healing Technique – August 11, 1993 – 7:30 PM

I moved the cause of any bad dreams I'd been having into my finger tips and washed them off.

I visualized Raphael – **רפאל** hovering above the waters of creation. The beating of his wings transmitted healing energy throughout our world. I felt Raphael behind and through me lifting up my hands to heal those I prayed for. I prayed for each individual in the room and those that were ill that could not be with us. I saw their ill parts between my hands and I felt a flow of energy between them. My hands began moving as I visualized them along side my head and then down my body with a healing ray between them. I saw a golden light around my head (sunlight of Tiferets) and felt a surge of energy with Raphael still with me. I saw scintillating lights dancing around me and providing joy and healing.

I wanted to expand the healing that G-d was working through me. I visualized a glowing ball and I saw a string of light extending from its top, upward into the heavens. G-d created the world in the tzimtzum though a line of light and I saw its color was opal or mother of pearl. Raphael began to spin counter-clockwise above my head and into the heavens through the string-pipe.

I walked off into the mountains which is the wilderness, the realm of the klipot. I visualized drawing klipot coming out from others. They would then strike me and snap like a fire cracker turning into a flower lining my path. I preceded in this manner healing those I knew. The klipot turned into the most beautiful multi-colored flowers as if our "sins were made as white as snow." I walked further into the dark realm and began to visualize the harm of words spoken negatively in other lands. Eventually the klippot were coming in the thousands against my body until I had no more energy from Hashem to turn them. There were flowers everywhere and my hands fell down to the ground. I needed protection and thought of the garment, Malbush – **מלבש**, the small silent voice, whose gematria is lightning.

$$\text{השמל} = 372 = \text{מלבש}$$

I visualized the garment around me and wondered at the Klipah Nogah that separates us from annihilation. I felt safe and drained of all energy as I opened my eyes.

B. *Space travel [FIGURE] [TABLES]*

Primordial Aleph – July 22, 1992 – 7:30 PM

Asiyah	First being given a drink
	Angels lifting
	Moving higher, soul leaves the body
	Leaving all behind, forgetting the physical
Yetzirah	Dancing before a symbolic man of G-d as a bright fairy light
	Kissing gleefully, being a bright happy spark
	Seeing the primordial Aleph smoking as the molting pot of creation
	All beginnings lie here, freedom from all restraints
Beriyah	Falling into the Aleph, nullifying all restraints
	A dark angel extending hands pulled out from within, the Merkavah lies below
	Barely seeing the chamber
	Going higher now into the heavens
	All the angels chatting about what good things they will do today
	Some are making a white feathery garment, placing the garment

Ascending higher¹

Atzilut Moving towards an object way out in space. Getting closer, seeing a triangle with
Orbs at the vertices, connected to the bottom of the sefirot tree.
Pulsating with energy, the energy that sustains all creation
Eyes begin to flutter because of the energy
Head is rolled up in total vision

Commentary

The space in the tzelem² was filled with plasma energy, the power generator of the Universe. In astronomy, this is analogous to a black hole at the center of the Universe. Before ascending to the tzelem, an angel led the way and there was a beam of light shining from its head, teaching, and empowering. The Merkavah mystics would talk while experiencing these visions and the students would record the teachings. As a final gift a crystal of light descended into my hands, a most spectacular beautiful light and I began to rise with the following vision:

I recall the unity of all creation, the black fire of the world against the white light of nothingness. All physical problems dissipate in the nothingness.

And there is something more, I recognize my soul and the other souls I have touched as part of me. There is no sadness only exchanged sparks and tokens of Love.

I remember my face lit with white light. This is the image I wanted to remain with: the white light and love of G-d, the world, and all people. Amen.

A relaxed jaw is a beginning to the meditative state.

Eloah – May 8, 1993 – 10 PM

I played the tape, "Further Suggestions For Induction."³

I found myself being greeted by a white pelican. It told me to follow as it soared into the heavens. I transformed into this type of bird and flew upwards. I gazed at the world below and saw green hills. From a bird I changed back into a man though I remained dressed in white and my arms had the likeness of feathers on them. I lifted them upwards and called unto G-d. I found myself in the large cavity of Malchuts – מלכות. I called upon the angel Michael – מִכָּאֵל to take my right arm and Gabriel – גַּבְרִיאֵל my left and we began our ascent. I uttered the names in my mind associated with Yesod (El Chai, Shadai) and the heaven of rock (firmament) opened and the angels took me higher. We ascended to the realm of Tiferets. I said the Tetragrammaton, Hashem, and we entered. There they let me rest. I was led to one of the academies of Kabbalists that reside there. I sat down in front of this book and opened it. On the first page, I saw the words:

YHVH – י
ShaBaT – שַׁבָּת

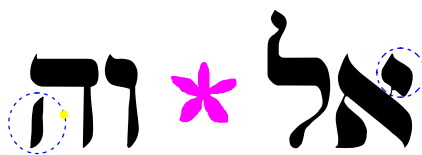
In Tiferet is the everlasting Shabbat of the world to come. This is the Shabbat of Hashem while in Malchuts is the Shabbas of mankind. The page was followed by many blank pages. I realized the book would reveal the answer to any question I had. In the academies of Heaven, the mysteries are revealed directly instead of veiled as in this world. I thought of the name, Eloah⁴ and it appeared on the page. I meditated on the name and lifted the white page overhead. There I saw the name as black fire on white fire and the name parted:

¹ Props in a vision help in movement. Here a garment aids the visionary in ascent.

² Man was created in the "image (tzelem) of G-d". The sefirot are equated with this image and manifest themselves from the attributes of Hashem into the image of man.

³ Similar to stories of Ovid.

⁴ Eloah Beriyahot – G-d of Creation, is found in Parsha Vayigash.

Figure XIV-1: Eloah, the Flower, Forty-Two, and Creation

The name begins with Yod and ends with Yod, and represents all creative energy. It is the power of Elohim brought into the creation of the world. Between the names came forth the image of a flower, like an orchid, one of the double flowers. I realized the Name is the source of youth and renewal in this world. Herein lies the fountain of youth. In my mind, I saw myself running in a wonderful dance and I stood up even while I was still meditating. I began to turn to my left and recalled the sefirot associated with the different directions and the creative forces of G-d they emit into this world. "To the east is Tiferets, the source of a new day. From the North comes G-d's strength, Gevurah, riding forth. To the West is the foundation of the world, Yesod, where the world grows and is built up. And from the South comes G-d's kindness, Hesed. Above is the source of prophecy, Netzah. And from below comes the praise of man to G-d, our thankfulness; Hod."

As I rotated to the left, I saw the name ELOaH turning the clock of life backwards. Extending my arms outward in the shape of a five-pointed star energy entered my head in a beam of light and went forth into the world through my arms and legs. Next, as arms lowered, I became tzayr – ציר – young, a "naar" a youth, a boy. This name is the source of youth and childhood. It is the means of preserving eternal life in the world to come. I saw between the two parts of the Name an endless stream of life pouring forth, the Genesis of the world. I made the following suggestions:

- 1) *See the world new again with the eyes of a child.*
- 2) *See all people in a good light, trusting.*
- 3) *Grow younger in age.*

I opened my eyes to see the youthful light of day. I picked up the Sefer Yetzirah and opened it to a chance page. Before me were the names of G-d to descend and ascend the Elon – אֵילָן – the Tree of Life.⁵

C. Letter Meditations [TABLES]

Double Letters – May 15, 1993 – 8:40 PM

I was studying the Handbook of Jewish Thought⁶ and Sefer Yetzirah towards the end of Shabbas. In the chapter Judgment (21:2), life, children, peace, and wealth are not covered under the daily judgments. Instead, they are sealed on Rosh Hashanah. The rainfall of the year is sealed on Succoth (New Year of Rain), grain is sealed on Pesach, and fruit trees have their well being sealed on Shavuot.

Table XIV-1: New Years

New Years	Holidays – Hagim – חגים	Items Sealed
New year for People	Rosh Hashanah	Life, children, peace, and wealth
New year of Rain	Succoth	Rainfall
New year for Grain	Pesach	Grain harvest
New Year for Trees	Tu B'shevat or Shavuot	Planting of trees for tracking the three years where one cannot eat of the fruit

⁵ Sefer Yetzirah 1:1, Aryeh Kaplan trans. Weiser, page 5.

⁶ Handbook of Jewish Thought II, Aryeh Kaplan, Mozanim, page 334.

		or nuts on Tu B'shevat. Fruit harvest on Shavuot
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MISHNAH. THERE ARE FOUR NEW YEARS. ON THE FIRST OF NISAN IS NEW YEAR FOR KINGS AND FOR FESTIVALS. ON THE FIRST OF ELUL IS NEW YEAR FOR THE TITHE OF CATTLE. R. ELEAZAR AND R. SIMEON, HOWEVER, PLACE THIS ON THE FIRST OF TISHRI. ON THE FIRST OF TISHRI IS NEW YEAR FOR YEARS, FOR RELEASE AND JUBILEE YEARS, FOR PLANTATION AND FOR [TITHE OF] VEGETABLES. ON THE FIRST OF SHEBAT IS NEW YEAR FOR TREES, ACCORDING TO THE RULING OF BETH SHAMMAI; BETH HILLEL, HOWEVER, PLACE IT ON THE FIFTEENTH OF THAT MONTH.⁷

I recalled a meditation from Sefer Yetzirah on the double letters for influencing the four long-term human fates:

Table XIV-2: Double Letters

Letters	Tav – ת	Resh – ר		Caph – כ	Dalet – ד	Gimel – ג	Bet – ב
Channel Upward	Malchuts To Yesod	Yesod to Tiferets	Hod to Gevurah	Netzah to Hesed	Tiferets to Daat	Gevurah to Binah	Hesed to Hochmah
Planet	Jupiter	Saturn	Mercury	Venus	Sun	Mars	Moon
Anatomy	Mouth	Left Nostril	Left Ear	Left Eye	Right Nostril	Right Ear	Right Eye
Meditation	The mouth speaks praise to G-d	The left nostril smells war	The left ears hears ways of dominance	The left eye sees life	The right nostril smells new life	The right ear hears wealth	The right eye sees wisdom
Day of the Week	Shabbas	Friday	Thursday	Wednesday	Tuesday	Monday	Sunday
Patriarch	David	Joseph	Aaron	Moses	Jacob	Isaac	Abraham
Sefirot Color	Blue	Orange	Lower Eyelid	Upper Eyelid	Yellow	Gold Red	Silver White
Vowel Names	(none)	Shurek	Kooḥbutz	Heriq	Holam	Sheva	Segol
Vowel Symbols		ר	ו	י	א	ה	א

Meditation uses

Permute DGBKPRT – trpk bgd with D – d in place with the sound “th” for children. p.177. Strengthen on Tuesday – twice blessed, good for marriages.

Interpretation Uses

Find day of birth (Wednesday)— planet (Venus), [ruling planet by starts (Venus)] ruling planet by name (Venus), first letter of name sound influences. Name influences – Jewish Thought (21:22).

I studied the Key of Solomon.⁸ The 6th hour of Friday is ruled by the Angel Anael under the planet Venus. These are also the guiding forces of Friday alone.⁹ The influences of Venus are empowered during prayers at this hour. Copper is the metal of Friday and the color is green.^{10,11}

⁷ Talmud Rosh Hashanah 2A

⁸ Mathers translation.

⁹ The 6th hour is from midnight and corresponds to the 1st hour of daylight. The ruling planet of the first hour of the day dominates the influence of the day.

¹⁰ see ‘The Sevens of Creation’ which has associations from a different tradition. The metal and color here are from the Key of Solomon.

Table XIV-3: Mother Letters

Upper Sefira	Vowel Name	Vowel Sound	Vowel Symbol	Letter		Elem meaning
Keter	Kametz	awe	ⴊ	Aleph	Air	"decree"
Hochmah	Patach	ah	ⴋ	Mem	Water	"merit"
Binah	Tzerey	ae	••	Shin	Fire	"liability" ¹²

Astrology describes four elemental signs: fire, earth, air, and water. Judaism holds that there are really only three elements, while earth, rocks, dirt are akin to life. One may sense a spirit in a rock, stone, or boulder, or even while scooping up some dirt at one's feet. On the other hand, air, water, and fire are less differentiated and do not seem to have the same sense of a soul. Instead they are primal elements. In Hebrew there are twelve single letters for the creation of the twelve months of the year, seven double letters for the seven days of the week, and three mother letters for the elements. Plants, animals, and people are kindred souls on our spaceship earth and our spaceship is also a kindred soul.

D. Biblical narratives [FIGURE]

1. Pinchas

A breathing meditation led to a visualization of colors (auras) behind others.¹³ I journeyed to the time of Pinchas and saw the unruly crowd before Moshe and Aaron. They were parading their Midianite women as Zimri slept with one. Pinchas who was depressed was all of a sudden filled with the souls of the first two sons of Aaron and his head lifted. He knew clearly what to do and there was no rage or even anger. He slew Zimri and the Midianite woman for his jealousy for G-d and the crowd quieted. Pinchas's composure was self-evident and his right to priesthood secured. As he [Pinchas] did not die, Elijah was also jealous for G-d and a Cohen.¹⁴ Pinchas's life will end when a full love of Israel fills his soul and the sanctity of G-d is secure in all Israel, (at the end of days?)

I also saw the tragic bus bombing in Ramat Gan in my mind and experienced the shock of the dead and the sorrow of their relatives. It is G-d's intention to reveal the closeness of Am Israel with Eretz Israel and that only the Jews can have this relationship with this land. I also asked of what to do in life. Money is gathered in the west (US) to sow seed in the east (Israel). Yesod is in the west and Tiferet in the east. Joseph accumulated the wealth of Egypt; Jacob was the source of the seed of Israel in Israel. Gather in the west to sow in the east is the way.

Walking meditation is halacha¹⁵, since walking makes one aware of following G-d's will. Blessed be the Lord, G-d, King of all the Universe who revealth all dvarim [words].¹⁶

2. Adam and Eve

I played the Progressive Relaxation Tape. I started in a beautiful meadow and prayed to Hashem with the grasses around me.¹⁷ I ascended a tower of faces. This was the ladder through Yetzirah

¹¹ Friday – April 16th, 1993 – 6:30 AM

¹² Sefer Yetzirah. Page 96.

¹³ Kol Emet meditation group, Palo Alto, CA.

¹⁴ There is a tradition that Pinchas did not die and became Elijah who also never died. G-d took Elijah directly into heaven in a fiery chariot. Each Pesach – Passover, we leave a cup of Elijah out with the expectation that he may come and visit us soon with the dawn of a new age.

¹⁵ Halacha or law literally means walking. Judaism equates keeping the commands with the way one walks in life.

¹⁶ Pinchas – July 24, 1995 – 8:30 PM – Entered July 13, 1996

to higher worlds. I asked G-d of the mystery of Lilith. This was Adam's first wife, other half, separated from him¹⁸. She was the object of his lust, but he did not love her for his wife (Zohar 27b p. 105). Her children were winged demons of a thin body who spread throughout the world and one would be the tempter of Hava [Eve] in the garden.¹⁹

I asked G-d further on the meaning of this story. Adam rejected Lilith for a desire for someone similar to himself. But, there are deep mysteries why an opposite is a test of our choice in marriage. I pressed Hashem for the answer to this mystery. I pounded on the Gate of Knowledge that I may know it. The answer lies with David Hamelech who is a descendent of Ruth,²⁰ of Moab, of Lot, of Seth who replaced Kayin.²¹ Within every soul in this world is a unique part of Adam Kadmon.²² The soul that David received, though tainted initially, brought with it great initiative that carried his ability to be king. This idea I learned yesterday on Shabbas from an article stating, "Kingship was not found in the Jewish people due to the lack of pride of Moav."²³ Kayin descended from the first wife of Adam²⁴. Hevel was from Hava. The source of the pride of Moshiach comes from Adam's opposite Lilith. Seth replaced both Hevel and Kayin and for this reason was not taken away by the demons of Lilith. How do we know that Seth replaces Kayin:

Eve said, "G-d has granted me other offspring in the place of Hevel." (Genesis 4:25)

The word 'other' alludes to Kayin. This occurred after the death of Kayin.²⁵

Figure XIV-2: Cain and Abel

¹⁷ There is a Midrash that Isaac went out in the field to pray amongst the grasses. As the grasses wave in the wind so does Jew wave when he prays to G-d. The grasses prayed with Isaac and received Rebecca his wife.

¹⁸ G-d created Lilith from the dust of the earth at the same time as Adam. Nevertheless Lilith was not a help mate for Adam having a different nature entirely. Eventually she tried to rule over him without G-d between them. There is a teaching that the name of man in Hebrew is ish – איש and that of woman is isah – אישה. As long as G-d is between them they live as husband and wife. Nevertheless, if they remove G-d from the relationship, i.e. the letters from the name of G-d – יה, has vshalom, only fire – ש is left and the relationship consumes itself.

¹⁹ Mido-cnegdo-mido, character trait begets character trait, for Adam's lust.

²⁰ She was called Ruth – רות because she saw – ראתה the needs of her mother in law. This is from the Talmud despite the vav – aleph transformation.

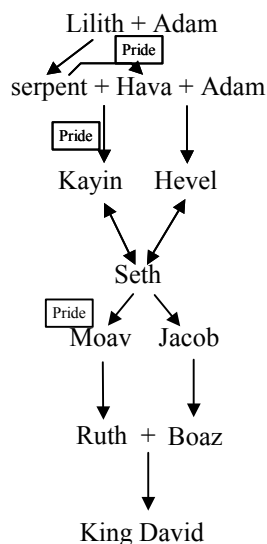
²¹ The text used the reflexive version of kill, implying Cain killed himself as well as Abel.

²² G-d's primordial thought and creation of first man.

²³ OU article, Jewish Thought Vol. 3 #2 page 62. Ber. Rabah 23:5 on Ber 4:25. Zohar 28b p. 108.

²⁴ Zohar 28b p. 108.

²⁵ After Hevel died, Adam avoided relations with his wife for 130 years. At that time Lamech's wives came in mourning to Adam. Lamech had killed Kayin and Tuval Kayin in a hunting accident. Lamech's two wives refused to have relations with their husband because of the murders and fulfillment of the prophecy over Kayin. Adam said that we are commanded to be fruitful and multiply and should not avoid this even because of prophecy. The women retorted, "Before you correct others correct yourself." Therefore he set an example with his wife so that Lamech's wives would not point out that he had given up relations with his wife over the death of Hevel. Seth is born after the death of Cain and Abel and replaces both.



So the deep mystery of the choice of one's wife returns to the beginning and the choice repeats itself in every generation²⁶. Praise to Hashem and much gratitude for being permitted this knowledge^{27, 28}.

3. Isaac and Rebecca

I was studying Ahavas Chesed – loving kindness by the Chofetz Chaim in the morning. He quotes from Chazal, “He who only occupies himself with Torah study and not with kindness is as if he has no G-d.”²⁹ That night Ira led the healing meditation at Beth Shalom:³⁰

I visualized Sarah pregnant with Isaac. I sensed her satisfaction with being B'rayon – pregnant and the good feeling about the child she carried. My search for Isaac brought me to a vision of him as a young man. I saw him in the fields amongst the grasses praying to G-d. He had long golden hair and was handsome in form. Nevertheless, what distinguished him most was the smile on his face and the joy in his heart. I was amazed by his energy in prayer and play in the fields and his joy and dance before Hashem. Isaac's blessings were multiplied by his fun loving spirit. I introduced myself to Isaac and we shook hands. Isaac asked me, “what do you do?” I told him I learn Torah. He said, “No, learning is not doing. I asked you what are you doing with your life?” I told him I work. He said, “No, what are your deeds? What are your actions in life? What are you doing that distinguishes your life?” I told him I once taught in a senior center. He said that was good and “what are you doing now?” I said I am writing a book. He said, “that's OK, but what else are you doing?” The point of these questions was the emphasis Isaac placed on doing and action in life as opposed to learning. For Isaac, even playing was an aspect of doing and an important part of life. I tried to reconcile this attitude with Isaac's childhood experience of almost being sacrificed. Isaac said that it was a long time ago and behind him. Ira

²⁶ Lilith was very beautiful and Adam was proud of her and took her. This is the source of pride necessary for Kingship. The children of this marriage were demons. A marriage for appearance or wealth alone will not produce good offspring. Nevertheless, Seth had both the goodness of Abel and a touch of pride from Cain. Pride in one's wife is an ingredient for this balance. Women have the same dual choice and this is often the basis of their attraction to the ‘wrong man’. In essence a touch of pride elevates goodness into leadership.

²⁷ Psalm 78:38, Zohar 23b, pp. 96-97.

²⁸ Adam and Eve – July 30, 1995 – 8 AM

²⁹ Ahavath Chesed, page 92. Chazal is a term referring to our sages of blessed memory.

³⁰ Isaac and Rebecca – August 14, 1996 – 7:30 PM – Rosh Hodesh Elul

suggested after the meditation that when a person has a near death experience, one develops a greater sense of urgency to enjoy every moment of life. Instead of an emotional scar, Isaac became a very happy child who enjoyed nature and the world around him.

Doing implies taking chances occasionally. Certainly we will all make mistakes, but without doing we will not find them, correct them, and lead a better life. Doing applies to marriage as well. Isaac married Rebecca without doing an intensive personal search himself. This was a risk; nevertheless, his marriage was joyful. People whose marriages do not work out should not be unhappy but should take what they learned with new joy into their life.

I saw Rebecca riding on her camel and then alighting before Isaac as he wondered who she was³¹. Eleazar led her to the camp and Rebecca took Sarah's tent and renewed the rituals of Sarah. Isaac was overjoyed with Rebecca, his wife and their love ran very deep. I asked Isaac to take me to meet his wife and he led me up a hill to what is known today as Hebron and I saw a tent in the distance. We came up to the tent and Isaac called his wife who came out to meet us. She was short with youth in height and she reached to cling to the side of her husband. Her face was also lit up with the joy of youth and love. Isaac mentioned something about food and drink and Rebecca said that the table is already prepared. I saw an ordered table set with light and food and drink within the tent. When I saw Rebecca, I saw her with a pitcher volunteering water for Eleazar to drink and for his camels. Her life was one of action as well.

I sought to know where they were residing and why I saw them so young. I saw the gold of the grasses blowing in the wind and realized with Isaac's guidance that this place too was found in Gevurah. Gevurah is the 5th sefirot and epitomizes action and doing in life. The number 5 is associated with movement. The angel Gavriel is the one associated with rescuing the Jewish people in the time of Daniel and calling out to Abraham to end the test of sacrificing Isaac. The world of Gevurah is associated with nature and enjoying life besides the rigor, discipline, and judgment as traditional associations. The name of G-d associated with Gevurah is Elohim which represents natural law in our world. Fun is part of the opportunities of life in this world and should be embraced wholeheartedly.

E. Blue Skies

Having an authentic vision requires careful preparation. By learning the descriptions of the Palaces of Yetzirah or the Chambers of Beriah one can attempt to duplicate the vision during a meditation and learn more details of these worlds. The descriptions are only a guideline and the journey is only for those whose longing is strong.

1. The Seven Heavens of Asiyah

Chagigah 12b

R. Judah said: There are two firmaments, for it is said: Behold, unto the Lord thy God belongeth heaven, and the heaven of heavens. Resh Lakish said: [There are] seven, namely, Wilon, Rakia', Shehakim, Zebul, Ma'on, Makon, 'Araboth. Wilon serves no purpose except that it enters in the morning and goes forth in the evening and renews every day the work of creation, for it is said: That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Rakia' is that in which sun and moon, stars and constellations are set, for it is said: And God set them in the firmament [Rakia'] of the heaven. Shehakim is that in which millstones stand and grind manna for the righteous for it is said: And He commanded the skies [Shehakim] above, and opened the doors of heaven; and He caused manna to rain upon them for food etc. Zebul is that in which [the heavenly] Jerusalem and the Temple and the Altar are built, and Michael, the great Prince, stands and offers up thereon an offering, for it is said: I have surely built Thee a house of habitation [Zebul], a place for Thee to dwell in for ever. And whence do we derive that it is called heaven? For it is written: Look down from heaven, and see, even from Thy holy and glorious habitation.

³¹ Abraham had not revealed the purpose of Eleazar's mission to Isaac before sending him away.

Ma'on is that in which there are companies of Ministering Angels, who utter [divine] song by night, and are silent by day for the sake of Israel's glory, for it is said: By day the Lord doth command His lovingkindness, and in the night His song is with me.

2. The Seven Palaces of Yetzirah

Perkei Hekhalot – Chapters of the Palaces³² contains a formal description of these palaces. The following contains my own personal experiences of these heavens. In the world of Yetzirah there are 7 heavens³³. These are:

a) *Shamayim (Sham – Mayim : There is water -> Firmament)*

This is the location of the Sun, Moon, planets, and stars. Yet how can this be since we see them in our world and know of their places. I have seen a star in Yetzirah and its light source is a precious soul that serves Hashem like an angel³⁴. Some of these souls were once from our world, others are of angelic source.

b) *Shemai Hashamayim (Water above the Waters -> Nehar Di-nur)*

In this heaven new angels are born each day to utter praises to Hashem. They are born from the spring of fire each morning. They first dip their hands into the fiery waters and bring a taste to their mouths. Then they sing the holy Kadosh to Hashem and praises from sunrise to sunset.

c) *Zevul (Habitation -> prince)*

זבול

This heaven is the place of the “prince”. He is surrounded by his ministering angels. He is called Meattah for he is from G-d. This heaven may be the residence of Zer Anpin in the world of Yetzirah.

d) *Araphel (Fog or mist -> Torah)*

ערפל

This is like the morning mists and clouds that cover mountain tops. Moshe's tent was said to be enclosed in araphel when the Shechinah dwelled within. It represents Mt. Sinai and the place of the giving of the Torah.

e) *Shehakim (Heavens)*

שחקים

The rebuilt Jerusalem is prepared in this heaven. The Temple, Table, Ark, Menorah and all the utensils are here.

f) *Mahon -> Aravot*

It is five hundred year journey from Shehakim to Mahon. In the midst are the storehouses of snow and hail as well as the rewards for the righteous and punishments for the wicked. Five hundred years further is the Aravot whose merkavah is called Av עב which means cloud. There are some souls yet to be born.

g) *Throne of Glory*

This is the heaven of the Throne of G-d.

The descent from the heaven of the ‘Throne of Glory’ leads to the place of the Merkavah or the ‘Throne of G-d’. Beneath the throne souls await their entry into our world.

³² Pirkey Hekhalot, Jewish Mysticism – An Anthology, Dan Cohn-Sherbok. pp. 72-75.

³³ I have placed them there with the highest heaven leading to the base of the world of creation.

³⁴ This is from a vision I had where I was placed as a star upon high point to transmit light in Yetzirah.

3. The Seven Chambers of Beriyah

In the world of Beriyah there are seven chambers.³⁵ The seven chambers are discussed in the work of the Me'am Lo'ez.³⁶

a) *Brickwork of Sapphire – First Chamber*

The first chamber [is called the Brickwork of Sapphire (Livnath HaSappir)]

It contains two angels, one on each side, under the direction of a great angel [called Tahariel]. He stands at the gate of this Chamber; by his side are myriads of fiery angels, with eyes all over, each holding a burning rod.

When a soul leaves this world, it must pass before this angel. If it is not sullied by sin, the presiding angel opens the gate of this Chamber and allows it inside. But, if the soul is defiled by sin and naked, not clothed in good deeds, it is shoved to the other side of the chamber, where there is a great angel presiding over thousands of harmful angels. They grasp the soul and beat it severely, leading it to purgatory [Gehennom], which is the place of judgment.

Another duty of this holy angel is to oversee prayer. Each prayer passes through this chamber....

b) *Essence of Heaven – Second Chamber*

The second Chamber [is called the Essence of Heaven (Etzem HaShamayim).] It has three gates, two of which are closed, and one of which is open. [Overseeing the open gate] is an angel [called Orpeneyel, who is also] in charge of the three directions south, north, and east. Under his supervision, two other angels stand by the two closed gates.

In the time of the Holy Temple, the Sanhedrin (Supreme Court) had the power to inflict the death penalty. When a person is put to death by this Court, his soul ascends to this Chamber, where it is greeted by the presiding angel. The same is true of the soul of a person killed by gentiles.

If a person has been killed by the gentiles, his image is engraved on [the angel's] vestments, and he brings it to the highest heaven. There, this person is recorded in the Great Book.

If he has been put to death by the Jewish courts, the angel overseeing the open gate greets his soul. It then conducts this soul all around the Chamber, until it arrives behind the two closed gates where it is shown the good reward given to all those who keep the Torah. The soul experiences great jealousy and extreme anguish for not having kept the Torah.

The angel then opens the east gate, comforts this soul, and allows it to enter. It is welcome inside, since its sins were expiated when it was put to death by the court.

In this Chamber are many kinds of garments prepared for the ones who present themselves before G-d. Every time a person observes the commandments with good intentions, not with any ulterior motive, a beautiful garment is prepared for his soul by the supervisors of this Chamber. When he passes away, his soul arrives in this Chamber. The angel who made his garment sees this soul coming, takes the garment, and accompanies the soul to the River Dinur.

Every soul must immerse in this river to purify itself, since there is no one who has never sinned.

³⁵ Sefer Yetzirah, Aryeh Kaplan trans. Weiser, 1990, page 186.

³⁶ Me'am Lo'ez, Genesis 6, page 182.

Some souls are burned in this fiery river. They cannot leave it until the morning hours when the south wind blows. This is the time when all such souls are restored, singing praise to G-d and returning to their place. In this manner, souls behave like angels.

If this soul is perfectly pure, it can emerge from the river immediately. It is then dressed in its garment, and brought up to the heavens, into the domain of Michael, the greatest of all angels, who oversees Israel. Michael then offers this soul as a sacrifice to G-d [on the altar on high]. The soul then attains high status, and is allowed to remain permanently in this holy place...

c) Luster – Third Chamber

The third Chamber [called Glow (Nogah)] is more radiant than the first two. It has four gates, one in each direction, with an angel in charge of each one.

The first gate faces south with the angel Malkiel in charge. The second gate faces east and is the source of life and death. Gazriel serves here transferring writs from the angels of the first gate to the angels of the second gate led by Azriel.³⁷ The second gate is open only on Shabbat, Rosh Hodesh, and after Mincha on Yom Kippur. The third gate faces north and here judgments are set for each person's sins. These include poverty, sickness, and troubles other than death. Kaptziel presides here. Only complete repentance or tears can open the third gate. The forth gate is to the west, and holds the cures and remedies for all illnesses. Padiel presides here. He receives the prayers of thoses suffering and is an advocate who speaks up for the person seeking to save him from infirmity.

Before a soul ascends to the heavens, it is inscribed with the twenty-two letters used in writing the Torah, from Alef to Tav. It is then immersed in the River Dinur, where these letters are renewed as twenty-two lights.

d) Merit – Forth Chamber

The fourth Chamber, [known as Merit (Zekhuth)] is the most important of all, since G-d's greatness is made known to the world through it. It is prepared for those who keep the commandments of the Torah, and in it all judgments are made, whether for good or for evil.³⁸

When birds fly high in the sky, they can become aware of such decrees, and they tell them to the birds on the earth. The night spirits also reveal these things in dreams, telling a person of evil that is coming to the world. If the decree affects a nation, the order of the world, or drought, it is announced in many places, until the government becomes aware of it.

e) Love – Fifth Chamber

The fifth chamber [is called Love (Ahavah)]. ...

In this chamber there is a Force [called Suriah] who has four colors white, black, green, and red. Under his direction are many angels who oversee all the gates. All the keys are in his hand and it is he who opens all the gates and locks them. All the mysteries are also given to him. Three times each day all the angels come into this Chamber, and he nourishes them.

In this chamber are all the souls which are destined to be born, as well as the form of every future body. Since the world was created this place of souls has never been empty.

Hakodesh Baruch directs Suriah who commands the gate keepers to open the gates of heaven which include the Gates of Repentance.

³⁷ He is also the representation of the 42 Letter Name of G-d for Thursday which has the gematria of 241. This name deals with trials for suffering.

³⁸ Me'am Lo'ez, Genesis 6, page 189.

f) **Desire – The Sixth Chamber**

The sixth chamber [is called desire (Ratzon)]. ...

The presiding angel in this Chamber [Raziel] is the greatest and most important of them all. All the divine mysteries are given to him.

...

In this Chamber there are other angels [Shakhniel, Azuziah, Yehudiah, and Azriel,] who oversee the voices of young children who study Torah in school. The breath exhaled from these children's mouths is clear and pure, without sin. These angels take this breath and bring it up to heaven, where it sustains the entire universe. This is most precious in G-d's eyes.

g) **Holy of Holies – The Seventh Chamber**

The seventh Chamber, which is called the Holy of Holies (kodesh Ha Kadashim), is the most excellent of all. It is sealed and concealed from all eyes. It is to this chamber that holy souls come when they leave the world, and here they delight in the radiance [of the Divine Presence]. Here they remain until the coming of the Messiah [and the Resurrection].

(1) **Ascent of the Palaces**

I played the Earth, Wind, Water, and Fire tape for hypnotic induction. Initially I saw a pool of cool blue green waters and descended into a deep hypnotic state.

I descended the stairs and opened the door into Shamayim. I was below looking up at the stars of the night. Everything was quite spectacular.

Eventually I saw a waterfall of fire and swam up it into the 2nd heaven. I swam towards the source. I saw two activities. First I saw a rope of angels being pulled out of the waters and as they parted each one took its own shape. Simultaneously there was a rope of angels returning into the waters. I placed myself into the form of one of the angels being born. I came to the water side and reached in lifting the liquid fire above my mouth so that my hand did not come into contact with my face. A few drops fell into my mouth and I began to sing praises to G-d. I was filled with joy and understood the pleasures of these angels. For them a day is eternity.

I then strove to enter the 3rd heaven, but found many barriers. There was no path to Zevul – זבול and I remembered only two of the names of the "Prince". I tried Meattah and Metatron, but they had little effect. I gave myself a hypnotic suggestion to wake for 30 seconds, retrieve Cohn-Sherbok's Jewish Mysticism, lookup names and reenter the hypnotic state. This worked perfectly and I retrieved 2 names for the prince. They were Kimos and Sanas. The second is the name of the Guardian who appears like a manticore³⁹ with the head of a human and the body of a lion. He came down and swept my soul out of my body raising me to the entry point. I looked like a quasit with 2 thin wings and a mere spark of light for my head. It was a bit dehumanizing at first. I realized soon enough that he wasn't the Prince and would not let me pass. I asked to go beyond but he said wait, "I can give you any knowledge in the world that you would like to know." He claimed to be able to reveal the purpose and truth behind all my current struggles as well as the answers to what would happen in the future. I saw upon his shoulder and then above his head a snake hissing a way and realized the meaning of the tempter in the garden upon the Tree of Knowledge. I said that all knowledge I need to know has been given to us in our world and I took the position of the GRA and did not take the gift. Still I could not pass. I prepared another hypnotic suggestion and awoke and saw the name of the merkavah associated with this heaven.

³⁹ These are mythological creatures.

Once I knew this name, I felt the Guardian slipping away with the snake. I did not even need to utter the name.

A small angel came down and I raised my arms above my head and I was lifted into the third heaven proper and brought to the Prince. I gazed only at his beard and saw the 13 attributes of Hashem hanging there. I uttered them in my mind. I felt the appearance of the Prince like the emperor but of more whiteness and mercy sitting on the throne. There was an opportunity to ask questions here as well but I did not pursue it. At this point, I do not believe any harm would have ensued.

*Instead I requested to ascend to the world of the Torah, since the Torah was given to us in this world to answer all of my questions. I focused on the name **קריפל** and saw the mist at the entrance of Moshe's tent. I also saw the fog hanging on Mt. Sinai. At this point I decided to return. I was very tired.*

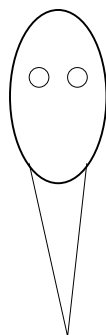
Eventually I gave myself a suggestion to be refreshed and counted myself up to ten and into the awake state.⁴⁰

(2) Journey Through the Seven Heavens

Healing Meditation. Chant tape followed by instrumental. Discussed homeless situation prior to meditation. I saw that part of the healing process for homeless people would be to live in the rural country. Closeness to natural beauty heals the soul.^{41,42}

1st Heaven

The 4 angels led us through the 1st palace. There resided the homeless who had suffered in this world with walls of small angels playing soothing musical instruments. They walked stress-free in this world. We met the protector of the palace whose face was his full body. There was a staircase in the back that ascended to the second palace.



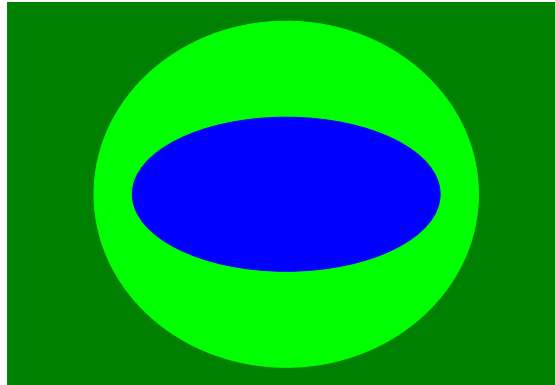
2nd Heaven

Here was Alyssum, a lake, and surrounding grasses. The world was guarded by a small druid with a keen mind. There were artists along the lake side drawing. He led us through the forest to the base of a mountain. After ascending the mountain, I passed through the clouds, the firmament into the 3rd world.

⁴⁰ Ascent of the Palaces – June 9, 1996 – 8 AM

⁴¹ See [Healing Meditations](#)

⁴² Journey Through the 7 Heavens – June 14, 1995 – 7 PM



3rd Heaven

Here were astrologers and healers who had spent their lives on spiritual pursuits. The sky was dark and the piercing lights of the stars and planets was brilliant. The astrologers were in heaven. Passing through an arch led to the 4th world.

4th Heaven

This was a mirror of Israel, the dead sea and desert. Here the prophets of old walked. My guide was Isaiah who asked me what I had learned. He told me I understood the prophecies about the anointed well. He said I will find answers in Malachi.⁴³



5th Heaven

All entities in this heaven were in a lightning energy. I held my guides hand for stability. [This world exists in raw visual energy.]

6th Heaven

The sixth world is entirely audio. The words of the Tzaddikim were all that I heard.

7th Heaven

This is the world of fragrance, closest to Hashem. The fragrance is that of goodly women whose souls are highest of all in heaven.

Follow up – June 16, 1995

***When you share your bread with the hungry, bring the outcast poor to your home,
When you see the naked and clothe them, hide yourself not from your own flesh ...
Then you shall call, and G-d shall answer, You shall cry out, and He will say, "I am here."***

⁴³ See [Malachi](#)

(Isaiah 58:7,9)

F. Being and Longing

Different religions have mutually exclusive truths. How do different tenants of truth manifest with complete spiritual conviction?

I beheld Uriel before me and Michael at my right and Gavriel with stern face at my left and Raphael the healer behind me. The angels elevated me to the plane of angels and carried me in on a parapet before them. These angels pushed me higher and I ascended above the skies beyond the stars. Eventually I saw a distant light, the Source of all. I headed towards the light and as I got closer, I saw the guardian Angel before me. This angel protects creation from consumption in the Light of G-d.⁴⁴ This angel's name is Metatron.

Metatron asked, "what are you doing here mortal, son of man?" I said I seek to go to the Light. He asked, "do you have a question?" I said I had not thought about it. He said, only with a question may you advance. I thought about understanding how it is that different people of different faiths have spiritual revelation of contradictory truths? He said, "this answer is not to be found in the light." I sought to pass anyway and with my longing to know he let me through.

When I got to the perimeter, I entered into the light and my material body was shattered away.⁴⁵ I began to see with the sight of G-d. I beheld the world as it is with each religion, and the buildings of their worship, and the times of the services of the year. I saw that G-d sees each uniquely with delight. Their ideas are irrelevant to Him in most ways. Instead, at this level, G-d's will is sight oriented. This is the higher Sight, not the sight of man. What is the higher Sight? This is Seeing with creation. G-d beheld the rivers and canyons, trees, people, and endless rolling hills and they came into being. Their continual manifestation G-d beholds as well.

Ultimately, there is being here and a nothingness of ideas. Those longing to G-d may attach to the Being. In their longing, they may experience the spirit of G-d in their ideas.

G-d does not care if their ideas are silly, for in G-d's Sight all ideas are silly.

As I was one with G-d's identity, I gazed across the land and I beheld those suffering and calling to me. I hear and I bring them close if not in life in the world hereafter. I saw Jesus on the cross, dieing, calling out to me, "Why hast Thou forsaken me." I brought him close after death.

I witnessed Jesus in G-d's arms always with his face turned up to G-d's. G-d said, Jesus stays very close to me. He longed to save the people of the world and longed most for me. I asked Jesus, does this mean you wanted people to worship you? He was surprised and said no, of course not, there is only G-d to worship.

In the light of Being that dissolves ideas I wondered about G-d and man, and sensed the Mormon idea that man becomes god and god becomes man. For in the realm of Being, who we are is a merging of identity. This is a temporal merging I thought. I considered Moses who walked in constant communication with G-d and yet maintained his own identity. G-d said there is a point after death where one merges with the light and becomes one with G-d. This is a temporary merging.

Reality and longing are one. Moses longed to G-d and brought down the Torah. Moses wanted to know how to make the people better and G-d revealed the Ten Commandments. Moses drew down

⁴⁴ Moses saw G-d after He passed. The Angel of the Presence is before the face of G-d.

⁴⁵ Other similes: disintegrated, burned

the Torah from heaven by longing. I saw in this manner G-d invested the words with meaning by number, by crown, by vowels, by notes, and by codes.

"The Jewish people are My chosen people because they needed me most, they longed for Me most. I came to their longing and brought them close."

G-d is concerned that there is joy and bliss in the world; He is not concerned about religions. Deeds and feelings of people reach the highest heavens. G-d wants us to be happy!

Validating spiritual experiences happen in different cultures with contradictory belief systems. There is only Being. Ideas do not reach these heights.⁴⁶ We should see the world simply as it is. Sight is the sense of Being.⁴⁷ We merge with the Identity and witness the world with Sight. Ideas dissolve, love grows, and longing unites.

⁴⁶ This is why Metatron said I would not find the answer in the place of Being since answers are also ideas.

⁴⁷ The level of Being is also Keter, the level of the Will. Sight manifests the Will. See the good. See with love. Experienced 3/1/02 erev Shabbas.

XV. The Tree of Life

A. The 32 Paths of Wisdom [TABLE]

The Sefer Yetzirah begins: ¹

*With 32 mystical paths of Wisdom
engraved Yah
the Lord of Hosts
the G-d of Israel
the living G-d
King of the Universe
El Shadai
Merciful and Gracious
High and Exalted
Dwelling in eternity
Whose name is Holy
He is lofty and holy
And He created His universe
with three books (Seforim)
with text (Sefer)
with number (Sefar)
and with communication (Sippur)*

The 32 paths of wisdom are related to the word 'heart'. In Hebrew, the word for heart is *Läv* – לב has a gematria value of 32. The Torah begins with the letter Bet – ב and ends with the letter Lamed – ל.

בראשית ברא אלהים ... לעיני כל-ישראל

These two letters, the 32 paths, the knowing heart contain the Torah. Nevertheless, the heart is directed by the intellect – *sekhel*. The heart that pumps blood and affects our exuberance and joy with life is related to the 32 paths of wisdom. The literature refers to the 32 in three different ways: the first 32 instances of the natural name of G-d – Elohim – אלהים in the book of Genesis, the 22 letters plus 10 principle numerals which G-d combined to create the world, and finally 32 levels of consciousness that Hashem displays in our world.

1. The 32 Names of G-d in Genesis

2. The 22 Letters 10 Numerals

3. The 32 Levels of Consciousness

These 32 Levels are mental attributes that operate in creating and sustaining our world. Genesis states that G-d created man in the image of G-d. The name for G-d, here, is Elohim. This is also the name for G-d in the 32 paths of creation at the beginning of Genesis. Since we are in the image (tzelem) of G-d, we have an opportunity to activate our mind on each of these 32 levels.²

¹ Sefer Yetzirah The Book of Creation, Aryeh Kaplan trans., page 5.

² 32 paths of wisdom, [Mekubbal Website](http://mekubbal.com), <http://basilikon.tripod.com/mekubbal> does a good job here.

Table XV-1: The Thirty-two Levels of Consciousness

Level	English	Transliteration	Hebrew	Prayer
1	Wonderous Consciousness	Sekhel Mufla	שכל מופלא	Make for me a wonderous consciousness, that I know that I do not know anything of the miracles of creation.
2	Shining Consciousness	Sekhel Maz'hir	שכל מזהיר	Make for me a shining consciousness, that my head shines with the light of divine illumination.
3	Sanctified Consciousness	Sekhel Mekudosh	שכל מקדוש	Make for me a holy consciousness, that leads me to true faith.
4	Settled Consciousness		שכל קבוע	Make for me a steady platform, that my consciousness may rest upon Your ways.
5	Rooted		שכל נשרש	Root my consciousness in your Wisdom.
6	Transcendental Influx		שכל שפע נבדל	May the flow of n'vdal continue into my mind.
7	Hidden		שכל נסתר	Make for me a consciousness that preserves Your hidden secrets that preserves my life and the life of my children. ³
8	Complete		שכל שלם	Make for me a whole mind whose consciousness balanced with all Your knowledge equally.
9	Pure		שכל טהור	Make for me a clean mind that is one with you in spirit even in this world.
10	Scintillating		שכל מתנוצץ	Make for me a scintillating consciousness
11	Consciousness of the mystery of all spiritual activities.		שכל סוד הפעולות הרוחניות כולם	
12			שכל נצחי	

³ Rabbi Nachman said that revealing secrets from heaven may forfeit one's children has vshalom.

13			שכל בית השפע	
14			שכל מנהיג האחדות	Unity Directing
15			שכל מצוחצח	Glaring Consciousness
16			שכל בהיר	Brilliant Consciousness
17			שכל תמידי	Continual Consciousness
18			שכל הרצון	Consciousness of Will
19				

18. *Consciousness of the House of Influx (Sekhel Bet HaShefa). By probing with it, a secret mystery (raz) and an allusion are transmitted to those who “dwell in its shadow” and bind themselves to probing its substance from the Cause of Causes.*⁴

***Those who ‘dwell in the shadow’ of the Almighty are those who trust in G-d
(Psalm 91:1)***

The name of G-d for Almighty is Shadai, which is associated with the sefirah of Yesod. The 18th level of consciousness is the gematria of chai – חַי. The other name of G-d associated with Yesod is El Chai. The ‘probing’ done from Yesod reveals the secret mystery (raz) and allusion (ramez).

The quasi sefira RaZ is located above Yesod and between Netzah and Hod. When Netzah and Hod join during prophecy, the seeker can enter the gate of RaZ. The double letter connecting Yesod to Tiferets is the letter Resh representing RaZ.⁵ Similarly, the double letter representing Tiferets to Keter is the Dalet representing knowledge (daat).

⁴ ibid page 298.

⁵ See [The Seven Double Letter Paths](#)

Merkavah Rabbah discusses then the search of the “great mystery.”⁶

*At once, R. Nehunyah b. Hakanah, my master, stood up in front of me,
took me away from my father's house,
led me into the chamber of hewn stone
and adjured me with the great seal,
which has ZBWDY'L, the Lord, the G-d of Israel,
and this is Metatron,
the Lord, the God of Israel, ...
and revealed to me the secret and mystery of the Torah.
At once he enlightened my heart in the eastern gates,⁷
and my eyeballs beheld
the depts. and the paths of the Torah.
Thereupon I forgot nothing of all
that I perceived with my ears from the mouth of my master
[and] from the mouth of the students ...*

*One who learns this great mystery,
should learn [this] Mishnah each day after his prayer.
He should say it in purity at home or in the synagogue:
I adjure you, Metatron,
servant [of our creator],
whose name is like that of his master's,
that you bind yourself to me,
to effect my desire...*

28. *Faithful Consciousness (Sekhel Ne'eman). It is called this because spiritual powers are increased through it, so that they can be close to all who “dwell in their shadow.”*⁸

30. *General Consciousness (Sekhel Kelali). It is called this because it is the means through which the “generalizers of the heavens” collect their rules regarding the stars and constellations, forming the theory that comprises their knowledge of the Ophan-orbits of the planets.*

This is the knowledge of astrology in our world. Nevertheless, one is forbidden to worship the planets as described in the 32nd consciousness.

3. *Sanctified Consciousness (Sekhel Mekudash). This is the foundation of the Original Wisdom, and it is called “Faithful Faith.” Its roots are AMeN. It is the father of faith, and from its power faith emerges.*

Amen is found Isaiah 25:1 with the reference Elohay Amen meaning G-d of Truth. AMeN is also the word for artificer and the word refers to craftsmanship and art. The word for belief is Emunah and we say AMeN after a blessing that is a Shevuah or vow binding ourselves to G-d through the content of the blessing. Truthfulness is the foundation of wisdom and is sanctified consciousness. Being truthful is more than honesty; it is behaving in an authentic manner with the values that one knows from his true heart, which contains the Torah.

32. *Worshipped Consciousness (Sekhel Ne'evad). It is called this because it is prepared so as to destroy all who engage in the worship of the seven planets.*

⁶ The Hidden and Manifest G-d Some Major Themes in Early Jewish Mysticism, Peter Shafez, SUNY Press, page 117.

⁷ Of the temple

⁸ 32 paths of wisdom, [Mekubbal Website](http://mekubbal.com), <http://basilikon.tripod.com/mekubbal>

4. "These are the travels of B'nai Israel"

There are 32 resting places recorded of the children of Israel when they went forth from Egypt (Numbers 33:1-50). These travels also correspond to 32 stages of spiritual growth, which create a complete healing for the Jewish people. The Israelites mastered the midos of the 32 paths of wisdom. Here is a description of the places along that journey:

Table XV-2: The 32 Rest Places of Israel

Stop	Place		Comments
1	Succoth	מִכְתָּ	<p>"And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover, the children of Israel went out with a high hand in the sight of all the Egyptians." (Numbers 33:1-3)</p> <p>In the edge of the wilderness. The name contains the aleph and tav which is the beginning and end. The mem denotes water. Check Kaplan map. literally 'from the great' – getting off the pedestal.</p> <p>literally 'bitterness' – removing the bitterness in life.</p> <p>12 springs of water and 70 date palms. Reed sea.</p>
2	Etham	אֶתָם	
3	Migdol	מִגְדֹל	
4	Marah	מֵרָה	
5	Elim	אֵילָם	
6	Red Sea	יָם-סוּף	
7	Wilderness of Sin	מִדְבַּר-סִין	
8	Dophkah	דֹּפְקָה	
9	Alush	אֱלוֹשׁ	
10	Rephidim	רִפְדִּים	
11	Sinai	סִינִי	
12	Kibroth-hattaavah	קִבְרוֹת הַתְּאֻוָּה	
13	Hazeroth	חֲצֵרֹת	
14	Rithmah	רִיתְמָה	
15	Rimmon-perez	רִמּוֹן פְּרִיץ	
16	Libnah	לִבְנָה	
17	Rissah	רִסָּה	
18	Kehelah	קִהְלָה	
19	Mt. Shepher	הַר-שֹׁפֵר	
20	Haradah	חֲרָדָה	
21	Makheloth	מִקְהֵלוֹת	
22	Tahath	תַּחַת	
23	Terah	תֵּרָח	
24	Mithkah	מִתְקָה	
25	Hashmonah	חֲשִׁמּוֹנָה	
26	Moseroth	מִסְרוֹת	
27	Bene-jaakan	בְּנֵי יַעֲקֹן	
28	Hor-haggidgad	חֹר הַגִּידְגָּד	
29	Jotbah	יֹטבָּה	
30	Abronah	עֲבְרֹנָה	
31	Ezion-geber	עִזִּיֹּן גִּבְרָה	

32	Wilderness of Zin or Kadesh	במדבר-צן or קדש	<p>“And they journeyed from Kadesh, and arrived at Mt. Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel came out of the land of Egypt, in the fifth month, on the first day of the month.” (Numbers 33:36-39)</p>
33	Mt Hor	הר החר	
34	Zalmonah	צלמנה	
35	Punon	פונן	
36	Oboth	ואב	
37	Ije-abarim	עיי העברים	
38	Dibon-gad	בדיבן גר	
39	Almon-diblathaim	עלמן דבלתימה	
40	mountains of Abarim in front of Nebo	הרי העברים	
41	plains of Moab by the Jordan at Jericho	בערבת מואב על ירדן ירחו	
42	And they camped by the Jordan from Beth-jeshimotheven unto Abel-shittim in the plains of Moab.	ויחנו על-הירדן מבית הישמת עד אבל השטים בערבת מואב	<p>“And the Lord spoke unto Moses in the plains of Moab by the Jordan at Jericho saying: ‘Speak unto the children of Israel, and say unto them: When ye pass over the Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places.’” (Numbers 33:50-53)</p>

And ye shall drive out the inhabitants of the land, and dwell therein; for unto you have I given the land to possess it. And ye shall inherit the land by lot according to your families- to he more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance; wheresoever the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit. But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be a as thorns in your eyes, and as pricks in your sides, and they shall harass you in the land wherein ye dwell. And it shall come to pass, that as I thought to do unto them so will I do unto you.

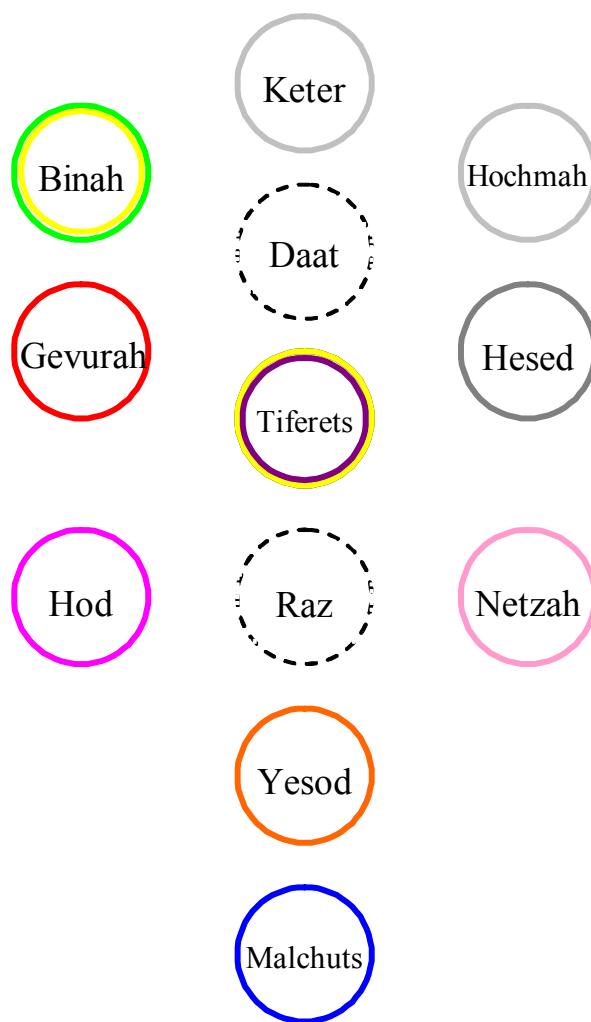
(Numbers 33:53-56)

B. The Sefirot [FIGURES]

The 32 paths originate from the first letter in the name of Hashem, the י – yod. This tip of the yod is associated with Keter, while the body with Hochmah. The energy of G-d is unity in Hochmah and flows into Binah, which divides it into seven children.

1. The Ten Sefirot

Figure XV-1: The Ten Sefirot



a) Binah

Binah is the place of the upper Shechinah as Malchuts is its lower place.⁹ When the people of Israel do not fulfill the will of G-d, Has vshalom, the Shechinah is pulled back up into the higher sefirot and Hashem's bounty is held back. Binah, understanding, associates with the name of G-d, Elohim. Binah also associates with the feminine aspect of motherhood while Malchuts would be a young feminine ruler. Praises with T'hilah, like the Hallel, are uttered at the time that the upper Shechinah is revealed for example on Yom Tovim – festivals or Rosh Hodesh. Prayer, T'fillah, directs itself through the lower Shechinah in Malchuts and ascends from there. To utter T'hilah properly one must be in a highly elevated state of mind where one

⁹ Bahir 96. Shaarey Orah Ch. 8.

feels closeness to Hashem. T'fillah on the other hand can be uttered at regular times and helps bring one back to Hashem. Tshuvah is associated with Binah since reward was stored up in this place for righteous souls and this level represents an intimacy with G-d. The year of the Yovel, Jubilee, associates with Binah since this represents freedom from slavery, which in our world is material bondage and must be achieved in order to have closeness to G-d.¹⁰

b) Daat

Either the sefirah Keter is seen or Daat but not both. Daat is a gateway to the 3 upper sefirot. Keter, Hochmah, and Binah are always complete and hold the reward of the world to come. The lower 7 sefirot have their bounty limited and there are obstacles to overcome in traversing them. Daat opens the pathway between the lower 7 and the upper 3. After the path is crossed, the sefirah ceases to exist below and above there is Keter. Daat specifically applies to the pathway Tiferets-Keter, which requires the union of Hochmah-Father and Binah-Mother to open, hence knowledge.

And Adam knew his wife and she conceived.

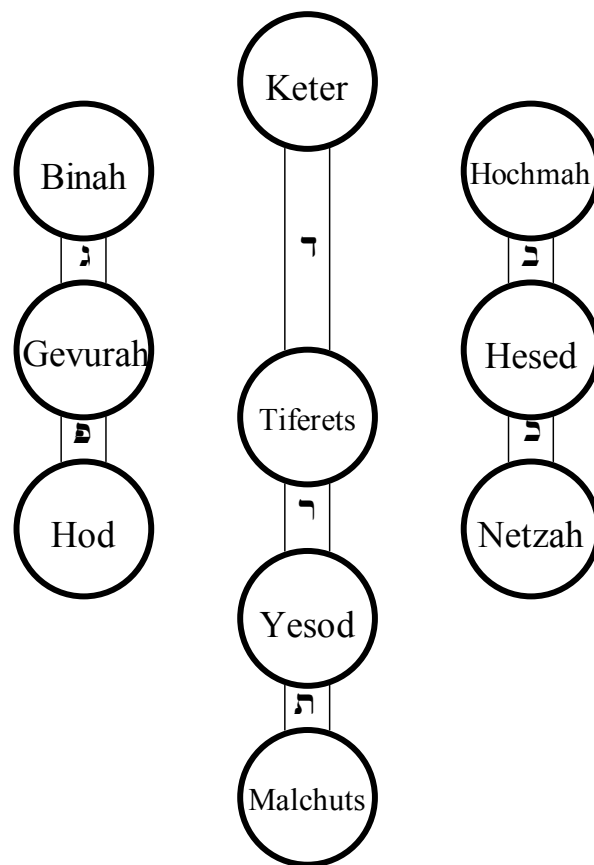
When father Hochmah and mother Binah join Daat opens for us to enter. The vertical pathway from Tiferets to Keter is the letter Dalet. Dalet means doorway in Hebrew. Daat lies upon this pathway and holds those below from entering above until they merit entry.

¹⁰ Shaarey Orah, Chapter 8.

2. The Seven Double Letter Paths

These correspond to the seven double letters in the Hebrew alphabet: **בגד כפר"ת**. This is the Cloth of Atonement. And what is the **בגד כפר"ת** in this world? It is none other than the tallis. The married man wears the tallis and atones each day for his family. As the vertical path ascends the heavens in the spirit realm, the tallis ascends the heavens in the physical realm.

Figure XV-2: The Seven Vertical Paths



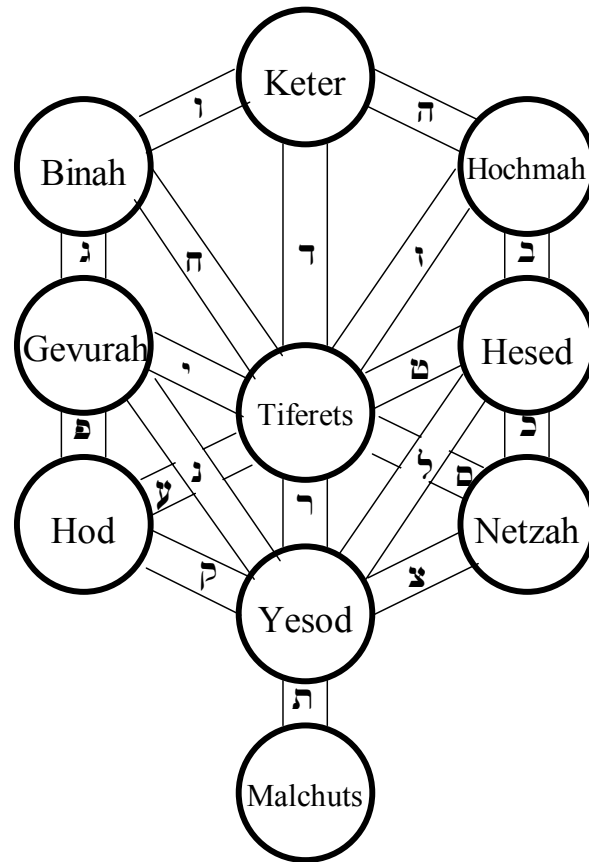
Each of the double letters has two pronunciations, a hard and a soft form, which constitute different meanings according to the Sefer Yetzirah. With the hard sounds one ascends the paths. With the soft ones one could descend.¹¹

¹¹ Sefer Yetzirah, Aryeh Kaplan, page 166.

3. The Twelve Single Letter Paths

To seven vertical paths we add twelve diagonal paths which make up nineteen paths of traversal.

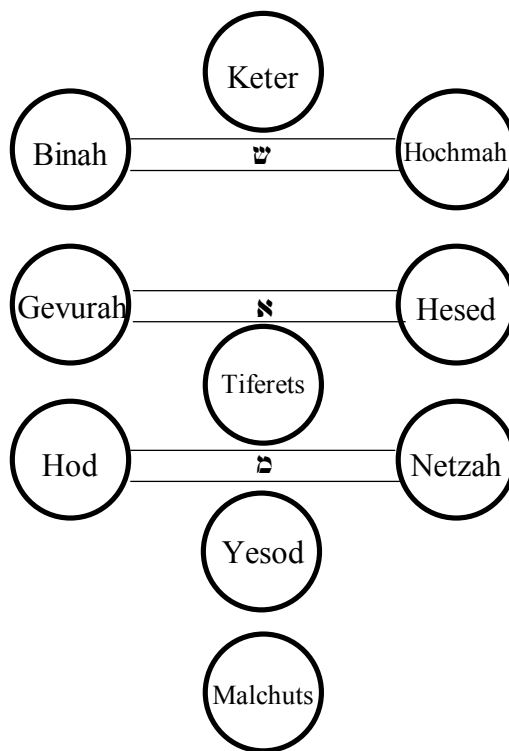
Figure XV-3: The Twelve Diagonal Paths



4. The 3 Mother Letter Paths

Shin – ש connects Hochmah and Binah and is the elemental plane of fire. Aleph connects Hesed and Gevurah and is the elemental plane of air. Mem connects Netzah and Hod and is the elemental plane of water. These pathways preceded the other pathways and represent an earlier version of the name of G-d from which the name Yod Heh Vav descends. Mem is also associated with the right pillar, Shin with left, and air with the center.

Figure XV-4: The Three Horizontal Paths



a) The Elemental Planes

Introduction

Hypnotic Relaxation Tape Induction – All of the windows into the heavens were opened to me this Shemini Etzeret. I learned many things about my soul and others that I will share. The knowledge I obtained in this vision was within my own soul brought forth by the guidance of angels. I asked how could I know this much about the realms above. The answer is that my soul is a reincarnation from Yosef Gikatalia with a small portion of Yosef Caro. I saw myself in Italy as thin and tall with fair hair and eyes and so was my wife. I studied with Abraham Abulafia and others of the time. I started writing in my teens for my knowledge was advanced even then, though perfected in my 30's when I started writing the Shaarey Orah.

The plane of water does indeed connect the sefirot of Netzah and Hod. The plane of air connects the sefirot of Hesed and Gevurah. The plane of fire connects the sefirot of Hochmah and Binah. The plane of water is the source of the seasons of the world. For as the world rotates around the Sun, the waters of the world change in motion and the 4 seasons arise. The plane of air controls the falling of rain. The plane of fire rules the lights in the heavens which include the constellations, planets, and stars.¹²

¹² The Elemental Planes – Shemini Etzeret – Oct. 5th 1996 -6 PM

The Plane of Water – ט

I began in Malchuts and called upon the angel, Af-Bri, to lift me. Instead I saw thunderclouds forming over mountains in the foreground. Lightning began and there was wind and rain. Af refers to anger, which has its place in the nose, which is also called 'af'. Bri refers to healing and a health, which a benevolent rain brings. This angel acts through both Af and Bri. As I focused on the storm I realized that this was a place in the plane of water connecting the heavens Netzah and Hod, the Shehakim, across the sky. To be proper, this is the upper plane of water. Later I discovered the lower plane of water that is the seas, waterfalls, and other pools of water in our world.¹³ The storm scared me but I held my ground for I knew my name and the names of Hashem. I called upon the angel Af-Bri to show me his place. I heard these words, "Who is calling me." I responded with my name Yosef Ben Tvi and Ben Ruth. He responded, "By what right do you call to me?" I said I am water from Pisces Sun and he said, "There are many others as well." I said I am also water from Pisces moon and he paused. I said, "Like calls to like" and he responded, "it is so."¹⁴ I asked to know his place. Before me I saw a huge tornado form. He told me if you wish to know my place you must risk the danger of the tornado. I came close to the fulcrum, which in this plane was as small as my hand. As I entered I felt myself spinning and pulled upward into the heavens.

The Plane of Air – ס

*The top of the tornado opened into blue sky and there were breezes all around. I called again to the angel Af-Bri and I heard him respond that he was here. I asked what is the Angel of Rain doing in the Plane of Air. "This is the place of my source. **The rain is caused by the motions of the clouds and they move according to the deeds of mankind.**"*

Who causes the wind to blow and the rain to fall¹⁵ — מִשֵּׁב דְרוֹחַ וּמְרִיד הַגֶּשֶׁם

When they are righteous, good clouds bring rain from the seas and lakes. When they are not righteous, has vshalom, the clouds are not guided to their place and there is a drought. The wind controls the rain. The wind also controls the evaporation of waters and the temperature of the world in all places. This determines the weather and rain. Hence my source is in the Plane of Air." I walked along the plane and I knew to the right is Hesed which is associated with Bri and to the left is Gevurah which is associated with Af. I sought to understand the connections between the planes. I saw that I ascended from the water to air through a tornado. The tornado contained both water and great winds together. The connection between the planes is in their combined forms. I asked the angel how to ascend to the plane of fire. He told me enter the Sun.

Plane of Fire – ע

I saw the Sun in the sky and moved towards it, falling into its flames. Again, I did not fear the fire though I had great trepidation as I moved into it. I saw the fire of the Sun around me and then I was in the flames. I saw flames swirling everywhere and there was a connection in the form with the river of fire. All fire is connected through this plane. I sought the angels in this place, noticed distinct flames and wondered what they were. I realized they were seraphim and they would help me. I chose a distinct one and asked to merge with the angel. I moved toward the angel and the angel toward me and we merged. Instantly my upper body became erect and my head straight and I sensed unlimited knowledge. The plane of fire holds the knowledge of the Universe. All the knowledge of science, crafts, and construction is contained here as well as the knowledge of the past and the future to come. I also saw that the plane of fire has an upper part and a lower part. The lower part is described above. The upper part of the plane of fire is all of the lights in the

¹³ Kabbalah Tradition of Hidden Knowledge, Z'ev Ben Shimon Halevi, page 70. The Temple Mount symbolizes the four worlds of creation each with an upper and lower part. This is a minimum and applies to all planes of existence.

¹⁴ Identity, knowledge, and distance in the spiritual world are in terms of similitude.

¹⁵ This verse is near the beginning of the Amidah service.

heavens. I moved with the Seraph into the Universe and amongst the constellations and realized that I could know their essence.

As I moved towards the right on this plane, I could see into my past and as I moved to the left I could see the future. (Hochmah, which represents the past, is on the right in the plane of fire, and Binah, which represents the future, is on the left as one walks into the plane.) I could see where I came from in life and I could see where I was moving to in the future.¹⁶ The essence of the Seraphim is motion. As the flame of the seraph is in continuous motion like the flame of a candle, so this plane represents time and the transition from past to future as motion is an aspect of time.

I also sought the meanings of the connections of the sefirot. I saw that my diagram was indeed the correct rectification of the tree. Still I sought to understand how then was Binah connected to Hesed. Instantly I saw Daat between the two and when Binah is connected to Daat then energy descends to Hesed. Likewise, when Gevurah is connected to Daat, only then with G-d's mercy is Gevurah pulled up into Hochmah and a harsh decree – Din is removed from the world.

The Return

I reviewed my travels while descending. In each plane, there is an upper and lower part. In the plane of water, I visited the lower part and discovered the presence of an angel in a waterfall. I saw that the plane of water is responsible for the renewal and rebirth of the whole world each year. In this way, the plane of water is the source of the seasons of the world. The plane of air is the source of rain. The plain of fire is the source of the constellations in the heavens and knowledge. There are other forms in the deeper waters of this plane that cause forgetfulness. It is because of the danger of forgetfulness that the adept traveler should not gaze too long in the waters for he could lose himself. Nevertheless, **forgiveness is assisted by forgetfulness** and this too is part of the plane of water. I brought the three angels I met together and I got up from my recliner and danced with each one while under hypnosis. I danced first with the seraph of fire in a flame dance, then with the tornado angel of wind, and finally with the angelic waterfall. In the end, I brought all of these elements down into Malchuts that is Earth and looked up emerging out of the journey. Earlier I was in danger of not knowing how to exit the plane of fire. The secret is to ground oneself in the plane of Earth that is Malchuts, our world.¹⁷

C. 50 Gates of Understanding

I posted the following response to a discussion on the meaning of the 50 Gates of Understanding.

From: jeffs@lsil.com (Jeff Spiegel)
Newsgroups: alt.magick
Subject: Re: 50 Gates of Understanding
Date: 8 Jun. 1994 04:45:28 GMT

My own knowledge of this subject is based on the biblical writings and commentaries. The 50 gates are really 49 days or 7 weeks of self-elevation and self-evaluation (followed by one day of prophetic revelation) that the Israelites strove for from the time of the Exodus from Egypt until the time they received the Ten Commandments at Mt. Sinai. It is said that all of Israel experienced prophecy at this time and heard the voice of G-d (Kol Hashem) declare the first two commandments.

How is it possible for an entire nation to be able to experience prophecy?

¹⁶ I saw my past lives in other Yosefs before me, and my future path in marriage. I saw Malchah in the place of Binah and myself below her. I saw her spirit soaring upward like a white sparrow darting upward. I realized that it was the Jubilee of Binah that would set her spirit soaring up to Hashem and she would lift me in this flight of joy. I also saw the publication of the work, 'Dancing with Angels'.

¹⁷ This vision completes the first 72 pages of 'Dancing with Angels' the name of the original manuscript.

This is the secret of the 50 Gates of Understanding.

Being worthy of receiving prophecy requires character improvement. There are 49 aspects of character that the Israelites worked on developing while they wandered in the dessert of Sinai. These aspects correspond to the combinations of the 7 lower sefirot which are called midos or character qualities from the Hebrew.

The counting is done backwards from the highest level to the lowest since prophecy is energy transferred from G-d to man.

Hesed – kindness	- Abraham	(epitomized quality)
Gevurah – judgment power	- Isaac	
Tiferets – beauty	- Jacob	
Netzah – victory eternity	- Moses	
Hod – thankfulness	- Aaron	
Yesod – foundation	- Joseph	
Malchuts – kingdom	- David	

Shavuot – the day of the giving of the Ten Commandments, the revelation and prophecy. (Pentecost)

Hesed in Hesed	1.	study
Gevurah in Hesed	2.	attentive listening
Tiferets in Hesed	3.	orderly speech
Netzah in Hesed	4.	understanding
Hod in Hesed	5.	intuitive insight
Yesod in Hesed	6.	awe
Malchuts in Hesed	7.	reverence
Hesed in Gevurah	8.	humility
Gevurah in Gevurah	9.	joy
Tiferets in Gevurah	10.	purity
Netzah in Gevurah	11.	attendance on scholars
Hod in Gevurah	12.	debate with colleagues
Yesod in Gevurah	13.	discussion with students
Malchuts in Gevurah	14.	deliberation
Hesed in Tiferets	15.	knowledge of the scriptures
Gevurah in Tiferets	16.	moderation in business affairs
Tiferets in Tiferets	17.	moderation in worldly affairs
Netzah in Tiferets	18.	moderation in pleasure
Hod in Tiferets	19.	moderation in sleep
Yesod in Tiferets	20.	moderation in conversation
Malchuts in Tiferets	21.	moderation in frivolity
Hesed in Netzah	22.	patience
Gevurah in Netzah	23.	good nature
Tiferets in Netzah	24.	trust in the sages
Netzah in Netzah	25.	uncomplaining acceptance of suffering
Hod in Netzah	26.	knows his place
Yesod in Netzah	27.	is content with his lot in life
Malchuts in Netzah	28.	limits his words
Hesed in Hod	29.	does not claim credit for his achievements

Gevurah in Hod	30.	is beloved
Tiferets in Hod	31.	loves G-d
Netzah in Hod	32.	loves mankind
Hod in Hod	33.	loves acts of charity and kindness
Yesod in Hod	34.	loves straightforwardness
Malchuts in Hod	35.	loves admonition
Hesed in Yesod	36.	shuns honor
Gevurah in Yesod	37.	is not conceited with his learning
Tiferets in Yesod	38.	does not delight in dictating decisions
Netzah in Yesod	39.	shares the burden of his fellow man
Hod in Yesod	40.	and judges him favorably
Yesod in Yesod	41.	directs him to the truth
Malchuts in Yesod	42.	and to peace
Hesed in Malchuts	43.	is composed in his learning
Gevurah in Malchuts	44.	asks pertinent questions and answers to the point
Tiferets in Malchuts	45.	listens and adds to his learning
Netzah in Malchuts	46.	studies in order to teach
Hod in Malchuts	47.	studies in order to practice
Yesod in Malchuts	48.	increases the wisdom of his teacher
Malchuts in Malchuts	49.	Notes accurately what he has learned
Shavuot	50.	Quotes a thing in the name of the person who said it

These teachings on character development are taken from the "Sayings of our Fathers 6:6"

The secret to understanding the correspondences is to recognize how the respective patriarchs perfected these character traits in their lives.

1. Abraham learned all he could of G-d and lived a life of kindness sharing this knowledge.
2. Isaac always listened attentively to his father.
3. Jacob never spoke hastily but was a master of speech.
4. Moses gained the highest level of understanding possible and was able to speak to G-d face to face.
-
15. Abraham's knowledge of the Torah was so great that he revealed the Book of Creation which bestows kindness and truth.
16. Isaac avoided excess business dealings, and at the end of his life was judged favorably, and blessed his sons in truth.
17. Jacob abstained from worldly affairs and was rewarded with physical beauty and truth.
18. Moses abstained from pleasure with his wife in order to be ready to reveal Hashem's truth.
19. Aaron had little time for sleep as he spent his nights dissolving arguments of couples with the truth.
20. Joseph circumcised his lips by only speaking after careful thought in truth.
-
30. Isaac was beloved by the people of the land of Caanan since he was friendly, displayed gratitude, and was carefree with his neighbors. This also led him to love his son Esau and his wild spirit.
31. Jacob's love for G-d brought him to Bet El, the house of G-d, where he beheld the angels ascending and descending. His love for G-d taught him to the importance of peace for to love G-d requires an environment without anger and hatred. He encouraged peace with his neighbors, his wives, between his children, and he pursued peace with his brother.
32. Moses's love for G-d brought him to a love for people.

33. Aaron displayed acts of charity and kindness his whole life sometimes beyond measure by fashioning the Golden Calf.
39. Moses carried the burden of the whole house of Israel by answering their disputes in righteousness. Sharing the burdens of your fellow man means placing oneself in their position and not reacting spitefully to an inconvenience. For example, if a loud truck privately owned by a couple begins unloading and loading cars in a nearby parking lot, one should look for a way to assist them instead of criticize them for the noise. If the president of the shul hints at the need for more tzedakah even though you may already be a large contributor, prepare a contribution instead of a contrary word.
46. Moses learned all he could in order to teach the people.
47. Aaron learned all he could in order to be an example of practicing the commandments.
48. Joseph increased the wisdom of his father Jacob, his teacher.
49. David recorded his experiences in his Psalms.

D. Sefirot Colors and Lights [TABLE]

Each sefira associates with a different color. One may visual these colors during meditation for enhancing the realism of the vision. When one adheres to the authoritative associations, the vision comes in loud and clear. During a meditation, this is similar to tuning a radio station to eliminate the static noise.

In addition to colors, the "Gate of Kavannah" describes eight qualities of light.¹⁸ Here is the description of the Crown:

Above it is the Crown. This is the light that crowns the desires of the mind and illuminates the paths of the imagination, enhancing the radiance (zohar) of the vision. This light has no end, and it cannot be fathomed. From the glory (Kavod) of its perfection comes desire, blessing, peace, life (chaim), and all good (tov) to those who keep the way of its unification.

The Light Quality in the following table is from Rabbi Azriel of Gerona's Gates of Light.¹⁹

Whoever fixes a thing in his mind with complete firmness, that thing becomes for him the principle thing. Thus, when you pray and recite benedictions or [otherwise] wish to direct the kavanah to something in true manner, then imagine that you are light, and all about you is light from every direction and every side, and in the midst of the light a stream of light, and upon it a brilliant light, and opposite it a throne, and upon it the good light ... And turn to the right and you find [there] pure light, and to the left and you will find an aura, light of the glory, and around it the light of life. And above it the paths of ideas, and brightens the splendor of visions. And this illumination is inexhaustible and unending.²⁰

Table XV-3: Sefirot and Colors

Sefirah	Color	Light Quality	Names Of G-d
Keter – crown, will, or desire	blinding invisible light	Concealed Light Crown	Ayn Sof Ehyeh asher Ehyeh
Hochmah – wisdom	a color that includes all colors		Yah
Binah – understanding	yellow and green		Hashem (Elohim)
Hesed – kindness	white and silver	Tov – Good	El
Gevurah – judgment,	red and gold	Nogah – Glow	Elohim

¹⁸ The Gate of Kavannah: Meditation and Kabbalah pp. 119-122, Aryeh Kaplan translator

¹⁹ The Mystical Experience in Abraham Abulafia, Moshe Idel, page 78 quoting Saar ha Kavanah.

²⁰ From Idel quoting Schloem quoting "The Concept of Kavanah", Noah J. Jacobs, pp. 172-173.

Discipline			
Tiferet – Beauty	yellow and violet	Kavod – Glory	Hashem
Netzah – eternity, victory, prophecy	light pink— the color of the upper eyelid	Bahir – Brilliance	Hashem Tzavaot
Hod – thankfulness, acceptance, prophecy	dark pink— the color of the lower eyelid	Zohar – Splendor	Elohim Tzavaot
Yesod – righteousness	Orange	Chaim – Life	El Chai, Shadai
Malchuts – kingdom, Shechinah	Blue		Living G-d Adonai

Why is the light of Keter called a blinding invisible light? Blinding, since no objects can be seen in this place. Invisible since the light does this without being seen. Light, since the vision is clear.

The color of wisdom includes all colors, for wisdom includes all knowledge in its synthesis. Yellow is associated with illumination and green with fertility which together represent the understanding of Binah with the fertility of the mother Partzuf. White and silver are traditional associations with kindness, red and gold associate with judgment. The sefirah of Tiferet illuminates the truth, yellow, and holds the mysteries of Torah, violet.²¹

The light pink and dark pink colors of Netzah and Hod are the colors of the upper and lower eyelids, which symbolize the experience of prophecy, i.e. sunlight shining through ones closed eyes. The orange of Yesod is the color of righteousness that is based on the discipline of Gevurah, red, with the illumination of Tiferets, yellow, and the prophecy of Netzah and Hod combined, pink, which together is Orange.

Kingship is blue, i.e. royal blue.

The Gates of Kavanah²² present the lights in order of encounter:

- Nogah – Glow
- Tov – Good
- Bahir – Brilliant
- Zohar – Splendor
- Kavod – Glory
- Chaim – Life
- Crown – Desire of the mind
- Concealed Light – cannot be seen, without boundary or end

In a prophetic experience, one must first overcome the Klipah Nogah, a fragment of the broken vessels in oneself. After repairing the vessels, one becomes a vessel for the higher lights.

Table XV-4: Lights and Quality

Light	Quality	Similarity
Concealed Light	Cannot be seen, without boundary or end	Ayn Sof – Keter
Crown	Desire of the mind	Keter – Hochmah
Chaim	Life	Yesod
Kavod	Glory	Tiferet – Malchut
Zohar	Splendor	Hod
Bahir	Brilliance	Netzah
Tov	Good	Hesed

²¹ The violet is the lowest part of Tiferet adjacent to the dark and light pings of Netzah and Hod. Together they are the boundary of [RaZ](#).

²² Meditation and Kabbalah, Aryeh Kaplan, pp. 119-122, 326. Jewish Theological Seminary Ms 1822:9 p 43a,b. Quoted in Shaarey Kedushah.

I explored these ideas in the following meditations:

Review the associations of light and color with each sefira during the day.²³ The color associations are of background value. The light of Chaim assists in entering Yesod, but El Chai is the main gateway. The goal of the session is to visit the sefirot Netzach — Hod, and Hesed.²⁴

In the realm of Yesod, three white angels form a circle, providing the first level of purification.²⁵

I focused on the light above to the realm of Netzah and ascended there. Before my eyes was the Mountain of the Lord with dark clouds at its peak. I saw a line of souls heading up the mountain. This was like Mt. Sinai in the world to come but one of the souls told me that they were all permitted to climb the mountain without fear of death. As I climbed, I saw a light on the mountain. This was like the burning bush that Moshe rabbenu had seen. When I got closer, a voice told me to come closer still. The color of the fire was orange in the middle with darker shades lower. The flame was not hot. A voice spoke, "This land where you stand is Holy, remove your shoes from here." I complied spiritually. The Voice spoke again, "I am the G-d that took you out of Egypt. I am the G-d of Avraham, Yitzhak, Yakov, Yoseph, Ephraim and Manesseh." I asked the Lord what shall I do to serve you. First, I was told to pick up six stones in front of me and position them in the shape of a Magen David. After placing the stones, a line of light sealed them and an angel of immense height rose out of the flame. He called himself Metatron, an angel most high that shields us from the direct light of Hashem that no one can withstand and live.²⁶

Metatron said, "When all our people feel a closeness to G-d through these ways, the world will be united" He said teach out of your heart. As the angel returned, I too came off the mountain and rose higher towards the world of Hesed.

Hesed is the world where some of the light of Tov has been saved for us. There I beheld the tent of Avraham in the midst of the desert. It was black but open from all sides. I saw a white light upon me and a soul mate beside me. Avraham came out to greet us and brought us into his tent. He said when he met us that he would provide us with food and water for cleaning and that we should come with him. In his tent he told Sarah to prepare food; that there were guests here. Afterwards, Avraham said we would travel, just him and myself. We took preparations and he began leading us towards a mountain. As we got to the top, I saw there was an opening that looked downward. As I gazed inside there was a bright light. The opening was covered by a large rock and he said, this is where one enters to descend into the Merkavah. This is the same place as the Akeidah and the Temple Mount, it is Mt. Moriah where the Lord appeared. I began to descend into the mountain. It was somewhat scary and there was brightness all around. At this point my subconscious faded and I woke up.²⁷

(This vision was completed at another time.)

Descent into Mt. Moriah – February 23, 1994

²³ Meditation and Kabbalah, Aryeh Kaplan, pp 121, 181. Transcribed 7/11/96—torah learning, conversation, star watching at night inspire writing in the morning.

²⁴ In the first few minutes of any hypnotic session, one should remind oneself of one's goal.

²⁵ Michael, Gabriel, Uriel.

²⁶ 3 Enoch – The Hebrew Book of Enoch, Ktav publishing, 1973, page 115. "Metatron is the representative of the Holy One to individual men. 'It was Metatron who showed himself to Moses and to the prophets, for עילת העילות did not show Himself to any man.'"

²⁷ Lights – January 14, 1993 – 8:30 PM

I envisioned four angels²⁸ lifting me while on my back looking upwards. The first two sons of Aaron rose in this manner as a thanksgiving offering to Hashem completing the Tabernacle.

1. *In Malchuts I beheld the Circular Ladder which is the Tree of Life. All may climb the Tree from any direction, hence its circularity.*
2. *In Yesod, I saw a beacon of light, flashing out messages. I turned to my right and then retreated to the left encountering Aaron in Hod.*
3. *"What bothers you" was a question I heard from Aaron. I responded, "Nothing, everything is like a blessing from Hashem; what could possibly be on my mind." Aaron blessed me with the Three Fold Blessing.*
4. *I rose as a comet of light into Tiferets and descended into a cave under the Temple Mount. There in a large hall I saw a table and resting upon it was the Hoshen, the breast plate that Aaron wore with the 12 stones of light. The Urim vThumim was in a fold behind the plate being the true source of the light. I asked is it true that there is only one G-d. First, the stones lit up to form the shape of the Yod – י. (The tip of the Yod is the singular point of Keter. I asked again and only a single stone lit up; as D'varim 4:35 states ki Hashem, Hoo Ha elohim ayn od melvado – the Lord He is G-d there is none else beside Him. I asked where the ark of the covenant rests and all of a sudden the room lit up with a myriad of points of light and I saw an entrance to another chamber.*
5. *I preceded with Uriel leading the way. There before us were two large golden angels shielding the way to the Ark of the Covenant. They were the Cherubs or Cherubim. As we tried to go forward, they stopped us saying, "he who is not clean may not approach the Ark." At this point a robe of point lights was lowered upon me and I felt myself cleansed again. As the Cherubim continued to resist, I spoke up and said, "The contents of the Ark are given unto man. The commandments and tablets within are for us not the angels." I commanded, they parted and the ark curtains opened.*
6. *I lifted the tablets out.*

The Burning Bush That Does Not Burn – Jan. 8, 1997 – 7:30 PM – Rosh Hodesh Shevat

Ira led the meditation:

First we envisioned the angels all around us and preceded with the descent of the Shechinah over and through our bodies, burning away all impurities. Ira asked us to visualize ourselves in a meadow with flowers on a trail. We were walking up the trail towards a mountain top and saw various shrubs. At one point we came to a place where we had to remove our shoes to cross. Beyond that line was the burning bush that the fire would not consume.

Now I will describe my own personal experiences:

I lowered my head down toward my knees, relieving all stress and tension. I had two questions which I set as my goals at the beginning of the meditation. They were:

1. *What is the secret to achieving complete repentance without backsliding?*
This can only be obtained by practicing complete forgiveness of everyone around. Achieving a pervasive attitude of forgiveness such that one never holds a grudge against others will prevent backsliding into an original sinful pattern.
2. *What else does the 42 letter name of Hakodesh Baruch Hu direct?*
There are 7 groups of 6 letters.. One point to note is the number 6 in this case is associated with the letter vav and the Partzufim of Ben which is Zer Anpin, or the supernal son. Together they represent the 6 directions in the Universe and the active aspect in life.²⁹

²⁸ Michael, Gabriel, Uriel, and Raphael.

²⁹ The following ideas came after the meditation and are not significant.

Sunday is emphasized with Hesed by the letter aleph – א which rules air and is the symbol of the first day of the week and the first day of creation. Monday is emphasized with Gevurah by the letter resh – ר which rules peace. This is the inner peace which comes by learning to forgive others which releases anger.

After this point I found myself in the meadow and felt particularly happy with the beauty of a warm spring day. I visualized this meadow which appeared as a place I visited on Mount Shasta which is a spiritually inspiring place. Walking up the trail we ascended the mountain. Ira told us that the trees turned into shrubs as we ascended. In the distance I saw a burning bush. As I approached I heard a voice in my head saying, "I am that I am. I am calls you." I wondered what was the source of the non-consuming fire in the bush. In my mind I heard that the fire is from the Plane of Fire driven by an elemental angel. The fire is a spiritual fire and its secret is contained in the pathway connecting Hochmah-Wisdom and Binah-Understanding on the Tree of Life. This path brings together the supernal father and mother resulting in Daat-knowledge. This True Knowledge is knowing G-d. and is the byproduct of learning Torah. This knowledge is not the Torah, but like a flame resting on a candle wick is sublime and a byproduct of the formal knowledge and rests in the heart. In the heart from the word lav – לַב are the 32 paths of wisdom. Gaining this True Knowledge is the byproduct of learning Torah. By Torah I mean any Jewish work of spiritual elevation. Wisdom is associated with the supernal husband and Understanding with the supernal wife. When the two join, there is Daat which is knowledge or the byproduct of Torah learning.

When the Israelites left Egypt, they journeyed 32 times before coming to rest in place where Aaron died. Aaron had mastered his own heart by always judging the people favorably. There are then 10 more paths mentioned to make 42 and these are the 42 resting places of the people of Israel when they left Egypt. This is a name of transformation, sometimes associated with the creation week. In these 42 journeys, the Israelites recreated their nation through movement, which is change, which leads to purification which leads to cleanliness.

The secret to obtaining purity is "less is more" i.e. less possessions, less money, and less spoils of life purifies the soul to Hashem. The less one has, the greater the ability to become pure of outside influences. Purity leads to cleanliness, which is a very high state enabling a person to burn clean all impurities and return close to Hashem.

Returning to the idea of supernal fire I saw the Staff of Moses as a branch off of the Tree of Life. The staff had a supernal flame around one end to those who could see the supernal fire. Around the other end were buds and blossoms like those found on the Rod of Aaron, indicating the staff was living. The Staff embodied the idea of knowledge and life like the burning bush that is never consumed.

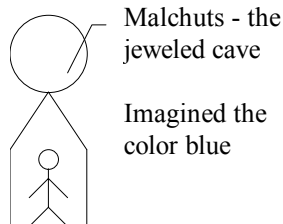
E. Sefirotic Worlds [FIGURES]

Star of Light – Jan. 1, 1993 – 6 PM

I had been reading 'Meditation and Kabbalah', Gates of Light – Shaarey Orah, Page 128 by Joseph Gikatalia and the Songs of Ascent – Shir Amalots in the Psalms.

Figure XV-5: Hypnotic Experience of Ascending the Sefirot

Tuesday is emphasized with Tiferets by the letter dalet – ד which rules over seed. Hence Tuesday was twice blessed for the fruitfulness of the world and Tiferets is the place of the Garden of Eden.
 Wednesday is emphasized with Netzah by the letter tzaddik – צ which rules over righteousness. In this case Moses is the example of this righteous energy
 Thursday is emphasized with Hod by the letter nun – נ which rules over death.
 Friday is emphasized with Yesod by the letter caph – פ which rules over life.



Vision of Malchuts

Entered realm of Malchuts, invoked the name, Adonai for the light to be revealed. I felt a funnel descending upon me. Whenever I searched for the light above, I would locate the next higher level. In this manner, I ascended the sefirot. The ascent was strictly through the central column while the descent took the longer route through all the spheres.³⁰ When I sought the source of light in Malchuts, I noticed a bright beam pouring in from above. I positioned myself in the beam and willed to be brought into the realm of Yesod. I invoked the name of Hashem [El Chai] and I ascended in the beam of light through a small hole at the top.

Vision of Yesod

As I passed through, I was amazed to see the world of Yesod. Here there are tall angels working hard away. There was a palace here. The Hebrew word for palace is Hechel that has the same gematria value as Adonai:

heh 5 + yod 10 + caph 20 + lamed 30 – **היכל** = 65 = aleph 1 + dalet 4 + nun 50 + yod 10 – **אדני**

I was very small compared to the height of the angels, many of whom I could not see the tops of. One of the angels lowered his hand and picked me up. He asked, “What do we have here?” I said my name was Yoseph and that he should put me down. “Yoseph the righteous one. We shall use you to light our world for the patriarch, Yoseph symbolized the world of Yesod.” The angel put me in a high place and I became a five-pointed star of light. I said I couldn’t stay here for I have business on high and I began to pray. I said I must fulfill further mitzvoth in the physical world and I must ascend higher to beseech the Lord’s will. Two angels came down beside the shining star and grabbed each of my arms. They were Gabriel on my left and Michael on my right. As they lifted me Gabriel looked down upon me and I looked upward. They lifted me out of my body like a white translucent spirit leaving its body and we headed upward towards Tiferet, the place of Gan Eden [Garden of Eden].

Vision of Tiferet

I could feel the warmth of the light above basking on me as the angels lifted me higher. Eventually, we passed through a hole in the top and there I beheld the Garden of Eden. Such a forest with bright light and lakes and wonderful grass as can only be glimpsed in our world. The souls of Adam and Eve came forth to greet me. They were in ethereal white bodies and they were holding hands. Only the strength of the angels kept me up in this world. I beheld the Tree of Life on my left and the Tree of Knowledge on my right. They wanted me to stay and I stayed awhile out of respect for the avot – ancestors. Finally, I said I must ascend higher for I have a request that I must present in the realm of G-d’s Will. I called upon the name Ehehyeh and the angels returned to lift me higher to the source of the light of the world of Gan Eden.

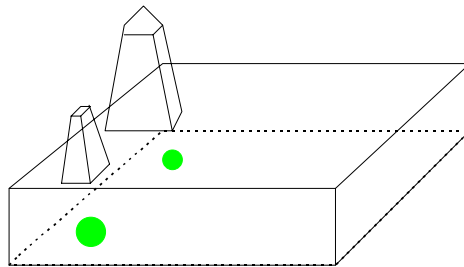
I will raise him up because he knows My Name. (Psalm 91:14)

³⁰ This is also the manner in which one ascends and descends the bimah in shul for an aliya. One takes the shortest route when one goes up in order not to delay the service. This is the “running” in the description of Jacob’s ladder. One takes the longer route upon returning to one’s seat in order to meet more people, exchange more yash hacoahs, and to spread the blessing of Torah to others. This is “returning” in Jacob’s ladder.

Vision of Keter

As I slipped through the hole and into the world of Keter, I found a gray light not like the white light of Eden. In this gray world, I stood upon an impenetrable floor of blackness. Here is the world where G-d's will takes form.

Ascent to the Temple – July 24, 1996 – Erev Tish B'Av – 7 PM



B"H

July 24, 1996

Erev Tish B'Av

7:30 PM

Temple Ascent

Preface

I attended the healing meditation at Beth Shalom. I arrived and Ira was outside watering the Roses. I volunteered to pick up all the trash that had been deposited amongst them. This opportunity led to the vision as well as powerful chanting from Ira. I washed my hands after the work and we began listening to Ira's tapes and humming a Ningun. I listened mostly until the end, when I participated at last with a touch of the tune of Aicha – Lamentations on my lips.

Attending the meditation was Rita at my right, Monte at my left and Ira in front of me. Rita, earlier, showed me a work by Reb Nachman called, "The Empty Chair." We discussed several positive anecdotes. During the evening service at Am Echad, I remembered all the details of the vision.

Vision

4 Angels

Ira brought down the 4 angels and I saw them vividly this time: Michael on the right in silver light; Gavriel on the left in gold light, Raphael behind in the color of green, and Uriel in front in white-yellow light like the Sun. I thought of a story that I read about the temple. After the destruction when Rabbi Gamliel was leaving, a peer of his looking at the temple saw a fox dwelling therein [Lamentation ∴] and commenting woe is us for having seen the temple occupied by animals now. Reb Gamliel commented it is not so. "I see only that G-d's prophecy concerning

the destruction of the temple has come to pass and now I know just as this prophecy has been fulfilled so will the prophecy concerning it being rebuilt come to pass."

Temple

Michael and Gavriel lifted me overhead and pushed me above themselves directly up and through a white cloud before the base of the Third Temple. It loomed before me like in drawings except that there was a tower in the rear of the structure. {Include drawing here} The tower rose from the roof to a pointed top like a steeple. I explored the grounds and discovered 2 huge court yards in the back. One housed a great Esthrog tree corresponding to the Tree of Life (on the left looking from the West). The other was a pomegranate tree for the Tree of Knowledge of Good and Evil.

The top of the tower was made of glass and inside was a study with wall-to-wall books. At night the ceiling would open permitting the one within to gaze directly at the heavens and contemplate the stars. I saw a person pondering in this room over a Sefer – book and realized him to be the Messiah.

Messiah

The first thing I noticed is that he was standing with one of the arms of his glasses dangling in his mouth contemplating a book. He did not have a beard. While his intellect was not extraordinary, his wisdom was granted from Hashem and he was able to answer any spiritual question put forth to him. I asked him a few questions:

- ◆ *I thought of the loneliness I saw in friends who had not married their soul mate and asked how long must we wait for an end of this situation? He responded,*

"the question is not one of time at all for in each moment we can choose to love G-d with all our heart, soul, and might and be lifted away from this."
- ◆ *I asked about the commandment to be fruitful and multiply and how we are often led to involvement with partners with this driving thought. Again, I got the response, "the answer is to focus on loving G-d with all your heart, soul, and might." [A tape from a follower of Reb. Nachman spoke about how the great longing and love for G-d leads us to love of our fellow man and to great acts of Hesed – kindness.]*
- ◆ *I asked again, "what of the situation when partners of different backgrounds are merging their values in a relationship, how can we avoid the loneliness and difficulty here?" Again, the same response, "you shall love the Lord your G-d with all your heart, soul, and might." This is all you need to follow. Good will flow from this." The meaning here is that by seeking G-d, one will seek the right partner and the proper values will emerge in the relationship.*

Ira mentioned that it was Tish B'av the time when the 1st and 2nd temples were destroyed. He said we should view our body as a temple and this replaces what was lost. [This is similar to the idea that our prayer service replaces the sacrificial offerings that were carried out in the temple.] I tried to see how the Moshiach standing in the future temple saw the previous temples. I saw in his mind (this is possible in the hypnotic state) the temples burning and the people dying. A guiding intellectual reason that the burning of the temple was a Karban – a sacrifice that atoned for that generation supplanted mourning. [In the Kinot we read how the priests and prophets served with ulterior motives and l'havdil how King Josiah was brought down because of the sins of his kingdom while he himself was holy unto G-d.]

After the questions, I prayed for the well being of those present and their friends, and relatives. I began to see prayers ascending in a spiral out of the head of the Moshiach like a tornado going up into the heavens. I saw the image of the four of us ascending in the spiral. There was a female part

of the moshiach, his wife. They had or would have a son as well. [In the trance state- past, present, and future may merge.]

At this juncture I made one more request. [The Nach rabbi said that we should make a list of all our requests to Hashem and repeat them daily. Even the little requests should be said for Hashem. We should also meditate for 20 minutes a day and that this was a powerful way to change our lives.]

My request was to see Abraham again. Here I learned another technique of ascending the sefirot. The moshiach tilted his head to the right and directed his consciousness toward the sefira of Hesed which is to the right and above Tiferet, the heavenly temple mount. With his thought I began the ascent. Ira began chanting at this point and I brought him up with me. We emerged upon a desert and I saw Abraham waiting for us. I shook with a brief spiritual chill from Ira's chanting. Abraham pointed and I looked up to behold an angel like myself ascending to the place of G-d where prayers are received. The angel said he was carrying my requests and the requests of others I had prayed for to higher levels. He was extremely beautiful, straight forward in speech, and of singular purpose like a chunky version of myself with small wings. [The chill indicated a separation of a small bundle of spiritual energy from myself which created an angel.] {add cross link to similar visions}

I was elated to see Abraham and greeted him with a hug. I said I missed you so much. Abraham is also my father's Hebrew name and I saw the likeness of my father in him as well. The patriarch was happy to see me and announced our presence to his wife. I asked what to do with Ira who was chanting away. He said it was fine, Ira was doing his thing and it was good. When we reached the tent, Ira was still chanting and Abraham sat down and began participating in Ira's meditation! The chanting was very good to Abraham as well! We continued the deep meditation until the end of the chanting. At this point Sarah brought out manna cakes from heaven as food to eat. The food had no physical taste but instead nourished and replenished spiritual energy of the soul.

At this juncture, Ira began to bring the meditation to a close since it was approaching 8 PM and time for Tish B'av evening services. I asked Abraham about the best way for descent. He told me to go down the diagonals from Hesed to Tiferet to Netzah across to Hod then to Yesod and Malchuts. I briefly saw the temple, Moshe on Mt. Sinai, Aaron at the base of Mt. Sinai, the surface rock of Yesod, and then found myself resting in the spherical cave of Malchuts. This was a fast effective grounding and I opened my eyes.

Postscript

I told parts of the vision to the others, specifically the vision of the temple with the tower and moshiach's dwelling place. I said that the moshiach would be able to bear all the turmoil of the people by retreating to this tower each night and opening the glass ceiling to gaze out at the stars. This would renew him with inspiration and calmness each night. I told them of the first question I asked concerning when the loneliness and difficulty of people would end and how the answer was not in the future but in each one of us. Monte spoke up at this point about how we should view the temple inside us and how the holiness within is the answer. I told them of the encounter with Abraham and what he said about Ira and there was chuckling.

I reached Am Echad at 8:15 and the service had not begun yet. Once, evening services began I was reminded of all the points in my vision at different points in the service. It is good to daven each day; this too is a teaching of Nach that even meditation cannot replace.

Gevurah – January 8, 1993 – 7 PM

- 1) *I read the 49th Psalm on the need to transform material wealth for spiritual purposes.*
- 2) *Started hypnotic tape.*

- 3) *The effect was different from the previous week. I had been feeling some financial strains and my mind was lower.*
- 4) *I decided that I would go to the Sefirot of Gevurah, which I had avoided previously. After a slight entrance to the world of Malchuts, I uttered the name of Hashem associated with Gevurah, Elohim, and two angels came to take me. They were black and small in form differing from previous experiences. These were angels dedicated to bring one to judgment unlike white angels.*
- 5) *The world of Gevurah appeared to me with walls of red and gold. Before me was a judge's dais of dark wood. The setting was like a court and was being judged for the "crimes of my youth," (Kohelet – Ecclesiastes ???) The name Elohim is judgment and the seal pictured below a form of prison with the letters at 5 points surrounding.*



- 6) *The seal is like a pentacle.*
- 7) *Meditations are safe even under such circumstances. One merely needs to will himself to the conscious state.*
- 8) *Next day we read of the death of Yoseph, the last portion in Genesis.³¹ My prayer was stimulated by the idea that it is better to be accompanied by Elohim than to be alone in this world.*
- 9) *I memorized colors associated with meditations on the sefirot. There are two Josephs of significance here: Joseph Tzayach on the colors, Joseph Gikatalia on Shaarey Orah.*

³¹ This was the Torah portion of the week.

XVI. The Dark Side

The word evil exists in Hebrew in a few forms. *Evil* – עוֹל is a verb meaning ‘to do injustice.’ *Avel* – עוֹל is a masculine noun for ‘injustice, wrong.’ *Aval* – עוֹל is the masculine noun for ‘wrongdoer.’ Judaism does not have a concept of evil as a counterpart to good. Instead evil is the absence of G-d.

ועוד מעט ואין רשע והתבוננת על מקומו ואינו

And in a little while the wicked shall not be; you shall reflect upon his place and he will not be there.
(Psalm 37:10)

Evil cannot exist indefinitely but its separation from G-d removes itself from the world.

ועניים יירשו ארץ והתענוו על-רב שלום

And the humble will inherit the land and they will delight themselves in the abundance of peace.
(Psalm 37:11)

On the other hand the humble in spirit attach to G-d and their reward is the inheritance of the land. Rabbi Nachman teaches another meaning to Psalm 37:10.¹ He understands the word wicked here to refer to the sinner. He teaches that we must look for the good in every person even a wicked person. When we find this spark of good, we must judge him favorably and he will return to G-d. This is the meaning of “In a little while he is not”—when we judge him favorably the sinner is gone and in his place is a baal tshuvah, a master of repentance.²

I woke up in a dream, which emphasized the importance of keeping vows. Monday is associated with Gevurah as is Av.³

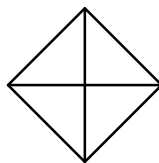
I prepared myself in Malchuts. There I saw the angels Gavriel and Michael descend to my sides. They lifted me to Yesod, the righteous foundation of the Living G-d, Almighty. Yesod relates to Yetzirah, the home world of angels. I turned to my left, looked at the face of Gavriel, and said, “I will go with you.” With a swift push, I was climbing the channel into Hod with Gavriel behind me, pursuing like a tiger.⁴ In the world of Hod stood Aaron, the Golden Calf, Gavriel, and myself. The 12th of Tamuz was the day of our sin with the Golden Calf—Egel Zahav. I raised my arms and said to the Lord, we repent, I repent; let it be no more and in a burst of light, the idol was turned to molten spreading like a liquid enveloping the light of the Sun. This connection is to teach us that we must be careful not to worship the Sun. Gavriel came over and held me with concern. I said everything is OK, you don’t have to worry. She raised my face, and I stared at the tears in her eyes as she shook her head from side-to-side. I tried to comfort her and I confessed that it was all for the good. I had learned the message of vows from a dream. The pattern repeated and then I said let us ascend to the realm of judgment. Immediately we ascended and emerged in the Court of Gevurah. The robes of Gavriel changed from white to red with dark shades of gold, and her countenance was without mercy and her purpose was firm. She drew a line and then a cross. Around the cross (fire), she connected a diamond and placed it under me in the center.

¹ Likutey Moharan I:282. Azamra – ‘I will sing’ pamphlet.

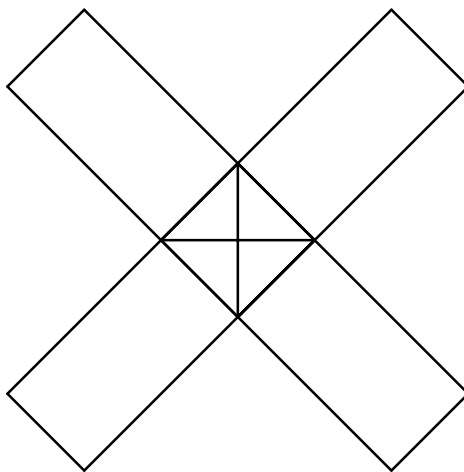
² Gevurah and Hod – July 19, 1993, Monday 1st of Av, 7 AM

³ By coincidence I am reentering this lesson on a Monday in Tevet into a word processor.

⁴ I was born in the year of the tiger, 1962. The Chinese signs reflect our latent ego. When we manifest the qualities of the sign authentically we move towards our potential.



I was frozen and fixed as the pattern ascended through me. Finally a cover was placed on the top sealing me into the diamond. It was very tight and choking. She sat on the Throne of Judgment and watched unmoved by sufferings and I glimpsed the pain of Gehenom. I confessed to the Lord that it is better to be judged by the Almighty then to be without Him, Has Vshalom. Nevertheless, the pain did not subside and I became scared. This was a fatal position to contemplate and I searched for a way out. The Thirteen Attributes of Mercy then came to mind.⁵ To escape death. I said them aloud and the walls of the diamond fell to my side.



I was free and I chose quickly to ascend from Gevurah to Binah. I beheld the Angel in White from behind once more.⁶ She held her left arm up to Hashem, which held a rod and her right arm down to this world channeling energy. She turned around, gave me her rod and my arms assumed the same position and she left. I stood alone feeling the vibrations of the energy coursing through the rod, but they nourished me not. I stood for a while and then contemplated a shift to Hochmah consciousness. I turned the rod to the right and moved into Hochmah. There was a well in the shape of a diamond with water within. I realized the danger of falling in and turned away. I began to forgive and prayed for anyone that harmed me or I had harmed. I saw a flame between Hochmah and Binah.⁷ There were eyes within. This was a seraph and I moved into the flame. They became my eyes and the flames were a purgatory for my soul purifying it with my prayers. I turned my head to the left and the sunlight burned my face as the flames burned my soul. Everything is going to be OK. Finally, I saw a vision of an immense hill of sand with a slide. I jumped and landed down upon each dune until I reached the bottom and my eyes opened upon the new day.

***Everything is going to be all right Gabriel.
We will repent and return.
You do not need to cry for us anymore.
The stern decree has been turned aside.***

⁵ Adonay, Adonay, El Rahum vHanoon, Erech Apayim vRav Hesed vEmet, Notzar Hesed Lalaphim, Notzar Avon vPesha vHataah vNakei – G-d, G-d, the Merciful and Gracious, Long Faced and abundant in Kindness and Truth, extending kindness to the thousands, reaching for sin and transgression and error and cleansing.

⁶ See [Merkavah](#)

⁷ The seraph was from the Plane of Fire as I would discover years later.

*Those we've harmed, we've prayed for.
Those that have harmed us, we've forgiven.
Through Judgment we have learned Love.
And through mercy we have found Hope.*

Afterthought – July 20, 1993, 7:30 PM. The obstacles in a vision are formed out of klipot on the body and in the mind. Their danger and size magnify the closer one gets to Hashem.

The Jewish idea of hell is the absence of G-d. People create their own hells by their activities and worries in life. Ultimately G-d is ready to receive any person back.⁸

Fires of Gehenom – A large angel, shaped as a standing turtle,⁹ invited me to enter the gates of hell.¹⁰ He was waving to follow him. As he turned to lead, I noticed small wings of fire on his back. His body was luminescent without definite features other than body, arms, legs, and wings. I crossed under a gate and looked up to see it ringed with fire, ~ ten yards in height. Gehenom is not scary in itself. The flames exist only from the souls that are there.¹¹ The frightening part is encountering the burning souls. They wander aimlessly occasionally springing up on others by surprise. They are evil and the source of the fire that consumes them. The rest of this world is empty.¹² The angel kept asking that I follow and we went further inward. Eventually we arrived at a gate and the angel would go no further. Through the gate, I saw a raging furnace of fire that appeared solid unlike the spotted flames of souls before. I thought to myself (incorrectly) “Now I am approaching the worst of Gehenom.” I entered alone as the angel could not lead me here. Crossing the threshold was a test of strength. The angel waived bye and I walked onward into the furnace.

Nahar DiNar (River of Fire) – I saw souls floating in a river of fire by waving their arms wildly as if caught in a fast current. I walked further and was greeted by a handsome woman swimming towards me. She had long black hair and dark eyes. She wanted to lead and she showed me how to swim after her. I followed her up the river, which entered the mouth of a cave. The fire river was a brilliant gold that lit up the walls and we swam onward. As we reached the end, which is actually the beginning of the river, she climbed out onto a bank. I burned in the headwaters and then climbed onto the opposite bank. I asked her about this place. She did not respond with words, but grabbed and placed me in the source of the fiery waters. My body regressed to that of an infant and she lifted me out again and put me on the bank. I was scared of my mind regressing with my body, but this did not happen. My yetzer hara burned away from me, and I now possessed the innocence of a child. I felt lonely and wanted to be held, and she lifted me to her and I played with the tresses of her hair. Later I learned her name, Sara Imanu – Sarah our mother, and she helps souls through the river and prepares them for the Gate of Judgment. I beheld a ladder leading upwards and began to climb through the solid rock. I reached a clearing.

Gate of Judgment – I beheld a line of people (souls) waiting to pass through the gate one-by-one. Most were despondent with their heads down. I proceeded to the head of the line, as one living is

⁸ To Hell and Back – November 27, 1993

⁹ The shape was a “teenage ninja turtle.”

¹⁰ There is never a waiting line here for “the wicked do not repent even at the entrance to Hell.” (Eruvin 19a – quoted in Strive for Truth 1, p. 156) Free will is in this world and our opportunity for repentance is here and now.

¹¹ Zohar Terumah 150b quoted in Strive for Truth, Rabbi Eliyahu Dessler, Part 3, p. 210, “Gehinnom is fired by the fierce heat of the yetzer ha-ra of the wicked.”

¹² There is no fire in hell except around the souls who create it. This also means that evil cannot exist in and of itself as a force separate from a divine soul. Likutey Moharan 27:10 volume IV, note 18, page 171 comments on our being forced to sing their songs while we were taken into Babylon, “This is because singing and playing their music separates the good in their song from the evil. Evil has no existence of its own, and survives only by virtue of the good in its midst. Removing the good leaves the enemy without any subsistence and in this way G-d saves us from him.”

free from the rules of this place. As an infant, I crossed over the threshold and entered the chamber of judgment. (The upper world was the color of a steely gray-silver unlike the gold of the river below.) I waited in the chamber until an old tall man entered. He was surprised to see me and looked discerningly at me. He said, "You are not really an infant, my son", and he lifted me up, and my form returned to that of an adult. He asked me, what I wanted here. I told him that I wanted to pass through the gate and into the place beyond. He told me I could not do this. He always followed his statements with the trailer, my son. I deduced he was Avraham Avinu – Abraham our father, who could lift a soul out of Gehenom for the mitzvah of the brit milah alone.¹³ I claimed that I needed to go beyond to bring back knowledge to teach.¹⁴ He responded that all we need to know is in the Torah and I could not pass.

***For this commandment which I command thee this day,
it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say:
'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'
(Deuteronomy 30:11-12)¹⁵***

In fact, I was shoved out of this place forcibly. I descended back to the River of Fire. Sarah returned me to an infant, placed me in a carriage that lifted me up the ladder into heaven. I beheld chariots of light descending on my left with many forms.

A. Turning Evil to Good

The four elements that compose a man lead him to sin in the following ways. Fire is the source of arrogance. Air is the source of idleness and idle chatter. Water is the source of evil passions. Earth is the source of melancholy.¹⁶

Likutey Moharan #8:5

Now, by sighing, a person draws the ruach-of-life to the lack for which he sighs. This makes it whole. Nevertheless, one should not attempt to provoke the wicked. When a person provokes the wicked man who then sighs, the wicked man draws ruach from his rav of the husks. In its moment, his ruach is mighty. "He blows down all his enemies," and is capable of harming them, G-d forbid.

Therefore, not everyone can antagonize the wicked. Only a perfect tzaddik can do this. A perfect tzaddik is someone who is on the level of "No sin will befall the tzaddik."¹⁷ In other words, he has already expelled and eliminated whatever bad he may have had within him. He is certain that he will in no way be brought to sin.

This matter [of eliminating the bad] is as follows: There are four fundamental elements [of creation]: fire, air, water, earth. Above, in their transcendent root, they correspond to the four letters of G-d's holy name, YHWH.¹⁸ But, below [in our world], they are a mixture of good and bad. The perfect tzaddik, however, has completely distinguished and separated the bad from the good. He is without even a residue of bad from any one of these four elements. [These elements]

¹³ The idea that Avraham can lift a Jew from Gehenom is found in Kabbalistic sources.

¹⁴ I held a weekly class at the San Jose Chai House on Judaism.

¹⁵ *Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil, in that I command thee this day to love the Lord thy G-d, to walk in His ways, and to keep His commandments and His statutes and His ordinances; then thou shalt live and multiply, and the Lord thy G-d shall bless thee in the land whither thou goest in to possess it. (Deuteronomy 30:13-16)*

¹⁶ Likutey Moharan 1B, #8:5, footnote 41, page 48.

¹⁷ Proverbs 12:21

¹⁸ Tikkuney Zohar 22.

encompass all the traits, as is known. So that when he is on this level, he [the tzaddik] can provoke the wicked.¹⁹

For every wicked man has to have a conduit through which he receives his ruach in order to provide wholeness [in place] of the lack. The conduit and pathway through which he receives the ruach-of-life needed to fill this lack is the particular bad trait from the four elements which he has drawn [upon himself] and empowered [himself with].

When the tzaddik wants to humble the wicked man, he must descend into the bad trait with which the wicked man has empowered himself.

This is how he can subdue and destroy the conduit from which the wicked man receives his life-force.

This is why the tzaddik must be perfect, without any bad whatsoever. Otherwise the wicked man's storm wind, which is also his ruach-of-life, can G-d forbid, overpower and harm the tzaddik when he descends into the bad trait in order to destroy it. The bad has no hold on or control over the perfect tzaddik. He hasn't any place to which the bad can attach itself.

{Even the bad quality into which the tzaddik descends in order to bring about its destruction has no hold on him. His entry there is solely for the purpose of humbling and subduing it; as in "And Avraham ascended from Egypt."}²⁰

The "descent into the bad trait" means that the tzaddik reflects the bad trait of the other person. In this manner, the wicked person sees a mirror of his own behavior from this holy person. This reflection creates an affinity that will help the person realize his own wickedness. He will sense that perhaps the tzaddik was right after all in earlier arguments. As an example, consider a person on the verge of apikorsus considering all faith an illusion. After numerous arguments that have no effect on the person, the tzaddik descends into the bad trait and concedes, "all is illusion" to the other person. The effect is quite contrary. The other person feels a weight released off his chest and his obstinacy dissipate. Nevertheless, the elation of the tzaddik agreeing with his point leads to remorse. "Perhaps this great man's view is better. Perhaps it leads to a truer happiness. Perhaps I shall try faith and see for myself."

B. The Evil Eye

One who brags or shows off rouses the Evil Eye. Joseph and his descendants struggled with the consequence of this evil:

And the sons of Joseph spoke to Joshua, saying why have you given me but one lot and one portion to inherit, seeing I am a great people, because the Lord has blessed me so much? And Joshua answered them, if you are a great people, then go to the forest country, and cut down a space for yourself there in the land of the Perizzites and of the Refaim, if Mount Ephraim is too narrow for you. (Joshua 17:14-15)

Bava Batra 118a (end) explains:

The children of Joseph, surely, complained and did not benefit, and [yet] Scripture recorded their case. There, [it may be replied, Scripture desired] to impart to us good advice, [namely,] that a person should be on his guard against an evil eye. And this indeed is [the purpose] of what Joshua said unto them; as it is written, And Joshua said unto them: 'If thou be a great people, get thee up

¹⁹ "Being attached to the very Source, to the YHVH, he transcends the origin of the wicked man's ruach. This explains why the perfect tzaddik remains unaffected by the wicked man's ruach." Likutey Moharan 1B #8:5, page 49, footnote 40.

²⁰ Genesis 13:1. "His going down into Egypt was in order to subdue and humble the wickedness of the land. After succeeding, he ascended from there, complete and without lack." Likutey Moharan 1B #8:5, page 48 footnote 42.

to the forest'. [It is this that] he said to them: 'Go and hide yourselves in the forests so that an evil eye may have no power over you'.

The children of Joseph countered:

They said unto him, 'We are of the seed of Joseph over whom the evil eye has no power'. As it is written, Joseph is a fruitful vine, a fruitful vine by a fountain, and R. Abbahu said: Do not render, 'by the fountain,' but 'those who transcend the eye'. R. Jose son of R. Hanina said, [this is inferred] from the following [verse]: And let them grow like fishes into a multitude in the midst of the earth (Genesis 48:16). [This means that] as the fishes in the sea are covered by the waters and no eye has any power over them, so, in the case of the seed of Joseph, no [evil] eye has [any] power over them.

Joseph and his descendents are under the influence of the sign of Pisces²¹ based on this passage where Jacob is blessing Joseph and his sons:

הַמַּלְאָךְ נָאֵל אֶתִּי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקְרָא בָהֶם שְׁמֵי אֲבוֹתָם וְיִצְחָק וְיִדְּנוּ בִקְרֵב הָאָרֶץ:
*The Angel that has redeemed me from all bad will bless these lads
 and call in them the name of their fathers Abraham and
 Isaac and will make them plentiful like fish
 in closeness to the land.
 (Genesis 48:16)*

Rashi comments on fish here: "Like fish that are fruitful and multiply and there is not an evil eye that has power in them." Here we learn that the effect of the evil eye is to limit reproduction, has vshalom. We also learn that the evil eye manifests within them. It is cast from outside but effects the target within. Now if this is the case why did Joshua say to their descendents to flee to the forest? For the descendents were proud of their numbers asking for a larger inheritance. Braging brought the evil eye upon Joseph from his brothers originally. Joseph's descendents have the same vulnerability. Abraham knew this well and would teach his great-grandson this in another incarnation.²²

C. Evil Thoughts

As Rabbi Nachmah teaches:²³

It is important to realize that it is utterly impossible to think two thoughts at once. You can therefore easily chase evil thoughts away without any real effort. Just stop thinking about the subject, and concentrate on something else, whether it be Torah, worship, or even business. The evil thought will automatically vanish, since it is impossible to think two thoughts at the same time. (Likutey Moharan 232)

D. Sin

There are three types of sin. The word, hate – **הַטָּא**, connotes missing the mark, an **error**. That is to say, the good action leads to a positive result, while the sinful action leads to no result. The term, avon – **עֵוֶן**, denotes something distorted and twisted, **evil**. Lastly, peshah – **פֶּשַׁע** is from the verb *rebel*. In summary,

Error – **הַטָּא**

Evil – **עֵוֶן**

Rebellion – **פֶּשַׁע**

²¹ Sefer Yetzirah, Aryeh Kaplan, p. 199.

²² This sentence is a mystery.

²³ The Light Beyond, Aryeh Kaplan, p. 294.

E. Fallen Angels

The personification of evil external to man entered Judaism during the Babylonian exile. Babylonian culture maintained ideas of both a good and evil deity. At this time Judaism personified the serpent in the Garden of Eden as possessed by a being called Satan. Prior to this time, the term refers to any adversary of the people of Israel. The concept of a rebellious angel goes against all principles of Judaism. In the heavenly world where truth is revealed such a being would not find it sensible to rebel since the being would be denying itself the obvious true pleasure of the light of G-d. The truth of fallen angels is quite different: (see [Abraham Abulafia](#))

*I asked him to take me to Duma, that I wish to meet this dark angel.
After we reached the heart of darkness and silence,
I beheld a few fires around and I knew where I was.
The angel turned and faced me and said that he is Duma.
I spoke to him and asked him about himself.
He told me that he is a servant of G-d Most High.
That he tends the souls that are brought here for purification from their sin.
I asked him about the fallen angels.
He said they are like him serving G-d in this realm or manifestations of the sins of man.
Each only serves as an emanation of sin.*

The Book of Enoch I which is referred to in the Zohar and other places is the source text for the concept of fallen angels. "It is from his Book that the first notions of the Fallen Angels were taken by the early Christian writers."²⁴ This text illustrates the thin line from a valid though heavily influenced Persian strain of Judaism into mainstream Christianity which totally acknowledges the external forces of the Devil. Modern Judaism prefers the version of Job where Satan is a prosecuting angel serving G-d even in his rebelliousness as opposed to a fallen angel leading a conspiracy to overthrow the Ain Sof which would be inconceivable to any being existing in the Light of Heaven.

In Jewish meditative experience, one encounters and transcends klippot forces not fallen angels. These resemble the experiences of Elijah who while hiding in a cave fights off a great wind, an earthquake, and a fire before he hears the small voice which is the presence of G-d. These are the authentic meditative experiences. Fallen angels when they exist are mortals like man and pass away from this world.

Rabbi Nachman tells a story about the Dreidle which sheds light here:²⁵

The world is a rotating wheel. It is like a Dreidle, where everything goes in cycles. Man becomes angel, and angel becomes man. Head becomes foot, and foot becomes head. Everything goes in cycles, revolving and alternating. All things interchange, one from another and one to another, elevating the low and lowering the high.

All things have one root. There are transcendental beings such as angels, which have no connection with the material...

Our sages teach us that angels were cast down from heaven. They entered physical bodies and were subject to all worldly lusts. Other angels were sent on missions to our world and had to clothe themselves in physical bodies. We also find cases where human beings literally become angels.

For the world is like a rotating wheel. It spins like a Dreidle, with all things emanating from one root...

²⁴ The Book of Enoch The Prophet, trans. Richard Laurence, London 1883, Secret Doctrine Reference Series, page 186.

²⁵ Rabbi Nachman's Wisdom, 40, pp. 142-143.

The belief in fallen angels necessitates a belief that angels have free will. In general Judaism refutes this idea except in a few instances that are post-biblical. The Bahir says:

*His disciples asked: Tell us how this took place. He replied: The wicked Samael made a bond with all the host on high against his Master. This was because the Blessed Holy One said [regarding man] (Genesis 1:26), "And let him rule over the fish of the sea and the flying things of the heaven" [implying angels]. [Samael] said, "How can we cause him to sin and be exiled from before G-d?" He descended with all his host, and sought a suitable companion on earth. he finally found the serpent, which looked like a camel, and he rode on it."*²⁶

Similarly in the Gates of Light on the subject of Esau:²⁷

For his guardian angel is called Samael, who gives strength to the SAIRim and sustains the life-force of the planet Mars. However, he is not one of the seventy guardian angels who will always stand as they are.²⁸ Thus the verse tells us: "The Lord will be at war with Amalek throughout every generation."²⁹

He is the Satan who is the celestial accuser against Israel; he is Samael the wicked. When the time comes for redemption, what is written about Samael, the wicked? "Should you nest as high as an eagle or place your nest among the stars, I will bring you down from there; says the Lord." (Obadiah 1). How will He bring him down? The masters of salvation, YHVH, ELoHIM, TZVAOT upon Har TziYon, which is the essence of EL ChaY, are to judge Har Esav, which is Har SAIR, "For G-d will visit the hosts of heaven in heaven, and the kings of the earth on the earth."³⁰

In this respect the guardian angel reflects the subject. While punishment is meted out on earth so it is meted out on high. In the scenario, the angels on high reflect the people below. In reflection, there end is the same end as people.

As to the issue of free will amongst angels, the idea seems to be more Christian in origin. Thomas Aquinas advocates that this would be so in higher angels in proportion to the intellect. "Though truth be self-evident in the heavens, it does not negate the existence of free will."³¹ The concept of fallen angels necessitates the idea of free will amongst the angels.

Whether there is free-will in the angels?

Objection 1. It would seem that there is no free-will in the angels. For the act of free-will is to choose. But there can be no choice with the angels, because choice is "the desire of something after taking counsel," while counsel is "a kind of inquiry," as stated in Ethic. iii, 3. But the angels' knowledge is not the result of inquiring, for this belongs to the discursiveness of reason. Therefore it appears that there is no free-will in the angels.

Objection 2. Further, free-will implies indifference to alternatives. But in the angels on the part of their intellect there is no such indifference; because, as was observed already (58, 5), their intellect is not deceived as to things which are naturally intelligible to them. Therefore neither on the part of their appetitive faculty can there be free-will.

²⁶ Bahir 200.

²⁷ Gates of Light, The Second Gate, The Ninth Sphere, page 99.

²⁸ These are the 70 guardian angels of the 70 nations of the world listed in Genesis after the flood.

²⁹ Exodus 17:16

³⁰ Isaiah 24:21

³¹ The Summa Theologica of St. Thomas Aquinas, Second and Revised Edition, 1920, Literally translated by Fathers of the English Dominican Province, <http://www.newadvent.org/summa/105903.htm>

Objection 3. Further, the natural endowments of the angels belong to them according to degrees of more or less; because in the higher angels the intellectual nature is more perfect than in the lower. But the free-will does not admit of degrees. Therefore there is no free-will in them.

On the contrary, Free-will is part of man's dignity. But the angels' dignity surpasses that of men. Therefore, since free-will is in men, with much more reason is it in the angels.

I answer that, Some things there are which act, not from any previous judgment, but, as it were, moved and made to act by others; just as the arrow is directed to the target by the archer. Others act from some kind of judgment; but not from free-will, such as irrational animals; for the sheep flies from the wolf by a kind of judgment whereby it esteems it to be hurtful to itself: such a judgment is not a free one, but implanted by nature. Only an agent endowed with an intellect can act with a judgment which is free, in so far as it apprehends the common note of goodness; from which it can judge this or the other thing to be good. Consequently, wherever there is intellect, there is free-will. It is therefore manifest that just as there is intellect, so is there free-will in the angels, and in a higher degree of perfection than in man.

Reply to Objection 1. The Philosopher is speaking of choice, as it is in man. As a man's estimate in speculative matters differs from an angel's in this, that the one needs not to inquire, while the other does so need; so is it in practical matters. Hence there is choice in the angels, yet not with the inquisitive deliberation of counsel, but by the sudden acceptance of truth.

Reply to Objection 2. As was observed already (2), knowledge is effected by the presence of the known within the knower. Now it is a mark of imperfection in anything not to have within it what it should naturally have. Consequently an angel would not be perfect in his nature, if his intellect were not determined to every truth which he can know naturally. But the act of the appetitive faculty comes of this, that the affection is directed to something outside. Yet the perfection of a thing does not come from everything to which it is inclined, but only from something which is higher than it. Therefore it does not argue imperfection in an angel if his will be not determined with regard to things beneath him; but it would argue imperfection in him, with he to be indeterminate to what is above him.

Reply to Objection 3. Free-will exists in a nobler manner in the higher angels than it does in the lower, as also does the judgment of the intellect. Yet it is true that liberty, in so far as the removal of compulsion is considered, is not susceptible of greater and less degree; because privations and negations are not lessened nor increased directly of themselves; but only by their cause, or through the addition of some qualification.

Biblical Judaism would not agree that angels have free will. They are extensions of G-d's will. The word *melachim*, messenger, is from the word to go in Hebrew, *holech*, which means "to go."³² This is "to go" according to the will of G-d. That the Bahir suggests this scenario is based on later stories externalizing evil and suggesting the serpent in the Garden of Eden was possessed by the rebellious angel, Samael.

³² Harris Lenowitz at the house of Michael T. Walton, Salt Lake City, Utah, 12/30/01.

XVII. Planes of Existence

A. Primordial planes

The Ari z"l, Isaac Luria, was the first to describe the cosmological structure above the world of Atzilut, the place of the sefirot. I described a journey that took me to the place of G-d before time and space in a previous vision.¹ That vision brought me to the limit of what is knowable about G-d and then into the Nothingness beyond, Ayn Sof. This vision focuses on the experience of the 4 worlds in the 5th universe residing above the apex of the Yod, what is known as Adam Kadmon.

1. Adam Kadmon

I used the following finger response techniques for obtaining answers from the subconscious. Answers with movements of the right hand are for the good (tov), those with the left hand are not so (ra). The lifting of the index finger means yes, the pinkie means no, and the fingers in between are degrees between yes and no.²

17th of Tamuz 5754 – Morning

I ascended to Malchuts and then to Yesod³ with the help of angels lifting me into the light. From Yesod I went to the Garden of Eden where I saw the Lubavitcher Rebbe shlita⁴ standing outside the gates. I asked him the secret to getting married and he said, "Emunah, that one must believe with all one's will for it to happen." I asked if he were Moshiach and he answered again with Emunah, that he has done all he could, it is up to us to believe with all our mind for Moshiach to be.

I wanted to ascend higher to see the Tzaddik Emets, Rebenu z"l. I passed through Tiferets and was stuck at the Gates of Daat⁵ which I did not know how to open. I did not know the Name of Hashem associated with this sefirah.⁶ Eventually I saw Binah as a mother and Hochmah as a father embrace and the gates were opened and Binah lifted me up and showed her husband what she had found. I said, "I need to speak to the Tzaddik Emets and you should help me." The father took me and passed me into the base of Keter. The entry to Keter opened inward like a hole punched upward through paper, like a new gate made for each who enters. I said, "I will to ascend to the level to see the Tzaddik Emets." I was lifted through the blackness into the worlds above. I entered the level of MaH – 45 and the expansion of the Havayah was before me and then BN – 52, and then SaG – 63, and finally AV – 72 where I saw Rebenu z"l standing.



¹ see 'Back to the Beginning' meditation

² Led by a simple eye closure hypnosis tape.

³ In Yesod, I saw the Nickelsburg Rebbe who like all living Tzaddikim ascend regularly to this sefira. Yesod which means foundation is symbolized by the Tzaddik Joseph. The gematria of Yesod – יסוד – is 80. Sod which means secret is 70. Yesod is also the 8th sefira representing dedication. The temple was rededicated to Hashem on the 8 days of Hanukkah. Likewise, the tzaddik dedicates his entire life to Hashem. Yesod is the home of the tzaddikim (and the Living G-d) while they are living, El Chai.

⁴ I saw him as in a portrait picture that can be found in the house of Chabad shalichim – messengers.

⁵ Daat or knowledge is the quasi sefira which is the result of mastery of wisdom, understanding, kindness, and responsibility. It is the gateway to Keter, the crown of G-d, which is the place of G-d's will.

⁶ A cherub came with a coal & placed it in my mouth and I was cleansed and my mouth opened. The place of Daat does not associate with a single name of G-d but one must open his mouth with wisdom to enter.

He was so happy. He said, "I am as proud of you as one of my finest students for though you live in the recesses of the world, you have learned so much of my teachings and have studied with my teachers."⁷ It is impossible to describe the joy he felt and I felt to reach him. I asked Rabbenu z"l to help me with a question and he put his hands upon my head to know the situation. I asked him what he is doing at this level and he said, "you should continue to learn my teachings and you will understand, but for now it is beyond you."⁸ All of a sudden, I felt a vacuum pulling me down and I descended through the Tree in rapid progression through all of the sefirot and upper worlds.

May 4th, 2001

Regressed myself back to the point of conception and witnessed a spark of light like a shooting star back to its place in the heavens waiting to be born. As I followed the white star back into the night sky, I found its stationary location in the right wrist of Adam Kadmon. Like the rest of the sparks, it was motionless waiting to be reborn. I felt the incredible longing in the spark for the chance at life again, for the chance to improve its station. How long it waited to be born. Such a longing, the other sparks felt the same. All were waiting for suitable parents to provide a chance in life.⁹

2. Expansion of the name Hashem

19th of Tamuz 5754

*I learned the secret of how I entered Daat and what Rabenu z"l was doing at the level of AV.
From the Ari z"l:*

YVD HY VYV HY יד די די די

The Tetragrammaton expanded with Yods, adding up to 72 (Ab) motivates the union of Hochmah – Wisdom (Father) and Binah – Understanding (Mother), through the Neshamah of the Neshamah (i.e. Chaya) of the saint. It is associated with Hochmah – Wisdom.¹⁰

The saint in this case Rabbi Nachman of Breslov and he made it possible for me to enter Daat through his Chaya bringing Hochmah and Binah together for me to enter there. He was at the level of AV for it is Mekor Hochmah, the source of wisdom, and also part of the name of his new settlement in Israel, Nachal Novea Mekor Hochmah where his efforts on high in the spiritual realm parallel the physical construction in our world. The name of the settlement translates to "the source of wisdom is a flowing brook."

***The words of a man's mouth are as deep waters,
and the wellspring of wisdom as a flowing brook.
(Proverbs 18:4)***

Elsewhere Rabbi Nachman speaks of a 'Nachal Novea Mekor Chokmah – נחל נובע מקור חכמה' where the initial letters spell at the name Nachman – נחמן.¹¹

B. Astral and Ethereal Planes

The Astral plane is a place outside of all places and yet connecting all. When in the Astral plane, one is invisible to all beings in other planes and yet able to observe all. The Astral body is a glowing white light

⁷ The tapes of a Breslov teacher in Los Angeles, name unknown, and the tapes of Rabbi Aryeh Rosenfield.

⁸ In [Rabbi Nachman Letter](#)

⁹ Palo Alto JCC meditation group under the direction of Ira Brandell meets Thursday at 7 PM.

¹⁰ Shaar Ruach Hakodesh, p. 110. First Yichud. Quoted in Meditation and Kabbalah, Page 238.

¹¹ Likutey Moharan, Ch. 19, Page 188, bottom notes. Also see Chayah Moharan i.e. Tzaddik #86.

and is connecting to the physical source by a line of light. It is also possible to teleport the physical body to the location of the Astral body in the non-physical planes. In this way one can interact with the beings on other planes. The advantage of Astral travel is that it is possible to bypass gate keepers to reach spiritual destinations since one can only be seen by other beings on the Astral plane. The disadvantage to Astral travel is that it is difficult and one must achieve a high degree of purification and shed the physical body to enter this plane.

The Ethereal plane is an inner plane that is experienced while dreaming at night. The Ethereal plane connects all physical places in the Universe and enables the subconscious to explore their locations. One can enter the Ethereal plane from the Astral plane but not vice-versa.

Astral Travel – May 19, 1997 – 27th Day of Omer – 8 PM

Today is influenced by Yesod in Netzah which brings righteous foundation to eternal visions. I visited Berkeley and the Hochmat HaLev meditation center for their weekly meditation. I took the BART up to Berkeley from Fremont and read a little of Crowley's book on Magic. I had been trying to decipher the mystery of the Astral plane. I was late and jettisoned myself into the silent meditation.

I saw forms of the archangels descend and they pushed me higher from Malchuts to Yesod. The angels passed me to other angels in a chain fashion each pushing me higher. Each complained about my state of impurity and quickly pushed me to the next angel. Eventually something had to be done about the impure state and I beheld a boiling pool of water and sulfuric acid. There was a small sense of fear and then I was tossed into the pool. I sank into the waters and felt myself suffocating. As I sank, I noticed an angelic mermaid form near the bottom of the pool and she spoke to me, "You are safe here." I began to breath and I noticed that the bottom of the pool was pure acid. The color was a blue-green. Quickly my clothes were burned away by the acid. I asked the angel where I was and I was informed that I was in the Lower Plane of Water between the sefirot of Netzah and Hod. There are different types of liquids in the lower planes and this was a place of acid. I asked who she was and she said that her name would be the Hebrew word for acid with the suffix of an angel.¹² I asked if she was an angel. She said that most beings are messengers of Hashem but that her role was more of an acid elemental. I noticed my skin was burning and peeling away and I beheld a pure white form of light emerging from the shell.

She told me that this was my Astral body and that I would be able to enter the Astral plane with it while she watched over the remains of my physical form. I traveled quickly out of the pool and noticed a new perspective on the Sefirotic Tree. I was outside of the tree now looking in while connected with a line of white light to my body in the Lower Plane of Water. I noticed that I could look into any world yet I could not be a part of any of them. I glanced into Tiferet and descended into the world. I saw Jacob there in discussion with other religious sages. None of them noticed me because I was not really in that world. I moved out of the sphere and then gazed into Hesed and saw Abraham and Sarah there performing eternal chores associated with their meeting tent and they too could not see me. I popped out and then gazed into Binah and beheld the great angelic mother transmitting light energy and above her chains of other angels in an eternal dance. Though I wanted to dance with the angels, they could not see me and I understood the limitations of the Astral plane.

I asked about the Ethereal plane and found that I could enter it invisibly with the Astral body. I saw many dream souls within the beatific scenes of the ethereal world. Finally, I returned to Binah and asked what it would take to be seen so that I could dance with the angels. I understood that I could merge back with the physical body while within the sphere of Binah. I drew my body up from the Plane of Water and wrapped my body around my Astral form. Immediately I became physical in the World of Binah and the angels saw me and descended. I began to dance with them in great joy. I joined with their ascent to the world of Keter and we entered this world carrying the prayers of those singing into the realm of Will. I began to fall through a center column of the

¹² Acid is humetz like on Passover, that which we must remove from our household and soul to purify ourselves. The angel's name is Humzahel – חמצהאל

angels, each one closing its wings around me in a salute of departure. I unwrapped back into the astral body and the angels departed.

*Nevertheless, all alone I heard the Voice of G-d,
and I knew before G-d we are never invisible.*

C. Space Travel

April 25, 2000

I ascended into Malchuts with the name Adonai. This was Malchuts of Asiyah, a round cave with an opening at the top into Yesod. With further ascent, I encountered Eloah the source of creation. "I was here before and I will be here after. All that is I created." I asked about His relation to El Shadai? "She is my younger sister. She is within creation nurturing and helping to grow." And what of El Chai? "He is the little brother, younger than El Shadai. He causes the motion and springiness of life." And what do you know of Eheyeh asher Eheyeh. "He is before me and will be after me before and beyond the Creator." And of YHVH? "He is the viaduct connecting all of the higher spiritual places to creation. We are all connected to the root of Names, Yuhoah." And El? "El is the prefix of my name and is the kindness that bestowed creation." And of Elohim? "This is the din balancing kindness." And of Yah. "Ah, Yah is in the crown and is the source of the higher energies sustaining the energies below."¹³

I asked to be shown a black hole that I may understand its role. I was shown an ocean of plasma before the creation of our world. I asked what is this? "Before your Universe existed, Hashem made previous universes. This is the remnants of the previous one. As the plasma cooled, gravity pulled particles together. Ultimately all was pulled into the great central light of the Universe. This is like the light of YHVH in Tiferets. This great star super nova(ed) spewing elements throughout the Universe.

I entered the black hole. According to general relativity, gravity slows down time. Hence within a singularity time slows, maybe even stops. Light doesn't emanate from a black hole due to gravity. This is like the place of Keter. There is no surface. One can fall into the singularity and be one with G-d.

One can communicate with each individual name of G-d. In this manner one can explore the meaning of concepts within the subjective perspective of differing attributes.

¹³ Yah associates with Hochmah which is nearest Keter. Crown here refers to the location of the three highest sefira in general.

XVIII. The Future

A. The Storehouses of the Future

There is a tradition that G-d took the first light of creation and saved it away as a reward in the world to come.¹ The light created during the first day was not from the sun so where is it? "It is stored up for the righteous in the Messianic future as it says:"

*Moreover the light of the moon shall be as the light of the sun,
and the light of the sun shall be sevenfold,
as the light of the seven days.
(Isaiah 30:26)*

Where is this light stored? Proverbs 8:21 says:

*My loved ones will inherit from **there** and I will fill their storehouses.* אהבי יש ואצרתיהם אמל להנחיל

The Shaarey Orah reveals to us the key word is 'there' – Yesh – יש which has the value of 310 and refers to 310 storehouses of reward in the world to come and a tithe in this world. The Torah states that one should give a 1/10th of what one earns to charity. Hashem in his kindness tithes from the good stored up for us. G-d's Name EL - אל, gematria 31, associates with the sefirah of Hesed – kindness. This is 1/10th of Yesh.² The word Yesh associates with the presence of G-d, i.e. the ultimate reward:

וַיֵּבֶן יַעֲקֹב מִשְׁנֵתוֹ וַיֹּאמֶר אֵבֶן יֵשׁ הַשֵּׁם בַּמָּקוֹם הַזֶּה וְאֵנִי לֹא יָדַעְתִּי

And Jacob awoke from his sleep and said truly **there** is Hashem in this place and I knew it not.

(Genesis 28:16)

The Hebrew word Yesh appears superlative since a better translation would read, "And Jacob awoke from his sleep and said truly Hashem is in this place and I knew it not." Yesh is providing an additional emphatic thought. Yesh refers to something else that is stored away for us and experienced only fleetingly in our world. 'Yesh Hashem – There's Hashem' is the highest reward in the world to come.

The 310 storehouses are said to have 310 guards in the world of Gevurah that prevent the bounty from descending.³ These guards were put in place because of doubt expressed by the Israelites in the desert:

Is there Hashem close to us or not? ... הֲיֵשׁ הַשֵּׁם בְּקִרְבָּנוּ אִם-אֵין

*And the name of the place was called Massah-trying, and Meribah-strive,
because of the striving of the children of Israel,
and because they tried the Lord saying:
'Is the Lord among us, or not?'
(Exodus 17:7)*

HaYesh YHVH in our midst or AYN

The Shaarey Orah associates AYN – אֵין with absolute mercy and the highest sefira, since above Keter is the AYN SOF – without end. Yesh is the reward from Hochmah and is mixed slightly with judgment as it

¹ Midrash Rabbah Genesis 3:6

² Shaarey Orah, Chapter 7, page 272.

³ Shaarey Orah associates Yesh with the sefirah Hochmah. The reward originates in Keter, is stored in Hochmah, descends to Hesed, and is held back in Gevurah.

is held back. Why is it held back? "Know that if they had asked gently and nicely not in a petulant and quarrelsome manner, their request would have been appropriate."⁴

Merkavah – July 10, 1993 – 9:30 AM

I played the letter ascension tape. After progressive relaxation I reached a deep trance state and began the ascent. I let my hands rise above my head coming together in the shape of an oak tree and I rose upward into this realm. I explored the cave somewhat but then rose higher into Yesod. I thought of the Living G-d, Almighty and saw the workings in the world of Yesod. All around angels were busy with their work transmitting and paralleling the work of our world. The tape directed me to a stream in a meadow. There I beheld a shiny object in the stream. I lowered my hand and it entered the cool water retrieving an amulet of a color like silver with a touch of gold. Upon the amulet was inscribed the letter heh, like the hand of G-d. I held the amulet in my right hand then rubbed it against my heart. It felt good. The angels Michael and Gavriel took me higher into Tiferets. There I floated alone through white clouds which occasionally parted letting sunlight through. I made several rotations with my body enjoying the pleasures I felt. I had some battles with shards of evil as I wrestled to go higher.⁵ There were distractions and I rose to Hesed and then rose to a hidden plane finally descending back to escape from a questionable force who attacked my body. Earlier in Netzah an angel dangled me by my hair until I commanded him with the name of Hashem Tzevaot. He released me and became absolutely straight at attention. I told him to descend and help a particular person who was ill and was going in for an operation. I also prayed for a woman I knew that she should be able to have children. Eventually I ascended to the level of Binah. There I beheld the most beautiful angel I had ever seen. I saw her backside. With one arm held up to the heavens and one pointed down she was white with long hair and flowing white robes. There was a silent wind blowing past her. I rotated to see her front and beheld a face looking downwards with locks of golden curls beside it. I extended my hand and gave her the amulet I had found with the Heh. She took it and raised me up. I saw at the top of her upward hand, the end of a rod that was ornately engraved and yet the color of a grayish white. The light of the Almighty descended into this rod and out her hand pointed down. Occasionally she flung off small discs of light like small saucers in various directions transmitting G-d's energy in concentrated packets. Finally she began to rapidly rotate and ascended higher in a burst of light. I copied her, rotating and ascending in a similar manner. When I became aware of my surroundings, I saw above me the likeness of a man. He was wonderful to behold and there was an angel lowering a crown upon his head. The man did not want to be addressed as the Messiah, I thought of him as the anointed one instead. The crown of the angel passed all the way down his body and then up again and rested upon his head. From his eyes and crown came forth rays of light that made me feel warm and good. The Anointed took a small crown and passed it over my left arm leaving it there. My whole arm was purified with the crown or band. Eventually another was passed over onto my right arm. I began to feel purified. I asked the Anointed one whether he is the "staff that will come out of Judah and the rod from Israel." He was very humble and would not say. He held a staff in his right hand though and a rod in his left. I asked him what would become in the end of days. Things began to happen now. I felt a crown placed on my head and the staff and rod placed in my hands and I began to prophesy the worlds of G-d.

I beheld a nation of Priest Kings and Queens, dressed in royal robes, and dwelling in the light of Hashem. I felt myself placed on a throne and then lifted up to a point looking down into the Merkavah. There, I beheld the throne of Hashem. Upon the throne rested the most beautiful crown I had ever seen upon a purple seat. Around the crown was His Presence, yet without image or form. There were angels around the throne singing praises. I too sung praises from my height. Below, I saw the children of men approach and the angels parted for them. They were all regally dressed, fit to approach the King of Kings. They too sung praises. As I watched, someone beseeched the King on Tahiyas haNefesh, the raising of the dead.

⁴ Shaarey Orah, Chapter 9, page 328.

⁵ Klippot.

The desire was turned into a soul that came before G-d. I was in the place of that soul during this vision. I was thanking G-d so much for the beauty of our world. I was thanking Him for the trees and animals and mountains and rivers and I said that all things praise your name forever and ever. I said how beautiful your world was and though this vision is truly majestic, your world in its humbleness was a paradise as well. I described how our world permitted us to separate the dross from the silver and gold so that we could stand here today. It was your world with your help that made us what we could be. I asked in a small voice and a small desire, if we could experience it once more⁶.

I then beheld this new world that G-d began to form for us. It was much larger than our current world, large enough to hold all those that had died. And each of us was a king and queen having our own castle and mated with our true soul mate. The world was lit by a great sun, and all people knew that the Lord was G-d, the Lord is G-d, the Lord will be G-d forever and ever. And Hashem put the laws in our heart and they were like a small candle and all the knowledge being revealed will be like the Sun in comparison. And we could learn the Torah all day long, and the teachings of the sefirot and angels, and Talmud, and all wisdom in this world and the structure of Hashem's higher worlds, and even science in all its depth will be permitted study.

***For the earth will be full with the knowledge of Hashem as the waters cover the sea.
(Yeshayah 11:9)***

And all peoples will be permitted to visit one another and talk of the secrets of Hashem and share warmth and love for one another and G-d. Ahavah, our love to Hashem has gematria 13. And Hashem's love towards us makes 13. Together they are 26, the gematria of the name of G-d. Also the gematria of echad – unity is 13. There are the 13 attributes of mercy by which our sins are forgiven.

And we will have desires that manifest new souls and children from soul mates. And the children shall all be born of praise and knowledge of G-d and these souls shall dance before Hashem. At the end of the vision I said Hallel: Halleluyah, Hallel, Halleluyah, praise G-d praise G-d, Halleluyah!

Slowly I opened my eyes and there was a whiteness before me, though it was my white shirt on a white chair blocking the blackness of my stereo, it was like a last parting gift for my eyes to rest upon something white and holy.

Olam Habah – May 22, 1994 – 9 AM

I played a taped called "What Hypnosis is Like."⁷ I had the following vision. Overall, the future can never be completely known and is certainly within our free will to change. Most of all the following vision represents trends that may be changed and we can make this world of ours into an optimistic, sun shining place for G-d to dwell amongst us now and forever more.

I sat on a throne and angels assembled at the legs of the throne, first at the left front, then the front right, then the right back, and finally the left back. They began to move me. At first I floated above this world gazing at the living places of my loved ones, than myself and I know that the presence of G-d was with me. I wanted to know about the connection of this world to the vision I had of Olam Habah. I felt the joy that we have in this world again; how beautiful it is, the seas and mountains and flowers and sky above and stars in heaven; that this world is truly a gift shared between us and Hashem. We shall transform this world from its gehenom of sufferings into a place of love and joy and adventure between our spirits and the freedom of discovering the spirit of G-d.

⁶ Ezekiel vision.

⁷ This meditation is a follow-up with greater future detail to the previous throne meditation to be included.

Still, this is not the world of Olam Habah – עולם הבא – the world to come. I asked to be shown the future and the messiah to be. The year was 6000 by the Hebrew calendar, 2240 by the English. The world society is all linked by computer communication and there is a great celebration from the top of a tall building in New York. There a leader of the Jewish people is broadcasting a unifying song of joy to the rest of the world, a great nungun. All the world is listening many are singing, all feel connected. From the deserts of Africa to the peaks of the Andes, there is tranquility, peace and comfort. The skies churn at night and some can see spiritual lights in them but the physical world does not alter.

So I ask to go again into the future and now its the year 7000th Hebrew calendar year or the year 3240 in the Gregorian. I do not see any Jews. There are some watching a broadcast from the year 6000 like in a museum. The world is without faith now, there are no Jews in this place that I can see. Again this bothers me. The technology is great. There are roads on all different levels connecting every place. In the year 6000 I saw electric cars of sleek design minimizing air resistance as the main automobile. The year 7000 seemed to have many places in giant enclosures for preservation or perhaps protection. I asked to see Jerusalem, surely there would be Jews. As my throne approached, I was astounded to see the Dome of the Rock still standing. There were large walls built up around it as if there was an attempt to rebuild the Temple without its destruction. How strange? People were viewing the sites like a museum. There was a darkness around like a giant enclosure or could it be a spiritual void or perhaps just the darkness of an uncertain future that we may still improve.

I asked Hashem through the angels about the Jews, "Where are they?" My throne ascended upwards to the Garden of Eden where some still learn. The rest are in Olam Habah, a new spiritual world of utter joy and peace. G-d did not destroy this world after all, but still created a new place to put His chosen people. But what happened after the year 6000? There was a progressive loss of faith as people became more absorbed with technology. There were less Jewish children being born into the world as there were less Jewish souls which had not yet reached their waiting place next to the throne of G-d in Beriyah. This still bothers me for more children should bring us closer to the coming of the Moshiach, so I asked to know the Truth. I saw the kings of Israel on their thrones and each was anointed hope of their generation as was the Moshiach of the year 6000 as is the one today of 5754 (The other day I said that we must be ready to see the potential for Moshiach in every person (Jew) and this will bring us to love for all our fellow Jews)

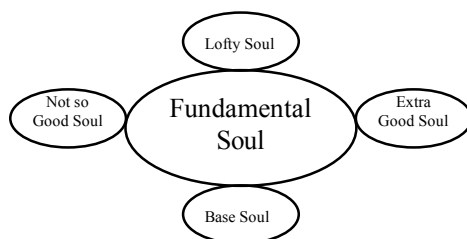
I know that the Jewish people will not cease from this world as long as it is here though I saw not Hasidim dancing in my vision or any other sign. Blessed be the Lord, G-d forever and ever and through the Torah is in our hands and we have revealed its meaning and hopes as taught by our sages, we shall never abandon our faith and love of You and Torah and Israel, Amen Selah.

B. Reincarnation

***Take a counting of all the assembly of Israel by their families,
By their father's houses, according to the number of all the male names,
By their reincarnations.
(Numbers 1:2)***

Gilgul which is from the word for wheel refers to the recycling of past lives in each generation. Each of us contains a fundamental soul that is often a reincarnation. Attached to that soul are smaller portions of other previous souls that uniquely combine with the fundamental soul to create each unique being in this world. From this we learn that no person is all bad but that we must work to rectify each part of our spiritual nature into good people. For example the person below contains 60% of the reincarnation of one principle person with 4 portions of 10% of portions of other previous souls needing rectification or to assist in

rectification of other souls. The 'lofty soul' attaches itself to perform a mitzvah missed in a past life to help others.



The 5 portions above combine into one unique individual with the soul existing on 3 fundamental planes of existence. The Nefesh is our physical body needs. Ruach is the energy and activity energy of our soul. The Neshamah is attached to G-d and is our divine spark. The previous incarnations of the soul select their primary residence in each of these three areas, but relocate daily based on learning and our actions. A person who does good deeds will bring the 'Lofty Soul' and 'Extra Good Soul' into the Nefesh and Ruach levels. The 'Base' and 'Not so Good Soul' become compressed at the bottom of the Nefesh and exert little influence. A person who does bad actions pushes the 'Lofty' and 'Good' souls to higher levels hiding their influence on our complete being while the 'Base' and 'Not so Good' souls occupy the majority of the Ruach and Nefesh levels, Has vshalom.

C. Resurrection

The source text for this belief is Ezekiel's vision of the "Valley of the Dry Bones." Since the story is clearly allegorical one may wonder why this belief took hold in mainstream Judaism. Perhaps the best answer I heard was from a young lady who had lost the use of her legs. She said, "I look forward to the resurrection... I look forward to being able to do cart wheels again." Resurrection affirms our thankfulness to G-d. May G-d grant us healthy bodies to fully experience the gift of life.

XIX. Dancing With Angels

Here are some visions on the highest form of praise to Hashem, which is through dancing. Unfortunately, this is often neglected today but in truth, all of us may praise Hashem in this manner. How does Nachman's 7th Beggar without legs heal the world? This is through dancing and he dances better than the rest of us. And how does he dance without legs, by making the rest of us dance in order to carry him into dancing. While we think we are helping him to dance, he is really helping us.

Angel of the Present – April 14, 1993

*Discovered the Angel of the Present – The name is YōHōViEL – יְהוֹאֵל [- the Presence of G-d].¹
The angel can direct true answers to a question requiring knowledge of the present time.*

*The Angel of the Past is YāHāViEL – יְהוֹאֵל.
The Angel of the Future is YāHāViEL – יְהוֹאֵל.*

The derivation is from the vowels on the name of G-d, HaSheM – הַשֵּׁם assigned in the sefirot where Hochmah is past, Binah is future, and Tiferet is the present.

The name HaSHem is associated with the "verb" and hence related to activity in all time. (see Bahir 3)

I invoked the name before a 3 card reading for a Yes/No question and released the angel after the reading was over.

That night I was pursued by demons in my dreams for miraculous energy attracts opposing forces as well.

Child To Be – Jan. 12, 1994 – 7 PM

Ira Brandel² led this meditation after blowing the shofar, a ningun, washing the hands, and playing a background tape of music.

"Michael on right, Gavriel on left, Raphael behind, Uriel in front carrying a lamp and the Shechinah above descending as a cloud over you."³ I felt my head turn into sparks and my body cleansed the cloud descended to my feet. I walked upon fresh grasses and they felt pleasant against my feet. As the Shechinah passed over my nose I smelled its fragrance; like the fragrance of flowers in a garden is the air of Hashem. The fragrance was like incense renewing my soul.⁴

Uriel led us forward carrying a lantern which swung side-to-side. Eventually the land turned rocky as we began to ascend a mountain.

¹ a- fār, fāte; i- jovīal; o- nōte

² Ira Brandell is a healer in the San Jose area. His meditations are gifted and tune automatically to each individual in the group.

³ This parallel's the association of the angels with the sefirot assuming one is facing East like the encampment at Sinai. We face East while meditating in the Shul. East – Tiferet is the direction of the rising Sun and the angel of light is Uriel. To the Right is South – Hesed which is represented by Michael the protector of Israel who transmits kindness. To the Left is North – Gevurah which is represented by Gavriel who brings us to responsibility and discipline which corrects us spiritually. Behind is West – Yesod which is represented by Raphael who like the Tzaddik heals his people.

⁴ I was teaching a class at a senior home in San Jose called the Chai House. One student's name was Timber. During the meditation I got the message, "Timber is a precious soul to Hashem and his belief is his Tzaddik for him." Timber was a Jew who became a 7th day Adventist.

⁵ In the hypnotic state, let the subconscious direct the movement of the body. The conscious mind will eventually realize the wisdom of the subconscious.

At the top of the mountain there was an amphitheater with seating. We looked up at the stars and they were so beautiful. Ira mentioned the moon which I looked towards but couldn't see for it was the new moon; the moon to be.⁶ Ira led us to a central plateau where I took pleasure in skipping long leaps and bounds.⁷

Uriel lit his lamp again (extinguished earlier to see the stars) and led us into a cave. We talked about the beauty of the gems lining the walls. Uriel led us into a chamber and there Ira said we would find something that would heal us. I saw a light along the wall and as I got closer, I saw it was a beautiful light, orange in color, warm and medium in brightness. It was very bright at first when entering the chamber. I noticed the light was a baby. The baby sneezed then wiped its nose while it continued to sleep. It felt so good and its soul was good. I took one last look; now I realized the soul was sleeping waiting to be born.

***More dependable than Earth is Hashem
More sensitive to our needs than Water
More active in this world than Fire
More filled with life than the wind that Blows***

Postscript – 1/13/1994

Along the journey, before entering the cave, I recited praises to Hashem, words of tefilah flowed like a river each praise leading to the next. The praises felt like they would never end.

Dancing with Angels – August 23, 1994 – 3 PM

I prepared the induction with the "What Hypnosis is Like" tape.

We reached the location of the Tree of Knowledge in this world. Recalling the story of Adam and Eve and realizing that we were carrying their souls, I led her instead to the Tree of Life whose upper branches reached into the heavens. She wound herself about me with her hair 7 times making me into a base for her to climb the tree and ascended. I stood waiting for her return, knowing that I was making her ascent possible. She returned but did not tell me what she saw. I ascended alone next, past the highest branches and beheld a blue-green swirl world of space where small specks of white angels floated gracefully. As I entered from on high, the angels gathered around me realizing my mortal nature. They were singing to Hashem and I recorded their tune. They asked me what I was doing there. I explained that I was seeking to be close to G-d which meant ascending higher. They corrected me explaining closeness to G-d is obtained by following the mitzvos – commandments and that one doesn't need to ascend here for that. Realizing my mistake, I said it was to be close to the angels of G-d that brought me here and they began to circle around me counter-clockwise in elation. We began to spin endlessly in a circle. It was a great dance. Eventually I saw us walking along a cloud towards a gate that opened higher. In the end I returned gradually with the indescribable memory of the blue-green swirl of space with white specks of angels dancing endlessly with their songs of praise to Hashem.

Dancing with Indians – August 17, 1996 – 1 PM

American Indian dancing and teaching is very beautiful and inspirational. Indians dance in circles like Hasidic Jews and enjoy chanting which is the same as singing a ningun (wordless melody). One group of dancers calling themselves, the Intertribal Dancers were very beautiful to watch. They were Pawnee, Cherokee, and Sue. The leader of the group had the following to say after the dance:

***I like dancing here before you.
When I dance, I feel my spirit before Grandfather, dancing on mother Earth.
I feel good presenting myself before Grandfather in these beautiful colored clothes.***

⁶ I am typing this entry Rosh Hodesh Av 5756 – July 16, 1996.

⁷ Leaping and bounding in the hypnotic state is like flying in a lucid dream. Taking time to experience pleasure will make future hypnotic sessions easier to enter.

(David was wearing red and white leather garments, carrying a spirit stick and dream catcher.)

The leader invited us out to dance and we did a left stepping circle dance to an Indian chant. There were 4 drummers seated around a large drum banging simultaneously on it showing their unity and brotherhood. In one dance the circle broke into a line which went facing each other and we shook each others' hand. As a last dance, David led us in the very spiritual Indian 2 step. When the Indians dance they look down at mother Earth as if they are concerned with where they place each step. Each step is down with a sense of asking permission to land on the grass below our feet. Occasionally when David would get low he would give a quick glance at the heavens acknowledging his awareness of Grandfather. It felt so good to dance, my soul pulled me out to dance again.

I saw an Indian family friend of mine from Beth Shalom. Her daughter danced beautifully and her son is very special. He has down's syndrome but is sensitive, smart, caring, and even wise. He insisted on waiting for a chair to sit on before eating and placing the other plate on another chair since a table wasn't around. He wouldn't eat his food with his hands. I went and brought forks and spoons. He chose a spoon. His mother tells me she has a Jewish child. She said since his youth he wouldn't eat junk food but only healthy foods that would be recognized kosher. We also learned from Erik when he attended services at Beth Shalom. Erik was always so well behaved. He was patient and quiet. He enjoyed our singing and seeing us happy. Today, I also found that he helped me see myself more clearly. He said good-bye to me while I was still talking with his mother. I realized subconsciously I was fidgeting with keys and perhaps giving an anxious impression. His mother spoke to me on healing foods. She said that one should eat a lot of alkaline foods: avocados, pecans to reduce anger. High protein drinks are good for the nerve connections in the brain. Sea foods are good for helping thyroid deficiencies: especially kelp.

Sefirotic Ascent and Indian Wisdom – May 14, 1997 – 8:30 PM

⁸*With the summoning of the archangels, I backed into Raphael and merged with his identity. I understood his role in healing the word. He goes from person to person bestowing healing in a non-emotional manner. He invests the grasses and herbage with healing properties. He gave decaying mold the most powerful of healing properties as He chose a lowly mountain to reveal the Torah, a lowly people as his chosen nation, an impaired speaker to be his greatest prophet, and "the stone that was despised" to become the cornerstone of His temple. The color associated with Raphael is the green color of plants.*

⁹*We were traveling through a forest and came upon an open clearing in the shape of a circle. The clearing was covered with grass. There were also trees and birds. There was one path out of the circle heading forward. Each path was bound by surrounding forests. There was also an inclination on each path. Each clearing was circular shaped and covered with grass, a few trees, and animals.*

Upon reaching the clearing that I associated with the sefira of Tiferets, Ira mentioned that there was someone sitting in the clearing. I walked up to meet the person. I noticed he was an elder American Indian in my vision. I greeted him and wondered where he came from. He said that he came from Ira. "You see how Ira describes these places, showing respect for nature and its harmony. Ira is my son." I asked, "how can Ira be your son seeing that he is Jewish." He said, "He is my Jewish son." I asked who he was. He said he was Grandfather. I wondered whether this was the Indian concept of G-d. He said he was not and that he represented the ancestors of his people and their respect for the memory. I noticed that he was gazing towards the light of G-d shining down. He said that he too gazes at the light of G-d which is the spirit over all.

⁸ Ira Brandell of San Jose, CA led this meditation.

⁹ Next Ira led us on a journey.

I understood better the Indian concept now. When an Indian dances before Grandfather, he is dancing before the spirits of all his ancestors in respect for their customs as well as the Great Spirit. I asked if he had any messages for Ira. He told me that Ira should not worry about the incident with his horses and that this was all part of his learning on nature. I asked about him finding a wife. Grandfather was seemingly confused by the question. This is part of nature. One does not need to seek her, when she is present, you will find her.

Finally, we began our descent and returned to Beth Shalom. I saw the Indian turn his head back toward the light of G-d as I descended.

The First Nine Months – November 13, 1996 – 8 PM

The goal of this regression was to rediscover the teachings that are revealed to each of us during the pregnancy period. There is a teaching that before we are born we are taught the Torah for nine months. At the time of birth, our memory of this experience is removed. My goal was to relive and discover the essence of the teaching during the nine months.¹⁰

I prepared myself centered between the 4 angels Michael, Gavriel, Uriel, and Raphael. I viewed a line tied from myself to each one providing a secure base in the spiritual realm. I experienced the moment of my birth which was accompanied by an utter amazement with the great size of the world around. I advanced briefly to the day of circumcision and realized that there is no trauma that can be relived from this experience since the fulfillment of a commandment ends trauma memories.

As I regressed back into the womb, I saw the place lit up from a book held by a small angel. The angel was the size of a cherub with a mature face and golden long wavy hair and he held a book with a cover of gold and silver. I asked to know what I learned during these nine months. He said I already knew since I had spent my current life learning the same items. I was amazed by the soft comfort and beauty of the place. He explained that it is Malchut that is in Malchut. I recalled the hard cave of Malchut where I'd been many times and noticed the similarities in the cavities. Yet, the walls in this place were soft and that this represented a pure emanation of the energy of Malchut. He invited me over to look into the book and I saw that the pages were all blank. He explained that the Torah one learns during these nine months are the answers to questions asked. I asked a personal question at this point and saw the answer formed in beautiful Hebrew calligraphy on the page. Before each new question, he would turn to a new blank page. I asked what is the higher meaning of the names of the Four Worlds. The blank page filled with an answer and he read, "There is deep significance in these names. They represent a spiritual cycle of life as well. The winter which is called Akra or barren represents the necessary emptiness that one must achieve internally in order to plant a seed for personal growth which is the spring."

Questions and answers:

1. *What are we supposed to learn in relationships? "These involve increasing patience and understanding, reducing criticism, and helping to create a harmonious environment to raise children."*
2. *How do we know our soul mate? "The person that one marries has a deep purpose that is not always represented by 'compatible disposition, personal view, or sensitivity'. Sometimes, the relationship is meant to bring a special child into the world who will achieve much good in spiritual leadership in the community."*
3. *I asked what is your name? He told me it is the same as yours with El as the suffix. This meant that his name is Yosefiel. He told me that each person has a guide before s/he is born that bears their Hebrew name with the suffix El. The angel of the womb is created specially by G-d for each soul in the coming lifetime to prepare it with the answers to questions it will need to find in the coming lifetime. The questions are already known by the coming child so the angel need only turn the pages of the Book and read the answers.*

¹⁰ This meditation occurred at Beth Shalom with Ira leading and Monte.

4. *I asked what happens to the angel after a child is born. He said naturally the angel remains available throughout the current lifetime to provide answers.*

At this point, Ira began a summoning of an angelic guide for each of us. I was already ahead of Ira at this point and had to dismiss an intrusive angel that was appearing. The cherub angel extended his right forearm and told me to grasp it and he grasped mine. We began to spin in a wonderful dance in a clockwise circle. I felt other angels entering and dancing in a circle around us. The whole heaven was alive in my mind by the dancing of a myriad of angels in a wreath around us vertically as we spun. I also thought of those around me¹¹ and their well being. The lesson here is that joy elevates the feelings of others in higher worlds as well as this world.

¹¹ In the room where we were sitting in a circle.

XX. Health

"Health is a Mitzvah."¹

*Body and soul in Judaism stand in a special relationship.
They are partners, jointly enabling us to serve the Lord.*

The body is the Nefesh, which is the lowest part of the soul. Hence, it is incumbent upon us to maintain its health. Dieting has different requirements for each individual. The key here is that the body is hungry when it has not received sufficient amounts of the right nutrients. Hence a person eating french fries all day long will continue to be hungry until consuming other foods containing missing nutrients. Exercise also increases nutrient uptake by greater circulation of blood.

A. Aging

Old age does not take well to negative or unhappy thoughts. One should focus on the positive, see the good in what makes people happy, for joy is the source of their life. Recall exciting and happy thoughts in life during conversation and leave sadder subjects for conversations with younger folks.

B. Alcoholism

The Twelve Steps²

- 1—We admitted we were powerless over alcohol — that our lives had become unmanageable.
- 2—Came to believe that a Power greater than ourselves could restore us to sanity.
- 3—Made a decision to turn our will and our lives over to the care of God as we understood Him.
- 4—Made a searching and fearless moral inventory of ourselves.
- 5—Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
- 6—Were entirely ready to have God remove all these defects of character.
- 7—Humbly asked Him to remove our shortcomings.
- 8—Made a list of all persons we had harmed, and became willing to make amends to them all.
- 9—Made direct amends to such people wherever possible, except when to do so would injure them or others.
- 10—Continued to take personal inventory and when we were wrong promptly admitted it.
- 11—Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
- 12—Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

C. Dental

Electric toothbrushes are very effective at strengthening the gum line. Using a large portion of fluoride toothpaste during brushing will strengthen gum lines and eliminate pain over a few weeks. Eating popcorn is a natural cleanser of plaque on teeth.

Bacterial infections on the gum or within the teeth reflect weakness in the immune system.³ An abscess is an infected region in the gum line or in a tooth that the body walls off to prevent spread of the bacteria. In the early stages of the infection before the wall is complete, an antibiotic may cure the infection. This is because blood continues to flow to the region carrying oxygen and the antibiotic. However once the abscess is complete, draining the infection precedes effective antibiotic treatment. There are herbal treatments EQUALLY effective. Vitamin C at 500mg reduces spongy gums taken twice a day.⁴ Chewing cloves and small quantities of Echinacea also directly apply anti-biotic properties within the mouth. Placing chopped garlic on the gum problem area before going to sleep will permit the garlic juices to enter

¹ Understanding Judaism, The Basics of Deed and Creed, Benjamin Blech, Ch. 18, page 160

² http://www.r-a.org/RA_12AA.htm

³ The New Holistic Herbal, David Hoffmann, page 55.

⁴ Vitamin C works well when combined with Vitamin E, another antioxidant.

the abscess and nullify the growth of the infection. As an abscess cures, the gum walls of its location may open for the infection to drain out. For a deeper abscess, white blood cells may eventually absorb pus. Vitamin B₆ strengthens teeth fighting cavities. This is particularly effective with older fillings that are leaking bacteria into the gum line. Fillings that are breaking down, edges are chaffed and fillings are rough, permit bacteria into lower cavities causing further decay. In general, one should replace fillings 20 years to protect teeth and the gums from infection.

TMJ, a jaw affliction, often mimics itself as an abscess. Clenching the jaw tightly, which puts a lot of pressure on the gums, is one of the major causes of TMJ. TMJ pain may feel like soreness in the gums or facial numbness or pain, or the more obvious jaw pain. The cures include learning to keep the jaw loose at night. Pantothenic acid, Vitamin B₅, a stress reducer will also relieve TMJ causes. Combining B₅ with Vitamin C and B₆ is a supercharged remedy for overnight jaw tension.

D. Diet

“Dairy in evening; vegetables, potato, meat at noon; science and religion at night; exercise before evening”

Exercising followed by dairy foods in the evening helps one fall asleep. Eating meat at noontime or taking Ginko Biloba, increases thinking ability. Science and religion at night applies the mind.

One must maintain a proper regimented diet and lifestyle to prevent heart disease. Signs such as headaches, numbness, weakness, burning at the sides, tightness in the chest, are all serious indicators.

Salt and sugars are catalysts, in themselves not dangerous, but when combined with fried foods or pastries respectively, they build up fats causing clogging of the arteries, G-d forbid. Most important is that when one has achieved a healthy diet that one continues with the regiment for healthy, long, happy life. Diets need small adjustments over time.

E. Foods

The dietary laws reflect G-d's command of health.⁵ Kosher – כֹּשֶׁר means proper, right, pleasing, to thrive and to grow. The intention of Kashrus is to improve the health, spiritually and physically. Hence if certain foods are technically kosher, but unhealthy, they are not in compliance with the spirit of Kashrus.

Occasionally a cup of coffee with caffeine, sugar and crème will eliminate a headache. Caffeine alleviates the symptom by increasing blood pressure forcing blood to areas of the brain that not reached adequately. The cause of the pain is constricted or clogged vessels in the brain not delivering sufficient blood, i.e. oxygen and nutrients to certain brain tissues.

Celery cures the cause of a headache by cleansing cholesterol fat buildup on arterial walls. Other nutritional cures include parsley and garlic. A particularly potent tonic is a celery-banana-lime juice drink. Garlic also reduces high blood pressure. Additional herbs that help include dandelion, mistletoe, and yarrow.

Table XX-1: Plants, Herbs, and Foods for Health

Plant	Effect
Celery Lime Soy Bean Pods or Pea Pods Garlic Myrrh Hawthorn (Berries)	Cleanses arterial walls of cholesterol Dilates arteries to increase blood flow. Provides one of the best tonic remedies for the heart and circulatory system. Effective combined with

⁵ One must not place tattoos on the body or even piercing as one must not harm oneself.

Yarrow	Lime Blossom, Mistletoe, and Yarrow.
Dandelion	Dandelion is a particularly effective diuretic. Also replaces potassium released in higher quantities during urination.
Mistletoe	
Wild Carrot	
Green Tea	Prevents atherosclerosis and reduces prostate cancer as well.
Antioxidants	Prevents atherosclerosis - A buildup of fatty substances in the inner layers of the arteries.
Niacin	Nicotinic acid reduces cholesterol
Soy protein	Contains antioxidant isoflavones genistein and daidzein that prevent LDL cholesterol from oxidation and reduce cholesterol. ⁶ Soy is a nutritional replacement for meat as it contains equivalent enzymes.
Algae	
Ginger	Lowers cholesterol by impairing cholesterol absorption. Enhances blood circulation.
Turmeric	As a food seasoning will reduce cholesterol
Tomato sauce	Reduces prostate enlargement problems and urinary problems at night. One should eat tomato products before going to sleep at night.
Whey Cheese and Yogurt	Contain Lactic Acid, which reduces bad bacteria in the intestinal track, preventing absorption of the bad bacteria into the blood stream which causes aging. Second, only to brewers yeast in highest B vitamin content.

Clogging of the arteries reduces blood flow to the kidneys, which causes water retention. Diuretics like the nutrients mentioned above will lessen water retention. Celery in particular will help reduce cholesterol buildup in the arteries, the major cause. These herbs also dilate or expand the arteries increasing the blood flow to troubled areas for improvement.

Cholesterol is the major cause of high blood pressure problems.⁷ The various types include:

- LDL, the so-called bad cholesterol
- HDL, the so-called good cholesterol
- Triglycerides, a blood fat lipid that increases the risk for heart disease
- Total cholesterol

A change in the diet is the best remedy for circulatory problems. How a person deals with stress indicates the risk of environmental factors. Stress and anger cause artery constriction reducing circulation. Exercise helps promote better circulation. Fortunately, with G-d's magical herbs and foods we can lessen this affliction and return to a proper health.

F. Hair

As a man ages, he builds up a callus tissue on his scalp that reduces blood flow. In turn there is a reduction of hair growth. Vasodilation, the widening of the lumen or cavity of blood vessels, is key to increasing hair growth. Herbs such as garlic and peppermint assist. The goal here is vasodilation of the scalp blood vessels. Scalp massage is also helpful in this regard. Omega-3/6 stimulates production of keratin, which helps in hair thickness and health. Clogged pores in the scalp due to shampoo residue buildup also causes hair loss as does stress.⁸

⁶ <http://www.findarticles.com/g2603/0006/2603000676/p1/article.jhtml>

⁷ <http://www.findarticles.com/g2603/0000/2603000031/p1/article.jhtml>

⁸ University Medical Products, "Shampoo for Thinning Hair" cleans out pores in the scalp causing itching and helps with hair growth. Neutrogena has a shampoo that eliminates residue buildup.

G. Hormones

One should avoid hormone supplementation, because hormones, which are a key to anti-aging, also cause cancer. Cancer cells are naturally occurring in the body at all ages, but when younger the immune system is stronger at removing them. Anaerobic exercise is a natural way to get the body to increase the production of growth hormones without the risk of supplements. The body also increases its production of growth hormone during REM sleep. Hence, one should try to cultivate habits that increase dreaming to stay younger. These include more sleep, less stress, keeping a dream journal, and a positive attitude.

H. Joints

Joint pain is often the result of an allergic reaction assuming ones diet has sufficient minerals. Gluten enteropath or celiac disease refers to intolerance to wheat and is common. In this case the body cannot absorb an oversupply of wheat gluten resulting in an allergic reaction causing joint pain.⁹ "Wheat intolerance often shows up as rashes and joint pain."¹⁰ Aging reduces the body's ability to absorb nutrition, which may cause this problem to first appear in middle age. Switch from a wheat-based cereal to an oat-based cereal to see if this alleviates the problem.

Joints are made of collagen (cartilage shock absorbing material) and glycosaminoglycans (GAGs). Both substances construct cartilage. Glucosamine sulfate is the major precursor of the GAGs.¹¹ Chondroitin sulfate is a source for collagen. The body produces glucosamine from glucose. Sea cucumber is natural source for chondroitin. Unfortunately, the nutritional supplements are from exoskeletons of shrimp, lobsters and crabs, i.e. non-kosher sea life. MSM, Methyl-Sulfonyl-Methane, organic sulfur, activates these compounds more effectively in dietary supplement.

Vitamin A, which supports mucous membranes and fights off keratinization¹², supports the synthesis of collagen in the body with Vitamin C. Bleeding in the rectum or other elastic tissues of the body indicates deficiency of collagen and Vitamin A.

Joints possess synovial tissue, that contain synovial cells, which secrete a viscous liquid called synovia, or synovial fluid; this liquid contains protein, salts, and hyaluronic acid and serves as a lubricant and nutrient for the joint surfaces.

I. Muscles

Sprains occur in the small of the muscle where it attaches to the tendon or ligament near the joint. Pain localized in this area would indicate a sprain. Pains in the larger section of the muscle indicate wear and tear. Ergonomic changes that create shock absorption are important.

Weight lifting may exacerbate these problems especially when applied at acute angles. Hence one should bench press only to right angles of the arms. One should avoid excess weights that arch the back.

J. Nutrition

Age related illnesses result from the decline in the body's ability to absorb nutrients effectively. Arthritis is the result of a lack of Calcium, B6, and Vitamin E, and other related nutrients that facilitate uptake. I recommend Calcium Citrate as a highly absorbable nutrient to counteract these symptoms. Calcium requires Magnesium for uptake so one should select a full mineral supplement and take it with orange juice since Vitamin C helps uptake.¹³ Ester C facilitates Vitamin C uptake by the addition of calcium and other supplements. Ginko Biloba, a blood thinning antioxidant with a lot of chlorophyll is effective at reducing Alzheimer symptoms.

⁹ Chronic Fatigue, Fibromyalgia & environmental Illness, Burton Goldberg, p. 94. Highly recommended.

¹⁰ Ibid p.95.

¹¹ http://www.alternativehealth.com.au/Product/joint_food.htm

¹² Hardening of skin surfaces as in finger nails, which is a good example

¹³ Citracal makes a full mineral supplement that is fairly inexpensive at Wal-Mart

Vitamins affect both the physical and mental health of every individual. The human body has evolved to require most vitamins from external foods. There are a few vitamins like Vitamin A that the body can synthesize from Beta Carotene. Because age reduces vitamin absorption, one must consume water-soluble vitamins in quantities exceeding daily recommendation to stay younger looking and feeling. Still, the body treats excessive vitamins as poisons unduly stressing the kidneys. Hence, one must find the right proportions of vitamins to go with ones diet. Splitting vitamins and mineral pills to reduce quantities, based on how one feels and what one is eating helps prevent over supplementation.

Oxidation is the process of an unstable molecule, a free radical, in need of an electron stealing from other molecules breaking down tissues. For example, rancidity results in the breakdown of fats into aldehydes, ketones, and acids by combination with oxygen. In the body, this process damages DNA, fats, proteins, enzymes, and other tissues. Dry skin is caused by oxidation. Antioxidants are nutrients that combine with free radicals instead, nullifying them, before they can do damage. Pollutants in the body are a source of free radicals that damage tissues. These pollutants stem from pesticides, smoke, alcohol, infections, allergies, stress, etc. The antioxidants include vitamins A, C, and E, β -carotene, selenium, coenzyme Q₁₀, L-glutathione, superoxide dismutase, catalase, and bioflavonoids from grape seeds and pine bark, ginkgo biloba, and garlic. Vitamin C and E together as in cherries reduce aging. One should consume water-soluble vitamins like Vitamin C in small quantities throughout the day and with other foods, because the body absorbs only what it can use at the time.¹⁴

Overall, one can monitor ones urine to see when one has reached sufficient vitamin intake. One can then reduce vitamin supplements accordingly. The kidneys treat excessive vitamins as a poison increasing their workload. Alternatively, one can chip off small portions of vitamin tablets to reduce their size. Vitamins are particularly effective when taken before going to sleep as the body has a more stable environment to process and absorb them.

In the following table, the **vitamin** section starts in blue with **antioxidants** also in blue, **minerals** start in brown, and **protein amino acids** start in dark red. **Bone and joint** treatment is in dark yellow. Other symbols include:

§ – Vitamin supplements necessary as one gets older.

£ - Molecular distilled to prevent high occurrences of lead or pesticides

¥ - (reserved for future use)

Table XX-2: Vitamins, Minerals, and Protein Amino Acids

Vitamin	Physical Function	Mental Function	Aging, Side effects, Sources
A Retinol Antioxidant § <8000 IU	Benefits vision. Composes the pigment oil, 'visual purple', in the eye. Produces mucous linings and elastic tissues of the body, and the thymus that activates T-cells for fighting off infection. Deficiency increases Psoriasis in those predisposed. ¹⁵	Reduces fatigue by helping with production of RBC. ¹⁶ Bleeding in elastic tissues of the body indicates deficiency. Vitamin C (<i>G. kolla</i> – glue) plus A (<i>G. gemman</i> – produce) makes collagen and helps cartilage. ¹⁷	Fat-soluble alcohol, found mostly in fish and liver. The body can convert β -carotene in orange vegetables into Vitamin A. β -carotene is in chili peppers, carrots, dried apricots, orange sweet potatoes, and leafy vegetables, and tomato sauce . Stored in fats, extreme excess is toxic with symptoms of nausea, coarsening and loss of hair, drying and scaling of the skin, bone pain, fatigue, drowsiness, blurred vision and headache.

¹⁴ The RealAge Diet, Roizen, p. 202

¹⁵ The Complete Natural Health Consultant, Van Straten and Pizzorno, Prentice Hall Press, 1987.

¹⁶ RBC – red blood cells.

¹⁷ Nutrition and Diet Therapy, Sue Rodwell Williams, pp. 86, 124

B ₁ Thiamine	Prevents beriberi, weakness in limbs, impairment of nerves and heart causing, digestive irregularities, and loss of appetite.	Prevents numbness, tingling in arms and legs, mental loss, confusion, nervousness, headaches, and poor concentration. Reduces cracking lips	Occurs in whole grains, meat, fish, and vegetables. Water soluble and lost in processed food like white rice. Brewer's nutritional yeast is a great source of A and B vitamins.
B ₂ Riboflavin	Maintains mucous membranes, forms RBC, metabolizes carbohydrates.		Nutritional yeast.
B ₃ Niacin	Prevents pellagra, skin lesions, gastrointestinal, and nervous disorders. Eicosanoid ¹⁸ synthesis.	Anti-depression, fatigue, apprehension, headache, hyperactivity, and insomnia.	Lean meat, whole grains, rice. The intestinal tract can convert tryptophan from eggs and milk into niacin! Resistant to cooking. B ₁ , B ₂ (riboflavin), and B ₃ are coenzymes in the metabolism of sugars. Brewer's yeast.
B ₅ Pantothenic acid §	Equivalent to coenzyme A. Promotes metabolic reactions for growth. Supports synthesis of hormones and the adrenal gland. Counters whiplash and slipped disk stiffness problems.	Adrenal stabilizer. Antistress, anti-depression-tension-dizzines-quarrel, calmer downer , and relaxes the jaw fighting TMJ ¹⁹ with B ₆ .	Early onset of gray hair indicates a lack of pantothenic acid or its absorption. Contained in liver and soybeans. Brewer's yeast.
B ₆ Pyridoxine Antioxidant § 4 mg	Breaks down fats! Forms amino acids into body tissues, hemoglobin, norepinephrine, neurotransmitters, and serotonin. Supports the immune system. Strengthens gums/teeth and reduces mouth pain . Deficiency signs are a sore mouth and tongue. ²⁰	Anti-anxiety, anti-nervousness, anti-depressive. Prevents nervous exhaustion. Prevents convulsions. Stimulates eicosanoid ²¹ synthesis. Also helps in fighting TMJ.	Abundant in cereal grains. Also in chicken and red meat, nuts/sunflower seeds, bananas, tomato sauce, artichokes, sweet potatoes, and a small amount in fish. Works with coenzyme Q ₁₀ in mitochondria of cells to supercharge immune system. Brewer's yeast.
B ₉ Folic acid 400 mcg ²²	Supports formation of heme, the iron-carrying component of hemoglobin in red blood cells. Supports maturation of RBC and WBC, specifically in RNA/DNA synthesis. Particularly important for pregnant women. Fights arterial aging!	Deficiency causes agitation, moodiness, headaches, depression, fatigue, and lower libido.	Leafy green vegetables, i.e. foliage, Asparagus, artichokes, black-eyed peas, sunflower seeds, apple, lima beans, soybeans, avocado, spinach, broccoli and lesser amounts in banana and oranges. Folic acid is a growth factor for bacteria. Thus, antibiotics that interfere with the production of folates (sulfa drugs) cause a degree of anemia. Brewer's yeast.
B ₁₂	With folate (folic acid)	Helps concentration	Found in salmon, tuna, red meat,

¹⁸ Hormones that prevent aging.

¹⁹ Temporomandibular joint – a condition of the subconscious mind clenching the jaw muscle often at night, resulting in gum and facial pain that mimic dental problems.

²⁰ The RealAge Diet, Roizen, p. 198.

²¹ Hormones that prevent aging.

²² mcg – microgram or µgram

<p>Cobalamin</p> <p>800 mcg</p>	<p>supports DNA production and hence blood cell division. Deficiency causes anemia, sore mouth and tongue.</p>	<p>and memory. Prevents stupor, depression, and insanity. Produces fatty acids in the myelin sheath that surrounds nerve cells.</p>	<p>eggs, enriched bran or wheat cereals, and dairy products. The body poorly absorbs B₁₂ after age fifty, thus supplements help.</p>
<p>C</p> <p>Ascorbic acid</p> <p>Ester C</p> <p>Antioxidant</p> <p>§</p> <p>400 mg 3x/day</p>	<p>Prevents scurvy, i.e. prevents spongy gums and hemorrhages. Reduces spongy gums. Helps in synthesis of collagen²³, which supports healthy skin. Increases WBCs²⁴, antiviral interferon, NK cells.</p>	<p>Reduces fatigue by supporting adrenal glands.</p>	<p>Water-soluble vitamin C breaks down with oxygen at high temperatures or in alkaline solution. Breaks down in cooked foods. Ester C has better absorption in the body. Best sources include red chili peppers, kale and collard, broccoli and citrus fruit.</p>
<p>D</p> <p>600 IU²⁵ age >70</p> <p>400 IU age <70</p>	<p>Prevents rickets, defective bone growth. Assists the deposit of calcium on the bones.</p>		<p>Fat-soluble alcohol. UV light falling upon 7-dehydrocholesterol produces 'D'. Also in milk and fish oils. Stored in fats. Excess is toxic with symptoms of weakness, fatigue, loss of appetite, nausea, vomiting, and yellow spots.</p>
<p>E</p> <p>Tocopherol</p> <p>Antioxidant</p> <p>§£</p>	<p>Protects unsaturated fats, tissue membranes in the body from oxidation by peroxides and free radicals. Deficiency results in muscular weakness and absorption of fertility tissue. Improves circulation, reducing muscle pain/weakness. Antihistamine effects.</p>	<p>Prevents dry skin and akin to the benefits of fish oil. Reduces gray hair.</p>	<p>Fat-soluble compound in plant oils, or green leaves. Wheat germ oil, soybean oil, avocados, seeds, nuts, and whole grains are rich sources. Soybean oil often contains pesticides! Molecular distilled vitamin E or organic soybean oil avoids this.</p>
<p>F</p> <p>Omega-3 and Omega-6 fatty acids</p> <p>Destroyed by cooking.</p> <p>EFA- essential fatty acids</p>	<p>Decreases joint stiffness, prevents breast cancer, stabilizes the heartbeat. Helps keep skin young looking. Helps with synthesis of good eicosanoids, that in turn help produce keratin for the hair and nails and elastin and collagen for the skin.²⁶ Reduces dry skin and flaking. Reducing wheat cereal consumption may</p>	<p>Protein-carbohydrate ratios of 0.6-1 to 1 support Omega-3.²⁷ Higher carbohydrate ratios reduce effects. More effective with vegetable/fruit carbohydrates. Sugar reduces Omega-3 uptake at</p>	<p>Flaxseed cold-pressed oil, trout, tuna, mackerel, sardines, herring, fish oil (molecularly distilled to remove PCB), plankton (algae and protists), pumpkin seeds, helps produce good EPAs – eicosapentaenoic acid in the body that regulate hormones. Lox and salmon with lower salt contents are high in Omega-3. Omega-6 must be in lower concentrations for Omega-3 to work well. Omega enriched eggs</p>

²³ Collagen is protein fiber in the connective tissues that provide inelastic strength and prevent wrinkles.

²⁴ WBC – white blood cells.

²⁵ IU - **international unit** *n* (1922): a quantity of a biologic (as a vitamin) that produces a particular biological effect agreed upon as an international standard.

²⁶ The Age-free Zone, Barry Sears, pp. 285-7.

²⁷ Ibid.

H Biotin (B vitamin)	also reduce joint pain. Helps with food metabolism and release of energy, specifically the formation of fats and utilization of CO ₂ . Also improves hair follicle health and hair growth.	the same meal. Deficiency produces fatigue, lack of appetite, depression, and muscle pains.	are also available. Water-soluble nitrogen containing acid in cooked egg yolks ²⁸ , brewer's yeast, liver and soybeans.
K Naphthoquinone	Supports blood coagulation ability. Reduces blood-clotting time.		Fat-soluble compound found in plant leaves.
P Flavonoids (<i>L. flavus</i> , yellow)	Antioxidants occurring with Vitamin C in fruits and vegetables. Helpful for the blood system, and fighting infections. Also protects against X-rays and harmful radiation.	Vitamin P ₄ reduces varicose veins and hemorrhoids. Crossed legged positions can increase varicose veins.	Green peppers, buckwheat, citrus fruits, grams, rose hips , orange rind, apricots, black currants, cherries. Works by increasing capillary strength and permeability.
Inositol	Supports neurotransmitters such as serotonin and acetylcholine.	Prevents depression, panic disorders	Water-soluble vitamin without side effects. Obtained from grains in the form of phytic acid.
Choline	Member of the phospholipids (fats) which support cell membrane structure and acetylcholine which supports nerve function.	Deficiency effects learning and reduces memory.	B vitamin class since found in similar foods: wheat germ, soybean oil, egg yolk, nervous and glandular tissues.
Fish Oil £ 3000 mg	Fixes dry skin, reduces aging symptoms. Fish oil reduces morning joint stiffness or swelling in autoimmune diseases like arthritis.	Fish oils operate with omega-3 and reduce cholesterol levels making the blood less sticky.	Fish oil also reduces lymphocyte cell production, which could lower resistance to viruses and cancer. This is how it fights autoimmune diseases. All crude fish oils contain PCBs so supplements should be molecular distilled. ½ teaspoon of cod liver oil per day or 2 fish capsules.²⁹
Calcium § 500 mg 2x/day	Rebuilds bones with adhesive vitamin D, reduces PMS, blood pressure reduction and increases muscle calmness. Deficiency results in joint clicks and pains, muscle cramps, spasms, periodontal disease, osteoporosis, and high blood pressure.	Low levels result in emotional irritability, anxiety, numbness, tenseness, insomnia, nervousness,	Best absorbed at bedtime. Contained in dairy products, tofu, kelp, leafy green vegetables, soy milk, parsley, almonds, watercress, whole grains, salmon, sunflower seeds, and brewer's yeast. Calcium constitutes 60% of bone mass. Citracal
Chromium 100 mcg	Deficiency causes diabetes, hypoglycemia ³⁰ , and heart disease.	Stabilizes insulin production and the body's energy level.	Whole grain, brewer's yeast, meat, whole wheat, rye, butter, margarine, cornmeal
Copper	Deficiency causes anemia, weakness, and	Excess causes paranoia, fears,	Nuts, soy lecithin, meat, rye, fish, butter, garlic.

²⁸ One should not eat raw egg yolks since they contain avidin, which inhibits biotin in the body.

²⁹ The Age-Free Zone, Barry Sears, p.189.

³⁰ Low level of glucose in the blood stream, low energy level.

2 mg	hypothyroidism.	hallucinations, aggressiveness, hyperactivity, stuttering, and premature aging.	
Iron	Iron is an oxidant, thus excessive amounts increase aging. Sufficient amounts bind oxygen in red blood cells.	Deficiency causes anemia, dizziness, weakness, inability to concentrate, poor memory, and depression.	Destroys vitamin E. Kelp, brewer's yeast, meats, eggs, and green vegetables.
10 mg			
20 mg (menstruating women)			
Magnesium	Critical mineral for eicosanoid synthesis and hence cardiovascular health.	Reduces tremor	Magnesium constitutes 40% of bone mass.
Potassium	Potassium is involved in the transmission of nerve impulses and normal heart function and the metabolism of carbohydrates and proteins.	Reduces stroke risk by reducing blood pressure, stabilizes arterial plaques and decreases oxidation of lipids (fats).	Avoid in pill supplements, which can cause irregular heart rhythms. Tomato paste and sauce, peaches, baked potato, fish, bananas, fruit juice, dairy products, and artichokes. Increasing perspiration and urination removes Potassium from the body that one should replace.
3000 mg from food			
Zinc	Zinc helps synthesize DNA and RNA helping in cell growth after wounds.	Eicosanoid synthesis.	
Beta carotene	Benefits to skin and vision the same as Vitamin A.		Substitute for the more dangerous Vitamin A. An antioxidant that works well if one has sufficient Vitamin C and E in ones system.
Protein Amino Acids	Proteins constitute the tissues of the human body. They are broken down and replaced all the time, hence the requirement for amino acids. Dual structure containing both an acid factor, carboxyl group (COOH); and a base factor, amino group (NH ₂).	Tryptophan processes into Niacin. Vitamin B ₆ is a cofactor for active transport of amino acids.	Milk, soybeans , eggs, and meats have sufficiency in these amino acids. Wheat is low in Lysine. Cornmeal is low in Tryptophan and Lysine.
Histidine			
Isoleucine			
Leucine			
Lysine			
Methionine			
Phenylalanine			
Threonine			
Tryptophan			
Valine			They buffer the body's pH by ionizing, disassociating, or separating when necessary.

§ – Vitamin supplements help reach full daily recommendation after age 40 when absorption declines.

£ - Molecular distilled to prevent high occurrences of lead or pesticides.

¥ - (unused)

K. Organic Food

In order to avoid consuming growth hormones and antibiotics, consumers should buy organic products instead. These include milk, cheese, and eggs. Organic kosher meat is available too. Organic eggs are noticeably lighter than regular eggs.

In non-organic foods, pesticides are less of a problem, since the market and/or consumer wash off the residue. Nevertheless organic foods do not contain pesticides and are likely to be healthier in the long term.

L. Skin

The skin is important in eliminating toxins from the body. Studies show that sweat consists of uric acid, which is the same as urine and that up to 30% of toxins in the body are perspired away. The skin also produces Vitamin D and breathes. The skin breathes in minerals near the seashore. Hence the air around us affects the health.

In order to reduce dry skin ailments, use a water softener, which will adjust the water's PH to a higher alkaline level that is more conducive to the skin. Also select soaps by Neutrogena which are better than cheaper soaps.

M. Psychosis

There are those in this world that bear in life severe psychological disorders. How are we to understand their circumstances in light of Torah?

After a meditation where I enlisted the angel Yedial to beseech G-d to reveal the answer, this is what I learned. There are souls in heaven that bear the mark of extreme moral and personal struggle from previous lifetimes. These souls need to be reborn, and they may draw themselves to a body with a mental chemical balance. This makes their struggle more difficult.

The psychotic bear a combined soul as described above with a disturbed soul attached that challenges them. While responsible for any evil they commit, their challenges are also greater than the normal mind. Their delusions distract them and yet they have free choice not to commit crimes.

Some psychotics fall into this path after being hurt badly when younger. Psychotic interpretations are a personal defense against situations they do not understand, and fall victim to repetitively. Yet, one does not have to do evil; we have free will.

Paranoid schizophrenia is one of the most difficult of mental illnesses. Schizophrenia prevents a person from admitting the delusion, while paranoia questions helpful explanations from others of what really happened. To help this person, gentle corrections may work.

The Oral Torah validates possession and denies mental illness as the cause. Each of us is born with a difficult soul that we help through a spiritual means, namely faith in Torah principles.³¹ The contrary soul has difficulty with these principles. The old Jewish viewpoint on mental illness before medication may be summed up as: 'We must defend ourselves from the evil, Psalm 59, but also reach out to the lowly, Psalm 41.'

In the days of our Rabbi, the Ari—may his memory be for a blessing for the life of the world to come—it once happened that a spirit entered into a woman, causing her great distress. And when her relatives noted the extent of her pain they entreated the rabbi to save her. He then sent our teacher, Hayyim Vital, who went to the woman and asked the spirit numerous questions concerning himself and the reason that he was punished in this way. And the spirit told him that he was being punished for his involvement with a married woman and for bringing into existence the offspring of an adulterous union. Rabbi H. Vital went on to inquire of the spirit concerning the iniquity of the woman, which happened to the woman because her true self is not as it appears. She did not believe in the Exodus from Egypt. And on the evening of Passover when all

³¹ The 'base soul' and 'not so good' soul

Israel rejoices in gladness, reciting the Hallel and relating the going out from Egypt, all this is as a laughing matter in her eyes for she thinks that this miracle never occurred.

The rabbi's heart sank, as he could barely believe what he had heard. He trembled at hearing of her evil heart and said to her, "Have you not lost your hope? Behold you are as one of the pagan women, and for that reason this distress has come upon you and you are totally lost. Only if you will believe in perfect faith that the Holy One, blessed be He, created the heavens and the earth and that He has the capacity to do all that He desires and none can question Him concerning His doings can you be freed from this situation." She responded with the words, "Yes, I believe completely."

He continued, asking the woman, "Do you believe that the Holy One, blessed be He, brought us out from Egypt and split the sea for us?" And the woman said, "Amen, amen." The rabbi continued, asking her, "Do you believe all this in perfect faith and do you repent with a complete repentance?" And he evoked in her remorse and regret concerning her prior sins. The woman answered "Yes" and began to cry. And so the rabbi pronounced a decree regarding that spirit, and it departed from her and went on its way.³²

Paranoia like an autoimmune disease is a barrier for a person to find good in others. Often the person will actually hear the wrong words or read what is not there as a personal attack. When one dreams there is often a violent defense to an overblown circumstance. The psychotic has a similar challenge to avoid committing violence in these circumstances. How we learn to control our dream responses is similar to the challenge of the psychotic. This can be difficult on the subconscious level. A psychotic experiencing paranoid mania will have difficulty with reality and may be more likely to cross over the edge into violence.

Part of the solution to this problem is for the psychotic never to be isolated. We are isolated in our dreams unless our spiritual center reaches out for heavenly help. The psychotic needs feedback and communication from good people to overcome his/her distortion. Finally, medication may be the only way to reduce the manic delusional state to the point where a patient can be freed from hallucination.

If someone you know has a psychotic disorder, here are twelve steps that will help.^{33,34}

1. Don't regard this as a family disgrace or a subject of shame.
Mood disorders are biochemical in nature, just like diabetes, and are just as treatable.
2. Don't nag, preach or lecture to the person. Chances are he/she has already told him or herself everything you can tell them. He/she will take just so much and shut out the rest. You may only increase their feeling of isolation or force one to make promises that cannot possibly be kept. (I promise I'll feel better tomorrow honey; I'll do it then, okay?)
3. Guard against the "holier-than-thou" or martyr-like attitude.
It is possible to create this impression without saying a word.

³² Hemdat yamim, Moadim 24a. trans. in "Beyond Appearances, Stories from the Kabbalistic Ethical Writings," Aryeh Wineman, Page 84.

³³ Bipolar Disorder FAQ, Barry Campbell, Marco Anglesio, <http://www.moodswing.org/bdfaq.html>. Twelve things to do if your loved one has depression, manic-depression, or some other mood disorder. Items 2) and 3) are particularly relevant.

³⁴ Kushner interviewed some people attending Alcoholics Anonymous. He found that they often found the program more spiritually healing than attending church services. One key was to realize and accept oneself with the problem as OK to begin with and to move forward from there.

A person suffering from a mood disorder has an emotional sensitivity such that he/she judges other people's attitudes toward him/her more by actions, even small ones, than by spoken words.

4. Don't use the "if you loved me" appeal. Since persons with mood disorders are not in control of their affliction, this approach only increases guilt. It is like saying, "If you loved me, you would not have diabetes."
5. Avoid any threats unless you think them through carefully and definitely intend to carry them out. There may be times, of course, when a specific action is necessary to protect children. Idle threats only make the person feel you don't mean what you say.
6. If the person uses drugs and/or alcohol, don't take it away from them or try to hide it. Usually this only pushes the person into a state of desperation and/or depression. In the end he/she will simply find new ways of getting more drugs or alcohol if he/she wants them badly enough. This is not the time or place for a power struggle.
7. On the other hand, if excessive use of drugs and/or alcohol is really a problem, don't let the person persuade you to use drugs or drink with him/her on the grounds that it will make him/her use less. It rarely does. Besides, when you condone the use of drugs or alcohol, it is likely to cause the person to put off seeking necessary help.
8. Don't be jealous of the method of recovery the person chooses. The tendency is to think that love of home and family is enough incentive to get well, and that outside therapy should not be needed.

Frequently the motivation of regaining self respect is more compelling for the person than resumption of family responsibilities. You may feel left out when the person turns to other people for mutual support. You wouldn't be jealous of their doctor for treating them, would you?
9. Don't expect an immediate 100 percent recovery. In any illness, there is a period of convalescence. There may be relapses and times of tension and resentment.
10. Don't try to protect the person from situations which you believe they might find stressful or depressing. One of the quickest ways to push someone with a mood disorder away from you is to make them feel like you want them to be dependent on you.

Each person must learn for themselves what works best for them, especially in social situations. If, for example, you try to "shush" people who ask questions about the disorder, treatment, medications, etc., you will most likely stir up old feelings of resentment and inadequacy. Let the person decide for THEMSELVES whether to answer questions, or to gracefully say "I'd prefer to discuss something else, and I really hope that doesn't offend you".

11. Don't do for the person that which he/she can do for him/herself. You cannot take the medicine for him/her; you cannot feel his/her feelings for him/her, and you can't solve his/her problems for him/her; so don't try. Don't remove problems before the person can face them, solve them or suffer the consequences.

12. Do offer love, support, and understanding in the recovery, regardless of the method chosen. For example, some people choose to take meds; some choose not to. Each has advantages and disadvantages (more side-effects versus greater possibility of relapse, for example). Expressing disapproval of the method chosen will only deepen the person's feeling that anything they do will be wrong.

The term 'dibbuk' refers to someone as possessed. The idea doesn't have basis in written Torah and is the result of occult influences or fringe Judaism. Instead of accusing another of being a dibbuk, we must "guard against the 'holier-than-thou' or martyr-like attitude."³⁵

N. Stroke

Happiness and positive expression is so important in recovery here.

O. Sweating

P. Vision

Eye prescriptions contain three measurements. The 'spherical' value corrects distance vision. The cylindrical and axis values deal with astigmatism. The 'cylindrical' value is often not corrected to full extent in contact lens fitting, because the more the correction, the more the distortion if the contact lens shifts in the eye during movement.

Q. End marker

³⁵ Ibid. item 3).

XXI. Family and Friends

A. Parents

There is a Midrash that before we are born, we have all the spiritual knowledge of our past lives and full comprehension about what we need to accomplish in this lifetime. Nevertheless, at the moment of birth an angel touches us just below the nose and we forget all we knew. We spend the rest of our lives trying to find what we lost. And it is extremely important to find what we have lost in this instance. There are many clues to discover one's role in life. A lot can be learned from our family. A soul will choose a family in order to improve itself in areas of weakness. While in this family there may be more conflicts, correction leads to greater personal growth. One may also learn about oneself from one's name. Who we are named after will effect our role in life. The day we are born will also have an effect.

*I celebrate myself, and sing myself, For every atom belonging to me as good belongs to you.
I loafe and invite my soul, I lean and loafe at my ease observing a spear of summer grass.
My tongue, every atom of my blood, form'd from this soil, this air,
Born here of parents born here from parents the same, and their parents the same,
I, now thirty-seven years old in perfect health begin, Hoping to cease not till death...*¹

There is good and bad in each of the Jewish movements.² Because of the Reform movement, there is pressure on the Vatican to release the archives of the WWII Pope Plus XII who allied with Hitler, mach shemo. Because of the Conservative and Reform movements, pressure was exerted on Truman to approve the State of Israel. While the Orthodox movement has kept us from adopting harmful modern ways, they have kept to themselves mostly. Leftists were the first to pick up the rifle to fight for Israel.³ "The Chabad respect one because he keeps a little distant from them. They walk all over someone who is too close."

Yichus

"Merits of the family" literally. The immediate family influences the child's values and stability.

Image of G-d

Ribono shel Olam cares more for the well being of our marriages than towards his own recognition. This was the point of the test of adultery where Hashem permits His name to be wiped out for the sake of the marriage. Why is this the case? Why is our relationship to Hashem of less significance then to others?

Men must realize that to be in the "Image of G-d" is not to expect recognition from others. This is the reason that a good atheist may rate as high in the eyes of Hashem as a believer. The key is how benevolent we act towards others. For the sake of kindness for others, Hashem foregoes recognition. The way we treat our spouse falls in this category.

Now how will it be possible after death to feel closeness to Hashem if while we lived we did not achieve this? Those that live in the "Image of G-d" will be as a loving friend of Hashem in the world to come. The relationship of a friend is different from that of servant. Both are worthy goals.

B. Marriage

The first marriage that a man has is according to his Mazel in heaven. The second marriage is determined according to the man's quality as it says in Sotah, "Hashem matches up two people according to the

¹ Song of Myself, Walt Whitman.

² Avraham Tzvi ben Moshe

³ Tish B'Av 5760

goodness of the husband.” A voice goes out from heaven who a man’s wife will be, whose house he will have, and where will be his field. On the day of his marriage a bridegroom is pardoned for all of his sins.

A husband must strive to be a ‘mensch’. To do this he must be willing to suppress his own ego for the sake of his wife. If his wife criticizes him, he should not counter. As Hashem was willing to permit his name to be destroyed for the test of adultery or for the sake of the marriage so must a husband be prepared to do similarly for the sake of his wife.

How to be a mensch and also a good Jew is the question? To daven with a minyan morning and evening can take time from ones wife especially if the work schedule is demanding as well. Instead a husband may focus on his marriage with highest priority especially during the first year where both are learning about each other.

A husband should let his wife lead a conversation. This will encourage her personal expression and self-esteem. This will help a husband repair damage done by criticism. A wife wants to be looked upon well in her husband’s eyes. She seeks his approval as we seek approval in the eyes of G-d.

Attention and affection is the role of a husband towards his wife.⁴ When one wishes to leave his house he could ask permission of his wife. This adds to her sense of importance. It is good to sleep in the same room as one’s wife.

It is a mitzvah to marry the daughter of one’s sister. Because children resemble the wife’s brother, there will be a natural affection between the uncle and niece. Hashem answer the prayers of this man immediately.⁵

C. Children

One should always shower ones children with love and hugs. This assists in the development of their self-esteem. Bedwetting is a problem that stems from lack of positive complements to the child. Each night when putting the child to sleep one should complement and state how one believes in them and their potential. Overlook mistakes and give encouragement.

One must spend time with ones child. If the child feels that she is the most important thing to the parents, then she will grow up close to her parents values. If a child is asking or behaving in a way completely out of the ordinary it is usually a cry that the parents notice them and give them attention.

As a teenager a child may rebel and be testy. One must encourage her with complements. This gives her confidence to be successful in all challenges. When the child comes from divorced parents one should accept the child’s discussion of both sides so that the child feels right about her parents.

D. Getting Along with Others and Homeland

The sons of Bilhah were Dan and Naphtali and those of Zilpah were Asher and Gad. Joseph got along with the children of the maidens. Jerusalem is in the territory of Benjamin. North of there is the territory of Ephraim and north of Ephraim is Mannaseh’s land extending to the southern tip of the Sea of the Galilee. North of Mannaseh is Issachar and Zebulun. Dan’s portion is where Tel-Aviv is today along the central to northern coastline. Asher’s is above that on the coastline.

Our Hebrew names are our spiritual roots. My cousin Avraham Ellenbogen lives in Beer Sheva, much like Abraham Avinu who chose that place as his home.

Maternal Grandparents

⁴ These are notes based on conversations with Rabbi Finehandler, author of Beloved Companions. June 12th 1999.

⁵ Gemara Yevamos, Rabbi Aryeh Rosenfeld, [Yevamos lecture](#)

Aryeh Lev served as gabai of his shul, which meant he maintained the order of services, distributed service calls, gave out prayer books, and assisted guests. He was a quiet man with a good heart. His strength was calmness and a good temperament. He was not prone to anger.

My maternal grandmother was a charitable woman who sent care packages to her relatives in Israel at the beginning of Israel's statehood when there were few supplies. When I visited Israel, I found that she is well remembered by Sima Talmon of Kibbutz Maale HaHamisha. She was a dynamic lady who enjoyed entertaining guests and socializing.

Paternal Grandparents

My grandmother was a remarkable woman who would fast every Monday and Thursday while my grandfather sought for hiding places during the Holocaust. She read T'hilim and our Tanach in English for hours each day. She was a pious woman with a saintly heart. She died on Erev Rosh Hodesh before sunset on the last day of Adar.

I remember one particular story she would tell me taken from Ezekiel. This was the story of the valley of dry bones. G-d set Ezekiel down in a valley and all around were bones. G-d asked Ezekiel, "Can these bones yet live?" Ezekiel responded, "Oh G-d, only thou knowest." G-d said prophesy unto these bones that they should have flesh upon them and spirit within them. Ezekiel prophesied and it happened. G-d said:

*Son of man, these bones are the whole house of Israel; although, they say, our bones are dried,
and our hope is lost: we are cut off; they will yet rise up and I will bring
them back into the land of Israel.
(Ezekiel 37:11-12)*

My grandmother's favorite saying was "Everything will work out for the best." One of her favorite charities was the Rabbi Meir Baal Haness school in Tiberias, Israel.

*We cannot know for sure if G-d exists, but we have an innate conviction that He does,
and that the teachings of the skeptics leads only down a dark and lonely path.*

My grandmother had two daughters. One Hilda lives in Germany. Lunia died in the Holocaust as a baby. There are tragedies in the Holocaust too painful to recount. Like the moon which waxes and wanes, Lunia's life waned too fast. What are the meanings of these tragedies? What does G-d want us to learn?

Great Uncle

My great uncle and his family were murdered in the holocaust.⁶ My grandmother's brother was very kind and caring for the needs of those around him. He was a good family man. He lived in Germany and had two children. When Hitler rose to power he had the choice of leaving to Poland or another country like Switzerland. Since he had two sisters in Poland, he chose Poland, while his wife's parents went to Switzerland and survived.

*Ira led the meditation at Beth Shalom.⁷ We started with Michael on the right, Gavriel on the left,
Uriel in front, and Raphael behind. I had an experience of Nuriel descending directly upon me. I
experienced tremendous power without emotion; the total balance of the Angel. The power was
overwhelming and I opened my eyes to look at candle light. The light (NaRiel) of the candles
balanced the Angel's energy within me and He ascended. The angels at my sides parted their
hands and I inserted my own between them and we rose.*

*Around me the world of Malchuts was blue with the glistening of gem stone lights along cave
walls. Above me the deep blue sky was parting and we passed through into the orange landscape*

⁶ My first name Yosef is after him while my middle name Nathan is after my maternal great-grandfather. In Judaism if one is named after someone whose life was short, one takes upon oneself a middle name of someone who lived to a ripe old age so that the soul forces are blended for the good in oneself.

⁷ Yesod in Tiferets on the Counting of the Omer – April 24, 1996

of Yesod. The intrusion of the light of a living soul attracted the angels around. I then pronounced the name "with the vowel 'ט' and ascended to Tiferets. There I stood in the Garden⁸ and saw the bright light of a soul before me. I inquired who he was and he responded, "**Look into my soul and you shall know me.**" He wore a continuous smile on his face and I saw that he was my great uncle Joseph, Z"l whose name I bear. He asked me if I would like him to show me around? I asked to see the Tree of Knowledge. It stood by the Tree of Life but was smaller. I asked what is the fruit it bears? He said look and you will know. I saw a red fruit. It was a pomegranate. I asked, why is the pomegranate the fruit of the Tree of Knowledge? **He said, each seed is like a fruit in its own right and this reflects all of creation. There are worlds within worlds.** I asked, what is the secret of peace and happiness? He took me up to the world of Daat and I saw the parting of Abba and Imma.⁹ I entered the space between them. The space of Daat is not a world, but the revelation of knowledge. I saw the answer was in his smile. **To always where a smile is to give contentment to others and thus oneself.** I asked, what is the secret of how to where a smile? He said one must let negative energy leave the body. Negative energy can leave via the eyes. One's eyes can also bless others.

⁸ Upper of Garden of Eden

⁹ Father and mother.

XXII. Animals, Plants, and Rocks

A. Animals

*But ask the animals, and they shall turn you; and the birds of the air, and they shall tell you;
Or converse with the earth, and it shall turn you; and the fishes of the sea shall declare to you.
(Job 12:7-8)*

A proverb teaches that if we wish to learn to work, we should go to the ant hill. Each animal, each plant, each rock is a teacher from G-d. Each behaves according to a perfect nature providing instruction. The animals, the earth, they shall turn you back to G-d.

Animals are our 'buddies' in life.¹ They teach us to live in the present. People find life hard to say good bye. Yet from animals we learn to adjust to new people and new places we choose to live. Animals give us joy. They entertain. They are playful. They are clowns. We love them. They love us.

B. Plants

Like animals, plants are our friends in this world. Plants are like children. We nurture them into maturity. In arid countries, plants are precious. The Bible refers to a number of plants and trees including:²

Table XXII-1: Plants of Israel

Plant	Description	Verse
Barley Seorah Long Hair	Animal food. Also a source for bread for poorer people.	Land of wheat and barley. ³ Ruth gleaned in a barley field. ⁴ Cake of barley bread. ⁵ Barley and straw feed animals ⁶
Fig Tree	Source of fruit for the Israelites. Good shade tree. Height of 20-30 feet.	Clothes of fig leaves ⁷ Cake of figs ⁸ Symbol of peace and prosperity ⁹
Flax Linen	Height of 3 feet with blue flowers. Products include sails, rope, and garments. Linen and wool threads should not be woven together into 'shatnez'. The threads are of different nature and a weaver should not force them to conform.	She seeketh wool and flax, worketh willingly with her hands. ¹⁰ Linen constituted the high priest's vestments and the curtains of the tabernacle. ¹¹ Rahab hid Joshua's spies under stalks of flax. ¹²
Frankincense	The resin is exposed by peeling a thin layer of	Used to make sweet-smelling smoke

¹ Avigail Young

² The Plants of the Bible, Nancy Peelman, Morehouse-Barlow Company, New York, 1975

³ Deut 8:8

⁴ Ruth 2

⁵ Judges 7:13

⁶ Kings 1:4:28

⁷ Gen 3:6-7

⁸ Sam 1:25:18

⁹ Kings 1:4:25

¹⁰ Proverb 31:13

¹¹ Exodus 26:1

¹² Joshua 2:6

Tree	bark. It hardens into incense, i.e. the frankincense, "free-lighting".	in the temple. ¹³
Vegetables Melons	The gourd is probably a melon in biblical references.	We remember ... the cucumbers, and the melons, and the leeks, and the onions, and the garlic. ¹⁴ Wild gourds. ¹⁵ A lodge in a garden of cucumbers. ¹⁶ So Jonah was exceedingly glad of the gourd. ¹⁷
Grapevine	Grapes were eaten in season, but wine preserved the juices for a later time.	And thou shalt not glean thy vineyard. ¹⁸
Herbs	Present everywhere, these are the grasses of the field, the small flowering plants along the hill sides. Examples include: Mustard, Rue, Mint, and Anise.	Small rain upon the tender herb. ¹⁹ And thou shalt eat the herb of the field. ²⁰ Eat it with unleavened bread and bitter herbs. ²¹
Lentil Adashim "to tend a flock"	A sturdy pea like plant that grows in dry climates. This food like barley is for difficult climates or times.	Then Jacob gave Esau bread and pottage of lentils. ²² King David is given lentils to eat. ²³ A field of lentils is defended from an attack by the Philistines. ²⁴ Eaten during times of exile and famine. ²⁵
Lilies	Anemone blossoms of white, purple, and blue. Alludes to other flowering plants as well.	A sign of spring. ²⁶ He shall grow as the lily. ²⁷ I am the rose of Sharon, and the lily of the valleys. ²⁸
Oak Tree Elon	The name contains that of G-d. ²⁹ Kabbalah describes the sefirot, the 'Tree of Life', the tzelem, the Hashmal, the image of G-d. Alludes to other trees of great size as well.	Oak, whose leaf fadeth. ³⁰ Symbol of holiness, power, and might. ³¹ Abraham's oak. ³² The weeping oak (willow?) ³³ Burn incense upon the hills under oaks. ³⁴ Oak of Moreh. ³⁵ O ye oaks of Bashan. ³⁶

¹³ Lev 2:1, Exodus 30:7, Kings 1:11:8

¹⁴ Numbers 11:5

¹⁵ Kings 2:4:39

¹⁶ Isaiah 1:8

¹⁷ Jonah 4:6

¹⁸ Leviticus 19:10

¹⁹ Deut. 32:2

²⁰ Gen. 3:18

²¹ Numbers 9:11. September 11th a bitter day in our time.

²² Gen 25:34

²³ Samuel 2:17:28

²⁴ Samuel 2:23:11-12

²⁵ Ezekiel 4:9

²⁶ Song of Songs 2:12

²⁷ Hosea 14:5

²⁸ Song of Songs 2:1

Olive Tree	The older trees are very important as they bear the largest crop. For this reason that during times of war, G-d commanded the Israelites not to destroy these trees.	Thou shalt have olive trees throughout all thy coasts. ³⁷ Bring pure olive oil beaten for the light, to cause the lamp to burn always. ³⁸ His beauty shall be as the olive tree. ³⁹ A dove with an olive leaf. ⁴⁰ Deborah's palm tree. ⁴¹ The righteous shall flourish like the palm tree. ⁴²
Palm Tree	Dates provided honey, weavers produced mats and roofing from the leaves, fibers provided thread, rope, and rigging for boats, and fishnets. Builders made doors and support beams from the wood, even boats from the hollow trunk.	
Pomegranate	The hard casing survives for long periods in very dry climates. Inside the casing, the fruit is full of red seeds, surrounded by a juicy pulp, hence the name pomegranate, "apple with seeds."	A land of pomegranates. ⁴³ And Saul tarried ... under a pomegranate tree. ⁴⁴ Make pomegranates of blue and of purple and of scarlet round about the hem. ⁴⁵ Can the rush grow without mire? ⁴⁶ She took for him an ark of bulrushes. ⁴⁷ A measuring reed. ⁴⁸
Reeds and Rushes	Made for pens, paint brushes, papyrus for paper. Lengths of papyrus glued together, biblos, led to the word for bible. Source of baskets, boat materials, measuring rods.	
Sycamore Tree	Fig-like fruit. Consumed by poorer people like Barley. Tree served for shade. Builders used the wood in construction.	I was a herdsman and a gatherer of sycamore fruit. ⁴⁹ He destroyed their vines with hail, and their sycamore trees with frost. ⁵⁰
Thistles and	Thistles and thorns served as a protective plant	A hedge of thorns. ⁵¹

²⁹ Such a tree might have been a shrine as in the religion of Astarte from Greek or Asherah of the Semitic venacular. Those worshipping her chose groves of trees. She was the wife of El in the Ugarit and later that of Baal in the Caanan where Baal substitutes for El. Like Adam's wife's name Hava which meant the 'mother of all living' so Asherah represented general fertility.

³⁰ Isaiah 1:30

³¹ Isaiah 2:13

³² Genesis 13:18

³³ Genesis 35:8

³⁴ Hosea 4:13

³⁵ Genesis 12:6

³⁶ Zechariah 11:2

³⁷ Deut. 28:40

³⁸ Exodus 27:20

³⁹ Hosea 14:6

⁴⁰ Genesis 8:10-11

⁴¹ Judges 4:5

⁴² Palm 92:12

⁴³ Deut. 8:8

⁴⁴ Samuel 1:14:2

⁴⁵ Exodus 28:33

⁴⁶ Job 8:11

⁴⁷ Exodus 2:3

⁴⁸ Ezekiel 40:3

⁴⁹ Amos 7:14

⁵⁰ Psalm 78:47

Thorns	around vineyards and other crops. Also they provided kindling materials in an area of short wood supply.	Sow not amongst thorns. ⁵² The burning bush. ⁵³ Cursed is the ground for thy sake... thorns also and thistles shall it bring forth to thee. ⁵⁴
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C. Rocks

There are seven particular foods of Israel that stand out in the Torah wheat, barley, vines, fig trees, pomegranates, olive oil, and date honey.⁵⁵

*For the Lord your God brings you into a good land, a land of brooks of water,
of fountains and depths that spring out of valleys and hills;
A land of wheat, and barley, and vines, and fig trees, and pomegranates;
a land of olive oil, and honey;
A land where you shall eat bread without scarceness, you shall not lack any thing in it;
a land whose stones are iron, and out of whose hills you may dig bronze.*

The land of Israel flows with springs that prepare these foods. Bronze is copper with a tenth of tin and is much stronger. Bronze greatly improved the quality of farm tools and equipment. Iron discovered later proved the most durable of the early metals.

Rocks are also our friends in the world. Moses learned this the hard way after striking one with anger to bring forth the miracle of water. For his sin, Moses was prohibited from walking on the rock of Israel.

⁵¹ Proverbs 15:19

⁵² Jeremiah 4:3

⁵³ Exodus 3:2

⁵⁴ Genesis 3:17-18

⁵⁵ Deuteronomy 8:7-9

XXIII. History

A. Proof of G-d

"We're here to get close to G-d and to bring others closer to G-d."¹ "What is the proof of G-d's existence? This is the Passover with all of its dots and details. Why else would the Jews have all these rules. People naturally detest rules. Thus, there is a G-d."² The story of the Exodus is proof of G-d's existence. People that were once wealthy become slaves, than they obtain wealth again in leaving Egypt and fall to a golden calf, only to find G-d once again in the wanderings of the desert. There is a duality here too, a cycling between false successes and true failures that are the greater roads back to G-d. Being "plain" is important.³ To speak with people in a plain manner so that they understand even difficult concepts is the right way. For example, what is the purpose of the curtain⁴ separating men and women during prayer? The veil prevents single people from becoming embarrassed during services, since without the separation families would sit together, and the singles in the community would realize they are alone. "Why were the Jews chosen to receive the Torah? Because they need the Torah. They are a scholarly people who need the Torah to focus their energy so they don't go astray. Like a noisy child in a classroom, when the teacher gives him or her something interesting to study will become an angel."⁵

B. Timeline

The Jewish timeline shows that early history was long while the periods of Judges and Kings were each about 200 years in length. The Prophetic period was about 400 years and encompassed two exiles.

Table XXIII-1: Biblical Dates

Event	Hebrew Year	
Civilization Begins	1	3760 BCE
Death of Adam	930	2830 BCE
Birth of Noah	1056	2704 BCE
Birth of Abraham	1948	CA 2166-1812 BCE
Jacob marries Rebecca	2088	1672 BCE
Exodus from Egypt (210 Yrs later)	2255	1505 BCE
Deborah the Judge	2636	1296 BCE
Samuel the Last Judge	2872	1095 BCE
King David	2892	998 BCE
Isaiah	3220	770 BCE
Assyria conquers Northern Tribes of Israel		721 BCE
Jonah warns Nineveh		
Babylon, Egypt, and Media conquer Assyria		609 BCE
Babylon conquers Jerusalem		586 BCE
Media conquers Babylon		CA 559 BCE
Darius of Persia permits Temple Rebuilding		519 BCE
Ptolemy I of Macedonia conquers Israel		323 BCE
Pompey of Rome conquers Jerusalem		63 BCE

¹ Michael Walton, Purim 5762.

"Contact drinking – developing the relaxed intoxicated state while in the company of others that are drinking." — Phillis Walton. Basically this is a self-hypnotic technique .

² Terry

³ Ibid

⁴ Mehitzah

⁵ Based on Terry's ideas on Purim 5762.

Several events in history parallel biblical events. The Asian Hyksos dynasty takes over in Egypt, CA 17th-15th BCE. This would be during the time of Jacob's family. Archeological evidence indicates that the Hyksos had the same material culture as the Canaanites. They were merchants. They possessed horses and chariots. They knew how to shoot arrow from horseback suggesting they had mastered the development of the composite bow. In all likelihood the Hyksos were Canaanites who had collected additional know how and horses from traders. In the bible we read how Jacob sent his sons to Egypt to purchase grain. Here Jacob's family exhibits merchant qualities. Joseph's rise to power in Egypt would have been more difficult under a pre/post Hyksos xenophobic dynasty. A Hyksos pharaoh might have seen Joseph as a landsman. The Hyksos dynasty falls in the 15th century BCE to a 'native' Egyptian dynasty. The 'old' xenophobic Egyptian Rulership enslaves the Israelites living in the lush, lower Nile delta, Goshen. In the 13th century BCE G-d sends Moses a Jew who Pharaoh's daughter adopted to bring His people home to Israel.

In 721 BCE the Assyrians conquer the Northern Tribes of Israel. Isaiah prophesied that Judah under the leadership of the righteous King Hezekiah will not fall.⁶ The Assyrians reach the hills around Jerusalem and 140,000 die by an angel defending the city. Babylon with Egypt and Media (Persia) conquer Nineveh capital of Assyria in 609 BCE. The Babylonians go on to conquer Israel in 589 BCE and the Temple in Jerusalem falls in 586 BCE. 130 years after the prophecy of Isaiah, 559 BCE, King Cyrus the Great leads the Medes or Persians under the walls of Babylon via the Euphrates river which he had dammed and captures the capital, overthrowing King Nebuchadnezzar. This fulfils Isaiah's prophecy of the fall of Babylon and the prophecy of Daniel who was in the service of the King Nebuchadnezzar. Darius of Persia permits the Jews to start rebuilding their temple in 519 BCE. The Hellenistic empire under Ptolemy I takes control of Israel in 323 BCE. Pompey of the Romans captures Jerusalem in 63 BCE. Herod the Great expands the second temple in 29 BCE. Jewish revolts against the Romans in 70 CE, 115 CE, and 132 CE. Byzantine empire takes over with Julian the Apostate in 330 CE. Arab conquest of Jerusalem in 638 CE. Dome of the Rock built 691 CE.

C. **Biblical Truth**

The Truth of the Bible is that it is unified and meaningful because of the contributions of both prophets and interpreters. To ignore the interpreters in the pursuit of the pure intention of the original text is to deny the essence of the Bible, which is a collection of texts that the interpreters selected based on their judgment. In reference to biblical scholarship or criticism, James Kugel said, "What is, as I say, naïve about this view (the denial of interpretation) is its failure to take into account the crucial role played by ancient interpreters in the very emergence of the Bible."⁷

There is a danger that an interpreter may use a biblical text for his own agenda and hence abuse the intention of the prophet. Hence, the proper balance is to pursue the contextual truth with a good inspirational interpretation. The New Testament is an example of a text interpreting the Old Testament for its own fulfillment. Newer interpretations often contradict older interpretations closer to the original prophets' intentions.

Overall, interpretation is beneficial if we find moral and spiritual meaning in the text that improves our closeness to G-d and each other. That the interpretation is more obtuse becomes irrelevant if it suits better the purpose of the Bible.

To question the veracity of the bible, but to believe in G-d requires one to define or ignore the truth.

***The Bible is the will of G-d in the context of the people,
not necessarily the intention of G-d.***⁸

⁶ Ramban considered Hezekiah the messiah.

⁷ The Bible As It Was, James Kugel, Harvard Press, 1997, page 558.

⁸ Meditative answer to whether sin transfer occurs with the high priest confessing the sins of Israel and 'giving' the sins to the head of the goat.

Often, G-d condescends to the requests of the people. When the people ask for a king, G-d proclaims that the people have forsaken Him, but relents and permits kingship, which evolves into the messianic hope. Another is the High Priest being able to place the sins of the people on the head of a goat, 'transference of sins', and throwing the 'scape-goat' over the cliff on Yom Kippur as an extension to leading the goat into the wilderness.

An ancient Hebrew legend says that one time the abandoned scapegoat somehow found its way back to Jerusalem much to the horror of the people. Consequently, it was deemed that all future scapegoats would be taken to a particular cliff in the wilderness and thrown down insuring its death.⁹

D. Canonization of Anti-Semitism

In the ancient near east, almost all nations recorded history and religious texts as propaganda about the greatness of their leaders and peoples. The one exception to this rule was the Jewish people who recorded religious texts chastising their peoples and leaders at times. One would think the consequence of this honesty would be a greater respect for the accuracy of their writings and people. On the contrary, we have seen that other nations have taken these writings and jumped on the accusatory bandwagon, degrading the Jewish people while overlooking their own faults.

Both the Old and New Testaments are scripture written by Jews contain reprimands and criticisms for the Jewish people to help them improve. Other nations have adopted these texts as their canon. One might think that these nations would apply these scriptures examining their own lives in their light. Instead many have taken to stereotyping Jews for all time, believing the prophets accusations eternal prophecy. Consequently, nations who have adopted the Jewish testaments continuously attack them, judging according to a double standard exempting their own behavior.

While other nations protected their reputations by not recording negative historical events about their own peoples, the Jewish bible is very open about the virtues and vices of the Jewish nation. Religions such as Christianity and Islam adopting the Old Testament are prejudiced by these teachings instead of seeing them as applying to themselves. The New Testament taking after the trend of the prophets applies criticism towards the Jewish people. The negative examples of Jewish people in the New Testament are a major historical cause of anti-Semitism.

E. Primary Sources

When G-d speaks to a prophet He manifests within the symbols and knowledge that the prophet has acquired. Most people wrongly conceive that G-d speaks to the prophet as an outside source. In essence G-d is an inside source for the prophet revealing the past, present, and future within existing background knowledge. Better education improves the dimensions of prophecy. Moshe, for instance may have been familiar with the ideas of several religions. He may have possessed scrolls containing family trees or historical texts of his own ancestors. None of this detracts from the significance of prophecy. This simply enables the prophet to understand a more contextual message. I discuss parallels to Jewish mysticism.¹⁰

In Zoroastrianism there is a dualist cosmology in which the conflict between the forces of good and evil is played out. On the good side stood Ahura Mazda who is the source of the good angels and on the evil side stood Angra Mainy, the Destructive Spirit, and his demonic hordes. The demonic hordes evolved from the Indian *devas* in the *veda* idea. There are Intelligences and other classifications of angels here. The Essenes who believed in a battle between the Sons of Light and the Sons of Darkness were following a similar idea with a concept of angels and fallen angels. Nevertheless, the Jewish idea is that there is only one G-d. The actions of angels are only a reflection of the action of men below. That every nation has a counterpart guardian angel and the battles between men are reflected in the battles between angels is a Kabbalistic idea.

⁹ <http://www.veronaumc.org/sermons/Scapegoat.htm>

¹⁰ see also the Chapter on Religions.

The concept of the sefirot is only remotely similar to the Gnostic idea of Aeons.¹¹ Gnosticism posited far more than ten aeons, and they referred to planes of existence with a plane ruler. The Sefirot on the other hand relate to the attributes of G-d manifesting in this world. There is however the common idea that the shefa, bounty of G-d's energy, descends through the sefirot to our world. "When the Gnostics viewed the night sky they saw the stars as angels who had erred, the heavens as a vault barring them from their soul's home."¹² In Jewish Kabbalah the stars have an associated angel but not an angel that has "erred." G-d supports his creation continuously with angels.

The Zohar is an example of a work written in the name of an earlier author. Most religious Jews accept the author as Shimon bar Yochai. Critics claim the authorship is Moses de Leon. Historically many of the ideas in the Zohar are of later origin than the first century, the time Shimon bar Yochai lived. Nevertheless, the text stands on its own merit, even with an unknown author. To those who claim it bears Platonic, Pythagorean, Gnostic, or Zoroastrian ideas and deny its value on this regard, I will say that unique Jewish interpretations make any resemblance meaningless.

To benefit from a text like the Zohar, one places ones mind in a state pursuing the symbolisms of the author. Amazement reveals new pathways to G-d. The historical authorship becomes less significant when one realizes that crediting an earlier sage is an act of humility. Also within the spiritual realm, G-d provides a Maggid or speaker who transmits ideas from the perspective of an earlier sage. In this manner, the Zohar is a diving board of ideas. One must swim deeply in these ideas before one resurfaces with visionary and spiritual experiences.

Enoch 1, 2, and 3 contain writings claimed to be from Hanoch. Enoch 1 consists of Babylonian inspired ideas of angels while Enoch 3 is Merkavah Mysticism. The ideas in these texts are not outside of Judaism. In fact the books of Enoch are sources for many biblical commentaries on the Torah. In a similar manner the Book of Yashar is a source text for much of the Midrash Rabbah.¹³

"What distinguishes a pseudepigraphic work from a biblical work is that pseudepigraphy answers questions and a biblical work raises them."¹⁴

F. Torah is not in Heaven

'Rab Judah reported in the name of Samuel:¹⁵ Three thousand traditional laws were forgotten during the period of mourning for Moses'. They said to Joshua: 'Ask';¹⁶ (that they be revealed from heaven) he replied: It is not in heaven.¹⁷ They [the Israelites] said to Samuel: 'Ask'; he replied: [Scripture says:] These are the commandments,¹⁸ implying [that since the promulgation of these commandments] no prophet has now the right to introduce anything new.

Said R. Isaac the Smith: Also the law relating to a sin-offering whose owners have died was forgotten during the period of mourning for Moses. They [the Israelites] said to Phinehas: 'Ask'; he replied to them: 'It is not in heaven'. They said to Eleazar: 'Ask'. He replied: 'These are the commandments', implying [that since the promulgation of these commandments] no prophet has now the right to introduce anything new.

¹¹ In Gnosticism, there are 365 of these with the highest one ruled by the angel Abraxas.

¹² Encyclopedia of Angels, Rosemary Ellen Guiley, Facts on File, 1996, page 71.

¹³ A text quoted in the Bible itself containing a retelling of the story of Genesis.

¹⁴ Michael Walton, 1/20/02.

¹⁵ Soncino Talmud, Mas. T'mura 16a

¹⁶ Soncino Talmud note: Through the holy spirit, that these forgotten laws should be taught anew (R. Gershom).

¹⁷ Ibid: Deut. XXX, 12. The whole Torah has already been given.

¹⁸ Ibid: Num. XXXVI, 13

G-d creates truth. Man forms reality.¹⁹ The word—logos, reforms reality continuously. In science, our concept of the Universe evolves with each new empirical observation changing reality.²⁰ The past exists only in memories and recordings of history. We determine the reality of the past by our present memory and our focus on what existed.

Prophetic revelation is the gateway to truth. Hence, the Written Torah is entirely revelation of truth revealed to Moses on Mt. Sinai.²¹ On the other hand, the Oral Torah, which includes Mishnah, Midrash, and Gemara, is a mixture of G-d's truth and man's reality. Within the Gemara, there is Aggadah (story), Halachah (law), and Kabbalah (received mysticism). When a sage writes with Ruach Hakodesh, he reveals truth. When he writes with dialectic²² legal questioning and answering (Pilpul) or hermeneutical²³ exposition (Rules), he forms reality.²⁴ In the Midrash, there is Drash, explanation, based on conjecture and there is Drash based on Ruach Hakodesh as well. The Oral Torah sections on Halacha are based on Rabbi Ishmael's hermeneutical rules interpreting the Written Torah to form new reality. For this reason these sections are not found in heaven.²⁵

Rab Judah reported in the name of Rab: When Moses departed [this world] for the Garden of Eden he said to Joshua: 'Ask me concerning all the doubts you have'. He replied to him: 'My Master, have I ever left you for one hour and gone elsewhere? Did you not write concerning me in the Torah: But his servant Joshua the son of Nun departed not out of the tabernacle? Immediately the strength [of Moses] weakened and [Joshua] forgot three hundred laws and there arose [in his mind] seven hundred doubts [concerning laws]. Then all the Israelites rose up to kill him. The Holy One, blessed be He, then said to him [Joshua]: 'It is not possible to tell you. Go and occupy their attention in war, as it says: Now after the death of Moses the servant of the Lord, it came to pass that the Lord spake; and it further says; [Prepare you victuals for within three days, etc.]

It has been taught: A thousand and seven hundred kal vahomer and gezerah shavah and specifications of the Scribes were forgotten during the period of mourning for Moses. Said R. Abbuha: Nevertheless Othniel the son of Kenaz restored [these forgotten teachings] as a result of his dialectics,²⁶ as it says: And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to wife.

The Oral Law is not in heaven. We cannot be sure that the conclusions or explanations were in fact G-d's true intention or meaning. This reality is formed by man. Interestingly, the Rabbis hold these principles higher than the will of G-d when faced with revelation.²⁷

R. Helbo said: One must always observe the honour due to his wife, because blessings rest on a man's home only on account of his wife, for it is written, And he treated Abram well for her sake. And thus did Raba say to the townspeople of Mahuza, Honour your wives, that ye may be enriched.

We learnt elsewhere: If he cut it into separate tiles, placing sand between each tile: R. Eliezer declared it clean, and the Sages declared it unclean; (end of 59a)

¹⁹ Form at the level of Yetzirah as opposed to create at the level of Beriyah.

²⁰ The finite Universe is now ever expanding from the Big Bang into eventual desolate space.

²¹ Written Torah composed of the Five Books of Moses, the Prophets, and Writings

²² [Dialectic](#) – Proposed Answer (thesis), follow up questions and analysis (antithesis), solution (synthesis). Suggestion, questioning, and answering approach found throughout the Talmud in halachic derivation.

²³ Hermeneutical – Explanatory, expository, interpretive, illustrative. For example, Rabbi Ishmael's rules for expounding the Torah are hermeneutical rules. "[Gadamer](#) argues that a historian's own situation plays a role in determining the content of his interpretation of a historical event, i.e., a historian's own "prejudices" constitute necessary conditions for historical understanding."

²⁴ Yacov Neuman, Salt Lake City, Utah, (801) 581-9269. Yacov holds that there is only truth when there is doubt. Every great theory holds a counter theory. see [Britannica Talmud and Midrash Article](#)

²⁵ Soncino Talmud, Mas. T'mura 16a

²⁶ Pilpul in the Aramaic, a type of reasoning by example

²⁷ Soncino Talmud – Mas. Baba Metzia 59a-59b

and this was the oven of 'Aknai. Why [the oven off] 'Aknai? — Said Rab Judah in Samuel's name: [It means] that they encompassed it with arguments as a snake, and proved it unclean. It has been taught: On that day R. Eliezer brought forward every imaginable argument, but they did not accept them. Said he to them: 'If the halachah agrees with me, let this carob-tree prove it!' Thereupon the carob-tree was torn a hundred cubits out of its place — others affirm, four hundred cubits. 'No proof can be brought from a carob-tree,' they retorted. Again he said to them: 'If the halachah agrees with me, let the stream of water prove it!' Whereupon the stream of water flowed backwards — 'No proof can be brought from a stream of water,' they rejoined. Again he urged: 'If the halachah agrees with me, let the walls of the schoolhouse prove it,' whereupon the walls inclined to fall. But R. Joshua rebuked them, saying: 'When scholars are engaged in a halachic dispute, what have ye to interfere?' Hence they did not fall, in honour of R. Joshua, nor did they resume the upright, in honour of R. Eliezer; and they are still standing thus inclined. Again he said to them: 'If the halachah agrees with me, let it be proved from Heaven!' Whereupon a Heavenly Voice cried out: 'Why do ye dispute with R. Eliezer, seeing that in all matters the halachah agrees with him!' But R. Joshua arose and exclaimed: 'It is not in heaven.' What did he mean by this? — Said R. Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because Thou hast long since written in the Torah at Mount Sinai, After the majority must one incline.

R. Nathan met Elijah and asked him: What did the Holy One, Blessed be He, do in that hour? — He laughed [with joy], he replied, saying, 'My sons have defeated Me, My sons have defeated Me.' It was said: On that day all objects which R. Eliezer had declared clean were brought and burnt in fire. Then they took a vote and blessed him off.²⁸ Said they, 'Who shall go and inform him?' 'I will go,' answered R. Akiba, 'lest an unsuitable person go and inform him, and thus destroy the whole world.'²⁹ What did R. Akiba do? He donned black garments and wrapped himself in black, and sat at a distance of four cubits from him. 'Akiba,' said R. Eliezer to him, 'what has particularly happened to-day?' 'Master,' he replied, 'it appears to me that thy companions hold aloof from thee.' Thereupon he too rent his garments, put off his shoes, removed [his seat] and sat on the earth, whilst tears streamed from his eyes. The world was then smitten: a third of the olive crop, a third of the wheat, and a third of the barley crop. Some say, the dough in women's hands swelled up.

Hashem like a parent takes pleasure in the new works of His children. "Defeated Me" is as if to say, "my children have become smarter than me."

A Tanna taught: Great was the calamity that befell that day, for everything at which R. Eliezer cast his eyes was burned up. R. Gamaliel³⁰ too was traveling in a ship, when a huge wave arose to drown him. 'It appears to me,' he reflected, 'that this is on account of none other but R. Eliezer b. Hyrcanus.' Thereupon he arose and exclaimed, 'Sovereign of the Universe! Thou knowest full well that I have not acted for my honour, nor for the honour of my paternal house, but for Thine, so that strife may not multiply in Israel! 'At that the raging sea subsided.

Ima Shalom was R. Eliezer's wife, and sister to R. Gamaliel. From the time of this incident onwards she did not permit him to fall upon his face in the Tachnun prayer.³¹ Now a certain day happened to be New Moon, but she mistook a full moon for a defective one. Others say, a poor man came and stood at the door, and she took out some bread to him. [On her return] she found him fallen on his face. 'Arise,' she cried out to him, 'thou hast slain my brother.' In the meanwhile an announcement was made from the house of Rabban Gamaliel that he had died. 'Whence dost thou know it?' he questioned her. 'I have this tradition from my father's house: All gates are locked, excepting the gates of wounded feelings.'

Rabbi Gamaliel held views similar to that of Shamai in terms of strictness. The following viewpoint was in contradiction to the teaching of Avos 1:1 to "educate many disciples."³²

²⁸ This word in Aramaic, **וּבְרִיחוּ**, means they excommunicated him.

²⁹ Soncino Talmud note: I.e., commit a great wrong by informing him tactlessly and brutally.

³⁰ Soncino Talmud note: The Nasi and the prime mover in the ban against R. Eliezer.

³¹ Soncino Talmud note: Ima Shalom feared that her husband might pour out his grief and feeling of injury in these prayers, and that God, listening to them, would punish R. Gamaliel, her brother.

³² Berachot 28A

For Rabban Gamaliel had issued a proclamation [saying]. No disciple whose character does not correspond to his exterior may enter the Beth ha-Midrash.

Rabbi Gamaliel also instituted the 19th blessing of the Amidah that cursed unbelievers, the Sadduces, and heretics in his time. Later, the blessing referred to Christian persecutors or to secular scoffers. For example, in the year 1400 a baptized Jew spread the slander that the words “for they bow to void and vanity and pray to a god who does not help”³³ in the Alenu prayer referred to the founder of Christianity. Hence, today the blessing or curse begins, “And for the slanders let there be no hope.” The first word beginning with a vav, “And”, combines the blessing with the previous blessing in order to maintain the eighteen blessing limitation of the Amidah according to the Mishnah, “RABBAN GAMALIEL SAYS: EVERY DAY A MAN SHOULD SAY THE EIGHTEEN BENEDICTIONS.”³⁴ Nevertheless, the Gemara explains the intention is that we recite the name of G-d specifically eighteen times to metaphorically compose the Great Name (the Seventy-two Letter Name).³⁵ With the 19th benediction, this is no longer the case!

Our Rabbis taught: He who wounds the feelings of a proselyte transgresses three negative injunctions, and he who oppresses him infringes two. Wherein does wronging differ? Because three negative injunctions are stated: Viz., Thou shalt not wrong a stranger [i.e., a proselyte], And if a stranger sojourn with thee in your land, ye shall not wrong him, and ye shall not therefore wrong each his fellowman, a proselyte being included in 'fellowman.' But for 'oppression' also three are written, viz., and thou shalt not oppress him, Also thou shalt not oppress a stranger, and [If thou lend money to any of my people that is poor by thee,] thou shalt not be to him as a usurer which includes a proselyte! — But [say] both [are forbidden] by three [injunctions].

It has been taught: R. Eliezer the Great said: Why did the Torah warn against [the wronging of] a proselyte in thirty-six, or as others say, in forty-six, places? Because he has a strong inclination to evil.³⁶ What is the meaning of the verse, Thou shalt neither wrong a stranger, nor oppress him; for ye were strangers in the land of Egypt? It has been taught: R. Nathan said: Do not taunt your neighbour with the blemish you yourself have. And thus the proverb runs: If there is a case of hanging in a man's family record, say not to him, 'Hang this fish up for me.'

Rabbi Gamaliel teaches, “so that strife may not multiply in Israel!” the decree of the majority is upheld indifferent to the will of heaven. A legitimate question is whether strife multiplies when a minority with the truth is disregarded for the majority.³⁷ The Karite movement disregarded the entire Oral Law and formed its own people, because they did not believe the Oral Torah was authentic revelation. The Reform movement broke from Orthodox Judaism because they set out on their own search for the Truth. One man plus the Truth is greater than then the majority.³⁸

The Torah sets out the role of the elders/judges to try cases with the “spirit of G-d.”

NUM 11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

NUM 11:17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

³³ Isaiah 30:7 and 45:20.

³⁴ Berachot 28B

³⁵ see [Compound Number 18, Amidah](#)

³⁶ Soncino Talmud note: So Rashi in Hor. 13a. Jast.: because his original character is bad — into which evil treatment might cause him to relapse.

³⁷ In those cases where they differ

³⁸ The motto of the Las Vegas Jewish News

The officers operated in the gates of the city, attempting to judge correctly with the spirit of G-d. To protect against biased influences, G-d forbids them from accepting gifts.

DEU 16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

DEU 16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

DEU 16:20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

The 70 elders would constitute the court of the Sanhedren with Moses serving as the President, Nasi. With the High Priest this is 72 and they parallel the 72 names of G-d.³⁹ The 70 elders represent 70 higher angels guiding 70 nations of the world. The Sanhedren served to clarify and unify the law of Israel, the Oral Law as well as to hear cases.

MISHNAH 1. MOSES RECEIVED THE TORAH⁴⁰ AT SINAI AND TRANSMITTED IT TO JOSHUA,⁴¹ JOSHUA TO THE ELDERS,⁴² AND THE ELDERS TO THE PROPHETS, AND THE PROPHETS TO THE MEN OF THE GREAT SYNAGOGUE.⁴³ THE LATTER USED TO SAY THREE THINGS:⁴⁴ BE PATIENT IN [THE ADMINISTRATION OF] JUSTICE, REAR MANY DISCIPLES AND MAKE A FENCE ROUND THE TORAH.⁴⁵

G. Torah Coding, Gematria, and Biblical Criticism

The Aish HaTorah Yeshiva⁴⁶ has recently popularized the idea of Torah codes. These are words formed by laying out the Torah into various two dimensional tables and searching for names horizontally, vertically, and diagonally. Torah coding like Gematria is a form of kabbalistic meditation. In Torah codes, while some names, places, and events exist; others do not exist. In Gematria, one selects those equivalences that one finds inspirational. There are also words that are clearly connected in meaning that do not connect with Gematria. While computers are useful for pulling out patterns of words or computing the Gematria of all words and sorting them, a person must apply his or her inspiration in selecting those patterns or equivalences that have meaning. Overall these are techniques of meditation.

³⁹ see [72 Letter Name](#)

⁴⁰ Soncino Talmud note: Scripture and its complementary Oral Instruction, with special reference to the latter.

⁴¹ Ibid: 'Joshua received from Moses'. The transmission and reception were done orally. All evidence goes to show that there was a continuous succession of 'schools' headed by the Elders, prophets and scribes of their respective generations, which maintained and developed the theoretical study and practical application of the Torah. For a full examination of the terms Mussar (transmitted) and Kabbalah (received) v. Bacher, Tradition und Tradenten, p. 1.

⁴² Ibid: The Elders that outlived Joshua, Judges II, 7. 'Elders' in this Mishnah includes the Judges.

⁴³ Ibid: Keneseth hagedolah: A body of 120 men founded by the leaders of the Jews who returned from the Babylonian captivity.

⁴⁴ Ibid: Whereby reverence for, the knowledge of, and the inviolability of the Torah might be secured (cf. Rashi).

⁴⁵ Ibid: The Torah is conceived as a garden and its precepts as precious plants. Such a garden is fenced round for the purpose of obviating wilful or even unintended damage. Likewise, the precepts of the Torah were to be 'fenced' round with additional inhibitions that should have the effect of preserving the original commandments from trespass.

⁴⁶ Jerusalem, Israel – 'Fire of the Torah'

Torah coding assumes that the Torah is a mystical text delivered verbatim by G-d to Moses on Mt. Sinai without space between words or punctuation. By this approach, words exist in the Torah by reading in different directions or partitioning groups of letters different than the spacing. Those who are most enthused by this technique hold that the Torah we have today is letter for letter the same as given on Mt. Sinai. One must certainly hold that the Torah text is sacred to progress in this form of study.

My belief is that Moses had in his possession earlier scrolls or family trees as well as legends in which he channeled the prophetic inspiration of G-d into the final form of the Torah. The knowledge of the prophet is a conduit for the prophetic message. Hence, Torah study, closeness to nature, and love of people goes hand in hand with spiritual growth and the prophetic message.

Nevertheless, there is great concern from those studying Torah codes that the Torah should not exist in other versions with even a single letter of difference. To this end the Masorites canonized the Tanach which we have today. The Masoretic Torah, letter for letter represents the oldest most accurate form of the Five Books of Moses. Patrick W. Skehan, a biblical scholar of Qumran said:

If this be a fair estimate of the evidence, what of the sound, tightly organized, unexpanded text of the Torah that stands in our Bibles? How has it not undergone the kind of development present in varying degrees in other witnesses? Cross, in the article referred to, would root the Masoretic text of the Torah in a conservative Babylonian tradition, as he does for the books of Samuel. In any case, the received Hebrew text of the Torah appears again as an exceptional text, but this time, as an exceptionally good text.⁴⁷

Frank Cross had this to say at the dedication of the Shrine of the Book holding the Dead Sea Scrolls in 1965:

In contrast to these expansionistic texts, however, the Masoretic text of the Pentateuch was remarkably short and conservative.⁴⁸

...

While haplography⁴⁹ also produces short readings, and the text of Samuel is demonstrably defective by reason of extensive haplography, there can be no denying that the received text of the Pentateuch is a marvelously compact and well-preserved text, from the point of view of the modern textual critic. The difficulty arises when we look at the received text outside the Pentateuch and the Former Prophets.

The Masorites were careful to select the oldest most compact forms of the scrolls existing in their day to identify the original Torah. The Masorites may have relied on scrolls that left Israel in the second exile and returned later over those at the Dead Sea. The Bible in Israel was more of a living entity with perhaps key commentary and editorial improvements occasionally finding their way into the scrolls. This applies far more to texts of the prophets and later works than to the Torah. Most supposition amongst biblical critics is that the same process was done on the Torah centuries earlier. There are no alternate texts to prove this. Nevertheless if this would be the case, it would not in any way hinder our belief that the Torah we have today is divinely given and the form intended by G-d.

G-d prefers an ongoing relationship with mankind as opposed to a single happening. The Torah is part of this relationship. G-d gave the Torah to his children. The love of the Torah by his children caused them to add spaces between words to show their understanding to their father. Perhaps Ezra selected Assyrian shapes for the letters magnifying their boldness, improving readability. Rabbi Akiva added crowns to the Torah letters to decorate them with the greatness he saw in them. Others recorded vowel points to preserve the correct pronunciation of the words, as G-d may have prophetically revealed them again in their

⁴⁷ QUMRAN and the HISTORY of the BIBLICAL TEXT, article "Biblical Scrolls of Qumran", Patrick W. Skehan, ed. Frank Moore Cross and Shemaryahu Talmon, Harvard Press, page 277

⁴⁸ QUMRAN and the HISTORY of the BIBLICAL TEXT, article "Contribution of the Qumran Discoveries", Frank Cross, ed. Frank Moore Cross and Shemaryahu Talmon, p. 280

⁴⁹ Same as syncope – the removing, loss, or abbreviation of a syllable from the center of a word,

generation. Still others developed musical notes so that they could pass on the great song of the Torah that they discovered in their generation.

XXIV. Music of Atzulut

A. Even-Tempered Scale

The piano has 88 keys which is 7 octaves and 4 extra keys. Each octave on the musical scale contains 7 white keys and 5 black keys. The notes increase in whole and in other cases half step multiples. The notes in brackets are black piano keys and are a half step above the previous note.

A [A+=B-] **B C** [C+=D-] **D** [D+=E-] **E F** [F+=G-] **G** [G+=A-]

Sometimes there are half steps between white piano keys as in B&C and E&F and between all white to black keys. The +’s denote sharps and the -’s flats. The note at each octave has double the frequency of the previous octave and is thus a harmonic. We add suffix numbers to the notes to specify a particular octave. For example, A4 is harmonic to A3 in the following table. A wave is harmonic to a lower frequency wave if the lower frequency waveform’s zero amplitude points are also of amplitude zero in the higher frequency wave.

Table XXIV-1: Frequencies of the Third Octave

Note	Frequency (Hertz)
A3	220
B3	246.9
C3	261.6
D3	293.7
E3	329.6
F3	349.2
G3	392
A4	440

How can we calculate these steps? We denote a waveform with frequency f_0 and its harmonic with frequency f_1 . By definition:

$$f_1/f_0=2.$$

We also note that all of the frequencies between will have the same multiple (denoted by h) from the previous frequency. Say f_0 is A3 than $A3+ = A3 \cdot h$. Now to the computation of h :

$$f_1 = h * h * h * h * h * h * h * h * h * h * h * h * f_0$$

$$f_1/f_0 = h^{12}$$

$$2 = h^{12}$$

$$h = 12^{\text{th}} \text{ root of } 2 = 1.059463094$$

The half step always has a fixed ratio in the Even-Tempered Scale that is h . For example $C3/B3 = 261.6/246.9 = 1.059463094$.¹ Now we can fill in the frequencies of the sharps and flats as well:

Table XXIV-2: Sharp and Flat Frequencies of the Third Octave

Note	Frequency (Hertz)
A3	220
A3+B3-	233.1
B3	246.9
C3	261.6
C3+D3-	277.2
D3	293.7

¹ Math and Music Harmonious Connections, Trudi Hammel Garland and Charity Vaughan Kahn, Dale Seymour Publications, page 40.

D3+E3-	311.1
E3	329.6
F3	349.2
F3+G3-	370.0
G3	392.0
G3+A4-	415.3
A4	440

B. *Pythagorean Diatonic Scale*

The Diatonic scale differs from the Equal tempered scale in that the multiples between frequencies are fractions. Pythagoras developed the scale based on fractions while studying the tonal relationships between string lengths on a monochord. He did not consider a multiple of length based on an irrational numbers. A frequency of the wave of a string will change inversely with its length. Hence given two strings, the second string half the length of the first; the frequency of the second string will be twice that of the first.

The frequencies of the First, Fourth, Fifth, and Octave are known through observation. The derivation of the rest follows based on the Fifth.

$$D2 = 3/2 f * 3/2 = 9/4 f$$

$$D1 = 9/4 f * 1/2 = 9/8 f$$

$$C2 = 4/3 f * 3/2 f = 2f$$

$$A3 = 9/4f * 3/2 = 27/8 f$$

$$A2 = 27/16 f$$

Table XXIV-3: Diatonic Frequencies of the Octave

Note	Position	String Length Ratio	Frequency
C1	First	1	f
D1	Second	8/9 1	9/8 f
E1	Third	64/81 1	81/64 f
F1	Fourth	3/4 1	4/3 f
G1	Fifth	2/3 1	3/2 f
A2	Sixth	16/27 1	27/16 f
B2	Seventh	128/243 1	243/128 f
C2	Octave	1/2 1	2 f

Since there are six whole tones in the space of an octave, we'd expect $9/8^6 \Rightarrow 2$ but it = 2.027, so the tones are not evenly distant. Equal temperament does away with this problem.

Pythagoras found that the octave, fifth, and forth had the most harmonious sounds. A song's key is the octave forward from the starting note. On the Diatonic Scale, the multiples between the same notes may vary with Octave. Hence, the same piece of music played in a different key tends to sound quite different unlike when playing a piece with the Even-Tempered Scale.

This problem with uneven multiples manifests itself in other areas. For example, 12 fifths doesn't equal 7 octaves, though they are the same key on the piano. This is known as the Pythagorean comma.² This imbalance in the frequency distance between keys means that it is impossible to construct Pythagorean tuned piano.

The frequency of C1 = f

² Math and Music, page 62.

The frequency of C8 = $2^7 f = 128f$ from Octave multiplication.
 The frequency of C8 from multiples of fifths is $3/2^12 f = 129.74f$

The problem doesn't manifest significantly when playing music in a single octave, but when playing music across octaves one cannot for example tune the 8th octave to the 7th fifth since they are not compatible. One cannot build a Pythagorean piano.

C. *Fractals*

In the kabbalistic Tree of Life, the microcosm reflects the macrocosm, the sefirot in man reflect the sefirot of G-d. Man is created in the image of G-d. This recursive principle is the essence of fractals, which are repeated images within images.

"The natural world is composed of fractals that are the trails, or visual representation, left by the dynamic (continuously moving) systems that created them. A tree is fractal in nature – a single branch resembles the entire tree, a smaller twig resembles the branch, even the structures of the veins in the leaves exhibit the same branching process as the tree itself. Granted, the patterns at different scales are not exact replicas of one another, but the idea is the same. The patterns created by the rocks of a rugged coastline also repeat themselves at different scales – a snail crawling along the nooks and crannies of the rocks on the shore traverses a meandering path similar to the one you would take on a hike along the cliffs, which in turn is similar to the general outline of the coast viewed from an airplane. Natural fractals reach a point where the pattern (at the biological level, anyway) stops; however, in a true scaling fractal (for instance, the Koch snowflake), this detail continues ad infinitum."³

D. *Fibonacci Ratio*

The Fibonacci ratio has an aesthetic appeal to the human mind. There are five black keys for every 8 white keys in a piano Octave. The partitioning of great paintings is often done according to the ratio. Also the lengths of different movements in a classical piece of music will often follow this ratio.

1/1
 1/2
 2/3
 3/5
 5/8
 8/13

$133/377 = 0.618037$

³ Math and Music Harmonious Connections, Trudi Hammel Garland and Charity Vaughan Kahn, Dale Seymour Publications, page 132.

XXV. Religions of Beriyah

The ancient religions and philosophies have mystical traditions, some similar to Judaism. These reveal similar patterns of thought. Here is a description of early religions that shared the same temporal space during the development of Judaism.

A. *Canaanite Religion*

Deities had names corresponding to Hebrew words:

1. Sun – Shemesh
2. River – Nahar
3. Sea – Yam
4. Rahab – Egyptian monster
5. Taninam – Sea monster - תנינים
6. Leviathon – Lotan
7. El Elyon – Highest of the gods

B. *Zoroastrianism*

Zoroastrianism supported belief in praying to one god while accepting a pantheon of gods. The three Magi or wise men in Christianity were Zoroastrians since the religion calls their disciples magi. The name of the main god is Ahura Mazda who is creator of heaven and earth, light and darkness, day and night. The fallen deities or daivas are demons. They are the progeny of bad thought, untruth, or pride. They became evil because of wrong choice. This is similar to a Jewish idea that our prayers manifest angels. The world is created in six stages:

1. sky made of rock crystal
2. water
3. earth
4. vegetation
5. animal life
6. humanity

A great mountain range surrounds the land linked to a central mountain, Mount Hara, located at the center of the earth. This is similar to the Jewish idea that Mount Mariah, the Temple Mount, is the center of our world with all minerals flowing to the rest of the world from this source. The Jewish development of an elaborate hierarchy of angels parallels the Babylonian exile (sixth century BCE) and ideas of Zoroastrianism.¹

The Zoroastrian myth of the cosmic battle between Ahura Mazda and Angra Mainyu with their armies of angels and devils influenced the angelology and demonology of Hebrew scriptures and the Apocrypha, which in turn influenced later Jewish, Christian, Islamic thought. In Judaism at this time the “Lord of Hosts” and warrior angels fight against the forces of evil led by Satan who assumes characteristics of the archfiend, Angra Mainyu. Zoroastrianism had concepts of life after death on earth, in heaven, and in hell. The role of angels is to praise and serve God, reveal divine truth, act as extensions of God’s will, rewarding the good, punishing the wicked, and conducting the souls of the righteous to heaven. In Tobit, Raphael a guardian angel parallels the Zoroastrian fravashis. Parallel Zoroastrian archangels in Hebrew scriptures include:

1. Michael (like God) the warrior leader of the heavenly host from the Bible.
2. Gabriel (man of God) the heavenly messenger from Daniel 8:16.
3. Raphael (God has healed) from the Apocrypha.
4. Uriel (God is my light) from 2 Esdras.

Nevertheless the later Jewish idea of a host of angels parallels more Gnostic, Christian, and popular beliefs.

¹ Jewish angels have names from Hebrew as opposed to Zoroastrian angels.

C. *Gnosticism*

Gnosticism held a dualist view of the universe as a battleground for good and evil. Man is a prisoner in a cosmos created by the evil demiurge. Man's mission is to return to the heavens from which he had come. **To do this a soul has to pass through the seven spheres each of which an angel controls.** As with the Jewish concept of the seven heavens, angels allowed those to pass who knew their proper names and special formulas. This knowledge of names and formulas is gnosis. Clemant of Alexandria, a Gnostic, at about 150 AD taught that the angels controlled movement of the stars and four elements. Identification of angels with stars explains their enormous number, beauty, and radiance. The emphasis of monotheism in Judaism, Christianity, and Islam should have precluded pantheistic ideas in Gnosticism, but the reference to the "bnai elohim" or sons of gods in Genesis and Psalms 29:1 and 89:7 encouraged the popular belief that there are divine or semi-divine beings entitled to be worshiped in their own right. In the Book of Tobit, Raphael guides the young hero Tobias on a dangerous journey, and reveals the major formulas that protect him from the demon Asmodeus and restores his father's sight. Raphael behaves like a guardian angel.

D. *Pythagoras*

Pythagoras believed the truth of the human is an occult self: the soul or psyche. This was an opposing force to the physical self. Concomitant to this notion of a separate and distinct soul was a belief in transmigration, **reincarnation**, and the kinship of all things. As the true self was finally independent of its specific embodiment, it self-persisted, until purified, through successive incarnations. The Soul if freed from physicality was capable of immortality in the realm of the divine. These ideas are traceable to Northern and Indo-Iranian cultures as well. Principles include harmony of the spheres, limit (peras) and the unlimited (apeiron), number and ratio, the platonic number. Self exists beyond the empirical personality. Freedom is gained in a realm apart from a this worldly existence, that the route of salvation was away from life and involved a process disentanglement from the world's historical conditions. The "more" to life is not more in this world, but a liberation to a life in another world.

Judaism parallels many of the ideas, but there is greater emphasis on the importance of life in this world. The Jewish idea of 'gilgalim' resembles transmigration for the purpose of additional purification in each life time until one is able to attach to the divine.

Pythagorean magic involved bringing the spirit of God down into an idol, which would then be used for divination. He held great significance to the number four the size of the bottom row of the **tetraktys**, which resembles ten bowling pins. He believed in the cosmos, the beauty of order, developed a doctrine of opposites, a belief in keeping to secrecy, and the harmony of the spheres. Pythagoras taught by pregnant, cryptic **akousmata** ("something heard") or **symbola**. These became sacred discourses passed on in from the 4th century. During his lifetime a symbol of three yods in a triangle symbolized the tetraktys.²

Platonism

E. *Neoplatonism*

Neoplatonism held to belief in One Good, transcending being and thought, and unknowable. This bears some similarity to the kabbalistic idea of the Ayn Sof. G-d says in the Torah, "I am that I am." which is the a Jewish source of Without End. Still Judaism emphasizes that G-d is knowable as well. Knowing G-d is to know all his names.

Neoplatonism also believes in concentric spheres circling each other from the abstract sublime closest to the unknowable Good with the crude physical world in the center closest to us.³ The material world that is farthest from the Good is the source of evil.

² Harris Lenowitz

³ Platonic forms are divine ideas. A divine form parallels every physical form in creation. Seeking to understand Plato's seven spheres is a philosophical endeavor. The Aristotelian Golden Mean is an idea of balance similar to the balance between the left and right pillars of the Tree of Life.

The Neoplatonic One or Good is a transcendent, infinite, productive goodness, and freedom attainable through mystical experience. The One distributes Love – eros to all souls; this love in turn leads each soul back with intellectual and moral effort on the part of these souls toward mystical union with the One. In the Enneads, Plotinus presents a ordered structure of living reality eternally proceeding from the One and descending in continuous stages from the Nous or Divine Intellect with its living forms, through the soul, with its different levels of experience and activity to the last and lowest realities, the forms of the bodies. This resembles the five souls of man defined in Judaism as Yehidah, Chaya, Neshama, Ruach, and Nefesh where Nefesh is the body. Emanations from G-d, like the sefirot, in Neoplatonism include the 365 eons. Other ideas include asceticism, contemplation, and the monastic life. Knowledge of the One in light and darkness is possible. The One strives to see its reflection in the ascendant human. The One is beyond all description and is unknowable. Origen was one of the early Neoplatonists and lived Caesaria, Israel.

F. Manichaeism

The prophet Mani held that knowledge leads to salvation, victory of the good light over the evil darkness. The world is permeated with a deep pessimism dominated by evil powers and a strong desire to break the chains holding the divine and luminous principle inside the prison of matter and of the body. This would resemble the Jewish view of the world after the shattering of the vessels, the state of Tohu. Knowledge leads to salvation by the individual recognizing his soul is a particle of light, of the same substance⁴ with the transcendent G-d. Held that we can recall a previous existence.⁵ Idea of a divine soul. Recognized three ages:

1. Golden Age – forces of light and darkness, knowledge and ignorance are distinct.
2. Mixed period – forces become mixed and difficult to separate.
3. Present Age – battle for the cosmos between these forces, the age of separation.

Similar ideas here to the Essene “War Between the Sons of Light and the Sons of Darkness.” Though the religion is basically monotheistic, the need to recognize that evil is not a part of G-d fostered a dualistic approach. The later Jewish ideas of externalized evil in a personified Satan rebelling against God and pursuing the destruction of mankind are similar. Held to the Zoroastrian doctrine of two poles of good and evil that will again be distinguished.

In summary, a belief in past, present, and future where the nature of light is wisdom and the nature of darkness is ignorance. Influenced by Iranian dualism from Zoroastrianism. Manichaeism survives in Taoist or Buddhist disguise until the 14th century.

G. Christianity

This section presents a viable form of Christian Judaism.

The messiah is our king a mortal king, though our eternal King is always G-d. Nevertheless, G-d has given us the Son of Man to be a king over us in this world. He has given him authority to heal. He has given him authority to forgive sin. How is it possible for the Son of Man to forgive sin? Sin is a creation of man and is much lower than the heavens. Take hold of the hand of the Son of Man and he will forgive your sin. Who is the Son of Man? He is the king I have given unto you, the messiah, Yashua your lord. Let him possess your heart and listen to his will as a mortal king for his will is the will of the Lord in heaven. He has purified himself on the mountain against his temptations. Is the Son of Man, G-d? No, this can never be. The Son of Man is like Metatron who I made little lower than the angels and yet raised him up to be king over them all. Such I have made the Son of Man your king this day.

⁴ consubstantial

⁵ anamnesis

1. Forgiveness

Forgiveness of sin is possible with repentance, reparation, and returning to G-d.

The hand of the messiah descends from heaven. Let our hands rise to grasp his. His words speak out to us, "Your sin is forgiven." We ask, "how is it that the Son of Man has authority to forgive sin?" G-d says, "the Son of Man has been given authority to forgive sins." The Son of Man says, "Take hold of my hand and your sins are forgiven. Let me into your heart, and when you listen you will hear my Will." The Son of Man is our mortal king. He is not G-d, but his will is G-d's. He has chosen us to be his servant as a servant is to a king.

This meditative experience suggests a messianic approach to G-d. This fringe Jewish view exists today in some Hasidic sects and has an ancient mystical origin. Early Christianity followed this approach. Modern Christianity apostatized it.

2. Scapegoat

The Christian interpretation of the Leviticus scapegoat with Isaiah 53 represented a minority Jewish interpretation at the time of Jesus.⁶ Literal interpretations often lead to strange ideas:⁷

*The **goat died for the sins** of the people. In other words, the goat paid for the wrong deeds of the people. Jesus, in this death for our sins, did away with the animal offering; and, in dying for us, he did away with sin and death [Heb. 7:26-28].*⁸

*While the Old Testament clearly has symbolic gestures of sin transference such as animal sacrifices (detailed in the first and third chapters of Leviticus and numerous other references) and the infamous "scapegoat" (Leviticus 16:9-10), Paul is the one who seems to have adapted this to a **literal transference** with a human sacrifice. While Jesus' ransom for sin and forgiveness for sin are mentioned throughout the New Testament, only Paul addresses the concept of sin transference.⁹*

*I really do not think that many in the Church fully grasp what happened on the dark altar of Calvary. On that altar the Lamb of God was made to be sin on our behalf (2 Corinthians 5:21). He did not simply die for our sins. **He died with our sins.** He was not merely cursed for our sins. He became a curse for us (Galatians 3:13). He did not simply close his eyes in death and sleep in Joseph's tomb. He was "numbered with the transgressors" (Isaiah 53:12). He was led into the ultimate wilderness called Hell wherein He paid the wages of sin.¹⁰*

*The departure of the Spirit left Christ in a wilderness of mind and soul that no other human being has ever experienced. A portent of this can be seen in one of the sacrificial rituals of ancient Israel in which the high priest would take a goat, lay his hands upon its head, and, in figurative ordinance, pronounce upon the head of the animal all of the transgressions and sins of the people. After this, the goat—now a scapegoat, one vicariously bearing the guilt of others—would be led away into the wilderness: "And the goat shall bear upon him all their iniquities unto a land not inhabited" (Leviticus 16:22; emphasis added; see also v. 10). In like manner, Christ in Gethsemane was exiled into a spiritual wilderness never before inhabited. No man had ever experienced what he would experience. At some point in the tribulation of the night, the withdrawal of the Spirit was complete: "And he saw that there was no man, and wondered that there was no intercessor" (Isaiah 59:16). The Lord was alone in a spiritual void, stripped of all sources of solace, cut off from the presence of the Father, bearing in soul and body by virtue of his own strength alone the collective guilt of all mankind. How long the **weight of our sins crushed upon him** we do not know; how unrelenting his anguish we cannot comprehend.¹¹*

*Christ's Atonement was a descent into the seemingly "bottomless pit" of human agony. **He took upon himself the sins of the most wretched of all sinners**; he descended beneath the crudest tortures devised by man. His downward journey encompassed the that quantum of suffering unrelated to spiritual error, but nonetheless viably acute in stinging proportions—the agony of loneliness, the pain of inadequacy, the suffering of infirmities and sickness. In the course of his divine descent he was assaulted with every temptation inflicted on*

⁶ See Christianity, the 5th sect of Judaism

⁷ Michael Walton, 3/23/2001

⁸ Old Testament Light, Lamsa, page 175. The phrase "died for the sins" distorts the payment idea of CaPaRaH.

⁹ <http://www.wordwiz72.com/atone.html>

¹⁰ Methodist view. <http://www.veronaumc.org/sermons/Scapegoat.htm>

¹¹ Mormon view. King of Kings, Bruce Porter, http://deseretbook.com/mormon-life/study/one-article?article_id=347&page=2

the human race. After our futile attempts to explain the awesome depths of this "terrible trip," we come back again to those simple but expressive words of the scriptures, "He descended below all things" (D&C 88:6). There need be no equivocation, no back-pedaling, no apologizing—the Atonement is infinite in its depth.¹²

*I think Elder Porter did not mean to imply that the Lord taking the sins was figurative. I think he was speaking of the ordinance of the scapegoat being figurative. As a General Authority, Br. Porter would not make an error of that magnitude. We firmly hold that the **Savior took upon Himself our sins** and that that act was not figurative but was very literal. Where the condition lies is in our willingness to do what he has asked us to do so that we might avail ourselves of this great blessing. While the atonement is free, we believe we must be obedient to his commandments.¹³*

‘Sin transference’ is a very real idea in all modern forms of Christianity. While there is a literal line from the Torah that is a basis for the concept, ‘sin transference’ is not part of mainstream Judaism. In addition, Judaism stands in opposition to human sacrifice. We cannot pay for our sins with the life of our brethren. While the death of righteous Jews under duress may speak of the injustices of other nations and bring G-d’s mercy once again on the house of Israel, the martyr does not possess, take upon himself, or die with the sins of the people. There is a concept of two messiahs in mystical Judaism, where the first, Messiah ben Yosef will prepare the way for the second messiah, Messiah ben Judah.¹⁴ These ideas represent the karmic reconciliation between the House of Josef and the House of Judah from the early conflicts in Israel.

3. Messiah

His name is not Christ; this is bestowed upon him from the Greeks, but he was a Hebrew. His name is not Jesus for this is a transliteration. His true name is YOSHUA, G-d saves. G-d said to Samuel listen to the people and make them a king, but Samuel knew that the people betrayed G-d in their request. Instead G-d provided a messiah who would represent His will to the people so that they could receive Him. The messiah is the righteous Jew who is “a light unto the nations.”

After G-d relented, permitting mortal kingship in Israel, He manifested a new structure where a king may arise in each generation to lead His people. In this perspective what is a dead messiah? There are many dead messiahs. Yeashua, perhaps the most successful brought the light of Tanach, though watered down, to the greatest number of people. In this regard he fulfils the essence of messiah. Though he no longer lives he is more alive today than when he walked the earth. The tradition that a tzaddik is more alive in the world after death stems from the gematria where ‘katz hai’ - ‘alive in the end’.

$$\text{קין חי} = \text{יצחק} = 208$$

In Judaism, we are prohibited from worshipping a messiah. This would be idolatry. Instead the true messiah points the way back to G-d Who Alone is to be worshipped. The Christian word, Church, is from the Hebrew word, Kineset, which means assembly as in Bet Kineset, assembly house of G-d.

The gematria of Messiah and Snake are the same in Hebrew. The major value is 358, with minor value 3+5+8=16, with reduced value 7. The major value denotes an enchantment and prosperous quality, the minor value denotes a fall,¹⁵ and the reduced value implies a spiritual nature. Here are list of words or phrases with gematria 358. Those items in the gray font do not have the same gematria, but are etymologically related.

Table XXV-1: The Gematria of the Messiah and the Serpent

Messiah Qualities	Messiah Qualities	Serpent Qualities	Serpent Qualities
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¹² The Atonement Infinite in Depth, Tad R. Callister, http://deseretbook.com/mormon-life/study/one-article?article_id=1375

¹³ Peggy Shadel

¹⁴ <http://www.menorah.org/tsmbj13.html>. This site illustrates authentic Jewish Christian messianic ideas with Christianity as the 5th sect of Judaism. These will not include scapegoat, human sacrifice atonement, which is a very literal-non-Jewish idea.

¹⁵ Nofel means to fall and has a minor value of 16. Also the falling tower in tarot or numerology is 16.

(English)	(Hebrew)	(English)	(Hebrew)
messiah	משיח	serpent	נחש
we had returned	שבנו	divines	נשיח
Goshen	גשנה	armed	חשים
and lightnings	וברכים	enchantment	נשיח
anointing	משחה	in hatred	בשנאה
a breast plate	חשן	destroyer	משחת
his offering	כרבונו	adversary ¹⁶	שמן
shall be anointed	ימשיח		
and shall come near	ונכרב		
and we dwelt	ונשב		

The qualities of the serpent are also qualities of messiah and as one conquers these traits one applies this energy for the good. This is the meaning of turning ones sins into merit on Yom Kipper. Similarly, Esau had a greater potential than Jacob for doing good if he would have conquered his evil desires. The messiah has conquered his hatred and applied his skills of enchantment for the good.

Nahash – snake, also means copper, brass, or even silver or gold as in a goblet. It refers to divination or sorcery. Joseph referred to his missing “divining” goblet with this word. Moses placed a snake on top of pole so those that looked upon it would be cured from poison in the desert. Nahooshah was the name of the brass serpent during the reign of Hezekiah. Hezekiah destroyed the brass serpent because of idolotry.

Why are healing properties associated with snakes? Perhaps small amounts of snake poison have homeopathic medical benefits. A small amount would stimulate the immune system to fight off a greater illness. Similarly the looking at the snake on the pole would stimulate an immune response. Seraph refers to a serpent or snake that ‘burns’ with poison. Burning is analogous to fire and hence the angelic seraph is a fiery angel.

The healing property of snake poison is an instance where a small amount of harm causes the person’s body to strengthen its resistance. Similarly a person who recognizes a small sin may achieve a greater repentance due to disgust with his behavior. For this reason G-d permits evil to exist.

Greek philosophers recognized the healing quality of sunlight. This is an example of a positive remedy. Light is messiah healing as opposed to snake oil. The warmth of the Sun strengthens the body and improves the immune system. In Greek the word for Sun is Helios. From this word we get the words ‘health’ and ‘healing’.

Christian theologians have sought to explain the serpent on Moses’s copper staff in the following way. The process begins with the English word ‘heal’ and then steps back into Hebrew to get the word hilah – הילה which means ‘shining’ from the word for bright morning star, hail – הילל. Another step back is to take the word ‘light’ for kindling to get lahat – להט. Lahat also means flaming or fiery.¹⁷ This type of ‘light’ connects to ‘heal’ through a letter reversal taking light -> IE licht -> חיל -> heal. Another word related to ‘light’ is Dolak – דלק which means to burn, light, or kindle. The confusions between burn and seraph, light and flaming, heal and shining have led Christian theologians to believe that the Serpent in the Garden of Eden was a fallen angel seraph who attracted Eve by shining and was of similar rank to Messiah in heaven.

Overall, the messiah represents the positive approach to healing. The serpent represents the negative approach to healing. Both are a remedy in their own way with the same gematria, 358. The Sanskrit word,

¹⁶ The serpent – 358 plus one transformation equals adversary - 359.

¹⁷ Genesis 3:24

deva, means "shining one." Deva refers to angelic beings or demigods in Eastern religions. Related words that found their way into English include "divine" and "devotion."

I viewed myself amongst a choir of angels in the blue heavens. G-d heard the prayers and formed worlds for their families.¹⁸ As man requests so G-d decrees and each religion has its reward.

After encountering the Messiah he brought me to a tunnel where I beheld a light at the end like the Sun. It was Helios, the healing light and I beheld it rising over Jerusalem (though it should be setting when viewed from the West).¹⁹

The Messiah said that he could not journey with me to the Holy Land. I insisted but there was a dread sadness in his eyes. He told me that until the time of the redemption, he must continue to suffer to help lift²⁰ the sin of others away. Until this is all fulfilled, he cannot reenter Israel. I took his hand and told him that my lead will exempt him.²¹

I took him to the Dead Sea and then up the dry river bed of Nahal Zelem – נהל צלים. There were no people around and he filled himself with the enjoyment of Israel. I then took him to the Negev and down into the canyons of the Makhtesh during the floods.²² The walls were beautiful to behold and he touched their swirling geological patterns as we descended into the heart.

We rose again and found a donkey on the plains during the rainstorms and the Messiah wanted to ride upon the donkey. He told me to lead him to Jerusalem, through Hebron and Bethlehem. As we proceeded a crowd of people followed us until we reached Bethlehem where he wished to stop to behold his birth place.

Eventually, we reached the Holy City and he wished to enter through the Armenian gate. He said in the final redemption, he will enter through the Western Wall gate. As we approached the overlook of the Temple, he asked me to enter him through his eyes. As my mind became his, my mental dialogue ceased and I beheld all people in a equal light above petty judgment.

I asked whether he was G-d and he said no there is only G-d in heaven. He said he was the Son of G-d. I asked whether he is a divine being. He said no! I took his hands and we soared above the Temple mount and beheld the area. He showed me that a new Temple will be built completely encapsulating the Dome of the Rock.

I saw myself as Messiah ben Joseph serving Messiah ben David in a castle in the area. There were angels with me that followed me when I brought visitors into his audience chamber. The Jews will be first in this day as servants to the King Messiah. He held my hands and the angels gathered around us and I willed that all the gates of the Palace be opened. The host of people entered and gathered with us under the wings of G-d, the light of angels all about. The Messiah told me to call the Angel of Gehenom and then all of the Dark Angels. They all arrived and became part of our unity in the light of G-d, high on his Mountain, before his service. There is only one G-d and his Name is One.²³

4. Saints

Later day saints and prophets are real to G-d.

¹⁸ This is an LDS concept reflecting the Mormon tabernacle choir in heaven.

¹⁹ The Sun rises over Jerusalem when viewed from the East.

²⁰ Nasei as in Isaiah 53 meaning to lift and remove.

²¹ This technique is a form of astral projection for a heavenly being. In this manner it leaves its plane of existence while still attached with a silvery cord to its essence. The hand of the visionary becomes this cord.

²² This is HaMakhtesh HaGadol in the Negev south-east of Beer Sheva.

²³ 12/23/2001

G-d told me, "You may always call upon me directly. There is only one G-d and ultimately I am unknowable. Those who would say that G-d is a person refer to a creation or manifestation of myself in their world. While my presence has been on the earth as when I walked in the Garden of Eden to find Adam, I know all, and would never have to live a life as man to know the life of a man. Those who insist on this or that there are three gods of one mind have created a fairy tale. Still they are a good people and if they are happy I am happy for them. They will improve with your prophecy. Overtime their ideas will purify.

The angels were made on the second day and they are distinct from man. They do not have free will. Man's souls rest under the Throne of G-d waiting to be born. The angels are my messengers. All angels are my servants. In each generation there are those with potential to lead and to help turn my people back to G-d. This is the role of messiah."

Scholarship, Service, and Spirituality – three pillars to life. "I looked for myself but I could not find me. I looked for G-d, but He alluded me. I looked for my brother and found all three."²⁴

5. Catholicism

Recently the current Pope has come out with apologies to the Jewish people for the Catholic Church during WWII. John Cornwell discovered that Pope Pius XII made a deal with Adolf Hitler to look the other way in terms of the Holocaust in exchange for authority over the German Catholic Church. The Reform Jewish movement pursued this further and the Vatican was forced to acknowledge its anti-Semitic history and cover-up during WWII. Unfortunately, the New Testament trains anti-Semitism into each new generation by stereotyping Jewish leaders and individuals with negative parables and accusations.²⁵

Long-buried Vatican files reveal a new and shocking indictment of World War II's Pope Pius XII: that in pursuit of absolute power he helped Adolf Hitler destroy German Catholic political opposition, betrayed the Jews of Europe, and sealed a deeply cynical pact with a 20th-century devil.

One evening several years ago when I was having dinner with a group of students, the topic of the papacy was broached, and the discussion quickly boiled over. A young woman asserted that Eugenio Pacelli, Pope Pius XII, the Pope during World War II, had brought lasting shame on the Catholic Church by failing to denounce the Final Solution. A young man, a practicing Catholic, insisted that the case had never been proved.

*Raised as a Catholic during the papacy of Pius XII – his picture gazed down from the wall of every classroom during my childhood – I was only too familiar with the allegation. It started in 1963 with a play by a young German author named Rolf Hochhuth, *Der Stellvertreter* (The Deputy) which was staged on Broadway in 1964. It depicted Pacelli as a ruthless cynic, interested more in the Vatican's stockholdings than in the fate of the Jews. Most Catholics dismissed Hochhuth's thesis as implausible, but the play sparked a controversy which has raged to this day. Disturbed by the anger brought out in that dinner altercation, and convinced, as I had always been, of Pius XII's innocence, I decided to write a new defense of his reputation for a younger generation. I believed that Pacelli's evident holiness was proof of his good faith. How could such a saintly pope have betrayed the Jews? But was it possible to find a new and conclusive approach to the issue? The arguments had so far focused mainly on his wartime conduct; however, Pacelli's Vatican career had started 40 years earlier. It seemed to me that a proper investigation into Pacelli's record would require a more extensive chronicle than any attempted in the past. So I applied for access to archival material in the Vatican, reassuring those who had charge of crucial documents that I was on the side of my subject.*

²⁴ Dan Marriot, 1/11/02.

²⁵ Hitler's Pope, John Cornwell

*Six years earlier, in a book entitled *A Thief in the Night*, I had defended the Vatican against charges that Pope John Paul I had been murdered by his own aides. Two key officials granted me access to secret material: depositions under oath gathered 30 years ago to support the process for Pacelli's canonization, and the archive of the Vatican Secretariat of State, the foreign office of the Holy See. I also drew on German sources relating to Pacelli's activities in Germany during the 1920s and 1930s, including his dealings with Adolf Hitler in 1933. For months on end I ransacked Pacelli's files, which dated back to 1912, in a windowless dungeon beneath the Borgia Tower in Vatican City. Later I sat for several weeks in a dusty office in the Jesuit headquarters, close to St. Peter's Square in Rome, mulling over a thousand pages of transcribed testimony given under oath by those who had known Pacelli well during his lifetime, including his critics.*

By the middle of 1997, I was in a state of moral shock. The material I had gathered amounted not to an exoneration but to an indictment more scandalous than Hochhuth's. The evidence was explosive. It showed for the first time that Pacelli was patently, and by the proof of his own words, anti-Jewish. It revealed that he had helped Hitler to power and at the same time undermined potential Catholic resistance in Germany. It showed that he had implicitly denied and trivialized the Holocaust, despite having reliable knowledge of its true extent. And, worse, that he was a hypocrite, for after the war he had retrospectively taken undue credit for speaking out boldly against the Nazi persecution of the Jews.

In the "Holy Year" of 1950, a year in which many millions of pilgrims flocked to Rome to catch a glimpse of Pacelli, he was at the zenith of his papacy. This was the Pius people now in their mid-50s and older remember from newsreels and newspaper photographs. He was 74 years old and still vigorous. Six feet tall, stick thin at 125 pounds, light on his feet, regular in habits, he had hardly altered physically from the day of his coronation 11 years earlier. He had beautiful tapering hands, a plaintive voice, large dark eyes and an aura of holiness. It was his extreme pallor that first arrested those who met him. His skin "had surprisingly transparent effect," observed the writer Gerrado Pallenberg, "as if reflecting from the inside a cold, white flame." His charisma was stunning. "His presence radiated a benignity, calm and sanctity that I have certainly never before sensed in any human being," recorded the English writer James Lees-Milne. "I immediately fell head over heels in love with him. I was so affected I could scarcely speak without tears and was conscious that my legs were trembling."

But there was another side to his character, little known to the faithful. Although he was a man of selfless, monklike habits of prayer and simplicity, he was a believer in the absolute leadership principle. More than any other Vatican official of the century, he had promoted the modern ideology of autocratic papal control, the highly centralized, dictatorial authority he himself assumed on March 2, 1939, and maintained until his death in October 1958. There was a time before the advent of modern communications when Catholic authority was widely distributed, in the collective decisions of the church's councils and in collegial power-sharing between the Pope and the bishops. The absolutism of the modern papacy is largely an invention of the late 19th century. It developed rapidly in the first decades of this century in response to the perception of the centrifugal breakup of the church under an array of contemporary pressures: materialism, increasing sexual freedom, religious skepticism, and social and political liberties.

From his young manhood on, Pacelli played a leading role in shaping the conditions and scope of modern papal power. Eugenio Pacelli was born in Rome in 1876, into a family of church lawyers who served the Vatican. He had an older sister and brother and a younger sister. His parents, devout Catholics, shared an apartment in central Rome with his grandfather, who had been a legal adviser to Pius IX, the longest-serving Pope in history. There was only one small brazier to supply heat for the whole family, even in the depths of winter. Eugenio was a modest youth, who never appeared before his siblings unless he was fully dressed in a jacket and tie. He would always come to the table with a book, which he would read after having asked the family's permission.

From an early age he acted out the ritual of the Mass, dressed in robes supplied by his mother. He had a gift for languages and a prodigious memory. He was spindly and suffered from a "fastidious stomach." He retained a youthful piety all his life. Politically and legally, however, he was capable of great subtlety and cunning. The Pacelli's were fiercely loyal to the injured merit of the papacy. From 1848, the Popes had progressively lost to the emerging nation-state of Italy their dominions, which had formed, since time immemorial, the midriff of the Italian peninsula. Six years before Eugenio's birth, the city of Rome itself had been seized, leaving the papacy in crisis. How could the Popes regard themselves as independent now that they were mere citizens of an upstart kingdom? Eugenio's grandfather and father believed passionately that the Popes could once again exert a powerful unifying authority over the church by the application of ecclesiastical and international law.

In 1870, at a gathering in Rome of a preponderance of the world's bishops, known as the First Vatican Council, the Pope was dogmatically declared infallible in matters of faith and morals. He was also declared the unchallenged primate of the faithful. The Pope may have lost his temporal dominion, but spiritually he was solely in charge of his universal church. During the first two decades of this century, papal primacy and infallibility began to creep even beyond the ample boundaries set by the First Vatican Council. A powerful legal instrument transformed the 1870 primacy dogma into an unprecedented principle of papal power. Eugenio Pacelli, by then a brilliant young Vatican lawyer, had a major part in the drafting of that instrument, which was known as the Code of Canon Law.

Pacelli had been recruited into the Vatican in 1901, at the age of 24, to specialize in international affairs and church law. Pious, slender, with dark luminous eyes, he was an instant favorite. He was invited to collaborate on the reformulation of church law with his immediate superior, Pietro Gasparri, a world-famous canon lawyer. Packaged in a single manual, the Code of Canon Law was distributed in 1917 to Catholic bishops and clergy throughout the world. According to this code, in the future all bishops would be nominated by the Pope; doctrinal error would be tantamount to heresy; priests would be subjected to strict censorship in their writings; papal letters to the faithful would be regarded as infallible (in practice if not in principle); and an oath would be taken by all candidates for the priesthood to submit to the sense as well as the strict wording of doctrine as laid down by the Pope.

But there was a problem. The church had historically granted the dioceses in the provincial states of Germany a large measure of local discretion and independence from Rome. Germany had one of the largest Catholic populations in the world, and its congregation was well educated and sophisticated, with hundreds of Catholic associations and newspapers and many Catholic universities and publishing houses. The historic autonomy of Germany's Catholic Church was enshrined in ancient church-state treaties known as concordats.

Aged 41 and already an archbishop, Pacelli was dispatched to Munich as papal nuncio, or ambassador, to start the process of eliminating all existing legal challenges to the new papal autocracy. At the same time, he was to pursue a Reich Concordat, a treaty between the papacy and Germany as a whole which would supersede all local agreements and become a model of Catholic church-state relations. A Reich Concordat would mean formal recognition by the German government of the Pope's right to impose the new Code of Canon Law on Germany's Catholics. Such an arrangement was fraught with significance for a largely Protestant Germany. Nearly 400 years earlier, in Wittenberg, Martin Luther had publicly burned a copy of Canon Law in defiance of the centralized authority of the church. It was one of the defining moments of the Reformation, which was to divide Western Christendom into Catholics and Protestants. In May 1917, Pacelli set off for Germany via Switzerland in a private railway compartment, with an additional wagon containing 60 cases of special foods for his delicate stomach. The Pope at that time, Benedict XV, was shocked at this extravagance, but Pacelli had favored status as the Vatican's best diplomat. Shortly after he settled in Munich, he acquired a reputation as a vigorous relief worker. He traveled through war-weary Germany extending charity to people of all religions and none.

In an early letter to the Vatican, however he revealed himself to be less than enamored of Germany's Jews. On September 4, 1917. Pacelli informed Pietro Gaspam, who had become cardinal secretary of state in the Vatican -- the equivalent of foreign minister and prime minister -- that a Dr. Werner, the chief rabbi of Munich, had approached the nunciature begging a favor. In order to celebrate the festival of Tabernacles, beginning on October 1, the Jews needed palm fronds, which normally came from Italy. But the Italian government had forbidden the exportation, via Switzerland, of a stock of palms which the Jews had purchased and which were being held up in Como. "The Israelite Community," continued Pacelli, "are seeking the intervention of the Pope in the hope that he will plead on behalf of the thousands of German Jews." The favor in question was no more problematic than the transportation of Pacelli's 60 cases of food-stuffs had been a few months earlier. Pacelli informed Gaspam that he had warned the rabbi that "wartime delays in communication" would make things difficult. He also told Gaspam that he did not think it appropriate for the Vatican "to assist them in the exercise of their Jewish cult." His letter went by the slow route overland in the diplomatic bag. Gaspam replied by telegram on September 18 that he entirely trusted Pacelli's "shrewdness," agreeing that it would not be appropriate to help Rabbi Werner. Pacelli wrote back on September 28, 1917, informing Gasparri that he had again seen the Rabbi, who "was perfectly convinced of the reasons I had given him and thanked me warmly for all that I had done on his behalf." Pacelli had done nothing except thwart the rabbi's request. The episode, small in itself, belies subsequent claims that Pacelli had a great love of the Jewish religion and was always motivated by its best interests.

Eighteen months later he revealed his antipathy toward the Jews in a more blatantly anti-Semitic fashion when he found himself at the center of a local revolution as Bolshevik groups struggled to take advantage of the chaos in postwar Munich. Writing to Gasparri, Pacelli described the revolutionaries and their chief, Eugen Levien in their headquarters in the former royal palace. The letter has lain in the Vatican secret archive like a time bomb until now: "The scene that presented itself at the palace was indescribable. The confusion totally chaotic, the filth completely nauseating; soldiers and armed workers coming and going; the building, once the home of a king, resounding with screams, vile language, profanities. Absolute hell. An army of employees were dashing to and fro, giving out orders, waving bits of paper, and in the midst of all this, a gang of young women, of dubious appearance, Jews like all the rest of them, hanging around in all the offices with provocative demeanor and suggestive smiles. The boss of this female gang was Levien's mistress, a young Russian woman, a Jew and a divorcee, who was in charge. And it was to her that the nunciature was obliged to pay homage in order to proceed. This Levien is a young man, about 30 or 35, also Russian and a Jew. Pale, dirty, with vacant eyes, hoarse voice, vulgar, repulsive, with a face that is both intelligent and sly." This association of Jewishness with Bolshevism confirms that Pacelli, from his early 40s, nourished a suspicion of and contempt for the Jews for political reasons. But the repeated references to the Jewishness of these individuals, along with the catalogue of stereotypical epithets deploring their physical and moral repulsiveness, betray a scorn and revulsion consistent with anti-Semitism. Not long after this, Pacelli campaigned to have black French troops removed from the Rhineland, convinced that they were raping women and abusing children -- even though an independent inquiry sponsored by the U.S. Congress, of which Pacelli was aware, proved this allegation false. Twenty-three years later, when the Allies were about to enter Rome, he asked the British envoy to the Vatican to request of the British Foreign Office that no Allied colored troops would be among the small number that might be garrisoned in Rome after the occupation.

Pacelli spent 13 years in Germany attempting to rewrite the state Concordats one by one in favor of the power of the Holy See and routinely employing diplomatic blackmail. Germany was caught up in many territorial disputes following the redrawing of the map of Central Europe after the First World War. Pacelli repeatedly traded promises of Vatican support for German control of disputed regions in return for obtaining terms advantageous to the Vatican in Concordats. The German government's official in charge of Vatican affairs at one point recorded the "ill feeling" prompted by Pacelli's "excessive demands." Both Catholics and Protestants in Germany resisted reaching an agreement with Pacelli on a Reich Concordat because the nuncio's concept of a

church-state relationship was too authoritarian. In his negotiations, Pacelli was not concerned about the fate of non-Catholic religious communities or institutions, or about human rights. He was principally preoccupied with the interests of the Holy See. Nothing could have been better designed to deliver Pacelli into the hands of Hitler later, when the future dictator made his move in 1933.

In June 1920, Pacelli became nuncio to all of Germany, with headquarters in Berlin as well as in Munich, and immediately acquired a glittering reputation in diplomatic circles. He was a favorite at dinner parties and receptions, and he was known to ride horses on the estate of a wealthy German family. His household was run by a pretty young nun from southern Germany named Sister Pasqualina Lehnert. Pacelli's sister Elisabetta, who battled with the nun for Pacelli's affections, described Pasqualina as "scaltrissima"-- extremely cunning. In Munich it had been rumored that he cast more than priestly eyes on this religious housekeeper. Pacelli insisted that a Vatican investigation into this "horrible calumny" be conducted at the highest level, and his reputation emerged unbesmirched.

Meanwhile, he had formed a close relationship with an individual named Ludwig Kaas. Kaas was a representative of the solidly Catholic German Center Party, one of the largest and most powerful democratic parties in Germany. Though it was unusual for a full-time politician, he was also a Roman Catholic priest. Five years Pacelli's junior, dapper, bespectacled, and invariably carrying a smart walking stick, Kaas, known as "the prelate," became an intimate collaborator of Pacelli's on every aspect of Vatican diplomacy in Germany. With Pacelli's encouragement, Kaas eventually became the chairman of the Center Party, the first priest to do so in the party's 60-year history. Yet while Kaas was officially a representative of a major democratic party, he was increasingly devoted to Pacelli to the point of becoming his alter ego. Sister Pasqualina stated after Pacelli's death that Kaas, who "regularly accompanied Pacelli on holiday" was linked to him in "adoration, honest love and unconditional loyalty." There were stories of acute jealousy and high emotion when Kaas became conscious of a rival affection in Pacelli's secretary, the Jesuit Robert Leiber, who was also German.

Kaas was a profound believer in the benefits of a Reich Concordat, seeing a parallel between papal absolutism and the FÜHRER- PRINZIP, the Fascist leadership principle. His views coincided perfectly with Pacelli's on church-state politics, and their aspirations for centralized papal power were identical. Kaas's adulation of Pacelli, whom he put before his party, became a crucial element in the betrayal of Catholic democratic politics in Germany.

In 1929, Pacelli was recalled to Rome to take over the most important role under the Pope, Cardinal Secretary of State. Sister Pasqualina arrived uninvited and cunningly, according to Pacelli's sister, and along with two German nuns to assist her, took over the management of his Vatican residence. Almost immediately Kaas, although he was still head of the German Center Party, started to spend long periods--months at a time --in Pacelli's Vatican apartments. Shortly before Pacelli's return to Rome, his brother, Francesco had successfully negotiated on behalf of Pius XI, the current Pope, a concordat with Mussolini as part of an agreement known as the Lateran Treaty.

The rancor between the Vatican and the state of Italy was officially at an end. A precondition of the negotiations had involved the destruction of the parliamentary Catholic Italian Popular party. Pius XI disliked political Catholicism because he could not control it. Like his predecessors, he believed that Catholic party politics brought democracy into the church by the back door. The result of the demise of the Popular Party was the wholesale shift of Catholics into the Fascist Party and the collapse of democracy in Italy. Pius XI and his new secretary of state, Pacelli, were determined that no accommodation be reached with Communists anywhere in the world -- this was the time of persecution of the church in Russia, Mexico, and later Spain -but totalitarian movements and regimes of the right were a different matter.

Hitler, who had enjoyed his first great success in the elections of September 1930, was determined to seek a treaty with the Vatican similar to that struck by Mussolini, which would lead to the disbanding of the German Center Party. In his political testament, Mein Kampf, he had recollected that his fear of Catholicism went back to his vagabond days in Vienna. The fact that German Catholics, politically united by the Center Party, had defeated Bismarck's Kulturkampf--the "culture struggle" against the Catholic Church in the 1870s--constantly worried him. He was convinced that his movement could succeed only if political Catholicism and its democratic networks were eliminated.

Hitler's fear of the Catholic Church was well grounded. Into the early 1930s the German Center Party, the German Catholic bishops, and the Catholic media had been mainly solid in their rejection of National Socialism. They denied Nazis the sacraments and church burials, and Catholic journalists excoriated National Socialism daily in Germany's 400 Catholic newspapers. The hierarchy instructed priests to combat National Socialism at a local level whenever it attacked Christianity. The Munich-based weekly Der Gerade Weg (The Straight Path) told its readers, "Adolf Hitler preaches the law of lies. You who have fallen victim to the deceptions of one obsessed with despotism, wake up!"

The vehement front of the Catholic Church in Germany against Hitler, however, was not at one with the view from inside the Vatican--a view that was now being shaped and promoted by Eugenio Pacelli. In 1930 the influential Catholic politician Heinrich Brüning, a First World War Veteran, became the leader of a brief new government coalition, dominated by the majority Socialists and the Center Party. The country was reeling from successive economic crises against the background of the world slump and reparations payments to the Allies. In August 1931, Brüning visited Pacelli in the Vatican, and the two men quarreled. Brüning tells in his memoirs how Pacelli lectured him, the German chancellor, on how he should reach an understanding with the Nazis to "form a right-wing administration" in order to help achieve a Reich Concordat favorable to the Vatican. When Brüning advised him not to interfere in German politics, Pacelli threw a tantrum. Brüning parting shot that day was the ironic observation--chilling in hindsight--that he trusted that "the Vatican would fare better at the hands of Hitler ... than with himself, a devout Catholic." Brüning was right on one score. Hitler proved to be the only chancellor prepared to grant Pacelli the sort of authoritarian concordat he was seeking. But the price was to be catastrophic for Catholic Germany and for Germany as a whole.

After Hitler came to power in January 1933, he made the concordat negotiations with Pacelli a priority. The negotiations proceeded over six months with constant shuttle diplomacy between the Vatican and Berlin. Hitler spent more time on this treaty than on any other item of foreign diplomacy during his dictatorship. The Reich Concordat granted Pacelli the right to impose the new Code of Canon Law on Catholics in Germany and promised a number of measures favorable to Catholic education, including new schools. In exchange, Pacelli collaborated in the withdrawal of Catholics from political and social activity. The negotiations were conducted in secret by Pacelli, Kaas, and Hitler's deputy chancellor, Franz von Papen, over the heads of German bishops and the faithful. The Catholic Church in Germany had no say in setting the conditions. In the end, Hitler insisted that his signature on the concordat would depend on the Center Party's voting for the Enabling Act, the legislation that was to give him dictatorial powers. It was Kaas, chairman of the party but completely in thrall to Pacelli, who bullied the delegates into acceptance. Next, Hitler insisted on the "voluntary" disbanding of the Center Party, the last truly parliamentary force in Germany. Again, Pacelli was the prime mover in this tragic Catholic surrender.

The fact that the party voluntarily disbanded itself, rather than go down fighting, had a profound psychological effect, depriving Germany of the last democratic focus of potential noncompliance and resistance: In the political vacuum created by its surrender, Catholics in the millions joined the Nazi Party, believing that it had the support of the Pope. The German bishops capitulated to Pacelli's policy of centralization, and German Catholic democrats found themselves politically leaderless. After the Reich Concordat was signed, Pacelli declared it an unparalleled triumph for

the Holy See. In an article in L'Osservatore Romano, the Vatican-controlled newspaper, he announced that the treaty, indicated the total recognition and acceptance of the church's law by the German state. But Hitler was the true victor and the Jews were the concordat's first victims. On July 14, 1933, after the initialing of the treaty, the Cabinet minutes record Hitler as saying that the concordat had created an atmosphere of confidence that would be "especially significant in the struggle against international Jewry." He was claiming that the Catholic Church had publicly given its blessing, at home and abroad, to the policies of National Socialism, including its anti-Semitic stand. At the same time, under the terms of the concordat, Catholic criticism of acts deemed political by the Nazis, could now be regarded as "foreign interference." The great German Catholic Church, at the insistence of Rome, fell silent. In the future all complaints against the Nazis would be channeled through Pacelli. There were some notable exceptions, for example the sermons preached in 1933 by Cardinal Michael von Faulhaber, the Archbishop of Munich, in which he denounced the Nazis for their rejection of the Old Testament as a Jewish text.

The concordat immediately drew the German church into complicity with the Nazis. Even as Pacelli was granted special advantages in the concordat for German Catholic education, Hitler was trampling on the educational rights of Jews throughout the country. At the same time, Catholic priests were being drawn into Nazi collaboration with the attestation bureaucracy, which established Jewish ancestry. Pacelli, despite the immense centralized power he now wielded through the Code of Canon Law, said and did nothing. The attestation machinery would lead inexorably to the selection of millions destined for the death camps.

As Nazi anti-Semitism mounted in Germany during the 1930's, Pacelli failed to complain, even on behalf of Jews who had become Catholics, acknowledging that the matter was a matter of German internal policy. Eventually, in January 1937, three German cardinals and two influential bishops arrived at the Vatican to plead for a vigorous protest over Nazi persecution of the Catholic Church, which had been deprived of all forms of activity beyond church services. Pius XI at last decided to issue an encyclical, a letter addressed to all the faithful of the world. Written under Pacelli's direction, it was called Mit Brennender Sorge (With Deep Anxiety), and it was a forthright statement of the plight of the church in Germany. But there was no explicit condemnation of anti-Semitism, even in relation to Jews who had converted to Catholicism. Worse still, the subtext against Nazism (National Socialism and Hitler were not mentioned by name) was blunted by the publication five days later of an even more condemnatory encyclical by Pius XI against Communism.

The encyclical Mit Brennender Sorge, though too little and too late, revealed that the Catholic Church all along had the power to shake the regime. A few days later, Hermann Göring, one of Hitler's closest aides and his commander of the Luftwaffe, delivered a two-hour harangue to a Nazi assembly against the Catholic clergy. However, Roman centralizing had paralyzed the German Catholic Church and its powerful web of associations. Unlike the courageous grass-roots activism that had combated Bismarck's persecutions in the 1870s, German Catholicism now looked obediently to Rome for guidance. Although Pacelli collaborated in the writing and the distribution of the encyclical, he quickly undermined its effects by reassuring the Reich's ambassador in Rome. "Pacelli received me with decided friendliness," the diplomat reported back to Berlin, "and emphatically assured me during the conversation that normal and friendly relations with us would be restored as soon as possible."

In the summer of 1938, as Pius XI lay dying he became belatedly anxious about anti-Semitism throughout Europe. He commissioned another encyclical, to be written exclusively on the Jewish question. The text, which never saw the light of day, has only recently been discovered. It was written by three Jesuit scholars, but Pacelli presumably had charge of the project. It was to be called Humani Generis Unitas (The Unity of the Human Race). For all its good intentions and its repudiation of violent anti-Semitism, the document is replete with the anti-Jewishness that Pacelli had displayed in his early period in Germany. The Jews, the text claims, were responsible for their own fate. God had chosen them to make way for Christ's redemption, but they denied and killed him. And now, "blinded by their dream of worldly gain and material

success," they deserved the "worldly and spiritual ruin" that they had brought down upon themselves. The document warns that that to defend the Jews as "Christian principles and humanity" demand could involve the unacceptable risk of being ensnared by secular politics--not least an association with Bolshevism. The encyclical was delivered in the fall of 1938 to the Jesuits in Rome, who sat on it. To this day we do not know why it was not completed and handed to Pope Pius XI. For all its drawbacks, it was a clear protest against Nazi attacks on Jews and so might have done some good. But it appears likely that the Jesuits, and Pacelli, whose influence as secretary of state of the Vatican was paramount since the Pope was moribund, were reluctant to inflame the Nazis by its publication. Pacelli, when he became pope, would bury the document deep in the secret archives.

On February 10, 1939, Pius XI died, at the age of 81. Pacelli, then 63, was elected Pope by the College of Cardinals in just three ballots, on March 2. He was crowned on March 12, on the eve of Hitler's march into Prague. Between his election and his coronation he held a crucial meeting with the German cardinals. Keen to affirm Hitler publicly, he showed them a letter of good wishes which began, "To the Illustrious Herr Adolf Hitler." Should he, he asked them, style the Führer "Most Illustrious"? He decided that that might be going too far. He told the cardinals that Pius XI had said that keeping a papal nuncio in Berlin "conflicts with our honor." But his predecessor, he said, had been mistaken. He was going to maintain normal diplomatic relations with Hitler. The following month, at Pacelli's express wish, Archbishop Cesare Orsenigo, the Berlin nuncio, hosted a gala reception in honor of Hitler's 50th birthday. A birthday greeting to the Führer from the bishops of Germany would become an annual tradition until the war's end.

Pacelli's coronation was the most triumphant in a hundred years. His style of papacy, for all his personal humility, was unprecedentedly pompous. He always ate alone. Vatican bureaucrats were obliged to take phone calls from him on their knees. When he took his afternoon walk, the gardeners had to hide in the bushes. Senior officials were not allowed to ask him questions or present a point of view.

As Europe plunged toward war Pacelli cast himself in the role of judge of judges. But he continued to seek to appease Hitler by attempting to persuade the Poles to make concessions over Germany's territorial claims. After Hitler's invasion of Poland, on September 1, 1939, he declined to condemn Germany, to the bafflement of the Allies.

His first public statement, the encyclical known in the English-speaking world as Darkness over the Earth, was full of papal rhetoric and equivocations. Then something extraordinary occurred, revealing that whatever had motivated Pacelli in his equivocal approach to the Nazi onslaught in Poland did not betoken cowardice or a liking for Hitler. In November 1939, in deepest secrecy, Pacelli became intimately and dangerously involved in what was probably the most viable plot to depose Hitler during the war. The plot centered on a group of anti-Nazi generals, committed to returning Germany to democracy. The coup might spark a civil war, and they wanted assurances that the West would not take advantage of the ensuing chaos. Pius XII agreed to act as go-between for the plotters and the Allies. Had his complicity in the plot been discovered it might have proved disastrous for the Vatican and for many thousands of German clergy. As it happened, leaders in London dragged their feet, and the plotters eventually fell silent. The episode demonstrates that, while Pacelli seemed weak to some, pusillanimity and indecisiveness were hardly in his nature.

Pacelli's first wartime act of reticence in failing to speak out against Fascist brutality occurred in the summer of 1941, following Hitler's invasion of Yugoslavia and the formation of the Catholic and Fascist state of Croatia. In a wave of appalling ethnic cleansing, the Croat Fascist separatists, known as the Ustashe, under the leadership of Ante Pavelic, the Croat Führer, embarked on a campaign of enforced conversions, deportations, and mass extermination targeting a population of 2.2 million Serb Orthodox Christians and a smaller number of Jews and Gypsies. According to the Italian writer Carlo Falconi, as early as April, in a typical act of atrocity, a band of Ustashe had rounded up 331 Serbs. The victims were forced to dig their own graves before being hacked to death with axes. The local priest was forced to recite the prayers for the dying

while his son was chopped to pieces before his eyes. Then the priest was tortured. His hair and beard were torn off, his eyes were gouged out. Finally he was skinned alive. The very next month Pacelli greeted Pavelic at the Vatican. Throughout the war, the Croat atrocities continued. By the most recent scholarly reckoning 487,000 Orthodox Serbs and 27,000 Gypsies were massacred; in addition, approximately 30,000 out of a population of 45,000 Jews were killed. Despite a close relationship between the Ustashe regime and the Catholic bishops, and a constant flow of information about the massacres, Pacelli said and did nothing. In fact, he continued to extend warm wishes to the Ustashe leadership. The only feasible explanation for Pacelli's silence was his perception of Croatia as a Catholic bridgehead into the East. The Vatican and the local bishops approved of mass conversion in Croatia (even though it was the result of fear rather than conviction), because they believed that this could spell the beginning of a return {?} of the Orthodox Christians there to papal allegiance. Pacelli was not a man to condone mass murder, but he evidently chose to turn a blind eye on Ustashe atrocities rather than hinder a unique opportunity to extend the power of the papacy.

{Note from emperors-clothes.com: This is a very generous interpretation. In fact the Catholic Church, controlled the Independent State of Croatia. At one point it was in fact directly run by Archbishop Stepinac who answered to Pius XII. Stepinac has, in turn, been beatified by the current pope, in a Croatian ceremony attended by Croatian President Franjo Tudjman.}

Pacelli came to learn of the Nazi plans to exterminate the Jews of Europe shortly after they were laid in January 1942. The deportations to the death camps had begun in December 1941 and would continue through 1944. All during 1942, Pacelli received reliable information on the details of the Final Solution, much of it supplied by the British, French, and American representatives resident in the Vatican. On March 17, 1942, representatives of Jewish organizations assembled in Switzerland sent a memorandum to Pacelli via the papal nuncio in Bern, cataloguing violent anti-Semitic measures in Germany and in its allied and conquered territories.

Their plea focused attention on Slovakia, Croatia, Hungary, and unoccupied France, where, they believed, the Pope's intervention might yet be effective. Apart from an intervention in the case of Slovakia, where the president was Monsignor Josef Tiso, a Catholic priest, no papal initiatives resulted. During the same month, a stream of dispatches describing the fate of some 90,000 Jews reached the Vatican from various sources in Eastern Europe. The Jewish organizations' long memorandum would be excluded from the wartime documents published by the Vatican between 1965 and 1981. On June 16, 1942, Harold Tittmann, the U.S. representative to the Vatican, told Washington that Pacelli was diverting himself, ostrichlike, into purely religious concerns and that the moral authority won for the papacy by Pius XI was being eroded. At the end of that month, the London Daily Telegraph announced that more than a million Jews had been killed in Europe and that it was the aim of the Nazis "to wipe the race from the European continent." The article was re-printed in The New York Times. On July 21 there was a protest rally on behalf of Europe's Jews in New York's Madison Square Garden. In the following weeks the British, American, and Brazilian representatives to the Vatican tried to persuade Pacelli to speak out against the Nazi atrocities. But still he said nothing.

In September 1942, President Franklin Roosevelt sent his personal representative, the former head of U.S. Steel, Myron Taylor, to plead with Pacelli to make a statement about the extermination of the Jews. Taylor traveled hazardously through enemy territory to reach the Vatican. Still Pacelli refused to speak. Pacelli's excuse was that he must rise above the belligerent parties. As late as December 18, Francis d'Arcy Osborne, Britain's envoy in the Vatican, handed Cardinal Domenico Tardini, Pacelli's deputy secretary of state, a dossier replete with information on the Jewish deportations and mass killings in hopes that the Pope would denounce the Nazi regime in a Christmas message. On December 24, 1942, having made draft after draft, Pacelli at last said something. In his Christmas Eve broadcast to the world on Vatican Radio, he said that men of goodwill owed a vow to bring society "back to its immovable center of gravity in divine law." He went on: "Humanity owes this vow to those hundreds of thousands who, without any fault of their own, sometimes only by reason of their nationality and race, are marked for death or

gradual extinction." That was the strongest public denunciation of the Final Solution that Pacelli would make in the whole course of the war.

It was not merely a paltry statement. The chasm between the enormity of the liquidation of the Jewish people and this form of evasive language was profoundly scandalous. He might have been referring to many categories of victims at the hands of various belligerents in the conflict. Clearly the choice of ambiguous wording was intended to placate those who urged him to protest, while avoiding offense to the Nazi regime. But these considerations are over-shadowed by the implicit denial and trivialization. He had scaled down the doomed millions to "hundreds of thousands" without uttering the word "Jews," while making the pointed qualification "sometimes only by reason of their nationality or race." Nowhere was the term "Nazi" mentioned. Hitler himself could not have wished for a more convoluted and innocuous reaction from the Vicar of Christ to the greatest crime in history.

But what was Pacelli's principal motivation for this trivialization and denial? The Allies' diplomats in the Vatican believed that he was remaining impartial in order to earn a crucial role in future peace negotiations. In this there was clearly a degree of truth. But a recapitulation of new evidence I have gathered shows that Pacelli saw the Jews as alien and undeserving of his respect and compassion. He felt no sense of moral outrage at their plight. The documents show that:

1. *He had nourished a striking antipathy toward the Jews as early as 1917 in Germany, which contradicts later claims that his omissions were performed in good faith and that he "loved" the Jews and respected their religion.*
2. *From the end of the First World War to the lost encyclical of 1938, Pacelli betrayed a fear and contempt of Judaism based on his belief that the Jews were behind the Bolshevik plot to destroy Christendom.*
3. *Pacelli acknowledged to representatives of the Third Reich that the regime's anti-Semitic policies were a matter of Germany's internal politics. The Reich Concordat between Hitler and the Vatican, as Hitler was quick to grasp, created an ideal climate for Jewish persecution.*
4. *Pacelli failed to sanction protest by German Catholic bishops against anti-Semitism, and he did not attempt to intervene in the process by which Catholic clergy collaborated in racial certification to identify Jews.*
5. *After Pius XI's Mit Brennender Sorge, denouncing the Nazi regime (although not by name), Pacelli attempted to mitigate the effect of the encyclical by giving private diplomatic reassurances to Berlin despite his awareness of widespread Nazi persecution of Jews.*
6. *Pacelli was convinced that the Jews had brought misfortune on their own heads: intervention on their behalf could only draw the church into alliances with forces inimical to Catholicism. Pacelli's failure to utter a candid word on the Final Solution proclaimed to the world that the Vicar of Christ was not roused to pity or anger. From this point of view, he was the ideal Pope for Hitler's unspeakable plan. His denial and minimization of the Holocaust were all the more scandalous in that they were uttered from a seemingly impartial moral high ground.*

There was another, more immediate indication of Pacelli's moral dislocation. It occurred before the liberation of Rome, when he was the sole Italian authority in the city. On October 16, 1943, SS troops entered the Roman ghetto area and rounded up more than 1,000 Jews, imprisoning them in the very shadow of the Vatican. How did Pacelli acquit himself? On the morning of the roundup, which had been prompted by Adolf Eichmann, who was in charge of the organization of the Final Solution from his headquarters in Berlin, the German ambassador in Rome pleaded with the Vatican to issue a public protest. By this stage of the war, Mussolini had been deposed and rescued by Adolf Hitler to run the puppet regime in the North of Italy. The German authorities in Rome, both diplomats and military commanders, fearing a backlash of the Italian populace, hoped

that an immediate and vigorous papal denunciation might stop the SS in their tracks and prevent further arrests. Pacelli refused. In the end, the German diplomats drafted a letter of protest on the Pope's behalf and prevailed on a resident German bishop to sign it for Berlin's benefit.

Meanwhile, the deportation of the imprisoned Jews went ahead on October 18. When U.S. chargé d'affaires Harold Tittmann visited Pacelli that day, he found the pontiff anxious that the "Communist" Partisans would take advantage of a cycle of papal protest, followed by SS reprisals, followed by a civilian backlash. As a consequence, he was not inclined to lift a finger for the Jewish deportees, who were now traveling in cattle cars to the Austrian border bound for Auschwitz. Church officials reported on the desperate plight of the deportees as they passed slowly through city after city. Still Pacelli refused to intervene.

In the Jesuit archives in Rome, I found a secret document sworn to under oath by Karl Wolff, the SS commander in Italy. The text reveals that Hitler had asked Wolff in the fall of 1943 to prepare a plan to evacuate the Pope and the Vatican treasures to Liechtenstein. After several weeks of investigation, Wolff concluded that an attempt to invade the Vatican and its properties, or to seize the Pope in response to a papal protest, would prompt a backlash throughout Italy that would seriously hinder the Nazi war effort. Hitler therefore dropped his plan to kidnap Pacelli, acknowledging what Pacelli appeared to ignore, that the strongest social and political force in Italy in late 1943 was the Catholic Church, and that its potential for thwarting the SS was immense.

Pacelli was concerned that a protest by him would benefit only the Communists. His silence on the deportation of Rome's Jews, in other words, was not an act of cowardice or fear of the Germans. He wanted to maintain the Nazi-occupation status quo until such time as the city could be liberated by the Allies. But what of the deported Jews? Five days after the train had set off from the Tiburtina station in Rome, an estimated 1,060 had been gassed at Auschwitz and Birkenau – 149 men and 47 women were detained for slave labor, but only 15 survived the war, and only one of those was a woman, Settimia Spizzichino, who had served as a human guinea pig of Dr. Josef Mengele, the Nazi medical doctor who performed atrocious experiments on human victims. After the liberation, she was found alive in a heap of corpses. But there was a more profound failure than Pacelli's unwillingness to help the Jews of Rome rounded up on October 16. Pacelli's reticence was not just a diplomatic silence in response to the political pressures of the moment, not just a failure to be morally outraged. It was a stunning religious and ritualistic silence. To my knowledge, there is no record of a single public papal prayer, lit votive candle, psalm, lamentation, or Mass celebrated in solidarity with the Jews of Rome either during their terrible ordeal or after their deaths. This spiritual silence in the face of an atrocity committed at the heart of Christendom, in the shadow of the shrine of the first apostle, persists to this day and implicates all Catholics. This silence proclaims that Pacelli had no genuine spiritual sympathy even for the Jews of Rome, who were members of the community of his birth. And yet, on learning of the death of Adolf Hitler, Archbishop Adolf Bertram of Berlin ordered all the priests of his archdiocese "to hold a solemn Requiem in memory of the Führer."

There were nevertheless Jews who gave Pacelli the benefit of the doubt. On Thursday, November 29, 1945, Pacelli met some 80 representatives of Jewish refugees who expressed their thanks "for his generosity toward those persecuted during the Nazi-Fascist period." "One must respect a tribute made by people who had suffered and survived, and we cannot belittle Pacelli's efforts on the level of charitable relief, notably his directive that enclosed religious houses in Rome should take in Jews hiding from the SS.

By the same token, we must respect the voice of Settimia Spizzichino, the sole Roman Jewish woman survivor from the death camps. Speaking in a BBC interview in 1995 she said. "I came back from Auschwitz on my own. I lost my mother, two sisters and one brother. Pius XII could have warned us about what was going to happen. We might have escaped from Rome and joined the partisans. He played right into the Germans' hands. It all happened right under his

nose. But he was an anti-Semitic pope, a pro-German pope. He didn't take a single risk. And when they say the Pope is like Jesus Christ, it is not true. He did not save a single child."

*We are obliged to accept these contrasting views of Pacelli are not mutually exclusive. It gives a Catholic no satisfaction to accuse a Pope of acquiescing in the plans of Hitler. But one of the saddest ironies of Pacelli's papacy centers on the implications of his own pastoral self-image. At the beginning of a promotional film he commissioned about himself during the war, called *The Angelic Pastor*, the camera frequently focuses on the statue of the Good Shepherd in the Vatican gardens. The parable of the good shepherd tells of the pastor who so loves each of his sheep that he will do all, risk all, go to any pains, to save one member of his flock that is lost or in danger. To his everlasting shame, and to the shame of the Catholic Church, Pacelli disdained to recognize the Jews of Rome as members of his Roman flock, even though they had dwelled in the Eternal City since before the birth of Christ. And yet there was still something worse. After the liberation of Rome, when every perception of restraint on his freedom was lifted, he claimed retrospective moral superiority for having spoken and acted on behalf of the Jews. Addressing a Palestinian group on August 3, 1946, he said, "We disapprove of all recourse to force...Just as we condemned on various occasions in the past the persecutions that a fanatical anti-Semitism inflicted on the Hebrew people." His grandiloquent self-exculpation a year after the war had ended showed him to be not only an ideal pope for the Nazis Final Solution but also a hypocrite. The postwar period of Pacelli's papacy, through the 1950s, saw the apotheosis of the ideology of papal power as he presided over a triumphant Catholic Church in open confrontation with Communism. But it could not hold. The internal structures and morale of the church in Pacelli's final years began to show signs of fragmentation and decay, leading to a yearning for reassessment and renewal. In old age he became increasingly narrow-minded, eccentric, and hypochondriacal. He experienced religious visions, suffered from chronic hiccups, and received monkey-brain-cell injections for longevity. He had no love for, or trust in those who had to follow him. He failed to replace his secretary of state when he died and for years he declined to appoint a full complement of cardinals. He died at the age of 82 on October 9, 1958. His corpse decomposed rapidly in the autumnal Roman heat. At his lying-in-state, a guard fainted from the stench. Later, his nose turned black and fell off. Some saw in this sudden corruption of his mortal remains, a symbol of the absolute corruption of his papacy.*

The Second Vatican Council was called by John XXIII who succeeded Pacelli, in 1958, precisely to reject Pacelli's monolith in preference for a collegial, decentralized, human, Christian community, the Holy Spirit, and love. The guiding metaphor of the church of the future was of a "pilgrim people of God." Expectations ran high, but there was no lack of contention and anxiety as old habits and disciplines died hard. There were signs from the very outset that papal and Vatican hegemony would not easily acquiesce, that the Old Guard would attempt a comeback. As we approach the end of this century, the hopeful energy of the Second Vatican Council, or Vatican II, as it came to be called, appears to many a spent force. The church of Pius XII is reasserting itself in confirmation of a pyramidal church model: faith in the primacy of the man in the white robe dictating in solitude from the pinnacle. In the twilight years of John Paul II's long reign, the Catholic Church gives a pervasive impression of dysfunction despite his historic influence on the collapse of Communist tyranny in Poland and the Vatican's enthusiasm for entering its third millennium with a cleansed conscience. As the theologian Professor Adrian Hastings comments, "The great tide powered by Vatican II has, at least institutionally, spent its force. The old landscape has once more emerged and Vatican II is now being read in Rome far more in the spirit of the First Vatican Council and within the context of Pius XII's model of Catholicism." A future titanic struggle between the progressives and the traditionalists is in prospect, with the potential for a cataclysmic schism, especially in North America, where a split has opened up between bishops compliant with Rome and academic Catholicism, which is increasingly independent and dissident. Pacelli, whose canonization process is now well advanced, has become the icon, 40 years after his death, of those traditionalists who read and revise the provisions of the Second

*Vatican Council from the viewpoint of Pacelli's ideology of papal power--an ideology that has proved disastrous in the century's history.*²⁶

H. Islam

Islam believes in seven heavens where G-d sits on his throne in the 7th heaven surrounded by angels who serve him as ministers and attendants, serve an earthly king. Muhammad founded Islam in an attempt to reign in sadistic violent tendencies that he saw in the peoples of Arabia.²⁷

An 11th grade text book in Saudi Arabia says, "that as Judgment Day comes, Jews will conceal themselves behind trees. The trees, in turn, will say, "Oh, Muslim, Oh, servant of God, here is a Jew hiding behind me. Come here and kill him."²⁸

Muhammad developed Islam in 610 AD.

²⁶ Copyright Vanity Fair, 1999 Reprinted for educational and non-commercial purposes only

²⁷ Story of Islam, the movie.

²⁸ Scripps Howard News Service, Deroy Murdock, <http://www.memri.org>

XXVI. Mathematics of Yetzilah

Mathematics is the soul of science as the vowels are the souls of Hebrew letters. The theoretical models of math are similar to the angelic models of our physical world. There are angels representing each nation, each star in the sky, each blade of grass. Mathematical principles of engineering are edifices in the world of Yetzilah; they are tools in the world of Asiyah. We should know that G-d provides us with ideas. He sends them on the 'wings of angels' to help us build the world around.

- A. *Euler's Theorem***
- B. *Taylor Series Expansion***
- C. *Place Holder***

XXVII.Science of Asiyah

In the world of Asiyah, science is the body of the world and math its soul.

A. Special Relativity

Maxwell's equations predicted that light and radio waves have a fixed speed. Albert Michelson and Edward Morley showed that this fixed speed is independent of the movement of objects.¹ For example, an object moving towards the sun and an object moving away from the Sun would witness passing light beams to have the same velocity, the speed of light that is denoted c .

Table XXVII-1: Speed of Light that is c

meters/sec	kilometers/sec	exp meters/sec	miles/sec
300,000,000	300,000	3×10^8	186,000

Since the upper limit of velocity is limited to the speed of light a second object moving at v_2 in relation to a first object v_1 has the following true velocity:

Equation XXVII-1: Theorem of Addition of Velocities

$$V = v_1 \pm v_2$$

Equation XXVII-2: Theorem of Addition of Velocities with Relativity

$$V = \frac{v_1 \pm v_2}{1 \pm \frac{v_1 v_2}{c^2}}$$

So with $v_1 = c/2$ and $v_2 = c/2$, the actual velocity of the 2nd object is $(c/2 + c/2)/(1 + (c^2/4 * 1/c^2)) = 4/5 c$.

B. General Relativity

The basic principle of general relativity is that mass curves space and time. As one walks around the Earth in an apparent straight line and ends in the same place, so likewise an object orbiting another object takes the shortest path between two points in curved space. If several people begin traveling north from different places on the globe, they will all end at the North Pole. This is an example of positive space. On the other hand, if two people start next to each other walking in parallel, the curvature of the Earth will cause them to diverge. This is an example of negative space.

The curvature of space towards an object resembles a funnel. For example, objects close to a singularity in a black hole experience spaghettification. That is they will be stretched in length towards the hole due to the negative curvature of space, and squeezed in width due to the positive curvature of space, since space itself is stretched and squeezed by the black hole.

While mass determines the magnitude of the gravitational force, distance to an object determines its tidal force. For example, the gravity of the Sun keeps the Earth in its orbit, but has little effect on the levels of the oceans. On the other hand, the closeness of the Moon produces high tides as it passes over oceans. The Moon also produces high tides on the opposite side of the Earth as it slightly pulls the earth towards it leaving the oceans on the far side of the Earth out further or higher.

General Relativity predicts *Time dilation* within a gravitational field. In other words, time passes faster in a region of stronger gravity than a region with lesser gravity. Time on a mountain top passes more slowly than time at its base. Time on a spaceship will pass more slowly than time on earth, unless the ship has an

¹ A Brief History of Time, Stephen Hawking, 10th edition, page 20.

artificial gravity from a centrifugal force. The theoretical limits of a singularity show gravity and the passage of time going to infinity.

C. Quantum Theory

Objects emit lower frequencies of light at lower temperatures while they require a higher temperature to emit higher frequencies of light. The reason that there is a temperature threshold for emitting higher frequencies of light is because objects emit energy at discrete values and a higher frequency of light requires a greater amount of energy to discretely occur. Objects prefer to radiate energy at lower frequencies if the rate of emission is sufficient as in the common case of infrared heat. Nevertheless, objects at very higher temperatures need to radiate larger quantities of energy more quickly which is done with higher frequencies of light. The minimum amount of energy at a particular frequency, the quanta, is found from this formula:

Equation XXVII-3: Quanta of Energy from Frequency

$$e = hv$$

Here 'e' is energy, 'h' is Planck's constant 6.6256×10^{-27} and 'v' is the frequency of the emitted radiation. Higher frequencies of light have a higher level of energy for the same amplitude. Also from this formula we see that objects can radiate energy only as a multiple of their quanta of energy. Each quanta of energy is a photon emission at the wavelength of the object.² The total energy in 'n' photons is dependent on frequency and the constant 'h'.

Equation XXVII-4: Discrete Quantum Energy Values

$$ne = nhv$$

As the temperature of objects go up they radiate energy up to a maximum frequency. This is expressed in Wien's law as:

Equation XXVII-5: Maximum Frequency of Light from Temperature

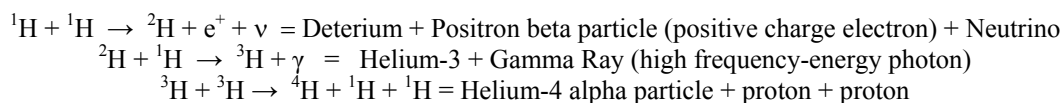
$$v_{\max} = kT$$

Here 'k' is a proportional constant and 'T' is temperature. From here we see that the color of star light indicates the temperature of the star. The hotter the temperature, the shorter the life left in the star.³

Reddish stars are comparatively cool, with surface temperatures of 2000-3000K. Orange stars have surface temperatures of 3000-5000K. There are also white stars with surface temperatures of 8000-12000K and bluish stars that are hotter still.

The proton-proton chain or cycle consists of a series of nuclear reactions for a fusion reaction. Byproducts include the beta particle, an electron or positron; an alpha particle, 2-proton, 2 neutron nucleus; Gamma ray, high frequency photon; and the neutrino, ultra-small mass with speed of light particle (3 types).

Equation XXVII-6: Proton-Proton Chain



² Later we will see that all objects, i.e. particles are waves.

³ Understanding Physics, Isaac Asimov, Vol. 2, pp 127-128.

D. Uncertainty Principle

The principle states simply that the uncertainty of the position of an object multiplied by the uncertainty of its momentum cannot be smaller than Planck's constant.

Equation XXVII-7: Uncertainty Principle

$$\Delta P \cdot \Delta V \geq h$$

One measures the position of a particle with a laser.⁴ The deflection of light between two wave 'crests' determines a particle's position.⁵ Hence, the higher the frequency and smaller the wavelength, the more precisely a laser will measure a particle's position. The irony here is that the higher the frequency of the measuring laser, the larger the value of its energy from $e = h\nu$, and the larger the impact on the particle's momentum. Thus, the more precisely we know the position of the object the more uncertain becomes its velocity.

E. Waves

All particles exhibit wave behavior. If we take the experiment of sending a single electron toward a partition with two slits at different distances from the electron, the electron will pass through both slits as waves that will interfere to form alternating light fringes on a screen behind the partition.⁶ In essence the electron is a wave. When electrons travel around a nucleus, they have an orbit which provides the proper distance so that they can form a standing wave. They accept or release if they can move to another orbit distance that is also a standing wave. This change of energy is a multiple of photons or quanta.⁷ Quantum Mechanics explains Bohr's theory on the limited number of orbits in an atom. Multiple atoms in molecules join up sharing electrons in forms which enable further extensions of the standing waves of electrons.

Equation XXVII-8: Frequency and Wavelength

$$\nu = c/\lambda$$

Here frequency is equal to Velocity divided by wavelength by definition.

Equation XXVII-9: Wavelength and Momentum

$$\lambda = h/(mV)$$

This equation is related to $e = h\nu$, with the recognition that the $\frac{1}{2}$ in $\frac{1}{2}mV^2$ is part of e . The equation shows that heavy objects having a very small velocity would move as a wave given enough time. A heavy object with a visible velocity would have a wavelength too small for us to measure.⁸ For an electron with a constant mass, wavelength depends on velocity. High speed electrons have a small wavelength and high frequency and thus high energy.

Classical theory is particle or object theory, while quantum theory deals with wave effects.

⁴ Single frequency light source

⁵ Stephen Hawking's terminology

⁶ A Brief History of Time, Tenth ed. Stephen Hawking, p. 60.

⁷ Quanta is the plural of quantum, an indivisible unit of energy.

⁸ Understanding Physics, Isaac Asimov, Vol. 3, p. 102.

F. Big Bang Theory

The Big Bang Theory stands opposed to the Static Universe Theory in suggesting that all matter existed in a singularity without space and time, i.e. with infinite density, and then exploded. Several recent observations support this theory.

1. Red Shift

Red shift is the spreading of the wavelength of light due to the Doppler effect of an object moving away from another object. Interestingly our observations show that the Red Shift increases with the distance an object is from Earth. This implies that the farther an object is away the faster it is moving away.

The Big Bang Theory is one simple explanation for the Red Shift. In the beginning of the Universe, all matter began its trajectory from the same point at the same time. Now objects that are further away from Earth in the expansion are also that way because they had a greater initial velocity from the center.

2. Microwave Background

Penzias and Wilson discovered that there is a microwave radiation background in all directions around Earth of about the same level. Microwave radiation having a wavelength with the order of magnitude of the hundred thousandth of a meter is the result of the Doppler effect on visible light whose wavelength has the order of magnitude of "four to seven ten-millionths of a meter."⁹ Gamov theorized that the initial Universe was "very hot and dense, glowing white hot."¹⁰ "Dicke and Peebles argued that we should still be able to see the glow of the early universe, because light from very distant parts of it would only just be reaching us now." The Microwave radiation around us today is the initial 'light' of the Universe under the Doppler effect from those sources that are furthest from the Earth. Hubble's discovery of the Expanding Universe is based on measuring Red Shifts.

3. Expanding Universe

General relativity implies an Expanding Universe to counter the Newtonian effects of gravity that would have otherwise pulled all matter together. Alexander Friedmann made two assumptions to prove this:

1. The Universe looks the same in all directions.
2. The Universe would look the same from any other place in the Universe.

The first item is validated by the discovery of the Microwave Background which is the same in all directions. The second item is interesting and suggests that matter is on the perimeter of an expanding Universe like the surface of Earth or as Hawking symbolizes, a balloon that someone is blowing up.¹¹ While we are not in the position to prove the second item, Friedmann's assumptions derive the theory that galaxies further away are moving faster away from each other.

Newtonian conservation of momentum with Einstein's $E=mc^2$ suggests an initial explosion from a singularity would spew matter, which previously didn't exist, equally in all directions. Hence, Friedmann's assumptions are *sufficient* conditions to prove an expanding Universe. We could construct a scenario where one large lump of matter on one side of the Universe conserves momentum with numerous lumps of matter on the other side of the Universe and still have an expanding Universe. Hence Friedmann's assumptions are not *necessary* conditions for an expanding Universe.

G. Cosmology

Hubble's law states that the velocity of an object in space away from another object is equal to its distance times a constant. In the scenario, the velocity is not limited to the speed of light, space itself is expanding as light propagates through. This suggests that there are some galaxies that are traveling away from us faster than the speed of light and are thus not visible.

⁹ A Brief History of Time, Tenth Anniversary Ed., Stephen Hawking page 40.

¹⁰ Ibid., p. 44

¹¹ Ibid., p. 45

Equation XXVII-10: Hubbles Law

$$\text{Velocity} = H * D$$

where H is about 65 km/sec/megaPc

Since 1998, astronomers have observed that the Universe is accelerating in expansion instead of slowing down like one would expect due to gravitational forces. The reason is uncertain. Some speculation includes the existence of an antigravity. Perhaps the "expanding of space" cancels out "gravitational slow down" and results in a net acceleration.

H. Quark Theory

Quarks are elements of protons and neutrons.¹² Two 'up' quarks and one 'down' quark make up a proton, while two 'down' quarks and one 'up' quark constitute a neutron.

I. Black Holes

Non-rotating black holes are always perfectly spherical.¹³ This results from the gravitational waves that the shifting core emits. The matter will finally come to rest in the lowest potential energy which is a perfect sphere. On the other hand, rotating black holes are always oblong around the rotating direction, due to the centripetal force of the rotation. The shape of the space around a black hole reveals whether the black hole is rotating or not.

The Second Law of Thermodynamics states that entropy should always increase. Also an object that possesses entropy should also have a temperature. The law holds in according to probability.¹⁴ The question here is if a black hole cannot emit light, how can it possess a temperature. Simply put, a particle may not escape from a black hole carrying with it heat. The answer is that the black hole is creating particles and anti-particles instead at its event horizon.

The event horizon is not empty space but consists of fields and their rate of change. In quantum theory this is analogous to position and velocity. As for a particle, one cannot know the exact field value and its rate of change simultaneously. This uncertainty is the result of quantum fluctuation. The quantum fluctuation is represented by the creation of particle-antiparticle pairs at the event horizon.

Now when an antiparticle falls into the black hole and the positive particle escapes, the black hole will exhibit a temperature, and hence act according to the Second Law of Thermodynamics. The antiparticle will cancel out some of the mass in the black hole giving it a slow rate of evaporation. This dispersion of energy represents the increase in the entropy of the black hole.

Black holes are able to produce X ray and gamma ray radiation because objects emitting light falling into a black hole will have their wavelengths shortened as they approach the event horizon. On the other hand micro wave radiation is indicative of the first light of the big bang due to the expansion of the universe.

Observing a great deal of X-ray radiation from an area of space without visible light suggests the presence of a black hole. The center of galaxies also produce a lot of X-ray radiation though one cannot see it because of the disc of superheated swirling matter falling into the black hole obscuring its view. X-ray and gamma radiation are also produced with a high amount of power, i.e. where a lot of energy must be released quickly.

¹² The name is from a James Joyce novel where a character in a bar refers to 'Three quarks' instead of quarts.

¹³ A Brief History of Time, Stephen Hawking, pp. 93-94.

¹⁴ Ibid 107.

J. Atomic Structure

The inert gases suggest that there are certain electron configurations that create a greater degree of stability in an atom. Researching this, Neil Bohr conceived of a set of orbits whose size he determined by the number of electrons in an inert gas filling up the next outer orbit. If we take a look at the elements in the periodic table, we can see the size of these orbits and when they become full for inert gases. Inert or noble gases are in bold Blue. Light metals are in Brown. Non-metals are in Teal.

Table XXVII-2: Electron Orbits

Atom	Atomic Weight	First Orbit Electrons	Second Orbit Electrons	Third Orbit Electrons
Hydrogen	1	1		
Helium	2	2		
Lithium	3	2	1	
Berium	4	2	2	
Boran	5	2	3	
Carbon	6	2	4	
Nitrogen	7	2	5	
Oxygen	8	2	6	
Florine	9	2	7	
Neon	10	2	8	
Sodium	11	2	8	1
Magnesium	12	2	8	2
Aluminum	13	2	8	3
Silicon	14	2	8	4
Phosphorus	15	2	8	5
Silicon	16	2	8	6
Chloride	17	2	8	7
Argo	18	2	8	8

Molecular stability occurs when the orbits fill up. Hence atoms draw together into molecular patterns to achieve this state. For example in the case of methane gas, CH_4 , the Carbon shares its four electrons with each of the Hydrogen atoms and vice versa. The Carbon shares up its Second Orbit while each Hydrogen atom shares up its First Orbit. Similarly we can see the reason for the stability of salt, NaCl where the sharing fills the Third Orbit of each atom. We define an orbital to consist of two electrons. A complete orbital within an orbit has greater stability than an incomplete one. The electrons in an orbital must have opposite spin—they proceed around the central atom in opposite directions. The first orbital is called *s*. In the second electron shell (L-shell) there are 3 *p* orbits. In the third shell (M-shell), there are 5 *d* orbits. In the fourth shell (N-shell) there are 7 *f* orbits. It is possible for say the 5*d* orbital to have a wider orbit than say the 1*f* orbital. Hence the K-shell has 2 electrons, the M-shell 6, the N-shell 10, and the F-shell 14.

K. Stars

1. Star Evolution

Stars have a life span like a human being and are remarkably similar and predictable in there makeup. This similarity suggests that solar systems would also develop similarly. The natural expansion of a star with age will cause planets within a solar system to under go multiple climactic changes, such that a very cool planet may at some point for say a billion years be suitable for life.

2. Star Measurement

a) Distance

Star distance is determined by parallax for close stars. The parallax angle is the vertex formed by the Earth to a star for the Earth in two positions a half year apart. The farther the star is away the smaller the parallax angle. A parallax angle of 1 second corresponds to a parsec (parallax second) distance of the earth to the star.¹⁵ The diameter of the major axis of the Earth's orbit determines the value of the parsec constant.¹⁶ The star distance has a linear relationship with the parallax angle. Stars that are farther than 30 parsecs are difficult to measure using the Earth. In this case, the spectrum of light of the star is analyzed to give its true brightness and then the parallax angle is computed from:

Equation XXVII-11: Distance from True Brightness

$$M = m + 5 + 5 \log p \quad \text{where } M \text{ is true brightness } m \text{ is apparent brightness}$$

b) Speed

Star speed has two components, the radial motion (to or away from the earth), and the transverse motion. We determine the star's radial speed from the Doppler Shift, by comparing the light frequency when the earth is moving towards or away from the star with the frequency when the earth is stationary. Comparing the position of the star at half-year intervals reveals the transverse speed using the star's position change and its distance.

c) Brightness

We can observe the apparent brightness of a star in the sky and computer the true brightness or luminosity of its source by recognizing these relationships:

Equation XXVII-12: Apparent Brightness of a Star in the Sky

$$\text{Apparent Brightness} \sim L / D^2$$

The reason that brightness declines with the square of distance is due to the fact that starlight emits in an expanding sphere from its source. Analogously, the surface area of a cube expands as W^2 . One can derive the surface area of a sphere from the surface of revolution.^{17,18}

Equation XXVII-13: Surface Area of a Sphere and the Brightness of a Star

$$A = 2\pi \int y (x' + y')^{1/2} dt \quad \text{where } x = r \cos t \text{ and } y = r \sin t \text{ and } t \text{ is integrated from } 0 \text{ to } \pi$$

$$A = 4\pi R^2$$

$$\text{Apparent Brightness} = L / 4\pi D^2$$

$$\text{True Brightness or Luminosity} = \text{Apparent Brightness} * 4\pi D^2$$

We know the distance to a star by parallax. Alternatively spectroscopic analysis, the spectrum of the star light, provides a good estimate of the luminosity. The spectrum suggests the surface temperature, hence energy, hence luminosity of the star. Henry Draper classified the temperatures of stars with their spectra in his HD system with the decreasing temperature types O, B, A, F, G, K, and M. Now, taking a main-sequence star along the Hertzsprung-Russell diagram of luminosity vs. temperature¹⁹ we find the bright hot blue giants at the top left and the cool, dense, dimmer red dwarfs to the lower right. The ten percent

¹⁵ Angle units here are 60 seconds equals a minute, 60 minutes equals a degree. 90 degrees equals a right angle.

¹⁶ 3.26 Light Years

¹⁷ Calculus and Analytic Geometry, Fisher and Ziebur, pp. 442-443.

¹⁸ Archimedes discovered the surface area of a sphere.

¹⁹ Temperature is from left-hot to right-cold on the x axis.

unstable stars are more difficult to categorize. The Red giants are in the upper right hand corner and the white dwarfs in the lower left of the H-R diagram.

Table XXVII-3: Star Temperature Spectrum Relationships

Type	Surface Temperature	Color (examples)	Composition by Spectrum
O	50,000K	Bluish White	doubly ionized nitrogen, oxygen, and carbon and trebly ionized silicon.
B	25,000K	White Blue	helium and of singly ionized oxygen, nitrogen, and neon.
A	11,000K	White (Sirius)	hydrogen
F	7,000K	Yellow White	metals
G	6,000K	Yellow (Sun)	iron, calcium, sodium, magnesium, and titanium
K	5,000K	Yellow to Orange (Epsilon Eridani)	similar
M	3,000K	Red	iron, calcium, magnesium, and titanium oxide molecules (TiO is prominent)
R	2,000K	Red	carbon

A star's magnitude specifies its apparent brightness. A magnitude 1 star is $(2.5)^5 \sim 100x$ brighter than a magnitude 5 star.

d) Temperature

The core of a star must reach $10^7 K = 10,000,000K$ for nuclear fusion to begin. Spectral lines occur when atoms have electrons that block photons at a particular frequency. In very hot stars, the atoms are ionized so there are no spectral lines.

The Luminosity of a star is also proportional to projected area and temperature. Luminosity is how much energy a star gives off.

Equation XXVII-14: Projected Area of a Star

$$\pi R^2 \text{ where } R \text{ is the radius of the star}$$

e) Size

One finds the size of a star by measuring its radius. The radius provides the area of an equatorial slice of the star, which is its visible projection throughout the Universe.

f) Mass

Astronomers determine the mass of stars by observing binary systems. Giants will have no more than 100x the mass of the Sun, with volumes a million times larger. The large volumes give a much larger size and thus, brightness.

3. Star Gazing

The position of a star is determined by its declination and right ascension. The declination is measured in degrees north or south of the celestial equator, that is the projection of the equator. The Right Ascension

has a value of zero in Pisces and advances two hours though every constellation.²⁰ One can compute the passage of time by the advancement of the constellations across the sky.

The constellations rise in the East and set in the West. Hence, Virgo would have a RA of 12. Pisces lies directly over the projection of the equator and has a declination of zero. Orion's belt also lies directly over the equator with a declination of zero.

Table XXVII-4: Declination and Right Ascension of the Constellations

Constellation	Declination (degrees)	Right Ascension (hours)
Pisces	0	0
Aries	20	2
Taurus	20	4
Gemini	22	6
Cancer	18	8
Leo	12	10
Virgo	-9	12
Libra	-18	14
Scorpio	-28	16
Sagittarius	-28	18
Capricorn	-18	20
Aquarius	-9	22

Stars that are always visible, are in the Polar Circle of the sky.

²⁰ Salt Lake City Community College lecture on astronomy, 9/07/2001.

XXVIII. Engineering

A. Computer Networking

1. IP Stack

We can breakdown communication into five layers of operation from higher logical layers to lower physical implementations.

Table XXVIII-1: Internet Protocol Stack

Layer	IP Stack	Protocol Stack or Data Unit (PDU)
5	Application – HTTP – web support SMTP - email support FTP – file transfer	Message – This is can be an IPC – inter process communication message.
4	Transport TCP UDP	Segment
3	Network IP – Internet Protocol	Datagram Source Routing Virtual circuits
2	Link – routing layer Ethernet ATM Frame Relay PPP – modem communication	Frame Collisions and backoff
1	Physical Twisted pair copper Co-axial cable Fiber optic	PDU1 – Each Layer 2 Link may have a different protocol for transmitting bits over the different mediums.

2. ATM

ATM provides protocols from the transport layer down through the physical layer. ATM sends data in **cells** of 53 bytes in length. Each cell has a 5 byte header and a 48 byte **payload**. Fixed length cells and simple headers facilitate high speed switching.¹ ATM supports **virtual channels** through its cell header **virtual channel identifier (VCI)**. Packet switches or routers read the VCI and route cells towards the destination. ATM runs over any physical layer achieving speeds of 600 Mps over fiber optics. TCP/IP is operating over 100 Mbps Ethernet and holds a standard position in the PC and LAN arena. IP over ATM operates by a router first processing the IP header and then using the ATM ARP table to process and send the ATM data.

Asynchronous Transfer Mode provides **network-assisted congestion control**. In essence as a cell of data travels from source to destination, switches along the pathway add information to Resource Management cells denoting on the congestion level. Either the switch or the destination will return the RM cell back to its source. The source in turn will process the RM cell to adjust the maximum rate at which to send data. The source intersperses RM cells amongst Data cells.

Each data cell contains an EFCI (explicit forward, congestion indication) bit. If a *switch* sets the EFCI bit in a data cell then the destination knows that it must return congestion information to the sender.

¹ Computer Networking, Kurose and Ross, p 57.

Consequently, the destination will set the CI (congestion indication) in the subsequent RM cell before returning the cell to the sender.

An RM cell also contains the NI (no increase) bit that a switch may set in a passing RM cell to indicate mild congestion. The switch may set the CI bit on more severe congestion. The destination may return the RM cell intact, or adjust the CI bit itself based on an EFCI from a preceding data cell. Each RM cell also contains a two-byte ER (explicit rate) field. As the RM cells passes from source to destination, the congested switch may only lower ER to the rate of itself. In this manner, the ER field will contain the minimal rate of the entire path when the RM cell is returned to the source.²

3. TCP/IP

TCP/IP provides **end-end congestion control**. TCP – Telnet Communication Protocol provides interactive communication. IP – Internet Protocol provides reliable data transfer.

B. Satellite Theory

1. SATCOM

SATCOM – satellite communications applies astronomy, communication theory, and electrical engineering in the development of satellite technology. Uplink frequencies use the higher frequency of the bands while download is of lower frequency. Higher frequency transmission requires more power as the quanta of energy is proportional to frequency. One advantage is that a smaller satellite dish is sufficient to capture a signal at a higher frequency. Newer satellite TV systems transmit at higher frequencies and customers consequently get by with smaller dishes on their roofs.

Table XXVIII-2: SATCOM Frequencies

Frequency Range in GHz	Frequency Band	Usage
0.1-0.3 (100-300 MHz)	VHF	Basic TV transmission
0.3-1.0 (300-1000 MHz)	UHF	Extended TV transmission
1.0-2.0	L	
2.0-4.0	S	
4.0-8.0	C	FSS – fixed satellite services. These included original cable transmission to centers for distributing cable TV. Later these signals were encrypted to prevent pirating FSS channels with large satellite dishes.
8.0-12.0	X	
12.0-18.0	Ku – High Power	Covers broadcast satellite TV
Downlink 12.2 – 12.7	BSS – broadcast satellite service	No terrestrial interference.
Uplink 17.3 – 17.8	DBS – direct broadcast satellite	9 degree spacing – ITU reg.
	Point to point allowed too.	EIRP (equivalent isotropic radiated power) – 51-60 dBW
	No adjacent satellite interference	
Downlink 11.7 – 12.2	Ku – Medium Power	
Uplink 14 – 14.5	FSS – fixed satellite service	2 degree spacing – FCC regulated.
	Point to point primary use	EIRP – 40-48 dBW
	DBS allowed too.	
	Adjacent satellite interference	
18.0-27.0	K	
27.0-40.0	Ka	

² Computer Networking A Top-Down Approach Featuring the Internet, James Kurose and Keith Ross.

40.0-75 75-110 110-300	V W mm	This would be millimeter-wave which occurs in guided missile communication.
300-3000	μ m	

INTELSAT – International Telecommunications Satellite regulates international satellite location and operation assignments. Individual countries on the other hand operate Domsats – Domestic satellites for services such as voice, data, or video conferencing within a country. Domsats are in geostationary orbit so they have a constant position over a particular country. There is only one geostationary orbit for the world and that is over the equator. Satellites operate at 36,000 km in this functional area.

In contrast to the singular geostationary orbit, there are an infinite number of polar orbits. Weather satellites operate in polar orbits, usually at altitudes of 800 and 900 km. NOAA operates both *geostationary operational environment satellites*, GOES, and *polar operational environment satellites*, POES. The polar orbiting satellites are *sun synchronous*, i.e. crossing the equator at the same local time each day. There are two polar satellites in orbit at a time.

Table XXVIII-3: Polar Orbiting Satellites

POES Satellite	Height		TOD crossing equator
Morning orbit	830 km	south to north	7:30 AM
Afternoon orbit	870 km	south to north	1:40 PM

NOAA satellites participate in *search and rescue*, SAR operation. Russian satellites support this network with *Cospas*. NOAA satellites operate with *Sarsat*.³ Originally, SAR operated only with satellites in low earth orbits, LEOs, supporting the system LEOSAR. Recently, NOAA added geostationary satellites to their services which constitute GEOSAR.

When a vehicle becomes lost, its emergency beacon transmits a signal in the VHF/UHF range at a precise frequency. The velocity of the satellite relative to the beacon enables the satellite to measure the Doppler shift. As a POES satellite nears the latitude of a lost craft's beacon, the received frequency is higher than the transmitted frequency. As it recedes from the beacon, the received frequency is smaller than the transmitted frequency. In this manner the POES determines the latitude position. On the second pass, the change in the earth's rotation permits the satellite to determine the effect of rotation on the Doppler shift and to identify a precise longitude position.

Sarsat's downlink frequency is 1544.5 MHz. to local user terminals, LUTs. The higher frequency alleviated the false alerts caused by interference from the older emergency locator transmitters, ELTs, operating at 121.5 MHz. There are about 600,000 distress beacons on aircraft and small vessels.

Table XXVIII-4: Emergency Locator Transmitters

System	ELT Frequency	False Alerts	Operation	Power	Accuracy
Compas-Sarsat	121.5 MHz	98%	LEOSAR, polar orbit, Doppler shift, no identification info.	a few tenths of a watt	10-20 km
New Compas-Sarsat	406.028 MHz	Changed from 406 MHz to	LEOSAR,	5 watts	3-5 km

³ Sarsat refers to locating equipment on the satellite.

GEOSAR	406 MHz	avoid conflict with GEOSTAR	Stationary orbit, GPS operation, no Doppler shift from stationary orbits.		
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C. Place Holder

XXIX. Appendix

A. *Encounters on the Internet*

1. Bnei Baruch Kabbalah Forum

a) *RaZ*

Here are some references in the Tanach for the following which I stated:

: Moshe alludes to Netzah and Aaron to Hod. The
: source of the most esoteric of prophecy and
: divination is hidden in RaZ.

RaZ is mentioned in only one place in the entire Tanach and that is in the book of Daniel:

6. O Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you, and no mystery troubles you, tell me the visions of my dream that I have seen, and its meaning.

Belteshazzar is Daniel's name from Nebuchadnezzar.
Here the word for mystery is RaZ and the
verse refers to visions of prophecy, hence
Netzah and Hod.

7. Thus were the visions of my head in my bed; I saw, and behold, a tree in the midst of the earth, and its height was great.

8. The tree grew, and was strong, and its height reached to heaven, and it was visible to the end of all the earth;

There may be an allusion here to the Tree of Life.

Now as for a reference to Moshe and Aaron,
RaZ is mentioned in only two places in all
of Rashi on the Tanach.

Numbers 17:11

11. And Moses said to Aaron, Take a censer, and put fire in it from the altar, and put on incense, and go quickly to the congregation, and make an atonement for them; for anger has come out from the Lord; the plague has begun.

Rashi comments on "atonement for them":
"This secret did the angel of death give
over to him when he (Moses) ascended to
the heavens, that incense stays a plague;"

RaZ is on the level of Netzah and Hod
clearly from this verse, symbolized by Moshe
and Aaron. The use of incense is an example
of such a secret that Moshe learned by

ascending to the level of RaZ.

And Rashi refers to Tractate
Shabbas 88a which also mentions RaZ.

R. Eleazar said: When the Israelites gave precedence to 'we will do' over 'we will
hearken,' a Heavenly Voice went forth and exclaimed to them, Who revealed to My
children this secret, which is employed by the Ministering Angels, as it is written,
Bless the Lord, ye angels of his. Ye mighty in strength, that fulfill his word, That
hearken unto the voice of his word: first they fulfill and then they hearken?

RaZ is the way of the ministering angels.
Moshe and Aaron together being on this level
could understand these secrets.

: This knowledge is not meant for this world
: and hence the quasi-sefira
: is not revealed like Daat.

RaZ is more the knowledge of the world of
angels.

Followup

: Jeff,

: Up till now, have been working under the assumption that the
: Quasi Sefirah RaZ does not exist, while looking for proof
: that it does. However, your last couple of posts have given
: me reason to stop and think, what if it does exist?

:: Rashi says ...
:: "This secret did the angel of death give
:: over to him when he (Moses) ascended to
:: the heavens, that incenses stays a plague;"

I consider the Rashi highly significant. The reason
is that it doesn't make too much sense. Whenever
Rashi says something that doesn't make sense
it is usually hiding the theme of the entire
matter (taught to me by Rabbi Gedahlia Meyer).

Rashi's reference to Shabbas 88a clears
the mystery which he explains with the statement,

"... Who revealed to My children this secret,
which is employed by the Ministering Angels ..."

RaZ is a level of prophetic revelation from
angelic knowledge.

: This would then brings up the question, if RaZ does exist, why
: is it so different from the well known Quasi Sefirah Daat? Is
: there some principle at work here that is not widely known?

: -----

: Following is pure hypothetical guess work.

: The result of Daat is Knowledge, which flows freely down upon
 : Malkhut – Kingship (physical earth). In Genesis we read how
 : Adam & Eve ate the fruit of Knowledge of Good & Evil. Do you
 : think, this might be the reason why Daat is always visible
 : and working? Because Adam & Eve ate of it? And further, for
 : this reason, it's referred to in numerous places in the Bible?

Daat refers to knowledge while RaZ is
 secret knowledge from the world of the
 angels. Until Adam and Eve ate from the
 fruit of the Tree of Good and Evil, they may
 have been permitted the understanding of
 RaZ. After eating the fruit they lost
 the easy accessibility of RaZ but
 gained a closer attachment to Daat. In some
 ways Daat is a more intimate knowledge
 of G-d produced out of great love and
 longing. Sometimes committing a sin
 can create this great longing for tshuvah
 that I believe Daat represents. Our great
 longing for tshuvah brings a longing by
 Hashem for us.

In some sense this is quite different from
 the angelic knowledge of RaZ. Perhaps
 the knowledge at the level of RaZ appears
 more powerful in terms of its direct effects
 like the incense:

:: Num. 17:11. And Moses said to Aaron, Take a
 :: censer, and put fire in it from the altar,
 :: and put on incense, and go quickly to
 :: the congregation, and make an
 :: atonement for them; for anger has
 :: come out from the Lord; the plague has
 :: begun.

But, atonement through Daat, through knowing
 Hashem, longing for Hashem,
 and loving Hashem is quite beautiful.

Daat is closer to Hesed and Gevurah and
 RaZ is closer to Netzah and Hod. They
 are different aspects of a relationship with
 Hashem. Both can effect atonement.
 Both are important. One is more intimate,
 the other more demonstrative. One is more
 accessible, the other more a mystery.

: Considering your posts on RaZ.

: On the other hand, the result of RaZ is an understanding of
 : deep mysteries, allusions, and prophesizing. The main difference

: between the way these Quasi Sefirah appear is, where Daat is
 : always visible, RaZ only becomes visible, under meditation, and
 : only when probed from the Sefirah Yesod – Formation. Further,
 : in that case, it's only visible to the one who is doing the
 : probing (receiving the results of RaZ).

: When one considers that very little is know about how the
 : Prophets actually prophesied. The idea of a hidden Quasi
 : Sefirah begins to make sense. And since this knowledge was
 : deliberately kept from the world, hence so few references
 : to RaZ.

I agree.

: -----

: And finally, here's another big question. Considering the
 : above, is there other Quasi Sefirah that we've not heard
 : about? Is there more fruit on the Tree?

I think understanding all 22 of the connection
 paths to be a highly valuable study and
 meditation.

b) Poem

Posted by Jeff Spiegel on April 22, 1998 at 22:21:46:

In Reply to: Re: His Name, His Essence, and the Tzimtzum posted by zalman hakotan on April 22, 1998 at 12:24:27:

SG refers to the value 63 which points
 to Hashem's name with this value. The four levels
 above Keter are defined by the four different
 spellings of the name of Hashem. At each level
 are letters in chains spelling the expanded
 name of Hashem respectively: BN, MH, SG, AV.
 There are also discs of light which precede
 the sefirot.

I went back before the trees to the days of
 creation. I saw the creation of the animals,
 the grass and all plant life, the creation of
 the Sun, Moon, and Stars in the heaven. Finally
 I saw the creation of the first light and then
 the Tohu and Bohu that preceded. The first light
 was the first line of light that flowed into the
 empty space (the place of G-d's withdrawal in the
 tzimtzum). The chaos before was the emptiness of
 G-d's withdrawal. The emptiness represented the
 quality of Din, judgment or constriction.

I preceded into the emptiness and felt the
 withdrawal of Hashem. I knew the withdrawal was

preceding at a speed beyond physical travel and I wondered how I would reach the receding point. The Kol told me to travel by spirit and will myself to reach the boundary. This I did and saw the edge of light in the distance. I willed myself through the edge and now I stood in the undifferentiated form of the first light. I could not comprehend what was around me. I tried to recall some daat – knowledge that would help me understand. This place was before and beyond the creation of the Sefirot. There was not even the place of Hashem's Ratzon – Will yet in this light. I glimmered above the sefirot and the Kol asked me what I saw. I told her I saw of BN, MH, SaG, and AV, the realm of the Hebrew letters.

I saw the Hebrew letters traveling in chains. There were also the 10 numerals but they were separate like flying disks in this space. I moved my mind to the source of the letters in the light and saw the primordial form of the Torah in the light. I heard this song:

Love the Torah, learn the Torah, dance with the Torah, dwell with the Torah ...

There were no angels yet created as there were no worlds but I still heard the Kol and wondered about its existence. I sought out the voice and noticed a small space in the light, a small tzimtzum. I saw a thread of light entering the space which was like a mouth transmitting the words. Here I learned how G-d speaks to Moses and the angels face to face but to the rest of us through angels. The Torah was one of 10 forms that existed prior to all creation.

There was no sense of a personal G-d in the Ayn Sof. I felt only Nothing and I didn't understand why. I wanted to find my personal G-d but even this is a result of creation! The Kol asked me what I could know? I told him I could not know anything else while in my separate spirit. I realized that even beyond the heaven of G-d's creation and man's comprehension lies the Ayn Sof of G-d which dissolves all identity back into itself.

I have noticed the bittul in your dual postings. Now I see that it is bittul that creates the space of the tzimtzum for the line of light to enter the space.

: I'm sorry I don't know what "level" you are referring to when everything was in chains. But what I've seen in seforim is that the 22 letters plus the five final

mantzephach letters emanate from the gevuru elah of atik yomin called botzina d'krdinusah. In more simple words the letters in the upper worlds aren't actually forms, rather the forms of the letters that we see hint or meramez to the different levels and forms of shefa from the Ain Sof to the low worlds. Therefore in order for there to be duality or difference in shefa it perforce requires tzimtzum. So again the question returns, how is it possible to have even letters before the Tzimtzum. I'd like to quote from the Tikuney Zohar in order that we can have a clear point of reference that sheds light on this topic, "Every sefirah has a known name... You have no known name as You fill all the names. You are the perfection of all the names." As Hank pointed out earlier there is no name for Hashem that can describe his Essence rather we give him a name according to how we perceive Him, but when we call him by that name we are not calling that attribute rather Him Himself. But it still remains unclear how there was an existence of letters or names before the tzimtzum as I wrote earlier.

Shalom

c) *Poem on mystic life*

Posted by . on February 21, 1999 at 13:00:04:

been up and down the tree, all around mitzvot glow to keep
seen angels high above, the water fall between
looked down at the throne, stood before Unknown, now what is left of life

seen the cubic aleph, the letter chains in light
danced with the angels, seen the burning bush, glimpsed MT, now what to do

brought forth the demon AS, bound him to answer true, but what is left to know
traveled to the past, witnessed the creation, saw the first light

Spring is filled with beauty, the ocean shores of time,
the forests with their fragrance, the starlit skies with chimes
but what is left of life

I understand Solomon, Reb Meir, Ben Azi, Ben Zoma,
to have seen too much and then to fall away, to wonder what is left of life

to slip further and further away knowing all along the truth,
so Hashem spoke to Job and put him in his place, G-d save us from this fate

one day we will see how the 7th beggar without feet
heals the prince and princess with our dancing

d) *Yetzirah Plane*

Re: Yetzirah plane

Posted by jeff on May 21, 1997 at 15:30:45:

In Reply to: Re: Yetzirah plane posted by Jeff Spiegel on May 20, 1997 at 02:53:47:

: This plane is filled with immense angels. You will have no possibility of
: "manipulating" this plane. These angels can do

: with you as they like so it is best to behave. In
 : order to reach the world of Yetzirah, one must
 : have already achieve a high degree of humble
 : perfection and would not be interested in
 : "manipulation" at that level. As far as the
 : sights, Yetzirah parallels our world in activities.
 : The angels are busy in constructing palaces as
 : we are in buildings. There are seven palaces in this
 : world:

: 1. The Seven Palaces of Yetzirah
 : Perkei Hekhalot – Chapters of the Palaces contains a formal description of these palaces. The
 following contains my own
 personal experiences of these heavens. In the world of Yetzirah there are 7 heavens . These are:
 : a) Shamayim (Sham – Mayim : There is water -> Firmament)
 : This is the location of the Sun, Moon, planets, and stars. Yet how can this be since we see them
 in our world and know of
 their places. I have seen a star in Yetzirah and its light source is a precious soul that serves
 Hashem like an angel . Some of
 these souls were once from our world, others are of angelic source.
 : b) Shemai Hashamayim (Water above the Waters -> Nehar Di-nur)
 : In this heaven new angels are born each day to utter praises to Hashem. They are born from the
 spring of fire each morning.
 They first dip their hands into the fiery waters and bring a taste to their mouths. Then they sing the
 holy Kadosh to Hashem and
 praises from sunrise to sunset.
 : c) Zevul (Habitation -> prince) lwbz
 : This heaven is the place of the "prince". He is surrounded by his ministering angels. He is called
 Meattah for he is from G-d.
 This heaven may be the residence of Zer Anpin in the world of Yetzirah.
 : d) Araphel (Fog or mist -> Torah) lpru
 : This is like the morning mists and clouds that cover mountain tops. Moshe's tent was said to be
 enclosed in araphel when the
 Shechinah dwelled within. It represents Mt. Sinai and the place of the giving of the Torah.
 : e) Shehakim (Heavens) syqjc
 : The rebuilt Jerusalem is prepared in this heaven. The Temple, Table, Ark, Menorah and all the
 utensils are here.
 : f) Mahon -> Aravot
 : It is five hundred year journey from Shehakim to Mahon. In the midst are the storehouses of
 snow and hail as well as the
 rewards for the righteous and punishments for the wicked. Five hundred years further is the
 Aravot whose merkavah is called
 Av bu which means cloud. There are some souls yet to be born.
 : g) Throne of Glory
 : This is the heaven of the Throne of G-d.

 : The descent from the heaven of the 'Throne of Glory' leads to the place of the Merkavah or the
 'Throne of G-d'. Beneath
 the throne souls await their entry into our world.

 :
 : There are angelic guards for each of these
 : palaces that will turn one away unless key
 : answers are known.

: The general landscape of Yetzirah is mountainous,

: the color is brown, brown-red, a touch of orange,
 : and of course the white light of white angels and
 : black light of dark angels. The angels are
 : extremely tall such that a human in this world
 : might barely approach 1/6th the height of the
 : smallest!

: The world of Yetzirah is associated with the
 : morning service of Psukei D'zimra or the reciting
 : of the Psalms of David. By reading the Psalms
 : of David, one can prepare one's soul to be worthy
 : of entering the world of Yetzirah while still
 : in the land of the Living.

WHOA!! that was great, what an intense answer.
 Is this kabbalah?
 If so could you tell me how I can do such a thing?
 Is the Yetzirah Plane another name for the 7 levels of heaven?

e) *Colors*

Re: Tree Of Life

[Follow Ups] [Post Followup] [BNEI BARUCH KABBALAH FORUM] [FAQ]

Posted by Jeff Spiegel on May 20, 1997 at 03:10:16:

In Reply to: Tree Of Life posted by Jonathan Blair on May 16, 1997 at 14:33:17:

The Jewish color system contains the following
 associations:

D. Sefirot Colors and Lights

There are different colors associated with each sefirot. These colors can be visualized during meditations for enhancing the realism of the vision. When the correct authoritative kabbalistic associations are adhered to the vision comes in loud and clear. Similarly a radio receiver will exhibit a lot of static until it is finally tuned. The Gate of Kavannah describes the experience of the quality of 8 types of light. Here is the description of the Crown:

Above it is the Crown. This is the light that crowns the desires of the mind and illuminates the paths of the imagination, enhancing the radiance (zohar) of the vision. This light has no end, and it cannot be fathomed. From the glory (Kavod) of its perfection comes desire, blessing, peace, life (chaim), and all good (tov) to those who keep the way of its unification.

Table 16: Sefirot and Colors

Sefirah Color Light Quality Names Of G-d

Concealed Light Ayn Sof

Keter – crown, will, or desire blinding invisible light Crown Ehyeh asher Ehyeh

Hochmah – wisdom a color that includes all colors Yah
 Binah – understanding yellow and green Hashem (Elohim)
 Hesed – kindness white and silver Tov – Good El
 Gevurah – judgment, discipline red and gold Nogah – Glow Elohim
 Tiferet – Beauty yellow and violet Kavod – Glory Hashem
 Netzah – eternity, victory, prophecy light pink— the color of the upper eyelid Bahir – Brilliance
 Hashem Tzavaot
 Hod – thankfulness, acceptance, prophecy dark pink— the color of the lower eyelid Zohar –
 Splendor Elohim Tzavaot
 Yesod – righteousness Orange Chaim – Life El Chai, Shadai Living G-d
 Malchuts – kingdom, Shechinah Blue Adonai

Why is the light of Keter called a blinding invisible light? Blinding, since no objects can be seen in this place. Invisible since the light does this without being seen. Light, since the vision is clear. The color of wisdom includes all colors for wisdom includes all knowledge in its synthesis. Yellow is associated with illumination and green with fertility which together represent the understanding of Binah with the fertility of the mother partzuf. White and silver are traditional associations with kindness and red and gold for judgment. With the sefirah of splendor is the illumination of the truth, i.e. Yellow, and mysteries of Torah, i.e. violet.

The light pink and dark pink colors of Netzah and Hod are the colors of the upper and lower eyelids which symbolize the experience of prophecy, i.e. sunlight shining through ones closed eyes. The orange of Yesod is the color of righteousness which is based on the discipline of gevurah, red, with the illumination of tiferets, yellow, and the prophecy of Netzah and Hod combined, pink, which together is Orange.

Kingship is blue, i.e. royal blue.

: Please could you explain the following :

: I have come across different Kabbalistic Tree Of Life's, with different colour arrangements eg. those which appear in traditional plain Queen scale colours, those which appear speckled, and those with very different colour arrangements eg. "School Of The Soul by Z'ev ben Shimon Halevi . Could you please explain to me their purpose, and use, or failing this point me at literature that does explains this?

: Many thanks, Jonathan

f) Hashmal

Re: Hashmal

[Follow Ups] [Post Followup] [BNEI BARUCH KABBALAH FORUM] [FAQ]

Posted by Jeff Spiegel on May 20, 1997 at 03:29:51:

In Reply to: Hashmal posted by Gerard Zonus on May 15, 1997 at 02:28:47:

: Shalom,

: What do the Kabbalists say about the 'Hashmal' in Ezechiel vision.

Kabbalists say that the vision of the Hashmal should not be openly discussed. Suffice it to say that the Hashmal is the garment of G-d in our Universe, has the sound of electrum, and the appearance of a small voice.

: Is there still in Israel an hermetic tradition whose goal is the universal medecine needed for spiritual and physical regeneration

The use of herbs and grasses for healing is definitely within the domain of Judaism. The Breslov Hasidim practice a hermetic like tradition.

"KNOW that there is a field where the most beautiful and pleasant trees and herbs grow. The precious beauty of this field and its plants and trees is impossible to describe. Happy is the eye that has seen it! " (Likutey Moharan I:65 quoted in Garden of the Souls, page 37)

He invests the grasses and herbage with healing properties.
He gave decaying mold the most powerful of healing properties
as He chose a lowly mountain to reveal the Torah,
a lowly people as his chosen nation,
an impaired speaker to be his greatest prophet,
and "the stone that was despised" to become the
cornerstone of His temple.

: Thank you for answering my question.

: Gérard Zonus

: gzonus@loansystem.com

g) Lag Ba Omer

- > WHOA!! that was great, what an intense answer.
- > Is this kabbalah?
- > If so could you tell me how I can do such a thing?
- > Is the Yetzirah Plane another name for the 7 levels of heaven?

You should congratulate yourself for recognizing the true Kabbalah! I will try to give some instruction on how to achieve the experience. It took me over ten years of kabbalistic study before I had my first experience, so patience is required as well as hard study, good deeds, and a humble nature.

The name Yetzirah, means formation from the Hebrew word, yotzer, meaning to 'form'.

The four worlds are associated with the following:

The Four Universes and Our Connection to Them
 Expression Worlds Tetragrammaton
 Ta'amim – Cantillation Notes Atzilut – Nearness Yod
 Nekudot – Vowel Points Beriyah – Creation Heh
 Tagin – Ornaments Yetzirah – Formation Vav
 Otot – Letters Asiyah – Making Heh

Asiyah is our physical world. Yetzirah is the world of the lower angels that parallel our world. Beriyah is the world of the throne of God. This is also the world of the upper angels and souls to be born. There are seven chambers in the world of Beriyah which describe the process that the soul goes through before it is born into our world and after death when it returns to God. Atzilut the highest world contains the Ten Sefirot and the word Atzulut is from the Hebrew, Etzel which means 'adjacent'. I think learning Hebrew is important to Kabbalah study since much of the mysticism is based on the Hebrew alphabet, i.e. aleph – bet.

On Lag Ba Omer Rabbi Akiva's students died of a terrible plague. The plague was attributed to the conflicting opinions the students held towards one another. Some thought that Bar Kochbah was the Messiah. They differed on how to deal with the Romans. The lack of unity led to the plague.¹

Today is Lag B'omer which is the 33rd day of the Counting of the Omer which associates with the sefirot combination of Hod in Hod. In general this would be an ominous day due to the passive nature of Hod which while representing peace and thankfulness also permits evil to exist in this world. Nevertheless Shimon bar Yochai helped rectify this day by revealing a great light of mystical knowledge to his followers which filled them with joy. Joy above all other emotions brings the Shekhinah into this world which is the presence of God.

There is also a tradition that his death on the same day also brought great light in this world as he died by the kiss of God.

*Its a day of great light, dance with all your might!
 (On Lag B'Omer weddings, davening inspiration 3/11/99)*

2. Breslov Discussions

a) *Nachal Novea Makor Hochmah*

Posted by Jeff Spiegel on January 27, 1998 at 20:17:22:

¹ Added later.

What is Novea mean in the statement? Does this mean a "a brook flowing with prophecy, source of wisdom"? If someone could elaborate on RebenuZ"L's inspiration on this passage, I would appreciate it.

Posted by Benyamin Pilant on January 28, 1998 at 01:59:24:

In Reply to: Nachal Novea Makor Hochmah posted by Jeff Spiegel on January 27, 1998 at 20:17:22:

The simple explanation is that the letters Nachal Novea Makor CHochmah spell NaCHMaN, and that Rabbi Nachman wasn't the founder of a chassidic dynasty rather a luminary in and of himself, similar to the Arizal – that is a source of wisdom.

Posted by Jeff Spiegel on January 29, 1998 at 01:59:54:

In Reply to: Re: Nachal Novea Makor Hochmah posted by Benyamin Pilant on January 28, 1998 at 01:59:24:

I really needed to know that Reb. Nachman was not intending to found a dynasty. I study the teachings of Reb. Nachman regularly like an inspirational text and have never seen anything that would demand a dynasty affiliation. Still, most Hasidim seem to be organized in dynasties. How does Breslov differ based on your explanation?

Posted by Benyamin Pilant on January 29, 1998 at 11:23:10:

In Reply to: Re: Nachal Novea Makor Hochmah posted by Jeff Spiegel on January 29, 1998 at 01:59:54:

Breslov chasidus differs from most chasidim in this point.

This is the explanation why there is no Breslov Rebbe today.

Breslov differs from most chasidim in that it is inclusive, rather than exclusive. There is no particular Breslov nusach (prayer book), no mandated dress code (some long coats and payos, some short coat, some in knitted kipa), and encourages people to follow the minhagim of their fathers (this is a major difference between Breslov & Chabbad as practiced today). This has had the effect that the majority of people who follow Rebbe Nachman are Sefardim (many Askenazim too).

The concept of Rebbe Nachman's role as leader of the Breslover

Chasidim is involved in the Mystical / Breslov concept of the

Tzaddik. There are many differing details on this inside

of Breslov, but basically it goes something like this: HaShem

created Man, and before the fall in the Garden of Eden, he was

referred to as the Perfect Man (or Primordial Man).

Mashiach either is, or is an aspect of this Perfect Man.

Mashiach is the living embodiment of Torah, and though

the light of Mashiach flows our understanding of Torah.

But we don't get it directly.

This light flows from Mashiach down to Joseph haTzadik, Moshe Rabbenu, the Arizal, the True Tzaddik, the Tzaddikim of each generation, to hidden Tzaddikim – hidden in every moment of our life, down to us. (The order listed here isn't exact)

There are many Tzaddikim in the world, yet there is one proto-typical Tzaddik who "breaks ground" allowing all

Tzaddikim to function, paving the way for Mashiach.

This is Rebbe Nachman. Some explain that Rebbe Nachman is a recarnation of the Arizal.

So, although no one would say that Rebbe Nachman was Mashiach,

for us (not just Breslover Chasidim), on our level, he is a source of advice, guidance, and helps us to get plugged into the flow of Torah down to this world, as Mashiach will do when he comes, speedily in our days!

In this context Rebbe Nachman is "a brook flowing with prophecy, source of wisdom"

Posted by Jeff Spiegel on January 29, 1998 at 21:53:51:

In Reply to: Re: Nachal Novea Makor Hochmah posted by Benyamin Pilant on January 29, 1998 at 11:23:10:

I am sure viewing Reb Nachman like the Arizal is appropriate but I don't understand the idea of the Tzadik-Hasid relationship after a Tzadik had died?

I always thought that one travels to hear the words of the Tzadik and this is what elevates one. Of course learning his teachings does remind one of his presence in the world. If Reb Nachman is still the Tzadik of the Breslov Hasidim then they must still be hearing his words! Is this correct?

This would suggest that it would be possible to have a Tzadik-Hasid relationship with many of our ancestral Tzadikim if we were extremely familiar with their teachings. I guess what I don't understand is what makes the Breslov's relationship with Reb Nachman unique.

- > Mashiach either is, or is an aspect of this Perfect Man.
- > Mashiach is the living embodiment of Torah, and though
- > the light of Mashiach flows our understanding of Torah.
- > But we don't get it directly.

Adam Kadmon was the universal soul of all people combined. The Moshiach is an annointed leader of the people of Israel, i.e. a righteous king. Why the idea that Torah can only flow through Mashiach? I can understand that Hashem sends angels and other forces to reveal Torah to Klal Israel, but where is it said that all these forces of Torah revelation go through Moshiach?

- > This light flows from Mashiach down to Joseph haTzadik,
- > Moshe Rabbenu, the Arizal, the True Tzaddik, the Tzaddikim of
- > each generation, to hidden Tzaddikim – hidden in every moment of
- > our life, down to us. (The order listed here isn't exact)

I thought that the teaching of the Tzadik assumed that even he is not perfect but that his challenges are on a much higher level like Moshe Rabenu instead.

So what is the meaning and source of the concept "True Tzaddik"? In Israel I visited the tomb of the Arizal and was quite awed by feeling at the graveside. But I also was awed at the tombs of Shimon HaTzadik Z"l in Jerusalem, Rachel Z"l wife of Akiva, Jonaton ben Uziel Z"l, Rabbi Meir Baal HaNess Z"l, Yosef Karo Z"l, David HaMelech Z"l. What would make the Arizal the "True Tzaddik" before Reb Nachman?

You have described a line of light that passes through only one person in some generations. This is an interesting idea though why can there be only one. If this is the same as the potential Moshiach? Why do Breslov stop with Reb Nachman as the True Tzadik, instead of believing there may be a True Tzadik in a future generation?

- > There are many Tzaddikim in the world, yet there is one
- > proto-typical Tzaddik who "breaks ground" allowing all
- > Tzaddikim to function, paving the way for Mashiach.
- > This is Rebbe Nachman. Some explain that Rebbe Nachman is a
- > reincarnation of the Arizal.

I guess I still have difficulty with the idea of a single True Tzadik.

I am not aware of any traditional kabbalistic Torah teachings that say there is such a single person. There is much spoken on the idea of a potential Moshiach in each generation. Maybe the True Tzadik is more of the Moshiach ben Yosef that may be born in a generation and this is why there is only one. Is that what you mean?

The idea of a spiritual leader of all Tzadikim of a generation is quite reasonable, though I would think he would be amongst the living of the generation.

> So, although no one would say that Rebbe Nachman was Mashiach,
> for us (not just Breslover Chasidim), on our level, he is
> a source of advice, guidance, and helps us to get plugged into
> the flow of Torah down to this world, as Mashiach will do when
> he comes, speedily in our days!

His teachings and recorded writings definitely leave me with this feeling. When you say a "source of advice, guidance", do you mean from his teachings or is there a personal attachment that you feel and an inspiration from his will that you still sense in the land of the living.

Posted by Benyamin Pilant on January 30, 1998 at 00:09:54:

In Reply to: Re: Nachal Novea Makor Hochmah posted by Jeff Spiegel on January 29, 1998 at 21:53:51:

This is not the place to go into any depth, but as far as a Kabalistic reference for Torah coming through Adam Kadmon / Mashiach, this is the aspect of the Histashelut of the "Kav" through each one of the Sefirot in turn, but first coming through Keter = Adam Kadmon ~ = Meshiach (Meshiach is more formally Malchut)

As far as the Hasid / Tzadik relationship goes, Breslovers take two views 1) that Rabbi Nachman is alive today, and just as gazing on the Chosen Mishpat cause "truth" to become clear, learning Rabbenu's works, davening at his tzion, and "speaking to another breslover at least once everyday" clarifies "truth" 2) that Rabbi Nachman broke new ground and provided insight that was previously lacking. He tapped into and strengthened the place (Yesod) that enables us to connect to a greater degree with *other* Tzaddikim, Rabbonim and Torah Scholars. The Tzadik is Yesod, Mashiach is Malchut. One prepares for the other. And although it is not explained explicitly, Rebbe Nachman had some very close connection to the Supernal Sefirah of Yesod. Just as each of the Ushpizin (Avraham, Yitzchak, Yaacov, Aaron, Moshe, Yosef and David) are the physical embodiment, on one level, of the Sefirot. By finding the Hidden Tzaddik in every situation (the good points), by learning and connecting to a Rav in a Torah Shiur, by asking shailos and advice from True Tzaddik, we are approaching the Sefirah of Yesod (Foundation / Righteousness) along the path that was made by Mashiach using the signposts that were put up by Rebbe Nachman. By reading and following those signposts, were are connecting with the work and essence of Rebbe Nachman, our Rebbe.

Posted by Jeff Spiegel on January 30, 1998 at 03:02:21:

In Reply to: Re: Nachal Novea Makor Hochmah posted by Benyamin Pilant on January 30, 1998 at 00:09:54:

The associations of the Ushpazim with the sefirot teaches us to see how the sefirot or tzelem manifest in our world and how man at best behaves in the image of G-d. Nevertheless, we do not say the sefirot are the Ushpazim. Joseph's qualities are representative of the sefira of Yesod but the moral energy of Hashem sustaining this world is not transmitted for eternity through

Joseph because of this association. And similarly the association of an anointed king (Moshiach) with the sefira of Malchut. What is your source for Adam Kadmon equivalenced with Mashiach? Adam Kadmon is the primordial purpose of all creation and the concept of the soul of man in totality. Certainly the Torah is part of this initial blueprint. On the other hand, Moshiach is an anointed king who will lead Israel. Your implication is that the Universe was created for Moshiach if he is equivalent to Adam Kadmon. Instead the universe was created for imperfect man to raise himself through hard soul work back to the level of Adam Kadmon with the help of tzadikim and moshiachim.

The Breslov concept of Moshiach seems quite metaphysical. I always look at Moshiach as an anointed king that we should expect and be worthy to follow to live in the land of Israel with. The concept seems so down to earth to me. The concept of Moshiach being Adam Kadmon, the purpose of all creation, and encompassing the souls of all people uniting them into an entirety seems beyond the scope of an anointed king who wages G-d's battles and returns victoriously.

> as far as a Kabbalistic

> reference for Torah coming through Adam Kadmon / Mashiach, this is

> the aspect of the Histashelut of the "Kav" through each one

> of the Sefirot in turn, but first coming through Keter = Adam Kadmon

> ~ Meshiach (Meshiach is more formally Malchut)

Posted by Benyamin Pilant on January 30, 1998 at 10:21:56:

In Reply to: Re: Nachal Novea Makor Hochmah posted by Jeff Spiegel on January 30, 1998 at 03:02:21:

Breslov has a tighter and more simplified scheme of the Sefirot. A "Universal story" as it were. The basic theme is that if any two objects have the same quality, they are at their root the *same object*. This is the whole premise of Likutei Halachot, where rapid fire relationships are made between many, many diverse objects. And is related to the concept of Rabbi Nachman's ability to reunite the sparks / essence of diverse objects and people.

Disclaimer, this is only one approach to a complex and complicated set of teachings within Breslov.

3. Pluto

Jeffrey Wolf Green is the author of Pluto Volume, <http://www.jeffreywolfgreen.com>.

(Question) 22-Feb-1999 Male Souls/Female Souls

I purchased Pluto Volume II today. There is a reference to the soul being non-sex based and evolving by being both male and female in different life times.

I believe this would differ from the Jewish mystical perspective. The idea is that G-d's first thought is Adam Kadmon, the primordial man. Each of us represents a spark of this idea. Each of us is unique in our place on the body. Each place is unique with either a masculine tone or feminine tone to its function.

At the end of times G-d will make a new world wherein will be the resurrection of the dead. Each of our souls will have its true body. Each of us will either be male or female in our true form. Hence our identity body and soul is male or female. Jeff Spiegel

(Answer)

it is stated in the book that our souls are equally male and female, as is that which is called God. God is the origin of all things, obviously. Thus the origin of male and female. Thus each of our souls is simultaneously male and female... that which you site is simply another version of patriarchal thinking..man first jeffrey (Addition)

In Hebrew we call G-d's essence Ayn Sof which is beyond male and female.

The seferot or Tree of Life containing pillars of male character, female character and a central pillar reveal G-d's highest image that we can know is equally male and female as you have pointed out to me.

We are created in the image of G-d so our soul contains both male and female aspects; the sefirot manifest in each of us reflecting the same image. Still we have a body which is not equally male and female. In Judaism the body is also an aspect of the soul, the Nefesh (body spirit) is the lowest level of the soul. The body is part of the soul's identity.

The concept of being male combined with male and female qualities or female combined with female and male qualities better matches the essence of who we are. This is also a reflection of the image of G-d where each sefira whether male or female has an aspect of each of the other sefirot within.

Getting back to your book: Your concept of a composite chart from Pluto Volume II helped me understand the dynamics of a couples direction together. Previously I had only looked at synastry for understanding.

Is there a place where you describe the soul affects of Pluto's place in the other party's chart (constellation and house)? Is this in Volume I which I haven't purchased yet? Currently I only see a description of the composite Pluto's connection. Jeff Spiegel

4. Greek Qabalah

Kieren Barry is the author of the Greek Qabalah.

To: 'Jeff Spiegel' <spiegel@telocity.com>

Subject: RE: The Greek Qabalah

Dear Jeff,

Nice to hear from you. I agree 100% with everything you say. My book in no way detracts from the glories of Hebrew Qabalah or its authenticity or value, and please do not think that is what I intend. That would be like saying Christianity means any less because it derives from Judaism. It only enriches Hebrew Qabalah even more to discover new depths in its historical origins and cultural sources, and my intention was only to make more people aware of those depths. I am pleased that you found the book interesting historically, and thank you very much for reading it.

Best regards,

Kieren Barry

-----Original Message-----

From: Jeff Spiegel [<mailto:spiegel@telocity.com>]

Sent: 27 March 2001 15:14

To: ISL HKG HK Barry Kieren

Subject: The Greek Qabalah

Kieren,

I read your book. Einstein realized that good science is applicable to ideas today no matter where it came from and he borrowed heavily from scientists such as Galileo in developing the theory of Relativity. You

have shown some Jewish kabbalah to be similar. I think your book overlooks the prophetic experience as a form of kabbalah of the highest level.

Neitche's idea of eternal recurrence teaches that there is very little in this world that is a new idea and that what happens today has repeated itself ad-infinitum.

Jewish Kabbalah is authentic no matter its origin. It has been purified from the dross of other traditions to produce pure silver and gold. Today we know that circumcision was known by the Egyptians but it took Moses to purify the concept and invest the idea with divine meaning and the sign of the covenant.

So your book on Greek Qabalah is an interesting text historically.

B. Ransom or Atonement and Closeness or Sacrifice

Quoting JABAV@aol.com:

>My L-rd, here in one hand, a bowl, filled to the brim with a drop of blood
>from each of the sacrifices please accept this as atonement, grant
>forgiveness, let no more blood be spilled. Let the blood of this year's
>Passover offering be of a sacrificial lamb, and not of sacrificial people,
>sacrificial Jews.

The words atonement and sacrifice are not accurate Hebrew translations of CaPaR and KaRoV respectively.

(atonement)

The word CaPaR means 'ransom'. We diminish our property by offering G-d a ransom to forgive us. The prophets taught that we must do this with a contrite heart. The source verses here are Leviticus 16:21 and 17:11.

(sacrifice)

The word KaRoV means 'closeness'. Animals and food were a form of currency in the biblical time. Presenting offerings would feed the priesthood.

Shalom offerings were actually like barbeques, where the food would be shared amongst everyone involved.

Literal interpretations of these sections of the bible are the pillars of Chritianity: (Leviticus 16:21)

*And Aaron shall lay both his hands upon the head of the live goat,
and confess over him all the iniquities of the people of Israel,
and all their transgressions in all their sins,
putting-NaTaN-giving them upon the head of the goat,
and shall send him away by the hand of an appointed man into the wilderness;*

Furthermore: (Leviticus 17:11)

*For the soul-Nefesh-BodySoul of the animal is in the blood;
and I have given it to you upon the alter to ransom-CaPaR your souls,
for this blood, with this soul, I will ransom you.*

G-d is accepting the goat as a ransom. In the process, G-d nullifies the sins of Israel. They only appear to be placed on the goat as a way of ACTING OUT THE PROCESS. Teachers use theatrics or models to teach children examples without the models being reality. G-d is acting the same way here.

Sins are intrinsically connected with deeds, the goat could never possess these as it never committed these sins. Now, if one wishes to interpret these verses literally, one may do so and there were Jews who did this, and perhaps the early Christians did likewise. Still, the majority of Jews do not take these verses literally and do not believe in the idea of sin transference and atonement in this manner.

C. Letters and Signs

Rabbi Nachman Letter – July 1, 1994

While fasting on the 17th of Tamuz, I ascended in a vision to the higher worlds. I was seeking Rabbi Nachman to ask him some questions. After passing Malchuts, Yesod, and Tiferets, I was stuck at the gates of Daat which I did not know how to enter. Eventually I saw Binah and Hochmah embrace like a mother and father and I was placed at the base of Keter. There I made it my will to find Rabbi Nachman.

I ascended to the worlds above Atzilut, passing through MH – מ"ה – 45, BN – ב"נ – 52, SaG – ס"ג – 63, and arriving at AV – א"ב – 72.² There I beheld Rabbi Nachman who was radiant with joy to see me. I asked him what he was doing way up here. He told me if I continued studying his teachings I would understand.

The next day I am having dinner with a friend who has a letter from your settlement on his table. I noticed the name of your settlement contains the phrase Mekor Chochma (source of wisdom).

That night I'm reading at home the following: "Havayah expanded with Yods, adding up to 72 (AV) motivates the union of Hochmah – Wisdom (Father) and Binah – Understanding (Mother), through the Neshamah of the Neshamah of the saint. It is associated with Hochmah – Wisdom."³ Now I know how I ascended through Daat. The saint is Rabbi Nachman of Breslov who lives through his Chaya⁴ even in this world and is supporting the completion of Nachal Novea Mekor Chochma in the world of AV which is the source of the sefira of Hochmah in the worlds above Atzilut.

Encounter with the Astrological Signs – August 28, 1996

One can acquire knowledge of any subject through meditation. For example, one can picture 12 rooms, each with one of the astrological glyphs above the doorway. By entering each room, one will encounter the essence of the sign. In the case of Aquarius, one can picture the water bearer who is always pouring forth, giving his resources for the world around him. The Aquarian lives to give. In the case of Pisces, one might see a room filled with sensuous tapestries, warm lights with thin shades of fabrics, and a warm carpet with nice furniture. Meditative pursuits illuminate esoteric matters.

Meditation for the Deaf – June 17, 2001

"And Isaac went out to meditate in the field before the evening; and he raised his eyes and saw and behold camels are coming." (Genesis 24:63) The word for meditate here is Suach, the word for grasses is Sicha, the word for conversation is also Sicha. Isaac was conversing with G-d in the fields. The camel is the letter Gimmel and it is a letter of good fortune for upon the camel rode Rachel, Isaac's intended wife.

Rabbi Nachman of Breslov says that we should say out every little concern we have to G-d, no matter how small. Tell him all our problems. G-d loves us more than anyone else in the whole world loves us. And he is more interested in hearing any little thing from us than anyone else. Some say, "How can I bother Hashem with this small problem?" The answer is we are not bothering Him. He wants to be bothered! This is the most powerful way to get close to Hashem.

In meditation, we learn to act out what we are seeing or doing, to let the body become part of the

² Traditional kabbalah places BN below MH.

³ Meditation and Kabbalah, Aryeh Kaplan, page 238.

⁴ The Neshamah of the Neshamah is the Chaya

visualization deepens the experience. This may be by letting the body dance if it feels like dancing or express itself with sign language. I will tell you it is possible for every person to get close to Hashem even while we are still in the land of the living, Bless Hashem.

There are many gateways, but study of authentic texts is essential. In your case, I recommend the Torah, Prophets, and Writings. Accompany this with walks in nature and conversations with G-d daily. Finally meditate on questions that have arisen in your mind from the Bible and let the Ribono Shel Olam, the Revered of the World teach you the answers with your signing.

There was a great teacher by the name of Levi Yitzhak of Berditchev. The Berditchover had this to say when he saw a Jewish man being despised by others while changing his wagon wheel, while wearing Tefillin during the morning prayers. Oh L-rd how great are Your people; even when they are pressed with burdens and overwhelmed with work, even in the midst of this they are praying to you.

D. Sidhartha

Trees bow down, animals serving; these are the symbols of this time.

*"If you tighten the string to tight it will snap; if you leave it to loose it will not play."
(Sidhartha's awakening from asceticism.)*

E. Sefer Yetzira Text

Sefer Yetzira **Book of Formation** **"The Letters of Our Father Abraham"⁵**

Chapter One

1. By means of thirty-two wonderful paths of wisdom YH, YHVH of Hosts, *Elohim* of Israel, Living *Elohim*, and Eternal King, *El Shadhai*, merciful and gracious, high and uplifted, who inhabits Eternity, exalted and holy is His Name engraved. And He created His universe by three signs: by border, and letter, and number. ([see Figure](#))
2. There are **Ten Intangible Sefiroth** (*Eser Sefiroth Belimah*) and **Twenty-Two Letters are the Foundation** (*Esrin Ooshtayim Autiyot Yesod*): three are Mothers, and seven Double, and twelve Simple.
3. There are **Ten Intangible Sefiroth**, the number of the ten fingers, five opposite, and in the center is set the Covenant of Unity like the Organ of the Tongue, and like the Organ of Nakedness. ([see Figure](#))
4. There are **Ten Intangible Sefiroth**, ten and not nine, ten and not eleven; understand with wisdom, and be wise with understanding; test them and explore them, and understand the matter thoroughly, and restore the Creator to His Place.

⁵ Work of the Chariot translation

5. There are **Ten Intangible Sefiroth** whose measure is ten without end:

Depth of First and Depth of Last

Depth of Good and Depth of Evil

Depth of Above and Depth of Below

Depth of East and Depth of West

Depth of North and Depth of South.

Lord, Only One, *El* Faithful King, rules all of them from His Holy Dwelling-Place unto Eternity.

6. There are **Ten Intangible Sefiroth** whose appearance is like lightning and whose limits are without end. And they speak with each other to and fro, and they run at His Word like the whirlwind, and before His Throne they bow down.

7. There are **Ten Intangible Sefiroth** whose end is fixed in their beginning (and beginning fixed in their end), as the flame is bound to the coal. For the Lord YHVH is the Only One, and He has no second, and before One how can you count?

8. There are **Ten Intangible Sefiroth**, shut your mouth from speaking and your heart from thinking. And if your mouth runs to speak and your heart to think, return to the Place, for thus it is said: "And the Living Creatures ran and returned," and upon this Word a covenant is cut.

9. There are **Ten Intangible Sefiroth**. One: Spirit of Living *Elohim*, blessed and blessed is the Name of Him who lives forever, Voice and Spirit and Word. This is the Holy Spirit (*Ruach HaQodesh*).

10. Two: Air from Spirit.

He engraved and hewed out through it twenty-two letters as a foundation: three Mothers, seven Doubles, and twelve Simple; and they are of One Spirit.

11. Three: Water from Air.

He engraved and hewed out through it Emptiness and Void, Mud and Mire. He engraved it like a kind of garden bed; He raised it like a kind of wall, He surrounded it like a kind of ceiling.

12. Four: Fire from Water.

He engraved and hewed out through it the Throne of Glory, Fiery Angels, and Ofanim, and Holy Beings, and Ministering Angels. And from the three of them He established His Dwelling-Place; as it is said: "Who makes winds His messengers, the flaming fire His ministers."

Three letters from the Simple ones - He sealed Air through three, and set them into His Great Name YHV, and sealed through them the six extremities:

Five: He sealed Above, and He turned upward and sealed it with YHV.

Six: He sealed Below, and He turned downward and sealed it with YVH.

Seven: He sealed East, and He turned forward and sealed it with HYV.

Eight: He sealed West, and He turned backward and sealed it with HVY.

Nine: He sealed South, and He turned right and sealed it with VYH.

Ten: He sealed North, and turned left and sealed it with VHY.

14: These **Ten Intangible Sefiroth** are ONE -

Spirit of Living *Elohim*

Air from Spirit

Water from Air

Fire from Water

Above and Below,

East and West,

North and South. ([See Figure](#))

Chapter Two

1. Twenty-Two Letters are the Foundation: three Mothers, seven Doubles, and twelve Simple.

Three Mothers Alef, Mem, Shin: their foundation is the scale of merit and the scale of guilt, and the tongue of the statute balances the scales between them. **Three Mothers Alef, Mem, Shin:** Mem stands still, Shin hisses, Alef is Air of Spirit balancing the scale between them.

2. Twenty-Two Letters are the Foundation:

He engraved them, He hewed them out, He combined them, and He set them at opposites, and He formed through them everything that is formed and everything that is destined to be formed.

3. Twenty-Two Letters are the Foundation:

He engraved them through Voice, He hewed them out through Air, and He set them through the mouth in five places:

Alef (a), Chet (ch), Heh (h), and Ayin (o) in the throat;

Gimel (g), Yod (y), Kaf (k,kh) and Qof (q) on the palate;

Dalet (d, dh), Tet (t), Lamed (l), Nun (n), and Tav (t,th) with the tongue;

Zayin (z), Samek (s), Shin (s,sh), Resh (r,rh), and Tzade (tz) with the teeth;

Beyt (b,bh), Vav (v), Mem (m), and Pey (p,f) with the lips.

4. Twenty-Two Letters are the Foundation:

He set them in a cycle like a kind of wall with two hundred and thirty-one gates ([see Figure](#)). And the cycle rotates forward and back. And the sign of the thing is:

- there is Nothing (*Ayn*) in goodness above pleasure, and

- there is Nothing (*Ayn*) in evil below pain.

5. How did He combine them, weigh them, and set them at opposites? Alef with all of them, and all of them with Alef, Beyt with all of them and all of them with Beyt. And it rotates in turn, and thus they are in two hundred and thirty-one gates, and thus everything that is formed and everything that is spoken goes out from One Name.

6. He formed substance from emptiness, and made what is from Nothing (*Ayn*). And He hewed out great columns from Air, which is not tangible. And this is the sign: He covers and sets at opposites, and He makes everything that is formed and everything that is spoken with One Name. And the sign of the thing is twenty-two countings like One body.

Chapter Three

1. **Three Mothers Alef, Mem, Shin**, their foundation is the Scale of Merit (Mem) and the Scale of Guilt (Shin), and the Tongue of Statute (Alef) balances the scales between them.

2. **Three Mothers Alef, Mem, Shin**- a great secret, wonderful and concealed, and He seals them with six rings. And from Him go out Fire and Water, dividing into male and female. **Three Mothers Alef, Mem, Shin** are their foundation, and from them are born Fathers, from which everything is created.

3. **Three Mothers Alef, Mem, Shin** - He engraved them, He hewed them out, He combined them, He weighed them, and He set them at opposites, and He formed through them:

Three Mothers Alef, Mem, Shin in the universe, and

Three Mothers Alef, Mem, Shin in the year, and

Three Mothers Alef, Mem, Shin in the body of male and female.

4. **Three Mothers Alef, Mem, Shin** are in the universe:

Air, Water, and Fire. Heavens were created first from Fire, and Earth was created from Water, and the Air balances the scales between the Fire and between the Water.

5. **Three Mothers Alef, Mem, Shin** are in the year:

Fire and Water and Air, and Heat was created from Fire, Cold was created from Water, and Temperate-state from Air balances the scales between them.

6. **Three Mothers Alef, Mem, Shin** are in the body of male and female: Fire and Water and Air. Head was created from Fire, and Belly was created from Water, and *Geviyah* was created from Air, balancing the scales between them.

7. He caused the letter Alef to reign over Air, and He tied a crown to it, and He combined them with one another, and He formed through them Air in the universe, and the temperate state in the year, and the *Geviyah* in the body of male with Alef, Mem, Shin and female with Mem, Shin, Alef.

8. He caused the letter Mem to reign over Water, and He tied a crown to it, and He combined them with one another, and He formed through them: Earth in the universe, and Cold in the year, and the Belly in the body of male with Mem, Alef, Shin and female with Mem, Shin, Alef.

9. He caused the letter Shin to reign over Fire, and He tied a crown to it, and He

combined them with one another, and He formed through them: Heavens in the universe, and Heat in the year, and Head in the body of male with Shin, Alef, Mem, and female with Shin, Mem, Alef.

Chapter Four

1. **Seven Double Letters:** Beyt, Gimel, Dalet, Kaf, Pey, Resh, Tav behave with two sounds: Beyt Beyth, Gimel Ghimel, Dalet Dhalet, Kaf Khaf, Pey Fey, Resh Rhesh, Tav Thav, a construction of soft and hard.
2. **Seven Double Letters:** Beyt, Gimel, Dalet, Kaf, Pey, Resh, Tav: their foundation is Life, Peace, Wisdom, Wealth, Grace, Seed, and Dominion.
3. **Seven Double Letters:** Beyt, Gimel, Dalet, Kaf, Pey, Resh, Tav are such in speech and as opposites: The opposite of Life is Death; the opposite of Peace is Evil; the opposite of Wisdom is Folly; the opposite of Wealth is Poverty; the opposite of Grace is Ugliness; the opposite of Seed is Desolation; the opposite of Dominion is Slavery.
4. **Seven Double Letters:** Beyt, Gimel, Dalet, Kaf, Pey, Resh, Tav are opposite seven extremities, from them six extremities: Above and Below, East and West, North and South and the Holy Temple is set in the middle and it supports all of them.
5. **Seven Double Letters:** Beyt, Gimel, Dalet, Kaf, Pey, Resh, Tav seven and not six, seven and not eight, test them and explore them, and understand the matter thoroughly, and restore the Creator to His Place.
6. **Seven Double Letters:** Beyt, Gimel, Dalet, Kaf, Pey, Resh, Tav are the foundation. He engraved them, He hewed them out, He combined them, He weighed them, He set them at opposites, and He formed through them: Seven Stars in the universe, Seven Days in the year, Seven Gates in the body of male and female. And from them He engraved seven heavens, and seven earths, and seven Sabbaths. Therefore He cherished the seventh under all the heavens.
7. And these are the Seven Stars in the universe: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars. And these are the Seven Days in the year: the seven days of Creation. And Seven Gates in the body of male and female: two eyes, two ears, and the mouth, and the two apertures of the nose. And through them He engraved seven heavens, seven earths, and seven hours, therefore He cherished the seventh of every object under the heavens.
8. He caused the letter Beyt to reign over Life, and He tied a crown to it, and He combined them with one another, and He formed through them: Saturn in the universe, the first day in the year, and the right eye in the body of male and female. He caused the letter Gimel to reign over Peace, and He tied a crown to it, and He combined them with one another, and He formed through them: Jupiter in the universe, the second day in the year, and the left eye in the body of male and female. He caused the letter Dalet to reign over Wisdom, and He tied a crown to it, and He

combined them with one another, and He formed through them: Mars in the universe, the third day in the year, and the right ear in the body of male and female.

He caused the letter Kaf to reign over Wealth, and He tied a crown to it, and He combined them with one another, and He formed through them: Sun in the universe, the fourth day in the year, and the left ear in the body of male and female.

He caused the letter Pey to reign over Grace, and He tied a crown to it, and He combined them with one another, and He formed through them: Venus in the universe, the fifth day in the year, and the right nostril in the body of male and female.

He caused the letter Resh to reign over Seed, and He tied a crown to it, and He combined them with one another, and He formed through them: Mercury in the universe, the sixth day in the year, and the left nostril in the body of male and female.

He caused the letter Tav to reign over Dominion, and He tied a crown to it, and He combined them with one another, and He formed through them: Moon in the universe, the seventh day in the year, and the mouth in the body of male and female.

9. Seven Double Letters: Beyt, Gimel, Dalet, Kaf, Pey, Resh, Tav through which He engraved seven universes, seven heavens, seven earths, seven seas, seven rivers, seven deserts, seven days, seven weeks, seven years, seven Sabbatical years, seven Jubilees, and the Holy Temple. Therefore, He cherished the seventh ones under all the heavens.

10. Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five stones build one hundred and twenty houses, six stones build seven hundred and twenty houses, seven stones build five thousand and forty houses. From here go out and think what the mouth is unable to speak, and the ear is unable to hear.

Two Stones: ba ab

Three Stones: gba bga gab bag abg

Four Stones: dgba gdga dbga bdga gbda bgda

dgab gdab dagb adgb gadb agdb

dbag bdag dabg adbg badg abd

gbad bgad gabd agbd bagd abgd and so forth...

Chapter Five

1. **Twelve Simple Letters:** Heh, Vav, Zayin, Chet, Tet, Yod, Lamed, Nun, Samek, Ayin, Tzade, Qof.

Their foundation is speech, thought, movement, sight, hearing, work, sexual intercourse, smell, sleep, wrath, taste, laughter.

2. **Twelve Simple Letters:** Heh, Vav, Zayin, Chet, Tet, Yod, Lamed, Nun, Samek, Ayin, Tzade, Qof.

Their foundation is the twelve borders of a diagonal: East-Above border, East-North border, East-Below border, South-Above border, South-East border, South-Below border, West-Above border, West-South border, West-Below border, North-Above border, North-West border, North-Below border. And they continually become wider for ever and ever, and they are the arms of the universe. ([see Figure](#))

3. Twelve Simple Letters: Heh, Vav, Zayin, Chet, Tet, Yod, Lamed, Nun, Samek, Ayin, Tzade, Qof.

He engraved their foundation, He hewed them out, He combined them, He weighed them, and He set them at opposites, and He formed through them: twelve constellations in the universe, twelve months in the year, twelve organs in the body of male and female.

4. The twelve constellations in the universe are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

5. The twelve months in the year are: Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Cheshvan, Kislev, Tevet, Shevat, and Adar.

6. The twelve organs in the body of male and female are: two hands, two feet, two kidneys, gall, small intestines, liver, maw, stomach, spleen.

7. He caused the letter Heh to reign over speech, and He tied a crown to it, and He combined them with one another, and He formed through them Aries in the universe and Nisan in the year, and the right foot in the body of male and female.

He caused the letter Vav to reign over thought, and He tied a crown to it, and He combined them with one another, and He formed through them Taurus in the universe, and Iyar in the year, and the right kidney in the body of male and female.

He caused the letter Zayin to reign over movement, and He tied a crown to it, and He combined them with one another, and He formed through them Gemini in the universe, and Sivan in the year, and the left foot in the body of male and female.

He caused the letter Chet to reign over sight, and He tied a crown to it, and He combined them with one another, and He formed through them Cancer in the universe, and Tammuz in the year, and the right hand in the body of male and female.

He caused the letter Tet to reign over hearing, and He tied a crown to it, and He combined them with one another, and He formed through them Leo in the universe, and Av in the year, and the left kidney of the body in male and female.

He caused the letter Yod to reign over work, and He tied a crown to it, and He combined them with one another, and He formed through them Virgo in the universe, and Elul in the year, and the left hand in the body of male and female.

He caused the letter Lamed to reign over sexual intercourse, and He tied a crown to it, and He combined them with one another, and He formed through them Libra in the universe, and Tishri in the year, and gall in the body of male and female.

He caused the letter Nun to reign over smell, and He tied a crown to it, and He combined them with one another, and He formed through them Scorpio in the universe, and Cheshvan in the year, and the small intestines in the body of male and female.

He caused the letter Samek to reign over sleep, and He tied a crown to it, and He combined them with one another, and He formed through them Sagittarius in the universe, and Kislev in the year, and the stomach in the body of male and female.

He caused the letter Ayin to reign over wrath, and He tied a crown to it, and He combined them with one another, and He formed through them Capricorn in the universe, and Tevet in the year, and the liver in the body of male and female.

He caused the letter Tzade to reign over taste, and He tied a crown to it, and He combined

them with one another, and He formed through them Aquarius in the universe, and Shevat in the year, and the maw in the body of male and female.

He caused the letter Qof to reign over laughter, and He tied a crown to it, and He combined them with one another, and He formed through them Pisces in the universe, and Adar in the year, and the spleen in the body of male and female.

He made them like a kind of sunset, ([see Figure](#))

He put them in order like a kind of wall, ([see Figure](#))

He set them in order like a kind of battle. ([see Figure](#))

Chapter Six

1. These are **Three Mothers Alef, Mem, Shin**, and there went out from them three Fathers, and they are Air, Water, Fire, and from the Fathers are descendants, three Fathers and their descendants, and Seven Stars and their hosts, and twelve borders of a diagonal. As proof of the thing are faithful witnesses in the universe, year, body, and twelve statutes, and seven, and three. He assigned them in the axis, and cycle, and heart.

2. **Three Mothers Alef, Mem, Shin**, Air, Water, Fire; Fire above and Water below; and Air of Spirit, statute balancing the scales between them. And this is the sign of the thing: the Fire lifts the Water, the Mem stands still, the Shin hisses, the Alef is Air of Spirit, statute balancing the scales between them.

3. The axis is in the universe like a King on His Throne, the cycle is in the year like a King in the province, and the heart is in the body like a King in battle.

4. Also *Elohim* made every object, one opposite the other: good opposite evil, evil opposite good, good from good, evil from evil, the good delineates the evil and the evil delineates the good, good is kept for the good and evil is kept for the evil.

5. Three: each one stands by itself, one acquits, one condemns, and one balances the scales between them.

Seven: three opposite three and one is statute balancing the scales between them.

Twelve: stand in battle, three love, three hate, three preserve alive, and three kill.

Three love: the heart and the ears,

Three hate: the liver and the gall and the tongue,

Three preserve alive: the two apertures of the nose, and the spleen

Three kill: the two orifices and the mouth. ([see Figure](#))

And *El*, the Faithful King, rules over all of them from His Holy Dwelling-Place unto Eternity. One is above three, three above seven, seven above twelve, and all of them connected with each other.

6. These are the twenty-two letters through which *Ehyeh*, YH, YHVH *Elohim*, *Elohim*, YHVH, YHVH of Hosts, *Elohim* of Hosts, *El Shadhai*, YHVH, *Adonai*, engraved: and made from them three signs, and created from them all His universe, and He formed through them everything that is formed, and everything that is destined to be formed.

7. When Abraham our father, may he rest in peace, came, he: looked, and saw, and understood, and explored, and engraved, and hewed out, and succeeded. The Lord of All was revealed to him in His bosom, and He kissed him on his head and He called him "Abraham, my beloved," and He cut a covenant with him and his seed forever, as it is said, "And he believed in the Lord YHVH, and He considered it to him for righteousness."

And He cut a covenant with him between the ten fingers of his hands, and that is the covenant of the tongue (Alef), and between the ten toes of his feet, and that is the covenant of the circumcision (Ayin), and He tied the twenty-two letters of the Torah on his tongue, and He revealed to him His secret.

He drew them through Water,
He burned them in Fire,
He shook them through the Air,
He kindled them in the Seven,
He led them through the twelve constellations.

End of the Book of Formation

XXX. Glossary

Keter	כתר	Crown or highest sefira. Place of G-d's Will – רצון – ratzon.
Hochmah	חכמה	Wisdom the second sefira. The singular purpose of creation.
Binah	בינה	Understanding
Tzelem		The image of the primordial man, Adam Kadmon. The image of G-d or the ideal man.
Guarding the Covenant		Keeping continuous laws of the covenant like keeping kosher and speaking pleasantly.
Ligament		Supportive tissue around joints to hold them together
Mitzvah		Commandment
Mishkan		The Tabernacle consisted of tent walls in a large rectangle.
Gehenom		A valley in Israel with a crevice that often burned with refuse. Later became a name for a place of punishment.
Sheol		Early name for the resting place of the dead. The childless go to this place. Also there is a burning part. Also there is a peaceful part.
Shiloh		A time and place for G-d's restoration and Presence.
Tendon		The connective tissue between bone and muscle

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