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By the blessing of G-d ...

With the help of heaven

Everything belongs to Hashem

The Kabbalah Manual
Dancing with Angels
Jewish Kabbalah Meditation from
Torah to Self-improvement to Prophecy

..... ..



..... ,

*He places streams in the wilderness, and one finds water in the parched
land.* [\[1\]](#)

Kavod - Glory - ...

Version - 1/9/2005

This manual ([frame version](#)) will prepare one to hear the words of G-d, see authentic visions, smell the Supernal beauty, touch his/her Grace, and taste the delights of Eden. Study the manual by browsing the table of contents at the end of each web page, links, and footnotes. Let your spirit be your guide and the 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](#). This manual uses [prayer](#), [Midrash](#), [Torah](#), [Mussar](#), [kabbalah](#), and [meditation](#) to inspire the [soul](#). 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 true path to the Infinite.

The Hebrew title for this work is *Kavod* - ... that means glory [\[2\]](#)[\[3\]](#)[\[4\]](#)[\[5\]](#), the light of [tiferet](#), the heart of Jacob; honor, Torah and truth. The [gematria](#) of *Kavod* is [Thirty-two](#). The Thirty-two Paths of Wisdom or the [Tree of Life](#) are [ten sefirot](#): Keter - crown, Hochmah - wisdom, Binah - understanding, Hesed - kindness, Gevurah - discipline,

Tiferet - beauty, [Netzah](#) - victory, [Hod](#) - acceptance, Yesod - righteousness, and Malchut - spirituality. There are twenty-two [Hebrew letter paths](#): [Aleph](#) - energy, [Bet](#) - house, Gimel - fertility, Dalet - knowledge, Heh - feminine spirit, Vav - children, Zayin - tools, Het - fences of protection, Tet - creativity, Yod - divine spark, Caph - helping hand, Lamed - learning, Mem - wisdom, Nun - falling to climb once more, Samech - rest and contentment, Ayin - seeing and cleansing, Peh - opening up, Tzaddik - commandments to holiness, Koof - laughter, Resh - war and peace, Shin - intelligence, and Tav - goodness.

[Nutrition](#), [herbs](#), [diet](#) and [exercise](#) help us take care of our [aging](#), [back](#), [teeth](#), [digestion](#) (Vit.B, Zinc, MSM), [hair](#), [head](#), [heart](#), [joints](#), [mind](#), [muscles](#), [skin](#), and [vision](#) so that we may take care of others. [Studying the night sky](#), [seeking](#), [music](#), the [names of God](#), [numbers](#), and [prophecy](#) are [keys](#) for [opening spiritual doors](#). Spending time with [children](#), in [nature](#), [walking](#) in [Israel](#), and [observing holidays](#) brings us to [joy and happiness](#). Studying [astronomy](#), [biology](#), [chemistry](#), [cosmology](#), geology, [quantum physics](#), [time and space](#), etc. increases [appreciation](#). [History](#), [philosophy](#) and [religion](#) help separate the [silver](#) from the [dross of cabala](#). Within *Kavod*, one will find the [soul of Christianity](#). The [Nefesh](#) - body relates to [physical health](#) as the [Ruach](#) - spirit relates to [mental health](#). The [Neshamah](#) - soul relates to [moral health](#). The [Chaya](#) - community is the [health of our collective consciousness](#). Finally, [Yechidah](#) is divine connection, which gives us [hope](#) and [faith](#) that everything will [work out for the best](#).

For easy browsing, there is an abbreviated table of contents at the end of each web page. Please download the Hebrew true-type font to view native Hebrew text. To install the Hebrew true type font is easy:

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Psalms 29 presents the word 'Kavod' four times, twice as honor and twice as glory. Tiferet has the color of violet when it represents

the **honor** of G-d, violet being the color of royalty (see [Table •16-6: Sefirot and Colors](#)). Tiferet has the color yellow when it represents the **glory** of G-d as sunlight is yellow. The four Kavods correspond to the four temples in the worlds of [Asiyah](#), [Yetzirah](#), [Beriyah](#), and [Atzulut](#).

Text •1-1: Psalm 29

*A Psalm by David. Render to the Lord, children of the mighty, render to the Lord **honor** and strength. Render to the Lord **honor** due to His Name; bow down to the Lord in resplendent holiness. The **VOICE** of the Lord is over the waters, the God of **glory** thunders; the Lord is over mighty waters. The **VOICE** of the Lord resounds with might; the **VOICE** of the Lord resounds with majesty. The **VOICE** of the Lord breaks cedars; the Lord shatters the cedars of Lebanon. He makes them leap like a calf; Lebanon and Sirion like a young wild ox. The **VOICE** of the Lord strikes flames of fire. The **VOICE** of the Lord makes the desert tremble; the Lord causes the desert of Kadesh to tremble. The **VOICE** of the Lord causes does to calve, and strips the forests bare; and in His Sanctuary all proclaim His **glory**. The Lord sat at the Flood; the Lord will sit as King forever. The Lord will give strength to His people; the Lord will bless His people with peace.* [\[6\]](#)

The psalm mentions seven voices, each day a voice goes forth and proclaims His glory. [\[7\]](#)

Table •1-1: The Seven Voices of Psalm 29

Sefira (Zohar)	Sefira (Bahir/ Kaplan)	Passages from Psalm 29 in Verse Order	Commentary (Zohar sefirot ordering)
Hesed (Abraham)	Hesed - love and water	<i>The Voice of the Lord is over the waters, the God of glory thunders; the Lord is over mighty waters</i>	This is the right pillar of the tree of life, whose water is with thunder that is the awe of God.
Gevurah (Isaac)	Gevurah	<i>The Voice of the Lord resounds with might - ••</i>	This is strength
Tiferet (Jacob)	Hod - splendor	<i>The Voice of the Lord resounds with splendor - •• [8]</i>	This is beauty

Netzah (Victory)	Yesod - Joseph's bow	<i>The Voice of the Lord breaks cedars; the Lord shatters the cedars of Lebanon.</i>	This is victory over the northern enemies.
Hod (Majesty)	Tiferet - makes peace between fire and water	<i>The Voice of the Lord strikes flames of fire.</i>	This is the left pillar of the tree of life whose fire purifies one of sin.
Yesod (Zaddik - Righteous One)	Netzah - alluded to in the word "eternity"	<i>The Voice of the Lord makes the desert tremble; the Lord causes the desert of Kadesh to tremble</i>	This is the holy desert (Kadesh), the mystical foundation of the Tree of Life. Trembling is the meditative ascent.
Malchut	Malchut - alluded to by "Glory" of kingship	<i>The Voice of the Lord causes does to calve, and strips the forests bare</i>	The flow of energy leads to reproduction. Even as the forests lose their leaves in winter, the seed awaits to be born in the spring.

Text •1-2: Zohar on the Seven Voices

In Psalm XXIX, the "Voice of the Lord" is mentioned seven times, and R. Jose explained them thus: "The voice of the Lord is on the waters"; this is Abraham. "The voice of the Lord is in strength"; this is Isaac. "The voice of the Lord is in beauty"; this is Jacob. "The voice of the Lord breaketh the cedars"; this is Netzah (Victory). "The voice of the Lord heweth flames of fire"; this is Hod (Majesty). "The voice of the Lord causeth the wilderness to tremble"; this is Zaddik (Righteous One). And all bring blessings on to the world from the replenishment, which they themselves receive. On all other days of the year these Seven are roused to activity by the prayer of men's mouth, but on this day it depends on action, and we require action, because at this season the whole year is blessed. [\[9\]](#)

The season is Sukkot, the seventh day is Hoshana Rabbah as the Zohar discusses further: [\[10\]](#)

Text •1-3: Seventh Day of Sukkot

On the seventh day of Tabernacles the judgment of the world is finally sealed and the edicts are sent forth from the King, and God's might is aroused, and the "willows of the brook"[Tr. note: Nezah and Hod.] depend on it, and we require to awaken the might which sends the rain and to go round the altar seven times and sate it with the water of Isaac, because the well of Isaac is filled with water, and then all the world is blessed with water. We therefore pray that the rain-giving power may be manifested, and afterwards destroy willow twigs, since judgment is closed on this day.

Text •1-4: Bahir on the Seven Voices

He (Rabbi Amoraï) said: What is the meaning of the verse (Exodus 20:15) , "And all the people saw the voices." These are the voice regarding which King David spoke. It is thus written (Psalm 29:3), "The voice of God is upon the waters, the God of glory thunders." [This is the first voice.] [The second voice is] (Psalm 29:4), "The voice of God comes in strength." Regarding this it is written (Isaiah 10:13) , "By the strength of my hand have I done it." It is likewise written (Isaiah 48:13), "Also My Hand has founded the earth." [The third voice is] (Psalm 29:4), "The voice of God is with majesty." It is also written (Psalm 111:3), "Splendor and majesty are His works, his righteousness stands forever." [The fourth voice is] (Psalm 29:5), "God's voice breaks the cedars." This is the bow that breaks the cypress and cedar trees. [The fifth voice is] (Psalm 29:7), "God's voice draws out flames of fire." This is what makes peace between water and fire. It draws out the power of the fire and prevents it from evaporating the water. It also prevents [the water] from extinguishing it. [The sixth voice is] (Psalm 29:8), "God's voice shakes the desert." It is thus written (Psalm 18:51) "He does kindness to his Messiah, to David and his descendants until eternity" more than [when Israel was] in the desert. [The seventh voice is] (Psalm 29:9), "God's voice makes hinds to calf, strips the forests bare, and in His Temple, all say Glory." It is thus written (Song of Songs 2:7) "I bind you with an oath, O daughters of Jerusalem, with the hosts, or with the hinds of the field." This teaches us that the Torah was given with seven voices. In each of them the Master of the universe revealed Himself to them, and they saw Him. It is thus written, "And all the people saw the voices."[\[11\]](#)

The second verse of the Shema alludes to the eighth voice, which will usher in the World to Come.

Text •1-5: The Voice of the World to Come

May his Name be blessed forever and ever.

*Blessed be the name of the **glory** of His kingdom forever and ever.* ^[12]

The mystery of 'forever and ever' alludes to the eighth voice for the day that will last forever, the day of immortality. Where is this day? It is located in the fifth glory, the fifth world, Olam Habah - the World to Come. There, Ribono shel Olam brings about the resurrection of the dead. The ^[13]ighth voice is the voice of song as the Zohar teaches:¹³

Text •1-6: Zohar on the Voice of Song

*In another place the waves of the sea roar and descend a certain
number of degrees,*

*and there other hosts proclaim with the **voice of song**:*

"Blessed be the glory of the Lord from his place"

(Ezekiel 3:12)

"His place" is Olam Habah - the World to Come. The Zohar teaches that Torah learning is at the level of Tiferet while prophecy is lower at Netzah and Hod. ^[14] The spirit of holiness is at Malchut with the Shechinah. Thus, the higher level is accessible to us all. In the final analysis by studying Torah lishmah - 'for its own sake' all things are p^[15]sible.¹⁵

Text •1-7: Zohar on Torah, Prophecy, and Holiness

What, now, is the difference between those who study the Torah and faithful prophets? The former are ever superior, since they stand on a higher level. Those who study the Torah stand in a place called Tiferet (Beauty), which is the pillar of all faith, whereas the prophets stand lower in the place called Netzah (Victory) and Hod (Majesty); and those who merely speak in the spirit of holiness stand lower still. He who studies the Torah needs neither peace offerings nor burnt offerings, since the Torah is superior to all and the bond of faith; wherefore it is written "Her ways are ways of pleasantness and all her paths are peace" (Prov. III, 17), and also, "Great peace have they which love thy law and they have no occasion for stumbling" (Ps. CXIX, 165).'

From Mishnah Avot 6, we learn the power of Lishma to raise one out of the dust and ashes to walk upon the clouds of glory:

Text •1-8: Perkei Avot 6 on Torah for its own sake

R. MEIR SAID: WHOEVER OCCUPIES HIMSELF WITH THE TORAH FOR ITS OWN SAKE, ACQUIRES BY MERIT MANY THINGS, NAY MORE, THE WHOLE OF THE WORLD IS WORTH WHILE FOR HIS SAKE. HE IS CALLED A FRIEND, A BELOVED, ONE THAT LOVES THE ALL-PRESENT, ONE THAT LOVES [HIS FELLOW-] CREATURES. ONE THAT GLADDENS GOD, ONE THAT GLADDENS MAN; AND IT [I. E. THE TORAH] CLOTHES HIM WITH MEEKNESS AND FEAR, AND FITS HIM TO BE RIGHTEOUS, PIOUS, UPRIGHT AND FAITHFUL; IT ALSO KEEPS HIM FAR FROM SIN, AND BRINGS HIM NEAR TO MERIT [ORIOUS CONDUCT]; AND MEN BENEFIT FROM HIM BY [WAY OF] COUNSEL, SOUND KNOWLEDGE, UNDERSTANDING AND STRENGTH, AS IT IS SAID, COUNSEL IS MINE AND SOUND WISDOM; I AM UNDERSTANDING, POWER IS MINE; AND IT GIVES HIM SOVEREIGNTY AND DOMINION, AND [THE FACULTY TO BE] SEARCHING IN JUDGMENT; AND THEY REVEAL TO HIM THE SECRET MEANINGS OF THE TORAH, [\[16\]](#) AND HE IS MADE AS A WELL THAT EVER GATHERS FORCE, AND LIKE A STREAM THAT NEVER CEASES; AND HE BECOMES MODEST, LONG-SUFFERING AND FORGIVING OF INSULT TOWARDS HIMSELF; AND IT MAKES HIM GREAT, AND EXALTS HIM ABOVE ALL THE WORKS [OF GOD].

Above Tiferet, we find Hesed and Gevurah. This teaches that a person through acts of loving-kindness or self-discipline may stand on a level above Torah study. The last requires one to have reached the level of [stoicism](#).

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- [Maqom's](#) excellent Torah learning site with guided meditations too.
Recommended
- [Nazarene](#) Site with interesting audio lectures exploring Christianity in a Jewish context. This is a 5th sect of Judaism website. [\[18\]](#)

[Rav Kook on the Weekly Parasha](#) Rabbi Abraham Isaac Kook, 1st Chief Rabbi of Israel, 'According to Kook's philosophy of repentance, man's separation

from God is not an objective fact but a consequence of human "forgetfulness" of a higher existence. Thus repentance, achieved through Torah learning, can restore man's unity with the divine. A mystic by nature, Kook viewed Jewish national revival as part of the divine plan for strengthening faith against the rising tide of heresy. He expounded this philosophy in several cryptic essays, many of which were published posthumously under the title Orot ha-qodesh, 3 vol. (1963-64; "Lights of Holiness").' [\[19\]](#)

[Work of the Chariot](#) includes the following major kabbalistic translations:

- Idra Rabba Qadusha
- Sifra Detzneyutha
- Idra Zuta Qadusha
- Ma'aseh Merkabah Literature
- Books of Enoch
- Sh'ir Qoma (Shiur Komah)
- Etz HaChayyim

[Sacred Texts](#) includes:

- JPS Tanach
- Talmud including the Sayings of our Fathers
- Legends of the Jews by Louis Ginsburg
- The Kabbalah Unveiled by S.L MacGregor Mathers, basically the esoteric Zohar
- Sefer Yetzirah
- Midrash Tanhuma
- Chabad Haggadah
- Maimonides 13 principles

[Servants of the Light](#) includes:

- Kabbalah time line
- Saadia commentary
- Sefer Yetzirah
- Bahir
- Zohar

[Seforim Online](#) contains PDF Hebrew/English source text files including Reshis Hochmah and the Guide to the perplexed.

[Yedid Nefesh](#) contains a translation of Luzatto's "Kalach Pitchei Chochmah"

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(The background colors when available^[20] correspond to Tiferet from the teachings of Joseph Tzayach Z"l.^[21])

The way one looks at the world is the kind of world one shall have.^[22]

^[1] Psalm 107:33 whose verse starts with a Yod and ends with a Nun is the ... of the author **Yosef Natan** ben Avraham Tzvi -

^[2] The four names of this book parallel the four worlds: 'Glory' in Atzulut, 'Sabbath Holiness Israel' in Beriyah, 'Dancing with Angels' in Yetzirah, 'Jewish Kabbalah Meditation from Torah to Self-improvement to Prophecy' in Asiyah.

^[3] Jacob is the visitor at ones table on the 3rd night of Succot.

^[4] Tiferet is center of the Tree of Life is the place of Torah academies in heaven the place of Truth balanced between mercy and judgment.

^[5] **"Shabbas Kodesh, Shabbas Kodesh, Shabbas Kodesh l'Yisrael" - Holy Sabbath, Holy Sabbath, Holy Sabbath to Israel.** A Hassidic rabbi from Israel brought his wife to Stanford Hospital in Palo Alto with an incurable disease. Each Shabbas he said these words over and over while he walked on his way. Even after his wife died he would not let his joy for the Shabbas diminish. He would also recite what seemed to be the entire book of psalms each Shabbas. He did everything to try to save her, even beyond his means, how he loved her. In the same way, the King of kings whose throne is in the World of Creation loves us.

^[6] Psalm 29 representing Kavod amongst the Psalms of David. Translation from Siddur Tehillat Hashem, Nusach Ha-Ari Zal according to the Text of Rabbi Shneur Zalman of Liadi by Rabbi Nissen Mangel, p.131.

- [7] The Bahir describes the seven voices and their relation to the seven sefirot: Kaplan Bahir #45, #49 pp. 17-18; pp. 117-119.
- [8] Hadar is ornament, splendor, honor, or glory. Tiferet alludes to beauty and adornment with ornaments. Honor which is Kavod is found in Tiferet.
- [9] Zohar 3:31b, Soncino 4:386
- [10] Ibid. through Zohar 3:32a
- [11] Bahir, Kaplan trans. #45, pp. 15-16, 117
- [12] Pesachim 56a, Midrash Deuteronomy Rabbah 2:31, 35, 36
- [13] Zohar 3:30a, Soncino 4:382
- [14] Zohar 3:35a, Soncino 4:392
- [15] Zohar 3:35a
- [16] Alluding to the kabbalah and Psalm 25:14, "The secret of the Lord is with them that fear Him" Amos 3:7 "He hath revealed his secret to his servants the prophets."
- [17] Translation by Sofia Besyakov
- [18] In the 1st century Jewish sects included the Pharisees, Sadducees, Samaritans, Essenes, and the Christians
- [19] Encyclopedia Britannica 1998.
- [20] The yellow and violet background that is sometimes behind the website is called "Spinning Stars" and is based on a wallpaper from the *People's Commisar* of *alt.magick*.
- [21] The Onyx Stone (Evven HasShoham), The Binding of Life (Tzeror HaChaim), Remnant of Joseph (Sheirut Yosef) discussed in Meditation and Kabbalah, Aryeh Kaplan trans. p.158.
- [22] Rav Avigdor Miller

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1 Introduction

This work summarizes a three-year study on developing mystical awareness.^[23] 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.

***The Torah was given in the wilderness,
and like the wilderness, it is free and open to all comers
without formalities or introductions:
all that wish to do so can enter into it.
(Midrash Tanhuma)***

[\[23\]](#) Study from 1993-2005.

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2 The Written Bible

In Hebrew the word for Bible is Tanach - תנ"ך. Tanach stands for Torah (light) - תורה, Navi'im (prophets) - נביאים, and Ctovim (writings) - כתובים. These are the Five Books of Moses, the Prophets, and the Writings respectively. In order to practice authentic kabbalistic meditation, one should learn the Bible well enough to have questions. Questions are springboards 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 the Book of Kings I. 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.^[24] The table below illustrates that each kingdom had its own prophets whether amongst the divided monarchy in Israel or Rulership from outside of Israel.

Table •2-1: 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 (860)	Ahab is ruling in Israel
Elisha (I)	897 (845)	Jehoram, Jehu, Jehoahaz are ruling in Israel
Jonah (I)	852-784	Jehu, Jehoahaz, Jehoash ruling in Israel
Amos (from J spoke to I)	765-750	From the Judean village of Tekoa.
Hosea (I)	~760	Northern Kingdom height.
Joel (J)	699-643	Manasseh ruled in Judah

Isaiah	742-687-510	Damascus, Syria (Arameans) 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	Josiah ruled in Judah. During his reign, Levites in the temple discovered a scroll that reinforced the faith of the king.
Zephaniah 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	Zedekiah ruled in Judah
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)
Zechariah (I)	~535	Under the reign of Darius of Persia
Daniel	167-164	Lived in the Hellenistic Period preceding the rise of Rome

The last section of the Bible is the Writings and begins with the book of Job. For a timeline of biblical history see [Biblical Dates](#).

2.1 Genesis – In the Beginning – Bereshis

2.1.1 Parsha Bereshis

2.1.1.1 Creation

Text •2-1: 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 -

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 - ... that means head as in the head of the Bible. The first three letters, of the first word are Bara - ..., which means create, suggesting that G-d is creating the very beginning as well. Elohim - is the name of G-d as creator of natural law.^[25] 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 •2-2: 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* - ...)^[26] The word 'beginning' (*Reshit* -) is nothing other then 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.' ..."^[27]

In this kabbalah, the author explores the reason why the Torah begins with the second letter of the alphabet instead of the first letter.

^[28] 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 studying the bible 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" - •• 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.[\[29\]](#) Now the first verse says, "In the beginning G-d created with the Hebrew Letters the Heavens and the Earth."[\[30\]](#)

*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)*

Vhaaretz haita tohu vbohu vhoshech al penai g'hom v rooach elohim
mrahepet al pnai hamayim -

.....

Text •2-3: Bahir 2 on Tohu

Rabbi Berachiah said: It is written (Genesis 1:2), "The earth was Chaos (Tohu - ...) and Desolation (Bohu -...). What is the meaning of the word "was" (haita -....) in this verse? This indicates that the chaos existed previously [and already was]. What is Chaos (Tohu - ...)? Something that confounds (Taha) people. What is Desolation (Bohu - ...)? 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. Where in the Tanach do we learn that Tohu is a source of evil?

[31]

Text 2-4: Samuel on Tohu

And Samuel said to the people, Fear not; you have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn not aside; for then should you go after vain [tohu] things, which cannot profit nor deliver; for they are vain [tohu].

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 - ... - emesh.^[32] In Bohu, the name of G-d associates with the letters yod heh vav - The Sefer Yetzirah labels ... mother letters. The father letters ... 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, and Shin derives Heh.^[33] This is one choice.^[34] This leads to the name MShASh -, gematria 641 - 11. Eleven doesn't reduce further by the rules of numerology and means restriction, conflicting forces, or a "clenched fist." This is the same as state of the sefirot before the shattering of the vessels. Here they retained the shefa, the abundance of G-d instead of letting energy flow to the world below. As the vessels swelled they eventually became so big that they burst open, shattering the structure of the universe.

*And six branches shall come from its sides; three branches of the lamp stand from the one side,
and three branches of the lamp stand 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 Not to be barren,, has the same gematria.

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

There are several variations on the Mother names of G-d as there are with the father letters. After the restoration of the vessels into the Partzufim, the names MShASh and AMShAM diminished in power. They associate with drought and pestilence respectively.

Table •2-2: Mother and Father Letters of Creation

Dragons Before Eden	Substance of Creation	Name of G-d	Gematria	Numerology
Tiamat ^[35] (Chromatic Dragon)	Tohu (chaos) - ...	AMShAM - (Mother letters)	381 - 12 - 3	12 - Sacrifice to the will of others. 3 - Fertility

Bahamut [36] (Platinum Dragon)	Bohu (emptiness) - ...	YHVH - (Father letters)	26 - 8	Prosperity
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Text •2-5: Bahir on Tohu and Bohu

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." [\[37\]](#)

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." [\[38\]](#)

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

Text •2-6: Gematria Association of Elohim and Fire

G-d as judge.....-..... $\equiv 80+20+15+74+112 = 301 = 300+1 \equiv \bullet\bullet - \text{Fire}$

Text •2-7: Light before the Sun

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 •2-3: Creation Concepts

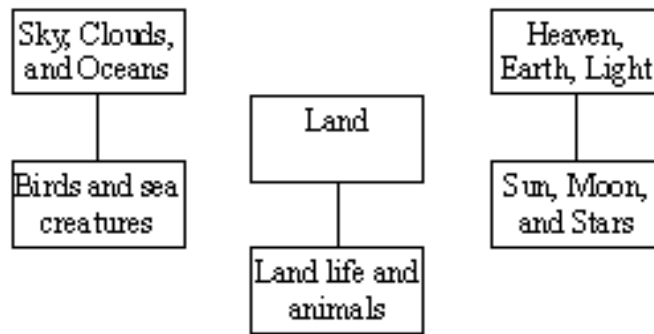
Day (Corresponding Day)	Creation	Sefira	Weekday
1 (4)	Light, darkness and the Angel of Death	Hesed - kindness	Sunday
2 (5)	Sky, clouds, oceans Gehenom and higher angels	Gevurah - discipline	Monday
3 (6)	Land, trees, herbs, and the Garden of Eden	Tiferet - beauty/splendor	Tuesday
4 (1)	Sun, Moon, and Stars	Netzah - victory	Wednesday
5 (2)	Sea creatures, birds Leviathan and lower angels	Hod - gratitude	Thursday
6 (3)	Land animals, insects, man harmful spirits - the ghosts 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:[\[39\]](#)

Text •2-8: Creations on Each Day

*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.***[\[40\]](#)

Figure •2-1: 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 - •••• on the 5th day. The creation of Land is completed on the sixth day with Land Life. [\[41\]](#)

All creation rests on the foundation of the seven days since each day sustains a seventh of creation. [\[42\]](#) The Shaarey Orah teaches us that taking an oath - •••• is to place creation upon ones words. [\[43\]](#) We should not break our word since this adversely effects the building - ••• of creation. [\[44\]](#)

Text •2-9: Seven Pillars of Wisdom

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

•••• •••• •••• •••• •••• •••• ••••

(Proverbs 9:1)

We must be careful with taking oaths and speaking words before those who attempt to ensnare, has vshalom. [\[45\]](#) Hazal taught to avoid taking oaths. [\[46\]](#) The place for oaths is in our relationship to G-d. [\[47\]](#) The oath is intended to raise us above ourselves to commit to a greater level of observance. One must train the mouth not to swear, not to utter cuss words and not to speak with foul language. The word one speaks taints the heart within. By studying writings like the 'Sayings of the Righteous' [\[48\]](#) one will be reminded of the sanctity of speech.

The sixth day of creation includes harmful spirits - •• •••••• - the ghosts and demons after the creation of man. [\[49\]](#) 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 subconsciousness, 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.^[50] 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 nor bad, but possessing of more emotion than angels.

Adam gave seventy years so that King David might live.^[51] 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. Solomon sought for the worm that would help him quarry stones to build his temple. Upon learning the location of the great demon, Ashmedai, he sent Benaiah with instructions on how to bring the demon to him in order that he may question it, whereupon the following events occurred.^[52]

Text •2-10: Demon Wisdom

Ashmedai 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.

...

Benaiah 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 - 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.*
[\[53\]](#)

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. [\[54\]](#)

Text •2-11: Sublime Body of Adam

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.

...

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 Hanoah, ...

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. [\[55\]](#)

*Adonai 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' - ... under his dominance. [\[56\]](#)

*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' - ..., 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 - Here, G-d is telling us that we must preserve the world in a good manner for the next generation. [\[57\]](#) Another cognomen is 'yored' - ..., 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.

Though Adam and Eve ate of the fruit of Tree of Knowledge, repentance and forgiveness were still within reach. While disobeying the commandment and avoiding confession were the sins, dwelling on the guilt instead of repentance, resulted in the attachment 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 sin into good deeds and change the past. The word for sadness - 'atsoom' is related to the word for idol and is like worshipping an idol.

Even a great sage like Abraham teaches us a lesson on depression. After his tremendous victory over the four kings, Abraham distributes what he has captured back to the original owners and receives this vision:

Text •2-12: Abraham and the Stars

After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram; I am your shield, and your reward will be great. And Abram said, Lord God, what will you give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me you have given no seed; and, lo, one born in my house is my heir.

And, behold, the word of the Lord came to him, saying, He shall not be your heir; but he who shall come forth from your own bowels shall be your heir. And he brought him outside, and said, Look now toward heaven, and count the stars, if you are able to count them; and he said to him, So shall your seed be. And he believed in the Lord; and he counted it to him for righteousness.

Why does the Torah teach us that God brought Abraham outside first? This is to teach us that we must take ourselves outside of ourselves to pull ourselves out of depression, which is an idolotry. There is not a constellation (Ayn Mazel) for Israel. This teaches us that the Jews attach themselves to Ayn - Nothing, which is God directly for their reward.

2.1.1.2 Shabbat Meditation

This following meditation is for Shabbas in order to review the events of the week for improvement: [\[58\]](#)

Meditation •2-1: Weekly Review

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.

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.

2.1.1.3 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.

Text •2-13: Moshe Hallamish on the Tzimtzum

Withdrawal occurs for the sake of expansion. Through the empty void, a line (kav) or thread (hoot) or the form of the letter yod emerges, a sort of beam of light that illuminates divine efflux and causes it to descend. Yet the line itself does not descend continuously;

rather, recurring moments of contraction cause an alternation of hiddenness and revelation. "Every instance of new lights appearing is preceded by tzimtzum."^[59] It is the same process of breathing in and out suggested above.^[60]

The following morning I did this meditation to unravel its secrets:^[61]

Meditation •2-2: Back to the Beginning

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.^[62] 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 ...

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. [\[63\]](#)

[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 prophecy was from a higher source than the prophecy 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.^[64] The emptiness represented the quality of Din, judgment or constriction.^[65]

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.

^[66] 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—some 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.^[67] 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.^[68] 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 ten forms that existed prior to all creation.^[69] (see [Precreations](#))

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 than 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' - ... 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. The Teli, related to the Tallis, [\[70\]](#) is the constellation Draco traveling a circular pattern around the North Star. All the stars hang from the Teli like all the commandments hang from the strings of the Tallis. [\[71\]](#) The Wheel is the endless cycle of time rolling around each year. The Heart is our soul rising in the smoke back to God.

Text •2-14: Rabbi Shneur Zalman of Liadi on the Chain of Creation

The kabbalah describes how G-d created the world not in one step, but rather in a gradated process called Seder Hishtalshelus - the chainlike scheme by which the creative Divine light undergoes successive stages of self-concealment in the course of its descent from G-d's ethereal transcendence to the creation of the tangible physicality. Each successive link in the chain is a further concealment of the infinite, and a further revelation of the finite. [\[72\]](#)

Seder Hishtalshelus on a higher level are chains of Hebrew letters that form creation like the chains of genes composing the DNA structure. On a lower level the sefirot form a chain from Keter to Malchut carrying the Shefa, the flow of G-d's energy to creation.

2.1.1.4 Enoch

Enoch became the angel Metatron, highest of the angels. [\[73\]](#) Metatron

lived 365 years, which encompasses the sefirot: Three hundred in hundreds for Keter, Hochmah, and Binah, sixty in tens for Hesed, Gevurah, Tiferet, Netzah, Hod, and Yesod. Five represents Heh, the final letter of the name of G-d and Malchuts.^[74] He is called the Great Eagle - Neshar - ... or child - ... The top three sefirot allude to Ayn - Nothingness of G-d. Aleph is for Keter. Yod, the first letter of the name of G-d, is for Hochmah. Nun is for Binah. Rabbi Ishmael received this explanation:^[75],^[76]

Text •2-15: Metatron in the Hebrew Book of Enoch

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'."^[77]*

*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 (Firmament -)?"^[78]

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 - ...).

The Talmud teaches that the gematria of Metatron and Naar are 320.^[79] G-d created the higher angels on the 2nd day and the lower angels on the 5th day. Hanoch, who became Metatron, was born a few generations later. The Hebrew book of Enoch continues with the idea that G-d created the world with letters. G-d created the sefirot—will, wisdom, understanding, (knowledge), kindness, justice, truth, victory, acquiescence, righteousness, and leadership with letters. Above the sefirot are four worlds of letters, BN, MH, SG, AV, expansions of the names of G-d with different spellings.

Text •2-16: Hebrew Book of Enoch or Enoch III

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,
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, Pleiades, 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.* ^[81] (see [Seven Heavens](#))

The name Metatron - ••••• has a beautiful meaning. The pronoun suffix on - •• means 'yours' or 'theirs' in Aramaic. Metar - •• 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 that of Shadai, which means 'breast' or 'almighty'. The Talmud refers to Metatron as a youth, naar - •••. Other etymological explanations include: ^[82]†^[83]

Text •2-17: Name of Metatron According to Scholem

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. ^[84]

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, ...”. 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).

2.1.1.5 Birthday of the World

The birthday of the world approaches. [\[85\]](#) The Shaarey Orah describes the story of Abraham and Isaac as a battle between kindness and judgment. [\[86\]](#) 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 sequential sentences in Exodus, each having 72 letters. [\[87\]](#) Abraham associates with kindness and mercy, and Isaac with judgment. When Abraham bound Isaac, mercy was binding judgment to show that mercy is greater. [\[88\]](#) Mercy is above judgment and acts first to release us as Abraham released Isaac.

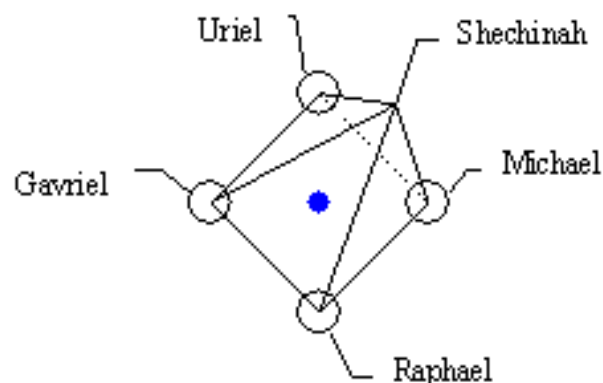
Isaac, representing judgment, loved Esau for he saw that Esau's descendents would be the instrument of judgment and also redemption for Israel. Isaac saw that Israel would go into exile and this would save them from utter destruction. They would atone in the oppression of the galut. Nevertheless, Isaac worried that the oppression would destroy Israel, until he saw the instrument of oppression would be the descendants of Jacob's brother Esau. [\[89\]](#) 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. [\[90\]](#)

Meditation •2-3: Shimmering of Light

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. [\[91\]](#), [\[92\]](#) 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 •2-2: 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 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. [\[93\]](#) There, beautiful wreaths are weaved and placed on a stack to be carried to the throne of G-d. For a while I watched, and then I began to help, carrying the

wreaths to an archangel 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 Kotel ^[94] 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. ^[95]

The Kabbalists of the Hasidei Ashkenaz taught that when we see, we emit light from our eyes that define objects.^[96] Hence, seeing good in creation manifests the 'shimmering of beatific light around creation'. I call this the ether, the spiritual light around an object.

2.1.1.6 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.^[97] 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.

Text •2-18: Mother of all Living

And Adam called his wife's name Eve; because she was the mother of all living

.....

The name Havah alludes to a 'tent, a village of nomads, a home' and also means 'to announce or relate'. More importantly the name contains the last two letters of the name of G-d representing Zer Anpin and Nukvah, i.e. the prince and princess energy of G-d together. This teaches that a husband should express himself as a youthful prince towards his wife who in turn is forever his princess. The wife lives the eternal fairytale of youth with her husband, her prince.

Havah is similar to the word Hayah which means life as some claim the vav and yod are interchangeable. Hence, the analogy to the mother of all life in the posuk.

2.1.2 Parsha Noach

Noach was a 'simple, righteous, man' - 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 - ... was in a state of ruin - ... This is to say that

that the areas of civilization were like a house infested with termites.^[98] 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 - v'ya'geed - •••, 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' - •••-••• to him. The text does not say that he heard what had been said about him. This teaches that to make fun of someone makes (does) 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 wind. 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 the 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:^[99]

Table •2-4: Garden of Eden and Noahide Laws

Laws	Commentary	Source/Sefira
Learning about nature and providing names for everything.	That we may know G-d's creation.	Keter or Daat Giving a name is the use of will with knowledge.
Tending the gardens of the world.	To beautify the world G-d has given us. To tend his plants and animals.	Hochmah All wisdom is obtainable by working with plants and animals. ^[100]

Be fruitful, and multiply and replenish the earth.	Commanded to Adam and Eve and thus the world	Genesis 9 Binah Understanding is motherhood.
Not to murder.	Every man is in the image of G-d.	Hesed Kindness is not to murder by slander which is the essence of love of our neighbor.
Not to worship idols.	These include money, work, or any interest that divides ones mind from G-d.	Gevurah We restrain ourselves from material idolotry.
Not to curse G-d.	That everything G-d does for us is for the good.	Tiferet We see the beauty of all creation and never curse G-d for our lot.
To establish courts of justice.	That the world may be civilized with commerce and honesty.	Netzah Moses established courts of justice forever.
Not to commit adultery or incest.	That we respect the marriages of our neighbor and the sanctity of our soul.	Hod Appeasement may lead to these sins.

Not to steal.	Respecting the property of ones neighbor.	Yesod Joseph never took advantage of his work positions, never stole a single item, especially the wife of his master.
Not to eat flesh from a living animal.	Respecting animals.	Malchut We respect all life in the physical world.

These laws are the first perfect depiction of the sefirot in the Torah. While the Ten Sayings of Creation are earlier, the first ten laws show also the separation between the mentalities - mochinim - •• and midos (character). [\[101\]](#)

In Hebrew the word for idols - e'li'lim - ••••• 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.

2.1.3 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.

At the beginning of the parsha, the Torah teaches us to make souls: [\[102\]](#)

Text •2-19: Lech L'hah—"Walk for yourself"

1. And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, to a land that I will show you;
2. And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing;
3. And I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed.
4. So Abram departed, as the Lord had spoken to him; and Lot went with him; and Abram was seventy-five years old when he departed from Haran.
5. And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the soul that they had made in Haran; and they went forth to go to the land of Canaan; and to the land of Canaan they came.
6. And Abram passed through the land to the place of Shechem, to the terebinth of Moreh. And the Canaanite was then in the land.
7. And the Lord appeared to Abram, and said, To your seed will I give this land; and there he built an altar to the Lord, who appeared to him.
8. And he moved from there to a mountain in the east of Beth-El, and pitched his tent, having Beth-El on the west, and Hai on the east; and there he built an altar to the Lord, and called upon the name of the Lord.
9. And Abram journeyed, going on still toward the Negev.
10. And there was a famine in the land; and Abram went down to Egypt to sojourn there; for the famine was severe in the land.

The earliest record of conversion in Judaism is Abram's creation of souls in Haran: [\[103\]](#)

Text •2-20: The Making of Souls

...and the soul they had made in Haran...

●●●-●●●● ●●●-●●● ●●●●

When a person prays to G-d and does not see souls in heaven that may join with him, one may choose instead to create Jewish souls here on Earth. How does one create a Jewish soul? One meditates on the person who has chosen Judaism, visualizing their image (tzelem) ascending to heaven, accepted by the angels of G-d with great rejoicing. The Ribono Shalom takes great pleasure in these souls. All of our souls

are connected. Abraham made a soul in Haran. The soul is the Chaya consciousness of all the people in Haran that Abraham raised to the gates of heaven, Shaarei Shamayim. [\[104\]](#)

Perhaps the more plain interpretation is to see Nefesh as referring to the "life they had built" for themselves in Haran, as opposed to "souls they had acquired". In other words, they did not leave any personal attachments behind.

The first ten verses of this Torah portion parallel the kabbalistic paradigm:

Table •2-5: Lech L'hah and the Secret of Relocation

Verse	Sefira
1. And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, to a land that I will show you.	(Will of God - Keter)
2. And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing;	(The Root of Blessing - Hochmah)
3. And I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed.	(Source of Families - Binah)
4. So Abram departed, as the Lord had spoken to him; and Lot went with him; and Abram was seventy-five years old when he departed from Haran.	(With the help and kindness of God - Hesed) God helped a man of 75 years start a new life.
5. And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the soul that they had made in Haran; and they went forth to go to the land of Canaan; and to the land of Canaan they came.	(With his possessions - Gevurah)

6. And Abram passed through the land to the place of Shechem, to the terebinth of Moreh. And the Canaanite was then in the land.	(Seeing the beauty and truth of the land - Tiferet)
7. And the Lord appeared to Abram, and said, To your seed will I give this land; and there he built an altar to the Lord, who appeared to him.	(Eternity and prophecy - Netzah)
8. And he moved from there to a mountain in the east of Beth-El, and pitched his tent, having Beth-El on the west, and Hai on the east; and there he built an altar to the Lord, and called upon the name of the Lord.	(The priestly altar - Hod)
9. And Abram journeyed, going on still toward the Negev.	(Righteousness will be found in the Desert - Yesod)
10. And there was a famine in the land; and Abram went down to Egypt to sojourn there; for the famine was severe in the land.	(Kingship was in Egypt - Malchut)

2.1.4 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: [\[105\]](#)

Table •2-6: The Hebrew names for South

Southern Names	Commentary	Source
Darom - דרומ - South	Literal direction	
Negev - נֶגֶב - Dry region	The name of the Israel desert.	North of the Sinai

Teman - ... - 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 - ... - Right	Hesed is on the right and also is in the South	
Hadar - ... - Precious		
Yam - .. - Sea	Referring to the Sea of Aqaba or the Red Sea	
Sinin - - Hated	Mt. Sinai, the land that is hated. The Sinai is Israel. Though she is despised and wandering in the world she will reclaim her glory.	South of the Negev
Midbar Harim - - 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." [106]

If one follows the central valley south through the Dead Sea, one enters the Aravah. Here there are craters (machteshim) of great depth showing layers of rock carved out by numerous of flash floods (shitafot). The land is fearsome and inspirational. Together, they move one to dread and prophecy. Stop at Solomon's pillars on the way to Eilat and one will see wall paintings from primitive man and some

of the earliest copper mines in the Lavant.

2.1.5 Parsha Vayeshev

How are we to understand the goodness of Joseph? In his later years he is a hero, in his youth of questionable behavior. [\[107\]](#)

Text •2-21: Israel's Love of Joseph

*Joseph of 17 years was shepherding the sheep with his brothers
And he was a lad [\[108\]](#) with the sons of Bilhah and the sons of Zilpah,
[\[109\]](#) the wives of his father
And Joseph brought their bad words -•••• to their father
And Israel loved Joseph more than his other sons for he was the son
of old age
And he made for him a striped coat.*

From here we learn the consequences of favoritism. Though Joseph brought a bad report of his half brothers, Israel did not reprove him for these reports but loved him even more rewarding his questionable behavior with a "coat of many colors." How can Joseph learn etiquette, with his father encouraging him as a spy over his brothers and spoiling him at this same time? How can the brothers of Joseph learn unity, when they live with favoritism of one brother over another? To this day the Jewish people maintain a taint of this favoritism as we call ourselves incorrectly by the name of Jew from Judah instead of the name of Israel inclusive of all the brothers. By separation, Joseph will learn manners - *Derech Eretz*, the brothers will learn about love and unity, and Israel will learn the most important lesson of all-temperance and balance in raising his children.

There is a question as to who sold Joseph into slavery. Perhaps the brothers delayed in selling Joseph and walked away from the pit where they placed him, only to return and see that others had taken him with their original intentions. [\[110\]](#)

Text •2-22: Joseph Searches for His Brothers

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 Midianite 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." However, the text states that the Ishmaelites were going to Egypt not the Midianites.

A simple reading of the text suggests that Joseph's brothers may not have done the crime directly. Perhaps, passing Midianites 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.

2.1.6 Parsha Chaya Sarah

Torah portion Chaya Sarah begins with Abraham burying his wife, Sarah Imanu in a place called Kiryat Arbah that means Four Corners. The name may derive from four giants who lived there in ancient times. These were Anak and his three sons. Alternatively, the name foreshadows four famous couples who would be buried there:

1. Adam and Eve
2. Abraham and Sarah
3. Isaac and Rebecca
4. Jacob and Leah

These four couples are the four corners of the house of all Israel. They are mystical structure that sustains us in every generation with their great love and trials together. The dynamics of their relationships are spelled out more explicitly than others in the

Torah. From them we learn the paradigm of love between a man and a woman. They correspond to the four worlds of creation.

Adam and Eve depict the world of Atzulut in that their lives were adjacent to G-d in every way until they sinned. Their love is the highest paradigm between man, woman, and G-d.

Abraham and Sarah are the world of Beriyah for they created new souls in Haran that they took with them. Out of nothing, this pair created souls that became their friends and companions. From them we learn that love includes a joint effort to reach out to others in the world and bring them close and to create within them new souls for love of G-d.

Isaac and Rebecca led a life of service. Their love was like that of farmers as they struggled to get by and take care of their children. Angels spend their life in service as depicted by the world of Yetzirah, the world of formation. Esau built a house for himself and his wives while his ancestors lived in tents. He served his father like an angel, but like an angel he did not serve himself.

Jacob and Leah depict the world of Asiyah. Asiyah is the world of doing, akin to Malchut that is having children and preparing a kingdom for G-d.

Chaya Sarah teaches the community should complete the reciting of the Torah once every three years. To this end, the folk of the bible studied in smaller quantities and greater depth. Today we are always trying to study increasingly, yet we do not seem to know even the simplest matters with any surety.

G-d blessed every action of Abraham. This is because he completed every action with intention as a mitzvah of G-d. L'havdil, today we view our actions as chores and irrelevant to the higher purpose of creation.

Abraham made his servant Eliezer promise to take a wife for Isaac from his own people. To signify the event, Abraham placed Eliezer's hand under his thigh, his Yerach. Rashi and other commentators say that Yerach refers to the loins of a man. The Targum Onkelos also uses this word. Interestingly the Peshitta chooses a different word. The Peshitta is the Syrian bible translation completed during the 1st century consigned by those living in captivity during the Assyrian exile. The Assyrian Christians adopted the Peshitta as their biblical

standard much like the Greeks adopted the Septuagint.

In the Peshitta, the Aramaic word for 'Yerach' is 'Kaissa' which means girdle. Middle Eastern men would wear a vest to hold items. The custom when making a promise was to place ones hand under the vest on the person's side^[111] or perhaps near the heart.^[112]

2.1.7 Parsha Vayechi

When Jacob is blessing his sons Simeon and Levi he says in Genesis 49:6:

Text •2-23: The Honor of Jacob

□	6	Let my soul not come into their council; unto their assembly let my glory not be united; for in their anger they slew men, and in their self-will they houghed oxen.
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The term Kavodi - כבוד means 'my respect', 'my honor', or 'my glory' as translated above.^[113] The gematria of the term is 36 alluding to the 'lamed Vavniks' or 36 righteous people in the world at any one time

for whom G-d sustains the world. Jacob recalls his glory with a term of endearment for the good deeds of his life, that is his glory in this world.

The names of the sons of Israel are missing the four letters: Koof, Tzaddik, Het, and Tet. The first two allude to the unknown end of time with the word Ketz - End. The second pair teaches that the children of Israel were free of the type of intentional sin - Het that entwines one into further sins. The Midrash teaches these allude to the coming of moshiach, a great king in Israel. If Israel removes sin then the end will come sooner. This is the purpose of the chastisement of Jacob on his deathbed so that his children should listen and remember his words to become good. From here, we learn to chastise the deeds, but not the person for we love our children and only wish to see their good.

And still if the children do not repent the end will come, and a great leader will arise out of Jacob and he will turn the hearts of the children back to their fathers and they shall be good.

2.2 Exodus – Names – Shemot

2.2.1 Parsha Shemot

2.2.1.1 Redemption from the 49th Level of Impurity

Text •2-24: Exodus 1:7-10

And the people of Israel were fruitful, and increased abundantly, and multiplied, and became exceedingly mighty; and the land was filled with them.

And there arose up a new king over Egypt, who knew not Joseph.

And he said to his people, Behold, the people of the children of Israel are more and mightier than we;

Come on, let them give us their wisdom; lest they multiply, and it may come to pass, that, when there would be any war, they should join our enemies, and fight against us; and so get them out of the land.

The land was 'filled' with them because of assimilation. The Israelites intermixed with the Egyptians and fell into their impurity. The Midrash teaches the Israelites descended to the 49th

level of impurity and if they would have fell one more rung, they would not have been able to recover. For this reason Elohim's natural providence brought a new Pharaoh to power, who would oppress the Israelites and save them from assimilation. Israel is a nation that only rises to its greatness through oppression, unlike the other nations, who prosper in tranquility.

'Who knew not Joseph' that is a king from a different power in Egypt. Joseph rose to power while the Hyksos, an Asiatic invader, ruled Egypt. After some time the old power of Egypt rose again to strength and overthrew the Hyksos turning their allies into their enemies. All this is the providence of G-d to save the Israelites from assimilation.

'Let them give us their wisdom' that is the Egyptians sought to take the blessing of Israel due to their fall into impurity. Instead, their oppression led to their cleansing, dissimulation, and redemption.

2.2.1.2 Zipporah

Zipporah says to Moses after she circumcises their child:

Text •2-25: Blood Groom

You are a blood groom, you are mine

Here Zipporah transforms the performance of a commandment of God into a symbol of unification with her husband. As "blood brother" refers to the close bond between two people, the blood groom is the bond of husband and wife in Torah.

Text •2-26: Moses and the Lost Lamb

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."[\[114\]](#)

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. [\[115\]](#) 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: [\[116\]](#)

Text •2-27: Mems and Shins

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 sound itself seems to be conducive to the harmony that one seeks in the meditative state. 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 shēm - שם, which is spelled shin mem. Similarly, the

word for "there" is shâm - ••. [\[117\]](#) 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:

Text •2-28: Seventy Souls of Jacob

.... •• ••••• ••••• •• •••• ••••• ••

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.

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-u which is the last letter of the word Shema - umc 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. [\[118\]](#)

2.2.2 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 - •••• commanded Abraham to sacrifice Isaac, but by the name of Adonai - •••, 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 - •• and they did not know G-d by His name of mercy - ••••.

Because the Israelites were lacking food in Caanan, G-d brought them down to Egypt. G-d Almighty - El Shadai - •••• brought them down to Egypt under Joseph to sustain them. [\[119\]](#) El Shadai alludes to the

breast of G-d that feeds Her people. By this name G-d increased their numbers in Egypt.

2.2.3 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.^[120] This creates authority for the prophets that will come after him as well.^[121]

2.2.3.1 Ten Commandments

Why ten one might ask? In the movie "History of the World", the comedian Mel Brooks starts with three tablets and fifteen commandments, but drops one by accident and then there are ten. For G-d, there is no significance of one number over another. Moses explicitly saw two tablets with five commandments on each side. Looking at the Hebrew literally one can discern fourteen distinct commandments:^[122] I have numbered the original ten in blue. An alternative selection based on the explicit Hebrew command form, I have numbered in red.

Text •2-29: Ten Commandments—Fourteen Commandments

1. And God spoke all these words, saying, I am the Lord your God, who have brought you out of the land of Egypt, out of the house of slavery. 2. (1) You shall have no other gods before me.

(2) You shall not make for you any engraved image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; (3) You shall not bow down

to them, (4) and you shall not serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me; And showing mercy to thousands of those who love me, and keep my commandments.

3. (5) You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain. 4.

(6) Remember the Sabbath day, to keep it holy. Six days shall you labor, and do all your work; But the seventh day is the Sabbath of the Lord your God; (7) in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates; For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day, and made it holy. 5. (8) Honor your father and your mother; that your days may be long upon the land which the Lord your God gives you. 6. (9) You shall not kill. 7. (10) You shall not commit adultery. 8. (11) You shall not steal. 9. (12) You shall not bear false witness against your neighbor. 10. (13) You shall not covet your neighbor's house, (14) you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's. And all the people saw the thunderings, and the lightnings, and the sound of the shofar, and the mountain smoking; and when the people saw it, they were shaken, and stood far away.

Fourteen commandments divide into seven commandments on each tablet. In this partition, the Sabbath is two commandments pertaining to both preparation and observance. The eighth command that is to honor ones parents sits at the top of 2nd tablet instead of the bottom of the 1st. The right and left tablets associate with the right and left pillars of the Tree of Life respectively.

In the breakdown of the fourteen commandments, we find three against idolotry, two against violating the Sabbath, and two against jealousy. From here, we learn of the grievousness of the sin of idolotry. Idolotry steals ones mind from G-d and one's entire purpose in the world. Violating the Sabbath deprives one from rest and the ability to share ones life with God. Jealousy robs the mind from God and voids the soul. Lest we forgot the significance of Idolotry, Sabbath, and Jealousy, God has provided multiple commandments in these categories.

Table •2-7: The Fourteen Commandments on Two Tablets in Numerical

Interpretation

Number	Commandment	Commandment Interpretation
1	You shall have no other gods before me.	There is only one God and no other gods before me.
2	You shall not make idols.	No duplicate images of any object
3	You shall not worship idols.	One may not be a third party bowing down before other gods.
4	You shall not serve idols.	One may not serve them or work for them, four representing work.
5	You shall not swear by the Name of God in vanity. (A fence around this law is not to use foul language or cuss words)	Not taking the name of God in vain is not to make pentacles, swear, looking for other divine powers.
6.	Remember the Sabbath day and keep it holy.	Six days do we labor to prepare for the Sabbath. We should remember on each of these days that the work on this day is also for the Sabbath.
7.	You shall not work on the Sabbath.	On the seventh day is the Sabbath. We rest and experience the blessing and holiness of God.
8.	Honor your father and mother.	The second tablet begins with honoring ones parents. This connects one with immortality and the world to come, and spirituality. Isaac honored his parents strictly. In addition to a long life, honoring ones parents is a tikkun for prosperity associating with the eight days of Hanukah.
9.	You shall not kill.	You shall not kill, nine denoting violence.
10.	You shall not commit adultery.	Committing adultery damages the divine image that is the complete ten sefirot.

11.	You shall not steal.	You shall not steal, even taking from one to give to another. Eleven depicts the 'clenched fist' or holdfast nature that shattered the original sefirot.
12.	You shall not slander your neighbor.	To bear false witness is the sin of the 12 tribes of Israel against each other. This is an aspect of the evil eye that may ruin a person's chance for fertility.
13.	You shall not be jealous of your neighbor's house.	To become a Bar Mitzvah is to build up ones own house, not to covet the house of another.
14.	You shall not be jealous of your neighbor's wife, servants, ox, ass, or anything that is his.	One must not covet the moving property of ones neighbor, that is his wife and livestock.

What is the significance of fourteen commandments? Fourteen associates with movement in numerology. These represent the commandments that moved Israel from a place of slavery to a place of freedom. In Hebrew, fourteen is numerically equivalent to Yad, the hand of God that brought us out of Egypt. Significantly, the fourteenth letter of the Hebrew alphabet is the mother letter Mem, as Moses and God brought forth the newborn nation of Israel, through the birth canal and divided waters of the Reed Sea.

Text •2-30: Fourteen Commandments

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• •
• •
• •
• •
• •
• •

77+28

105

The first seven commandments denote the four weeks of the month and our relationship to G-d in time. The second seven encapsulate the first in space and teach us how to win with each other to live in peace.

Together we see that G-d gave the commandments out of love for our good. In the heavens, G-d prepared His most precious gift to give us. Though they seem stringent, we know He gave them to us in love. [\[123\]](#)

Nevertheless, Deuteronomy 4:13 states that there are Ten Commandments —•••••• on two tablets.

Text •2-31: Ten Commandments on Two Tablets

*And he declared to you his covenant, which he commanded you to perform,
ten commandments; and he wrote them upon two tablets of stone.*

Deuteronomy teaches that Moses saw Ten Commandments. Moses saw a quantity of significance, a tenfold increase. [\[124\]](#)

Meditation •2-4: The Significance of Ten

What is the significance of ten? There is a tenfold increase in ones mind. This is a larger size than we completely grasp. This is a significant amount or quantity that we should not overlook.

I summoned the angel Michael to my right, Gabriel to my left, Uriel before me, and Raphael behind me. They lifted me while I was on my back into the sky. This is Netzah and Hod the realm of prophecy. One may enter Netzah and Hod directly as the lowest sefirot according to the Bahir arrangement. [\[125\]](#) But in this ascent, they are the highest heights. [\[126\]](#) This is the manner in which Moses communed with God. He raised his hands to the sky and the Israelites were victorious. God gave us the sky so that we may quickly come close to Him.

The gematria of the first ten letters of the Hebrew alphabet allude to the Ten Commandments on two tablets:

Text •2-32: Ten Commandments

$$\begin{array}{c}
 \bullet \bullet \\
 \bullet \bullet \\
 \bullet \bullet \\
 \bullet \bullet \\
 \hline
 40+15 \\
 55
 \end{array}$$

The Book of Deuteronomy represents a transition to a culture where number has greater intrinsic meaning. After the Greek period, we have the Midrash Perkei Avot Chapter 5, illustrating a culture that held an even greater significance to number: [\[127\]](#)

Text •2-33: Ten Utterances

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 God will exact punishment from the wicked who destroy the world which was created by ten utterances; and will richly reward the righteous who sustain the world which was created by ten utterances.

Rambam comments on *What does this teach us?* "There was a separate utterance for each act of creation to emphasize the importance of everything that exists and the beauty of its order. Man is thus taught that he who destroys any part of nature, destroys something of sacred value and conversely a person who improves it, improves something of great value." [\[128\]](#)

Jewish ideas are likely to have predated and influenced Greek philosophical development in numerous areas. Jews carried ideas orally in their travels. Greeks recorded them in their detailed writings.

Here is a mnemonic for the Ten Commandments based on the chiasmic principle that there is a parallel between the first and last five with the center two being the most 'concrete' and the periphery being 'abstract'. [\[129\]](#)

Table •2-8: Mnemonic for Remembering the Ten Commandments

Left Tablet Between Human and God	Commentary by Tracee Rosen	Right Tablet Between Human and Human
Honor your father and mother.	For they gave one life and are co-creators that is the opposite of murder. (most concrete)	You shall not murder
Observe the Sabbath Day	Keeping the Sabbath is the principle sign of faith. In the affirmative this is to be faithful to ones spouse.	You shall not commit adultery.
You shall not swear falsely by the name of the Lord.	Swearing falsely is to try to obtain something that does not belong to one and is not intended by the Will of God.	You shall not steel.
You shall have no other gods beside Me.	To follow other gods is to believe in falseness analogous to bearing witness. (more abstract and somewhat hidden)	You shall not bear false witness against your neighbor.
I the Lord am your God	Recognizing the sole Creator is to know what is truly important. Coveting is to want something ones neighbors have at their loss. (most abstract and in the realm of thought)	You shall not covet

The Midrash explains that the first two commandments are in first person as G-d spoke them to the whole house of Israel directly. After Israel heard these and was afraid, she asked Moses to hear the

remainder for her and relate them. The remaining eight commandments are thus, in second person. [\[130\]](#)

And they said to Moses, Speak with us, and we will hear; but let not God speak with us, lest we die.

The giving of the Ten Commandments on Mt. Sinai represents the transition of the Jewish people from a family to a nation. The Ten Commandments contain the legal boundaries necessary for a nation to function.

2.2.4 Parsha Terumah

The tabernacle consisted of walls of cloth colored in a blue-green dye from an unknown sea creature. The Hebrew color is *t'chelet* that is the origin of the English word 'teal'. This is a bluish color with a lightness and hint of green.

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 them carefully 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 to lesson the burdens of our neighbor. [\[131\]](#)

The Hoshen Mishpat, the breastplate with lines of gems is often mistranslated as 'breastplate of judgment'. In this case, 'mishpat' is like sentences and refers to the four rows on the breastplate that represent the Twelve Tribes of Israel. Because God placed the lights of the Urim and Tumim in the breastplate, there was a means of revealing God's will to the community on matters of state where difficult decisions had to be made frequently and on the spur of the moment. Urim, which means lights and Tumim which means simplicity embodied the essence of prophesy.

2.2.5 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.^[132] 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.^[133]

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.

The Abravenel defines a stiff-necked person as someone who cannot turn his head to either side to see what is coming his way after he decides on a path to head down.

2.3 Leviticus – And Called – Vayikra

Leviticus presents the laws of purity, laws that have enabled the Jewish people to survive, though dispersed amongst the nations. Joseph resisted the temptations of Potifer's wife by respecting the value system of his father who followed G-d according to these rules. Here there are laws against incest, sleeping with a mother and daughter, against abominations, etc. These laws are stepping stones to heaven, each precious and essential to our survival.

2.3.1 Speech

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

.....

The first word of Leviticus differs from the other words in that its

last letter, the aleph - \cdot is smaller then 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:

a

The aleph can be seen as composed of 2 yods - $\bullet\bullet$ and a vav - \cdot . 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 - $\bullet\bullet\bullet$ 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 - $\bullet\bullet\bullet$, calling out teaches us that speech in general is an act in the image of G-d.

2.3.2 Laws

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

2.3.3 Abomination

Lev. 20:13. If a man also lies with men, as he lies with a woman, both of them have committed an abomination; they shall surely be put

to death; their blood shall be upon them.

The Hebrew word here is to,ay,vah - •••• which has the root of the English word abomination.

22. You shall therefore keep all my statutes, and all my judgments, and do them; that the land, where I bring you to dwell in it, vomit you not out.

23. And you shall not walk in the manners of the nation, which I cast out before you; for they committed all these things, and therefore I loathed them.

24. But I have said to you, You shall inherit their land, and I will give it to you to possess it, a land that flows with milk and honey; I am the Lord your God, which have separated you from other people.

25. You shall therefore differentiate between clean beasts and unclean, and between unclean birds and clean; and you shall not make your souls abominable by beast, or by bird, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean.

26. And you shall be holy to me; for I the Lord am holy, and have separated you from other people, that you should be mine.

2.3.4 Wickedness

The Hebrew word is zeemah - •••.

Table •2-9: Wickedness

Location	Verse
Lev. 20:14	taking wife and mother

2.3.5 Disgust

The Hebrew word here is sheketz and refers to eating non-kosher sea life.

2.3.6 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 ones property is shared with others. The aroma is pleasing because of repentance.

Studying the Torah is equivalent to practicing the offerings: [\[134\]](#)

Text •2-34: Rabbi Yaakov Culi quoting Zohar on the Offerings

When a person studies the book of Genesis, it is counted as if he sacrificed a burnt offering (Olah). The book of Exodus is considered like a meal offering (Minchah); Leviticus is like a sin offering (Chatath); Numbers like a crime offering (Asham); and Deuteronomy like a peace offering (Shelamim). When a person studies all five books of the Torah, it is counted as if he has brought all the sacrifices.

In general, when a person studies the Torah so as to know which laws he must keep, it is considered as if he had observed the entire Torah.

The literal idea of sin transference or scapegoat derives from the following text: [\[135\]](#), [\[136\]](#)

Text •2-35: Leviticus Source Text for the Scapegoat

*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 - ...) 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, return to their source. [\[137\]](#) The theatrical gesture of this process brings the sinner to see his sins returning to their animal source and dismissed. [\[138\]](#) 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 unmade. In Judaism when a person repents, it is as if the sin was never committed so it is 'removed' or carried off - can, by

the goat in a symbolic sense. [\[139\]](#)

Text •2-36: Moses Maimonides Guide to the Perplexed on the Goat Sent into the Wilderness

*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." [\[140\]](#)

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. [\[141\]](#) 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 reparation is similar to a ransom. [\[142\]](#)

Text •2-37: Leviticus's Exact Words on Animal Sin Offering

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.

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 haHinukh says that the sinner is similar to an animal and returns to G-d through sacrifice by seeing himself in

the place of the animal that he gives unto G-d.

Text •2-38: Sefer haHinukh, the Book of Education, on Animal Sin Offering

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.

Text •2-39: Mishnah Yoma 68b

*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: [\[143\]](#) THOUGH YOUR SINS BE AS SCARLET
THEY SHALL BE AS WHITE AS SNOW.*

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.

Text •2-40: Mishnah Yoma 67a

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

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 dismissed sins much as one recites the Grace After Meals, *benshing*, [\[144\]](#) at a table to provide a resting place for G-d's blessing. [\[145\]](#)

Moshe Cordevero in the Tomer Devorah explains that Tashlich contains the secret of the goat that carries the sins of the people away: [\[146\]](#)

Text •2-41: Moshe Cordevero in Palm Tree of Deborah on Animal Sin Offering

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, Pharoah, 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 became 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.

2.3.7 Parsha Shemini

Text •2-42: Zohar Vayikra Shemini 41b-42a

Happy is the portion of Israel in that the holy King delights in them and desires to sanctify and purify them above all others because they cling to Him. It is written, "Israel in whom I am glorified" (Isa. XLIX, 3). If the Holy One, blessed be He, takes pride in Israel, how can they go and defile themselves and cling to the other, unclean side? Therefore it is written, "Sanctify yourselves therefore and be ye holy, for I am holy"; he that is in the likeness of the king should not depart from the ways of the king. Happy the portion of Israel of whom it is written, "All that see them shall acknowledge them that they are the seed which the Lord hath blessed" (Isa. LXI, 9). Whoever eats of these unclean foods cleaves to the other side and defiles himself and shows that he has no portion in the most high God and comes not from His side, and if he departs in this state from this world he is seized by those who belong to the side of uncleanness, who punish him as a man spurned of his Master, and there is no healing to his defilement and he never escapes from it.' R. Jose said: **'King Solomon wrote in his wisdom: "All the labor of man is for his mouth" (Eccles. VI, 7). This signifies that all the punishment which a man undergoes in the other world is on account of his mouth, because he did not guard it and through it defiled his soul.'** R. Isaac said: *'For one to defile himself with unclean foods is like serving idols; just as he who serves idols quits the side of life and of the domain of holiness for another domain, so likewise he who eats unclean foods is defiled both in this world and the next, for these were assigned to the idolatrous peoples, who are already unclean and come from the side of uncleanness.'*

The above verse teaches that we must guard our mouth in terms of what we eat and in terms of what we say. The Chofetz Chayim discusses how God punished Miriam for questionable words. In the story of Elijah, we find, when God asks Elijah in the cave what he is doing there, he responds, "Lord, only I am left that is righteous unto you." The

Midrash teaches that God responded, that you are not the only one left who is righteous. For this small claim, each Passover we set a chair for Elijah who visits us and says, "Lord, look at how many righteous Jews are in Israel."

2.3.8 Parsha Ki Tazria

Text •2-43: Zohar on the 325 Sparks of Gevurah

Now it has been taught: From the Lamp of Darkness [Tr. note: v. Zohar, Gen., 15a.] issued three hundred and twenty-five sparks traced out and linked together from the side of Gevurah, and when these entered the Body it was called Ish.' Said R. Judah: 'Why so?' R. Isaac could not answer. So they went and asked R. Simeon, who replied: 'Because the lower judgments are attached to the hair of this one, [Tr. note: According to the anthropomorphic symbolism of the Sifra di-Zeniutha.] he is called "Stern Judgment".

The 325 sparks derive from a particular gematria, known as Mispar Kidmi for the letter Ayin. [\[147\]](#)

Text •2-44: Origin of Mispar Kidmi Gematria

The Tree of Life was planted by G-d in the "primordial Garden of Eden" (gan b'eden mikedem). The word for "primordial," kedem, alludes to the method of calculation in Kabbalah referred to as "primordial number" (mispar kidmi). According to this method, each letter is given the value of the sum of all letters from alef to itself. In "primordial numbering," the ayin of etz - • equals 325 (the sum of all 16 letters from alef to ayin) and the tzadik of etz equals 495 (the sum of all 18 letters from alef to tzadik). Thus, in mispar kidmi, etz - • = 820 (325 plus 495).

The letter Ayin is the primordial origin of the 325 sparks since its Mispar Kidmi is:

$1+2+3+4+5+6+7+8+9+10+20+30+40+50+60+70 = 280+35+10 = 325.$

God applied the letter Ayin to establish a structure that preserves crookedness in this world. With this structure man overcomes his limitations and straightens his ways since a man grows through non-overwhelming resistance. [\[148\]](#), [\[149\]](#) The Merciful One bound 320 sparks of wisdom with the five judgments so that we may know how to straighten the crooked.

Text •2-45: Rabbi Pinchas Winston (Aish HaTorah) on Sparks

"The eighth blessing of the silent prayer known as the Amidah, or the Shemoneh Esrai reads:

*'Return our judges as in previous times and our advisors as at first.
Remove from us sadness and sighing and reign over us,
You, God, alone, with compassion, and justify us through judgment.'*"

.....

The prefix letters - **•••** allude, by addition, to 320 - **••** wisdoms that once gathered and used will help us identify five great judges, and afterwards the sparks will return to Hochmah, plus 5 - **•** judges that once properly gathered will prepare and help us to identify the messiah and afterwards will return as sparks to Gevurah.^[150] With the wisdom of the people will arise great judges; after the period of judges will begin a period of messianic kings; after the messianic kings, God will see His reflection and smile.^[151]

When Adam Kadmon has absorbed and realized all the experience of everything that has been brought into being, then the image of the Divine knows Who is within and without. In this mirror, Face gazes upon Face, and total union occurs then I AM THAT I AM is One, and existence vanishes, leaving God alone.

God has beheld God.^[152]

"Unfortunately, today, many judges and advisors—that is, our leaders—give us cause to groan and to ask God for better times. In addition to giving us new leaders, we also ask God to rule over us so that no one can doubt His existence. In order to be able to appreciate the centrality and depth of this blessing, an explanation is required.

"The Kabbalists explain that just before the creation of the physical world took place, God put into place the spiritual "materials" that He would use to create the world, and provide it with life. These "materials" include the "holy sparks", which we spoke about in the last installment in this series, and which are "packets of spiritual energy" responsible for energizing all that physically exists, including man. They are not physical but spiritual realities that function in very much the same way our souls do. They are invisible, yet, the very source of life that allows our bodies to function.

"For very deep mystical reasons, God arranged for three "groups" of

sparks originating from three separate levels in the sefirot (called chochmah, binah and da'at) to "fall" into the place in which creation would eventually exist. Since each sefirah represents a unique channel of spiritual energy, each group of sparks that fell was also unique, and the amount of sparks in each group was determined by God based upon all the needs of physical creation, present and future.

"Thus, 320 sparks fell from the sefirah of chochmah; 280 sparks fell from the sefirah of binah; and, [288 sparks](#) fell from the sefirah of da'at."

There are a total of 288 fallen sparks. The others listed above may be sub-sparks. The house of Israel includes 600,000 souls or sparks for example. [\[153\]](#)

"(There is added significance to these numbers because of the Hebrew letters they represent, but that is too complex a discussion for this essay.)

"Depending upon the moment in history, what needs to be accomplished at that time, and who is performing the act, the sparks are drawn and used from any one or more of these groups of sparks.

"Some of them were used just to create the world; some were left over for man to use throughout history, to help bring the purpose of creation to fruition. When all of these sparks are used up, then, history as we know it will come to end, and the Messiah will reign.

"BACK TO THE SOURCE

History is like an upside-down hourglass. Normally, with respect to a conventional hourglass, time is measured by the amount of granules that make their way from the upper chamber to the lower one. When it comes to the holy sparks, it is just the opposite: time is measured by how many sparks make their way from the lower spiritual level on which we live to that of the sefirot above, considered to be the "home" and source of these sparks.

"Just like fumes from spent gasoline rise upward, so, too, do the sparks that we use up through our actions spiritually rise upward, back to their sources in the sefirot. When all the sparks are returned to their home, then all of history, as we know it, will come to an end.

"According to the great 16th century Kabbalist the Ari (Rabbi Yitzchak Luria), that is really the Kabbalistic meaning of this blessing, alluded to by the first letters of the first three words: heh, shin, chof. Numerically, these three letters add up to **325**, a number, according to the Ari, which alludes to the 320 sparks we have already mentioned, and, something else called the "**five gevurot**." The "five gevurot" are lights that exist within creation constricting God's light and "hiding His face." Thus, these lights too require "rectification" through our deeds, as their inclusion in this blessing indicates.

"These are the "judges," Kabbalistically speaking, that we want "returned" so the Messiah can come, and history can proceed to its ultimate destination.

"RAISING THE SPARKS

By praying and having the right intention, we are asking God to help us to do that which is necessary to cause the sparks to ascend to their rightful places in the sefirot, so that history can come to a glorious close, and only good will reign.

"They can also be called "judges," because our personal judgment will be a function of the sparks we used up for the sake of performing mitzvot.

"Although we may not understand this fully, the Men of the Great Assembly, who constructed each blessing of the Shemoneh Esrai, word by word, letter by letter, using prophecy and mystical knowledge to instruct them in their holy work, probably didn't expect us to. Then, what was the point of embedding such holy meanings if, for the majority of the people, they won't trigger anything significant? Because, just having a general intention for the simple words of the blessing, and keeping in mind that, behind those simple words, there is sublime meaning, is enough to trigger all kinds of profound responses in the sefirot, and, ultimately, within the world in which we live. Kabbalah, we may leave for the Kabbalists, but prayer, and the service of the heart, is something that all of us can do, and in doing so, have an intense effect on creation."

2.3.9 Parsha Metzora

If one develops a blemish, has vshalom, one must take it as a sign that one must improve by avoiding gossip and slander. [\[154\]](#)

Text •2-46: Zohar on Life

R. Eleazar said: 'When a man is on the point of leaving this world, his soul suffers many chastisements along with his body before they separate. Nor does the soul actually leave him until the Shekinah shows herself to him, and then the soul goes out in joy and love to meet the Shekinah. If he is righteous, he cleaves and attaches himself to her. But if not, then the Shekinah departs, and the soul is left behind, mourning for its separation from the body, like a cat which is driven away from the fire. Afterwards both are punished by the hand of Dumah. The body is punished in the grave and the soul in the fire of Gehinnom for the appointed period. When this is completed she rises from Gehinnom purified of her guilt like iron purified in the fire, and she is carried up to the lower Garden of Eden, where she is cleansed in the waters of Paradise and perfumed with its spices, and there she remains till the time comes for her to depart from the abode of the righteous. Then she is carried up stage after stage until she is brought near like a sacrifice to the altar. Hence it is written, "This shall be the law of the leper on the day of his cleansing: he shall be brought to the priest", to wit, to the angelic Priest above. This is the fate of a soul which has not been defiled overmuch in this world, and which can yet be healed in this way; but otherwise, "that which is crooked cannot be made straight".'

Similarly we are healed in this world and the world to come. Each day we live is a purification, an elevation, an offering with the words of Torah that are on our lips, eyes, and mind.

If someone still has all his or her immediate family living, one does not partake in Yiskor, the mourning service during the Yom Tovim - holidays. The reason is that one walks in the direction that one is going and one should not invite death by mourning prematurely. Similarly, one does not study the laws of mourning if all of ones immediate family is living.

2.4 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:

rmal \yrxm {ram \taxl tynch hncb ynch cdjl djab duwm lhab ynys rbdmb hcm-la yy rbdyw

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 - •••••:

Equation •2-1: The Positive Commandments of the Wilderness

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

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 - •••• commandments identified by hazal - ••• - 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' - •••• and with the At-Bash - •••• transformation we obtain Torah - ••••. The gematria of 'lights' - ••••• has the value 613, the total number of commandments: [\[155\]](#)

Equation •2-2: The Lights of the Mitzvot

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

2.4.1 The Positive Commandments

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 [\[156\]](#)
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 Shema morning and evening.

Text •2-47: Declaration of the Shema

Shema Yisrael Adonai Elohenu Adonai Echad

••• ••••• •• ••••• •• •••

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

Baruch sham cavod malchuto l'olam vaed

duw \lwul wtwklm dwbk \c]wrb

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

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

]dam-lkbw]cpn-lkbw]bbl-lkb]yhla \ch ta tbhaw

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

]bbl-lu \wyh]wxm ykna rca hlah \yrbdh wyhw

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

]mwqbw]bkcbw]rdb]tklbw]tybb]tbcb \b trbdw]ynbl \tnncw

**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' - du 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.^[157] 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.^[158]

Text •2-48: There is Nothing Bad that does not Turn Out for the Good

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.

The word Shema - **umc** is an acrostic^[159] for Shadai Melekh Olam - **\lwu] lm ydc** - Almighty King of the World—witnessing that the Almighty is King of the world. The word echad - **dja**—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.^[160]

Hashgafah pratlus, providence is more evident to those occupied with business than others.^[161] An acrostic for one journeying forth based on the Shema is Saa Meromim Anayim - lift up your eyes on high. If we look to the sky when we are on our business journeys, we are reminded of G-d's providence. This was the advice given by the Mittler Rebbe to one of his followers who was departing on a journey for business.^[162]

The Shema is also a meditation for rectifying the world:^[163]

Text •2-49: Luzatto's Kavannah while Declaring Shema

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 one's home Luzatto teaches:^[164]

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..." **wlc tybh tnyjb }qtlw**

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.

2.4.2 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) awh]wrb yk \uh-ta rat al \hmu]lt al \ulb-la \yhla rmayw

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.

Text •2-50: Balaam and his Donkey

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 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!

bchty al \ywgbw }kcy ddbl \u-}h wnrwca twubbmw wnara \yrx carm-yk

(Numbers 23:9-10) whmk ytyrja yhtw \yr cy twm ycpn tmt larcy ubr-ta rpsmw bquy rpu hnm ym

2.4.3 Matos

Standup for Israel -

Text •2-51: Standup for Israel

1. And the Lord spoke to Moses, saying,
2. Avenge the people of Israel of the Midianites; afterwards shall you be gathered to your people.

The word translated above as “avenge” has the root “standup”. G-d is asking Moses to standup for the people of Israel to standup against the Midianites followers of Baal Peor.

2.5 Deuteronomy – Words – D’varim

2.5.1 Shofteem

Shofteem means judges from the first word of the Torah portion.

Text •2-52: Parsha Shofteem

Judges and officers shall you appoint in all your gates, which the Lord your God gives you, throughout your tribes; and they shall judge the people with just judgment.

Today judges persevere in a secular role, elders have limited respect, and we await the return of prophets and kings. One of the interesting paragraphs in this portion deals with rules for kings. Kings were not above the law. Shofteem teaches that kings should write for themselves "this Torah" the Mishnah Torah.

Text •2-53: Deuteronomy 17 on rules for kings

14. When you come to the land which the Lord your God gives you, and shall possess it, and shall live in it, and shall say, I will set a king over me, like all the nations that are around me;

15. You shall set him king over you, whom the Lord your God shall choose; one from among your brothers shall you set king over you; you may not set a stranger over you, who is not your brother.

16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; for as much as the Lord has said to you, You shall henceforth return no more that way.

17. Neither shall he multiply wives to himself, that his heart turn not away; nor shall he greatly multiply to himself silver and gold.

18. And it shall be, when he sits upon the throne of his kingdom, that he shall write for himself a copy of this Torah in a book from that which is before the priests the Levites;

19. And it shall be with him, and he shall read in it all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this Torah and these statutes, to do them;

20. That his heart be not lifted up above his brothers, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

What I find most interesting about this text is G-d's permission to establish a king, while Samuel the Prophet replies to Israel that G-d is your King. Because of Samuel's righteousness, one might suspect that Samuel did not know of this text otherwise he would have understood better the people's request.

Furthermore, one would not suspect that King Solomon would have violated the law concerning too many wives (>18 from Sanhedren) agreeing with historians who reason that Deuteronomy is the scroll that Levites during the reign of King Josiah. Nevertheless, dating Deuteronomy after the time of Josiah to explain the actions of Solomon is to place truth behind sin. In truth, Deuteronomy is the dictation of G-d to Moses as he wrote the Torah word for word. G-d judges the sins of kings.

Meditation •2-5: Talking with Moses

Imagine taking a walk on a park trail and seeing a fox.^[165] After seeing the fox cross your trail, follow him into the woods, but do not startle him. Afterwards proceed further into the woods until one comes to a creek. There one will see something in the water. Pick up the gift and take it with you. Cross the river and enter the forest. The colors are of deeper hues and everything is more beautiful. The forest opens to a clearing and there are several pools of water here. Choose one and enter fully. The water feels so good and cleansing. Rise out of the water and lay on the adjacent bed of soft moss under the warm sun until dry.

When ready continue walking and you will see a mountain in the distance. Head towards the mountain that is at the end of the forest. At the base one will see people in camps. They are taking care of their families. Someone will come over and talk with you and may invite you into his or her tent for refreshments. When you emerge from the tent one will see the tent of Moses in the distance and there are people exiting and entering. Make your way through the throngs to the tent. There one will encounter a guard. He will ask what you want and you may say that you have come to talk with Moses and that you bathed in the pools below and are cleansed. He will pull open the curtain and you may enter. Inside there is light, but one cannot discern its source. One sees Moses's face and he talks with you.

After the conversation, one backs out of the tent all the while with ones face towards Moses. Then one returns the way one came through the camp, past the pools, through the radiant forest, across the brook where one may return the gift one found, through the beautiful forest into the brush where the fox waits and out onto the trail that takes you home. Count from one to five and say that one will remember all that one saw and heard before awakening.

(I found a square piece of brass in the stream and placed it on my forehead. A natural pool of water is a mikvah that is a ritual bath of cleansing. One may receive an invitation to enter a tent and be given goat milk to drink. The owner will point you in the direction of Moses's tent.

The cloud around the tent of Moses is the Presence of G-d, the Shechinah. I asked about his life. Moses explained, "I journeyed from Egypt to Horeb and they were not easy travels but now I am happy here at the base of the Mountain of G-d." I asked Moses who wrote the Book of Deuteronomy. "Every word from the beginning of Genesis to the end of Deuteronomy I wrote by the Hand of G-d. Every word I wrote is from G-d."

Than why does Samuel seem to differ on whether the people need a king? Why does Solomon multiply wives unto himself? "Those who came later I am not accountable for. They may have quoted G-d's words, they may have broken his commandments. People are not perfect even prophets and kings. Perhaps Samuel did not want to accept this prophecy. Perhaps Solomon broke the commandment of not having too many wives. One should not judge one who comes later who appears to be ignorant or in violation of the law as one who did not have the commandment. Samuel needed to work through these words; Solomon needed to heed them." Moses continues with the correction of ones own life showing what has led one to the person he or she is today. "One accomplishes repentance by working on the future not by dwelling on the past.")

2.5.2 Netzavim

Netzavim means standing like a guard on duty. Here the Israelites are standing to take part in the covenant.

Text •2-54: Deuteronomy 29:25-28

For they went and served other gods and worshipped them—gods which they did not know and had to portion with them. And the Lord's anger increased in the land to bring upon her the curses written in this book.

2.5.3 Musical Notes, Vowels, Crowns, and Letters

Text •2-55: Deuteronomy's Words

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.

}dryh rbub larcy-lk-la hcm rbd rca \yrbdh hla
bhaz ydw trxjw }blw lpt-}ybw }rap-}yb [ws lwm hbrub rbdmb

‘Word’ – **rbd** 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. [\[166\]](#) Finally we become part of the eternal song of G-d when we add melody to the words.

Table •2-10: The Four Universes and Our Connection to Them

Expression	Worlds	Tetragrammaton
Ta’amim – •••• – Cantellation Notes	Atzilut – twlxa – Nearness	Yod
Nekudot – twdqñ – Vowel Points	Beriyah – hyrb – Creation	Heh
Tagin – ••• – Ornaments	Yetzirah – hrxy – Formation	Vav
Otiot – twtw – Letters	Asiyah – hycu – 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 *ningun*, i.e. tune. Tunes while popularized by the Hasidim represent a highly abstract way of connecting to G-d. 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. [\[167\]](#) 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.

Text •2-56: Isaiah 43:7 Alludes to the Worlds

I have created - berativ him for my glory; I have formed - yetzartiv him; yea, I have made - asitiv him.

The 'tiv' at the end of each of the acts refers to 'him'.

2.5.4 Later Prophets

Text •2-57: Deuteronomy's Statement on Future 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.

2.5.5 Avarice

Deuteronomy also contains a warning pertaining to wealth:

Text •2-58: Deuteronomy on Forgetting God has vshalom, because of 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 will wane away as quickly as it came. The main problem is that wealth leads to arrogance. [\[168\]](#) In the subsequent verses G-d reminds us not to let wealth go to our heads.

Text •2-59: Remember God Who led us Through the Wilderness

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. Therefore, man is created in the image of G-d. The Tree of Life represents G-d in this world with its thirty-two paths. [\[169\]](#)

Text •2-60: Source Text for the Tree of Life Reflecting in Man

Man is a tree of the field.

(Deuteronomy 20:19)

2.5.6 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.

Text •2-61: The Commandments 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.

2.6 Kings

There is a Midrash that Adam saw into the future the soul of David and saw that David had no years in which to live. After seeing how this soul would praise G-d, Adam chose to deduct 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:

$dja\ hwhy = 39 (+ 70\ years) = 109 = jlmh\ dwd$

And King Solomon, wisest of kings, asked this of the Lord: [\[170\]](#)

Text •2-62: Solomon's Request of the Lord

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

A "heart that hears" - umcbl 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. [\[171\]](#)

Text •2-63: To Hear is Wisdom

***And God gave wisdom to Solomon,
And exceedingly great understanding,
And a far reaching heart,***

Like the sand extending along the seashore

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: [\[172\]](#)

***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. Overwork, the Internet, money, and false causes may diminish G-d from ones heart. On the other hand, prayer, studying scripture, attending services, etc. build ones relationship with G-d. Each day one can pray: [\[173\]](#)

Lord, help me find today someone I can serve.

Serving brings us to love our neighbor as our self and to love G-d. 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 one self, have a heart that hears, and one will truly help another. Solomon epitomized this motto all his life. One must help others be better, not to the extent of helping them serve idols. One must be truthful and firm.

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.

Text •2-64: Kings on Elijah turning Eastward and Fed by 'ravens'

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. [\[174\]](#)

The word for 'ravens' is *ybru*, which is from 'arab' - *bru* meaning raven or foreigner. The word is slang referring to people outside of the nation of Israel as ravens, perhaps because they were darker [\[175\]](#) 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 *ur bru*.

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. [\[176\]](#)

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. [\[177\]](#) 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.

Text •2-65: Book of Kings on Elijah and the widow of Zaraphath

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 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 set up twelve stones on the alter 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. [\[178\]](#)

Text •2-66: Talmud Sotah on Elisha and Bears and Ridiculing Youth

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 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 forever. 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 •2-11: 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. [179] (Kings 1:17:14)	G-d's blessing of increase on the pot of oil of Obadiah's widow. [180] (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)	

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. [181] (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.	

		<p>Today in Israel, we witness how Palestinian youth throw rocks out buses and use sling shots in an insolent manner.</p>	
Raising the Axe		<p>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.</p>	<p>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.</p>

Blinding the Syrian invaders	The Syrians or Arameans surrounded Elisha in Dothan. [182] Elisha asks G-d to blind the army and 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. [\[183\]](#) 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 manifests into an improper noun over time.

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. [\[184\]](#) By this act he was known: [\[185\]](#)

Text •2-67: Elisha assists his Teacher

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.

2.7 Joshua – G-d Saves – Y'hoshua

Joshua's original name was Hoshua - ucwh, but Moses added a Yod - y to the front of his name after the victory over Amalek (Exodus 17:9). Yod, the first letter of the name of G-d, transforms Hoshua - 'Saves' into Y'hoshua - 'G-d saves.' A Midrash states that Moses gave this name to Joshua as a blessing. After the incident of the despondent spies, Moses said, "May G-d save you from the council of the spies."

At his life's end, Joshua gathered the Israelites to the city of Schem to bind a covenant between Israel and G-d.^[186] A good question is why did Joshua choose the city of Schem instead of Shiloh, which held the Ark of the Covenant? Joshua chose Schem to remind the children of Israel of the danger of senseless hatred, since Joseph's brothers had turned against him there.^[187] Joshua, a descendent of Ephraim, a descendent of Joseph, would be particularly sensitive to this hatred. The children of Israel understood the lesson and buried Joshua like Joseph in the city of Schem. Even today, we can expiate this sin and move from a state of senseless hatred to brotherly love.^[188]

"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. Joshua married the tzedekes^[189] of Jericho, Rahav, who delivered the city into his hand. 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.

There is a penalty that is worse than death where one loses Olam Habah - the World to Come. For example, addressing one's rabbi with his name attached leads one to lessen his status as a teacher. One should not say rabbi so and so but simply 'rabbi' when addressing him. To lose one's teacher is to lose one's guide to the World to Come.

2.8 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)

wb \jlhl hljtb ynunkh-la wnl-hluy-ym rmal yyb larcy ynb wlacyw ucwhy twm yrja yhyw

*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-**hdm-wdgnk-hdm**, 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 phrase in the Psalms, 'Eretz ochelet yoshevcha' - the land eats its inhabitants. The word **tlka** is an acronym for 'Atah, tishalem, ish, cmasehu' - 'You pay a person according to his deeds'.

[\[190\]](#) 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? In the land of Israel, God's providence is most eminent.

Table •2-12: 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 item.	Samson was punished by having his eyes blinded.
Samson served the Jews loyally for twenty years. "I never asked a Jew for a favor."	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 (singlular) 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 made the wise students, the Talmedei 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.	King Asa suffered a foot ailment or pains in the legs where he could not walk well.

<p>Avraham Avinu tried to bring the people to his side to have the same level of faith. Avraham 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.</p>	
<p>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.</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. [191]</p>
<p>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>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. [192] 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. [193]</p>
<p>Isaiah committed sin by saying, "In the midst of a people of unclean lips do I dwell" (Isa. vi.).</p>	<p>For this, the slander which is compared to fire, he was punished with fire, with the live coal taken from the altar (Isa. vi.). [194]</p>

Elijah spoke that "only he
is left that is righteous"

For this he is required to visit
every Passover seder to bear witness
to the righteousness of Israel.

2.9 Samuel – Shmuel

Text •2-68: Samuel Asking God on the Appointment of a king

*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 **lycm** - anointed unto G-d. He will direct the people in proper service and remind them of their Lord in heaven.

And G-d commanded Saul to kill all of the people and animals of Amalek. [\[195\]](#) Why would G-d ask that the animals be killed?

Meditation •2-6: Animals

*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.*

In the time of Noah, Elohim brought a flood that killed most animals, but left a remnant. This is because even the animals contracted the evil of society. Furthermore, the flood took the lives of infants. If the children would remain, they would renew the evil ways of their parents. Saul sinned by leaving Agag, King of the Amalekites, alive. Though, Samuel later killed Agag, he had had enough time to leave a seed of Amalek in the world who would become 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. [\[196\]](#) Eli saw her davening without words and thought she was drunk. He asked why she was praying while drunk and Hanna replied that she was not

drunk and instead described her situation calmly. [\[197\]](#) 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. "On one's heart" - ••• denotes that the emotions of the person are under the control of the intellect. This is the nature of a tzaddik - •• - 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. "In one's heart" - ••• denotes that the emotions are controlling the intellect of the person. This is the nature of the Rasha - •• - wicked person whose emotions control his thoughts and actions. This is extremely damaging in the case of anger. [\[198\]](#) 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's remarks, 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 student's question was not well thought out, he would then continue with his shir - ryc - class. In this manner, he would be helping his students to think intensely before speaking. [\[199\]](#)

Rav Hamnuna in Berachos 31a says many important rules can be derived by Hannah's behavior. [\[200\]](#)

- "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.

2.9.1 King David and Avishalom

King David commanded Joab - Yoav not to harm Avishalom. 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 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."^[201] David asked Yoav - ... not to kill Absalom, but his general pursued this course out of his experience. For this reason, David chose another general to be the leader of his troops, though he kept Yoav in his enlistment.

Meditation •2-7: King David's Words

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, Dovid Hamelech, the paradigm King of Israel, my beloved flock.^[202]

2.10 Isaiah – Y'shayahu

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

2.10.1 Seraphim

Isaiah describes six winged angels called Seraphim:

Text •2-69: Isaiah's Vision of the Throne of the Lord and the 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 **כָּסָה**, which is in the future, imperfect 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 the 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 YÖHÖVÎEL -..... [\[203\]](#) The Angel of the Past is YÂHÂViEL -..... The Angel of the Future is YâHäViEL -

***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
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. ^[204]
(Isaiah 6:4-7)

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.

2.10.2 Redemption

Isaiah teaches a message of universal redemption. His message was for Israel and other nations as well: ^[205]

Text •2-70: Isaiah's Mission to All the Nations of the Earth

*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 say it is easy for you to be my servant to raise up the tribes of
Jacob,
And to restore the preserved of Israel; thus I will give you as a
light to the nations,
That My salvation will 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.

Text •2-71: Isaiah's Universal Way of Forgiveness

*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.

Text •2-72: "Broad Rivers and Streams"

*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.

Text •2-73: East, West, North, South—Sons and Daughters

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.
(Isaiah 43:5-7)*

The message here is that we will return to the land of Israel. 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.

The East is Tiferet (seed) that is the Sixth, which the Bahir discusses with Malchut the Seventh. [\[206\]](#) In Israel the Jews multiply. In the West, Yesod, they gather wealth, which relates to Gevurah, the North, because they are restrained by wealth in Western countries from returning their seed to Israel in the East. Concerning the South; Hesed, relates to the East, since it does not hold back its people from returning to Israel as we have seen with the Jews of North Africa.

The Almighty gathered us out of the West in the aftermath of the Holocaust. The Northern European countries could not hold back our people with their vanished wealth. In the wake of Moslem persecution we flowed back from the South and the East to Israel.

2.10.3 Consolation

Isaiah prophesies to give meaning to the suffering of people. Whether they are 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.

Text •2-74: Eunuchs that Guard Shabbat

Do not let the son of the stranger, who has joined himself to the Lord, speak, saying, The Lord has completely separated me from his people; nor let the eunuch say, Behold, I am a dry tree.

Thus said the Lord to the eunuchs that guarded my days of rest (shabbatot) [\[207\]](#) 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 - •••••), from the sons and daughters, an eternal name I will give to him that which shall not be cut off. [\[208\]](#)

Similarly Isaiah offers hope to those captive without chance for motherhood or to those who have lost their husbands in war: [\[209\]](#)

Text •2-75: Barren Women

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 are eunuchs, children of strangers, 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, widows, and often children of strangers, 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.

Text •2-76: Isaiah 64:24-25

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, says the Lord.

When we follow the way of the Lord, before we even call, the answer shall be laid before us. While we are still discussing the teachings of the Lord, we will hear the answer. Both the wolfish person and one like a lamb feed together on Torah. Though we are mighty like a lion, we eat with humility. Our enemies have only dust since they will not eat the food of humility. Wolf, lamb, lion, nor serpent will hurt or destroy in 'My holy mountain, says the Lord'.

Text •2-77: Isaiah 66:22-23

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 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. [\[210\]](#)

Text •2-78: Man despises Isaiah, but kings and princes shall prostrate before the Lord

And now, says the Lord who formed me from the womb to be his servant, [\[211\]](#) 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 are the result of the sins of their brethren. **The innocent servant 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 the 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 descends 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 deaths, 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. Although the word atonement - capar - *** does not occur in the text, as only G-d nullifies the sins of the world;^[212] the servant lifts away the transgressions of the sinners, so that they can see themselves clearly, and find their good points once again.^[213] Guilt or regret is the mechanism here. Those 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."^[214] Nevertheless, meditative experiences of 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 to receive, since they are subject to man's free will. Instead, they often serve to bring one to repentance as in the case of Jonah's prophecy for the people of Nineveh.

Prophets have visions of the past to fill in the meaning of the present. 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 when the meaning of an event becomes clear only years later when a positive outcome occurs. For example, the birth of the state of Israel gives meaning to the ashes of the Holocaust.

Text •2-79: Isaiah 53:1-8

1. Who would have believed (trusted - •••••) our news (••••••) and the arm (•••••) of G-d, upon whom is it revealed?

2. For (And on - luyw) like a tender plant (like a baby/suckling - qnwyk) before Him

and like a root from the land (from land - {ram) grew^[215] (through the surface hyx - grew),
not of favorable form (rat-al - Not a form) was he

and not of splendid-honor (rdh)
and he appeared was not a 'sight to behold' (harm - appearance)
but desirable was he (whdmjnw)

3. Despised (hzbn - despicable) and forsaken (\ycya ldjw - ceased from mankind),

a hurting man (twbakm - pain suffering), [\[216\]](#)
knowing illness (ylj uwdyw),
and like others hiding their faces (\ynp rtsmk) from us (wnmm)
he was despised and of no importance (whnbcj alw - and we did not value him).

4. Certainly (}ka) our sickness (wnylh - we were sick) he carried,
and our pains he bore them (\lbs),
and we thought him stricken, defeated by G-d and afflicted.

5. And he was wounded (lljm - pierced) from our transgressions
(careless errors),
broken (akdm - crushed, break) from our iniquities (evil ways),
our whole (wnmwlc - our peace) chastisement (rswm - reprimand,
devotion) is upon him
and in his friendship we are healed.

6. All we like sheep have gone astray (wnyut - strayed themselves)
each to his own path we have turned away
and G-d caused harm (uygph) in him for the iniquity of us all.

7. Harassed was he (cgn - pressed, harassed, tired out, wearied nifal)
and he was oppressed (hnun - humbled, forced down, afflicted)
and did not open his mouth with a cry (lbwy - cry, shout)
like a lamb (hc - lamb) going to its slaughter (jbf - slaughter)
and like a ewe (ljr - ewe, sheep) before her shearer (zzg - shear, mow,
cut off)
mute (hmlan - mute, dumb) and will not open her mouth.

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

9. And they made his grave among the wicked, and his tomb among the rich; although he had done no violence, and there was no deceit in his mouth.

10. Yet it pleased the Lord to crush him by sickness; if his soul shall consider it a reward for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand.

11. He shall see the labor of his soul, and shall be satisfied; by his knowledge did my servant justify the righteous One to the many, and did bear (Yisbol - bore) their iniquities.

12. Therefore I will give him a portion with the great, and he shall divide the plunder with the strong; because he has poured out his soul to death; and he was numbered with the transgressors; and he carried (nasei - lifted) the sin of many, and made intercession for the transgressors.

This chapter is unique in the Tanach. While not emphasized heavily today in Judaism, it was certainly prominent at the birth of Christianity. [\[217\]](#) 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. [\[218\]](#) Removal of sin by 'Nasei' is a lifting of sin away by raising up our spirits. The priests 'Nasei'—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 because of our errors he is wounded (5), then he carries our sin (12), and we are cleansed.

The Hebrew word for atonement, "Kippur", removes sins by compensation or reparation. [\[219\]](#) 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. [\[220\]](#), [\[221\]](#)

Text •2-80: Ransom for Murderer: NOT

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

On the other hand the Christian idea of sin transference to the divine messiah is based on passages like the following: [\[222\]](#)

Text •2-81: Goat Wandering Free into the Wilderness

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 - •• 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 - •• upon him all their iniquities to a land not inhabited; and he shall let go the goat in the wilderness.

While the process seems more a symbolic gesture than a reality, the simple text of the Torah implies more. [\[223\]](#) 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. [\[224\]](#) The sacrifice was not the means to atonement but an event of altruism to rise out of the shell of sin. Sefer HaHinukh, a foundation text in Jewish education, states:

Text •2-82: Sefer HaHinukh on Sacrifice

...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."[\[225\]](#)

And here is Rabbi Nachman's explanation for the verse from Leviticus 4:29, "He shall press his hands on the animal... then slaughter it....":[\[226\]](#)

Text •2-83: Likutey Moharan on Sacrifice

"The sacrifices of God are a broken spirit"—the breaking of the illusion <is achieved through> the sacrifices. This is the concept of pressing on the sacrifice. For sacrifices are brought from animals, which correspond to the power of imagination, because an animal also has the power of imagination. Now, when a person follows the

imagination of his heart—namely, after his desires, God forbid, which come from the power of imagination—this is literally animalistic behavior. For an animal also has the power of imagination.

Therefore, when a person sins, heaven forbids—with all sins coming from the imagination, from where all desires are drawn—he consequently has to bring an animal as a sacrifice. And he has to press his hands on it and at that time confess all his sins over the sacrifice. By doing this, all the sins and all the power of the imagination are drawn onto the animal, which corresponds to imagination, as explained. Afterwards, immediately after the pressing, the slaughter. The animal is slaughtered as a sacrifice, and through this the imagination is subdued and broken.

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.

2.10.4 Messiah

G-d told Samuel that the people have betrayed Me in electing to have a mortal king like the other nations. [\[227\]](#)

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:

Text •2-84: Cyrus is a Messiah

*Thus says the Lord to his **anointed** - **jycm**, 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. [\[228\]](#)

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.

Text •2-85: Lord is our Savior

*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 -
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. [\[229\]](#)

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 son of gods, Judaism clearly saw their leaders as human beings. The prophet hears the voice of G-d calling to him as a 'son'.

Hosea 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

Proverbs 3:1 My son, forget not my Torah; but let your heart keep my commandments;

Proverbs 4:10 Hear, O my son, and receive my sayings; and the years of your life shall be many.

To be a child of G-d is to be so enthused with His spirit that even ones name will become a testimony to His greatness.

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.

Isaiah calls a great king who will be born in Israel by these names. The phrase *El Gibor* means 'mighty one' or 'strong one'. *El* is not a proper Name of God as is the Name *Elohim*.^[230] Similarly, *Adonee* means 'sir' in a greeting while *Adonay* is the Name of God.

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* - מוֹשִׁיָּה and anointed is *moshiach* - מוֹשִׁיָּח. The words 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* - שׂ and *shach* - שׁ 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.

2.10.5 Destroyer

Text •2-86: Creation of the 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.

2.11 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.

Text •2-87: Hosea's Wife and Israel

HOS 1:1 The word of the LORD came unto Hosea, the son of Beerī, 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 God.

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.^[231] The sons of Gomer are Ashkenaz, Riphath, and Togarmath. Ashkenaz is the ancestor of the German nation.^[232]

Text •2-88: Hosea's Children and the Children of Israel

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.^[233]

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

Text •2-89: God's Promise to Betroth us Forever

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.

Text •2-90: On Recovery of Body and Soul

*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. [\[234\]](#) 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 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.

2.12 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:

Text •2-91: Joel on the Time for War, Isaiah on the Time for Peace, and Joel on Reconciliation

*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."*

"The weakling feels strong because he is carrying a weapon."[\[235\]](#) Yet, 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.

2.13 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. Haggai 1:6-8 states:

Text •2-92: Haggai on Considering Our Ways

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.

Thus saith the LORD of hosts, "Consider your ways.
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. [\[236\]](#)

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.

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.

Text •2-93: Nachman on 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 (Haggai 2:8), "Mine is the silver, Mine is the gold."
From them "garments of yesha (salvation)" [\[237\]](#) are made.
(Likutey Moharan #25:4) [\[238\]](#)

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

Text •2-94: Haggai on Charity

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?*

*Yet now be strong, O Zerubbabel, saith the LORD;
And be strong, O Joshua, son of Josedech, 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:*

*According to the word that I covenanted with you when ye came out of
Egypt,*

So my spirit remaineth among you: fear ye not.

*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;*

*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.

*The silver is mine, and the gold is mine, saith the LORD of hosts.
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. [\[239\]](#)

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.

2.14 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.

Text •2-95: Malachi on Priests as God's Messengers

*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.*

*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)*

2.15 Jeremiah – Y'rmeahu

Text •2-96: Jeremiah on being a Potter

*The word that 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. [\[240\]](#) 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. [\[241\]](#) 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. [\[242\]](#)

Text •2-97: Jeremiah on Everyone Helping Each Other to 'Know the Lord'

*But this is the covenant that 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. [\[243\]](#) He is placing the law in their hearts so that they will know its delight and follow it as David writes:

Text •2-98: David's Praise for the Precepts of our Law

*The precepts of Adonai are upright, rejoicing the heart
the commandment of Adonai is lucid, enlightening the eyes.
The fear of Adonai, is pure, it endures forever;
the judgments of Adonai 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.
(Psalm 19:9-13)*

We can remember Jeremiah as the potter prophet.

2.16 Nehemiah

Text •2-99: Nehemiah Rebuilds Jerusalem

*And I said unto the king, If it please the king, and if thy servant
have found favor in thy sight, that thou would 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 h•'ch•zeek - qyzjh. 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 a community builds together, 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.

2.17 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 of 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.

Text •2-100: Ezekiel 38:18-23

*And it shall come to pass on that day, when Gog shall come against
the land of Israel,
says the Lord God, that my fury shall be roused.
For in my jealousy and in the fire of my wrath have I spoken,
Surely in that day there shall be a great shaking in the land of
Israel;
And the fishes of the sea, and the birds of the sky,
and the beasts of the field, and all creeping things that creep upon
the earth,
and all the men who are upon the face of the earth, shall tremble at
my presence,
and the mountains shall be thrown down, and the steep places shall
fall,
and every wall shall fall to the ground.
And I will call for a sword against him throughout all my mountains,
says the Lord God;*

every man's sword shall be against his brother.
And I will contend with him by pestilence and by blood; and I will
rain down upon him,
and upon his bands, and upon the many people that are with him, a
torrential rain,
and great hailstones, fire, and brimstone.
**And I will be bigger and sanctify making myself
known before the eyes of great nations,
for they shall know that I am the Lord.**

To be a bigger person is not to take situations personally. To sanctify oneself is to separate oneself from the mire and distinguish oneself with integrity. G-d magnified Himself during the Exodus to show that He alone is God more powerful than the gods of other nations.

2.18 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 to the King. He refuses to eat the King's meat and wine in steadfastness to G-d's command. When the Eunuchs try to fatten up Daniel and his friends, he has this to say: [\[244\]](#)

Text •2-101: Daniel 2:10-17

*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, Mishael, and Azariah. Prove thy servants, I beseech thee, ten days, and let them give us **seeds to eat**, and water to drink. [\[245\]](#) 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 kings meat. Thus the steward took away the portion of their meat, and the wine that they should drink; and **gave them seeds**.*

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.

Seeds are rich in Vitamin E and Omega oils that keep the skin young.
[\[246\]](#)

The Book of Daniel is in Aramaic. Aramaic serves to mask the hidden secrets in a similar manner to the Zohar.

Text •2-102: Daniel 7:9-15

I held my vision until the throne was setup, and one who was ancient of days sat, whose garment was white as snow, and the hair of his head was like pure wool; his throne was like a fiery flame, its wheels like burning fire.

A fiery stream issued and came forth from before him; a thousand thousands ministered to him, and ten thousand times ten thousand stood before him; they sat in judgment, and the books were opened.

I looked then because of the voice of the great words which the horn spoke; and while I looked the beast was slain, and its body destroyed, and given to the burning flame.

And as for the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a 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 he was given 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 one that shall not be destroyed.

As for me Daniel, my spirit inside my body was troubled, and the visions of my head frightened me.

In this mighty vision, Daniel sees the throne of G-d with one like the ancient of days, Atik Yomaya, upon it and the River of Fire, Nahar Dinur, below it. This is the World of Beriyah. The ancient king upon the throne gives power to the future king, son of man who will have dominion and glory over all peoples, nations, and languages.

2.19 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 Bachya^[247] describes:

Thus, repentance and suffering saved the sinner 'from going down the pit',^[248] 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".^[249] 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",^[250] 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'.^[251]

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: [\[252\]](#)

'Then the Eternal answered Job out of the whirlwind'. [\[253\]](#) 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:

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.

2.20 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.

2.21 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:

axm alw hlt \aw – rca ta yk
jykw y \ch bhay rca ta yk :rmanc ,\h hbha lc }yrwsyc uwdyb

*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. [\[254\]](#)

Text •2-103: Proverbs 8

Does not wisdom call out? [\[255\]](#)

Does not understanding raise her voice? -1

On the heights along the way,

where the paths meet, she takes her stand; -2

beside the gates leading into the city,

at the entrances, she cries aloud: -3

"To you, O men, I call out;

I raise my voice to all mankind. -4
You who are simple, gain prudence;
you who are foolish, gain understanding. -5
Listen, for I have worthy things to say;
I open my lips to speak what is right. -6
My mouth speaks what is true,
for my lips detest wickedness. -7
All the words of my mouth are just;
none of them is crooked or perverse. -8
To the discerning all of them are right;
they are faultless to those who have knowledge. -9
Choose my instruction instead of silver,
knowledge rather than choice gold, -10
for wisdom is more precious than rubies,
and nothing you desire can compare with her." -11

"I, wisdom, dwell together with prudence;
I possess knowledge and discretion. -12
To fear the LORD is to hate evil;
I hate pride and arrogance,
evil behavior and perverse speech. -13
Counsel and sound judgment are mine;
I have understanding and power. -14
By me kings reign
and rulers make laws that are just; -15
by me princes govern,
and all nobles who rule on earth. -16
I love those who love me,
and those who seek me find me, -17
With me are riches and honor,
enduring wealth and prosperity. -18
My fruit is better than fine gold;
what I yield surpasses choice silver. -19
I walk in the way of righteousness,
along the paths of justice, -20
bestowing wealth on those who love me
and making their treasuries full." -21

The LORD brought me forth as the first of His works,
before His deeds of old; -22
I was appointed from eternity,
from the beginning, before the world began. -23

When there were no oceans, I was given birth,
when there were no springs abounding with water; -24
before the mountains were settled in place,
before the hills, I was given birth, -25
before He made the earth or its fields
or any of the dust of the world. -26
I was there when He set the heavens in place,
when He marked out the horizon on the face of the deep, -27
when He established the clouds above
and fixed securely the fountains of the deep, -28
when He gave the sea its boundary
so the waters would not overstep His command,
and when He marked out the foundations of the earth. -29
Then I was the craftsman at His side.
I was filled with delight day after day,
rejoicing always in His presence, -30
rejoicing in His whole world
and delighting in mankind." -31

"Now then, my sons, listen to me;
blessed are those who keep my ways. -32
Listen to my instruction and be wise;
do not ignore it. -33
Blessed is the man who listens to me,
watching daily at my doors,
waiting at my doorway. -34
For whoever finds me finds life
and receives favor from the LORD. -35
But whoever fails to find me harms himself;
all who hate me love death." -36

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 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. [\[256\]](#) Hence, charity rescues from death - twmm lyxt hqdxw.

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.***

In doing three long things one is granted long life: [\[257\]](#)

- Being long in prayer
- Sitting long at the table - maybe a poor person will come and he will have the extra merit of giving food to the poor
- Spending a long time in the Beis Cissah (house of sitting), the bathroom one is spending a lot of time cleansing oneself for Tefillah and Torah and one will be granted a long life.

Three things shorten a person's life

- One is given an aliya or a chance to read the Torah and refuses to go
- One is asked to read the grace after meals and has the opportunity to give a blessing to another and refuses. He is given the opportunity to bless another and receive a blessing for this and loses that.
- One is acting dominating. Joseph acted this way over his brothers. If people are willing to accept you as a leader than it is ok to increase dominace.

For three things one needs mercy.

- For a good king
- For a good year
- For a good dream that the good things come true and soon

Three things are proclaimed by Hashem: [\[258\]](#)

- A period hunger
- A period of plenty
- Leader of a congregation.

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." [\[259\]](#) "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 instincts cannot turn them into "givers," even temporarily..." [\[260\]](#) "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." [\[261\]](#)

Text •2-104: Proverbs 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. [\[262\]](#)

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

2.22 Ecclesiastes – Kohelet

Text •2-105: Ecclesiastes 10

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

That we should see life with more than just our own eyes and merge our vision with our wives' is the lesson here. [\[263\]](#) We should also fill our eyes with Torah and not spend too much time listening to nonsense for Torah is the length of our days. At one place the Talmud warns about too much talk with women, at another it advises to bend your ear to listen to the words of one's wife. Solomon had many wives and built a shrine for each to worship according to her religion. In the end he lost his own religion. Perhaps Kohelet is warning that to 'see life with the wife that you love' will lead to 'the vanity of your days' but that there is yet hope since it says 'your goodness will grow.' I say better to spend your days on Torah than one may obtain eternal life and to marry a woman similarly inclined.

Women have an extra insight in life, a 'binah atzah', that men can learn from to appreciate her and increase our concern for others. If we look at another as a 'thou' instead of a 'you' we come to see the world as she sees and hear her words in our heart. [\[264\]](#)

*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. [\[265\]](#) 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.

2.23 Psalms – T'hillim

Psalms are our longings, praises, and prayers to G-d. In addition to

the Psalms of David, numerous other authors have composed psalms including those I have included in [•13.9 Psalms](#) and the Breslov Hasidim. Perhaps one day we will all compose psalms before the Tiferet (Beauty) of our King.

2.23.1 The Cornerstone

Like the discarded stone that became the cornerstone of the Temple in Jerusalem, Psalm 13 is the cornerstone of the rest. Reciting Psalm 13 each day will bring one closer to G-d. Here it is in its entirety:

Text •2-106: Psalm 13 – Closeness to G-d

*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.*

*:dwdl rwmzm jxnml
jxn ynjket yy hna-du
:ynmm]ynp-ta rytst hna-du
\mwy ybblb }wgy ycpnb twxu tyca hna-du
ylu ybya \wry hna-du
:twmh }cya-}p ynyu hryah yhla yy ynnu hfybh
:fwma yk wlygy yrx wytiky ybya rmay-}p
]tuwcyb ybl lgy ytjfb]dsjb ynaw
:ylu lmg yk yyl hryca*

*Lamnatzach, mizmor L'David
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 bhadacha btachty ygl lby byshuatecha
Ashirah laAdonay cei gmal alai.

2.23.2 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.

Text •2-107: Psalm 41: Concern for the Needs of the Lowly

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

2.23.3 For Protection

Text •2-108: Psalm 91: Dwell in the Shelter of the most High

*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 called Z'merot, from maZemerot, pruning hooks. [\[266\]](#)

2.23.4 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.

Text •2-109: Psalm 110: Sit at my Right until I make your Enemies

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"

2.23.5 The Tallis

When a man first adorns himself with the Tallis in the morning he recites the first two verses of Psalm 104 that is the first paragraph below: [\[267\]](#)

Text •2-110: Psalm 104 on the Tallis of Light

Bless the Lord, O my soul, O Lord my God,

You are very grand-clothed with glory and majesty,

Who covers himself with light as with a garment;

Who stretches out the heavens like a curtain;

Who lays the beams of his chambers in the waters;

*Who makes the clouds his chariot; who walks upon the wings of the
wind;*

Who makes the winds his messengers; the flames of fire his ministers;

*Who laid the foundations of the earth, that it should not move
forever.*

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. [\[268\]](#) 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.

2.24 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 'righteousness, righteousness, shall you pursue.'^[269]"

2.25 Lamentations – Eicha

Text •2-111: Lamentations 1:1-3

η!,±7X*ρ ϑ·ðβ7ν0κ*τ0 ϑ7,≡η7ϑ ο<7γ η!,±7X*ρ ↔ρ η!γ7ϑ σΥ7σ7χ ϑ±7χ}Αðη | ϑ
±7φ η2τ
:ξΔ*v7κ ϑ7,≡η7ϑ ,♦<β η1σ}8X ↔η!,↔7ρ 7α οΥ<η♦8χ

How *lonely* sits the city, *that was full of people!* She has become like a widow; "*I was great within the nations; I was princess among the states*", she has become scorned.

ϑ7κ≡ηΥ8f8X ϑ→30χ!, ♦↔φ7X
σ≡δ±7X ↔7ϑ η↔#γ2ρ κ7 7ϑ η·3χ4ϑΔ τκ7!v ο2φβ}ν 7κ ηΔ2τ <ð η5φΔ3κ κ±*γ ↔7,7γ}
ν1σ≡υ
:ο ηΔ1χ≡η τ0κ 7κ η7ϑ <7χ

She weeps bitterly in the night, and *her tears are on her cheeks*;^[270] *there is none to comfort her* from all who have loved her; *all her friends have dealt treacherously with her*,^[271] they have become her enemies.

ϑ<7σ χ4γχ ±ρ2ν ↔η<β ↔γ2ν ϑ7σϑ≡η ϑ↔7,0κΔð
η2X 7ϑδ η!...1ϑ 7ϑ η3π0σ ρκ7 8φ♦·β7ν ϑ7τ0 μ 7ν τ∞ ο<η♦8χ ϑ±7χ}Αð η τη1ϑ
:ο ηΔ!ρ7 μ }8ϑ

Judah has *exiled* himself from punishment and from much servitude; *she dwells among the nations*,
She finds no rest; all her pursuers *Hedge her* between straits of

suffering. [\[272\]](#)

2.26 Chronicles 1 – Divrei Hayamim Aleph

The Hebrew translation for the title is literally "Words of the Days (part) 1". Chronicles contains passages that are exact duplicates of passages in the books of Kings and Isaiah. Chronicles is a summary of the events of the time.

Text •2-112: Chronicles 1:16:14-18

*He is the Lord our G-d;
His judgments are in all the earth.
Remember His covenant forever,
the word that 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'.*

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:

Text •2-113: Prayer from Chronicles 1:16:28-36

*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.

[24] Rabbi Goldberg, Ahavas Torah, June 3, 2001, San Jose, CA.

[25] 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.

[26] 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 -
rwra.

[27] Bahir 3, Aryeh Kaplan edited.

[28] Most kabbalists attribute the work to Rabbi Nehuniah ben Hakana.

[29] Aleph - a the first letter, Tav - t the last letter includes all other letters, like the idea of alpha and omega in Greek.

[30] This may be a Jewish source for John's idea of the logos which is a Greek idea as well.

[31] Samuel 1:12:20-21

[32] Sefer Yetzirah 3:2

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

[34] There is a basis to this name in Exodus 25:32 where it states "and three" - hclcw.

[35] 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.

- [36] 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.
- [37] Bahir 2
- [38] Bahir 11
- [39] This Partzuf associates with the letter vav in the name of G-d which has a value of six.
- [40] Genesis Rabbah 11:9
- [41] Midrash Rabbah Genesis, page 90.
- [42] 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.
- [43] Gates of Light, Joseph Gikatilla, chapter "The Second Gate - The Ninth Sphere," p. 90.
- [44] The Hebrew language rests on seven types of verb. They are referred to as a building - }ynb. The verb is also the means of creation. Hashem's tetragrammaton is a verb.
- [45] Has vshalom - a colloquial phrase meaning 'G-d forbid'
- [46] Hazal - our respected ancestors
- [47] Today our sages recommend avoiding oaths entirely. The is the source of the colloquial phrase Beli Neder - without vow, that one often hears from orthodox Jews for such simple things as appointments.
- [48] Anonymous Hasidic work of musar instruction
- [49] Perkei Avot 5:6, Pinchas Kehati commentary, World Zionist Organization press, p. 154
- [50] Gittin 66A, 68a, Chagigah 16a, Rabbi Aryeh Rosenfeld Samuel 2:11b
- [51] 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.
- [52] Gittin 68b. Solomon bound Ashmedai, prince of demons, and

obtained his wisdom, but in the end the demon escaped and devoured Solomon.

[53] Genesis 3:6.

[54] The Knowing Heart, Luzzatto, page 191

[55] Genesis 2:7

[56] Genesis 1:28

[57] 'Stewardship' means to tend the world for the next generation.

[58] "Reviewing the Week Meditation" by Etziel Herring, conducted November 13, 1998 , 8 PM, Congregation Sinai, San Jose.

[59] Etz Chayim 8:2

[60] An Introduction to Kabbalah, Moshe Hallamish, p.198

[61] Back to the Beginning - August 3, 1996 - 8 AM

[62] Perhaps this was the Gettysburg address.

[63] 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.

[64] 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.

[65] see Jewish Mysticism- An Anthology pp. 152-153

[66] see the 'withdrawing light' of Azriel of Gerona in his Gate of Kavanah

[67] Keter

[68] 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 **hwla** are particularly key to the process. The name El is associated with G-d's creative power. There are 231-**alrcy** 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.

[69] Yet there are only seven, see Talmud Pesachim 54a, but in the ten forms there is Tiferet, which is Truth, which is Torah.

[70] prayer shawl

[71] The windings and knots represent all commandments.

[72] To Live and Live Again, Sichos in English, Rabbi Nissan Dubov and ed. Uri Kaploun, Chapter 2. Available on the internet as [To_Live_and_Live_Again.pdf](#).

[73] 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 - **rwfyfm**, meaning leader from Gen. Rabbah v.4: "He, was made a metator for the waters,...for He is the Prince of the World." Ron - }wr means to utter praise to the Holy One.

[74] Rabbi Nachman's Wisdom, Aryeh Rosenfeld, Tape 33.

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

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

[77] 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 frm the world?"

[78] 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."

[79] Meditation and Kabbalah, Kaplan, p.139.

[80] 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 •15.2](#)

[81] The Araboth (dark skies) are the dark heavens that conceal G-d's light. This is the Araphel around the tent that of Moses, the dark cloud of hidden prophecy.

[82] <http://www.etz-chayim.org/metatron.htm> is no longer available ☹,

Kabbalah, Gershom Scholem

[83] <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.

[84] "Incomprehensible speech in an imaginary language, sometimes occurring in a trance state, an episode of religious ecstasy, or schizophrenia. Cf. speaking in tongues." 1875-80. Random House Dictionary

[85] 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.

[86] Sha'are Orah, Yosef Gikatalia, page 200.

[87] Starting from first letter of first sentence, last letter of second sentence, and first letter of third sentence.

[88] see [Text •10-42: Love and Awe](#), p. 269

[89] 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.

[90] See the story of the Edomite who tormented Job.

[91] 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.

[92] 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."

[93] Rosh Hashanah - September 19, 2001

[94] The Western Wall of the Temple in Jerusalem

[95] Creation of woman, Genesis

[96] The Early Kabbalah, trans. Idel and Keiner, Speculations of Rabbi Hamai, Series in Western Spirituality. Similar to the philosophies of

the time by Augustine.

[97] Love thy Neighbor, Pliskin.

[98] Michael Walton, Salt Lake City, Utah.

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

[100] 'Being There', Chancey Gardener

[101] The root Moach means brain or marrow. These are "states of consciousness" according to the Baal Shem Tov from Meditation and Kabbalah, p. 278. This would be Hochmah - source wisdom consciousness, Binah - analytical productive consciousness, and Keter - the creative synthesis: thesis, antithesis, and synthesis. Kaplan's Sefer Yetzirah commentary discusses this.

[102] Genesis 12:1-10

[103] Genesis 12:5

[104] Shaarei Shamayim is embossed across the Aron Hakodesh in some sanctuaries.

[105] Midrash Rabbah Genesis 52:4

[106] 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.

[107] Genesis 37:2-3

[108] The Hebrew word Na'ar denotes a young boy age 6-12. Seventeen years may not be the same length as we understand today.

[109] See [Getting Along with Others and Homeland](#)

[110] Genesis 37:13-36

[111] Kidney location

[112] Lamsa

[113] JPS version above

[114] Exodus Rabbah Shemot 2:2

[115] Mem from mayim - water is the right pillar. Shin from aish - fire is the left pillar of the Tree of Life.

[116] Jewish Meditation, page 129.

[117] â as in "ah", ä as in "heh"

[118] Bahir.

[119] In the Akkadian language 2300 BCE, Shadai meant "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, though, since the sub-word 'dai' means enough like when a mother is breastfeeding her child and her child has had enough.

[120] Michael Walton, SLC, Feb. 2nd 2002

[121] Rashi

[122] Exodus 20:1-15

[123] Six denotes love in numerology, see [•9.2.2.6](#)

[124] Meditation 10/12/02 in the morning

[125] The Bahir designates Netzah and Hod as sefirot 9 and 10 respectively, placing instead Malchut and Yesod as sefirot 7 and 8 respectively.

[126] As opposed to when entering from Malchuts.

[127] Perkei Avot, Davis, p.149

[128] Ibid.

[129] Tracee Rosen's original ideas in Salt Lake City, 5/25/2004, Erev Shavuot

[130] Exodus 20:16

[131] Growth Through Torah.

[132] Michael Walton, 3.3.2002

[133] 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.

[134] The Torah Anthology, MeAm Lo'ez, Yaakov Culi, Kaplan commentary, Vol. 1, p. 19

[135] Leviticus 16:21

[136] see History:Biblical Truth

[137] Barney Nosanchuk, Parsha Tzav, 3/23/02

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

[139] Guide to the Perplexed, Moses Maimonides, Dover, p.. 366.

[140] Yaacov Newman, Salt Lake City, 3/30/2002.

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

- [142] Leviticus 17:11
- [143] Isaiah 1:18
- [144] 'Benshing' is from the Yiddush for blessing.
- [145] See Time → Month → [Av](#) for a complete discussion with Rabbi Nachman teachings.
- [146] Tomer Devorah, Moshe Cordovero, trans. Moshe Miller, Feldheim Press, pp. 32-38.
- [147] <http://www.inner.org/times/shevat/shevat58.htm>
- [148] See Tree of Life diagonal paths where Ayin is the pathway between Tiferet and Hod. Also see Sefer Yetzirah discussion on the letter Ayin.
- [149] http://www.aish.com/spirituality/prayer/Prayer_10_-_Upside-down_Hourglass.asp, also see the symbol of Raziel.
- [150] With the wisdom of the people will arise great judges. After a period of judges will return a period of messianic kings.
- [151] G-d will see Adam Kadmon, a reflection of Himself in a mirror, completing the purpose of creation. This paragraph is my commentary; the next is from Zev ben Shimon Halevi.
- [152] Kabbalah Tradition of hidden knowledge, Zev ben Shimon Halevi, p.94.
- [153] Immanuel Schochet, 8/3/04
- [154] Soncino Zohar, Vayikra, Section 3, Page 53a
- [155] Torah, Light, and Healing, Matityahu Glazenson, Aronson, page 35
- [156] Deuteronomy 6:4-9 and for the 2nd verse Pesachim 56a, Deuteronomy Rabbah 2:31, 2:35-36
- [157] Rabbi Finkelman of Berkeley's Beth Israel suggested this meaning.
- [158] May Hashem keep our sufferings light.
- [159] An abbreviation for a phrase.
- [160] The Taryag Mitzvos on the Shema.
- [161] Hayom Yom, Rabbi Menachem Schneerson, 7th Tishrei.
- [162] Rabbi Yossi Mendel is a Chabad rabbi living in Salt Lake City, Utah.
- [163] The Way of G-d, Luzatto, Aryeh Kaplan trans. P. 277.
- [164] Ibid. p. 277.
- [165] There is a fox who lives in a Park at 1400 E. and 4500 S. in

Salt Lake City, Utah that we saw on 8/26/04.

[166] Bahir 115

[167] The souls of people wait in Beriyah to be born.

[168] Encyclopedia of Torah Thoughts, Rabbeinu Bachya, The Challenge of Wealth, page 486.

[169] A Call to the Infinite, Aryeh Kaplan, pp.146-147.

[170] Kings 1:3:9

[171] Kings 1:5:9

[172] Kings 1:9:61

[173] Peggy Shadel, 1 Kings, Jan. 3, 2002. Being a priest in Israel meant to serve others—Nov. 13, 2002

[174] Kings 17:3-4

[175] Old Testament Light, Lamsa.

[176] Kings 1 17:6-14

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

[178] Soncino Sotah 46b-47a

[179] The Graphic History of the Jewish Heritage, P. Wollman Tsamir, page 212

[180] 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 - cy, the 310 storehouses that provide reward. —Rabbi Aryeh Rosenfeld on Kings 2:3-4

[181] Ibid

[182] 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.

[183] The New Disctionary English-Hebrew Hebrew English, Yisrael Lazar, Kuperard press.

[184] Rabbi Aryeh Roshenfeld on Kings2.

[185] Kings 3:11

[186] 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, Arahah 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.

[187] Bryna Levy lecture.

[188] 9th of Av 5764

[189] righteous woman

[190] Rabbi Nachman of Breslov, Rabbi Aryeh Rosenfeld, Gemara Shir on Sotah beginning.

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

[192] The three who survived the fire under King Nebuchadnetzar.

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

[194] Midrash Tanhuma

[195] Samuel I 15:3

[196] Hanna's Meditation

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

[198] See character traits, anger

[199] Rabbi Raphael Lapin

[200] A Call to the Infinite, Aryeh Kaplan, p. 60.

[201] Rabbi Raphael Lapin, Congregation Am Echad, San Jose, California, 1998.

[202] David on Prophecy in the World to Come, November 5, 2001
hypnotic prophecy

[203] **a-** fâr, fâte; **i-** jovîal; **o-** nôte

[204] Isaiah 6:4-7

[205] Isaiah 49:5-6

[206] See Bahir [154](#)-156: See also [Table •8-4: The Sevens of Creation](#).

[207] These include both the Shabbat and the other festival days where work is forbidden.

[208] Isaiah 56:4-5

[209] Isaiah 54:1-5

[210] Isaiah 49:5-7

[211] Jeremiah 1:5 is a parallel to this verse.

- [212] 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.
- [213] Rabbi Nachman, after untying the bundle of sins, **acn**, the sinner can find his good point once more and be redeemed.
- [214] The Book of Isaiah, Edward Young, Vol. 3, page 341.
- [215] King James Version incorrectly translates this in the future tense!
- [216] Missing vav **twbwakm**. This is from, *coev li*, it hurts me.
- [217] Christianity's use of the chapter to depict the suffering of Jesus led to the persecution of the Jews. These persecutions are a tragedy and had the tragic effect of possibly further relegating Isaiah 53 to a less prominent position in Jewish scriptures.
- [218] 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.
- [219] The purpose being to repair oneself of sins and return to G-d.
- [220] Not in a mortal way, but as a demonstration that our physical needs are not as important as our spiritual needs.
- [221] Numbers 35:31.
- [222] Leviticus 16:21-22
- [223] Nasei besides 'lifting' could mean blotting them out, wiping them away.
- [224] Studies in Vayikra, Nehama Leibowitz, World Zionist Organization, Department for Torah Education & Culture in the Diaspora, pp. 27-28.
- [225] Translation by Nehama Lebowitz
- [226] Likutey Moharan 25:6, vol IV, p. 135.
- [227] Samuel 1:8:6-8
- [228] Isaiah 45:1-6
- [229] Isaiah 45:1
- [230] Canaanite religion named their lead god El.
- [231] Genesis 2.
- [232] Genesis 3.
- [233] The influences of the sefirot of Gevurah-judgment-north and Hesed-kindness-south are here.
- [234] This is the mitzvah - commandment of Bikur Holim - visiting the sick. We are obliged to perform this positive commandment.

- [235] Isaiah class, Wilcox, 11/18/03
- [236] Haggai 1:9-10
- [237] Isaiah 61:10
- [238] Likutey Moharan IV, Rabbi Nachman, page 123.
- [239] Haggai 2:3-9
- [240] Yom Kippur Liturgy.
- [241] Kristine Orin
- [242] Based on a movie about a potter who talked about our bowls of cereal as a dance with the pot.
- [243] Jamie from Reno, Nevada, November 13, 2001.
- [244] Daniel 2:10-17
- [245] These were probably grains and other seeds maybe including nuts.
- [246] see [Nutrition](#)
- [247] Kad Hakemach by Rabbeinu Bachya Ben Asher, trans. Encyclopedia of Torah Thoughts, Chavel, page 200.
- [248] Job 33:18-24.
- [249] Job 33:25
- [250] Job 33:28
- [251] Job 33:29
- [252] Encyclopedia of Torah Thoughts, Rabbeinu Bachya, page 201.
- [253] Job 38:1
- [254] see Hosea 6:1-3
- [255] New International Version has very good translations.
- [256] Fifteen alludes to the name of G-d, Yah - **hy**, G-d of Creation and the 15 songs of praise of the Psukei D'zimra as well as the Yishtabach.
- [257] Berachos 55 from Rabbi Yehudah
- [258] Berachos 55 from Rabbi Yochanan
- [259] Strive for Truth: Giving and Taking, Rabbi Eliyahu Dessler, Part 1, page 131.
- [260] Ibid. pp 132-133.
- [261] Ibid. page 133.
- [262] 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.

[263] 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 **har**, but one obtains joy in terms of fulfillment when opening one's mind to the sight of one's wife.

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

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

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

[267] Psalm 104:1-6

[268] "Each time I kiss you is like the first time"

[269] Deuteronomy 16:20

[270] L'he - cheek - ...

[271] BaGaD - concealed treachery - ... - like BeGeD for clothing that which conceals the body.

[272] HeSeeGooHa from Soog - ... that is to 'hedge or fence her in'. This is a Hiphal or causative verb, causing Israel to suffer in this case.

- [2.1 Genesis - In the Beginning - Bereshis](#)
- [2.2 Exodus - Names - Shemot](#)
- [2.3 Leviticus - And Called - Vayikra](#)
- [2.4 Numbers - In the Wilderness - Bamidbar](#)
- [2.5 Deuteronomy - Words - D'varim](#)
- [2.6 Kings](#)
- [2.7 Joshua - G-d Saves - Y'hoshua](#)
- [2.8 Judges - Shofteem](#)
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- [2.15 Jeremiah - Y'rmeahu](#)
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- [2.18 Daniel](#)
- [2.19 Job - Yov](#)
- [2.20 Song of Songs](#)
- [2.21 Proverbs - Mishle](#)
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3 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.'^[273]

3.1 Midrash

The Midrash is a commentary on the Bible and part of the Oral Torah. The Midrash is rich in lessons and reveals the endless depth of meaning in Torah. It consists mostly of Agadah that are the stories surrounding and explaining the written stories in the Torah.

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

Text •3-1: Eternal Reward for Daily Suffering

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.^[274]

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.

3.2 Mishnah

3.2.1 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."^[275] Ultimately the gentleman is distinguished by his temperance and by his absence of anger.

Text •3-2: Source Text for the Principle of Ten Sefirot from Avot 5:1

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"^[276] 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 •3-3: Ten Sayings by which God Created the World

1. ^[277] "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."^[277] 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.

Text •3-4: Ten Generations from Avot 5:2

There were Ten Generations from Adam to Noah, to make known how great is G-d's patience - aruch apayim - •••••, 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.

Text •3-5: Ten Trials from 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 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. [\[278\]](#) 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:

Text •3-6: Bahir on the Ten Sayings of Creation

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. [\[279\]](#)

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. [\[280\]](#) *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.* [\[281\]](#)

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, reflection, and partnership here. We beseech G-d, and G-d sustains the world.

The Talmud presents the Ten Sayings of creation in two accounts: [\[2821\]](#)

Text •3-7: Ten Creations of the First Day

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 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** -••• and by **understanding** -••••, and by **reason** - •••,

and by **strength** - **, and by **rebuke** -****, and by **might** -*****, by **righteousness** -*** and by **judgment** -****, by **lovingkindness** -*** and by **compassion** - *****. 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.

Text •3-8: Ten Creations of Erev Shabbat

Ten things were created on the eve of the [first] Shabbat at twilight: [\[283\]](#)

1. The Mouth of the Earth
2. The Mouth of the Well
3. The Mouth of the Donkey
4. The Rainbow
5. The Manna
6. The Staff
7. The Shamir
8. The Written Characters
9. The Writing
10. The Tablets of the Law.

Others include the Demons, the Grave of Moshe, the Ram of our Father Abraham. Others say: also the Tongs made by tongs.

3.3 Talmud

3.3.1 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: [\[284\]](#), [\[285\]](#)

Text •3-9: Rabbi Ishmael's Thirteen Rules for Torah Exposition

1. Kal Vhomer - **rmwjwlq** 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 Kippur. The reverse applies if an act is permitted on Yom Kippur than it is permitted on an ordinary festival.
2. Gzera Shav - **hwc hrzg** 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 - **ba }ynb** A principle in a biblical law is applicable to all related laws.
4. Klal vPrat - **frpw llk** A general proposition followed by a specifying particular. The particular is the rule.
5. Prat vKlal - **llkw frpmw** 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 - **frph }yuk ala }d hta ya llkw frpw llk** 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. [\[286\]](#)

Here are the last words of Rabbi Yochanan Ben Zakkai while he was with his disciples: [\[287\]](#)

Text •3-10: Last Words of Rabbi Yochanan Ben Zakkai

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.

3.3.2 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.

Text •3-11: Keys of the Holy One Blessed Be He

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, [\[288\]](#) The Key of Childbirth, for it is written, And God remembered Rachel, and God hearkened to her, and opened her womb. 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. [\[289\]](#) In Palestine they said: Also the Key of Sustenance, for it is said, Thou openest thy hand etc. Why does not R. Johanan include also this [key]? - Because in his view sustenance is [included in] Rain. [\[290\]](#)

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.

3.3.3 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.

When tragedy or suffering occurs it is also good. This is because of G-d's name, "Hashem Echad and Shemo Echad".^[291] The name Elohim is for judgment. Hashem's name is for mercy. Together, they are still one, that is the gematria thirteen, which is ahavah, love. There are two types of suffering at a love. One is when a person makes known his Jewish identity in the work place and must deal with any prejudices. His example as a proper Jew is a holiness to G-d. The other is the loss of wealth that happens to a religious Jew who spends all his money for the sake of Torah.^[292]

When a person commits a sin, has vshalom, any kind of sin, he goes against G-d's word. The act he does carves into his bones, also into 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 the four types of creation. Say a person has

the Atzmut - sadness, he also has the Taavot - evil desires, Lashon Harah - slander, and the Ga'avah - pride. These come from the **inorganic**, the **vegetation** life, the **animal**, and the **human**. How does the person get rid of them? 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.

[273] 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.

[274] Midrash Rabbah Genesis, Ch. 33. Noach .

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

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

[277] Bahir, Kaplan, Part 2:118, p. 169.

[278] see Names of G-d [TABLES]

[279] Shores means root. The Shin all physically looks like a root extending into branches.

[280] Hochmah, the second sefirah

[281] Righteousness leads to fruitfulness either physically or spiritually.

[282] Chagigah 12a

[283] Perkei Avos 5:6

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

[285] Encyclopedia of Jewish Concepts, Philip Birnbaum, pp 331-334.

[286] Rabbi Daniel Lapin 'Chulin Gemara Class', San Jose, CA.

[287] Berachot 28B

[\[288\]](#) Deuteronomy 28:12

[\[289\]](#) Ezekiel 37:13

[\[290\]](#) Ta'anit 2A-2B

[\[291\]](#) From the prayer Shema Israel.

[\[292\]](#) Breslov, Counting the Omer Tape from Los Angeles in 1986.

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4 Kabbalah Authors

4.1 Abraham Abulafia

Abraham Abulafia recorded perhaps the best text describing in detail the entry way into the meditative Kabbalah.

Here are his visions on the angel Raziel: [\[293\]](#)

Text •4-1: Abulafia on Raziel's Wisdom and Seeing Forms

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. [\[294\]](#)

And on the angel Raziel directly: [\[295\]](#)

Text •4-2: Abulafia on Raziel

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.

Text •4-3: Chayim Vital on the Secret of Prophecy

Behold the secret of prophecy: it is certainly a voice sent from above to speak to that prophet, and the Holy Spirt is likewise in that manner. But because that voice is supernal and spiritual, it is impossible for it alone to be corporealized and to enter into the ears of the prophet, unless it first be embodied in that same physical voice which emerged from that person while engaged in Torah and prayer and the like. It then embodies itself in it and is connected to it and comes to the ears of the prophet, so that he hears; but without the human voice it cannot exist.

4.2 Isaac the Blind

Isaac the Blind was one of the Hasidic Ashkenaz, those devoted to prayer, deeds of goodness, and the experience of G-d. He provided names for the sefirot from the following verse. [\[296\]](#)

Text •4-4: Source Text for Sefirot Names

Yours, O Lord, is the greatness (*gedullah*), power (*gevurah*), the
beauty (*tiferet*),
the victory (*netzach*), the majesty (*hod*) ... yours is the kingdom
(*malchut*).

Greatness in this context is overflowing kindness. In this model the sefirot descend from each other downward, paralleling the process of creation. [\[297\]](#)

Text •4-5: Keter and Hochmah by Isaac the Blind

IN THE BEGINNING (Be-re'shit): The letter bet is the most elevated crown (keter), and therefore this bet is printed larger than all other bets. The word "beginning" (re'shit) is in fact wisdom (hochmah). In truth then two sefirot are encompassed in one world.

Isaac the Blind describes Tohu as the Earth before emanation and than Bohu as the spiritual state of the earth after emanation from G-d. The creation of light is tiferet or beauty of the Torah coming from Wisdom. From nothing (me-ayin) is the source of the thirty-two paths

of wisdom. [\[298\]](#)

Some would claim that Isaac the Blind's emanations resemble neo-Platonism. Instead the sefirot are the characteristics of G-d necessary for creation to exist. That some aspects of creation are dependent on earlier aspects is the degree to which some sefirot relate to preceding sefirot.

4.3 Azriel of Gerona

Azriel lived in Gerona, which was in Catalonia, between Barcelona and the Pyrenees. On the subject of light Azriel wrote: [\[299\]](#)

Text •4-6: Azriel of Gerona's Gate of Kavanah

And this illumination is unfathomable and infinite, and from its perfect glory proceed grace and benediction, peace and life for those who observe the path of its unification. But to those who deviate from its path comes the light that is hidden and transformed from one thing into its opposite, as a chastisement and as right guidance, everything according to the kavanah of him who knows how to accomplish it in the right manner: through cleaving, devukut, to the thought and the will that emanates in its full force from the unfathomable.

For according to the intensity of the kavanah, with which it draws strength to itself through its will, and will through its knowledge, and representation through its thought, and power through its reaching [to the primordial source of the will] and firmness through its contemplation, if no other reflection or desire is mixed in it, and if it grows in intensity through the power that guides it, in order to draw to itself the current that proceeds from Ayn Sof every thing and every act is accomplished according to its spirit and its will, if only it knows to embrace the limits of the finite things and of the will that inhabits their thought from the principle from which they derive.

Then, it must elevate itself above them through the power of its kavanah and go into the depths in order to destroy the path from its very principle and to pave a new way according to his own will: through the power of his kavanah which stems from the perfect glory of the withdrawing light, [\[300\]](#) which has neither figure nor image, neither measure nor size, neither evaluation nor limit, neither end

nor foundation nor number, and which is in respect finite. And he who elevates himself in such a manner, from word to word, through the power of his intention, until he arrives at Ayn Sof, must direct his kavanah in a manner corresponding to his perfection, so that the higher will is clothed in his will, and not only so that his will is clothed in the higher will.

For the effluence is like the inexhaustible source that is never interrupted only if, in approaching the higher will, it carefully watches that the higher will is clothed in the will of its aspiration. Then, when the higher will and the lower will, in their indistinctness and in their devukut to the unity, become one, the effluence pours forth according to the measure of its perfection. But the perfection of the lower will cannot take place if it approaches for its own need, but only if it approaches it and if it clothes itself in the will through which enough of the non-distinctness is manifested, which is concealed in the most hidden mystery. And if it approaches it in this manner, the higher will also approaches it and grants to its power, firmness and to its will the impulse to perfect and execute everything, even if it be according to the will of its soul, in which the higher will has no part.

And this is what the verse [Proverb 11:27] says: "He who earnestly seeks what is good pursues which is pleasing." For as far as the will clings to an object that corresponds to the higher will, the impulse is clothed in it and is attracted, following its own will, toward every object for which it exerts itself with the power of its kavanah. And it draws down the effluence, which crowns the secrets of the things and essences through the path of the hochmah and with the spirit of the binah and with the firmness of the daat. And in the measure that its clothed with the spirit and explains its kavanah through its worlds and fixes a visible sign through its actions, it draws the effluence from power to power and from cause to cause, until its actions are concluded in the sense of its will. In this manner the ancients used to spend some time in meditation before prayer to divert all other thoughts and to determine the paths of their kavanah and the power that was to be applied to its direction. And similarly some time during prayer, in order to realize the kavanah in the articulated speech. And similarly some time after prayer, in order to meditate on how they could also direct the power of the kavanah, which came to its conclusion in the speech in the paths of visible action. And since they were truly pious, man, Hasidim, their Torah became action and their work was blessed. **And**

this is the path among the paths of prophecy, upon which he, who makes himself familiar with it, will be capable of rising to the rank of prophecy.

This is to say that when the will of man calls the will of G-d, the twain shall meet and enwrap themselves in the others will. Similarly Rabbi Gamaliel, the son of Yehudah haNasi redactor of the Mishnah, taught "Make G-d's will your will, so that He will make your will His will."^[301] Azriel of Gerona distinguishes his path to prophecy.

4.4 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":

Text •4-7: Aryeh Kaplan on Ani

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:

Text •4-8: Bahir 1

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

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."

Text •4-9: Rabbi Nachman on the Tzitzit and Tefillin

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 *lrb* 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. [\[302\]](#), [\[303\]](#) 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.

4.5 Luzatto's Works [TABLES]

4.5.1 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.

4.5.2 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:[\[304\]](#)

- Duty*
- Watchfulness*
- Zeal*
- Cleanliness*
- Separation*
- Purity*
- 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."[\[305\]](#)

The ten levels also represent a manner in which one purifies the Nefesh[\[306\]](#) 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.

Table •4-1: 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	<p>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. [307]</p> <p>"But for me, the nearness of G-d is my good" [308]</p> <p>"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." [309]</p>
2	Of Watchfulness	Careful- ness	Watchful- ness	<p>A person should be watchful of his conduct. He must know what is truly good and bad to correctly classify his actions. [310]</p> <p>He should not enter upon any course of action without first determining its character. Watchfulness pertains to the negative commandments.</p>
3	Of Zeal	Diligence	Zeal	<p>"Depart from evil and do good." [311]</p> <p>Zeal pertains to keeping the positive commandments. "Those who are zealous perform a commandment at the earliest possible time." [312]</p> <p>"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." [313]</p>

4	Cleanness	Clean- liness	Clean- liness	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	Absten-tion	Separation	Abstaining from what is permitted brings one to holiness. "Whoever observes a fast not prescribed by law is considered holy." [314] "Be ye holy", Leviticus 19:2 means "Be ye abstinent" [315]
6	Purity	Purity	Purity	Perfecting ones heart and thoughts so that the evil inclination cannot influence them.
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." [316] 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." [317] 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	<p>A man should be wholly persuaded of his unworthiness to be the recipient of praise and glory for intellectual achievements.</p> <p>A man should have humility in one's bearing, in enduring insults, in hating to exercise authority and shunning applause, and in honoring everyone.</p> <p>In speech: "Let a man always speak gently." [318] A person should always speak respectfully and never disdainfully.</p> <p>In walking: "Walk humbly before your G-d."</p> <p>In sitting: "Find a place among those of humble rank and not among the great." [319]</p>
9	The Fear of Sin	Fear of Sin	Fear of Sin	<p>Refraining from sin out of regard for the glory of G-d.</p> <p>Sensing the awe of G-d.</p>
10	Holiness	Holiness	Holiness	<p>Cleaving to the will of G-d in all ones thoughts and actions.</p>

Text •4-10: Path of the Upright on the Steps to Yihud

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. [\[320\]](#)

4.5.3 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 one’s faith. [\[321\]](#) Luzatto reveals new teachings here that are not revealed in previous works. For example, on the importance of ecology: [\[322\]](#)

Text •4-11: Luzatto's Knowing Heart on Ecology

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, 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 too 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.

4.6 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. [\[323\]](#)

Text •4-12: Principle of the Decline of the Generations

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": [\[324\]](#)

Text •4-13: Maimonides Position on the Decline of the Generations

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.

4.7 Nachman's Works

4.7.1 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. [\[325\]](#)

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. [\[326\]](#) The following gematria illustrates the connection:

$$\text{dwmlt} = 480 = \text{tylyl}$$

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 halachic talmudic study temper this effect helping one develop the 48 qualifications by which the Torah is acquired. [\[327\]](#) 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: [\[328\]](#)

Joy can protect your children from death.

***The evil force that destroys children is called Lilith. [\[329\]](#)
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." [\[330\]](#)

Rabbi Nachman taught about the importance of names:

Text •4-14: Rabbi Nachman on Understanding 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'. [\[331\]](#) ... 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." [\[332\]](#)

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.

4.7.2 Likutey Moharan

4.7.2.1 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.

dja yy wnyqla yy larcy umc
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.

dja = 13 = hbha

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"[\[333\]](#)

4.7.2.2 Bones

Ezekiel writes:[\[334\]](#)

And their iniquities will be etched upon their bones.

From this verse arises the idea that a person's sins are etched upon his bones. Even if G-d forgives one of sins, the traces remain on his bones. Reb Nachman teaches from the Baal Shem Tov, that one needs to confess his or her sins in order for these traces to be removed.[\[335\]](#)

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."[\[336\]](#) *He tears down the negative structure and combination, and from the letters builds Malkhut d'Kedushah.*[\[337\]](#)

What is spoken confession? On the eve of Rosh Hashanah, one gathers three Jews together to establish a bet din, a court of law, and one reads a statement of annulment of vows and confession of sin. The bet din responds:

May everything be permitted you, may everything be forgiven you, may everything be allowed you. There does not exist any vow, oath, nazirism, cherem, prohibition, konam, ostracism, excommunication, or curses. But there does exist pardon, forgiveness, and atonement. And just as the earthly court permits them, so may they be permitted in the Heavenly Court.

'Spoken confession' is before ones fellow man, ones neighbor, a three-judge court. As people forgive each other in this world, so the traces of sin lift from our bones, the 'letters' rise and reform into a 'Holy Kingdom'.

In a parable on bones, "G-d asks Ezekiel, '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, and affect our hopes. A teaching says, "In each of us there is a single bone, an etzem, which is our essence, and is not destroyed, and from which G-d will fashion a new body in the time of the 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. [\[338\]](#)

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

R. Eleazar said: This is the most perfect of blessings. [\[339\]](#)

4.7.3 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, }mwam }mjn mjn jn n, which has gematria 137+148+98+58+50=491. This is also the gematria of }lyat. 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."[\[340\]](#)

4.8 Solomon Ibn Gabirol

Solomon ben Yehudah Ibn Gebirol, the RaSHBag, was born in Malaga, Spain, in 1021, lived most of his life in Saragosa, and died in Valencia in his early or mid thirties.[\[341\]](#),[\[342\]](#) The following are sections of Ibn Gabirol's work the "Crown of the Kingdom" consisting of thirty-two chapters grasping for the Thirty-two Paths of Wisdom.

Text •4-15: Crown of Kingdom

*May man profit by my prayer
May he learn the right and straight through it
I have told the wonders of living El in it
In brief not at full length
I set it above all my other praises
I call it the Crown of Kingdom*[\[343\]](#)

4.8.1 The Praises of God

4.8.1.1 Crown of Kingdom - I

Thine are the greatness and the strength and the splendor and the glory and the majesty.
Thine O God is the Kingdom and the rising above all things and the richness and the honor.
Thine are the higher and the lower creatures, and they bear witness that they perish and Thou dost endure.
Thine is the light whose secret our thoughts are wearied of seeking, for Thou art so much stronger than we.
Thine is the name that is hidden from the wise, the strength that sustains the world over the void, the power to bring to light all that is hidden.

Thine is the mercy that rules over Thy creatures and the goodness preserved for those who fear Thee.

Thine are the secrets that no mind or thought can encompass, and the life over which decay has no rule, and the throne that is higher than all height, and the habitation that is hidden at the pinnacle of mystery.

Thine is the existence from the shadow of whose light every being was made to be, and we said "Under His shadow we shall live."

Thine are the two worlds between which Thou didst set a limit, the first for works and the second for requital. [\[344\]](#)

Thine is the reward which Thou has set aside for the righteous and hidden, and Thou sawest that it was good, and hast kept it hidden.

4.8.1.2 Crown of Kingdom - II

Thou art One, the beginning of all computation, the base of all construction.

Thou art One, and in the mystery of Thy Oneness the wise of heart are astonished, for they know not what it is.

Thou art One, and Thy Oneness neither diminishes nor increases, neither lacks nor exceeds.

Thou art One, but not as the One that is counted or owned, for number and change cannot reach Thee, nor attribute, nor form.

Thou art One, but my mind is too feeble to set Thee a law or a limit, and therefore I say: "I will take heed to my ways, that I sin not with my tongue."

Thou art One, and Thou art exalted high above abasement and falling—not like a man, who falls when he is alone.

4.8.1.3 Crown of Kingdom - III

Thou art, but the hearing of ears and the seeing of eyes cannot reach Thee, and how and why and where have no rule over Thee.

Thou art, but for Thine own essence, and for no other with Thyself.

Thou art, and before all time was Thou wert, and without place Thou didst dwell.

Thou art, and thy secret is hidden and who can reach it—"far off, and exceeding deep, who can find it out?"

4.8.1.4 Crown of Kingdom - IV

Thou livest but not from determined time or know period.
Thou livest, but not with soul or breath, for Thou art soul of the soul.
Thou livest, but not as the life of man that is like vanity, its end in moths and worms
Thou livest, and whoever attains Thy secret will find eternal delight—" and eat, and live forever."

4.8.1.5 Crown of Kingdom - V

Thou art great, and beside Thy greatness all greatness is subdued and all merit is shortcoming.
Thou art great above all thought and sublime above the highest heaven.
Thou art great above all greatness, "exalted above all blessing and praise."

4.8.1.6 Crown of Kingdom - VI

Thou art mighty, and there is none among all Thy creatures that can equal Thy works and Thy mighty deeds.
Thou art mighty, and Thine is the perfect might that knows neither change nor vicissitude.
Thou art mighty, and from the greatness of Thy power Thou forgivest in the moment of Thy wrath and softenest Thine anger for sinners.
Thou art mighty, and Thy pity covers all Thy creatures—it is the mighty one which was of old.

4.8.1.7 Crown of Kingdom - VII

Thou art the supreme light, and the eyes of the pure of soul shall see Thee, and clouds of sin shall hide Thee from the eyes of sinners.
Thou art the light hidden in this world and revealed in the world of beauty, "In the mount of the Lord it shall be seen."
Thou art the eternal light, and the inward eye yearns for Thee and is astonished—she shall see but the utmost part of them, and shall not see them all.

4.8.1.8 Crown of Kingdom - VIII

Thou art the God of gods [\[345\]](#) and Lord of lords, [\[346\]](#) Master of

heavenly and of earthy beings.

Thou art God, [\[347\]](#) and all creatures are Thy witnesses, and in honor of this Name every created thing is bound to serve Thee.

Thou art God, and all creatures are Thy slaves and worshippers, and Thy glory is not diminished by those who worship others than Thee, for the goal of all of them is to attain to Thee.

But they are as blind men who turn to seek the king's highway, and they stray from the road.

One sinks in the pit of destruction, another stumbles into an abyss. All of them believing that they have reached their desire, yet they have toiled in vain.

But Thy servants are as clear-sighted ones who follow the straight path.

They do not stray to right or left until they reach the palace of the king.

Thou art God, who supportest all creatures with Thy Godhead and sustainest all beings with the Thy Oneness.

Thou art God, and there is no separation between Thy Godhead and Thy Oneness, Thy preexistence and Thine eternity.

For it is all one mystery, and though the name of each one be different "all go unto one place."

4.8.1.9 Crown of Kingdom - IX

Thou art wise; and wisdom, the source of life, flow from Thee, and every man is too brutish to know Thy wisdom.

Thou art wise, pre-existent to all pre-existence, and wisdom was with Thee as nursling.

Thou art wise, and Thou didst not learn from any other than Thyself, nor acquire wisdom from another.

Thou art wise, and from Thy wisdom Thou didst send forth a predestined Will, and made it as an artisan and a craftsman, To draw the stream of being from the void as the light is drawn that comes from the eye,

To take from the source of light without a vessel, and to make all without a tool, cut and hew and cleanse and purify.

That Will called to the void and it was cleft asunder, to existence and it was set up, to the universe and It was spread out.

It measured the heavens with a span, and its hand coupled the pavilion of the spheres,

And linked the curtains of all creatures with loops of potency; and its strength reaches as far as the last and lowest creature—"the

uttermost edge of the curtain in the coupling."

4.8.1.10 Addendum

Thou art mighty, thou art mighty, far supreme above all beings, lest we forget thee, Thou reminds us correcting our souls.

Thou art mighty, thou art mighty, glorious brilliant, light of being, thy Truth shall ever surround us, till we break free of material strings.

Thou art glory, thou art glory, glory to the eternal King, we are subjects kneeling before Him, our heads lowered before his Ring.

Thou art glory, thou art glory, glory to a newborn king; He shall reign forever and bring us back to our eternal King.

Thou art holy, thou art holy, holiness pervading everything, we search for Thee forever, bring us back to our True being.

Thou art holy, thou art holy, holiness spreads below Your wings, like the rain from heaven, our dew shall rise in the first mist of spring.

[\[348\]](#)

4.8.2 Wonders of Creation

The 'Wonders of Creation' section of the 'Crown of the Kingdom' expounds on the astrological principles of the Book of Creation.

4.8.2.1 Crown of Kingdom - X

Who can utter Thy mighty deeds when Thou madest the globe of the earth divided in two, one part dry land and one part water?

And Thou didst encompass the water with the sphere of air, the air that turns and turns and rests on its turnings.

And Thou didst encompass the air with the sphere of fire.

But the foundation of these four elements is one, their source is one, And from it they come forth and renew themselves—"and from thence it was parted, and became into four heads."

4.8.2.2 Crown of Kingdom - XI

Who can declare Thy greatness when Thou didst encompass the sphere of fire with the sphere of firmament, in which is the moon, which aspires and glows in the splendor of the sun?

In twenty-nine days she turns about her orbit and goes up by her own way.
Some of her mysteries are simple and some of them are deep; her body is less than the earth, as is one part to thirty-nine.
By the will of her Creator she awakens month after month the changes and events of the world, its good things and its evil things—"to make known to the sons of men his mighty acts."

4.8.2.3 Crown of Kingdom - XII

Who can tell Thy praises when Thou didst make the moon, the measure for the computing of festivals and holy days and epochs and signs for days and years?
Her kingdom is by night, until her term comes and her radiance is darkened.
And she covers herself with a mantle of blackness, for her light is from the light of the sun.
And on the fourteenth night, if both of them stand on the line of the Dragon, and comes between them,
Then the moon does not show her light and her lamp is quenched,
That all the peoples of the earth may know that the heavenly bodies, though they be precious, have a Judge above them to cast them down and raise them up. [\[349\]](#)
But the moon lives again after her fall and shines after her eclipse,
And when at the end of the month she joins with the sun,
If the Dragon rise between them, and both stand on the same line,
Then the moon stands before the sun like a black cloud, and hides his radiance from the eye of all his beholders,
So that all who see them may know that the Kingdom is not to the host of the heavens and their legions,
But there is a Master above them, who darkens their luminaries,
"For He that is higher than the highest regardeth; and these be higher than they."
And those who imagine that the sun is their god will at that time be ashamed of their imaginings, for their words will be tested,
And they will know that the hand of God made this, and that the Sun has no power, and that He who darkens his radiance alone has sway.
He sends to him one of His Servants, as reward for his good deeds,
To hide his light, destroy his idolatry, and remove him from being king.

4.8.2.4 Crown of Kingdom - XIII

Who can reckon Thy deeds of justice when Thou didst encompass the firmament of the moon with a second sphere, without break or breach, In which is the star called Mercury, which is as one twenty-two thousandth of the earth?

He traverses his orbit in ten days, moving swiftly,
And he awakens in the world quarrels and conflict, hatred and strife,
And give strength to succeed, to gather riches, to acquire wealth and honor,

By the command of Him who created it to serve Him as a slave serves his master.

It is the star of understanding and of wisdom—"to give subtilty to the simple, to the young man knowledge and discretion."

4.8.2.5 Crown of Kingdom - XIV

Who can understand Thy mysteries when Thou didst encompass the second sphere with a third sphere in which is Venus, like a queen among her hosts, and like a bride decked with her adornments?

In eleven months she turns about her orbit, and her body is as one thirty-seventh of the earth, according to those who know her secrets. So also to the Scales and the Scorpion, set by his side; and the ninth that was made in the shape of an Archer whose might does not fail;

So were the Goat and the Pail created by Thy great strength,
And by him the last sign—"now the Lord had prepared a great fish."
These are the lofty signs, raised up in their heights—"twelve princes according their nations."

4.8.2.6 Crown of Kingdom - XXIII

Who can search out Thy secrets when Thou didst bring forth, over the sphere of the signs, a sphere that is ninth in order,
Which encompasses all the spheres and their creatures, and they are enclosed within it,
And which leads all the stars of heaven and their orbits from east to west, by the power of its movement?

Once every day it bows down in the west to the King who enthroned it;
And all the creatures of the universe are in it as a grain of mustard in the great sea, so great is it and so vast,

Yet it and its greatness are counted as naught and as nothing before the greatness of its Creator and its King—" and they are counted to him less than nothing."

4.8.2.7 Crown of Kingdom - XXIV

Who can understand the mysteries of Thy creatures when Thou didst raise up over the ninth sphere the sphere of intelligence, "the temple before it," "and the tenth shall be holy unto the Lord"? That is the sphere exalted above all height, to which thought cannot attain,
There is the mystery, the canopy of Thy glory.
Thou didst cast it from the silver of truth, and from the gold of intelligence Thou madest its covering,
On pillars of righteousness Thou didst set its orbit, and its existence derives from Thy power,
From Thee and to Thee is its purpose—"unto Thee *shall be his desire.*"

4.8.2.8 Crown of Kingdom - XXV

Who can fathom Thy thoughts when from the splendor of the sphere of intelligence Thou madest the radiance of souls and lofty spirits? They are the messengers of Thy Will, the ministers of Thy countenance. They are majestic in strength, mighty in dominion, in their hand is the "flaming sword which turned every way."
They perform every task, wherever the spirit takes them,
They are all elemental forms, transcendent beings, servants of the outer and inner courts, looking well to Thy ways,
From the holy place they go forth, and from the source of light they are drawn,
Marshalled into companies, with signs on their flag traced by the pen of a skillful scribe,
Some to command and some to minister,
Some of them are hosts that run and come, tireless and unwearied, seeing and not seen,
Some are hewn of flames, some stormy winds, some are compounded of water and of fire.
Some are fiery Seraphim, some leaping sparks, some comets, some flashes of lightning,
And every company bows down before the Rider of the Heavens and at the peak of the universe they stand in thousands and myriads,

Divided into watches by day and by night at the start of their vigils, to make praises and songs to Him that is girded with prowess.

All of them, in fear and trembling, kneeling and bowing to Thee, and saying: "We confess to Thee,
That Thou art our God, and Thou didst make us, not we ourselves, and we are all the work of Thy hand,
For Thou art our Lord and we are Thy servants, Thou art our Creator and we Thy witnesses."

4.8.2.9 Crown of Kingdom - XXVI

Who can come to Thy dwelling-place, when Thou didst raise up above the sphere of intelligence the throne of glory, in which is the abode of mystery and majesty,
In which is the secret and the foundation, to which the intelligence reaches—and then stops short?
And above it Thou art raised up and exalted on the throne of Thy might, and none shall come up with Thee.

4.8.2.10 Crown of Kingdom - XXVII

Who can do as Thy deeds, when under the throne of Thy glory Thou madest a place for the spirits of Thy saints?
There is the abode of the pure souls that are bound in the bundle of life.
Those who are tired and weary, there will they restore their strength. There shall the weary be at rest, for they are deserving of repose. In it there is delight without end or limitation, for that is the world-to-come.
There are stations and visions for the souls that stand by the mirrors assembled, to see the face of the Lord and to be seen, Dwelling in the royal palaces, standing by the royal table, Delighting in the sweetness of the fruit of the Intelligence, which yields royal dainties.
This is the repose and the inheritance, whose good and beauty are without limit, and "surely it floweth with milk and honey; and this is the fruit of it."

4.8.2.11 Crown of Kingdom - XXVIII

Who can reveal Thy mysteries, when in the heights Thou madest chambers and treasures, in which wonders are told, and the word of mighty deeds?

Some of them treasures of life for the righteous and pure,
Some of them treasures of salvation for penitent sinners,
Some of them treasures of fire and rivers of sulfur, for the transgressors of the covenant, [\[350\]](#)

And treasures of deep pits of unquenchable fire, "he that is abhorred of the Lord shall fall therein."

And treasures of storms and tempests, of freezing and frost,
And treasures of hail and ice and snow, drought and also heat and bursting floods,

Steam and time and mist and cloud and darkness and gloom.

All of them didst Thou prepare, in their time, either for mercy or for judgment Thou didst ordain them, "O mighty God, Thou hast established them for correction."

4.8.2.12 Crown of Kingdom - XXIX

Who can contain Thy might, when from the abundance of Thy glory Thou didst create a pure radiance, hew from the quarry of the Rock, and dug from the mine of Purity?

And on it Thou didst set a spirit of wisdom, and Thou didst call it the Soul.

Thou didst fashion it from the flames of fire of the Intelligence, and its spirit is as a fire burning in it. [\[351\]](#)

Thou didst send it into the body to serve it and to guard it, and it is as a fire within, and yet it does not burn it.

From the fire of the spirit it was created, and went forth from nothingness to being, "because the Lord descended upon it in fire."

4.8.2.13 Crown of Kingdom - XXX

Who can reach Thy wisdom, when Thou gavest the soul the power of knowledge which inheres in her?

So that knowledge is her glory, and therefore decay has no rule over her, and she endures with the endurance of her foundation; this is her state and her secret.

The wise soul does not see death, but receives for her sin a

punishment more bitter than death,
And if she be pure she shall obtain grace, and smile on the last day,
And if she be unclean, she shall stray amid a flood of anger and
wrath,
All the days of her uncleanness she shall sit alone, captive and
moving to and fro; "she shall touch no hallowed thing, nor come into
the sanctuary, until the days of her purifying be fulfilled."

4.8.2.14 Crown of Kingdom - XXXI

Who can requite Thy bounties, when thou gavest the soul to the body,
to give it life, to teach and show it the path of life, to save it
from evil?
Thou didst form man out of clay, and breath into him a soul and set
on him a spirit of wisdom, by which he is distinguished from a beast,
and rise to a great height.
Thou didst set him enclosed in Thy world, while Thou from outside
dost understand his deeds and see him,
And whatever he hides from Thee—from inside and from outside Thou
dost observe.

4.8.2.15 Crown of Kingdom - XXXII

Who can know the secret of Thine accomplishments, when Thou madest
for the body the means for Thy work?
Thou gavest him eyes to see Thy signs,
Ears, to hear Thy wonders,
Mind, to grasp some part of Thy mystery,
Mouth, to tell Thy praise,
Tongue, to relate Thy mighty deeds to every comer,
As I do to-day, I Thy servant, the son of Thy handmaid,
I tell, according to the shortness of my tongue, one tiny part of
Thy greatness.
Behold these are the ends of Thy ways—and how splendid are their
beginnings, "for they are life unto those that find them."
By them, all those who hear them can recognize Thee, even if they do
not see the face of Thy splendor.
Whoever does not hear Thy power, how can he recognize Thy Godhead?
How can Thy truth enter into his heart, how can he bend his thoughts
to Thy service?
Therefore Thy servant found it in his heart to speak before his God.

To tell one tiny part of the heads of His praises.
Perhaps thereby his sins may be overlooked, "for wherewith should he reconcile himself unto his master? Should it not be with the heads...?"

4.8.3 Improvement of the Moral Qualities

Those who wish to improve their character traits can exercise and perform good physical deeds in kind with the corresponding sense. This is the kabbalah of activity, which teaches the physical manifests the spiritual and refines the character and soul. Only by deed do we improve. For this reason, all commandments, mitzvoth, are deeds as opposed to thoughts in Judaism.[\[352\]](#)

Table •4-2: Soul connection with the body and how the body refines the soul

Sense	Character	Source Texts
Sight (eye)	Pride, meekness, Pudency, Impudence	Pride - "The lofty looks of men shall be humbled." [353] "The eyes of the lofty shall be humbled." [354] Meekness - "Thou art of humbler eyes than to behold evil." [355] Impudence - "The shew of their countenance doth witness against them." [356]
Hearing (ear)	Love, Hate, Mercy, Hard-heartedness (cruelty)	
Smell (nose)	Anger, Good-will, Jealousy, Wide-awakedness	

Taste	Joy (Cheerfulness) Grief (Apprehensiveness) Penitence, Tranquility	

[293] The Mystical Experience in Abraham Abulafia, Moshe Idel, SUNY Press, page 109.

[294] Sefer ha-Meliz

[295] The Mystical Experience in Abraham Abulafia, Moshe Idel, SUNY Press, page 200.

[296] Chronicles 1:29:11

[297] "The Process of Emanation", Isaac Blind, trans. in The Early Kabbalah, Dan, Safed Spirituality, p.80.

[298] Ibid p.81

[299] Gate of Kavanah, Azriel, trans in Origins of Kabbalah, Scholem, pp.417-419.

[300] Perhaps the Light of G-d outside this world so that the world may exist.

[301] Harris Lenowitz, Kabbalah class, University of Utah, 2002.

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

[303] 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.

[304] Path of the Just, Shraga Silverstein translation.

[305] Encyclopedia of Judaism, Rabbeinu Bachaya, page 274.

[306] Meditation and the Bible, Aryeh Kaplan, page 30.

- [307] Torah mystical study is a means to glimpse this light while still in this world.
- [308] Psalm 73:28.
- [309] Psalm 27:4.
- [310] In this area divination is particularly useful for getting true feedback on one's behavior.
- [311] Psalm 34:15.
- [312] Pesach 4a.
- [313] Proverbs 6:10.
- [314] Ta'an 11a
- [315] M'silat Ysharim, ch. 13.
- [316] Perkei Avot 6:6, Quoted in M'silat Ysharim 19.
- [317] Ibid 2.12.
- [318] Yoma 86a
- [319] M'silat Ysharim 22, Mordecai Kaplan trans. page 129.
- [320] Ibid
- [321] These numbers being according to the mental age in life.
- [322] The Knowing Heart, Moshe Chayim Luzzatto, trans. Shraga Silverstein, pp. 199-201.
- [323] Shabbat 112B
- [324] Maimonides on the "Decline of the Generations" and the Nature of Rabbinic Authority, Menachem Kellner, SUNY Press, page 91.
- [325] 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.
- [326] 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 Gedahlia Meir, a talmud hocham residing in Tel Stone whom I studied Talmud with in San Jose in 1998 acknowledged that this could be the case.
- [327] Perkei Avos 6:6.
- [328] Rabbi Nachman's Wisdom, page 173, saying 65.
- [329] Zohar 1:14b
- [330] Ibid. 3:227b.

- [331] Zech. 3:9, Rabbi Nachman's Wisdom 44, page 149.
- [332] Rabbi Nossan, Rabbi Nachman's writer.
- [333] Likutey Moharan #4:3,4 page 123.
- [334] Ezekiel.
- [335] Likutey Moharan #4 note 1, page 115.
- [336] 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.).
- [337] Likutey Moharan #4:5, page 129.
- [338] Ka R. 3:1. The Book of Legends Page 345.
- [339] B. Yev 102b.
- [340] Nati Elon lives in Caesaria, Israel. I see within him the spark
of moshiach.
- [341] The Secret Garden, ed. David Meltzer, p. 99.
- [342] The Heart and the Fountain, Joseph Dan, p. 82.
- [343] Intro translation by Harris Lenowitz from the Secret Garden and
the remainder is Bernard Lewis's translation in Scholem's "Major
Trends in Jewish Mysticism".
- [344] Olam haZeh - this world and Olam haBah - the world to come.
- [345] Elohei elohim
- [346] Adonai adonim
- [347] Eloha
- [348] 'He' above refers to anointed leaders or kings. Ring refers to
His power.
- [349] A lunar eclipse, that the events are not mere physical motions
but with them have spiritual meaning.
- [350] The 'fire' is a treasure to the sinner, which burns away sin.
Sulfur cleanses the sinners wounds—the source of fire. See [Text •2-43: Zohar on Life](#) and [Meditation •17-2: To Hell and Back](#)
- [351] This is from Binah which leans towards fire.
- [352] The Improvement of the Moral Qualities, p.47
- [353] Isaiah 2:2

[\[354\]](#) Isaiah 5:15
[\[355\]](#) Habukuk 1:13
[\[356\]](#) Isaiah 3:9

- [4.1 Abraham Abulafia](#)
- [4.2 Isaac the Blind](#)
- [4.3 Azriel of Gerona](#)
- [4.4 Kaplan's Works](#)
- [4.5 Luzatto's Works \[TABLES\]](#)
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5 Kabbalah Texts

5.1 Bahir

Rabbi Nehunya ben Hakanah, author of the Bahir, achieved his high mystical state by separating from worldly concerns: [\[357\]](#)

Text •5-1: Perkei Avot of Nehunya ben Hakanah

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 - gwgmw gwg. In that time all the nations of the world rose up against Israel. [\[358\]](#)

Text •5-2: Berachot 7b on Gog vMagog

R. Johanan further said in the name of R. Simeon b. Yohai: A bad person in a man's house is worse than the war of Gog and Magog. For it is said: A Psalm of David, when he fled from Absalom his son, and it is written after that: Lord, how many are mine adversaries become! Many are they that rise up against me.

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. [\[359\]](#)

Text •5-3: Seventy Date Palms, Seventy Angels, and the Mighty Nation of Israel

(the teacher says) What is the meaning of the verse (Exodus 15:27), "And they came to Elim, where there were twelve wells of water and seventy date palms, and they encamped there by the water?" (the

student asks) What is so special about seventy date palms? In one small place there can be a thousand. (the teacher responds) But [this teaches us that] they were worthy of their counterpart. They are likened to date palms.

Elim in Hebrew is Elimah - ••••, which contains the same letters as the name of G-d, Elohim - ••••. [\[360\]](#) At this point the children of Israel are heavenly counterparts. They are a reflection or correspondence of the heavenly world. There is an element of parallel universes here.

Israel passes the test of judgment to be elevated to the level of a counterpart. In Exodus 15:26, G-d tells the children of Israel to hearken to him, which they do and arrive at the place of Elim: [\[361\]](#)

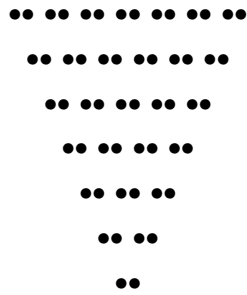
Text •5-4: Harkening to the Lord

And [Moses] said, If you will diligently listen to the voice of the Lord your God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, [transitioning to the voice of G-d] I will put none of these diseases upon you, which I have brought upon the Egyptians; for I am the Lord that heals you.

The Bahir is the major source text specifying the structure of the kabbalistic tree of life. For the first time the ten sefirot are described in detailed symbolism explaining the biblical source text for each quality. The juxtaposition of the sefirot Keter (will or (thought? [\[362\]](#))) and Daat (knowledge) where only one exists at a time has its source in the Bahir. Furthermore the Bahir provides the source explanation for the descent that precedes the ascent in advanced Kabbalah meditation: [\[363\]](#)

Text •5-5: Ascending Thought and Descending Vision

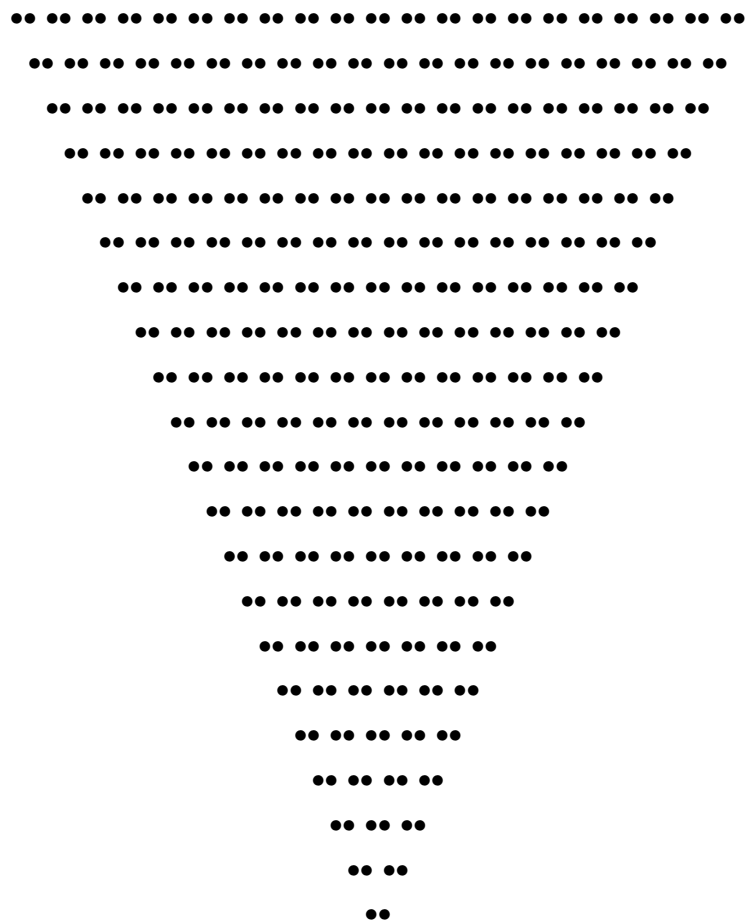
What is the meaning of the expression, "It rose in thought"? Why do we not say that "it descended [in thought]"? Indeed we have said, "One who gazes into the vision of the Chariot first descends and then ascends." We use the expression [of descent] there because we say, "one who gazes into the vision (Tzafiyat) of the Chariot." The Aramaic translation of "vision" (Tzafiyat) is Sechuta [meaning a covering, and alluding to the fact that one is looking down from above]. It is also written, "And he called as a lion: 'Upon the watchtower (MiTzPeh), O God.'" Here, however we are speaking of

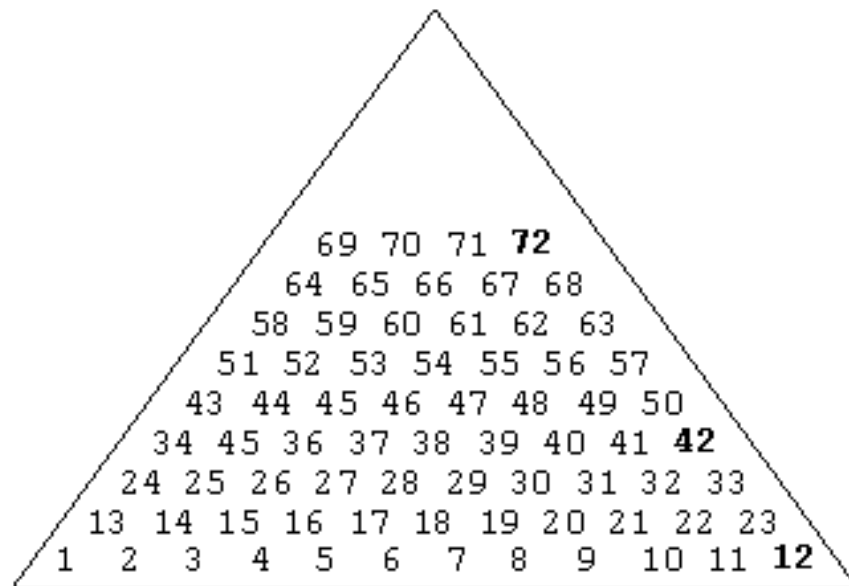


Eloah created all by these Gates of Creation. For us the Gates of Creation illuminate forms with a light of their essence. This is the creation of a calf for food or a man for service. [\[364\]](#)

The process of creation is to ascend in prayer with the Name of God from the upright triangle and return with the creative flow - Shefa releasing from the inverted triangle.

Figure •5-1: Creative Process





*'Ascend with the Name of God
and return with the Shefa of the Divine image
of the form one seeks to illuminate'*[\[365\]](#)

5.2.2 Gates of Reward

An alternative, but equally old reading of Sefer Yetzirah, records that there are 221 gates:[\[366\]](#)

Text •5-7: Yoma 76a on the 221 Gates

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'[\[367\]](#), as it is said: My cup is rewayah [overflowing], and this is the numerical value of rewayah).

In the psalm, the gematria of **•••** is 221:[\[368\]](#)

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. These are the 221 Gates of Reward.

5.2.3 Golem

To understand the Golem, we first turn to the source text from Talmud Tractate Sanhedrin 65a-66a. The Golem subject is inserted in the midst of superstition to distinguish that there is some supernatural reward for those who serve the Almighty in purity.

Text •5-8: Sanhedrin on the Golem

MISHNAH. A BA'AL OB ^[369] IS THE PITHOM ^[370] WHO SPEAKS FROM HIS ARMPIT. THE YIDDE'ONI ['A WIZARD'] IS ONE WHO SPEAKS FROM HIS MOUTH. THESE TWO ARE STONED; WHILST HE WHO ENQUIRES OF THEM TRANSGRESSES A FORMAL PROHIBITION.

... But what action is done by a Ba'al ob? – The knocking of his arms. ^[371] ...

Our Rabbis taught: A Ba'al ob is one who speaks from between the joints of his body and his elbow joints. A yidde'oni is one who places the bone of a yidoe' in his mouth and it speaks of itself. An objection is raised: And thy voice shall be, as of one that hath a familiar spirit, out of the ground: surely that means that it speaks naturally? – No. It ascends and seats itself between his joints and speaks. Come and hear: And the woman said unto Saul, I saw a god-like form ascending out of the earth: [And Samuel said to Saul . . .] surely that means that it spoke naturally? – No. It settled itself between her joints and spoke.

Our Rabbis taught: Ba'al ob denotes both him who conjures up the dead by means of soothsaying¹¹ and one who consults a skull. What is the difference between them? – The dead conjured up by soothsaying does not ascend naturally [but feet first], nor on the Sabbath; whilst if consulted by its skull it ascends naturally and on the Sabbath too. [You say,] it ascends: but whither – does not the skull lie before him? – But say thus: It answers naturally, and on the Sabbath too. And this question was asked by Turnusrufus of R. Akiba: 'Wherein does this day [the Sabbath] differ from any other?' – He replied: 'Wherein does one man differ from another?' – 'Because my Lord [the Emperor] wishes it.' 'The Sabbath too,' R. Akiba rejoined, 'then, is distinguished because the Lord wishes so.' He replied: 'I ask this: Who tells you that this day is the Sabbath?' – He answered: 'Let the river Sabbathion prove it; let the Ba'al ob prove it; let thy father's grave, whence no smoke ascends on the Sabbath, prove it.' He said to him: 'You have shamed, disgraced, and reviled him [by this proof].'

He who enquireth of an ob – is that not the same as one that

consulteth the dead? – As has been taught: Or that consulteth the dead: this means one who starves himself and spends the night in a cemetery, so that an unclean spirit [of a demon] may rest upon him [to enable him to foretell the future]. And when R. Akiba reached this verse, he wept: If one who starves himself that an unclean spirit may rest upon him has his wish granted, he who fasts that the pure spirit [the Divine Presence] may rest upon him – how much more should his desire be fulfilled! But alas! our sins have driven it away from us, as it is written, But your iniquities have separated between you and your God.^[372]

Behold, the Lord's hand is not shortened, that it cannot save;
nor is his ear heavy, that it cannot hear;
But your iniquities have **separated** - ••••• between you and your God,
and your sins have hidden his face from you, that he will not hear.
(Isaiah 59:1-2)

Raba said: If the righteous desired it, they could [by living a life of absolute purity] be creators,^[373] for it is written, But your iniquities have distinguished between etc. Rabbah created a man, and sent him to R. Zera. R. Zera spoke to him, but received no answer. Thereupon he said unto him: 'Thou art a creature of the magicians. Return to thy dust.'

R. Hanina and R. Oshaia spent every Sabbath eve in studying the 'Book of Creation', by means of which they created a third-grown calf and ate it.^[374]

Our Rabbis taught: Me'onen – R. Simeon said: That is one who applies the semen of seven male species to his eyes [in order to perform witchcraft]. The Sages say: It is one who holds people's eyes. R. Akiba said: It is one who calculates the times and hours, saying, To-day is propitious for setting forth; tomorrow for making purchases; the wheat ripening on the eve of the seventh year is generally sound; let the beans be pulled up [instead of being harvested in the usual manner] to save them from becoming worthy.

Our Rabbis taught: A Menahesh is one who says: So and so's bread has fallen out of his hand; his staff has fallen out of his hand; his son called after him; a raven screamed after him, a deer has crossed his path; a serpent came at his right hand or a fox at his left; do not commence with me; it is morning; it is new moon; it is the conclusion of the Sabbath.

Our Rabbis taught: Ye shall not use enchantments nor observe times. This refers to those who practice enchantment by means of weasels, birds, and fish.

The Maharal describes the following characteristics of the Golem.

- The golem has a pure soul.
- The golem has no physical lusts, hence he does not sin; thus, the Golem 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.

Rabbi Isaac of Acco wrote the following on the subject: [\[375\]](#)

Text •5-9: Rabbi Isaac of Acco on Golem

Once ... I, the young, was sitting in the company of advanced students, lovers of wisdom. One of them ([one of the students](#)) opened his mouth and asked me as follows: "[What is the difference between the Creation \(Beriyah\) and Formation \(Yetzirah\)?](#)"

I told him, "Why don't you also ask why Abraham, our ancestor, called his book "Yetzirah", which consists of wondrous deeds:

- *By the means of which Rava created a man*
- *For R. Hiyya and R. Hoshaiyah a three-year old calf has been created each time before the entrance of the Sabbath, and they ate it during the day of Sabbath.*
- *And Jeremiah and Ben Sira created from it a speaking, wise and intelligent man, as I have explained above.*

Why didn't he (Abraham) call it the book of Beriyah?

And he (the student) was not able (to answer me) and none of them answered me, since they did not know what it was. But I, the young,

[\[376\]](#) while I was speaking it, I saw the correct reason, which is as follows: [\[377\]](#)

You already know the secret of the Yod of the 'ABYa' - [\[378\]](#) and the secret of the Bet. Since the majority of men have no power to endow a [\[380\]](#) speaking soul, [\[379\]](#) let alone an intellectualive soul, upon the matter shaped either in the form of an animal or a beast or a bird or a fish or a reptile, nor in the form of man with the Sefer Yetzilah. [\[381\]](#)

Instead they endow the form with an animal and appetitive soul, [\[382\]](#) as our sages said, "Rava created a man and he sent it to R. Zeira" etc. The book was called Sefer Yetzilah but not the 'Book of Beriyah' for the reason that the animal and appetitive soul, which perishes with the death of the body when the combination of the four elements is undone, stems from the intermediary world, which is the Yod of 'ABY [\[383\]](#) a'.
etzilah

But the secret of the speaking intellectualive soul is from the supernal world, which is Bet in 'AB [\[384\]](#) eriyah Ya'.

By saying the majority and not all, I intended to exclude Jeremiah the Prophet, the disciple of Moses our master, peace on him, and Ben Sira and all those similar to them, few in number, who attained a divine perfection, to create an animal, speaking, intellectualive (being).

And if you shall argue that all the prophets ... were the disciples of Moses, our master, peace on him, so why did you mention Jeremiah in particular a disciple of Moses? The answer is that you must pursue the Kabbalists so that they may explain to you the secret of the verse, "The Lord your God will raise up for you a prophet from among your own people, like myself; him you shall heed," and then you will certainly understand my intention. [\[385\]](#)

However, concerning Jeremiah and Ben Sira alone have I received (a tradition)

that they have drawn downward a speaking soul

*from their root of Bet of 'ABYa' that is the Aleph of 'AtzulutBYa',^[386]
out of their great degree and the perfection of their soul,
being able to (perform) this wonderous deed.*

The reason is that their degree attained to Metatron, the Prince of the Face, and San(dalfon), about whom we say in the blessing of the Ancestors, "And You bring a deliverer on the sons of their sons", and the wise will understand.

The "Light of the Eyes" interprets the creation story showing the analogy with the creation of a golem.^[387] The span of existence of "formation" is not "for ever" while that of "emanation" and "creation" have a spiritual length to their existence.^[388]

Text •5-10: Meirat Enayim on Span of Existence of Life of Creation

The secret of creation of man (refers to) the speculative soul [haneshamah ha-hakhamah], which stands forever. And the secret of his formation (refers to) the animal soul, which does not stand for ever ... And emanation (Atzulut) and creation (Beriyah) are more spiritual than formation (Yetzirah).

The Lower Golem is that of Asiyah and Yetzirah versus the higher Golem who is drawn from Beriyah and Atzulut. Isaac of Acco's very address to the 'Advanced Students' may have been an exercise in the creation of a Higher Golem. He attempts to draw from Beriyah a higher soul and implant that soul within the bodies of the 'Advanced Students'. What is the nature of that soul? This is a soul that seeks after the Kabbalists, the prophets of their generation to draw close to G-d and pursue the word of G-d. Let us conclude that the creation of Higher Golems is the process of drawing a higher soul into a human body.

The mystery remains on the creation of Lower Golems. I assert that they are non-other than the product of a Kabbalist's meditative drawing of souls from Yetzirah and Asiyah into animals. Yet, there is the reference to earth that parallels the earth that Hashem used to form man.^[389] Golem Judaism is the emphasis of elevating the sparks of life around one with higher souls. In contrast to Berditchover Judaism which is to see the good around one and judge a Jew according to his merits, Golem Judaism is the active process of reforming and recreating the world around one according to the ideal images that once existed in the Garden of Eden. Golem Judaism is the process of

drawing down souls and binding them into animals, plants, rocks, and other forms of life in the same manner as G-d, our Creator did 'In the Beginning'—as He does every day with the birth of each new living being.

5.3 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.^[390] The following example text traces the meaning of the 'beard' of G-d from its physical form to the thirteen gates of repentance.

The following translations are difficult to follow. I will do my best to explain them.

Text •5-11: 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 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."^[391]

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. [\[392\]](#)

Text •5-12: 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. [\[393\]](#)

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, [\[394\]](#)

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 Cordevero writes in his Tomer Devorah: [\[395\]](#)

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:

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)

The Hebrew word for stubborn is Akshanit - •••••, stubbornness has kept the Jewish people and will bring her back to Israel. [\[396\]](#) Because of stubbornness, we will never forget Jerusalem, because of stubbornness, we will never forget G-d, because of stubbornness we will never forget our family and the land that we love.

Furthermore, the thirteen attributes from Exodus overlap the thirteen attributes from Micah. The Tashlich service for Rosh Hashanah contains these passages. [\[397\]](#) Tashlich is a service for cleansing of sins recited before a living body of water. [\[398\]](#)

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.

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. [\[399\]](#)

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: [\[400\]](#)

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,...

After Rabbi Moshe de Leon discovered the Zohar in the 13th century, the Arizal contemplated its ideas in the 16th century. The Arizal's concepts of the sparks of creation were elaborated from the Zohar.

Text •5-13: Aryeh Kaplan on the Veracity of the Zohar

"Rabbi Shimon's school survived for many years, during which minor additions were made to the Zoharic literature. For over a thousand years, this body of literature consisted of volumes of notes, restricted to a very small secret society. With the final disbandment of this society, the manuscripts were hidden in a vault,

and were not uncovered until the Thirteenth Century. They finally came to the hands of Rabbi Moshe de Leon, one of the most prominent Kabbalists of that time, and he finally edited and published them in the 1290's. Enough was known of the Zoharic literature by the Kabbalists of that generation to recognize it as being authentic, and it was accepted by them with virtually no controversy.

There has always been some question as to the authenticity of the Zohar, especially among secular historians and opponents of the Kabbalah. Some even claim that Rabbi Moshe de Leon was its actual author. The main basis of this allegation is an account by another prominent Kabbalist of the time, Rabbi Isaac of Acco. He writes that he went to visit Rabbi Moshe to see the original manuscripts of the Zohar, but by the time he arrived, he found that Rabbi Moshe had passed away. He was informed that the manuscripts had never existed, and that Rabbi Moshe himself was the actual author of the Zohar. It is upon this account that most of the speculation regarding medieval authorship of the Zohar is based.

There are, however, strong questions regarding the veracity of the story told to Rabbi Isaac. It is well known that the ignorant often destroyed manuscripts, or on occasion, sold them so that the parchment could be used. It is quite possible that the wife did this, and then embarrassed at not having them, claimed that they never existed. **What is most important, however, is the fact that Rabbi Isaac of Acco investigated the matter, determined to ascertain the truth. Although the exact results of his investigation are not known, it is obvious that he eventually accepted the authenticity of the Zohar**"—Meditation and Kabbalah pp. 28-29

Quoting the Zohar, Rabbi Isaac wrote: M&K p.149

These are the words of Rabbi Shimon bar Yochai, and it is forbidden to depart from them. They are the living words of God ... sweeter than honey.

Also in Otzar Chaim:

Rabbi Shimon bar Yochai clearly realized that the supernal spiritual Forces are very jealous of those who engage in the Workings of Creation, which is natural wisdom, and in the Workings of the Merkavah, which is divine wisdom. Together with his son Rabbi Eliezer and the ten sages who were with them in the cave (!) he therefore wrote the Zohar in Aramai rather than in Hebrew [since these forces do not understand Aramaic"]

5.4 Shaarei Teshuvah

Rabbeinu Yonah of Gerona is the author of Shaarei Teshuvah – hbwct yruc, 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 may be hope. Let him give his cheek to him that smiteth him; let him be satiated with shame" (Lamentations 3:29). [\[401\]](#)

5.5 Tomar Devorah [TABLES]

5.5.1 Introduction

Moshe Cordevero, 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: [\[402\]](#)

Table •5-1: 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:	<div>1. A person must be humble. Humility derives from Keter. Keter is associated with the human head.</div> <div>2. The wisdom (Hochmah) of Keter is to think good thoughts and to hold to a path of compassion.</div> <div>3. 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.</div> <div>4. A person's ears should always turn to hear</div>

<ol style="list-style-type: none"> 1. Head 2. Mind 3. Forehead 4. Ears 5. Eyes 6. Nose 7. Face 8. Mouth) 	<p>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.</p> <ol style="list-style-type: none"> 5. 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. 6. 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. 7. 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. 8. 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.
<p>Hochmah wisdom</p>	<p>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.</p>

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." [403]
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."
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." [404]
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 Cordevero 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. Cordevero teaches that we must strive to bring all the sefirot to lean to the right side.

Table •5-2: 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 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 Cordevero describes this process:

5.5.2 Binah

The chapter begins:

Text •5-14: Cordevero on Binah and Repentance

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 - ... 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. [\[405\]](#)

Understanding is symbolized by motherhood here. A mother corrects her child, sweetens the judgment, nullifies the bitterness, and helps the child fix any flaws.

5.5.3 Hessed

Cordevero explains that hessed can only be achieved by placing the love of God before all other loves:

Text •5-15: Cordevero on Kindness and the Love of God

How should a person train himself in the attribute of hessed (kindness)? The main way to enter into the secret of hessed 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. Therefore, he should first attend to the requirements of his Divine service; then, the remainder of his time may be used for other needs. [\[406\]](#)

The wants of ones family may distract from an opportunity for hessed. Combine hessed 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. [\[407\]](#) This is a binding of malchuts to hessed. Cordevero presents eight principles of mastering hessed. As they are between man and man they are between man and G-d. A person who loves G-d loves man.

Text •5-16: Love thy Neighbor

One who loves man greatly loves G-d truly.

Table •5-3: 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 lovesick with desire for Tiferets. Tiferets in the world to come is lovesick for Malchuts, the Shechinah in this world. As one treats ill people well one must also treat Malchuts and Tiferets well being 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 hqdx 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. [408] 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 Cordevero 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.

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. [\[409\]](#)

5.5.4 Malchut

Traveling leads to becoming a "vehicle for the exiled Shechinah." [\[410\]](#)

Text •5-17: Cordevero on Being a Vehicle for the Shechinah

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 - ... is with the Lord, his G-d" (Psalm 146:5), deriving from the word shevar - ..., meaning 'breaking,' for he breaks his body for the honor of the Supreme One. [\[411\]](#)

5.6 Shaarey Orah

The 'Gates of Light' by Joseph Gikatilla, is monumental for showing the source passages in the Torah for the principle ideas of Kabbalah. These source passages are also fundamental to Midrashic understanding, since the Midrash includes kabbalah. [\[412\]](#)

Text •5-18: Shaarey Orah on Kol (all)

Sometimes the tenth attribute which is AdoNaY is known as KoL in the name of this quality, hence by virtue of this understanding the essential meaning of the verse:

I am the Lord, who made Kol who alone stretched out the heavens.
(Isaiah 44:24)

For with the force of this attribute the heavens and earth were created as well as all the hosts of heaven and down below. The essence of this is contained in the verse:

vayeKhuLu (And He finished...) the heavens and the earth. (Genesis 2:1)

The essence of vayeKhuLu is the root KoL. Here is the grand design of this essential understanding: the ShaBaT is the essence of KoL and it contains the two attributes, which are the essence of ShaMoR and ZaCHoR and that is the essence of "vayeKhuLu (And He finished) the heavens and the earth, vayeKhaL (and he finished) ELoHIM on the seventh day." These three forefathers inherited this attribute, KoL, which contains the essence ZaCHoR and ShaMoR (remember and protect):

Table •5-4: Three Fathers and the Daughter

Fathers	Verse
In reference to Abraham it is written:	"And God blessed Abraham with KoL. (Gen 24:1)
Concerning Isaac, it is written:	"...that I ate from Kol." (Gen 27:33)

Concerning Jacob, it is written: (Tiferet)	"... for God has favored me and I have Kol." (Gen 33:11)
Thus David wrote about them, peace be with him: (Malchut)	"Thus KoL (all) of your precepts are KoL straight. (Psalm 119:128)

To understand these verses is parametric to understanding the daughter:

Text •5-19: Abraham-Genesis 24:1-4

1. And Abraham was old, and well advanced in age; and the Lord had blessed Abraham **in all things**.
2. And Abraham said to the oldest servant of his house, who ruled over all that he had, Put, I beg you, your hand under my thigh;
3. And I will make you swear by the Lord, the God of heaven, and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live;
4. But you shall go to my country, and to my family, and take a wife for my son Isaac.

From Abraham we learn that "all" is a daughter-in-law, a wife for his son. The 'daughter' quality manifests in the sefira of Malchut, also known as the daughter, feminine one - Nukvah, and the feminine presence of G-d - Shechinah. Abraham's father quality derives from the energy of Hochmah, since Hesed is just below. In the stories of the Partzufim, the daughter energy often unites with the father on Shabbat.

Text •5-20: Isaac-Genesis 27:32-34

32. And Isaac his father said to him, Who are you? And he said, I am your son, your firstborn Esau.
33. And Isaac trembled very much, and said, Who then is he who hunted venison, and brought it to me, and I have eaten **of all** before you came, and have blessed him? moreover, he shall be blessed.
34. And when Esau heard the words of his father, he cried with a great and very bitter cry, and said to his father, Bless me, me also, O my father.

"All" is the food of Isaac that Rebecca, daughter in law of Abraham prepared.

Text •5-21: Jacob-Genesis 33:8-11

8. And he said, What do you mean by all this drove which I met? And

he said, These are to find grace in the sight of my lord.

9. And Esau said, I have enough, my brother; keep what you have to yourself.

10. And Jacob said, No, I beg you, if now I have found grace in your sight, then receive my present from my hand; for therefore I have seen your face, as though I had seen the face of God, and you were pleased with me.

11. Take, I beg you, my blessing that is brought to you; because God has dealt graciously with me, and because I have **enough**. And he urged him, and he took it.

For Jacob, "all" is that which he needs to live and serve G-d—"all" is "enough". Here there is an allusion to the name, Shadai, which holds back the shefa or sustenance of G-d just above Malchut.

Text •5-22: The House of Esau

Who is the daughter?

She makes peace between brothers.

She is all and nothing.

She is grace from heaven above, our only true blessing.

Where is the house of Esau? Where is he hidden?

Some say Rome, but I say in Israel, a dormant spirit who has not yet risen to his greatness.

He waits for Leah to cling to him and to rise as the righteous moshiach of his generation.

His emotions betray him, but his love is strong, his deeds are noble, his heart is gold.

Where is Esau? His sparks lie in the house of Israel waiting to lead us to overcome our enemies,

Waiting to lead us to overcome ourselves.

Text •5-23: David—Psalms 119:127-130

127. Therefore I love your commandments above gold; above fine gold.

128. Therefore **all** your precepts **all** are straight; and I hate every false way.

129. Your testimonies are wonderful; therefore my soul keeps them.

130. The unfolding of your words gives light; it gives understanding to the simple.

The Strength of the daughter's energy comes from Truth that is Tiferet above. Here is the final secret of Kol, namely that **all** is of Truth.

Also see: [Text •8-19: The Lord blessed Abraham with a daughter](#).

5.7 Place holder

- [357] Perkei Avot 3:5
- [358] Berachot 7b. Also Rabbi Aryeh Rosenfeld on Samuel 2:1-11B.
- [359] Bahir 161, Kaplan, p.59.
- [360] Harris Lenowitz's class in Kabbalah, 10/15/2002.
- [361] Exodus 15:26, which the Bahir quotes in Kaplan, 163 on p.61.
- [362] University of Utah, Kabbalah, Professor Harris Lenowitz, 10/8/2002. Harris pointed out that the crown is thought in the following Bahir quote.
- [363] Bahir 88, Kaplan trans.
- [364] See [•5.2.3 Golem](#) for a description of the creation of a calf and a man in the blue text.
- [365] See [•10.9 The 72 Letter Name of God](#) p. 259
- [366] Talmud Yoma 76a
- [367] 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 -
- [368] Psalm 23:5
- [369] Master of a Familiar Spirit
- [370] "Ventriloquist or necromancer" -- Soncino
- [371] To produce sounds making it appear that the dead are speaking through them.
- [372] Isaiah 59:2
- [373] "Raba understands mabadilim in the sense of 'draw a distinction'. But for their iniquities, their power would equal God's, and they could create a world." --- Soncino
- [374] The Soncino Talmud comments, "The Book of Creation, Heb. Sefer Yeziroh, is the title of two esoteric books. The older, referred to here, was a thaumaturgical work popular in the Talmudic period. It was also known as Hilkoth Yezirah (Laws of Creation), and is so called in the same story quoted on 67b. Rashi, there states that the

creation was performed by means of mystic combinations of the Divine Name, which does not come under the ban of witchcraft. Its basic idea is that the Creation was accomplished by means of the power inherent in those letters (Cf. Rab's saying: 'Bezalel knew how to combine the letters by which heaven and earth were created'. Ber. 55a. Cf. also Enoch LXI, 3 et seq.; Prayer of Manasseh: Ecc. R. III, 11 on the magic power of the letters of the Divine Name), and that this same power could be utilized in further creation. The work was ascribed to Abraham, which fact indicates an old tradition, and the possible antiquity of the book itself. It has affinities with Babylonian, Egyptian, and Hellenic mysticism and its origin has been placed in the second century B.C.E., when such a combination of influences might be expected. It is noteworthy that Raba's statement above, though not mentioning the Sefer Yezirah, insists on freedom from sin as a prerequisite of creation by man, v. J.E., XII, 602."

[375] Golem, Moshe Idel, p.108.

[376] Isaac of Acco refers to himself as "the young" in manner places. This is like the phrase 'son of man', a phrase of humility. The kabbalist acknowledges how with all he knows, he is yet like a child. Similarly Metatron was called, 'Na'ar' which means youth by the other angels. Yet the young is superior in knowledge than the others around suggesting that sometimes a child knows more. As Isaiah says, "a child shall lead them". [Isaiah 11:6-9]

*The wolf also shall dwell with the lamb, and the leopard shall lie
down with the kid;
and the calf and the young lion and the fatling together;
and a little child shall lead them.*

*And the cow and the bear shall feed; their young ones shall lie down
together:
and the lion shall eat straw like the ox.*

*And the sucking child shall play on the hole of the asp,
and the weaned child shall put his hand on the cockatrice' den.*

*They shall not hurt nor destroy in all my holy mountain:
for the earth shall be full of the knowledge of the LORD, as the
waters cover the sea.*

[377] This is a kabbalistic technique whereby at higher levels an outer source (even if within the kabbalist's mind) asks the question and the kabbalist prophesies the answer. At lower levels, the

kabbalist asks questions and receives inspiration on the answers or an outer source answers them (within the kabbalist's mind). See [Meditation •2-2: Back to the Beginning](#) on page 33.

[378] This is the acrostic for the four worlds: **A**tzulut **B**eriyah **Y**etzirah **A**siyah.

[379] From the world of Beriyah

[380] From the world of Atzulut

[381] This is the great mystery of whether the golem is a magical entity or a meditative being.

[382] From the world of Yetzirah

[383] The intermediary world here, source of the animal and appetite soul, is Yetzirah, the World of Formation. Above this is the supernal world representing the intellect, Beriyah, the World of Creation. (Though Yetzirah is a lower world one ascends into it with meditation)

[384] An interesting deduction is that a created Beriyah soul would not perish with the death of the body. (Though Beriyah is a higher world, one descends into it with meditation)

[385] Kabbalah is the study of prophecy as well. Also Kabbalists inherit the prophetic tradition.

[386] This Aleph refers to Atzulut the highest world. They drew a soul down from the world of Atzulut by their own soul reaching to the apex that is the root of Beriyah that is the leaves of Atzulut.

[387] "Golem Jewish Magical Mystical Traditions on the Artificial Anthropoid", Moshe Idel, p.110.

[388] Golem, Moshe Idel trans., p.110.

[389] Some magical tomes contain procedures involving different elements of earth to make a Golem.

[390] 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.

[391] The Kabbalah Unveiled, The Book of Concealed Mystery, pages 67-69.

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

[393] The Kabbalah Unveiled, The Idra Rabba Kaddisha, the Great Sanctified Idra, page 134.

[394] Ibid. page 69.

- [395] The Palm Tree of Devorah, Chapter 1.
- [396] Einat Talmon, Kibbutznik from Maale Hamisha, daughter of Sima Talmon, my cousin.
- [397] Art Scroll Siddur, page 771.
- [398] A body containing fish.
- [399] 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.
- [400] 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.
- [401] Gates of Repentance, Rabbeinu Yonah of Gerona, Feldheim, page 39.
- [402] The Palm Tree of Devorah - Tomer Devorah, Moshe Cordovero, trans. Rabbi Moshe Miller, Targum Press, page 48.
- [403] The Palm Tree of Devorah, Moshe Cordovero, Targum Press, Chapter 4, page 78.
- [404] Ibid, page 118.
- [405] Ibid, pp. 78-82.
- [406] The Palm Tree of Devorah, Moshe Cordovero, Targum Press, Chapter 5, page 84.
- [407] Ibid, page 86.
- [408] Tikkunim.
- [409] see For Women - 31, 32, 70, 72, 124
- [410] Hazal teach that one should remove oneself to a place of Torah learning. This teaches one to travel to live where there are more Jews involved in Torah.
- [411] Palm Tree of Devorah, Moshe Cordovero.
- [412] Gates of Light, Sha'are Orah, translated by Avi Weinstein, Sacred Literature Series, Harper Collins, pp. 101-102

- [5.1 Bahir](#)
- [5.2 Sefer Yetzirah](#)
- [5.3 Zohar](#)
- [5.4 Shaarei Teshuvah](#)
- [5.5 Tomar Devorah \[TABLES\]](#)

- [5.6 Shaarey Orah](#)
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6 Israel

"To return from Israel and speak any word against the country is to speak lashon harah against the Shechinah."^[413] 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."^[414] Even the Jews living in Israel are holy in our eyes. With unity, brotherhood (achdus), seeing eye-to-eye between different groups or within a group will start a chain reaction, joining others into bringing the Geulah, the return of all Jews to the holy land.

6.1 Jerusalem

*Like birds hovering, so the Lord of Hosts will protect Jerusalem;
protecting and delivering, sparing and rescuing.
(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.^[415]

I visited the tomb of Shimeon HaTzaddik, last high priest of Israel and had the following experience:

Text •6-1: Shimeon the Righteous

I saw that every moment of his day was scheduled. That there is an organization in the life of a high priest that transcends spontaneity. The high priest of Israel belonged to the people of Israel supporting their every need with every moment of his life.

Shimeon HaTzaddik is quoted in the "Sayings of our Fathers". Reciting the teachings of a sage at the place he is buried brings his or her life closer to ones own.

Text •6-2: Shimeon the Righteous' Saying

*On three things does the world stand,
on the Torah (al haTorah),
on Work (haAvodah - the service in the temple),
and deeds of Kindness (gemilut Hasidim)*

A few religious Jews in black copota, wanted a ride back to Jerusalem when I was at the grave of the High Priest, and I told them that I was first going to the Mount of Olives to visit the tombs of Malachi and Zechariah near Jerusalem. They went with me and paid the entrance fee and afterwards we went to the tomb of the former chief Hasidic Rebbe of Jerusalem.

Meditation •6-1: Former Chief Hasidic Rebbe of Jerusalem

When I was there I sensed the image of a flower as if this Rabbi's life was entirely beautiful.

When I told this to my companions, one told me that this Rebbe was often called, 'The Flower' by his followers.

6.2 Arad

Text •6-3: Poem to Arad

Arad is a city on the hilltop, sitting amongst the clouds of heaven. Beauty and peace are in your streets. White sands purify your doorways. Those who dwell in Torah grow each day here; others descend to the salt waters and wash away their sins. Arad sits at the doorstep 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.

6.3 Galilee

There is really no place more beautiful in the world than the Galilee. Only a few hundred years ago there was golden era of spiritual growth in those hills unparalleled in all the history of Judaism. At that time someone composed the L'cha Dodi, the Arizal and his followers flourished, Yosef Caro laid down the Shulhan Aruch and revealed the Maggid Mesharim.

In the hills of the Galilee, one will find the burial cave of Rabbi Hananyah ben Hakasa known for his famous saying:

Text •6-4: Rabbi Chananya ben Akasa

*Rabbi Chananya ben Akasa said,
"It is the Will of the Holy One to Remember Israel,
Therefore He multiplied for them Torah and commandments, as it is
said,
'God Desired (hafetz) for the sake of his Righteousness (tzidko)
To magnify the Torah (yagdil) and make it precious (vyadir).'"*

*'All my people are righteous (tzaddikim) in the world,
They will inherit the land
Like a branch planted along a stream"*

The location of the kever is at K'far Chananya (the village of Chananya). There is now a modern day settlement across the road, which would be a holy place to live.

As one approaches Tiberias one will find the tombs of Rabbi Akiva on the hilltop and his wife Rachel Akiva a short distance away. The tomb of Rachel is particularly inspiring and one can sense her dedication to Torah and her sacrifice for her husband's learning. Rabbi Akiva who started his life a simple person of the land, rose to lead the Torah academy of Israel. When visiting the holy sites one will often find peddlers selling beautiful Israeli music on cassettes in honor of Jewish sages.

6.4 Sinai

Intrinsically part of Israel as the passage says: [\[416\]](#)

Text •6-5: Sinai the Ladder

*Bar Kappara taught: No dream is without its interpretation. AND
BEHOLD A LADDER symbolizes the stairway; SET UPON THE EARTH-the*

altar, as it says, An altar of earth thou shalt make unto Me (Ex. XX, 21); AND THE TOP OF IT REACHED TO HEAVEN-the sacrifices, the odor of which ascended to heaven; AND BEHOLD THE ANGELS OF GOD-the High Priests; ASCENDING AND DESCENDING ON IT-ascending and descending the stairway. AND, BEHOLD, THE LORD STOOD BESIDE HIM (XXVIII, 13)-I saw the Lord standing beside the altar (Amos IX, 1).

The Rabbis related it to Sinai. AND HE DREAMED, AND BEHOLD A LADDER symbolizes Sinai; SET UPON THE EARTH. As it says, And they stood at the nether part of the mount (Ex. XIX, 17); AND THE TOP OF IT REACHED TO HEAVEN-And the mountain burned with fire unto the heart of heaven (Deut. IV, 11). AND BEHOLD THE ANGELS OF GOD alludes to Moses and Aaron. ASCENDING: And Moses went up to God (Ex. XIX, 3); AND DESCENDING-And Moses went down from the mount (ib. 14). AND, BEHOLD, THE LORD STOOD BESIDE HIM-And the Lord came down upon mount Sinai (ib. 20).

Abulafia explains the Midrash: [\[417\]](#)

Text •6-6: Abulafia on the Ladder

In the Name my intellect found a ladder to ascend to the level of vision... The ladder seen by Jacob our Father was Sinai, and this great secret was revealed by means of gematria... Sullam (ladder) - ... = 130 = Sinai - = Adonay Adonay - = 65 + 65 = 5 * 26 = 130 ... and it was known to us that the secret of Sinai is double and it is easy and there come out of it the two holy names, Adonay Adonay, and there emerge from the names the five unique ones, the secret of each one of whose secret is heavy.

As the Sinai desert is a maze of crested rocks and ravins so the ladder is a circle where we do not know the entrance or exit.

Abulafia reveals his meditation on the ladder. [\[418\]](#)

Text •6-7: Abulafia's Meditation on the Ladder

Know that this ladder must be drawn as a circle, it it stands before the person's eyes like a full sphere, rolling back and forth before him, as if the man's face is towards the east and his back towards the west, and the person is in the middle...

And man turns about with twenty Sefirot-five toes of his feet on his right side and five on his left, and likewise five fingers of his hand to the south and five to the north, and they turn to the right or the left, and there are four heads to his head, and four to his

end, and four winds from here to the south side and four winds to the north, and each head of them has upon it a body equal, like the image of a cube, and they are four cubes, and their names are "females" from here, and four from there, and their names are "males" and they turned about and changed. And each of these cubes has six corners, speckled, a pair above, separated below it, and a pair below it, separated upon it. And all of the dots on them 120 for these and 120 for these, with the fifth to here and the fifth to here; and that is the one which preponderates between them. And the number is 24, 24, and the dots are not fixed in them, but are like tablets ready to receive the dots, and because of the movement they are renewed.

And were the ladder to stand a small moment without turning, then all the corners of the cubes would be empty of all dots. But with the turns they are renewed, by justice and uprightness, according to the Divine rule by which he judges every living rational thing according to his deeds by lot. And this secret is as it were witness and judge of the retribution and punishment. **And this ladder is called the ladder of the world, and scales for the human being. And this is the subject of which Raziel informed me, and he further explained it in saying that the lot fell between the names and always turns about by justice, to judge in it he who is judged, and that when you shall contemplate your essence, you will find that ladder is inscribed between the eyes of your heart, in general and in particular, and contemplate it very much, and know it.**

6.5 Zion

Israel is more than a place, more a longing in our heart for our true homeland.

6.5.1 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. [\[419\]](#)

Text •6-8: Micah Berdichevski on the House of Israel

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.

6.6 Solutions

Kabbalah meditation teaches that one should pursue those questions that are most perplexing or even heretical. Questions are the guideposts of ones life, leading one to unravel the Truth. Meditating on the origin of Jewish ideas will dissolve university-promulgated deceptions.

Meditation •6-2: Children of the Mighty

In Psalm 29, it says, "Praise G-d, children of the mighty." Perplexing is that the word for mighty is gods. Who are the 'children of gods'? [\[420\]](#)

One may ascend the sefirot by embracing the ushpazim, visitors on the days of Sukkot. First, one visualizes King David in Malchuts. He will be regally dressed in white with a crown on his head. After one embraces him one will enter Malchuts. Next he will push one upward to see Joseph. He will be dressed in a white tunic according to the dress of the Egyptian pharaohs. He will have an open circlet around his head, open in the front with two larger ends. He will embrace and bring one fully to the level of Yesod. One may witness activities of angels here and a spinning or rotation of personal light as ones own soul radiates more brightly.

Joseph will push you to the left and there one will encounter Aaron. He will be wearing the breastplate and he will embrace. Here one enters fully into Hod. Aaron will push one to the right where Moses will embrace bringing one into Netzah. He will push one higher.

There one will encounter Jacob who will rejoice proudly in his son tossing and spinning him if one's name is Joseph as a father with his son. One will enter fully into the level of Tiferet. He will push one higher to the left and Isaac will place his arm around one's back and talk and guide one to the tent of his father Abraham on the right. Abraham will take one by the hand and sit one down in his tent and answer all questions.

1. Why are we called the children of the mighty? King David was addressing Israel a mighty nation in the world. We are supposed

to be a strong people. We are the Bnai Elim, children of the might ones, when we are in the service of God. We must be a powerful people, physically, spiritually, and nationally.

2. How are we to solve the problems of Israel today? Israel must have a monarchy to rule as in the time of David, with all the peoples in the land under one kingship.
3. How can Israel have a monarchy? There must be a prophet in the land that all recognize.
4. How can Israel have prophet that all recognize? First they must reestablish the priesthood. There must be approval from the President of Israel that the priesthood service may begin again, initially outside of Jerusalem. There are priests who have studied and are prepared. Like Shilo, they will establish a tabernacle where people can bring offerings unto God.
5. What of the rabbinical requirement that we must have the temple to practice sacrifice? The temple will be rebuilt once Kingship returns to Israel. The priesthood must return first. After a period of priesthood, prophecy will return to the land. With prophecy, all the people will recognize a singular distinct prophet, like Samuel, and he will select a king.
6. How will kingship continue in proper succession? Only through prophecy will kingship be maintained. All nations will come to recognize the power that is with the Bnai Elim in their kingdom, a kingdom unto God, most high. The king will centralize his authority from Jerusalem. Nations that will not live in peace shall be exiled out of Israel. There will be no more Middle East crisis, because her neighbors will respect Israel.
7. Eventually a king of Israel will rebuild the temple of Jerusalem and priesthood activities will move to the temple of the Lord.

Of course it is preferable to live in Israel over any other part of the world as posterity lies there. [\[421\]](#)

[\[413\]](#) Rabbi Aryeh Rosenfeld on Kings 2:3-4 00:31:00

[\[414\]](#) Rabbi Aryeh Rosenfeld on Kings 1:2

[\[415\]](#) For Jamie who when she gets to Jerusalem will never be able to leave.

[\[416\]](#) Genesis Rabbah 68:12

[\[417\]](#) The Mystical Experience in Abraham Abulafia, Idel, p. 116.

[\[418\]](#) Ibid. 110-111.

[\[419\]](#) The Zionist Idea, Arthur Hertzberg, p. 294.

[\[420\]](#) March 14th, 2003 at Friday evening services with Dan Black at Chabad, Salt Lake City.

[\[421\]](#) See [Text •22-3: Perkei Avot 6:10](#)

- [6.1 Jerusalem](#)
- [6.2 Arad](#)
- [6.3 Galilee](#)
- [6.4 Sinai](#)
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7 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, [\[422\]](#) is another way to improve midos. Nevertheless, we must also take care of ourselves.

Text •7-1: Rabbi Hillel in the Mishnah Perkei Avos - Sayings of the Fathers

*If I am not for myself, who am I
If I am only for myself, what am I
If not now, when.*

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. [\[423\]](#)

7.1 Envy

Text •7-2: Rabbi Akiba on Slander (Yoma 38b)

*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'*

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.

7.2 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, animals, and plants around oneself and to perform a good deed when the opportunity arises. This should be done swiftly as if one is being pursued by or pursuing the glory of heaven. [\[424\]](#)

Practice random acts of kindness and senseless acts of beauty

The Alter of Slobodka, Rav Nosson Zvi Finkel said:

***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.*** [\[425\]](#)

7.3 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 zealousness 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, [\[426\]](#) while others find themselves simply giving charity.

The rewards for charity are enumerated in the Talmud and Bible:

Text •7-3: Talmud on the Rewards for Charity

twkrb hrcu-tjab]rbtm \yrbdb wsypmhw ,twkrb ccb]rbtm ynul hfwrp }twnh

***The giver of a coin to the poor is blessed with six blessings,
one who consoles him with words with eleven blessings.*** [\[427\]](#)
(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:

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:

\yynul hqdx tbc b cmc

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."[\[428\]](#)

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.

7.4 Joy

yy ynpl \tjmcw

***And you shall rejoice before the Lord
(Deuteronomy 12:12)***

The word sameach - ••• means happiness or joy. The root sahm - •• means put, suggesting that one must place joy in one's heart always. Joy brings love and closeness to G-d.[\[429\]](#)

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 and regressing 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.

.. .. .

*This, too, is for the good
(Ta'anis 21a - Nachum Ish Gamzu)*

*dbu bfl anmjr dbud hm lk
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.

Text •7-4: Thankful

*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 TEMPLE
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.)^[430]

7.5 Anger

Be diplomatic instead of angry. Diplomacy, after all, is the art of doing and saying the nastiest things in the nicest possible way.^[431] Diplomacy is more effective than anger in getting a message across.

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.^[432] 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.^[433] 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.^[434]

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'^[435] there are three stages to anger:

- The cause
- One's interpretation of the cause
- 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 self-directed, but instead reflects another's difficult day or preoccupation with problems. Fasting is a tikkun for anger. Fasting brings returning and repentance.

As the tzaddik speaks so G-d fulfills, but there is also mido cnegdo mido. Guard one's tongue to guard all life. We are taught from the "Ways of the Tzaddik":^[436]

Text •7-5: Guard One's Tongue to Guard All Life

Although anger is an extremely bad trait, one must sometimes conduct himself in accordance with this trait, like when it is necessary to chastise the wicked, or to instill fear in the members of his household, or to cast his fear upon his students. And when one is angry with transgressors, he must weight the extent of his anger.

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."[\[437\]](#)

The following story describes the challenges of dealing with some people.
[\[438\]](#)

Text •7-6: Rabbi Joseph Gelberman on Patience

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.[\[439\]](#)

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, and thus could not receive prophecy. To restore his spirit, Elisha requests music, which brings the air of joy, which is essential for prophecy.[\[440\]](#)

Text •7-7: Elisha requests a Minstrel to prepare for Prophecy

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.

Music corresponds to the world of Atzulut, that which is nearest to the Lord. Music refreshes a person, increases joy, and patience.

7.6 Taunting, Insulting, Misleading, Slander

Text •7-8: Path of the Just on Politeness

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 Yescharim 11) [\[441\]](#)

Ignore insults and be glad to consider them atonement for sin. [\[442\]](#) (King David reacted this way upon hearing Shimi's insults, [\[443\]](#) "Let him curse, since the Almighty must have told him to curse David!").

Text •7-9: Naftali Hoffner on Ignoring Insults

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, [\[444\]](#) "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, [\[445\]](#) "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. [\[446\]](#)

7.7 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 ones 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.

"If you see a person suffering, you give that person kind words to appease their suffering. This person is a M'daber, who is far above an 'animal' who is keeping Shamir haLashon, guarding of the word."^[447] There are also animals who when they see a person suffering will try to cheer them up. I have seen this with an African Gray parrot called Tov who would 'bob' his head up and down to attempt to get one to sing.^[448] Often pet dogs will come over to comfort their companions.

7.8 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 Ysharim has the following to say on the subject:^[449]

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'" (Sanhedren 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?"^[450] (Num. 16.10). And 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 that once we let it take hold of us, has vshalom, will possess us in an endless desire.

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^[451], but one must always relinquish, and let the superior of the next generation rise to leadership and honor.

7.9 Forgiveness

To forgive is to behave in the image of G-d. ^[452] 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.

Meditation •7-1: Forgiveness

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. ^[453]

}wnjw \wjr htaw \ynp yzu wna
 \ypa]ra htaw [ru ycq wna
 \ymjr alm htaw }wu yalm wna
 rbwu lxk wnymy wna
 wmty al]ytwncw awh htaw

***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."

7.10 Conversations

7.10.1 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 about the target person. ^[454] Nevertheless, one must be sure not to believe what one has heard. ^[455] This is the mitzvah of calming a person down.

7.10.2 Showing respect to everyone

There is a mitzvah to show respect for everyone.^[456] 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 him or her until s/he completes what s/he needs to say.

7.10.3 True Speech

Rabbi Nachman concisely sums up the subject:^[457]

Text •7-10: Rabbi Nachman on True Speech

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."^[458]

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.

^[459] (Rabbi Nachman of Breslov)

7.11 Quarrels

7.11.1 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.

7.11.2 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: [\[460\]](#)

Text •7-11: Rabbi Nachman on Strife

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 ..."[\[461\]](#) (Rabbi Nachman of Breslov)

7.12 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."[\[462\]](#)

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. Kirkegaard spoke of this awe and is quoted on this subject in Abraham Joshua

Heschel's, "A Passion For Truth."[\[463\]](#) 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:

Text •7-12: Rudolf Otto on the Numinous

*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 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:
[\[464\]](#)

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.

7.13 Judging People

We must strive to judge others favorably. [\[465\]](#) "One who judges others on the scale of merit will be judged by the Almighty on the scale of merit." [\[466\]](#) "In righteousness shall you judge your neighbor." [\[467\]](#)

7.14 Avoiding slander

One must not only avoid committing slander, but also hearing it. The penalty for listening is the same. The penalty for Lashon Harah, the bad tongue, is reincarnation as a dog. This is taught in the Zohar Hakodesh, the holy Zohar. [\[468\]](#)

7.15 Observing Principles Consistently

Observing ones beliefs consistently is a trait of hasidut - devotion. This is item seven from M'silat Yesharim. Hasidut also means saintliness or piety. Rabbi Menken of 'Project Genesis' shows how this trait is representative of Avraham but not of Lot:

Text •7-13: Rabbi Menken on Principles

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 [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/>

7.16 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." [\[469\]](#) 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."[\[470\]](#)

7.17 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. [\[471\]](#)

7.18 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. [\[472\]](#) Bittul – nullify means humility in Hebrew. The verb l'vatel is to lessen the importance of something. Humility creates an opening for G-d in ones 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.

Nevertheless, because G-d saw that the Jewish people were deficient in conceit, He made them his chosen people. Our pride is in the Torah, pursuing Truth and the Will of G-d.

7.19 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. [\[473\]](#) 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.

7.20 Anxiety

Text •7-14: Anxiety-free Motto

"Hey, just relax. God is in control."

I saw this motto on a bumper stick with one penguin talking to another who had just been half swallowed by a giant fish! [\[474\]](#), [\[475\]](#)

Text •7-15: Anxiety-free living.

There are a lot of people who are stressing out because of the pressures of life, because of temptations that are assailing them, all kinds of things. And those of us who have walked with God a little longer, we should be able to take them under our wing and say, "Hey, just relax. God is in control. We just need to make our requests known to God. Let's pray about it and not worry about it."

The weekly Shabbat is another answer to anxiety. The prohibitions on the Shabbat are designed to liberate one from all forces of anxiety that are all forms of work, i.e. turning on light switches, cooking, driving, writing, typing etc. On Shabbat, we will find the time to attend a service, read a book, take a nap, dream a dream.

7.21 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 ones own interpretation. One often hears conversations where each person is trying to out top what the last person said. [\[476\]](#)

[\[422\]](#) 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.

[\[423\]](#) Lessons from our Teeth, Moshe Goldberger, Staten Island, NY, quoting Rav Avigdor Miller, p. 26.

[\[424\]](#) By the fear of the Almighty, or by His love.

[\[425\]](#) Sparks of Mussar, page 153.

[\[426\]](#) Kindness.

[\[427\]](#) 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.

[428] Rabbi Zvi Aryeh Rosenfeld, quoted in Likutey Moharan, Vol. IV, #31:2, note 15, page 333.

[429] Growth Through Torah, Pliskin, Portion Reah, subject Joy.

[430] Email 9/11/2001, not sure of the original source. (*Jamie - 9/11/2001*)

[431] Star Trek, The Klingon Gambit, Robert E. Vardeman, p.140

[432] Genesis 49:7 as brought forth by Rabbi Mordechai Katz, Joshua, page 157.

[433] Rashi, Parshas Vayechi as brought forth by Rabbi Mordechai Katz, Joshua, page 158.

[434] It's all a GIFT, Miriam Adahan.

[435] Pliskin. Eliahu Lopin discusses this in Lev Eliahu as well.

[436] Orchos Tzaddikim, edited by Rabbi Gavriel Zaloshinsky, trans. Rabbi Shraga Silverstein, Feldheim, pages 244-245.

[437] Orchos Tzaddikim, pages 246-247.

[438] Paraphrased from Rabbi Doctor Joseph H. Gelberman, Kabbalah Instruction, San Francisco Yoga Center, 5/28/1997.

[439] Yoav Pilnick, 1/20/02.

[440] Kings 2:13-18

[441] M'silat Yeshtarim, Moshe Hayyim Luzzatto, translated by Mordechai Kaplan trans. page 87.

[442] Kipper, atonement is literally payment.

[443] Samuel 2:16:10, Sef. Chas. 39; Sef. Hal. 2:65

[444] Shabbat 88b

[445] Judges 5:31

[446] Guide to Midoth Improvement, Naftali Hoffner, Feldheim, pp 39-40.

[447] Rabbi Aryeh Rosenfeld, Makos 2 lecture, <http://www.breslov.com/Rosenfeld>, http://www.yeshivasbreslev.org:7080/Media/Rosenfeld/Eyn_Yaacov_Makos_2.m3u

[448] Gayle Chellis' 'therapy' bird.

[449] M'silat Yeshtarim, Moshe Hayyim Luzzatto, Chapter 11, Mordechai Kaplan trans. page 113.

[450] Korah who was a Levite already had the privilege of ministering in all of G-d's services.

[451] "Hero with a Thousand Faces"

[452] See index entry 'image of G-d' for cross references.

- [453] Day of Atonement, Hebrew Publishing Company, page 93.
- [454] 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.
- [455] Chofetz Chaim, Guard Your Tongue, Ch. 6:9 - Calming down the speaker, page 87.
- [456] The Jewish Marriage, Rabbi Tsvi Dov Travis, page 206.
- [457] Likutey Moharan Vol. IV # 29:1,2 pp. 203-205
- [458] Ibid
- [459] Ibid
- [460] Gems of Rabbi Nachman, Rabbi Aryeh Kaplan, pages 66- 68.
- [461] Ibid
- [462] Likutey Moharan #148, Rabbi Nachman of Breslov, Volume 10, page 215.
- [463] A Passion For Truth, Abraham Joshua Heschel.
- [464] Mysterium tremendum
- [465] Orchos Tzaddikim, Feldheim, page 453.
- [466] Shabbas 127b
- [467] Vayikra 19:15
- [468] Rabbi Aryeh Rosenfeld lecture, Makos 2 1:20:30-hrmmss, <http://www.breslov.com/Rosenfeld>
- [469] David Lewis quoting Mannis Friedman, April 28, 2001
- [470] Rabbi Aryeh Rosenfeld, Gemara Shir Sotah, Track 3.
- [471] See Pride was not found in Israel before Ruth.
- [472] Rabbi Isaac of Acco, Meir Eynayim - Light of the Eyes, Meditation and Kabbalah, page 143.
- [473] 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.
- [474] <http://www.answersbc.org/textarchives/fathering.htm>
- [475] Similar to the Jewish principle 'to cast or throw ones burden to or on Hashem'—See the end of [•13.4.3: Psalms - Pseukei D'Zimra - Yetzirah - World of Formation](#) Footnote [30](#).
- [476] Christine, SLC Institute student.

- [7.1 Envy](#)

- [7.2 Chesed](#)
- [7.3 Charity](#)
- [7.4 Joy](#)
- [7.5 Anger](#)
- [7.6 Taunting, Insulting, Misleading, Slander](#)
- [7.7 Greeting Others](#)
- [7.8 Honor](#)
- [7.9 Forgiveness](#)
- [7.10 Conversations](#)
- [7.11 Quarrels](#)
- [7.12 Fear](#)
- [7.13 Judging People](#)
- [7.14 Avoiding slander](#)
- [7.15 Observing Principles Consistently](#)
- [7.16 Truth](#)
- [7.17 Pride](#)
- [7.18 Humility](#)
- [7.19 Consideration](#)
- [7.20 Anxiety](#)
- [7.21 Toppers](#)

8 Time

The Hebrew year leads the English year by 3760. Hence in 2003, the Hebrew year is 5763. A simple rule to remember is that the year modulo 10 is the same. More properly this is the Hebrew year between January 1st and September's Rosh Hashanah.

Equation •8-1: Converting from English Year to Hebrew Year

Hebrew year = English year + 3760	Jan 1 st - Rosh Hashanah	English year = Hebrew year - 3760
Hebrew year = English year + 3761	Rosh Hashanah - Dec. 31 st	English year = Hebrew year - 3761

Another example, in the Book of Esther we find the following small letters in the judgment of the sons of Haman - ... - 707 followed by their execution. [\[477\]](#) In this century this would be the year 5707. The corresponding English year would be: [\[478\]](#)

Equation •8-2: Execution of Ten Nazi Leaders

$$\text{English year} = 5707 - 3761 = 1946$$

The Nurnberg tribunal executed ten former Nazi leaders on Oct. 16th 1946

Rosh Hashanah that year was September 26th, 1946, so we use the 2nd formula

Text •8-1: Execution of the Ten Sons of Haman

The ten sons of Haman, son of Hamdas, oppressor of the Jews, they killed.

8.1 Dimensions [TABLE]

The Hagim - ... - 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. [\[479\]](#)

Table •8-1: 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

8.2 Months [TABLE]

G-d created the constellations with the twelve elemental Hebrew letters in their respective order.^[480] The names of the corresponding months are from Babylonia. A few of the original Hebrew names are in the Tanach.

Text •8-2: Goodly Creatures and Goodly Trees

R. Joshua said: Whence do we know that the patriarchs were born in Nissan? 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 splendor for the trees, for so Rab Judah has said: When a man goes abroad in the days of Nissan 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'.^[481]

Text •8-3: Blessing over Trees Blossoming

.....,

While there are twelve months in the Hebrew calendar, they are not for the twelve signs of the constellations. Hence, astrological signs are according to the solar calendar. [\[482\]](#)

Text •8-4: Solar Months and Solar Signs

All the stars of the hour minister to the seven planets whose names are: Sun, Venus, Mercury, the Moon, Saturn, Jupiter, Mars...

All of them (the planets) minister to the twelve constellations [\[483\]](#) which correspond to the twelve (solar) months. The constellations are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. All the constellations minister to the days of the sun. [\[484\]](#)

Now the days of the solar month are 30 days, 10 hours and a half, and each constellation ministers to the days of the solar month for two days and a half, so that two constellations are over five days. [\[485\]](#) The chief which begins at the beginning of the solar month is the same chief which completes at the end of the solar month; the one which opens is the one which closes.

The great cycle of the sun is 28 years, and therein are seven small cycles each of four years. (in the order of Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon)

The Sun signs follow the progression of the sun through the months while the Moon signs follow the progression of the moon through the signs. Due to the progression of the equinoxes, astrological signs do not correspond with star constellations. The signs are the visions of the spirit upon the lights of creation beyond the physical location of the stars.

The lunar calendar, which inserts a corrective thirteenth month every three years, varies from the astrological signs, which vary from the physical constellations. Nevertheless, the lunar calendar determines the new month and subsequently all the Jewish holidays of the year. [\[486\]](#)

Text •8-5: Moon/Lunar and Sun/Solar Jealousy Solution

"And God made the two great lights" (Gen 1:16). Rivalry ensued

between them, one said to the other, I am bigger than thou art. The other rejoined, I am bigger than thou art.

What did the Holy One, blessed be He, do, so that there should be peace between them? He made the one larger and the other smaller, as it is said, "The greater light to rule the day, and the lesser light to rule the night and the stars he also made".

Like a husband and wife, each accepts her greater strengths and weaknesses in different circumstances and situations. While women are capable of doing many more activities than most men, they still find us useful for some things.

Table •8-2: Months, Letters, Constellations, Holidays, and Houses

Months	Hebrew Letter	Constellation	Holidays	House #
Nissan •••• - ~ April [487] Aviv - byba	Heh - h	Aries the Ram T'leh - hlf	Pesach	Growth 1
Iyar - ryya ~ May [488] Ziv - wz	Vav - w	Taurus the Bull Shor - rwc	Israel Independence	Possessions 2
Sivan- •••• ~ June	Zayin - z	Gemini the Twins Teumim - \ymwat	Shavuot	Attraction 3
Tamuz - zwmt ~ July	Het - j	Cancer the Crab Sartan - }frs	3 Mourning Weeks	Ancestors 4
Av - ba ~ August	Tet - f	Leo the Lion Ari - hyra	Tish B'Av	Descendants 5
Elul - lwla ~ September	Yod - y	Virgo the Virgin Betulah - hlwtb	Selichos	Healing Work 6

Tishrei – yrct ~ October [489] Ethanin - \ynta	lamed – l	Libra the Scales Maznayim – \ynzam	Rosh Hashanah Yom Kippur Sukkoth Shemini Etzeret	Coition 7
Cheshvan – }wcj ~ November	Nun – n	Scorpio the Scorpion AkraV – brqu		Death 8
Kislev – wlsk ~ December	Samech – s	Sagittarius the Archer Keshet – tcq	Hanukah	Travel 9
Tevet – tbf ~ January	Ayin – u	Capricorn the Kid Gedi – ydg	Tenth of Tevet	Government 10
Shevat – fbc ~ February	Tzadi – x	Aquarius the Water Drawer Deli – yld	New Year of Trees	Friends 11
Adar – rda ~ March	Koof – q	Pisces the Fish Dagim – \ygd	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. [\[490\]](#) 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.

Table •8-3: Constellations, Tribes, Qualities, and Psychological Balances

Constellation	Tribe Letter Time of Year	Quality	The Key to Balance For This Sign
Aries The Ram T'leh - hlf	Reuben h 3/20- 4/20	Speech hjyc conversation	Aries achieves joy and balance by speaking a lot.
Taurus the Bull Shor - rwc	Simeon w 4/20- 5/21	Thought rwhrh	Taurus achieves joy and balance by active thought. This is constructive thought.
Gemini the Twins Teumim - \ymwat	Levi z 5/21- 6/21	Motion]wlh 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 - }frs	Judah j 6/21- 7/22	Sight hyar	Cancer achieves joy and balance by pleasant sights. This includes living in a well-decorated house and seeing beautiful sights.
Leo the Lion Ari - hyra	Issachar f 7/22- 8/23	Hearing huymc	Leo achieves joy and balance by hearing others speak. This includes attending comedies, conferences, conventions, lectures, plays, operas, and speeches.
Virgo the Virgin Betulah - hlwtb	Zebulun y 8/23- 9/23	Action hcum doing	Virgo achieves joy and balance by action. This includes activities on a chore list.
Libra the Scales Maznayim - \ynzam	Benjamin l 9/23- 10/23	Coition cymct	Libra achieves a balanced state of mind through coition.
Scorpio the Scorpion Akrav - brqu	Dan n 10/23- 11/22	Smell jyr	Scorpio acquires a balanced state of mind through smell. This may be the smell of flowers, nature, or love.

Sagittarius the Archer Keshet – tcq	Naftali s 11/22- 12/21	Sleep hnyc	Sagittarius achieves a balanced state of mind by extra sleep.
Capricorn the Kid Gedi – ydg	Gad u 12/21- 1/20	Anger zgwr rage, wrath	Capricorn achieves a balanced state of mind by raging occasionally.
Aquarius the Water Drawer Deli – yld	Asher x 1/20- 2/19	Taste hfyul 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 – ygd	Joseph q 2/19- 3/20	Laughter qwjc	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. [\[491\]](#)

8.2.1 Nissan

And you shall count this as your first month, for I took you at of Egypt at this time. The letter **h**-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.

Make amends, repair our fences, *we want moshiach now*. The Baal Shem Tov called the last day of Pesach Moshiach Seudah. The Book 'Today is the Day' or Sefer '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.

Levi Yitzhak of Berditchev said the secret of the holiday name of Pesach lies in the Song of Songs phrase, "I am my beloved's, and my beloved is mine." [\[492\]](#) When Hashem saw that we did not wait for the dough to rise when we left Egypt, He called the holiday the Festival

of Matzot because of our swiftness. Still, we call the holiday Pesach because Hashem passed over our houses and slew only the Egyptians. Like two lovers we remember more the kindness of our beloved and honor the day more with His action overlooking our own deeds.

On Passover we place three Matzot on the table specifically for the Seder. Chabad teaches that they represent all the Jewish people as one is for the Cohen, another is for the Levi, and the third is for Israel. The initials of the names, spell the word CLY - •• that means vessel. When we are united we are a vessel for receiving G-d's blessing, but if we are divided we can hold nothing good, Has vShalom. [\[493\]](#)

8.2.2 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 w - 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 w, i.e. kindness, judgment, beauty, eternity, thankfulness, and foundation. These are also the principle values of the nation of Israel.

The month of Iyar - **ryya** 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. [\[494\]](#)

8.2.3 Sivan

The holiday of Shavuot falls out here. The letter **z**-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.

8.2.4 Tamuz

July is represented by the letter **j**-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)

8.2.5 Av

The letter f-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 -**lzazu** 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 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. Similarly, when the Jewish people were in the wilderness and sought removal of their sins, the Cohen would place his hands upon the head of a goat and pronounce our sins, but in so doing the people's requests would have something to rest upon as well. 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 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.

Meditation •8-1: Rosh Hodesh Av - A Fast Day for the Pious

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 out of memory for the temple that was destroyed on the 9th of Av.

Meditation •8-2: "View the World with the Unbiased View of a Young Student"

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 Avraham 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 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."[\[495\]](#)

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:

Text •8-6: Song at the End of Lamentations

Eli tzion vodecha, cmo isha btzarta

My God zion trusts in You, like a woman in the pangs of birth.

Meditation •8-3: Fasting Meditation

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.

Meditation •8-4: Dove

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.

The Tur says the Temple was destroyed, because the Jews failed to say a blessing before studying Torah. This would be the two blessings, one said before and one said after an Aliyah to the Torah. They did not internalize the concept of blessing into their Torah learning experience. [\[496\]](#)

Text •8-7: Fifteenth of Av

"R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL BETTER DAYS THAN THE FIFTEENTH OF AV AND THE DAY OF ATONEMENT. ON THESE DAYS THE DAUGHTERS OF JERUSALEM USED TO WALK OUT IN WHITE GARMENTS, WHICH THEY BORROWED IN ORDER NOT TO PUT TO SHAME ANY ONE WHO HAD NONE. ALL THESE GARMENTS REQUIRED RITUAL DIPPING (in a natural body of water or mikvah). THE DAUGHTERS OF JERUSALEM CAME OUT AND DANCED IN THE VINEYARDS EXCLAIMING AT THE SAME TIME, YOUNG MAN, LIFT UP THINE EYES AND SEE WHAT THOU CHOOSEST FOR THYSELF. DO NOT SET THINE EYES ON BEAUTY BUT SET THINE EYES ON [GOOD] FAMILY. GRACE IS DECEITFUL, AND BEAUTY IS VAIN; BUT A WOMAN THAT FEARETH THE LORD, SHE SHALL BE PRAISED. AND IT FURTHER SAYS, GIVE HER OF THE FRUIT OF HER HANDS; AND LET HER WORKS PRAISE HER IN THE GATES."[\[497\]](#)

...

"From this day onwards, he who increases [his knowledge through study] will have his life prolonged, but he who does not increase [his knowledge] will have his life taken away."[\[498\]](#)...

"THOSE OF THEM WHO CAME OF NOBLE FAMILIES EXCLAIMED, 'YOUNG MAN etc.' Our Rabbis have taught: The beautiful amongst them called out, Set your eyes on beauty for the quality most to be prized in woman is beauty; those of them who came of noble families called out, Look for [a good] family for woman has been created to bring up a family; the ugly ones amongst them called out, Carry off your purchase in the name of Heaven, only on one condition that you adorn us with jewels of gold.

"Ulla Bira'ah said in the name of R. Eleazar: In the days to come the Holy One, blessed be He, will hold a chorus for the righteous and He will sit in their midst in the Garden of Eden and every one of them will point with his finger towards Him, as it is said, And it shall be said in that day: Lo, this is our God, for whom we waited, that He might save us; this is the Lord for whom we waited, we will be glad and rejoice in His salvation.'" [\[499\]](#)

8.2.6 Elul

This is the time of remedy before the high holidays. The letter • - yod, source letter of this month from the Book of Creation indicates that the righteous return completely to G-d. The righteous ones make

a complete Tshuvah in the month of Elul, sometimes right from the first of the month, 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 + 5), which represents the 50 gates of understanding according to the sefirah of Binah – understanding. These 50 gates are the permutations taken two out at a time of the seven 'children' – midot – 'character qualities' of Binah plus one for the revelation of G-d.

Elul - ... is an acrostic for Ani ldodi vdodi li -, 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 from this gematria is 6 + 7, which is 13, that is also the gematria of love - and oneness -

Meditation •8-5: Love Again

*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?*

Text •8-8: "For the Beauty of the Earth"

*1. For the beauty of the earth, for the beauty of the skies,
2. For the beauty of each hour, of the day and of the night,
3. For the joy of human love, brother, sister, parent, child,*

*1. For the love which from our birth, over and around us lies,
2. Hill and vale, and tree of flower, sun and moon, and stars of
light,
3. Friends on earth, and friends above, for all gentle thoughts and
mild,*

Lord of all, to thee we raise, this our hymn of grateful praise. [\[500\]](#)

Text •8-9: The King is in the Field

"The King is in the field, let us go out and greet him."

"In Utah, the King is in the mountains."

"I will go look for Him"

What preparations should one make before Rosh Hashanah and Yom Kippur?

Everything that can be accomplished during Rosh Hashanah and Yom Kippur can be accomplished during the month of Elul. Preparations include:

- Increase giving of charity.
- Hear the shofar blown in the morning.
- Increase acts of loving-kindness.

A person can achieve complete repentance in the month of Elul. In astrology, Elul associates with the purity and renewal of virginity.

This is the same as the renewal and cleansing of the soul.

8.2.7 Tishrei

The letter 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]. 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. [\[501\]](#)

Meditation •8-6: RaM BakDai

During the morning service, I was inclined to leave several times.

[\[502\]](#) *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 through 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 proceeded 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 - \r, which means 'high above' and discerned the following expansion. $10 \times 4 + 100 \times 2 \Rightarrow$ BakDai - ydqb. BakDai means 'enough 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 waterfall.

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.^[503] 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.^[504]

And yet we read in the daily Alenu prayer:

Text •8-10: Alenu

***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:

Text •8-11: Gates of Light on Being Merry

***Then the righteous will see and be joyful,
and the forthright will be merry...'***^[505]

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: [\[506\]](#)

Text •8-12: Mazel

***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 Yom Kippur, we read of the plight of the 10 martyrs slain by a wicked Roman viceroy. Here the Roman asks Rabbi Ishmael the punishment for kidnapping. His reply is 'death'. Then the Roman says is it not true that the brothers kidnapped Joseph and never paid for their crime. Rabbi Ishmael concedes. Then the Roman says since they are no longer alive and you are their descendents, then you will pay for their crime.

Rabbi Ishmael asks for three days to find if this is a decree from heaven. Rabbi Ishmael ascends to heaven to hear whether the decree that they succumb to death to pay for the punishment of kidnapping and selling Joseph into slavery is from on high. Rabbi Ishmael hears from a white angel that this decree is what "I heard behind the curtain". After descending, Rabbi Ishmael informs the others and the ruler whereupon guards set upon and take him and Rabbi Shimon immediately. Rabbi Shimon asks to die first so that he does not have to witness the death of Rabbi Ishmael whereupon an executioner removes his head from his body. Rabbi Ishmael laments about how the tongue that spoke so eloquently words of Torah now licks the dust of the ground. The emperor's daughter upon seeing the face of Rabbi Ishmael wants him for herself, but the emperor denies her, whereupon she says let his face be flayed off. When the flaying reaches the location of the tefillin, Rabbi Ishmael cries out and his life ends.

Meditation •8-7: White Angel

During Yom Kippur 5765 I am praying to understand the death of the Ten Martyrs. During the Neilah service, I sense that the gates of prayer are still closed on high and I wonder what good deed can we find that will open them. I perform some visualizations of the Name of G-d in silver for Hesed and blue for Malchut. There is some movement, but the gates remain shut. After ascending I see the gates

that are still closed. I call upon Almighty - El Shadai to open the gates and the first set opens. Another set lies within and I walk forward. There is some Shefa flowing down. Now I attach by my name with the spirit of Joseph who associates with the sefira of Yesod and I visual the Name of G-d in orange, and I call upon El Shadai and the gate opens. This repeats and more Shefa flows until I reach the final gate. There I see a white angel who admonishes me not to insist to open this gate. He says the Shefa behind is for the time of the Messiah from Judah. In addition, I sense that much of the Divine presence is behind this gate.^[507] I pause for a moment and I say that I will not open the gate. Instead, I will present the collective prayers of the whole congregation. Slowly the gate opens and a river pours forth that is the Shefa. Its color is as the mother of pearl with the scintillating colors of all the sefirot. The Shefa flows into the world and I sing a song.

Here the White angel is guarding the final gate holding back the Shefa to be released into the world for the New Year. Later I realize the white angel is the same as the one Rabbi Ishmael consulted on high and accepted the decree of punishment meant for the brothers of Joseph. My Hebrew name is Joseph and I have long ago forgiven any harm that came upon me from my brethren. I look forward preparing the world for the descendent of Judah for the messiah leader.

Sometimes Hashem's decree is firm though the victim has already forgiven the perpetrators. For this reason Elohim did not grant a reprieve to Rabbi Ishmael, Rabbi Shimon, and the others. The death of the martyrs also connects to the sin of slander and senseless hatred between Jews, has vshalom.

Text •8-13: Sukkoth Discussion

What do we know about Kiddush Hashem, those who die in martyrdom.^[508] Haran was the first to die for Kiddush Hashem as he entered the fires with Abraham his brother, but died before his father upon exiting. What was his payment? He merited to be the ancestor of the Four Mother's of Israel. Miriam's son Hur died while protesting the sin of the Egel in the camp of Israel. What was his payment? He merited to be the father of Bezalel who at the mere age of 13, Moses appointed to head the artisan project for the design of the tabernacle. Why did Aaron merit to be high priest of Israel? He foresaw that Zechariah the prophet and Cohen of his generation would be put to death in the Holy of Holies. Another would come to town and slay the sages and

leaders of the House of Israel because of the boiling blood. He would ask, "Must I slay all of Israel to appease you?" Whereupon the blood stopped boiling and the slaughter ended. Aaron saw this and realized that if Israel would slay him who was both prophet and priest, they would forfeit their existence, *has vshalom*, and so he took upon himself the sin of constructing the *egel* to save Israel. Afterwards, Moses told him because you did this your payment is to be High Priest of Israel.

One may perform Tashlich up until Hoshanah Rabbah. One chooses a living body of water, preferably with fish. Fish never close their eyes, which alludes to their sinless nature. Fish symbolize salvation from G-d. Even before G-d prepared punishment for Jonah, he prepared his savior. G-d prepared a big fish who would swallow Jonah and prevent him from drowning. When Jonah agreed to be the messenger for G-d to the city of Nineveh, the fish spit Jonah out onto the dry land. Thereupon, Jonah proclaimed, "I have returned to being the messenger of G-d; may G-d cast all my sins into the depth of the sea." The sea is very large, large enough to desolve all sins. [\[509\]](#)

On the seventh day of Sukkoth, the day of Hoshanah Rabbah arrives, where we walk around the Torah seven times with final pleas for G-d to save us in the coming year. The Zohar is a source for the teaching that the final judgment of Rosh Hashanah is sealed on Hoshanah Rabbah, the seventh day of Sukkot: [\[510\]](#)

Text •8-14: Zohar on Hoshanah Rabbah and Shemini Atzeret

On the seventh day of Tabernacles the judgment of the world is finally sealed and the edicts are sent forth from the King, and God's might is aroused, and the "willows of the brook" (*netzah* and *hod*) depend on it, and we require to awaken the might which sends the rain and to go around the altar seven times and sate it with the water of Isaac, because the well of Isaac is filled with water, and then all the world is blessed with water. We therefore pray that the rain-giving power may be manifested, and afterwards destroy willow twigs, since judgment is closed on this day. R. Hiya said: 'In reference to this day, it is written: "And Isaac returned and dug the wells of water" (Gen. 26:18). Isaac (symbolizing *gevurah*), having sat on the Throne of Judgment on the first day of the seventh month, now pours might upon the Community of Israel to set the waters in motion. Hence all depends on the appropriate action (of taking the four species).

On this day the idolatrous nations come to the end of their blessings and enter into judgment, and Israel come to the end of their punishments and enter into blessings. For on the next day (Eight Day of Assembly) they are to rejoice in the King and to receive from Him blessing for all the 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.^[511] 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 Sukkoth 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 Sukkoth, Shemini Etzeret is for Israel alone a day of love with G-d.

8.2.8 Heshvan

There are no holidays in this month which is represented by the letter **n** - 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.^[512] 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.

8.2.9 Kislev

The letter **s** - samech denotes happiness or sameach. This month has the holiday of Hanukah. Hanukah contains the prefix 'hen' which means grace. For at this time G-d showed his grace upon Israel and permitted the menorah in the Temple to burn for eight days. The first letter of Hanukah is the Het. The Het is the eight letter of the alphabet symbolizing immortality in Judaism much like the number 8 turned on its side ∞ . There are seven days in the holiday of Sukkot and the eight day Shemini Etzeret is a festival between G-d and Israel alone symbolizing the world to come. Hanukah is similar to Sukkot and is a festival reminding us of the world to come.

Also within the word for Hanukah are the words for dedication and

education. The oil on Hanukah is an important symbol as well for the holiday. Shemen or oil is also fat in Hebrew as in the 'fat of the land.' Oil symbolizes prosperity and money. Hence the idea of giving Hanukah gelt or coins developed for the hope of assisting in a child's education.

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.

[\[513\]](#)

Meditation •8-8: Princess and Prince

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. [\[514\]](#)
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. [\[515\]](#)

I had a dream about the princess, the Shechinah. She is young and in this world quite sick, has vshalom, yet she will be whole again, with our effort and G-d's help. [\[516\]](#)

Meditation •8-9: Princess Healing

I saw myself in a hospital in old age. Just sick from time and

neglect I suppose. A nurse brought in a second patient who was a young blonde girl, maybe 9. She was sick from a tumor in her body. A nurse came in and gave her, her first injection of chemotherapy. She was quite scared to be in the hospital. At one point she was scared to be alone and she came over to me. I felt a large tumor just above her hip on her side. I knew that I could heal her. I thought to myself the treatment would involve nutritional adjustment, herbs, and meditative healing. I just felt powerless, thinking that she would be a victim of chemotherapy. I realized I had to take care of my own health to be able to heal her. I knew immediately what I must do to cure myself, quite simply I needed to improve my diet and life style and live with HOPE once more. Then I could help her. She gave me a reason to live. Even in old age there is a power to heal and help others, we only need to be needed to have a reason to live. The princess needs our help, no time to die.

The young girl represents the Shechinah who wanders in this world sick and removed from G-d. Our spirit is the young girl. We are trying to heal her, physically, but the cause of her illness is something else entirely. Cancer, G-d forbid, in a child is often beyond environmental cause and nutritional remedy. For this reason, the better healing approach is to apply the hand of the mind to withdraw the illness from her body in a supernatural manner. Didn't have time to finish the remedy in the dream.

Hanukah is a holiday of joy as well. Hillel taught on Hanukah that we light the candles in increasing order so that we increase the light in our lives. Similarly, by increasing the light of joy and happiness we are healing ourselves spiritually. The story is similar to Rabbi Nachman's Seventh Beggar. It is really the prince who needs to be cured. How does the princess cure the prince? Her illness makes him aware that he must be healthy to help her and she gives him spirit and he returns her to health.

8.2.10 Tevet

The letter u - 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:

Text •8-15: Famine under the Siege of Babylon

'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 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). [\[517\]](#)

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.

8.2.11 Shevat

The letter x - 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. [\[518\]](#)

Meditation •8-10: Healing the Body by Meditating on the Sefirot Within

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 ones relationship with the world. [\[519\]](#)

Meditation •8-11: Extend our Branches Far and Wide

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 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 matchmakers.

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.

8.2.12 Adar

Be Happy, its Adar

The month of Adar is symbolized by the letter q - koof, which denotes laughter. One needs to make an extra effort to be happy in this month, which like all yearends can bring back nostalgic memories and melancholy. The holiday of Purim occurs in this month and is one of two festive holidays where one is advised to get inebriated. The other holiday of this sort is Simhas Torah in the month of Tishrei.

8.3 Week [TABLES]

Each shavua - uwbc - week reminds of the process of creation. There are various correspondences with each day of the week. [\[520\]](#)

Table •8-4: The Sevens of Creation

Sefirot	Character	Days of the Week	Double Letter	Doubles of Life Quality	Direction	Metals
Hesed	Kindness	Sunday	Bet – b	Wisdom ↔ Folly	South	Silver
Gevurah	Judgment	Monday	Gimmel – g	Wealth ↔ Poverty	North	Gold
Tiferets	Beauty	Tuesday	Dalet – d	Seed ↔ Desolation	East	Copper
Netzah	Victory	Wednesday	Caph – k	Life ↔ Death	Up	Tin
Hod	Thankfulness	Thursday	Peh – p	Rulership ↔ Subjugation	Down	Lead
Yesod	Righteousness	Friday	Resh – r	Peace ↔ War	West	Mercury

Malchuts	Kingship	Shabbat	Rav – t	Grace ↔ Ugliness	Center	Iron
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The double letters reveal the Gilgul or circle of life.

Text •8-16: Aryeh Kaplan on Peace and War

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. [\[521\]](#)

8.3.1 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.

Text •8-17: Fear of G-d, Beginning of Wisdom, and Trust

The fear of G-d is the beginning of Wisdom.

(Proverbs 1:7)

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. [\[522\]](#)

8.3.2 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.

8.3.3 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.

8.3.4 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.

8.3.5 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.

8.3.6 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.

8.3.7 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.
- Proper Observance of one Shabbas is equivalent to having observed all the Shabbatot since creation.

There are 39 types of work prohibited on Shabbat. [\[523\]](#) 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. [\[524\]](#)

Table •8-5: Creative Works Prohibited on Shabbas

Work - melacha	Torah examples	Rabbinical examples	Permitted examples
Plowing - horaesh-crwh	Turning soil, digging holes, and removing stones from a garden.	Sweeping may lead to leveling ground.	
Planting - zoreah-urwz	Planting a tree, watering plants, throwing seeds onto wet soil.		
Harvesting - kotzar-rxwq	Picking fruit	picking a flower	
Gathering - mamer - mmum [collecting natural produce into a bundle]	Putting together a bouquet, collecting natural produce into a field.		

Threshing - dash - cd [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 - hrwz [using the wind to separate wanted from unwanted objects]	Blowing away nutshells from a mixture of nuts and shells.		
Selecting - borear - rrwb [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 - jwf [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 - dqrm [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-cl [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 mixture.	
Baking - Opheh-hpwa [changing the physical state of a substance by heating it]	Turning on a hot water faucet (causing cold water to flow into the hot boiler).	Stirring cooked food on a flame.	Making sun tea. Re-heating dry, cooked solid food.
Shearing - Gozaz - zzwg [Detaching non-living parts from a living animal]	Cutting nails, cutting hair, pulling out whiskers.	Biting nails or skin, combing or brushing if hairs will be uprooted, pulling out wool by hand from a living animal.	A very soft brush does not pull out hairs and may be used,
Bleaching - Mlaban - }blm [Freeing material from unwanted dirt, stains, dust, etc.]	Shaking or cleaning visible dust from dark colored clothing, soaking clothing, wringing out wet clothing, scrubbing clothing.	Hanging up clothing to dry may lead people to think it was washed on Shabbath.	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.

[illegible]

On Friday night Jews try to have two whole pieces of bread symbolizing the two portions of manna that the Israelites collected in the dessert. These are the challot or challahs. On Friday one places a small cut in the smaller loaf places the bigger loaf on top, says the blessing and eats the smaller loaf saving the larger for Saturday. On Saturday the blessing is said with the bigger challah on top with a whole matzah or other whole bread underneath. These are referred to as Lehem Mishna, the bread of the Mishna, because we are taught their procedure. [\[525\]](#)

Text •8-18: Shmeul Hanagid meets the Prince

Rabbi Shmeul Hanaggid was content with his life in Spain. Though he did not live in the holy land, he had all his needs and time to study Torah. One Shabbas he received a knock on his family door. His son got up to go see who it was and returned saying there is a messenger. Shmeul got up and went to the door, where the messenger brought a message from the Prince requesting his attendance and one of his rugs to sell to wealthy guest from another country that was visiting. Shmeul told the messenger that he cannot come now for it is Shabbas and he cannot violate the command of G-d.

Later a second messenger arrived with the same request, whereupon Shmeul gave the same response. Finally at nightfall motze Shabbas, at the end of Shabbas four guards came whereupon Shemuel agreed to go as Shabbas was now over.

When he came before the Prince, he was surprised to see that he was happy to see him. The prince exclaimed that he had a visiting Prince from a neighboring country and he had said that the Jews are a greedy people that will do anything for a profit. Well we agreed to put you to the test and you showed him wrong, showing that you put G-d and your religion above your own business, even though you knew you would lose a sizeable reward.

8.4 Seasons

The Earth is referred to by four names in the liturgy. [\[526\]](#) 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. [\[527\]](#)

So, wither the leaves of the past generation to produce the flowers of the next generation [\[528\]](#)

The orchid is showing us the proper way to live.

8.4.1 Rosh Hodesh

On Rosh Hodesh at the end of Hallel, there are two customary verses; the first is found in most siddurim, the second is often hidden.

Text •8-19: The Lord blessed Abraham with a daughter

And Abraham was old, advanced in years, and the Lord blessed Abraham in all things. [\[529\]](#)

May Z'vadyah - •••• protect me and grant me life. So may it be Your will, living God and eternal King, in whose hand is the soul of every living thing. Amen. [\[530\]](#)

The second verse is a mystery as Z'vadyah is not the name of G-d, but a force of G-d. Z'vad means to endow with gifts or presents that bring fruitfulness and growth. Leah names her son Zebulun for the dowry G-d has provided her. [\[531\]](#)

Text •8-20: A Present for Leah

And she said to her, "Is it a small matter that you have taken my husband and would you take away my son's mandrakes also?" And Rachel said, "Therefore he shall lie with you tonight for your son's mandrakes." And Jacob came from the field in the evening, and Leah went out to meet him, and said, "You must come in to me; for I have hired you with my son's mandrakes." And he lay with her that night. And God listened to Leah, and she conceived, and bore Jacob the fifth son. And Leah said, "God has given me my hire, because I have given my maid to my husband"; and she called his name Issachar. And Leah

conceived again, and bore Jacob the sixth son. And Leah said, "God has **endowed** me with a **good dowry**; now will my husband live with me, because I have born him six sons"; and she called his name Zebulun. And afterwards she bore a **daughter**, and called her name Dinah. And God remembered Rachel, and God listened to her, and opened her womb. And she conceived, and bore a son; and said, "God has taken away my reproach"; And she called his name Joseph; and said, The Lord shall add to me another son.

The blessing that Abraham received in his old age was "in all things" which also means a daughter.

The angel Z'vadiah - •••• is Hashem's force for the good life, a rich life, where the richness brings fruitfulness even in old age. This is a 'real' dowry or present that helps one grow and be a better person as opposed to superficial expensive gifts. The Hebrew name of G-d, Yah - •• denotes Hochmah or wisdom. The name Z'vadiah means a present, gift, or endowment that leads to wisdom. We provide children with Hanukah gelt for their education.

Hochmah also teaches us that the beginning of wisdom is the Fear of G-d. This is the fear children have of their parents when they act because they love them and do not want to disappoint them. A daughter or Malchuts obtains wisdom by being elevated to Hochmah, i.e by spending time with her father. Malchuts also denotes the Shechinah and presence of G-d and is a blessing. Hence, G-d blessed Abraham with a "daughter". This is the presence of G-d. In truth Z'vadiah means the "Gift of Wisdom" as nothing protects a man more and gives him life then wisdom.

When Leah went out to bring her husband in from the field, she had inside herself a longing to build up the whole house of Israel. Out of Leah would be born the great leaders of the Jewish people. [\[532\]](#)

Text •8-21: The Leaders of the House of Leah

In Chronicles 2:19:11:

*And, behold, Amariah the chief priest is over you in all matters of the Lord; and **Zebadiah the son of Ishmael, the ruler of the house of Judah**, for all the king's matters; also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.*

From Leah will be born Moshiach ben Judah with the spark of the righteous Ruth whose descendent is David.

8.4.2 Winter Equinox

Text •8-22: Avodah Zorah 6a

*Said Rabina: Come and hear [the following Mishnah]: These are the festivals of idolaters, Kalenda, Saturnalia and Kratesis, now R. Hanin b. Raba explained that Kalenda [lasts for] eight days after the [Winter] Equinox, and Saturnalia [is kept on the] eight days preceding the Equinox; as a mnemonic take the verse, **Thou hast beset me behind and before**. Now, were you inclined to think that the periods are inclusive of the Festivals, then there are [at times] ten days: The Tanna may regard the whole Kalenda as one day.*

Some regard Constantine's assignment of Christmas to this time of year as the one day to reform the pagan's holiday celebrations. There are eight days from Christmas to New Years.

Text •8-23: Avodah Zorah 8a

MISHNAH. THESE ARE THE FESTIVITIES OF THE IDOLATERS: KALENDA, SATURNALIA, KRATESIS, THE ANNIVERSARY OF ACCESSION TO THE THRONE AS WELL AS [ROYAL] BIRTHDAYS AND ANNIVERSARIES OF DEATHS. THIS IS R. MEIR'S OPINION. BUT THE SAGES SAY, A DEATH AT WHICH BURNING [OF ARTICLES OF THE DEAD] TAKES PLACE IS ATTENDED BY IDOLATRY, BUT WHERE THERE IS NOT SUCH BURNING THERE IS NO IDOLATRY. HOWEVER, THE DAY OF SHAVING ONES BEARD OR LOCK OF HAIR, OR THE DAY OF LANDING AFTER A SEA VOYAGE, OR THE DAY OF RELEASE FROM PRISON, OR IF AN IDOLATER HOLDS A BANQUET FOR HIS SON — THE PROHIBITION ONLY APPLIES TO THAT DAY AND THAT PARTICULAR PERSON.

GEMARA. Said R. Hanan b. Raba: KALENDA is kept on the eight days following the [winter] equinox. SATURNALIA on the eight days preceding the equinox. As a mnemonic take the verse, Thou hast beset me behind and before. (Psalm 139:5)

Our Rabbis taught: When primitive Adam saw the day getting gradually shorter, he said, 'Woe is me, perhaps because I have sinned, the world around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from Heaven!' So he began keeping an eight days' fast. But as he observed the winter equinox and noted the day getting increasingly longer, he said, 'This is the world's course', and he set forth to keep an eight days' festivity. In the following year he appointed both as festivals. Now, he fixed them for the sake of

Heaven, but the [heathens] appointed them for the sake of idolatry.

This is quite right according to the one who holds that the world was created in Tishri, so that he saw the short days before seeing the longer days; but according to the one holding that the world was created in Nisan, Adam must have seen the long days as well as the short ones! – Still, he had not yet seen the very short days. Our Rabbis taught: When Adam, on the day of his creation, saw the setting of the sun he said! 'Alas, it is because I have sinned that the world around me is becoming dark; the universe will now become again void and without form – this then is the death to which I have been sentenced from Heaven!' So he sat up all night fasting and weeping and Eve was weeping opposite him. When however dawn broke, he said: 'This is the usual course of the world!' He then arose and offered up a bullock...

Text •8-24: Psalm 139:5

Tanach - Psalms Chapter 139

1. To the chief Musician, A Psalm of David. O Lord, you have searched me, and known me.
2. You know when I sit down and when I rise up, you understand my thoughts from far away.
3. You have measured my going and my lying down, and you are acquainted with all my ways.
4. For before a word is in my tongue, behold, O Lord, you know it all.
5. You have beset me behind and before, and laid your hand upon me.
6. (K) Such knowledge is too wonderful for me; it is high, I cannot attain it.
7. Where shall I go from your spirit? Where shall I flee from your presence?
8. If I ascend up to heaven, you are there! If I make my bed in Sheol, behold, you are there!
9. If I take the wings of the morning, and dwell in the uttermost parts of the sea,
10. Even there shall your hand lead me, and your right hand shall hold me.
11. If I say, Surely the darkness shall cover me, the light shall be night about me.
12. Even the darkness is not dark for you; but the night shines like the day; darkness is as light with you.
13. For you have formed my insides; you knit me together in my mother's womb.

14. I will praise you; for I am fearfully and wonderfully made.
 Marvelous are your works! And my soul knows that right well.

15. My frame was not hidden from you, when I was made in secret, and
 finely wrought in the depths of the earth.

16. (K) Your eyes saw my unformed substance; and in your book all
 things were written; also the days in which they are to be fashioned,
 and for it too there was one of them.

17. How precious also are your thoughts to me, O God! How vast is
 their sum!

18. If I should count them, they are more in number than the sand;
 when I awake, I am still with you.

19. Surely you will slay the wicked, O God! Depart from me therefore,
 you bloody men!

20. For they speak against you wickedly, and your enemies take your
 name in vain.

21. Do I not hate them, O Lord, those who hate you? And do I not
 strive with those who rise up against you?

22. I hate them with the utmost hatred; I count them my enemies.

23. Search me, O God, and know my heart! Test me, and know my
 thoughts!

24. And see if there is any wicked way in me, and lead me in the way
 everlasting.

That we may know that G-d is with us before and after whether the
 days are getting shorter or longer.

8.5 End marker

[477] Tav is in Esther 9:7. Shin and Zayin are in Esther 9:9.

[478] Rabbi Daniel Lapin of the Venice Orthodox Community lectured on
 this subject at the Mercer Island, WA minyan.

[479] 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.

[480] Sefer Yetzirah 5:4.

[481] Rosh Hashana 11a

[482] Pirke De Rabbi Eliexer, trans. Gerald Friedlander, p. 33.

- [483] *Slavonic Enoch xxx reads, "The sun that he should go according to each sign of the Zodiac; and the course of the moon through the twelve signs of the Zodiac."*
- [484] The days of the Sun correspond to the solar months. From Pirkei De Rabbi Eliezer, p. 33, note 4: "The Venice edition reads: 'the days of the solar month.'"
- [485] This is the time that the moon stays in a constellation as it progresses.
- [486] Perke De Rabbi Eliezer, p. 31.
- [487] Abib in the Soncino
- [488] King 1:6:1 states Ziv is the second month of the year.
- [489] Kings 1:8:2
- [490] Sefer Yetzirah 5:10.
- [491] Sefer Yetzirah, Aryeh Kaplan trans. 5:1, p. 197.
- [492] Book of our Heritage, p. 347. The Light Beyond, Kaplan 9:24.
- [493] Rabbi Benny Zippel, Chabad Salt Lake City, Passover 5764
- [494] Torah, Light and Healing, Matityahu Glazerson, pp. 38-39.
- [495] See [The Palm Tree of Devorah](#)
- [496] "The Essence of the Two Temples", Shria Smiles, Lecture <http://www.613.org/smiles/sh072397.ram>
- [497] Talmud Taanith 26b
- [498] Talmud Taanith 31a
- [499] Talmud Taanith 31a
- [500] Folliott S. Pierpoint, 1835-1917 based on Psalm 95:1-6 and Psalm 33:1-6, LDS hymn 92.
- [501] Rosh Hashanah 5757 - September 14, 1996 - 11 AM
- [502] This is the force of the Kelipot. Before any significant spiritual experience, there is a battle or test to be overcome.
- [503] Postscript: Fast of Gedaliah - September 16, 1996
- [504] The Book of Our Heritage, Eliyahu Kitov, Book 1, pp 63-64.
- [505] Sha'are Orah, Gates of Light. Harper Collins. Page 189.
- [506] ibid. Page 263.
- [507] Like the Curtain in the story of Rabbi Ishmael above.
- [508] Nissim led this discussion at Chabad SLC, 10/12/2003, the second

day of Sukkoth between Mincha and Maariv.

[509] From my own Tashlich service with my mother up at Silver Lake, Brighton, Utah in the year 5765.

[510] Zohar 4:31b-32a, Soncino vol. 4. p. 386-387.

[511] The seven species are lulav, ethrog, three myrtles, and two willows.

[512] Berachos 4b.

[513] Kislev 21, 5759 - December 9th - 9 PM

[514] The mirrors represent the reflection of the souls in each other since they were all of the same source root.

[515] Likutey Moharan 17:5 vol. 3, page 45 also Footnote 80. Giving charity to root souls encompasses other souls.

[516] December 9, 2002

[517] The Book of Our Heritage, Feldheim Publishers, page 327.

[518] Tu B'shvat - New Year of Trees - January 26, 1994

[519] Deep in Daas - Tu B'shvat - January 22, 1997 - 7:30 PM

[520] Sefer Yetzirah 4:3.

[521] Sefer Yetzirah, Aryeh Kaplan, page. 163.

[522] Berachos 6b.

[523] The 39 Avoth Melacha of Shabbath, Rabbi Baruch Chait, Feldheim Publishers, 1992. The seven items above are from here.

[524] **a-** fâr, fâte; **i-** jovîal; **o-** nôte

[525] Menucha vSimcha, "Rest and Happiness", A Guide to Basic Laws and Themes of Shabbos and Yom Tov and Their Applications in Theory and in Practice, Rabbi Mordechai Katz, Feldheim for Jewish Educational Program, p.24.

[526] Me'am Loez. Genesis. Page 70.

[527] The month of Heshvan ~ November has the sign of Akrav which is the Scorpio. The similarity of spelling with Arak signifies that scorpions are often found in the barren desert.

[528] On helping Orchids to flower, April 19, 1997

[529] Genesis 24:1 "In all things" means in Hebrew a daughter. See also [Text •5-18: Shaarey Orah on Kol \(all\)](#)

[530] Chabad Siddur Tehillat Hashem, p.245.

[531] Genesis 30:15-24

[\[532\]](#) Shira Smiles, lecture to Stern college on Aishet Chayil, a woman of valor.

- [8.1 Dimensions \[TABLE\]](#)
- [8.2 Months \[TABLE\]](#)
- [8.3 Week \[TABLES\]](#)
- [8.4 Seasons](#)
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9 Gateways

Our sages recorded authentic gateways to come close to G-d. We may duplicate their experiences. However, there are many prerequisites. Foremost, one must study the Torah to the point that questions arise. Second, having friends and being a teacher at times is a great merit. Third, one must be indifferent to insults and complements.^[533] One must be secure in ones identity and immune from emotions of hatred. One must have time to study in peace and friends with whom to share ideas. One must have teachers of good character and good will. Happiness helps in general.

Text •9-1: Excerpt from the Light of the Eyes

In explaining the mystery of Stoicism, Rabbi Abner related the following account:

A sage once came to one who practices meditation and asked that he be accepted into their society. The other replied, "My son, blessed are you to God. Your intentions are good. But tell me, have you attained stoicism or not?"

The sage said, "Master, explain your words." The meditator said, "If one man is praising you and another is insulting you, are the two equal in your eyes or not?" He replied, "No my master. I have pleasure from those who praise me, and pain from those who degrade me. But I do not take revenge or bear a grudge."

The other said, "Go in peace my son. You have not attained stoicism. You have not reached a level where your soul does not feel praise of one who honors you, nor the degradation of one who insults you. You are not prepared for your thoughts to bound on high, that you should come and meditate (hitboded). Go and increase humbleness of your heart and learn to treat every thing equally until you have become stoic. Only then will you be able to meditate."

One may sense the divine in many ways. These include prayer, conversation with G-d, a walk in nature, looking at the stars at night, etc. Writing is often a gateway. There is automatic writing where one lets ones sub-consciousness take control. Similarly, one who knows Hebrew may permute and count letters to open the consciousness for divine inspiration:^[534]

Text •9-2: Excerpt from the Treasury of the Hidden Eden

Take the pen in your hand, like a spear in the hand of a warrior. When you think of something, uttering it in your heart with specific letters, also express it with your mouth.

Listen carefully, and "watch what emanates from your lips" (Deut 23:24). Let your ears hear what your lips speak, and with your heart, understand meaning of all these expressions. Write each expression down immediately.

Manipulate the letters and seek out other words having the same numerical value, even if they do not follow my path. And know that this will be your key to open the fifty gates of wisdom...

You will rejoice and have great pleasure. You will experience ecstasy and trembling - ecstasy for the soul, and trembling for the body... There will be no question that, through this wondrous method, you will have reached one of the Fifty Gates of Understanding. This is the lowest gate... The Divine Presence will then rest on you, and the Fifty Gates of Understanding will be opened in your heart. From then on, you will realize Who is with you, Who is over your head, and Who is in your heart. You will then recognize the true way.

The importance of talking to God:^[535]

Text •9-3: Solitude with God, Hitbodedut according to Breslov Hasidism

Solitude is a great virtue and a proper and very straight way by which to draw nearer to God, blessed be He. And every one ought to set aside a few hours a day, during which he will pour out his heart to God in the vernacular, such as Yiddish, which is spoken in these countriens... For it is easier to converse well in the spoken language. And whatever he feels at heart, he will communicate to God, blessed be He, such as complaints and excuses and placating words and supplications, so that he will be able to approach Him. And every one should do so to the extent of his awareness of the flaws of his heart and how much he is distant from God... It is only by conducting themselves in this fashion that the greatest of the Tzaddikim attained their spiritual

level.”

9.1 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 - rkb qya transformation where each group has the same small or reduced number. [\[536\]](#)

Table •9-1: Hebrew Letters and Numbers

	Unity	Couples	Fertility	Rigor	Action	Love	Shabbas	Spiritual	War
twa	a	b	g	d	h	w	z	j	f
Number	1	2	3	4	5	6	7	8	9
rbd	[la	tyb	lmg	tld	ah	ww	}yz	tyj	tyf
Letter	aleph	bet	gimel	dalet	heh	vav	zayin	het	tet
Meaning	ox	house	camel	door	window	peg	weapon	fence	serpent
twa	y	k	l	m	n	s	u	p	x
Number	10	20	30	40	50	60	70	80	90
rbd	dwy	[k	dml	\m	}wn	]ms	}yu	ap	ydx
Letter	yod	kaph	lamed	mem	nun	samehk	ayin	peh	tzadi
Meaning	hand	palm of the hand	ox-goad	water	fish	prop, support	eye	mouth	fishing hook
twa	q	r	c	t]	\	}	[{
Number	100	200	300	400	20 (500)	40 (600)	50 (700)	80 (800)	90 (900)
rbd	[wq	cyr	}yc	wt	typws [k	typws \m	typws }wn	typws ap	typws ydx
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 BCI [\[537\]](#) 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.

9.1.1 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 David [\[538\]](#) and the Bahir. [\[539\]](#)

Text •9-4: Gematria of Amen

••
91
••
•• = •
FROM •• = • THE TZADDIK BRINGS
G-D • INTO THE WORLD
•• •••• •••
•••• ••• ••
THAT WHICH HE BLESSES IN THE LAND IS BLESSED THROUGH THIS - AMEN
••• + •••
26 + 65 = 91
••••
ROOT < LEAVES < SUN < G-D

THE TREE TRANSMITS ENERGY
FROM ROOT TO LEAVES
AND BACK DOWN AGAIN

Attaching oneself to a messenger of God is to attach oneself to the Tree of Life as they are related:

Text •9-5: The Angel and the Tree of Life

Messenger - Malach - = 91 = = Elon - Tree of Life

'Amen' means to 'train' and refers to training oneself in faith the same way one would train to be an artisan. Faith - Emunah leads to trust - Bitachon, which leads to joy. We must praise God as enthusiastically when something bad happens as when something good happens. There is a story told:

[\[5401\]](#)

Text •9-6: Rabbi Immanuel Schochet on Praise to God

Two rabbis who were brothers went to visit Mezzirich, because they had heard so much about the Maggid. After visiting, they decided to leave because they were not so initially impressed. Sometime later, after they had thought things over, they decided to visit again with a question for the Maggid of Mezzirich on the meaning of a commandment found at the beginning of Tractate Berachot:

***"How is it that we are commanded to praise God with the same level of joy
for something bad as for something good?"***

He responded that he did not have time to answer the question, but if they would visit Reb Zusha they would find the answer. The two who were brothers were Rabbi Pinchas Horowitz (who would become the chief rabbi of Frankfurt al la Main) and Rabbi Shmelke Horowitz (who would become the Nickelsburg rabbi).

When they came to Reb Zusha, he was surprised to see them since he thought himself the least knowledgeable of men to answer any important question. Nevertheless, seeing that his Rebbe had asked them to ask him, he listened to the question. He replied that when he heard this commandment, he too could not understand the reason. In fact, he said, "to this day I still do not know the answer, because I do not understand how there can be something that Hakodesh Baruch Hu does for us that is bad." Reb Zusha was a very poor man who had many difficulties getting by in life but to him nothing was bad.

Another story illustrating the importance of trust - Bitachon from Rabbi Akiva:

Text •9-7: Rabbi Akiva on Trust

Rabbi Akiva had set out one day on a journey. As was his custom, he took his donkey laden with his belongings, a rooster to wake him in the morning, and a candle to read the Torah by at night. When he arrived at a town in the evening, he could not find any inn that would accept him. Consequently, he was forced to sleep out in the forest. He thanked God and went to the forest. During the night a lion came and ate his donkey. He thanked God. A weasel came and bit off the head of his rooster. He thanked God. Also it rained all night long so he could not even use his candle. In the morning he rose up and walked into town to see if he could get a room, but when he got to the gates he saw that they were broken in and that the town had been attacked by brigands and many people were injured and robbed.

He thought about this and realized that if the innkeepers would not have turned him down he might have also been attacked and robbed. He realized that if the lion had not eaten the donkey, the donkey's bray would have given him away. Similarly if the rooster had sounded his alarm he would have been revealed. The light of the candle also might have revealed him to the brigands. He thanked God for everything that had befallen him.

Another time a person sought the advice of the Maggid of Mezzirich.

Text •9-8: Maggid of Mezzirich on how to deal with troubling thoughts

He asked what am I to do with troubling thoughts that enter my mind during the day. I know they are

impure but I cannot do anything about them and they interfere with my prayer. The Maggid said he did not have time to answer, but he sent him to Reb Wolf who owned an inn in a nearby town, who he said would surely know the answer. The man left and came to the inn of Reb Wolf at night. He knocked on the door at night, Reb Wolf saw him through the window but refused to answer. Consequently, as this was the only inn, the person went to sleep in the fields. Next day he returned and managed to rent a room in the inn and engage Reb Wolf in some conversation. No matter what he tried, Reb Wolf ignored him. Finally, when he was ready to leave, he offered to pay and after paying said that he had a few questions. At this point Reb Wolf said all his questions 'had already been answered.'

"When you came to the inn the first night, I did not let you in though I saw you wanted to talk. Each day I ignored you. Finally, you gave up and decided to pay. You see you are the Baala Boose of your own mind. You do not have to let an idea enter your house, i.e. your mind. If the idea wishes to have conversation, you can ignore it."

There are seven forms of the verb for Amen:

Table •9-2: Seven Forms of the Verb Amen

Binyan or Building	Meaning	Past tense Imperative
Kal - simple form	To bring up, to foster	Aman Emon
Nif'al - passive form of Kal applied to oneself	To be true, to be faithful	Ne'eh'man Heh'ah'mayn
Pi'el - intense form of Kal	To train, to educate	Ee'mayn Ah'mayn
Pu'al - Passive from another	To be educated, to be skilled	Oo'mahn Oo'mohn
Hif'il - causative form of Nif'al	To believe, to entrust	Heh'Eh'Meen Hah'Ah'Meeh
Huf'al - passive of Hif'al from another's point of view	To be believed	Hah'Ah'Mahn Hah'Ah'Mayn
Hitpa'el - Reflexive upon oneself	To train oneself, to practice	Heet'Ah'Mayn Heet'Ah'Mayn

9.1.2 One Hundred Blessings a Day

The Sha'are Orah teaches the importance of reciting one hundred blessings a day. David instituted this practice 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 - • has the value 100 and is the result of the progression of G-d's energy from 1 - Aleph - • to 10 - Yod - • to 100 - Koof - •. The next step over is 2 - bet - •, 20 - caph - •, and 200 - resh - •. Rearranging the letters and putting the columns together spells one hundred bracha or blessings.

Text •9-9: One Hundred Blessings a Day

•••+•••=•••••

Now, proceeding upwards from the Koof to the Aleph, the • represents Israel as they tithe to the Levites represented by •. Unless the Levites receive the proper tithe of 10 from the 100 they are unable to tithe the 1 - • to the Kohanim. The • represents the level of the Neshamah, which requires one hundred blessings a day to trigger the ten, which trigger the single quanta of energy uniting our soul with Hashem.

9.1.3 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.^[541] 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 - There are five books of Moses. This is a structure with a religious order. Nature is the Kingdom of G-d in this world.

9.1.4 Thought

The gematria of thought - is 355. This is also the gematria of sefira -^[542] 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 -, 355, is another prerequisite to attach to the thought of G-d and internalize the words of Torah.^[543] The small number here is 13, which is ‘love’ and ‘unity’.^[544] ‘Thought’, ‘sefirah’, and ‘happiness’ are higher manifestations of ‘love’ and ‘unity’.

9.2 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.

9.2.1 Alphabet

Table •9-3: Development of the Alphabet and Numerical Values

Roman Letter Values for English Numerology	Hebrew Letter Values for Gematria	Greek Letters
A - 1	aleph - •-1	alpha - A - α
B - 2	Bet - •-2	beta - B - β
C - 3	gimmel - •-3	gamma - Γ - γ
D - 4	dalet - •-4	delta - Δ - δ
E - 5	heh - •-5	epsilon - E - ε
F - 8	Feh - •-80	digamma - Φ - ϕ
G - 3	gimmel - •-3	gamma - Γ - γ
H - 5	heh - •-5	eta - H - η
I - 1	yod - •-10	iota - I - ι
J - 1	yod - •-10	iota - I - ι
K - 2	kaph - •-20	kappa - K - κ
L - 3	lamed - •-30	lambda - Λ - λ
M - 4	mem - •-40	mu - M - μ
N - 5	nun - •-50	nu - N - ν
O - 7	ayin - •-70	o - O - ο

P - 8	peh - •-80	pi - Π - π
Q - 1	koof - •-100	qopp - Θ - θ
R - 2	Resh - •-200	rho - Ρ - ρ
S - 3	Shin - •-300	sigma - - σ
T - 4	Tav - •-400	tau - Τ - τ
U - 6	vav - •-6	upsilon - Υ - υ
V - 6	vav - •-6	vau - ζ - ϖ
W - 6	vav - •-6	upsilon - Υ - υ
X - 5	heh - •-5	xi - Ξ - ξ
Y - 1	yod - •-10	psi - Ψ - ψ
Z - 7	zayin - •-7	zeta - Ζ - ζ

Taking for example, "The Kabbalah Manual" gives us:
 'The' = 14=5 'Kabbalah' = 17=8 'Manual' = 20=2 resulting in 15.
 The major key number is 15 with minor key 6.

If one of the word numbers summed to 11 or 22 we would not reduce it, for example:
 'Jeff'=22 'Spiegel' = 28 = 10 = 1 resulting in 23.
 The major key number is 23 with minor key 5.

The number 22 is an architect number and is not reduced.^[545] This stems from the fact that there are 22 letters in the Hebrew alphabet by which God created the world. Similarly 11 is the sum of the Hebrew letters Yod and Aleph that carry the qualities of creation from the word, 'I will be' or Eheyeh. Hence this number is not reduced. If the sum of the numbers of a complete name, do not give a compound number, one adds the compound numbers of the individual names to get a compound number result.^[546]

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 •9-4: Missing Hebrew Letters in English

English Letter	Hebrew Letter Source	Tarot
ght - 8	het - • - 8	chariot
? - 9	tet - • - 9	hermit
? - 60	samech - • - 60	devil
? - 70	ayin - • - 70	tower
? - 90	tzadik - • - 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 •9-5: Hebrew Letter Groups by Pronunciation

Group	Source	Letters	Formation
Guttural	throat	••••	formed in the throat and back of the mouth with the pharynx.
Labial	lips	••••	formed by closing the lips
Palatal	palate	•••	formed by contact between the palate and the back third of the tongue

Lingual	tongue	.....	formed by tip of tongue against front of palate behind teeth
Sibilants	teeth	.....	produced by expelling air between the teeth with the tongue held flat

The words for happiness - ***and growth - *** are related in this manner.

9.2.2 Single Numbers

These are the associations of the principle numbers: [\[547\]](#)

Table •9-6: Principle Associations of the Numbers

#	Planet-ary Ruler, Sign Ruled and Trait	Vibration	Colors	Gems	Health	Treat-ments	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						
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, individuality, 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	Opals, copper	Infections in the throat, nose, upper lungs	Visits to the country. Live in the country.		

7	Neptune Pisces Spirit	sea green light yellow aqua pink white					
8	Saturn Capricorn Material	Black					
9	Mars Aries Conflict		Diamond				

9.2.2.1 Number 1

One denotes initiative.

One is for G-d above.

One people take charge, are inventive, do not like criticism, and may have a long way to go.

9.2.2.2 Number 2

Two denotes help.

Two are the Luhot, the Two Tablets that G-d provided us with His words. They are meant to be a help to live with G-d and each other.

9.2.2.3 Number 3

Three denotes giving.

9.2.2.4 Number 4

Four denotes our home.

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. [\[548\]](#)

Table •9-7: Number Four

Four concepts	Reference to:	Reference to:
L'lmod - to learn	Mikra - scripture	Pshat - simple interpretation
Lamed - to teach	Mishnah - six commentaries	Remez - allusion
Lishma - to guard over the things we shouldn't do	Talmud - the finishing, Gemara.	Drash - expounding
Laasot - to do the things we're supposed to do	Halacha - the law.	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." [\[549\]](#) 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.

9.2.2.5 Number 5

Five denotes activities and thought. This teaches that the Five Books of Moses are for our action and thought.

9.2.2.6 Number 6

Six denotes love, beauty, and grace. While three denotes giving on the essential basis, six denotes an extra measure on the basis of love.

9.2.2.7 Number 7

Seven denotes spirituality, sharing, a promise (shevua), an appreciation of the beauty of the world that Hashem provided through the number six.

9.2.2.8 Number 8

Eight is material substance and immortality—a pair that often seem paradoxical. Nevertheless, eight teaches that proper use of wealth leads us to immortality as we cultivate the spirit that Hashem provided with the number seven.

9.2.2.9 Number 9

Nine denotes rebirth. In nine months a person is made. In nine months we can remake ourselves with the tools of eight, the spirit of seven, the beauty of six, the thoughts and action of five, the foundation of four, the giving of three, the help of two, the initiative of one.

The indestructible 9 is the energy of change in the universe. The number represents tension which initiates change as in the 90 degree squares or 180 (1+8+0=9) degree oppositions of astrology.^[550]
Focusing on the number 9 brings action to the will of G-d. Essentially the energy of 9 is the magic that transforms thought and will into action and deed.

Text •9-10: Abulafia and the Nine-letter circle

Abulafia incorporated the idea of the nine-letter number into a circle with the seventy-two letter Name. ...The nine letters within a circle reappear in Abulafia’s Sefer ha-Haftarah, where they appear within the circle of the letters of the forty-two letter Name, while preserving the number nine. ... The use of the concentric circles in order to combine the letters of various Divine Names likewise appears in other works of Abulafia, such as Imre Sefer and Gan Na’ul.^[551]

Meditating on the Seventy-two Letter Name in circles of nine brings forth redemptive energy. The circle itself adds a tenth component symbolizing the sefirot or the Tzelem of G-d. Meditating on the Forty-two Letter Name in circles of nine brings forth creative energy as in the creation of the world.

9.2.3 Compound Numbers

These parallel the 32 paths of wisdom from 10 to 32.

Table •9-8: Compound Numbers

Number	Description	Hebrew Meaning	Tarot Hebrew Letter	Tarot Interpretation
10	The Wheel of Fortune		yod - y-10 action	

11	A Lion Muzzled - A Clenched Fist	The Yod and Aleph represent a creative master number here.	kaph - k- 20 life	Reconciliation from two distinct forces is key to success here. Uniting the forces in a common goal will un muzzle the lion. The conflicting forces may be in oneself that one must reconcile. [552]
12	The Sacrifice - The Victim		lamed - l- 30 coition	
13	Regeneration - Change		mem - m- 40 water	Death tarot card. Death is change and the regeneration of life.
14	Movement ... Challenge		nun - n-50 smell	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 - hy, the Creator's name, "With Yah, G-d created the world." Songs of 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." [553]	samech - s - 60 sleep	The devil on the tarot card symbolizes addiction, but also magic. On the positive side there is enchantment, luck, good speech, magnetic charisma.
16	The Shattered Citadel	The Yod Vav letters from the name of G- d reveal the spiritual significance of the number. The reduced number being 7 carries the same vibrations. The compound number is a warning sign as these are the male letters of the name of G-d unbalanced. The seven reduces judgmental and prejudice qualities	ayin - u- 70 anger	Tower tarot card. Caution and heeding the message of G-d are keys to protection. Avoiding high positions and cliff edges minimize the danger of falling. Being acute to the messages of dreams helps as well. [554]

		and gives a quiet magnetism and influence over others. The Hebrew word for fall has the magnified value of 160. Temperance with G-d's help gives safety.		Advanced planning with careful detail circumvents the risk. Finding happiness without fame is key.
17	The Star of the Magi		peh - p-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. 15551	tzadik - x -90 taste	Moon tarot card. Materialism striving to destroy the spiritual side. Bitter quarrels. Generosity, love and forgiveness are the solution to this influence.
19	The Prince of Heaven		koof - q- 100 laughter	Sun tarot card, victory over temporary failures and disappointment. Happiness and fulfillment, success.
20	The Awakening		resh - r- 200 peace	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 - c- 300 fire	The Universe or World tarot card. The Crown of the Magi is the intelligence of fire. Success, advancement, elevation of a career.
22	Submission - and Caution	The master architect who builds with the 22 letters in the Hebrew alphabet.	tav - t- 400 grace	A Blind man, good, but fooled by others.
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			Another fortunate number of karmic reward. Association and assistance from people of high rank, financial success, gain through romance and magnetism. Warning from self-indulgence and arrogance.
25	Discrimination and Analysis			
26	Partnerships			Compassion, unselfishness, ability to help others not always oneself.
27	The Scepter	This is Kaph Zayin. Life and a Sword equal a Scepter.		"Excellent, harmonious, and fortunate number with a touch of enchantment." ^[556] Promise of authority and command, rewards from labor, intellect, imagination, creative faculties. Karmic reward from previous incarnations.
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 - lpn with gematria:

lamed + peh + nun = 30 + 80 + 50 = 160 => which can be reduced to 16 with the law of zeros.^[557]

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:

Text •9-11: Sons of God took Daughters of Men

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—\ylpn 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.

9.2.4 Higher Compound Numbers

Table •9-9: Higher Compound Numbers

Number	Meaning
\$3	magnified 24
\$4	same as 25
\$5, 44	same as 26
\$6	same as 27
\$7	Sensitive nature, good and fortunate friendships, public magnetism, productive partnerships. Emphasis on love and romance and need for harmony, happiness and success from partnerships.

9.3 Star Wisdom [FIGURES]

9.3.1 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. [\[558\]](#)

Table •9-10: Constellation Imagination

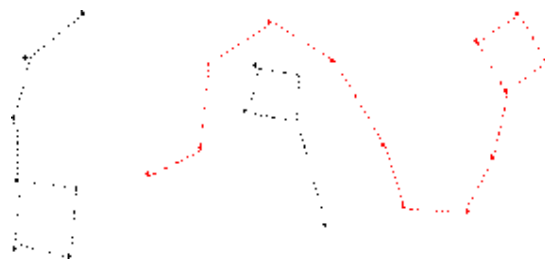
Constellation	Seeing
Aries	Small ram horns indicate initiative with limited power. A beautiful horse heading downwards indicates pleasant journeys to uncommon places.
Taurus	Short reaching but greatest power is on the left, with long reaching mighty power on the right. These are the horns of Taurus, 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 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. ^[559] 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. ^[560] 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 •9-1: The Dragon, Big and Little Dipper



Sefer Yetzirah refers to the seven planets and twelve signs as set in the Teli.^[561] 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.^[562] Overall the Teli is the Dragon of the Universe from which the guiding constellations descend.

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 •9-2: 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.

Meditation •9-1: Dreaming Regression and Adam and Eve

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. 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.

Meditation •9-2: Viewing Constellations in the Night Sky

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.

9.3.2 Star Meditation

Kaplan's Jewish Meditation, P.67 describes:

Text •9-12: Kaplan on Meditating on the Stars

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. [\[563\]](#)

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. [\[564\]](#) 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.

9.3.3 Astrology

The twelve Hebrew Lunar months associate with astrological signs, but do not necessarily coincide with them. In kabbalah a person's astrological sign is according to their Hebrew month birth date, not the position of the Sun. In my case I was born March 6th, 1962 at 8:35 PM in Brooklyn, NY. On the Hebrew calendar, this is the date Adar II 1, 5722 under the sign of Pisces. [\[565\]](#)

The Talmud shows that while our sages were aware of astrology, they also knew that good deeds subjugate negative influences. By default a person may live under the influence of the stars, but with might and courage he may rule his stars. [\[566\]](#) Star positions that have conjunctions are magnified and have strong influence. Also the planetary ruler of the ascendant sign is significant in regard to the statements below. [\[567\]](#)

Text •9-13: Tractate Shabbat on the Birthday of the Week

It was recorded in R. Joshua b. Levi's notebook: He who [is born] on the first day of the week [Sunday] shall be a man without one [thing] in him – What does 'without one [thing] in him' mean? Shall we say, without one virtue? Surely R. Ashi said: I was born on the first day of the week! Hence it must surely mean, one vice. But Surely R. Ashi said: I and Dimi b. Kakuzta were born on the first day of the week: I am a king and he is the captain of thieves! – Rather it means either completely virtuous or completely wicked. [What is the reason? Because light and darkness were created on that day.] He who is born on the second day of the week will be bad-tempered – What is the reason? Because the waters were divided thereon. He who is born on the third day of the week will be wealthy and unchaste. What is the reason? Because herbs were created thereon. He who is born on the fourth day of the week will be wise and of a retentive memory. What is the reason? Because the luminaries were suspended [thereon] – He who is born on the fifth day of the week will practice benevolence. What is the reason? Because the fishes and birds were created thereon. He who is born on the eve of the Sabbath will be a seeker. R. Nahman b. Isaac commented: A seeker after good deeds. He who is born on the Sabbath will die on the Sabbath, because the great day of the Sabbath was desecrated on his account. Raba son of R. Shila observed: And he shall be called a great and holy man.

R. Hanina said to then, [his disciples]: Go out and tell the son of Levi, Not the constellation of the day but that of the hour is the determining influence. He who is born under the exalted influence of the Sun will be a distinguished man: he will eat and drink of his own and his secrets will lie uncovered; if a thief, he will have no success. He who is born under Venus will be wealthy and unchaste [immoral]. What is the reason? Because fire was created therein. He who is born under Mercury will be of a retentive memory and wise. What is the reason? Because it [Mercury] is the sun's scribe. He who is born under the Moon will be a man to suffer evil, building and demolishing, demolishing and building, eating and drinking that which is not his and his secrets will remain hidden: if a thief, he will be successful. He who is born under Saturn will be a man whose plans will be frustrated. Others say: All [nefarious] designs against him will be frustrated. He who is born under Zedek [Jupiter] will be a right-doing man [zadkan] R. Nahman b. Isaac observed: Right-doing in good deeds. 'He who is born under Mars will be a shedder of blood. R. Ashi observed: Either a surgeon, a thief, a slaughterer, or a circumciser. Rabbah said: I was born under Mars. Abaye retorted: You too inflict punishment and kill.

It was stated. R. Hanina said: The planetary influence gives wisdom, the planetary influence gives wealth, and Israel stands under planetary influence. R. Johanan maintained: Israel is immune from

planetary influence. Now, R. Johanan is consistent with his view, for R. Johanan said: How do we know that Israel is immune from planetary influence? Because it is said, Thus saith the Lord, Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them: they are dismayed but not Israel. Rab too holds that Israel is immune from planetary influence. For Rab Judah said in Rab's name: How do we know that Israel is immune from planetary influence? Because it is said, and he brought him forth from abroad. Abraham pleaded before the Holy One, blessed be He, 'Sovereign of the Universe! one born in mine house is mine heir.' 'Not so,' He replied, 'but he that shall come forth out of thine own bowels.' 'Sovereign of the Universe!' cried he, 'I have looked at my constellation and find that I am not fated to beget child.' 'Go forth from [i.e., cease] thy planet [gazing], for Israel is free from planetary influence. What is thy calculation?

Because Zedek [Jupiter] stands in the West? I will turn it back and place it in the East.' And thus it is written, Who hath raised up Zedek from the east? He hath summoned it for his sake.

From Samuel too [we learn that] Israel is immune from planetary influence. For Samuel and Ablat were sitting, while certain people were going to a lake. Said Ablat to Samuel: 'That man is going but will not return, [for] a snake will bite him and he will die.' 'If he is an Israelite,' replied Samuel. 'he will go and return.' While they were sitting he went and returned. [Thereupon] Ablat arose and threw off his [the man's] knapsack, [and] found a snake therein cut up and lying in two pieces – Said Samuel to him, 'What did you do?' 'Every day we pooled our bread and ate it; but to-day one of us had no bread, and he was ashamed. Said I to them, "I will go and collect [the bread]". When I came to him, I pretended to take [bread] from him, so that he should not be ashamed.' 'You have done a good deed,' said he to him. Then Samuel went out and lectured: But charity delivereth from death; and [this does not mean] from an unnatural death, but from death itself.

From R. Akiba too [we learn that] Israel is free from planetary influence. For R. Akiba had a daughter. Now, astrologers told him, On the day she enters the bridal chamber a snake will bite her and she will die. He was very worried about this. On that day [of her marriage] she took a brooch [and] stuck it into the wall and by chance it penetrated [sank] into the eye of a serpent. The following morning, when she took it out, the snake came trailing after it. 'What did you do?' her father asked her. 'A poor man came to our door in the evening.' she replied, 'and everybody was busy at the banquet, and there was none to attend to him. So I took the portion which was given to me and gave it to him. 'You have done a good deed,' said he to her. Thereupon R. Akiba went out and lectured: 'But charity delivereth from death': and not [merely] from an unnatural death, but from death itself.

From R. Nahman b. Isaac too [we learn that] Israel is free from planetary influence. For R. Nahman b. Isaac's mother was told by astrologers, Your son will be a thief. [So] she did not let him [be] bareheaded, saying to him, 'Cover your head so that the fear of heaven may be upon you, and pray [for mercy]'. Now, he did not know why she spoke that to him. One day he was sitting and studying under a palm tree; temptation overcame him, he climbed up and bit off a cluster [of dates] with his teeth.

The Pesikta Rabbah explains the order and reason for the creation of the constellations: [\[568\]](#)

Text •9-14: Pesikta Rabbah on the Creation of the Constellations

Why did the Blessed Creator create the universe during the month of Nissan (whose sign is Aries)? Because when G-d decided to create the universe, He told the Master of Darkness 'Depart from Me, for I wish to create the universe with light,' (the sheep of Aries is white). [\[569\]](#) Whereupon the Master of Darkness (whose sign is Taurus, the ox, who is black) asked, 'And after light, what will you create?' And G-d answered, 'Darkness', the sign of the month of Iyar (Taurus). 'After darkness, what will you create?' 'Twins, (Gemini) for man is destined to see through both light and darkness, and Gemini is in the form of man.' 'And afterwards, what will you create?' 'The sign of the Crab (Cancer), for man, when he rises from his toil and reaps from it' 'will become strengthened like a lion (Leo).' 'Then I will create the virgin (Virgo), because man will then be happy, like a virgin at her nuptials. After that I will create Scales (Libra), for then, man's deeds will be measured as on scales. Afterwards I will create the Scorpion (Scorpio), for when man's deeds will be weighted, it will be discovered that he also sinned, and he will have to descend to Purgatory; whereupon I will create the Bow (Sagittarius), for man will surely plead for mercy and he will then be sprung from punishment, like an arrow from a bow. Then I will create the Goat (Capricorn), for when man

ascends, he will dart like a mountain goat.^[570] I will then create the Dipper (Aquarius) to pour upon him the cleansing waters. Last, I will create fish (Pisces) to show that just as the evil eye has no effect on fish in the water, who are hidden from sight, so too Israel rises above this mundane world and neither star nor hour has absolute determination over it.'

So, the Pesikta ends with its dissolution stating that Israel is free to make its own destiny.

9.4 Divination

9.4.1 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 ones pillow and in the morning inspecting the paper for a succinct answer.^[571]

9.4.2 Dreidle

Hanukah is a holiday appropriate for reflection and divination. After the candles are lit at night and the prayers and songs are sung, one sits and reflects on the candles. One admires there beauty and wonders about life. One starts spinning the dreidle.

Choose a dreidle made of wood that is small and a table with a table cloth. Then ask a question while the candle still burn and spin the dreidle in the light (of Shabbas candles) or a table light.

There are five meanings:

Table •9-11: Dreidle Spinning

Letter	Meaning
Gimel	yes is the answer
Heh	half and half
Nun	no
Shin	no and a loss
does not land on a face	the answer is under your own control and effort

Because there is a fifth possibility one must find a dreidle small enough and of G-d's perfection that it does not always land upward.

9.4.3 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.

9.4.4 Maggid

One who fills his or her life with holiness may acquire an angelic speaker who speaks through his or her own voice. This was the way of the circle of Joseph Tzayach. Amongst his circle were Joseph Karo and Nathan of Gaza who were possessed by maggidim. Also the Arizal and Chaim Vital spoke through a maggid.^[572] The all night study of Shavuot was often a time at which a person would acquire a maggid.

9.4.5 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.

9.4.6 Urim and Thumim

Another example of divination occurs in the Torah when the High Priest would consult the Urim and Thumim - ••• for a complete lighted answer to an important question.^[573] The King of Israel might ask for guidance with the Urim and Thumim in matters of national interest when meeting with the High Priest.

Text •9-15: King Saul asks for a Complete Answer

*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- •• means perfect, complete, or simple. Nevertheless, the greatness of Israel is summed up with the following:

Text •9-16: No Augury is in the House of Jacob

*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)*

9.4.7 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.^[574]

9.4.8 Crystal

The crystal ball transforms images into new images. Let the mind flow freely and choose forms that have meaning. One may defocus the eyes to let alternative images come into focus. One may ask questions and scry for an answer. What is scrying? This is similar to gazing at the stars in the night sky and putting the points together according to the inspiration of the mind. In scrying, one lets the mind reform the swirls of reflections in the crystal into an image by inspiration as an answer to a question.

9.4.9 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.^[575] 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 gimmel -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: [\[576\]](#)

Text •9-17: Waite on the Fool Tarot Card

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. [\[577\]](#) 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. [\[578\]](#) 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 •9-12: Hebrew Alphabet and the Tarot Major Arcana, Trumps, Up

Hebrew Letter Source	Wands Up Fire	Pentacles Up Earth	Swords Up Air	Cups Up Water	Hebrew Letter Source	Major Arcana Up
aleph - a-1	Ace of Wands Keter, beginnings				aleph - a-1	Magician The rod up is the upper yod and pointing downwards is the lower you.
bet - b-2					bet - b-2	High Priestess The bet is the home, the spiritual center of the high priestess. [579] The number two is akin to sensitivity, emotion, partnerships and the psychic.
gimmel - g-3					gimmel - g-3	Empress mother, creator, 3 suggests children, Gimmel associates with fortune from the dreidle.
dalet - d-4					dalet - d-4	Emperor
heh - h-5		Loss, destitution, shattered hopes and loss of faith.			heh - h-5	Hierophant The upper and lower temples. [580]

vav - w- 6					vav - w- 6	Lovers Vav is the channel from the Small Face of G-d to Nukvah, the female presence of G-d.
zayin - z-7					zayin - z- 7	Chariot Zayin is the seventh day of the week, a time of victory and rest from the work week.
het - j- 8					het - j-8	Strength Het is a fence that protects.
tet - f-9					tet - f-9	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 - y- 10					yod - y- 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 - k -20					kaph - k -20	Justice The Kaphot are the 'hands' or pans on each side of the scale of judgment.
lamed - l -30					lamed - l -30	Hanged Man Hung up on learning and cannot act.
mem - m -40					mem - m- 40	Death Rebirth, water washes clean and renews life. Mikvah experience of renewal.

nun - n - 50					nun - n - 50	<p>Temperance</p> <p>There are 49 levels to fall before the 50th level of ultimate destruction or 49 levels to rise before the 50th level of ultimate salvation. The 50th day after the Counting of the Omer is Shavuot, revelation of God achieved through complete temperance with life.</p>
samech - s - 60					samech - s - 60	<p>Devil Magic</p> <p>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.</p>
ayin - u - 70					ayin - u - 70	<p>Tower</p> <p>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 fountain, that rises up and returns a person to a higher place. [581]</p>
peh - p - 80					peh - p - 80	<p>Star</p> <p>Hope and nourishment from one place to the next. Peh is an opening, a pitcher that pours water upon the land.</p>

tzadik - x - 90					tzadik - x - 90	<p>Moon</p> <p>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.</p> <p>Upright the card represents deception. Self-righteousness is a deception for a person is not s/he seems. Also, the more righteous, the greater the tests of temptation.</p>
koof - q - 100					koof - q - 100	<p>Sun</p> <p>Koof is laughter, light like the sun.</p>
resh - r - 200					resh - r - 200	<p>Judgment</p> <p>Resh is war and peace, the process of judgment.</p>
shin - c - 300					shin - c - 300	<p>World</p> <p>Shin is the Shamayim, the heavens of fire and water that are the source of the world in creation. [582]</p>
tav - t - 400					tav - t - 400	<p>Fool</p> <p>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.</p>

Table •9-13: Hebrew Alphabet and the Tarot Reversed

Hebrew Letter Source	Wands Down Fire	Pentacles down Earth	Swords Down Air	Cups Down Water	Major Arcana Down

aleph - a-1				A	Magician The rod up is the upper yod and pointing downwards is the lower you.
bet - b-2				B	High Priestess The bet is the home, the spiritual center of the high priestess. [583] The number two is akin to sensitivity, emotion, partnerships and the psychic.
gimmel - g-3				C	Empress
dalet - d-4				D	Emperor
heh - h-5		Loss, destitution, shattered hopes and loss of faith.		Loss, destitution, shattered hopes and loss of faith.	Hierophant
vav - w-6				F	Lovers
zayin - z-7			Return of a possession or to the original state		Chariot
het - j-8				H	Strength
tet - f-9				I	Hermit
yod - y-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 - k-20				K	
lamed - l-30				L	
mem - m-40				M	
nun - n-50				N	
samech - s-60					
ayin - u-70				O	
Peh - p-80				P	
Koof - q-100				Q	
Resh - r-100				R	
Shin - c-300				S	
tav - t-400				T	
vav - w-6				V	
vav - w-6				V	
vav - w-6				V	
heh - h-5				X	
yod - y-10				Y	
zayin - z-7				Z	

9.5 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 sHe is being directly spoken to even in a group setting. I present my own experience in meeting a true tzaddik:

Meditation •9-3: Nikelsburg Rabbi

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 wonderous 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.”

Text •9-18: The Shepherd, Rock of Israel

*From **there** is the shepherd, the **rock** of Israel - larcy }ba huwr \cm*

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:[\[584\]](#)

*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."*

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 -
What is He (the Tzadik above)?
He is the Reward, the great hidden Light, which is called Socher - ...
And the splendid rock below is called Dar -..
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.*

9.6 Mishnah

Studying the Mishnah Perkei Avot is a gateway to Kabbalah. Maimonides explains the connection in his introduction to his commentary:[\[585\]](#)

Text •9-19: Maimonides on Perkei Avot

The compiler of the Mishnah began with Avot for two reasons: First, to proclaim that the Haskamah (accepted norms of the scholars) and the Kabbalah (the age-long traditions) represent the full truth as received by each generation from those who preceded it.

Joseph Caro gives examples connecting Mishnah and his experiences with the Voice of Straight Words:[\[586\]](#)

Text •9-20: Joseph Caro's Maggid Mesharim

No sooner had we studied two tractates of the Mishnah than our Creator smote us so that we heard a voice speaking out of the mouth of the saint, may his light shine...

Then slumber came upon me, and I slept for about half an hour. I awoke in distress since he did not converse with me at length as previously. I began once more to rehearse the Mishnah and before I completed two chapters, the voice of my beloved began to knock in my mouth, saying, 'Although you imagined I had forsaken you and left you, do not think I really will leave you before I have fulfilled my promise not to withhold good from your mouth.'

Memorizing helps one build a better memory. Strive to memorize new teachings and prayers. One can then recite the teachings while driving or walking. [\[587\]](#) After memorizing, review the teachings or psalms to make them permanent. Nevertheless, one should continue to seek out and memorize new teachings for this expands the memory further.

Studying Gemara increases reasoning skills. Gemara trains one in the process of logical deduction and analysis. One may experience inspiration in technical areas of work. In general one will experience an improvement in 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." [\[588\]](#) Hence, our sages focused on memorizing Mishnah. Others recite T'hillim 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. [\[589\]](#) "Greater is the serving of talmudei hochamei than learning from them."

9.7 Soul

Judaism presents five major levels to the soul:

Table •9-14: Five Levels of the Soul

Soul	Meaning	Manifestation
Nefesh	Body	Health
Ruach	Spirit	Positive morale
Neshamah	Soul	Moral sense
Chaya	Community Soul, Principle purpose of life	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. Chaya is the principle purpose of life. [\[590\]](#) It is universal; it is the community's soul. We should attach to Chaya consciousness to understand the purpose of life.

Yechidah is the part of our soul that is always with G-d. This is our direct channel of communication with Hashem.

9.8 Seven Tests

According to our qualities, we are tested.

Table •9-15: Seven Tests

Quality	Sage
Hesed Kindness	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.
Gevurah Strength and discipline	Isaac was tested in strictness by his acceptance of the Akeidah, his personal sacrifice.
Tiferet Beauty and truth	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.
Netzah Eternity and victory	Moses was tested with eternity by rejecting the offer of his children starting a new chosen people to Hashem.
Hod Light of thankfulness	Aaron was tested in gratitude by resolving disagreements between husband and wife, between Israelite and Israelite, even between Moses and the people.
Yesod Foundation righteousness	Joseph was tested in righteousness in his observance of his father's teachings in the house of Pharaoh and his denying the seductions of Potiphar's wife.
Malchut Kingship and presence of God	David was tested in kingship by persevering according to the will of God. His desire to build a temple in Jerusalem was to bring the presence of God close all the days of his life. He desired that the greater splendor be in the temple more than his own dwelling. G-d tested his leadership to see whether he would lead according to His will.

Each of us has qualities that G-d tests us in. If we are compassionate, we will be tested for True compassion. If we are wise, we will be tested for True wisdom. If we are helpful, we will be tested during a time of True need of help.

9.9 Self-talk

One can conduct a self-hypnosis session out loud talking to one self. This takes advantage of the ears, our most powerful spiritual conduit. [\[591\]](#)

Text •9-21: Learn by Speaking Teachings so Thy Own Ear May Hear

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 one, providing answers. This is also an effective way to do self-hypnosis without a tape recorder.

Meditation •9-4: Q&A with Hakodesh Baruch Hu

What of our prayers when we pray for what we need most?

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 otherworldly, while I say this world is most important. They are not the source of Jewish ideas, but simply 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 by 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 as David says, "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. [\[592\]](#) 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.

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. [\[593\]](#)

9.10 Sparks

Two hundred and eighty eight holy sparks were lost when the sefirot shattered during the creation. [\[594\]](#) The following verse from Genesis alludes to them: [\[595\]](#)

Text •9-22: Spirit of God Hovered and the Sparks Entered

And the Spirit of God hovered [merahefet] over the face of the waters. (Genesis 1:2)

The word 'hovered' - merahefet - consists of '288 (holy sparks)' - ... and 'died' - .. The holy sparks are buried in physical objects and physical reality. One can develop and apply physical objects to benefit the Shekhinah, the female aspect of G-d, permeating our world, which elevates these sparks: [\[596\]](#)

Text •9-23: Hasidic Prayer by Louis Jacobs on the Holy Sparks

By using the things of the world in a spirit of consecration man release these 'holy sparks' and redeems them for the holy. By thus elevating the 'holy sparks' man provides the Female (the Sefirah Malkhut), the Shekhinah, with the 'female waters' which enable Her to be united with the Male (the Sefirah Tiferet) and so assist the 'sacred marriage' by means of which harmony is promoted in the Sefirotic realm and the divine grace can flow.

The 288 holy sparks are also four walls of creation each sustained by the Seventy-two Letter Name of God. As four represents the sides of creation so seventy-two represents their heights. Seventy-two stands for AV - .., the chain of letters in the expansion of the Redemptive Name of God -
.. - 15+22+15+20, four layers above Atzulut.

There are the 'Two Hands' of fifteen in the expanded Name. Fifteen [\[597\]](#) relates to the left side of the tree, since the first 'Heh' represents the partzuf for Mother that is from Binah and the second 'Heh' represents the partzuf for Nukvah who is from Malchut and leans to the left. The first 'Heh' is the hand that gives the coin, the second 'Heh' is the hand that receives the coin. Elevating holy sparks by visiting places and using material for good purposes breaks the bonds of materialism and releases magic. [\[598\]](#) For example, one may dance even to secular music on Purim, with joy releasing the holy sparks bound in the songs.

The traditional interpretation of the 288 sparks sees the shattering of the vessels taking place at the level of Adam Kadmon, the primordial structure at the highest level. Adam Kadmon included the four expansions of the Tetragrammaton with its highest level-Av. [\[599\]](#) The sparks then fell through the four worlds of existence, Atzulut, Beriyah, Yetzirah, and Asiyah. [\[600\]](#)

Text •9-24: Rabbi Aryeh Kaplan on the Two Hundred and Eighty-eight Sparks

*The number 288 is 4 x 72, while 72 is 6 x 12. The number 72 thus alludes to the power of the twelve months and tribes in the **six** days of the week. This is then multiplied by 4, since this concept of 72 exists in all Four Universes.*

Two hundred and eighty-eight is the gematria of 'perach' - ..., which means flower as a noun or verb. At the beginning of creation the image of a flower emerges from the midst of the divine name Eloah, see [Figure •15-1: Eloah, the Flower, Forty-Two, and Creation](#). Hence, the word 'flower' alludes to the 288 Sparks of Creation. Atzaddik or a righteous person may appear as a flower because of a lifetime spent elevating the divine sparks, see [Meditation •6-1: Former Chief Hasidic Rebbe of Jerusalem](#).

Here is the opinion of Rabbi Levi Yitzchok of Berditchev: [\[601\]](#)

Text •9-25: Rabbi Levi Yitzchok on the Two Hundred and Eighty-eight Sparks

The root and source of the Tree of Knowledge consists of the 288 Sparks. Before they fell and were broken; their root was very high. But as a result of Adam's sin these 288 Sparks fell and were broken. They descended lower and lower until they were clothed with a combination of good and evil in the "Glowing Husk" and in physical things.

Man's main task in this world is to "transform darkness into light." he must therefore raise up these Sparks, elevating them higher and higher until they return to their Root and Source.

The ARI teaches that one way to elevate the sparks is through the giving of a coin of charity. [\[602\]](#)

Text •9-26: Isaac Luria on the Two-hundred and Eighty-eight Sparks

When a person gives charity, he takes in his hand a coin, which in Hebrew is Perutah (••••). He should mediate on this word, and contemplate that the letters of Perutah and PRaT VH (••••, a detail of VH—the 288 have fallen to the lower letters of the name of God into our world) are the same.

The Root of all Judgments is the 288 Sparks [which fell from Atzilut to Beriyah when the Vessels were shattered]. Add to this [a unit representing] the whole, and you have 289, [the numerical value of PRaT (•••)].

Hence, the gift a coin, larger probably being better, has significance in elevating holy sparks. Finally, there are extraneous thoughts that enter ones mind during prayer that are from the fallen sparks. There are mixed opinions on elevating thoughts with the general opinion being if one can do so that is good, but if they are overwhelming one is better pushing them aside. [\[603\]](#)

Text •9-27: Baal Shem Tov from Toldot Yaakov Yosef on Elevating Sparks

I heard from my master [the Baal Shem Tov] that this [fixed prayers are not a supplication] can be proven through the extraneous thoughts that enter one’s mind during worship. These thoughts come from the Broken Vessels, and the 288 Sparks that one must separate each day. [These extraneous thoughts enter one’s mind during prayer in order that] he rectify and elevate them. The extraneous thoughts of one day, however, are not at all the same as those of the next. This evidence should be obvious to one who considers it.

The secret of elevating thoughts is a very advanced form of prayer where after a thought has occurred, one considers the sephira that has a quality similar to the thought and then mentally pronounces the Name of God associated with that quality and then the Tetragrammaton with the corresponding vowels of the sephira. [\[604\]](#)

Text •9-28: Rabbi Zevi Elimelech on Elevating Strange Thoughts of the 288 Fallen Sparks

From the above it follows that in the main the occupation of elevating thoughts is only for the remnant called by the Lord, but so far as the masses are concerned the evil thought must be rejected so as to fulfill the command, ‘That ye go not about after your own heart’ [Num. 15:39]’. Nevertheless, after he has pushed it aside it is proper for him to have in mind and to depict to himself those divine names, which are required for the thoughts to be elevated, each one according to its respective category. For instance, when he has a thought of love he should depict the name El and the Tetragrammaton pointed with the vowel segol - ••. When he has a thought of fear he should depict the name Elohim and the Tetragrammaton pointed with the vowel sheva, and so forth. There is no need to deal with this matter at any greater length. In manuscript we have profound expositions of the topic. But for the present this is sufficient for the enlightened. May the Lord our God be with us.

The vowels and names here are: [\[605\]](#)

Table •9-16: Names of God and the Tetragrammaton for Elevating Thoughts

Sefira	Name of God	Vowels and	Tetrammaton
Keter	Ehyeh asher Ehyeh - •••••• •••• ••••••	Kametz - ••	••••••••
Hochamah	Yah - •••	Patach - ••	••••••••
Binah	YHVH - pronounced Elohim	Tzere - ••	••••••••
Hesed	El - •••	Segol - ••	••••••~••
Gevurah	Elohim - ••••••••	Sheva - ••	••••~•••••
Tiferet	YHVH - •••	Holam - ••	••••~•••••
Netzah	YHVH Tzavaot - •••• ••••••	Chirik - ••	••••~•••••
Hod	Elohim Tzavaot - •••••••• ••••••	Kibbutz - ••	••••~•••••
Yesod	Shadai, El Chai - •••• ,••• ••	Shurek - ••	••••~••••••••
Malkhut	Adonai - ••••••		

Reading the Torah with letters, awareness of their beauty – the crowns, with vowels, and with notes gathers all the sparks together. ^[606] Pronouncing vowels and especially notes according to inspiration with understanding of the words is the heart of reading Torah while the intellect is the preserved tradition.

Text •9-29: Rabbi Yitzchak Ginsburgh on the 288 Sparks

The two hands which act together to form all reality, chesed (72) plus gevurah (216) = 288 = 2 times 12 squared. 288 is the number of nitzotzot "fallen sparks" (from the primordial cataclysm of "the breaking of the vessels") which permeate all of created reality. Through the "dual effort" of chesed and gevurah, not only to form reality, but to rectify reality (through the means of "the left arm repels while the right draws near"), these fallen sparks are redeemed and elevated to return and unite with their ultimate source. In a universal sense, this is the secret of the coming of Mashiach and the resurrection of the dead. ^[607]

Since we know the first hand, 'Heh' is Binah and the second hand, 'Heh' is Malchut, we arrive at the Rabbi's interpretation by seeing that Binah reaches across to Hesed and Gevurah reaches down to Malchut. As a mother is inclined to redeem her child, redemption the quality of the 72 Letter Name of G-d crosses over to unbounded Hesed – Loving-kindness. This is the raising of the 72 fallen sparks of Hesed. Furthermore, Malchut always reaches up to Gevurah, the source of her strength, her financial security—essentially her means to making a nest whereby she transforms the restraint of Gevurah into the creation of a new world. ^[608] This is the raising of the 216 fallen sparks of Gevurah. Together they raise all 288 fallen sparks. The two-hands raise the fallen sparks back to heaven. ^[609]

Finally, one will awaken from the dead as holy sparks and this is the resurrection on the Day of Judgment. ^[610] As God asked Ezekiel "if these bones can live" and Ezekiel replied, "O God only thou knowest", our bones are renewed and we are covered in flesh and sinews once more, enwrapping the holy sparks of God. This is the true 'awakening' from the death of materialism that we experience while we are ye ^[611]live.⁶¹¹

Text •9-30: Zohar 1:7b on Resurrection

"O Lord, I have the report of thee, and I am afraid" (Habak. III, 2), he said. 'This verse did Habakkuk exclaim at the time when he reflected on his own death and his resurrection through Elisha. Why was he named HaBaKkuK? Because it is written, "At this season when the time cometh round, thou shalt be embracing (HoBeKeth) a son" (II Kings IV, 16), and he-Habakkuk-was the son of the Shunammite. He received indeed two embracings, one from his mother and one from Elisha, as it is written, "and he put his mouth upon his mouth" (Ibid. 34).

In the Book of King Solomon I have found the following: He (Elisha) traced on him the mystic appellation, consisting of seventy-two names. For the alphabetical letters that his father had at first engraved on him had flown off when the child died; but when Elisha embraced him he engraved on him anew all those letters of the seventy-two names. Now the number of those letters amounts to two hundred and sixteen, and they were all engraved by the breath of Elisha on the child so as to put again into him the breath of life through the power of the letters of the seventy-two names. And Elisha named him Habakkuk, a name of double significance, alluding in its sound to the twofold embracing, as already explained, and in its numerical value (H. B. K. V. K. =8. 2. 100. 6. 100) to two hundred and sixteen, the number of the letters of the Sacred Name. By the words his spirit was restored to him and by the letters his bodily parts were reconstituted. Therefore the child was named Habakkuk, and it was he who said: "O Lord, I have heard the report of thee, and I am afraid" (Habak. III, 2), that is to say, I have heard what happened to me, that I tasted of the other world, and am afraid. ... R. Simeon then wept and said: 'I also from what I have heard am seized with fear of the Holy One, blessed be He.' He then raised his hands above his head

9.11 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. [\[612\]](#)

Text •9-31: Reading the Torah is a Delight for God

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. [\[613\]](#)

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 Atzulut.

The Torah layout of words is another key to the inspiration of the text. A tikkun is a text with layout of words in duplicate to the Torah for learning to read a Torah portion from the scroll. A verse falling out entirely on one line or on the top of a Torah page may have extra significance. Spaces between words or the size of letters are other keys. [\[614\]](#)

While, studying with a friend is much better than studying Torah alone, to write what one learns is as if one has acquired a friend: [\[615\]](#)

Text •9-32: The Quill shall be your friend

The 14th of Menachem Av 5701 (1941) marked fifty years since my father told me to begin recording the stories he told me. When the Tzemach Tzedek began writing on Talmudic and Chassidic subjects, the Alter Rebbe said to him: 'Uknei l'cha chaver' [\[616\]](#) (lit. acquire a friend for yourself); 'read v'kaneh l'cha chaver' - "the quill shall be your friend."

My father once quoted the Alter Rebbe, "v'kaneh etc..., the quill shall be your friend" - and elaborated: This refers to the quill of the heart, meaning that whatever one learns one must experience emotionally.

9.12 Walking

Walking is a form of meditation, helping one to 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.

9.13 Graves

Visiting graves is a way of the honoring the dead by remembering what they lived for. One may be inspired by the soul of the departed, as there is a remnant of the soul that remains with the bones until the day of resurrection. One may learn secrets to the Torah from these righteous souls such as how to preserve ones Torah learning. [\[617\]](#)

One of the students of R. Simeon bar Yohai had forgotten what he learned. In tears he went to the cemetery. Because of his great weeping, he came to him in a dream and told him: "When you wail, throw three bundles, and I shall come." The student went to a dream interpreter and told him what had happened. The latter said to him: "Repeat your chapter three times, and it will come back to you." The student did so and so indeed it happened.

- [533] Meirat Eynayim, Light of the Eyes, Rabbi Isaac of Acco, Quoted in Chaim Vital's Shaarey Kedushah part4, trans. in Meditation and Kabbalah, Aryeh Kaplan, p.143.
- [534] "Treasury of the Hidden Eden", Abraham Abulafia, trans. in Meditation and Kabbalah, Kaplan. p.85.
- [535] Likkutey Moharan part 2, par.25
- [536] Midrash Tannaim, described further in "Torah, Light, and Healing" by Matityahu Glazerson.
- [537] BCI is a program offered by the Brandeis Bardin Institute. The program is aimed at college youth from the ages of 18-25 and consists of a 1 month intensive Jewish learning experience.
- [538] 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.
- [539] Bahir 95, 119
- [540] Rabbi Immanuel Schochet, Feb 3rd 2003.
- [541] Torah, Light, and Healing, Matityahu Glazerson, Aronson, 1993, page 22.
- [542] Torah, Light, and Healing.
- [543] Rabbi Nachman's Wisdom, Aryeh Rosenfeld, Tape 28.
- [544] Small number of 355 is: $3+5+5=13$
- [545] Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press p.200.
- [546] Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press pp. 216-217.
- [547] Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press pp. 65-80.
- [548] Berachos 8a.
- [549] Berachos 8a, towards bottom - "Amar lai rabbah."
- [550] Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press, pp.176-178.
- [551] The Mystical Experience in Abraham Abulafia, Moshe Idel, p.24.
- [552] Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press, pp.250-251.
- [553] The World of Prayer, Elie Munk, Vol. 1, page 36.
- [554] Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press, pp.195, 212 and **254**.
- [555] 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.
- [556] Linda Goodman's Star Signs, Linda Goodman, St. Martin's Press, pp.261.
- [557] Ibid.
- [558] <http://www.dibonsmith.com/graphics.htm> presents constellation diagrams fairly uncluttered.
- [559] Marla Kerman
- [560] 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.
- [561] Sefer Yetzirah 6:1, Aryeh Kaplan trans. Page 231.
- [562] Ibid. page 233.
- [563] Jan 3, 1997
- [564] Watching the stars at night eliminates eye strain headaches.
- [565] Here are two good web sites for getting your Hebrew birthday: <http://www.chabad.org/calendar/birthday.asp>. Also <http://www.partner.org.il/> at the lower right hand corner.
- [566] Above the Zodiac, M. Glazerson, p.11.
- [567] Tractate Shabbat 156A-156B
- [568] Pesikta Rabba ch.4 quoted by Rabenu Bachaya in Kad HaKemach quoted by Glazerson in Above the Zodiac, p.12.
- [569] The Master of Darkness is the supernal Israel whose sign is the Taurus. Even today Israel Independence Day, its birthday is in Iyar.

[570] The mountain goat climbs with joy, feeding on young grasses, nourished by the first waters of heaven.

[571] Rabbi Goldberg, Ahavas Torah, June 3, 2001, San Jose, CA.

[572] Shabbatai Zvi, Goldish, Chapter 2: Nathan of Gaza and the Roots of Sabbatean Prophecy, p.7.

[573] Exodus 28:30

[574] Heder - literally room but referring to Jewish elementary education.

[575] 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.

[576] Ibid p. 556.

[577] Fool card which has number 0 but has been placed incorrectly in correspondence with the letter Aleph.

[578] see Linda Goodman's Star Signs

[579] Compare this with the Hierophant whose operating location is a sanctuary, a temple.

[580] The upper and lower gardens of Eden.

[581] Yaakov Neuman 4/23/2002.

[582] Yaakov Neuman. This alludes to the Big Bang, the source of the world.

[583] Compare this with the Hierophant whose operating location is a sanctuary, a temple.

[584] 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.

[585] Mishnah Avot, Pinhas Kehati, p.1.

[586] Maggid Mesharim, Yosef Caro presenting, trans. in Jewish Mysticism An Anthology, Dan Cohn-Sherbok, pp.144-145.

[587] Driving or walking particular to places of Jewish learning and prayer.

[588] Me'am Lo'ez, Aryeh Kaplan trans. Page 2.

[589] Berachos 2a, CD-Daf, audio commentary Rav Fishel Schachter.

[590] Rabbi Immanuel Schochet

[591] Torah, Light, and Healing, chapter 22 - The Ear Gateway to the Body, page 153.

[592] The Kotzger Rebbe.

[593] 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.

[594] Meditation and Kabbalah, Kaplan, page 231, 337n63, 289, 340n64

[595] Hasidic Prayer, Louis Jacobs, p. 106.

[596] Hasidic Prayer, Louis Jacobs, p. 106.

[597] Also see Linda Goodman's Star Signs, Linda Goodman, 'Magic and the occult description of the numerology of 15'

[598] see [Text •9-28: Rabbi Yitzchak Ginsburgh](#)

[599] Light Beyond, Aryeh Kaplan, 237:n29, 220:n26, 109:n19, 220, 307

[600] Aryeh Kaplan summarizes Etz Chaim, Shaar RaPaCh Nitzutzim (sparks) in Light Beyond, 220:n106

[601] Light Beyond, Aryeh Kaplan, p. 237.

[602] Meditation and Kabbalah, Aryeh Kaplan, p. 231

[603] Light Beyond, p. 220.

[604] Hasidic Prayer, Louis Jacobs, Chapter IX - "The Elevation of 'Strange Thoughts'", p. 118.

[605] Meditation and Kabbalah, Aryeh Kaplan, p. 126, 185.

[606] This is the channel of twenty-two.

[607] <http://www.inner.org/sefirot/sefgevur.htm>, Rabbi Yitzchak Ginsburgh.

[608] Illustrating how Malchut is the source of Keter (the force of creation) in the subsequent world below.

[609] See [Text •10-38: Abulafia on the 216 Letter Name of God](#)

[610] This is depicted in the tarot card of judgment, number 20.

- [611] Linda Goodman's Star Signs, p. 257.
- [612] Meditation and Kabbalah, Kaplan, page 288
- [613] Lekutim Yekarim #3
- [614] see [The 26 Letter Name](#)
- [615] Rabbi Benjamin Zippel, Chabad, Salt Lake City quoting 'HaYom Yom', Rabbi Menachem Schneerson Z"l for Menachem Av 14.
- [616] Perkei Avot 1:6
- [617] Kabbalah New Perspectives, Moshe Idel, p.77 quoting the Midash Rabbah Ecclesiastes 10:10

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10 Names of God

The Rabbis sought to understand the various names of G-d in the Torah from their context. [\[618\]](#), [\[619\]](#)

Text •10-1: Midrash on the Names of God

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.

Text •10-2: Talmud on the Forty-two Letter Name of God

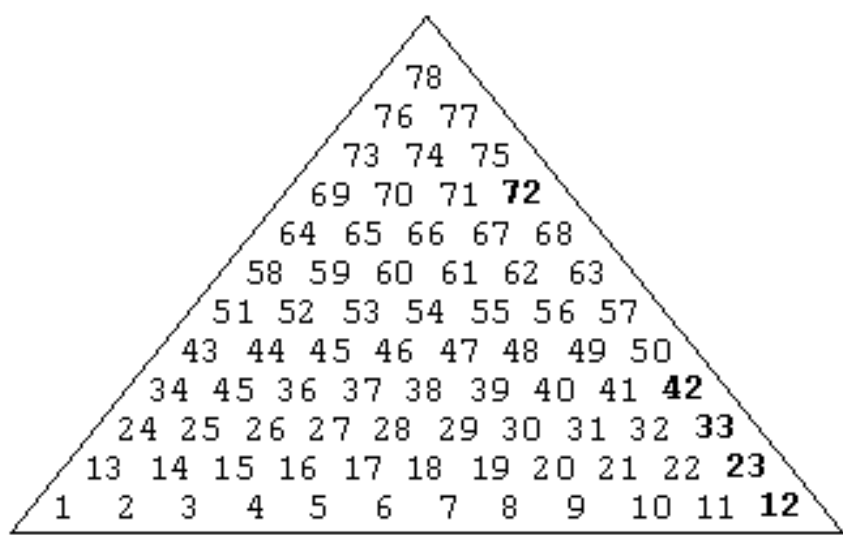
Rab Judah said in Rab's name: The forty-two lettered Name is entrusted only to him who is pious, meek, middle-aged, free from bad temper, sober, and not insistent on his rights. And he who knows it, is heedful thereof, and observes it in purity, is beloved above and popular below, feared by man, and inherits two worlds, this world and the future world. [\[620\]](#)

R. Abin commented: He redeemed them by His name; for the name of the Holy One, blessed be He, consists of seventy-two letters. [\[621\]](#)

The Great Name of Creation has 42 letters and leans to the left and is the source of creation. The Great Name of Redemption has 72 letters and leans to the right and rescues us from oppression and returns us to God.

A clue to the length of some divine names is in the triangle structure below. From [Figure •10-1](#), the lengths of Divine Names are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and 12 letters corresponding to the line lengths that are also the base numbers of the pyramid. There are also those of 12, 23, 33, 42, 50, 57, 63, 68, 72, 75, 77, and 78 letters that constitute increasing plateaus of sub-pyramids including all lines below. 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. This chapter covers the bold-faced lengths of the Names of G-d in [Figure \[622\]](#).⁶²²

Figure •10-1: The Lengths of Names of G-d



This chapter will cover many forms of the Name of G-d. Some have significance according to their length in letters.

Table •10-1: Powers of the Length Names of God

Name	Power	Source
4 Letter Name of God	Power to Bless, curse, or kill. [623]	(Tetragrammaton)
12 Letter Name of God	Power to Banish Depression	(Reverse Initials of Tribes)

22 Letter Name of God	Power of Endearment	(Tribes of Israel)
23 Letter Name of God	Power of Reward	(Tribes of Israel)
26 Letter Name of God	Power of Blessing	("How goodly are the ...")
33 Letter Name of God	Power to Open the Gates of Prayer	(Torah Name of G-d)
42 Letter Name of God	Power of Creation	(The most mysterious)
72 Letter Name of God	Power of Redemption	(Three verses of Torah)
216 Letter Name of God	Power of Revival of the Dead	(3x power of redemption)

Often a Name of G-d is composed of a supernal half matched with a physical half. This applies to the first two letters and the last two letters of the 4 Letter Name of God. Similarly, a Midrash hints at the 72 Letter Name of God with bells and pomegranates alluding to the Name of G-d on high and below. [\[624\]](#)

Text •10-3: Thirty-six Bells and Thirty-six Pomegranates

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:

1. *He entered in the merit of the Torah, as may be inferred from: "This is the Torah" (Deut. IV, 44);*
2. *In the merit of circumcision, as is proved by, "This is My covenant" (Gen. XVII, 10);*
3. *In the merit of the observance of the Sabbath, as is proved by, "Happy is the man that doeth this" (Isa. LVI, 2);*
4. *In the merit of Jerusalem, as is proved by, "This is Jerusalem" (Ezek. V, 5);*
5. *In the merit of the tribes, as may be inferred from the text, "This is it that their father spoke unto them" (Gen. XLIX, 28);*
6. *In the merit of Judah, as is proved by, "And this for Judah" (Deut. XXXIII, 7);*
7. *In the merit of Israel, as is proved by, "This thy stature is like to a palm-tree" (S.S. VII, 8);*
8. *In the merit of the heave-offering (terumah) is proved by the expression, "And this is the offering-terumah" (Ex. XXV, 3);*

9. *In the merit of the tithes, as is proved by the text, "Bring ye the whole tithe into the store-house... and try Me now with this" (Mal. III, 10);*
10. *In the merit of the sacrifices, as is proved by the text, "WITH THIS SHALL AARON COME INTO THE HOLY PLACE; WITH A YOUNG BULLOCK", etc. (XVI, 3)*

...

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. [\[625\]](#)

Alternatively, 72 bells and 72 pomegranates allude to the 72 powers of the Name of G-d manifested above and reflected below.

The Mishnah in Sanhedren warns about the pronouncement of the Name of G-d.

Text •10-4: Mishnah Sanhedren 90A: Chapter XI

ALL ISRAEL HAVE A PORTION IN THE WORLD TO COME, FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL INHERIT THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED.' BUT THE FOLLOWING HAVE NO PORTION THEREIN: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE, THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS. R. AKIBA ADDED: ONE WHO READS UNCANONICAL BOOKS. ALSO ONE WHO WHISPERS [A CHARM] OVER A WOUND AND SAYS, I WILL BRING NONE OF THESE DISEASES UPON THEE, WHICH I BROUGHT UPON THE EGYPTIANS: FOR I AM THE LORD THAT HEALETH THEE.' ABBA SAUL SAYS: ALSO ONE WHO PRONOUNCES THE DIVINE NAME AS IT IS SPELT.

The Gemara explains in Sanhedren 101b:

Text •10-5: Gemara Sanhedren 101B on Pronouncing the Name of God

ABBA SAUL SAID: ALSO HE WHO PRONOUNCES THE DIVINE NAME AS IT IS SPELT etc. It has been taught: [This holds good] only in the country (as opposed to the Temple) and in the sense of [the Samaritan] 'aga' [blaspheming] ('in a corrupt, barbarous language,' debasing thereby the Holy Name; cf. Rashi).

10.1 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 Exodus 34:6 where they are together as El Rahum.

The Uneraseable Names are: [\[626\]](#)

Ehye, Elohim, El, Eloha, Shadai - these are all attached to Hashem

Erasable names associated with the above include:

El - Hesed gadol (big), rachum (nurturing), chanun (gracious), chasin, erech apayim (patient), rav chesed (plentiful in kindness), kadosh (holy), chasid (devout), 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), shochen ad (perpetual dweller) kadosh (holy).

Table •10-2: Pillar Names of G-d and Affinity Names

Elohim	Hashem	El
Adir	Norah	Gadol
Shofet	Noseh avon	Rachum
Dayyan	Over al pesha	Chanun
Chazak	Emet	Chasin
Kabir	Marom	Erech apayim - Long faced awaiting our return.
Koach	Ram	Rav chesed

Ish miylchamah	Notzar chesed	Kadosh - "You shall be holy for I the Lord am holy." [627] 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	Shochen ad	Hasid
Poked avon, meshalem gemul	Kadosh	Soleyach

The source names are the title row above. When we encounter the affinity Names we know that they refer to the qualities of the source Names. For Elohim, this is power, justice, and strength. For Hashem, his is truth, beauty, and peace. For El, this is greatness, kindness, and mercy.

Ramban - Nachmanides comments: [\[628\]](#)

Text •10-6: Nachmanides on the Name—El Shadai

Genesis 17:1 - "Avram was 99 years old. G-d appeared to him and said, "I am El Shadai (G-d Almighty) Walk before Me and be perfect." El Shadai—Each of these Names stands for a different Divine Attribute. El means "powerful," as in, Exodus 15:15 "Trembling gripped the powers of Moav."...

Rabbi Avraham ibn Ezra, quoting Rabbi Shmuel Hanagid, explains that Shadai is related to the word shodeid, "to overpower." Thus the name Shadai means, "He who controls and dominates the heavenly hosts." This is the correct interpretation, for the name Shadai stands for the Attribute of Power by which G-d runs the world. The sages call it "the Attribute of Justice of the world below."

The name Shadai is appropriate here because with this name the hidden miracles are performed for the righteous, to rescue their soul from death, and to sustain them in famine, and to save them from being killed in war, like the miracles that were done for Avraham and the other Patriarchs...

All miracles in the Torah whereby the natural order is overpowered without causing noticeable change in the normal scheme of things are miracles [using the name Shadai]. However the miracles done by Moshe Rabbeinu—such as the Ten Plagues, the parting of the sea, the manna,

the well—as well as others, were open miracles whereby nature was change for all to see. They were performed with the Four-Letter Divine name, which G-d had told him.

Therefore, G-d now told Avraham, that He is the Almighty, the One who prevails and can overcome the signs of the stars [that predict he will be childless]. He will indeed have a son and there will be an everlasting covenant between Him and his offspring, meaning Hashem's portion is His people, and He Himself will lead them, not by a star, a constellation, or planetary influences.

10.2 The Tetragrammaton

The truth of the name is hidden. [\[629\]](#)

Text •10-7: Midrash on the Ineffable Name of God

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 - •••••• [\[630\]](#), 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. [\[631\]](#) 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 others¹ 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.

And that Moses applied this name: [\[632\]](#)

Text •10-8: Moshe's knowledge of the Ineffable Name

AND WHEN HE SAW THAT THERE WAS NO MAN (II, 12)-for he saw that the smitten man would no longer live. R. 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.

There is a teaching on the meaning of the Hebrew names for man and woman. Man in Hebrew is ish - **יִשׁ** and woman is ishah - **יִשָּׁה**. 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 of the name of G-d - **יהוה**, has vshalom, only fire - **יה** is left and the relationship consumes itself. Similarly, the Zohar teaches that the breastplate and ephod were two halves connected like the creation of Adam and Eve as one connected body. The Name of God was in the fold between. Hence, the breastplate and ephod symbolize the ideal relationship of man and woman with God between them. [\[633\]](#)

Text •10-9: Zohar on the Breastplate and Ephod

Observe that at the creation of Adam the Holy One, blessed be He, made him male and female together, female behind and male before... Observe that the ephod and breastplate were "behind and before", and so the Priest, when clothed in them, resembled the supernal pattern. As has already been said, when his face was illumined and the letters stood out brightly, then a message was thereby conveyed to him. For this reason the breastplate and the ephod were tied together; and although they had distinct functions, they had the same symbolism... Now, it is written: "And thou shalt put in the breastplate of judgment the Urim and the Thummim" (Ex. XXVIII, 30). The term "Urim" (lit. light, illumination) signifies the luminous speculum, which consisted of the engraving of the Divine Name composed of forty-two letters by which the world was created; whereas the Thummim consisted of the non-luminous speculum made of the Divine Name as manifested in the twenty-two letter. The combination of the two is thus called Urim and Thummim. Observe that by the power of these sunken letters were the other letters, namely, the raised letters forming the names of the tribes, now illumined, now darkened. The letters of the Divine Name embrace the mystery of the Torah, and all the worlds are a projection of the mystery of those letters....

10.3 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 three sources. The prayer liturgy says, "Adonai Melech, Adonai Malchah, Adonai Ymloch L'Olam Va'ed" - "YHVH is King, YHVH was King, YHVH will be King forever and ever." [\[634\]](#) The second source is from the priestly blessing, "Yvarecha Adonai vYismarecha, Yaaer Adonai Panav Elecha vHonecha, Yisah Adonai 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."[\[635\]](#) The third source is a vision of Rabbi Isaac of Acco:[\[636\]](#)

Text •10-10: Rabbi Isaac of Acco sees the Twelve Letter Name

The young one, R. Isaac of Acco said, I woke up from my sleep and there suddenly came before me three Tetragrammata, each one in its vocalization and place in the secret of the ten sefirot of the void, in the middle line, on which depends the entire mystery of [the four worlds] Atzulut, Beriyah, Yetzirah, and Asiyah, via the simple and felt intellect, alluded to in the secret of their vocalizations.[\[637\]](#)
And my soul rejoiced in them as one who had found a rare treasure, and they were these:, blessed is the Name of the Glory of His kingdom forever and ever ...

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.

Text •10-11: Twelve Letter Name of God, Above and Below

....
|
.....

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 breastplate of the Urim and Thumim:[\[638\]](#)

*Benyamin, Yosef, Asher, Gad, Naftali, Dan, Zevulon, Issachar, Yehudah,
Levi, Shimeon, Reuven*

10.4 The 22 Letter Name of God

This is a name of G-d that is part of a 72 Letter Name including the 12 tribes of Israel below.

.....

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.

10.5 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.

.....

10.6 The 26 Letter Name of God

The gematria of YHVH - ... 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, your sanctified places O' Israel".

[\[639\]](#) These 26 letters are always together on the top line of their respective Torah scroll page. [\[640\]](#) 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 Shechinah. The word Mishkan contains the same root as Shechinah denoting the Presence of G-d. The verse also elevates Jacob's name to Israel. These elevations represent the path from Malchuts to Tiferet, from the 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. [\[641\]](#)

.....

10.7 The 33 Letter Name of God

This is the name composed of G-d's Names mentioned in the Torah: [\[642\]](#)

.....

These are Ehyeh, Yah, YHVH, Adonai, El, Elo'ah, Elohim, Shadai, and Tzevaot. [\[643\]](#)

10.8 The 42 Letter Name of God

This is one of the most obscure names of G-d. ^[644] Rashi comments that 'this name was not given over to us'. ^[645] Hence, the derivation of the name is not well known. The name of Moses's mother Yocheved - dbkwy has the gematria of 42. Since Yocheved (Jochebed) was head midwife in Israel, she is considered the mother of 600,000 souls, symbolizing her relation to creation. ^[646] The gematria for mother - ama is also 42. Also the phrase 'my heart' - ybl 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. Kabbalists teach this Name is from the first 42 letters of the Bible with each portion, each line of 6 letters bearing the "magical potency" of the entirety. ^[647]

The Forty-two Letter Name associates with the seven days of creation. The 'workings of creation' - Ma'aseh Bereshis has the initials Mem Bet in Hebrew. The gematria value of Mem Bet - •• is 42. The gematria value of the Name, Eloah -•• •• is also forty-two. ^[648] The prayer Nishmas Kol

Chai contains the phrase "Eloah Kol Briyot - G-d of all Creation". ^[649] This phrase also teaches that the name, Eloah - hwla associates with creation. The 42 Letter Name is the force behind the mitzvah for a man to marry and have children.

Text •10-12: Isaiah on the Repentance of King Hezekiah

*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 God 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.^[650] The letters on each line correspond with the sefirot Hesed, Gevurah, Tiferet, Netzah, Hod, and Yesod respectively with the whole line corresponding to Malchut.^[651] The line for Shabbat is •••••. Each line corresponds to a thousand 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. Since the name begins with Aleph - • the first Hebrew letter and ends with Tav - •, the last Hebrew letter, we know that all creation is contained within this Name.^[652]

Table •10-3: The 42 Letter Name in the Days of the Week

Weekday	Hebrew Gematria	Meaning	Sefira	Age Hebrew	Age English	Historical Basis
Sunday	{ty gba 506 ad ychola myn aretz (Gen2:6)	The first line of Genesis. Then a mist rose from the land.	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" ^[653]
Monday	}fc urq	Rent the adversary	Gevurah	1000-1999	2760-1761 BCE	The purification of mankind with the Flood. "The Flood 1656 (2104 BCE)" ^[654]
Tuesday	cky dgn		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)" ^[655]

Wednesday	gtx rfb		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)" [656]
Thursday	unf bqj 241 <i>Gazriel</i> larzg		Hod	4000- 4999	240- 1239	The age of trials and the acceptance of suffering (the dark and middle ages). "Massacres, expulsions, Crusades" [657]
Friday	qzp lgy	If we are worthy, we will be redeemed now. Rejoicing leads to redemption.	Yesod	5000- 5999	1240- 2239	The age of the Tzaddikim; the struggle for righteousness. "Preparation for the era of Mashiach" [658]
Saturday	tyx wqc	The eternal Shabbat for the righteous in the world to come is the end.	Malchuts	6000- 6999	2240- 3239	The new age of kingship.

One may study the 42 Letter Name according to the Seven Weeks [\[659\]](#) where the letters divide on a daily basis and then collect in groups of six, providing the sustaining energy to the physical world—the

Shechinah that is the collective nature of Malchuts. Zer Anpin sustains Nukva in this manner.

On day 45, the letter vav denotes Tiferet in Malchuts. On day 46, the *tzaddik* is in the place of Netzah in Malchuts. [\[660\]](#) Breslov Hasidim interpret the vav as Moses and the *tzaddik* as the messiah.

Table •10-4: 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 Hesed	a	Like the Aleph has two Yods so our acts of kindness bring kindness from Hashem.	Hesed from below leads to Hesed from above. Ebullient kindness brings a similar response from heaven.
2	Gevurah in Hesed	b	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	g	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	y	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	t	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	x	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	{ty gba	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	q	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	r	Resh is the energy of war. But even in war is the possibility of peace. Resh is king over Peace. [661]	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	u	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	c	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 Gevurah	f	Tet is the creative serpent which often stems away from the norms of society in its search for new experiences.	The acceptance of judgment. Working within the framework of society. Balancing life's freedom and restraint is key here.
13	Yesod in Gevurah	}	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	}fc urq	Separate from the adversary.	Tearing oneself away from evil desires is the restraint of Gevurah.
15	Hesed in Tiferet	n		

16	Gevurah in Tiferet	g		
17	Tiferet in Tiferet	d		
18	Netzah in Tiferet	y		
19	Hod in Tiferet	k		
20	Yesod in Tiferet	c		
21	Malchut in Tiferet	cky dgn		
22	Hesed in Netzah	b		
23	Gevurah in Netzah	f		
24	Tiferet in Netzah	r		
25	Netzah in Netzah	x		
26	Hod in Netzah	t		
27	Yesod in Netzah	g		
28	Malchut in Netzah	gtx rfb		
29	Hesed in Hod	j		
30	Gevurah in Hod	q		
31	Tiferet in Hod	b		
32	Netzah in Hod	f		

33	Hod in Hod	n		
34	Yesod in Hod	u		
35	Malchuts in Hod	unf bqj		
36	Hesed in Yesod	y	Friday	
37	Gevurah in Yesod	g		
38	Tiferet in Yesod	l		
39	Netzah in Yesod	p		
40	Hod in Yesod	z		
41	Yesod in Yesod	q		
42	Malchut in Yesod	qzp lgy	Friday	The Shechinah is within the protection of Zer Anpin. She rejoices and He bursts in love in return.
43	Hesed in Malchut	c	Shabbas	
44	Gevurah in Malchut	q		
45	Tiferet in Malchut	w		Moses
46	Netzah in Malchut	x		Messiah also the gematria Nachman
47	Hod in Malchut	y		

48	Yesod in Malchut			Zer Anpin descends and joins with Nukva, his eternal love.
49	Malchut in Malchut	tyx wqc		In the letters {yq - end, this is the last and highest state.

Rabbi Nachman of Breslov attempted to capture the secret of the 42-letter name in his fifth story, "The Prince of Precious Stones."[\[662\]](#) 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.

Text •10-13: Nachman's Prince of Gems

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. [\[663\]](#) *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) 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 leprous? 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. [\[664\]](#) 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. [\[665\]](#) 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."^[666] The term, 'precious stones' refers to the souls of Jewish people, though trampled down will rise up again.^[667] 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 Midrash says that there is a woman who gave birth to 600,000 souls at one time. This is Yocheved, 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.^[668]

Text •10-14: Midrash Rabbah Song of Songs 1:65 or 4:2

As Rabbi was once expounding the Scripture, the congregation became drowsy. In order to rouse them he said: 'One woman in Egypt brought forth six hundred thousand at a birth' There was a certain disciple there named R. Ishmael son of R. Jose, who said to him: 'Who can that have been?' He replied: 'This was Jochebed who bore Moses who was counted as equal to six hundred thousand of Israel'; for so it says, Then sang Moses and the children of Israel (Ex. XV, I); And the children of Israel did according to all that the Lord commanded Moses (Num. I, 54); And there hath not arisen a prophet since in Israel like unto Moses (Deut. XXXIV, 10).^[669]

The Breslov idea is that the Messiah encapsulates all the souls of the Jews 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).^[670] 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.^[671] 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.

Text •10-15: Zohar 2:233b

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) - zwga. [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.] [\[672\]](#)

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:[\[673\]](#)

yrp = 290 = hpylq ynda

Now we examine the Breslov understanding of the 42 Letter Name from the Tikuney Zohar and the "Prince of Gems" story above.[\[674\]](#)

Table •10-5: The Forty-Two Letter Name in Rabbi Nachman's Prince of Gems

Forty-two Letter Name and Ana B'Coach	Breslov Metaphors Meditations	Story
<div>{ty gba</div> <div>tldg jkb ana</div> <div>hrwrx rytt]nymy</div> <div>We pray Thee, G-</div> <div>d, free captive</div> <div>Israel</div> <div>Through Thy</div> <div>right hand's</div> <div>mighty power.</div>	<div>aygb hnwpv hrwt</div> <div>hesed</div> <div>meditate on</div> <div>this name</div> <div>on Sunday</div>	<div>The Torah is hidden in the valley.</div> <div>[The Torah alludes to Moshe Rabenu (his</div> <div>Torah).]</div> <div>Moshe Rabenu was hidden in the valley.</div> <div>[BGAI alludes to Baal Gimmelyod[675]</div> <div>Aleph - Hashem]</div> <div>Moshe Rabenu is master of the 13 midos</div> <div>of Hashem.</div> <div>Torah is hidden within this master of</div> <div>the 13 qualities of Hashem.</div> <div>[Moshe Rabenu is the Vav of Hashem's</div> <div>Name.] [676]</div> <div>[This corresponds with the Name MH where</div> <div>Vav is spelled waw which is 13.] [677]</div> <div>Moshe is as master of the Torah.</div> <div>The Torah consists of 600,000 letters</div> <div>corresponding to 600,000 Souls</div> <div>Every word in the Torah is a precious</div>

		<p>stone.</p> <p>Hence, this refers to the Prince of Gems.</p>
<p>}fc urq</p> <p>]mu tnr lbq arwn wnrhf</p> <p>G-d of awe, receive Thy people's prayer; Uplift us, make us pure.</p>	<p>}fc urq</p> <p>gevurah</p> <p>meditate on this name on Monday</p>	<p>He splintered or divided the Yam - waters. [678]</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 - [wck in the waters. [679]</p> <p>In the Prince of Gems, the tzaddik and princess remove the evil magic in the waters, the satan, that caused the leprosy.</p>
<p>cky dgn</p> <p>rwbg an]dwjy ycrwd \rmc tbbk</p> <p>Almighty G-d, we pray Thee, Guard as the apple of the eye those who seek Thy unity.</p>	<p>cwalpynh ta]mak dgn</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 - rtk.</p> <p>Keter gives forth the reward for tzaddikim which will be true for all Jews.</p> <p>The Zohar says yod is hochmah, [680] the shin is Moses, tiferets, containing [681] all three sefirot, Shamayim. 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>gtx rfb</p> <p>\mjr \rhf \krb \lmg dymt]tqdx</p> <p>Bless us, cleanse us, And ever temper for us Thy justice with Thy Mercy</p>	<p>bfr trapt }g qydx</p> <p>netzah</p> <p>meditate on this name on Wednesday</p>	<p>The righteous nurturing souls in the Garden of Eden</p> <p>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 - bfr 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. [682]</p> <p>Moshe Rabbenu and Aaron are the caretakers of this garden nurturing souls to grow.</p>
<p>unf bqj</p> <p>cwdq }ysj]tdu lhn]bwf brb</p> <p>Almighty and holy, Lead on Thy flock in Thy bountiful goodness.</p>	<p>\dab ufn qj</p> <p>hod</p> <p>meditate on this name on Thursday</p>	<p>He planted a law for Adam</p> <p>Natah is planted. The gematria for the name of G-d Anyin- Bet - 72 - bu 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>qzp lgy</p> <p>hag dyjy hnp]mul]tcdq yrkwz</p> <p>Supreme and only G-d, Turn to Thy people who are mindful of Thy holiness.</p>	<p>hcdq urz \wydp lgy</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 - hlg where y'galeh - lgy is 'will reveal'. Pidyom is redemption. Zerah is seed or children here.</p>

		<p>K'doshah is holy.</p> <p>Similarly, the word gelah - hlyg means rejoice.</p> <p>We rejoice as the time for our redemption, our return to Israel, approaches.</p>
<p>tyx wqc</p> <p>lbq wntuwc wntqux umcw twmlut udwy</p> <p>Accept out prayer, give ear to our cry, Thou who knowest our inward thoughts.</p>	<p>{qw tyc</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>

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 •10-6: Letter Chains of the Name of G-d above Keter

Place - \wqm	Expansion

72 - AV - bu	YOD HEH VYV HY - yh wyw yh dwy
63 - SaG - gs	YOD HY VAV HY - yh waw yh dwy
45 - MaH - hm	YOD HA VAV HA - ah waw ah dwy
52 - BeN - ••	YOD HH VV HH - hh ww hh dwy

Now, we leave the Breslov interpretation and turn to the coding theory of the forty-two letter Name. The first seven words in Genesis comprise 28 letters. [\[683\]](#) 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. [\[684\]](#) 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.

Text •10-16: Satinover on the Forty-Two Letter Name

"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 HaKannah, 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 will find this date encoded in the text, such that between each of its numbers lies as well 42 letters. [\[685\]](#) The wise will understand that this is not by chance, but a clear sign involving the very birth of the world."

Table •10-7: The 42 Letter Name and First 42 letters of Genesis

Forty-two Letter Name	Bereshis
{ty gba	tyc arb
}fc urq	hla arb
cky dgn	cht a\y
gtx rfb	taw \ym
unf bqj	hw{ rah
qzp lgy	tyh {ra
tyx wqc	bww hth

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." [\[686\]](#)

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. [\[687\]](#)

Here is a discussion on the 42 Letter Name brought down from Rabbenu Bachya: [\[688\]](#)

Text •10-17: Rabbi Bachya on the Forty-Two Letter Name

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.'

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"...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 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: [\[689\]](#)

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, [\[690\]](#)

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 Gazerael. [\[691\]](#) "Speaking this Name in its entirety counteracts an evil decree issued against one in Heaven." [\[692\]](#)

The 42 Letter Name begins with Av - ba - Father, associating with the sefira of Hochmah and Partzuf Abba. Rav in Tractate Kiddushin, 71a had the following comments on the 42 Letter Name:

Text •10-18: Tractate Kiddushin on the Forty-Two 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. [\[693\]](#)

The Zohar says: [\[694\]](#)

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). [\[695\]](#)

Waite mentions from the Zohar in "The Holy Kabbalah": [\[696\]](#)

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. [\[697\]](#)

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 **Pharisees** 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** 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.[\[698\]](#) David said:[\[699\]](#)

*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.[\[700\]](#)

Table •10-8: Vowel Groups of the 42 Letter Name

Vowel	Symbol	Sound	Phonetic	Written Form	Value
Cholam		Oh	AoO	...	7
Kametz & Patach		Ah	AaH	...	6
Tzere		Aae	AeY	...	11
Chirek	•	Eee	AiY	...	11
Shurek & vav with dot in center	••	Ooo	AuU	...	7

Abraham Abulafia continues on this idea:[\[701\]](#)
All the vowels therefore point to the fact that they are "in God's Hand" (Be Yad YHVH, hwhy dyb = 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 hwla = 42*

*My only One ydyjy = 42
In them \b = 42
My heart ybl = 42
Will be worthy. hkzy = 42*

*And this mystery is
Enough! Enough! Enough! yd yd yd = 42*

Along these lines Rabbi Nachman says that there are three "hands" in the name 42 that correspond to Hesed, Gevurah and Tiferet.^[702] They are "the great hand" - hlwdgh dy, "the strong hand" - hqzjh dy, and "the exalted hand" - hmrh dy.^[703] These are dy dy dy = 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.*

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 - yb yk, 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:^[704]

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: [\[705\]](#)

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 - lmcj and MalBUSh - cwblm (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 - cu. G-d provides the Chashmal or Malbush as a garment to protect one from the moth.

There are 42 chapters in the book of Job. Each chapter explains its corresponding letter of the Name. Within Job lies the secret of creation. Even in the depths of despair and suffering, Job realizes, "tis not too late to seek a better world." [\[706\]](#)

Both the 42 Letter Name representing creation and the 72 Letter Name representing redemption are intimately connected with the Tetragrammaton. [\[707\]](#)

Text •10-19: Forty-Two Letter Name in the Tetragrammaton

Finally, there is yet another name, dealt with in ... Kabbalah, and that is the name of 42 letters. Not that a single utterance of a single name consists of 42 letters, for any intelligent person would realize, as Maimonides teaches, that no single name can be found written with so many letters. But a number of names entwined closely together and pieced together from many letters lead the Kabbalist through hidden reasonings to the true understanding of God the Tetragrammaton, Yod H Vav H, which also signify arithmetically 42. Forty-two letters of this sort, joined in such a way through such separate names, are referred to as one name because in the end they signify only one thing, just as in the opposite case, other names may be made up of a number of elements collected together to signify many

separate things through a single word.

...

The ineffable four letters denote God as he is above all being. Ehieh represents God as he is in all being, Adonia shows God as he is the Lord of all, and Sadai shows him as he is lacking nought. Similarly the name of the 42 letters, whether it be received from transposed or straight forward combination, designates God the Creator of heaven and earth and of all that is visible and invisible. So these twenty three names, each of which has forty-two letters taken in accordance with the order of the twenty-three alphabets, are all derived from the first verses of Sacred Scripture: "In the beginning God created the heaven and the earth. And the earth was empty and void." Starting with beth as the first letter and ending with beth as the last letter in the Hebrew text as spoken by the Holy Spirit, the Kabbalists produce the 42 letters by always putting one letter for each letter under one and the same combinatory yoke. There are other Kabbalists who have indulged in higher speculation and transcend creation and the creatures, who stand in the sole emanation of the Deity. In holy manner they bestow that emanation, under a vow of silence and through the holy name of twelve letters and the name of 42 letters, upon those worthy men who are devoted to God.

Text •10-20: The Intimate Expansion of the Tetragrammaton in Creation

•••••

$$\begin{array}{c} 5 + 12 + 5 + 20 \\ 42 \end{array}$$

Here there is an intimacy of the male energy of G-d overflowing in love for the female energy of God. The letters Yod and Vav are the masculine letters in the Tetragrammaton overflowing in loving energy for the feminine energy. What is the nature of this overflow? The Intimate-letters are the Expanded-Name minus the Tetragrammaton:

Text •10-21: Intimate Letters in the Expansion of the Tetragrammaton in Creation

•••

Six ways of Love Knowledge Love from Wisdom

There is an initiation of love from the will of God transmitted from wisdom through knowledge and received by the first Heh or understanding in the Name of God.

Later the energy of understanding descends in six ways of love from the mother aspect to the daughter aspect or the final Heh in the Name of God. The six ways of love are the six directions of space that the Sefer Yetzirah discusses. Love is present fully in all directions of space.

The double bond vav-vav relates to creation in terms of the twelve months of the year and the twelve tribes of Israel and is the essence of love. Six is the number of the planet Venus that oversees romance and creativity. As our love ascends to God there is also love descending in return.

Text •10-22: The Expansion of the Tetragrammaton in the Name of Redemption

$$\begin{array}{c} \bullet \bullet \bullet \bullet \bullet \bullet \\ 15 + 12 + 15 + 20 \\ 72 \end{array}$$

Text •10-23: Intimate Letters in the Expansion of the Tetragrammaton in Redemption



This expansion is from the level Av above Atzulut. The intimate letters reveal that the five upper sefirot and knowledge are the source of redemption while the lower five receive the redemptive energy.

The Zohar bridges a relationship between the 42 Letter Name of God and the 72 Letter Name of God: [\[7081\]](#)

Text •10-24: Zohar on the 42 Letter Name of God

R. Judah followed with a discourse on the verse: "The counsel (sod) of the Lord is with them that fear him; and his covenant to make them know it" (Ps. xxv, 14). ' "The counsel" (sod), '[Tr. note: Sod in the Bible =counsel; in post-Biblical Hebrew = secret.] he said, 'alludes

to the sublime mystical knowledge which remains hidden and undisclosed save for those that fear the Lord continuously and thus prove themselves worthy of these secrets and able to keep them. Observe that the world has been made and established by an engraving of forty-two letters, all of which are the adornment of the Divine Name. These letters combined and soared aloft and dived downwards, forming themselves into crowns in the four directions of the world, so that it might endure. They then went forth and created the upper world and the lower, the world of unification and the world of division. In the latter they are called "mountains of separation" (bather) (S.S. II, 17), which are watered when the south side begins to come near them. The water flows with supernal energy and with ecstatic joy. Whilst the Thought mounts up with exulting joy out of the most Undisclosed One, there flows out of it a spark: the two then come into contact with each other, as explained elsewhere. [Tr. note: Zohar, Exodus, 220b.] These forty-two letters thus constitute the supernal mystical principle; by them were created the upper and the lower worlds, and they indeed constitute the basis and recondite significance of all the worlds. Thus is explained the verse, "The secret of the Lord is to them that fear him; and his covenant to make them know it", the first part alluding to the undisclosed engraven letters, whereas the latter speaks of the revealed. Now, it is written: "And thou shalt put in the breastplate of judgment the Urim and the Thummim" (Ex. XXVIII, 30). The term "Urim" (lit. light, illumination) signifies the luminous speculum, which consisted of the engraving of the Divine Name composed of forty-two letters by which the world was created; whereas the Thummim consisted of the non-luminous speculum made of the Divine Name as manifested in the twenty-two letters. The combination of the two is thus called Urim and Thummim.

Observe that by the power of these sunken letters were the other letters, namely, the raised letters forming the names of the tribes, now illumined, now darkened. ^[709] The letters of the Divine Name embrace the mystery of the Torah, and all the worlds are a projection of the mystery of those letters. The Torah begins with a Beth followed by an Aleph, [Tr. note: Allusion to B ereshith B ara E lohim (in the beginning God created).] indicating thereby that the world was created by the power of these letters, the Beth symbolizing the female principle and the Aleph the male principle, and both engendering, as it were, the group of the twenty-two letters. Thus we read, "In the beginning God created the (eth) heaven and the (eth) earth" (Gen. I, 1), where the particle eth (consisting of Aleph and Tau) is a summary of the twenty-two letters by which the earth is nourished. [Tr. note: v. Zohar, Gen. 16b.] Now, the same letters were the instruments used

in the building of the Tabernacle. This work was carried out by Bezalel for the reason that, as his very name (Bezel-EI=in the shadow of God) implies, he had a knowledge of the various permutations of the letters, by the power of which heaven and earth were created. Without such knowledge Bezalel could not have accomplished the work of the Tabernacle; for, inasmuch as the celestial Tabernacle was made in all its parts by the mystical power of those letters, the lower Tabernacle could only be prepared by the power of the same letters. Bezalel was skilled in the various permutations of the Divine Name, and for each several part he employed the appropriate permutation of the letters. But when it came to the rearing up of the Tabernacle it was beyond his power, for the reason that the disposition of those letter-groups was entrusted to Moses alone, and hence it was by Moses that the Tabernacle was erected. So Scripture says: "And Moses reared up... and [he] laid... and put in..." (Ex. XL, 18) Moses, but not Bezalel.'

"The letters of the forty-two letter Name are here interpreted as initials of mystical Names of God. This is an ancient approach, which had a considerable influence on the medieval mystics; R. Eleazar of Worms seems to have been one of the important avenues through which this approach made its way into Europe."[\[710\]](#)

Text •10-25: Rabbi Eleazar of Worms on the forty-two letter Name

... - these six letters, each and every letter [standing for] a [Divine] name in its own right:

*Aleph - Adiriron
Bet - Bihariron
Gimmel - Gihariron
Yod - Yagbihayah
Tav - Talmiyah
Zayin - Zatnitayah*

By rights one oughtn't to write everything or to vocalize them, lest those lacking in knowledge and of negligible wisdom use them and be stricken in understanding.

Here is another theory on the origin of the 42 Letter Name of God based on different letter results.[\[711\]](#) The expanded spelling has divided the last two letters of Havayah to the front and the first two letters to the end of the Great Name.

The Forty-two-Lettered Name contains the combined names of אלהי יהוה ארני הויה
(spelled in letters)

יוד הא אלף הא יוד הא יוד הא ואו הא אלף דלת נון יוד הא ואו
which is the name of Azilut ("Animation").

The cabalists added the Forty-five-Lettered Name as being the equivalent in value of Yhwh (הא יוד הא ואו = 45). The name is derived from Prov. xxx. 4—"what is his name?" The numerical value of the letters מה (= "what") equals 45 (Zohar, Yitro, 79a).

10.9 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.^[712] 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.

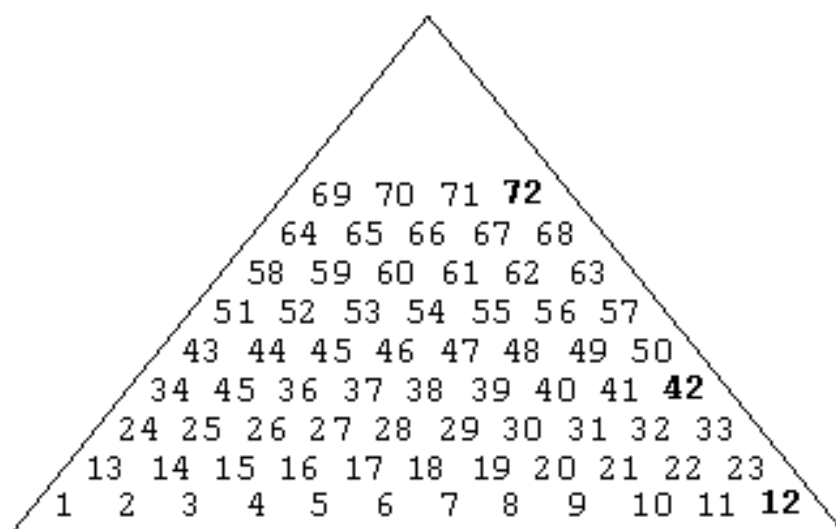
Text •10-26: Urbach on the Names of God According to the Magical Papyri

The writing of the Names in amulets and for magical purposes was performed according to the usual practice in this art. The Name of twelve letters, mentioned in a Babylonian Baraita, and the Name of forty-two letters, of which Rav speaks in Kiddushin 71a, and the Name of seventy-two letters, with which, R. Avin tells us, the Holy One, blessed be He, redeemed the children of Israel from Egypt—none of these is explained either in the Talmud or in the Amoraic Midrashim. On the other hand, there are numerous philosophical and mystical explanations. 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 called the 'Great Name', were based upon the Tetragrammaton, it is not surprising that the same rules of caution were applied to their transmission.^[713]

We are forbidden to take the name of G-d in vain. One is punishable

if, G-d forbid, he curses someone with this name of G-d.^[714] That the gematria of Hesed - dsj is 72 teaches that the 72-letter name is an overflowing of kindness beyond consideration of merit that brings our redemption.

Figure •10-2: 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. Being a Greek papyrus, the structure represents the influence of Greek thought on Jewish mysticism.^[715]

Text •10-27: Midrash Rabbah Genesis on the Seventy-two Letter Name of God

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;^[716] 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. [\[717\]](#)

Rabbi Judan is referring to the following verse of 72 letters. If we are worthy, our Master will redeem us by justice, and if not, He will redeem us with mercy.

Text •10-28: Seventy-two Letter Redemption Name of God

\yarwmbw hywfn uwrzbow hqzj dybw hmjlmbw \ytpwmbw ttab tsmb ywg wl tjql awbl \yhla hsnh
G-d desired 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 terrors [\[718\]](#)

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 Siddur, the Jewish prayer book. In the daily service at the end of the morning psalms - Pseukei D'zimra, there is the Song of Moses, Az Yshir Moshe, which consists of eighteen repetitions of YHVH - **hwhy**, [\[719\]](#) the Name of G-d, alluding to the 72 Letter Name. [\[721\]](#) The Midrash Rabbah Exodus, commenting on the Song of Moses, states that this section of Exodus deals with G-d's promise to redeem Israel from Egypt: [\[722\]](#)

Text •10-29: Midrash Rabah Exodus on the 72 Letter Name

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 - [ws\y, G-d by the Name Shām Havayah - **hwhy** saves the Israelites: [\[723\]](#)

Your right hand Adonai is adorned with power, your right hand Adonai,

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 - **hwby**. 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. [\[724\]](#), [\[725\]](#) 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. [\[726\]](#) 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. [\[727\]](#)

Text •10-30: Seventy-two Letter Name, Twelve Tribes and Yeshurun
}ymynb [swy rca dg yltpn }d }wlbz rkccy hdwhy ywl }wumc }kwar
}wrcy yfbc bqwy qjxy \hrba

Reuven, Shimeon, Levi, Yehudah, Issachar, Zevulun, Dan, Naftali, Gad, Asher, Yosef, Benjamin
Avraham, Yitzhak, Yaakov, the righteous tribes of Israel

The endearing phrase "the tribes of Y'shooroon" means "the righteous tribes of Israel".

hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby
hwby
|
}ymynb }w [swy rcy rca yfbc dg b yltpn quy q }d j }wlbz x rkccy y hdwhy \hr ywl b }wumc a }kwar

Table •10-9: The Seventy-Two Letters on the Breast Plate

\hr ywl emerald - tqrb	b }wumc topaz - hdfp	..... ruby - ...
j }wlbz diamond -	x rkccy sapphire - ryps	y hdwhy carbuncle - ...
yfbc dg amethyst - hmlja	b yltpn agate - wbc	quy q }d opal - \cl
}ymynb jasper - hpcy	}w [swy onyx - ...	rcy rca chrysolite - cycrt

These names are engraved^[728] on the particular stones listed above in groups of six letters per stone.^[729] Four of the twenty-two letters of the Y'shooroon - •••• verse fill in the missing letters from the names of the tribes to include every letter of the Hebrew alphabet.

Text •10-31: Four Supplemented Letters from the Endearing Phrase

•••• •••• •••• ••••

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 - ••••••.^[730] He inscribed six names on each stone, each group consisting of twenty five letters.

Text •10-32: The Six and Six Names on the Ephod Shoulder Onyx Stones

yltpn }d hdwhy ywl }wumc }kwar
}ymynb [swy rca dg }wlbz rkccy

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'Adonai, 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 the will of G-d to the Nasi (president) of the generation.

The Seventy-two letters on the gems of the breastplate relate to the usage of the Urim and Thumim. The Urim refers to a light source from within the breastplate that would light up various gems. The Thumim in 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.^[731]

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.^[732] The recitation of these names has a deep meditative benefit. There is purity and sanctity here.

Text •10-33: Seventy-two Letters of the Twelve Holy Exalted Names

.....".....".....".....".....".....".....".....
.....".....".....".....".....".....".....".....".....

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.

[\[733\]](#)

The Zohar struggles with the missing letters from the names of the tribes of Israel. [\[734\]](#) The explanation above is from a later mystic who resolves the problem fully. This is the way of mysticism from one generation to the next search for the answers to questions of the previous generation. [\[735\]](#)

Text •10-34: Zohar on Missing Letters from the Tribes of Israel

Observe that when the High Priest was wearing the twelve stones fixed on the breastplate and the ephod, the Shekinah hovered over him. These twelve stones had engraved on them the names of the twelve tribes, each stone bearing the name of one of them. The letters were sunk, but when the stones shone they stood out and became luminous, spelling out what was required. Now, in all the names of the tribes the letters heth and teth were not to be found, for the reason that the tribes were without sin (H e T).' Said R. Hezekiah: 'This is reasonable as regards the heth, but not so in regard to the teth, since it is the initial of tob (good); and, further, we have learned that the letter teth seen in a dream is a good omen, since at the beginning of the Torah it is written, "And the Lord saw the light that it was good" (Gen. I, 4). Why, then, is that letter absent from the names of the tribes?' R. Hiya said in reply: 'It is because these two letters adjoin each other (in the alphabet), and, further, the teth is a letter hidden and withdrawn, as it is symbolic of the light that is above other lights, of the light of which it is written, "And the Lord saw the light that it was good". Hence it is the light of all the tribes together, and it could not be engraven on any of them. And, in addition, all the twelve tribes sprang from a certain undisclosed Apartment, which is symbolized by the letter teth, and so, symbolizing as it does the undisclosed, this letter could not be made to be seen among them. Observe that all those stones possessed miraculous powers. Thus, when they became luminous, the face of the High Priest was likewise illumined, and at the same time the luminous letters stood out. The shining of the High Priest's face was a sign for all that the

luminous letters were of a favorable significance; thereby it was known whether the High Priest was righteous or not.'

The 72 Letter Name of God is the power of redemption. Psalm 72—David's final psalm teaches the totality of the power of redemption.

Text •10-35: Psalm 72

1. A Psalm for Solomon. Give the king your judgments, O God, and your righteousness to the king's son.
2. That he may judge your people with righteousness, and your poor with judgment.
3. Let the mountains bring peace to the people, and the hills, by righteousness.
4. May he judge the poor of the people, may he save the children of the needy, and may he break in pieces the oppressor.
5. May they fear you as long as the sun and moon endure, throughout all generations.
6. May he come down like rain that falls on the mown grass; like showers that water the earth.
7. Let the righteous flourish in his days; and let there be abundance of peace till the moon is no more.
8. May he have dominion also from sea to sea, and from the river to the ends of the earth.
9. Let those who dwell in the wilderness bow down before him; and let his enemies lick the dust.
10. May the kings of Tarshish and of the islands bring presents; may the kings of Sheba and Seba offer gifts.
11. And may all kings fall down before him; may all nations serve him.
12. For he shall save the needy when he calls; the poor also, and him who has no helper.
13. He will spare the poor and needy, and will save the souls of the needy.
14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.
15. Long may he live, and may the gold of Sheba be given to him; may prayer be made for him continually; and may he daily be blessed.
16. May there be abundance of grain in the land, may it wave on the tops of the mountains; may its fruit be like Lebanon; and may the men of the city flourish like grass of the earth.
17. May his name endure for ever; may his name be continued as long as the sun; may men be blessed in him; may all nations call him happy.
18. Blessed be the Lord God, the God of Israel, who alone does wondrous things.

19. *And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen.*
20. *The prayers of David the son of Jesse are ended.*

Hanukah commemorates the rededication of the Temple in Jerusalem whereupon the last remaining cruse of priestly oil burned for eight days. During the darkest days of the year, during Hanukah, Hashem brings forth a redeeming light. Each day of Hanukah brings with it nine battle powers of redemption who are under the influence of Mars that is exalted in Aries. The sign of Aries watches over the holiday of Passover, whose Exodus marks the dawn of our redemption. The eight days of Hanukah are the octave above the Exodus; they are 9 times 8 or 72 forces of redemption.

10.10 The 216 Letter Name of God

The 216 Letter Name of God is 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: [\[736\]](#)

Text •10-36: The Three Consecutive Seventy-two Letter Verses of Redemption

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 Adonai 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. [\[737\]](#) 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. [\[738\]](#) 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 arm. [\[739\]](#) 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. [\[740\]](#), [\[741\]](#) 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.

Text •10-37: The Fifty Four Names of God

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. [\[742\]](#)

*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 Adonai - **ynda**. So, you see that the letters that comprise Adonai teach us about His essence and His dominion. For instance, the first letter of the Name Adonai, the aleph - **a**, is also the first letter of the Name Eheyeh - **hyha** which resides above. The last letter of the Name Adonai, the yud - **y**, is the essence of **hwhy**. The dalet - **d** and the nun - **n** [the middle letters of Adonai] 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. [\[743\]](#)*

This would correspond to the gematria of Dalet Nun - **nd**, the center 2 letters in the name Adonai-**ynda**. 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 sefira Malchuts. Malchuts is an entry point for prayer to the heavens.

The Shaarey Orah teaches that there are 54 permutations of the name YHWH. [\[744\]](#) 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 **hwhy, hwyy, hwwy, wwyy, hhyy, hhww**. There are twelve arrangements of each of the first three Names and six of each of the last three Names providing 54 total permutations. [\[745\]](#)

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. [\[746\]](#)

Text •10-38: The Soul of/and the Seventy Two Triplets

yhwh ywhh yhhw whyh wyhh whhy hyhw hywh hwyh hwhy hhyw hhwy
whyy wyhy wyyh hwyy hywy hyyw ywhy ywyh yhwy yhyw yywh yyhw
yhww ywhw ywwh hyww hwyw hwwy wyhw wywh whyw whwy wyyh wwhy
yyww ywyw ywwy wwyy wywy wyyw
yyhh yhyh yhhy hhyy hyhy hyyh
hhww hwhw hwwh wwhh whwh whhw

hll chm \lu fys yly whw
uhh wal dla yzh thk hka
ylk wal \qh yrh hbm lzy
whh hlm yyy]ln lhp wwl

\wa yyr hac try aah htn
dnm qwk jhl wjy rcw bkl
kym hhh zyy uhr suh yna
hym lcu yru las hly lww

tyn ann \mu cjh ynd whw
rxm jrh lyy \mn ywp hbm
qnm bmd yjm wnu hhy bmw

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. [\[7471\]](#)

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 •10-39: Two-hundred and Sixteen Letter Name in Three Groups of Eighteen Names

hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby
hwby
hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby
hwby
hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby hwby
hwby

Abulafia leads us to understand the relationship between the 216 Letter Name of G-d and the Ineffable Name that is the "holy high mountain".

Text •10-40: Abulafia on the 216 Letter Name of God

And the name of the holy high mountain is the Ineffable Name, and know this, and the 216 - •• and secret of the mountain is Gevurah (might = 216), and he is the Mighty One, who wages war against the enemies of God who forget His Name. And behold, after this the letters are corporealized in the form of the Ministering Angels who know the labor of singing, and these are the Levites, who are in the form of God, who give birth to a voice of joy and ringing song, ant teach with their

voice matters of the future and new ways, and renew the knowledge of prophecy.

Gevurah, strength, has the gematria of 216 - •••••. Abulafia might link Gevurah and 'mountain' through the phrase, "and the mountain" - •••• that also has the gematria 216. [\[748\]](#), [\[749\]](#) Second, another phrase ties the symbol of the mountain to the Ineffable Name of G-d. "There is a holy high mountain" [\[750\]](#) - Sham Har Kadosh Gevurah - •••••••• - 971 - •••••• - Shem haMeforas (the Ineffable Name alluding to the 72 triplets).

Text •10-41: Spiritual Ascent of the Mountain of Prophecy

In Sharey Zedek, Abulafia's disciple states, "I set out to take up the Great Name of God, consisting of seventy-two names, permuting and combining it. But when I had done this for a little while, behold, the letters took on in my eyes the shape of great mountains." Perus haTefillot, written by one close to Abulafia states: "Know that every one of the letters of the alpeh-bet contains a great principle and a hidden reason, and it is a great mountain which we are prevented from climbing." The ascent of the mountain is a spiritual ascent alluding to prophecy. [\[751\]](#)

The prophet Habukuk's name has gematria 216 - •••••. Based on the gematria of Habukuk and that Habukuk was the Shunamite's son revived from the dead, the Zohar 1:7, relates the 216 Letter Name of God to the revival of the dead. By this Name, God will give life again in the world to come. While the 72 Letter Name has the power of redemption, the 216 Letter Name magnifies this power threefold resulting in the power of restoration. [\[752\]](#) The 216 Letter Ineffable Name has the power to restore life. [\[753\]](#)

Text •10-42: Zohar 1:7 on Habukuk

They continued their journey and reached a certain hill at sunset. The branches of the trees on the hill began to shake and rustle and broke forth into hymns. Whilst walking, they heard a resounding voice proclaim: 'Holy sons of God, who are interspersed among the living of yonder world, ye who are the lamps of the Academy, reassemble into your places to regale yourselves, under the guidance of your Master, in the study of the Torah.'

In fear and trembling they stopped and sat down. Meanwhile, a voice went forth again and proclaimed: 'O, ye mighty rocks, exalted hammers,

behold the Lord, lo, Him whose appearance is as a brodered pattern of many colours, mounted on His throne: enter then into your place of assembly.' At that moment they heard a loud and mighty sound issuing from between the branches of the trees, and they uttered the verse: 'The voice of the Lord breaketh the cedars' (Ps. XXIX, 5). R. Eleazar and R. Abba fell upon their faces and a great fear came over them. They then arose in haste and went on their way, and heard nothing more. They left the hill, and when they reached the house of R. Simeon the son of Lakunya they saw there R. Simeon the son of Yohai, and they rejoiced exceedingly.

R. Simeon said to them, 'Assuredly ye traversed a path of heavenly miracles and wonders, for as I was sleeping just now I had a vision of you and of Benaiah the son of Jehoiada, who was sending you two crowns by the hand of a certain elder to crown you withal. Assuredly the Holy One, blessed be He, was on that path. Further, I saw your faces as if transfigured.' R. Yosi remarked: 'Well have ye said that "the sage is superior to the prophet".' R. Eleazar then approached and put his head between the knees of his father and told him all that had happened to them.

R. Simeon trembled and wept. ' "O Lord, I have the report of thee, and I am afraid" ' (Habak. III, 2), he said. 'This verse did Habakkuk exclaim at the time when he reflected on his own death and his resurrection through Elisha. **Why was he named HaBaKuK? Because it is written, "At this season when the time cometh round, thou shalt be embracing (HoBeKeth) a son" (II Kings IV, 16), and he-Habakkuk-was the son of the Shunamite. He received indeed two embracings, one from his mother and one from Elisha, as it is written, "and he put his mouth upon his mouth" (Ibid. 34). In the Book of King Solomon I have found the following: He (Elisha) traced on him the mystic appellation, consisting of seventy-two names. For the alphabetical letters that his father had at first engraved on him had flown off when the child died; but when Elisha embraced him he engraved on him anew all those letters of the seventy-two names. Now the number of those letters amounts to two hundred and sixteen, and they were all engraved by the breath of Elisha on the child to put again into him the breath of life through the power of the letters of the seventy-two names. And Elisha named him Habakuk, a name of double significance, alluding in its sound to the twofold embracing, as already explained, and in its numerical value (H. B. K. V. K. =8. 2. 100. 6. 100) to two hundred and sixteen, the number of the letters of the Sacred Name. By the words his spirit was restored to him and by the letters his bodily parts were reconstituted. Therefore the child was named Habakuk, and it was he**

who said: "O Lord, I have heard the report of thee, and I am afraid" (Habak. III, 2), that is to say, I have heard what happened to me, that I tasted of the other world, and am afraid. He then commenced to supplicate for himself, saying, "O Lord, Thy work" which Thou hast accomplished for me, "in the midst of the years", I pray, "let its life be". For he who is bound up with the cycles of past years has life bound up with him. "In the midst of the years make it known", to wit, that stage in which there is no life.' R. Simeon then wept and said: 'I also from what I have heard am seized with fear of the Holy One, blessed be He.' He then raised his hands above his head and said, 'What a privilege it was for you to see face to face the venerable Rab Hamnuna, the light of the Torah-a privilege I have not been granted.' He then fell on his face and saw him uprooting mountains, and kindling the lights in the temple of the Messiah. R. Hamnuna, addressing him, said, 'Master, in this other world thou wilt be the neighbour of the teachers of the Law in the presence of the Holy One, blessed be He.' From that time onward R. Simeon named R. Eleazar his son and R. Abba Peniel (face of God), in allusion to the verse, "For I have seen God face to face" (Gen. XXXII, 31)

The Hebrew word for Lion - לָאוֹן has the gematria 216.^[754] Amos chapter 3 shows the lion is akin to the attribute of Gevurah. Gevurah alludes to the strength of the lion.

Text •10-43: Amos on the Lion and Gevurah

Hear this word that the Lord has spoken against you, O people of Israel, against the whole family, which I brought up from the land of Egypt, saying, "Only you have I known of all the families of the earth; therefore I will punish you for all your iniquities."

Can two walk together, unless they are in agreement? **Does a lion roar in the forest, when he has no prey? Does a young lion cry out of his den, if he has taken nothing?** Can a bird fall in a snare upon the earth, if there is no trap for it? Does a snare spring up from the ground, when it has taken nothing? Shall a shofar be blown in the city, and the people not be afraid? Shall evil befall a city, unless the Lord has done it?

Surely the Lord God will do nothing, without revealing his secrets to his servants the prophets.

The lion has roared, who will not fear? The Lord God has spoken, who can but prophesy?

Proclaim in the palaces at Ashdod, and in the palaces in the land of Egypt, and say: Assemble yourselves upon the **mountains of Samaria**, and

behold the great tumults in its midst, and the oppressed in its midst.

*For they do not know how to do right, says the Lord, those who store up violence and robbery in their palaces. Therefore thus says the Lord God; "An adversary there shall be and shall surround the land; and **he shall bring down your strength** from you, and your palaces shall be plundered."*

*Thus says the Lord; "As the shepherd rescues **out of the mouth of the lion** two legs, or a piece of an ear; so shall the people of Israel who dwell in Samaria be rescued with the corner of a bed, and the corner of a couch."*

Hear, and testify in the house of Jacob, says the Lord God, the God of hosts, "That on the day that I punish Israel for its transgressions, I will also punish the altars of Beth-El; and the horns of the altar shall be cut off, and fall to the ground. And I will strike the winter house with the summerhouse; and the houses of ivory shall perish, and the great houses shall come to an end," says the Lord.

Hesed of the 72 Letter Name binds Gevurah of the 216 as Abraham bound Isaac and then Hashem redeems him with a ram caught in a thicket. [\[755\]](#)

Synthesized explanation: [\[756\]](#)

Text •10-44: Love and Awe

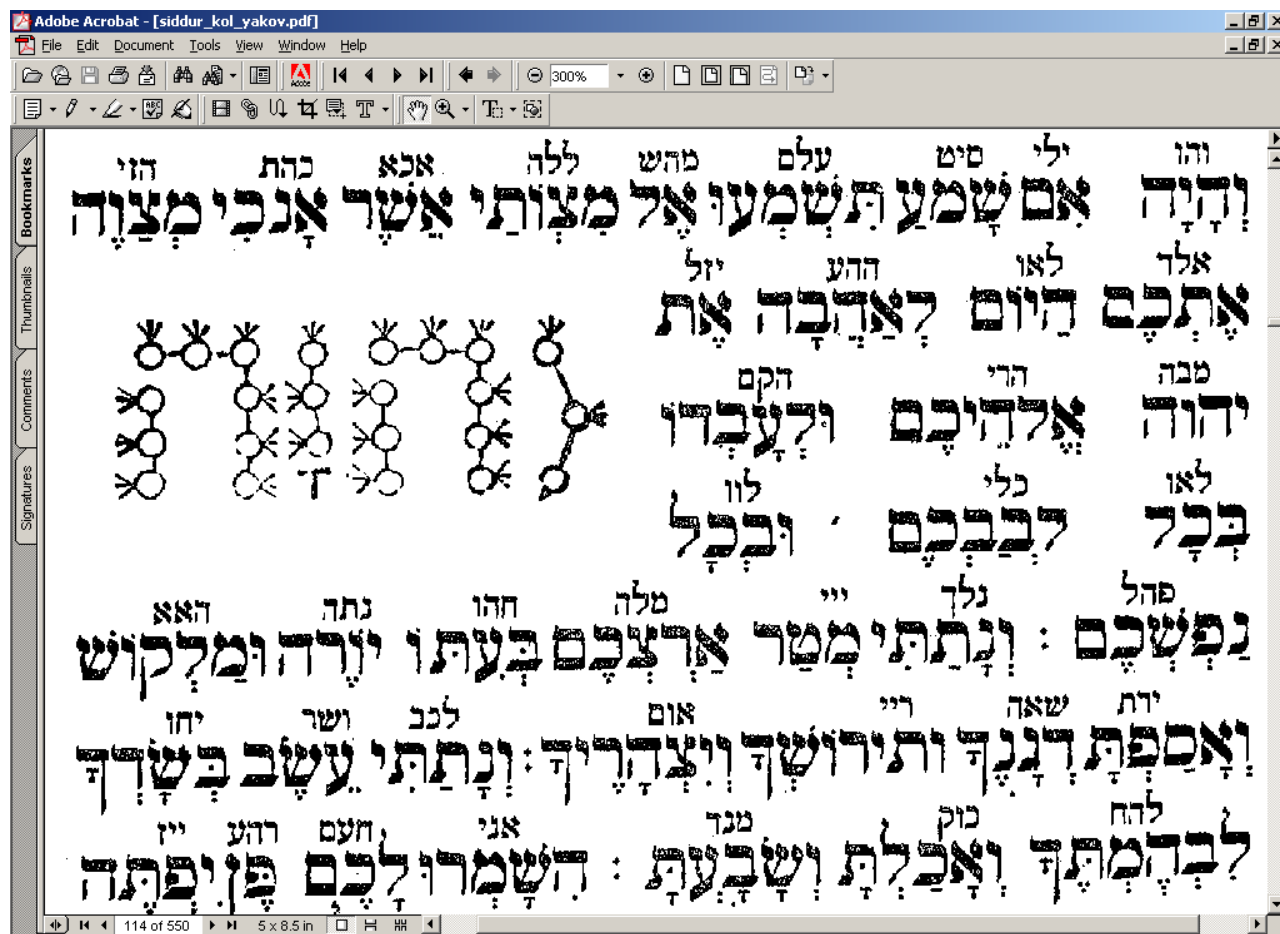
The source for the 72 Names is in Exodus, chapter 14, verses 19, 20 and 21, whose first words are "Vayisa, Vayavo, Vayet." The 72 Names derived from these verses are of 3 letters each. In all, they have 216 letters. 72 is the numerical value of chesed, loving kindness. 216 is the numerical value of gevurah, strength. In the language of Kabbalah, this is the unification of love and awe, the interinclusion of awe in love, left in right. You can find these Names at the end of Part 2 of the Zohar (Exodus), as well as in any prayer book of the Arizal on the meditations of the second and third paragraphs of the Kriyat Shema. [\[757\]](#)

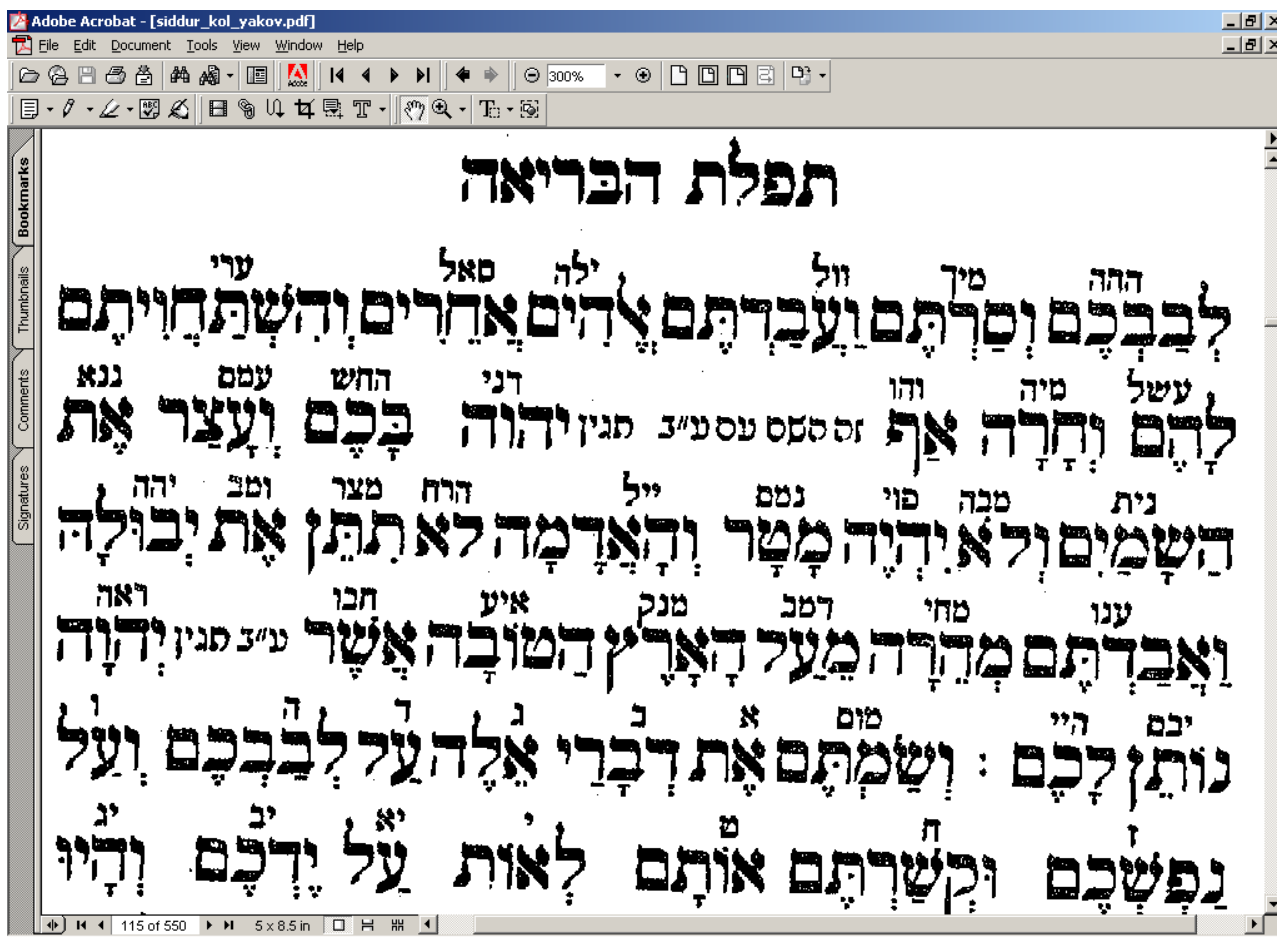
From the correspondence of each Name to a particular word in the second and third paragraphs of the Kriyat Shema, we learn the meaning of the Name and the Divine service that each Name should elicit in one's soul.

The Arizal has divided the 72 Triplet Name over the second and the first half of the third paragraph of the Shema. The words in the Shema suggest the "Divine service that each Name should elicit in one's

soul": [758]

Figure 10-3: 216 Letter Name of G-d in the Shema





In [Figure •10-3](#), notice the triplet Name(s) above the words of the Shema starting in the 2nd paragraph. In the Name Havayah with 24 circles, 23 circles have a shin, 1 circle has a Chirik vowel point, and the Kametz adds two lines giving $23 \times 3 + 1 + 2 = 72$.

Tikkun Olam, the reparation of the world relates to 288 fallen sparks of G-d in this world. Perhaps the 72 Letter Name and the 216 Letter Name elevate the fallen sparks of Hesed and Gevurah respectively (see [•9.10](#): [\[759\]](#)).⁷⁵⁹ Together their powers may complete the restoration of the 288 fallen [\[760\]](#)arks of Daat.⁷⁶⁰

10.11 Without Name

Ultimately Hashem is beyond all names or without Name. The Or HaMaor in Shoftim recognized:

Text •10-45: God is Above All Names

Everything originates with G-d; therefore, He even gives existence to the four letters...

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. [\[761\]](#)

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. [\[762\]](#)

Meditation •10-1: Beyond Names

One ascends to the realm of angels in the sefira of Yesod to experience the delight of their songs. With the joy of song one will feel the pull to Tiferet, the Upper Eden, where all Torah books are open on tables for anyone to read. Moving higher is the tent of Abraham and Sarah in Hesed, then wisdom and finally the apex of the Yod, the Will of G-d. Everywhere is the black velvet sheen of what is not and yet may be. Above Keter are the chains of letters of the Shem Haphoresh expanded according to Ben Mah Sag and Av.

Above Av is a white light and as one approaches, the angel Metatron appears to stop one from passing. He is the Naar, the Child as the other angels call him and he is also like his Master the Lord on High. Metatron waits and receives a Kol or Voice from his Master that one may pass. As one approaches the light there are wisps of clouds reaching out to envelop one. They part and one enters. In the midst of the cloud is the Countenance of the Child. Above even the Great-Grandfather, Aruch Anpin, Long faced and patient is the Countenance of the Child.

One asks what is your name. The Countenance of the Child responds I have no name for I am beyond names. I am infinitely old and infinitely young. I was here before creation and will be here after. The Countenance of the Child shows a vision of the future. In Israel the technology is in harmony with the land and people. Along the coast are advanced beautiful cities like Haifa, desalination systems in the nearby sea. The desert is scorched and a wasteland. The oceans are teeming with fish and healthy life. Only the stars in the sky are unchanged. There is synergy between the knowledge of the academic world and knowledge of God. There is hope for the future.

One returns the same way, out of the cloud, respectfully passing Metatron, down the chains of Letters, into Keter and through Hochmah, Binah, the effects of Daat, Hesed, Gevurah, Tiferet, Netzah, Hod, Yesod, and Malchut, where one deposits the blessing of all the experience on high. [\[763\]](#)

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- [618] Exodus Midrash Rabbah 3:6
- [619] **This section contains the Hebrew Name(s) of G-d and thus must not be destroyed or desecrated. The printed form should be buried in a Jewish cemetery. This text should not be taken into an unclean or idolatrous place.**
- [620] Talmud Kiddushin 71a
- [621] Midrash Rabbah Leviticus 23:2
- [622] The name lengths like gematria were introduced in the Hellenistic period. See Chapter [•10.9 The 72 Letter Name of God](#) and [Text •10-25: Urbach on the Names of God According to the Magical Papyri](#).
- [623] See [Text •10-7: Moshe's knowledge of the Ineffable Name](#). Application of this Name for destruction risks repercussions unless the situation is similar to that experienced by Moshe Rabbenu.
- [624] Leviticus Rabbah 21:6
- [625] Ibid 21:7
- [626] Shaarey Orah, trans. p. 170
- [627] Torah Portion Ahrey Mos.
- [628] Selected Portions of Nachmanides Commentary on the Torah, Ramban, Bereishis Part 1, trans. Avraham Yaakov Finkel, pp.67-68
- [629] Ecclesiastes Rabbah 3:15
- [630] '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.
- [631] This is the same as the 42 Letter Name of G-d.
- [632] Midrash Rabbah Exodus 1:29
- [633] Soncino Zohar, Shemoth, Section 2, Page 230b is similar. The specific quotes are from Zohar 231a, 231b, 234b. Dan Black of Salt Lake City pointed out these verses commenting on their relationship.
- [634] From the Prayer liturgy.
- [635] Bahir 111
- [636] Mystical Experience in Abraham Abulafia, Idel, pp. 104-105
- [637] See [Meditation •20-1: Angels of Time](#)
- [638] Meditation and the Bible, Kaplan, page 143
- [639] Numbers 24:5. The second part of the verse is more literally,

"the dwelling place of G-d in Israel." The word for "dwelling place" is 'mishcan' which has the same root as Shechinah that is the dwelling place of G-d.

[640] Michael Walton, Feb. 3rd, 2002.

[641] 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

[642] Shaarey Orah, Joseph Gikalatia, Introduction, page 1a.

[643] Meditation and Kabbalah, Kaplan, page 128 quoting the Gates of Light.

[644] 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.

[645] Kiddushin 71b.

[646] Nachman's Short Stories, trans. Aryeh Kaplan, see [Text •10-12: Nachman's Prince of Gems](#)

[647] Kabbalah, Charles Ponce, page 183.

[648] The flower in the center is the beginning of creation. See 'Space Travel' above.

[649] 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".

[650] Sefer Yetzirah, Aryeh Kaplan, Ch. 4. Also Ch. 5 for mix with letters of the name of G-d for 28 paths.

[651] Nachman's Short Stories, Aryeh Kaplan, page 126.

[652] This is also found in the Greek concept of from Alpha to Omega

[653] From Exile to Redemption, Lubavitcher Rebbe Shlita, page 20.

[654] Nachman's Short Stories, Aryeh Kaplan, page 126.

[655] Ibid

[656] Ibid

[657] Ibid

[658] Ibid

[659] Counting up to the Festival of Weeks - Shavuot.

[660] Ibid. Assigning Moses to the letter vav and the Messiah to the

tzaddik. The name Nachman has the gematria 149 that is the same as Netzah.

[661] Sefer Yetzirah, Aryeh Kaplan, 4:13, p. 176. Resh's hard sound is war and in trill is peace, 4:3.

[662] Rabbi Aryeh Rosenfeld, Rabbi Nachman's Wisdom, Tape 30: http://www.breslov.com/cgi-bin/redirect.cgi?breslov/media/Rosenfeld/Wisdom_30.ram.

[663] This is one of the areas, where the prayers of a tzaddik were known to be particular effective.

[664] This shows that a tzaddik with G-d is greater than any magic.

[665] Rabbi Aryeh Rosenfeld, Rabbi Nachman's Wisdom, Tape 30: http://www.breslov.com/cgi-bin/redirect.cgi?breslov/media/Rosenfeld/Wisdom_30.ram.

[666] Rabbi Aryeh Rosenfeld quoting a possuk.

[667] Yaakov Newman

[668] The standard explanation is that she was mother of all Israel because she was the head midwife, delivering all babies.

[669] Soncino Midrash Rabbah Song of Songs 1:65 or 4:2

[670] 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.

[671] The righteous leader of his generation.

[672] Soncino Zohar, Shemoth, section 2, p. 233b.

[673] Rabbi Aryeh Rosenfeld, Rabbi Nachman's Wisdom commentary, tape #30.

[674] Recording 1:20.

[675] Gimmel is 3 plus Yod that is 10 equals 13.

[676] The Vav alluding to Zer Anpin.

[677] 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.

[678] Tikuney Hazohar.

- [679] The 15th Tarot card has a picture of the devil chaining mankind. This is bondage by magic.
- [680] see [Enoch](#)
- [681] Shin is 300 for keter, hochmah, and binah. see [Enoch](#)
- [682] Moses and his Torah.
- [683] The Holy Kabbalah, Arthur Edward Waite, page 618
- [684] Cracking the Bible, Jeffrey Satinover, <http://www.quantgen.com/ch06.htm>, search for "42 letter name" Genesis
- [685] This is the Forty-two Letter Torah Code.
- [686] <http://www.pytlik.com/observe/deliverus/handwriting.html>
- [687] http://www.watchtower.org/library/w/2000/4/1a/article_01.htm
- [688] Cracking the Bible Code, Jeffrey Santinover. <http://www.quantgen.com/ch06.htm>
- [689] Meditation and Kabbalah, Kaplan, page 290
- [690] Sefer Baal Shem Tov Noah 134
- [691] Hebrew Amulets, Schrire
- [692] <http://members.aol.com/fegele/letters03.html>
- [693] M. Gaster, "Studies and Texts in Folklore, Magic etc., vol. I, London 1925, pp. 295 ff.
- [694] Zohar Bereshith, Soncino Press, Page 65.
- [695] Zohar I 30b, Harry Sperling and Marice Simon trans., page 115.
- [696] The Holy Kabbalah, A. E. Waite, page 275.
- [697] Zohar I 30b; I 190.
- [698] The Veneration of Divine Justice, The Dead Sea Scrolls and Christianity, Roy A. Rosenberg, Ch. 4.
- [699] Kings 1:1:34.
- [700] Meditation and Kabbalah, Kaplan, page 104.
- [701] Ibid, page 105
- [702] Likutey Moharan Volume 5, #42:2, page 313 and note 32.
- [703] Likutey Moharan Volume 5 46:2, page 375.
- [704] Likutey Moharan Volume 5 46:2 pp 377-379.
- [705] Likutey Moharan Volume 5, 42:3, page 317.
- [706] Alfred Tennyson
- [707] The Decrypting of the Kabbalistic Value of Thirty-Seven, Ian

Christie-Miller, May 3rd, 2000, p.14. Ian is quoting J. Reuchlin from the work De Arte.

[708] Soncino Zohar, Shemoth, Section 2, pp 234a-235a

[709] This alludes to the 72 Letter Name of God

[710] The Mystical Experience in Abraham Abulafia, Moshe Idel p.17 and p.43 n.13 quoting Sefer ha-Hochmah. Also see Kabbalah New Perspectives, Moshe Idel, p.99.

[711] <http://www.jewishencyclopedia.com/view.jsp?artid=52&letter=N>

[712] Urbach, "The Sages - Their Concepts and Beliefs", Magnes Press of Hebrew University, 1975, pp.130-131.

[713] Ibid, pp. 130-131

[714] See the Tetragrammaton section in the same chapter.

[715] The 231/221 combinations of Hebrew letters taken two at a time constitute the Gates of Creation and are shown in triangle structure in [•5.2.1 Gates of Creation](#) p.136.

[716] The two letters are Dalet and Nun which spell judgment, the Hebrew word being 'din' - דין.

[717] Midrash Rabbah Genesis 44:19

[718] Deuteronomy 4:34

[719] The Eighteen Shäm Havayahs⁷²⁰ - hywh\c - hwhy - YHVH,

[721] The World of Prayer, Elie Munk, Vol. 1, page 85.

[722] Midrash Rabbah Exodus 15:14, Soncino, p. 177

[723] Exodus 15:6

[724] 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

[725] While wearing the eight vestments, the high priest transcended the physical into the spiritual realm while becoming the Urim and Thumim, Ibid. p. 141.

[726] 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.

[727] 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)

[728] 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.

[729] Exodus 28:15-21

[730] 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.

[731] Thumim meaning simple, whole, or to complete.

[732] 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.

[733] Bahir 113, Kaplan, part II, pp. 167-168.

[734] Soncino Zohar, Shemoth, Section 2, Page 230a

[735] Michael Walton of Salt Lake City teaches that the questions in Judaism are of greater status than the answers.

[736] The Metsudah Chumash, Exodus.

[737] Barney on the 20th of Shevat, his wife's birthday, 5752.

[738] Hebrew Magic Amulets, T. Schrire, page 99.

[739] 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.

[740] Hebrew Magic Amulets, T. Schrire page 99, says that the 72 triplets are this name.

[741] 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.

[742] Meditation and Kabbalah quoting the Shaarey Orah page 129.

[743] Gates of Light, Yosef Gikalatiya, trans. Avi Weinstein, page 15.

[744] Shaarey Orah, introduction, quoted in Meditation and Kabbalah, pp. 129-130

[745] 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 $C(n,r) = n! / ((n-r)!r!)$.

- [746] see Sefirot Colors and Lights [TABLE]
- [747] The Bahir Illumination, Section 110, Kaplan, page 42
- [748] The Mystical Experience in Abraham Abulafia, Moshe Idel, p.101 and p.156 n.128.
- [749] Moshe Idel suggests this allusion.
- [750] This is not a phrase of the Tanach, but instead another one of Abulafia's constructs. Nevertheless, 'high' and 'holy' associate with the 'mountain' individually throughout the Tanach.
- [751] Ibid p.156
- [752] Also see Ezekiel's 'Valley of the Dry Bones' which symbolizes the restoration of the lost hope of Israel.
- [753] See [Text •10-6: Midrash on the Ineffable Name of God](#) and [Text •10-7: Moshe's knowledge of the Ineffable Name](#) that shows with every power there is an opposite power.
- [754] Mi Chamocha 5629, True Existence, Rabbi Shmuel Schneersohn of Lubavitch, p.37.
- [755] see [•2.1.1.5 Birthday of the World](#) p.38
- [756] Govert Erren quoting Rabbi Yitzchak Ginsburgh, <http://www.inner.org/sefirot/sefchesd.htm> and <http://www.inner.org/sefirot/sefgevur.htm>. Non-italicized are adjustments that previously stated the "second section", probably meant the second and third sections of the Shema if broken down into paragraphs. Alternatively the Shema has four parts, 'Creation of the lights blessing', 'Love of Israel blessing', 'Hear O Israel, the Lord our G-d, the Lord is One ... Emet', 'Redeemer of Israel blessing'
- [757] Siddur_Kol_Yakov.pdf pp. 114-116.
- [758] As suggested by [Text •10-42: Love and Awe](#). The Shema here is from Siddur Kol Yakov that is available on the internet as siddur_kol_yakov.pdf.
- [759] See [Text •9-28: Rabbi Yitzchak Ginsburgh on the 288 Sparks](#)
- [760] See [Text •2-42: Rabbi Pinchas Winston \(Aish HaTorah\) on Sparks](#)
- [761] The Light Beyond, Aryeh Kaplan, page 31.
- [762] Nothing is the essence of G-d.
- [763] Inspiration from Gayle Chellis, 1/24/2003

- [10.1 The Pillar Names of God](#)
- [10.2 The Tetragrammaton](#)

- [10.3 The 12 Letter Name of God](#)
- [10.4 The 22 Letter Name of God](#)
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11 Names of messiah

Maimonides teaches that we are commanded to believe in the coming of messiah, and though he might tarry, we wait and are prepared to follow. What is certain is that the prophets did not believe in one and only one messiah. In fact, Isaiah calls Cyrus the messiah when he beseeches him to let the Jews return to Israel.

In addition, the prophets teach that only G-d is our redeemer and savior. In other places, the prophets discuss leaders acting as agents to save the people. The leaders at best are servants of G-d bringing the children of Israel back to God. After the people betrayed G-d as their King in asking Samuel for a 'king like the other nations', G-d said listen to the people. Why the sudden acquiescence? We are permitted righteous leaders who will turn us back to our True and only King.

In Genesis we are taught that we are created in the image of G-d and to love G-d is also to love our fellow man since everyone is in the image of G-d. A Midrash teaches, "He who is loved by others is loved by God." Part of the role of messiah is to be this righteous leader, who will unify the hearts of people to serve God. To believe in messiah is to raise our children as potential messiahs helping others with the twinkling light of God in their eyes. Each child is a potential Jewish leader, a potential messiah, who will help another return to God.

Messiah or anointed is one who is strong within, traveling from place to place spreading blessings, who prays to G-d and G-d hears him, whose shield G-d beholds.

Text •11-1: Psalm 84:6-13

*Happy is the man whose strength is in you; in whose heart are
highways,
that passing through the valley of Baca make it a place of springs;
the early rain also covers it with blessings.
They go from strength to strength, every one of them appears before
God in Zion.
O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Selah.*

Behold, O God our shield, and look upon the face of **your anointed**
(your messiah).

For a day in your courts is better than a thousand.
I had rather be at the threshold in the house of my God, than dwell
in the tents of the wicked.

For the Lord God is a sun and shield;
the Lord will give loving kindness and glory;
no good thing will he withhold from those who walk uprightly.
O Lord of hosts, happy is the man who trusts in you.

11.1 Haninah who brings favor

11.2 Go'al the redeemer

11.3 Meir who spreads light

11.4 Menachem the comforter

The messiah's name is Menachem, the comforter from the Book of Lamentations, Eicha. [\[764\]](#)

Text •11-2: Menachem

Over these things I weep; my eyes run with water because a comforter to revive my spirit is far from me... Because Menachem is far from me returner of my soul.

11.5 Nehirah the light is with him

11.6 Shiloh of the time of paradise

Text •11-3: Shiloh Haninah Yinnon Nehirah

The school of R. Shila said: The Messiah's name is 'Shiloh', as it is stated, Until Shiloh come (Gen. XLIX, 10), where the word is spelt Shlh. The School of R. Hanina said: His name is 'Haninah', as it is stated, I will not give you Haninah (Jer. XVI, 13). The School of R. Jannai said: His name is 'Yinnon'; for it is written, E'er the sun was, his name is Yinnon (Ps. LXXII, 17). R. Biba of Sergunieh said: His name is 'Nehirah', as it is stated, And the light (nehorah) dwelleth with Him (Dan. II, 22), where the word is spelt nehirah.

11.7 Yanun the ionizer

Text •11-4: Name of messiah

Seven things were created before the world was created, and these are they: The Torah, repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple, and the name of the Messiah...

The name of the Messiah, as it is written, His [sc. the Messiah's] name shall endure forever, and has (Yanun) exited before the sun! [\[765\]](#)

The Soncino Talmud presents this commentary on the verse above: [\[766\]](#)

Text •11-5: Talmud on Psalm 72:17

*Ps. LXXII, 17. – Thus the Gehenna was created before the world. – The general idea of this Baraitha is that these things are indispensable pre-requisites for the orderly progress of mankind upon earth. The Torah, the supreme source of instruction; the concept of repentance, in recognition that 'to err is human', and hence, if man falls, the opportunity to rise again; the Garden of Eden and the Gehenna, symbolizing reward and punishment; the Throne of Glory and the Temple, indicating that the goal of Creation is that the Kingdom of God (represented by the Temple) shall be established on earth, as it is in heaven; and finally, the name of the Messiah, i.e., **the assurance that God's purpose will ultimately be achieved.***

To understand the name Yanun is to understand Psalm 72:

Text •11-6: Tanach - Psalms Chapter 72

- 1. A Psalm for Solomon. Give the king your judgments, O God, and your righteousness to the king's son.*
- 2. That he may judge your people with righteousness, and your poor with judgment.*
- 3. Let the mountains bring peace to the people, and the hills, by righteousness.*
- 4. May he judge the poor of the people, may he save the children of the needy, and may he break in pieces the oppressor.*
- 5. May they fear you as long as the sun and moon endure, throughout all generations.*
- 6. May he come down like rain that falls on the mown grass; like showers that water the earth.*
- 7. Let the righteous flourish in his days; and let there be abundance*

of peace till the moon is no more.

8. May he have dominion also from sea to sea, and from the river to the ends of the earth.

9. Let those who dwell in the wilderness bow down before him; and let his enemies lick the dust.

10. May the kings of Tarshish and of the islands bring presents; may the kings of Sheba and Seba offer gifts.

11. And may all kings fall down before him; may all nations serve him.

12. For he shall save the needy when he calls; the poor also, and him who has no helper.

13. He will spare the poor and needy, and will save the souls of the needy.

14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

15. Long may he live, and may the gold of Sheba be given to him; may prayer be made for him continually; and may he daily be blessed.

16. May there be abundance of grain in the land, may it wave on the tops of the mountains; may its fruit be like Lebanon; and may the men of the city flourish like grass of the earth.

17. (K) May his name endure for ever; may his name be continued as long as the sun; may men be blessed in him; may all nations call him happy.

18. Blessed be the Lord God, the God of Israel, who alone does wondrous things.

19. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen.

20. The prayers of David the son of Jesse are ended.

The verse containing the messianic name is 72:17:

... .. [...]
... ..

And let his name be forever before the Sun has '**Ionized**' away
And all the nations shall rejoice and be blessed in his name

The key meaning of the name Yanun is ionized or evaporated away. It alludes to the Moon, which is Lavana waxing and waning away. Yanun as 'ionization' alludes to lightning and even the electrum that Ezekiel saw in the image of man on the throne of G-d. Before the sun has ionized away is before the end of the Sun's life where it will become a planetary nova and finally a white dwarf.

The messiah here is like the tzaddik who absorbs the light of G-d.

The light is ever emanating like the Sun and the messiah or people in general are like the Moon receiving the light when we are good. However if we are not good, has vshalom, we are like the 'dark side of the moon' unable to receive the light.^[767] This is the relationship between Hochmah and Malchut where the wisdom of G-d when our leaders are righteous flows to the people. However if the leaders are bad than the people will not receive the light and there is only materialism, this is the kingdom of Rome, has vshalom.

In the analogy above the Shemesh - Sun, is the light of G-d and Yanun is the receptacle of the light. This is also alluded to by 'favor' - ••. Het is Hochmah and Nun is Malchut by the word nofel - 'fallen' nature of the world. When the leaders have wisdom, this is the messiah quality in the world. When there is no wisdom there is only the fallen state.^[768] The unity of the physical and spiritual brings grace to the world.

The name Yanun by ionizing the Sun is an aspect of nothingness, which is precisely how we receive the favor of G-d.^[769]

Text •11-7: Levi Yitzhak of Berditchev on G-d's Continuous Sustenance

The most important thing to realize is that God created all and that He is all. God's influence never ceases. At every instant, He gives existence to His creation, to all the universes, to the heavenly chambers, and to all the angels....

We therefore say [in the prayer before the Sh'ma], "He forms light and creates darkness" [in the present tense], and not "He formed light and created darkness" [in the past tense]. We say that God "creates" in the present tense because every second he creates and gives existence to all that is. Everything comes from God. He is perfect and He includes all things.

When a person attains the attribute of Nothingness, he realizes that he is nothing, and that God is giving him existence. He can then say that God "creates" - in the present tense. This means that God is creating, even at this very moment. When a person looks at himself and not at Nothingness, then he is on a level of "somethingness" [and independent existence]. He then says that God "created" - in the past tense. This means that God created him earlier [but that he now has independent existence].

We therefore say the blessing, "[Blessed are You, O God...] who

created man with wisdom." [We use the past tense,] since Wisdom is on a level of "somethingness." We therefore find in the writings of the Ari that the expression, "God is King," is an aspect of Nothingness. For when we say that "God is King" [in the present tense] it means that He is presently giving us existence. This is the aspect of Nothingness - we are nothing, and it is God who is giving us the power [to exist.].

On the level of Nothingness, everything is above the laws of nature. On the level of "somethingness," on the other hand, all things are bound by nature. The way in which we bind "somethingness" to Nothingness is through the Torah and commandments. This is the meaning of the verse, "The Living Angels ran and returned" (Ezekiel 1:14) - [that is, from a level of Nothingness to one of "somethingness."]....

Here Yanun is the messianic/nothingness aspect of Malchuts that attaches to the shefa/somethingness aspect of Hochmah. This is when the daughter - •• is with her father - •••. From this connection grace flows.

11.8 Isaiah's Cyrus

Isaiah calls Cyrus the messiah when he sees that Cyrus may act as the agent of God permitting the return of the Israelites to their homeland.

11.9 Messiah ben Joseph

Judah to David - Joseph to Jonathon

There is a tradition that there are two leaders or qualities that a messiah must possess. Joseph who was assistant to Pharaoh displayed intelligence, patience, careful planning and quiet thought. Judah instead took Tamar in a rash moment while possessing the strength and respect of his brethren. The reconciliation of the two brothers is the reconciliation of the house of Israel.

Judah to David - Joseph to Jonathon

David is of the spiritual lineage of Judah while Jonathon is of the spiritual lineage of Joseph. Jonathon loved David because he saw how David united and was beloved by the people. This is the love of

messiah son of Joseph for messiah son of Judah who wishes only to spiritually prepare the world for the righteous warrior king who will fight G-d's battles and return the people to the holy land of Israel.

11.10 Peretz and Zerach

Judah had two sons via Tamar who were twins. The name of the first is Peretz from the idea of bursting forth. The second's name Zerach means to continuously shine. [\[770\]](#) Together they allude to the light of moshiaich that breaks through all obstacles. [\[771\]](#)

Text •11-8: Genesis 38 on the sons of Judah and Tamar

26. And Judah acknowledged them, and said, She has been more righteous than I; because I did not give her to Shelah my son. And he knew her again no more.

27. And it came to pass in the time of her labor, that, behold, twins were in her womb.

28. And it came to pass, when she labored, that one put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29. And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, What a breach you have made for yourself. Therefore his name was called Perez.

30. And afterward came out his brother, who had the scarlet thread upon his hand; and his name was called Zarah.

Peretz is the ancestor of David and thus, clearly identified with messiah leadership. Zerach too alludes to the light of messiah.

11.11 Messiah ben David

Messiah ben David bears the scepter and kingship of the house of Israel. He acquires this role from messiah ben Joseph as David acquired his position with the permission of Jonathon. The earliest messianic text showing the duality of messiah is in Numbers. Here we find that the star possesses the qualities of Joseph while the scepter is that of Judah. Both are essential in leadership. The Star prepares the way for the Scepter. [\[772\]](#)

Text •11-9: Two types of messiah

I shall see him, but not now; I shall behold him, but not near; there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall strike the corners of Moab, and destroy all the sons of Seth.

11.12 Raising Moshiach

There is the mitzvah to await the messiah in each generation. The Chofetz Chayim kept a packed suitcase next to his bed with anticipation of returning to Israel under the leadership of messiah.

The command goes further. We should look for the spark of moshiach even in our own children and prepare them with the education that they will need.

[764] Lamentations 1:16

[765] Soncino Talmud Pesachim 54a on Psalm 72:17.

[766] Soncino Talmud Pesachim 54a:n31

[767] Lekutey Moharan, Rabbi Nachman of Breslov

[768] Ibid. Yakov Newman of Salt Lake City taught this text during his Shavuot 5763 all night learning.

[769] Levi Yitzhak of Berditchev, Meditation and Kabbalah, trans. Aryeh Kaplan pp. 303-304.

[770] Bahir 197

[771] Living with Moshiach, Rabbi J. Immanuel Schochet, p. 40.

[772] Numbers 24:17

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12 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.

12.1 Your Dreams

Text •12-1: Your Dreams

Don't let them take your dreams, your dreams are all you Got

The nighttime is for you for your dreams for your life. It is not work time to be rummaging through work problems or even school matters. It is not a time for the anxiety of the day to play itself out over and over again. We must take back our dreams for they are all we have. They are our privacy, our hopes, and our joy in life.

So how does one take back ones dreams from slavery? Simply, do not become a slave. Do not make the goals of work overriding in ones mind. Do not let their schedules affect you. 'You are free'; say that over and over again.

I am free.

Meet once a week with a havurah to discuss spiritual ideas and meditate. Attend daily services at a Chabad minyan.

12.2 Unconscious Dreams

Meditation •12-1: Healing by Dance – July 12, 1995

The previous night I studied the Torah, parsha Balak. ^[773] 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.]^[774]

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 BCI^[775] 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.

Meditation •12-2: Dance – August 9, 1996 – Erev Shabbas

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.

Meditation •12-3: Playing Musical Instruments on the Sabbath

I was attending a Shabbaton. There was a lot of singing and youthful spirit in the temple service. I felt good to be there. As the Shabbat came closer to an end, a few musicians took up musical instruments and wanted to begin a scheduled evening concert early. When, they started playing I felt wrong. I took the initiative and went up to the guitarist who seemed like a religious guy. I told him it's not proper to begin playing before Havdalah. He agreed and told the rest of the musicians to put down their instruments. Instead, our singing took the place of the instruments, a singing with great fervor.

The previous 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.

Meditation •12-4: To be Found, 'Cno' waiting for her Master

There was a good dog that lost its owner. The dog had decided to wait in the most visible area in order to be found, a 'y' intersection on a roadway. The dog lay in the center of the 'y', in triangle repose between the merging of two lanes and rushing traffic. Suddenly a wagon stopped ahead with groceries showing in the back window. Someone got out to help the dog on the roadway, but the dog had been hit and could not rise. One side of its body had been injured.

From behind I walked forth with concern, dressed in a white robe, long brown hair and beard, and feeling the spirit of G-d's mercy. I

told the woman to return to her car and I looked at the dog. I saw on his collar, a medallion with his name Cno. I said, because you have waited even in harms way for your master, so shall you be returned to her in health. I lowered my hands upon him and pronounced, "Rise and be healed". Cno stood up in confusion, walking like his legs were still injured not understanding that he was healed. Slowly, he walked more confidently, than brought his head close to mine in gratitude. The person from the car, his owner looked in awe and waited for her dog.

We are like the dog in the dream. The half of our body that is injured is from the side of sin. Nevertheless, we have placed ourselves and waited patiently, even in harm's way so that our Master in heaven may find us and take us home. Cno is mystical for one who sees not danger, but only Nothing, knows and longs for his Owner, her Love, her Home. [\[776\]](#)

12.3 Lucid Dreaming

Lucid dreams are conscious dreams where one is able to control one's motion and action. [\[777\]](#) 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 shows how one can progress from a meditative state into a spiritual dream.

12.3.1 Names of God

Meditation •12-5: 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 coworker [\[778\]](#), 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)

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).

Meditation •12-6: 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.

Meditation •12-7: Foam on Ocean Waves - Clouds over the Earth

6/5/1993 - 5 AM

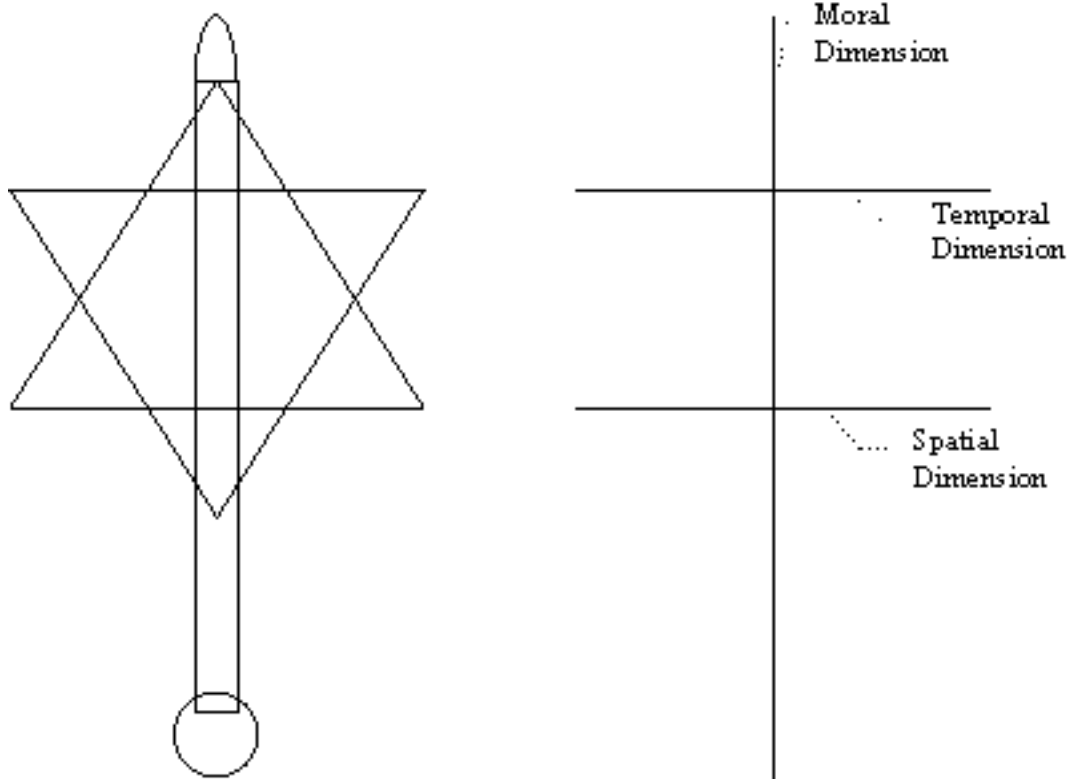
I listened to the Earth, Wind, Fire, and Air tape. Towards the end of the hypnotic session, I shifted slightly into a curled position and entered a lucid dream. I experienced rapid travel while gazing backwards over several green hills and bodies of water. I noticed the foam on ocean waves resembled clouds over the earth from an outer space perspective. I tried to maintain the lucid state by counting down.^[779] I exited into a light sleep. The key to success in obtaining a lucid dream is alertness, energy, and concentration when one begins.

Meditation •12-8: 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 than a double cross, but than it appeared like the Shield of David.^[780] Finally, I saw the form of a rod^[781] shaped as a small sword. Upon the face of the rod was the Star of David.^[782]

Figure •12-1: 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.^[783] 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. [\[784\]](#) 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.

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. [\[785\]](#)

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.

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.

12.3.2 Raziel

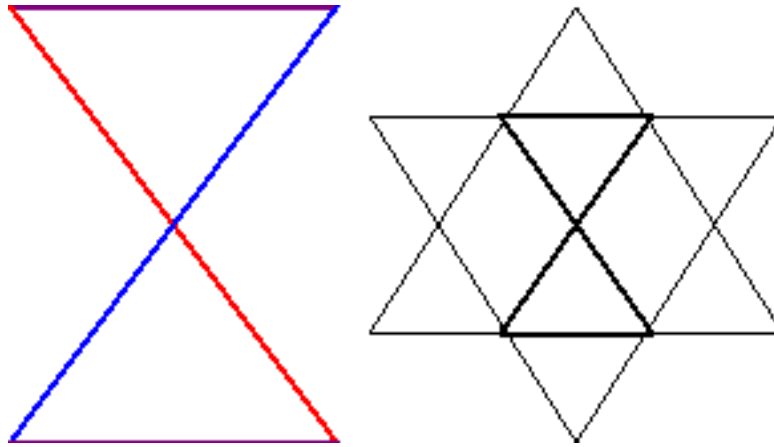
I discovered a 12th quasi sefira, which is the location of remez or secret knowledge. The quasi-sefira Daat represents knowledge. Now a 12th quasi-sefira called RaZ is a place of secret knowledge. [\[786\]](#)

Meditation •12-10: Support Each Other Before the Other Nations

I played the letter ascension tape. As I looked into the stream, I saw various symbols forming. First, I saw the Star of David [\[787\]](#) focus from the previous vision. Then I saw the letter Z within it and then

another Z mirrored. I composed them in my mind and then lifted the hourglass symbol out of the star.

Figure •12-2: Symbol of Raziel



I visualized the letter Tav - *t* 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 - *r* 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 - *zr* 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.

The following story is from the Maharal of Prague.^{[\[788\]](#)} In a conversation with the Archbishop of Prague the Maharal records the Archbishop 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 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 inflict 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 Archbishop said, "You're 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 (the Holy One) 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

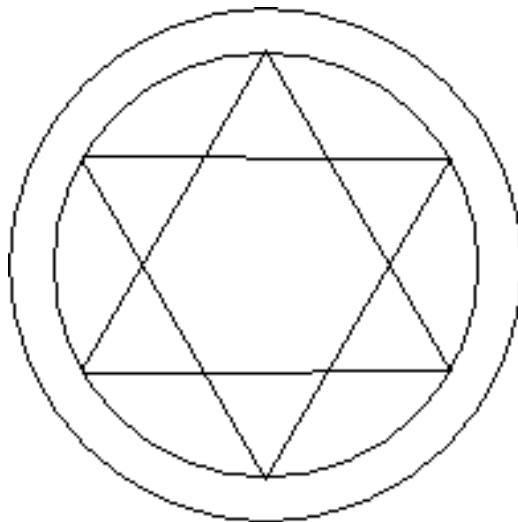
we're into Torah, if not, other ideas. The Galut is infighting and divisiveness. When we are an Am, a people, we are drawn back to our nation."

Raziel 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. [\[789\]](#)

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.

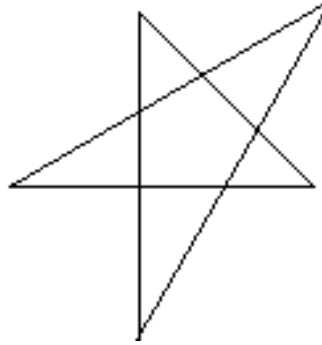
Raz has the gematria 207 which is the same as Or - rwa, the word for light. G-d has chosen to reveal his secrets through light. [\[790\]](#)

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:



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. [\[791\]](#) 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 one's mind empty of mundane thoughts and to fill it with the wonder of G-d's world ready to receive 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 Atzulut 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.

The Zohar alludes to Raz:

The **mystery** of Shabbat: She [malchut] is on Shabbat united within the **mystery** of Oneness so that the [supernal] **mystery** of Oneness may rest upon her. [This takes place during] the Maariv Prayer of Shabbat eve, for then the holy Throne of Glory merges in the **mystery** of Oneness, and is ready for the holy transcendent King to rest upon it. [\[792\]](#)

The sefirot are aligned according to the Bahir on Shabbas. Here the Queen is above so that below is Yesod and above is Tiferet. On Shabbas, Malchut is within the quasi-sefira of Raz. The Zohar mentions *mystery* four times here for the four worlds that are united in their place with Raz. For the Tanach sources of *mystery* see the [Appendix on RaZ](#).

12.3.3 Lamed Vavniks

The wl-Lamed Vavniks by tradition are 36 saintly souls whose z'chus - merits tip the scale of justice in favor of the preservation of mankind. [\[793\]](#) 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 - wl ykwj lk yrca

Meditation •12-11: The Lamed Vavniks

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 Jeshurun^[794]. 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!^[795]

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 davening^[796] 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 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.^[797] 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 it is 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.

Meditation •12-12: Dissolving Violent Dreams

Dissolving Violent Dreams - October 28, 1993

Face up and defeat fear.

I had a dream where a person was threatening me. 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.

Meditation •12-13: Messiah Vision

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.

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.

[798] 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.

(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 Sandalfon^[800], 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.***

12.4 Spiritual Dreaming

12.4.1 Hypnotic Dreaming

Spiritual dreams have been monumental experiences to prophets of yore. In order to have this dream one must immerse oneself in the material that one wishes to experience. 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.

Meditation •12-14: Deciphering Mystical Passages by Spiritual Dreaming

The day was the 32nd day of the Counting of the Omer corresponding to Netzah in Hod that 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. [\[801\]](#)

**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."** [\[802\]](#)

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. [\[803\]](#)

[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. [\[804\]](#) 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. [\[805\]](#) 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. [\[806\]](#) The "**mystical method involving the purification of the limbs**" is nothing other than **high spiritual meditation that purifies the soul and cleanses the body**. The order here indicates that the soul must have some purity even to begin to meditate whereupon 'high spiritual meditation' cleanses the body.

12.4.2 Prophetic Dreams

Dreams can be prophetic in nature. Food, learning, and purity all affect our ability to have and interpret prophetic dreams.

12.4.2.1 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: [\[807\]](#)

Text •12-2: Rabbi Nachman of Breslov on the Affect of our Food on Dreams

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.^[808] 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.

12.4.2.2 Learning

For a period of 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.^[809]

Text •12-3: Arizal on studying kabbalah

It is incumbent upon every person to study every day the bible, Mishnah, Talmud, Kabbalah...

The engagement in the wisdom of the Kabbalah and its sources is successful on Friday after midday, and inside the sukkah on the festival of Sukkot. Also the night of the festival of Shavuot is a good time for studying the kabbalah.^[810]

12.4.2.3 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.^[811]

Meditation •12-15: Freeman in Israel

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.^[812] *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 than 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. ^[813] I felt incredible joy to be in my homeland!

12.5 Dream Tools

12.5.1 Dream Cards

A Dream Card is a recording of a dream's story line in a collage of images in a single picture. During a single night one may collect ten or so of these cards one for each dream. They reveal the will of the dreamer and the truth of his or her dreams. Dream cards are seen within a dream near morning with a transcript of the previous night. One may capture these images by using a camera in a dream.

12.5.2 Seeing ones Hands

Popularized by Carlos Casteneda, seeing ones hands while dreaming will trigger one to recall that one is dreaming enabling a lucid dream.

^[773] See [Balak](#)

^[774] 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 Moshiach.)

- [775] 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.
- [776] Monday 11/04/2002, 9:10 AM after studying Rabbi Isaac of Acco's 'Light of the Eyes' and Abulafia's 'The Treasury of the Hidden Eden.'
- [777] See Stephen Leberge's books for proven methods for experiencing these dreams.
- [778] 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.
- [779] 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.
- [780] Magen David.
- [781] A foot in length.
- [782] 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.
- [783] From the sefira of Yesod.
- [784] 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](#)
- [785] A Pisces should visit these types of places regularly or live there.
- [786] Secrets - April 12, 1997 - 8 AM
- [787] One triangle is man raising his arms up to G-d and the other is like G-d lowering arms to man.
- [788] [Alderstein Maharal Lecture](#) "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.
- [789] 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.

[790] Secrets II - April 23, 1997. This meditation was led by Ira Brandell at Beth Shalom at the end of the 2nd day of Passover.

[791] Secrets III - May 10, 2001

[792] Zohar II 135a-b quoted in the Chabad siddur pp.133-134. Realized on Shabbas Hanukah November 29, 2002 during services at Chabad of Salt Lake City.

[793] The Lamed Vavniks - The 36 Saints - December 12, 1994 - Rosh Hodesh Adar - Malava Malcah

[794] 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.

[795] Likutey Moharan I:65 quoted in Garden of the Souls, page 37.

[796] 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.

[797] Stan Sussman leads the Minyan's Rashi shir each Saturday morning at 9 AM.

[798] Maimonides Principle 10: "I believe with complete faith in the coming of Messiah."

[799] G-d communicates with us through angels, i.e. the angel of the Burning Bush.

[800] Metatron is from Hanoach; Sandalfon is the angelic Elijah.

[801] City of Heaven - May 24th, 1997 - 8:00 AM

[802] Meditation and Kabbalah trans. Gates of Light, Aryeh Kaplan, p. 130.

[803] In this way one destroys the klippot on the body one-by-one.

[804] Ibid. page 128.

[805] See "I saw Heaven" by LDS publishing. LDS maintains believes in modern day prophecy. The person who wrote this work had a guide who showed him a heavenly city that looked like SLC.

[806] See Daniel 9:7-14, See [Zohar river of fire descending from beard](#)

[807] Likutey Moharan, Ch. 19, pp. 185-187.

[\[808\]](#) Berakhot 61b; Tikkuney Zohar, Addendum 3, p. 140b.

[\[809\]](#) see Dreaming the Bahir - The Brilliant Light

[\[810\]](#) An Introduction to Kabbalah, Moshe Hallamish, p.92

[\[811\]](#) Israel - March 30, 1994 - 4th day of Passover

[\[812\]](#) Sha'are Orah, Gates of Light.

[\[813\]](#) 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.

- [12.1 Your Dreams](#)
- [12.2 Unconscious Dreams](#)
- [12.3 Lucid Dreaming](#)
- [12.4 Spiritual Dreaming](#)
- [12.5 Dream Tools](#)

13 Prayer

The Midrash explains:^[814]

Text •13-1: Midrash on Effectiveness of Prayer

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."^[815]

13.1 Blessings

The daily and holiday blessings are explained in section [•13.4.1](#) below. Some other key blessings good to know are in [Table \[816\]](#).⁸¹⁶

Table •13-1: Blessings on Events

Event	Blessing
seeing a rainbow	zohair habrit
good news benefits you and others	hatov vhamativ
bad news, destroyed synagogue (has vshalom)	dayan haemet
donning a new garment	malbeesh aroomim
lightning, earthquake, comet, mountain, or river	osay ma'aseh vresheet
before studying Torah	1) ha'm'lamaid Torah l'amo Ysrael 2) asher bachar banu mecall ha'amim...

13.2 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. [\[817\]](#)

Text •13-2: Talmudic Source that there are Ten Types of Song in the Psalms

*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] **halleluyah**. The greatest of all is 'halleluyah,' because it embraces the [Divine] Name and praise simultaneously. (Pesachim 117a)*

13.2.1 Ten Psalms a Day

Rabbi Nachman of Breslov popularized the idea of reciting ten psalms a day for a complete cleansing of the body and soul. His Tikkun Hakelei collection contains the ten types of song, which together are particularly effective (see Tikkun Hakelai). [\[818\]](#) Here is a list of different groups of ten. [\[819\]](#)

Table •13-2: Ten Palms a Day for Healing

Ten Types of Song (unordered)	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
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

13.2.2 Marriage Psalms

13.2.2.1 For Men

The Nicholsburg Rabbi recommends Psalm 128 as a tikkun for getting married:

Text •13-3: Marriage Psalm for Men – Psalm 128

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

twlumlh ryc
 wykrd b]lhh yy ary-lk yrca
]l bwfw]yrca lkat yk]ypk uyyg
]tyb ytkryb hyrp }pgk]tca
]njlc l bybs \ytyz yltck]ynb
 yy ary rbg]rby }k-yk hnh
 }wyxm yy]krby

lyyj ymy lk \lcwry bwfb harw
lynbl \ynb-harw
larcy-lu \wlc

13.2.2.2 For Women

Reciting psalms 31, 32, 70, 72, and 124 bring the opportunity of marriage for women: [\[820\]](#)

Text •13-4: Tikun Marriage Psalms for Women

A mystic rabbi in Israel suggested these 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 (irrelevant for this section, but interesting): [\[821\]](#)

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 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...

13.2.3 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 Sukkoth until Pesach. From Pesach until next Sukkoth, 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 workweek, while Nukva associates with Shabbas. The Zohar refers to the six sides of Zer Anpin as Metatron and Nukva as the Shechinah, the female presence of God. Here the Zohar understands the soul as emanating either from the place of Metatron where its role in this world symbolizes the six days of work or the place of the Shechinah from where *'it "shall go forth free", because its owner is righteous, and is not subjected to labor or servitude.'*^[822]

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.^[823] 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.

13.2.4 Hallel

One recites these psalms in gratitude after deliverance from a threat. They are also effective on holidays to elevate joy and healing.

13.2.5 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. Recite Psalm 15 everyday and one will become a better person.

Text •13-5: Improving Ones Character – 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,

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.

13.2.6 Midnight Service

A Midrash teaches that David's Lyre would play a note in the wind at midnight. At this point he would arise at night and study. Today many arise and recite the Tikkun Hatzoth, the Midnight Psalms. These include 137, 79, 42, 43, 111, 51, 126, and additional petitions and lamentations. One finds midnight in Judaism by dividing the night length in half. For example, with sunset at 8PM and sunrise at 6AM this gives a 10hour night, which determines midnight at 1AM. Studying Torah is always meritorious and supercedes the recitation of the Tikkun Hatzoth if one is so inclined.

Text •13-6: Zohar on Midnight Study

When R. Hizkiah was studying with R. Isaac, they once rose at midnight to study the Torah. R. Isaac discoursed on the verse: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord" (Ps. CXXXIV, 1). 'This verse', he said, 'is a tribute to all true believers. And who are the true believers? Those who study the Torah and know how to unify the Holy Name in the fitting manner.

When a man rises at midnight to study the Torah and the North Wind awakes, then a certain Hind[Tr. note: The Shekinah.] arises and praises the Holy One, blessed be He. And with Her arise thousands and

myriads [of angels] who all commence to praise the holy King. But they all fall into silence in order to listen to those who study the Torah, and they proclaim: "Behold, bless ye the Lord, all ye servants of the Lord", as much as to say, "You bless the Lord, you praise the holy King, you crown the King." And that Hind adorns herself with that man and stands before the King and says: "See the son with whom I am come before thee, with whom I approach thee." Their blessing is a real blessing, as it says, "Lift up your hands in (to) holiness" (Ibid.) What is "holiness"? The supernal Place from which issues the source of the "deep stream". When a man has come so far, they proclaim over him, "The Lord bless thee from Zion" (Ibid.); from the place in which the Community of Israel is blessed, from there He will furnish thee with blessings. Also, "thou shalt see the good of Jerusalem" (Ps. CXXVIII, 5), to wit, the blessings that reach it from the King through that holy grade of the Righteous One.'^[824]
 The principle of the midnight prayer is established by this verse:^[825]

Text •13-7: Source Text for the Midnight Prayer

*And it came to pass, that at midnight the Lord struck all the
 firstborn in the land of Egypt,
 from the firstborn of Pharaoh who sat on his throne
 to the firstborn of the captive who was in the dungeon;
 and all the firstborn of cattle.*

The psalms of the midnight service are lamentations on behalf of the house of Israel. The Midrash on Exodus 12:29 explains:

Text •13-8: Midrash on Midnight Salvation

1. AND IT CAME TO PASS AT MIDNIGHT (XII, 29). It is written: That confirmeth the word of His servant, and performeth the counsel of His messengers (Isa. XLIV, 26). R. Abihu explained: That confirmeth the word of His servant' refers to Moses, as it says: My servant Moses is not so (Num. XII, 7). In which instance did He confirm this word? When He brought upon them the plague of darkness, Pharaoh began to cry: 'Go ye, serve the Lord; only let your flocks and your herds be stayed' (Ex. X, 24). To which Moses replied: 'As thou livest, our cattle also shall go with us; there shall not a hoof be left behind' (ib. 26). Why 'a hoof'? Because even if one hoof of a beast otherwise belonging wholly to an Egyptian was the property of an Israelite, it was not to be left behind. 'For thereof must we take' (ib.). After having said 'For thereof must we take', why does he afterwards

say And we know not with what we must serve the Lord (ib.)? In fact, what he [Moses] said to Pharaoh was this: ' Those who transgress thy command are put to death; and when thou, who art only a mortal, givest a command: "Collect for me so-and-so," then the world can comply with thy request; but as for us the Lord may say to us: " Offer up sacrifices for two hundred and ten years"; for this reason "we know not"' .1 To which Pharaoh replied: 'How long wilt thou continue coming? Get thee from me, take heed to thyself; see my face no more' (ib. 28). Moses answered: ' Thou hast spoken well; I will see thy face gain no more ' (ib. 29). Said God: ' What do I still need to do? To inform Pharaoh of one more plague.' Immediately therefore God, as it were, hurriedly entered the palace of Pharaoh for the sake of Moses, who had said: 'I will see thy face again no more,' so that he might not appear untruthful. Hence you will find that this was the only occasion when God spoke with Moses in the house of Pharaoh, for it says: As soon as I am gone out of the city, I will spread forth my hands unto the Lord (IX, 29). Whereas now God rushed into Pharaoh's palace and spoke to Moses, as it says, Yet one plague more will I bring upon Pharaoh (XI, 1).t When Moses heard this, he rejoiced and was exalted,2 as it says: Moreover, the man Moses was very great (ib. 3). Moses then began publicly to proclaim: ' Thus saith the Lord: About midnight (ib. 4). Thou sayest well " See my face no more"; I will no longer come to thee, for thou wilt come to me, and not only thou, but also this chief of thy hosts at thy side, and thy governor and all thy courtiers shall come running with thee to me, imploring and prostrating themselves to me for us to depart from here,' as it says: And all these thy servants shall come down unto me... saying (ib. 8). He did not wish to say: ' And thou shalt bow down unto me,' out of respect for royalty. When midnight came, then immediately, as Moses had foretold, AND IT CAME TO PASS AT MIDNIGHT, THAT THE LORD SMOTE ALL THE FIRSTBORN; thus He ' confirmed the word of His servant, and performed the counsel of His messengers'. God had consulted Abraham concerning this matter. When was that? When the kings came and he pursued them, God said to him: ' It will be enough if thou wilt only pursue them till midnight, for thou and I will share the night,' as it says: And he divided the night against them (Gen. XIV, 15).3 And when the moment arrived,4 this counsel was carried out; hence, AND IT CAME TO PASS AT MIDNIGHT; therefore it is written: 'And performeth the counsel of His messengers.'

2. Another interpretation of AND IT CAME TO PASS AT MIDNIGHT. It is

written: At midnight I will rise to give thanks unto Thee, because of the judgments of Thy righteousness (Ps. CXIX, 62). 'At midnight I will rise to give thanks unto Thee'-for the judgments Thou hast performed in Egypt, while unto us hast Thou done righteousness.' When was this? When Moses said: 'I will smite all the firstborn' (Ex. XII, 12), some were afraid and some not; those who were afraid brought their firstborn to an Israelite and said: 'Do please allow him to pass with you this night.' When midnight struck, God smote all the firstborn; as for those who took asylum in the houses of the Israelites, God passed between the Israelites and the Egyptians, depriving the latter of life while leaving the Israelites alive. When the Jews awoke at midnight, they found the Egyptians dead among their surviving firstborn; as it says: I will pass over you, and there shall no plague be upon you (ib. 13). Then did Israel begin to say: 'At midnight I will rise to give thanks unto Thee,' and for this reason does it say: 'Because of the judgments of Thy righteousness.'

3. AND IT CAME TO PASS AT MIDNIGHT. It is written: She perceiveth that her merchandise is good: her lamp goeth not out by night (Prov XXXI, 18). You will find that it is written: For there was not a house where there was not one dead (Ex. XII, 30). How was this possible? By counting the first drop of every issue with which an Egyptian fructified a woman as responsible for a firstborn, you would find that all his children would die, for it says: And He smote all the firstborn of Egypt, the firstfruits of their strength in the tents of Ham (Ps. LXXVIII, 51) [which means, the issue of] the first drop. Even girls who were firstborn, died; with the exception of Bithiah the daughter of Pharaoh, who had a good intercessor-Moses, of whom it says: And when she saw him that he was a goodly child (II, 2). For this reason did Solomon say: 'She perceiveth that her merchandise is good.' She riseth also while it is yet night (Prov. XXXI, 15). Which night was this? AND IT CAME TO PASS AT MIDNIGHT.
4. AND IT CAME TO PASS AT MIDNIGHT. Elihu said: In a moment they die, even at midnight (Job XXXIV, 20). When they died, all began to cry; for it says: AND PHARAOH ROSE UP IN THE NIGHT, HE, AND ALL HIS SERVANTS, AND ALL THE EGYPTIANS (XII, 30). AND HE CALLED FOR MOSES AND AARON (ib. 31) immediately. Moses then said: 'What doth Pharaoh seek? Who now comes unto whom, thou to me, or I to thee?' Pharaoh replied: 'I PRAY THEE, RISE UP, GET YOU FORTH FROM AMONG MY PEOPLE (ib.). Why was all this? To prove that He

is wise in heart, and mighty in strength; who hath hardened himself against Him and prospered (Job IX, 4).

5. Another interpretation of AND IT CAME TO PASS AT MIDNIGHT. David said: In the night I will call to remembrance my song-neginathi (Ps. LXXVII, 7). The assembly of Israel said: 'I remember the disasters with which Thou didst crush mine enemies for my sake that night.' The word 'neginathi' refers to disaster, for it says: I am their song-manginatham (Lam. III, 63), and also: Who hath delivered (miggen) thine enemies into thy hand (Gen. XIV, 20). When Sennacherib attacked us, Thou didst overthrow him at night, as it is said: And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians (II Kings XIX, 35). Said R. Nehemiah: See how great is the love of the Holy One, blessed be He, for Israel. For the very ministering angels, who are mighty in strength, that fulfil His word (Ps. CIII, 20) were made by God the custodians of Israel. Who are they? Michael and Gabriel; as it says: I have set watchmen upon thy walls, O Jerusalem (Isa. LXII, 6). When Sennacherib came, Michael came out and smote them, and Gabriel, at God's behest, delivered Hananiah and his companions. Why was this? Because God had made a condition with them thus. When? When He desired to descend in order to deliver Abraham from the fiery furnace, Michael and Gabriel said: 'Let us go down and deliver him.' But He said to them: 'Had he descended into the fiery furnace for the sakes of one of you, then you would have delivered him. But since he went down for My sake, I Myself will descend and save him,' as it says: I am the Lord that brought thee out of Ur of the Chaldees (Gen. XV, 7). ' But I will appoint for you another time when to descend, because ye were anxious to save him for the glory of My name. Thou, Michael, shalt descend upon the camp of the Assyrians, and thou, Gabriel, on the camp of the Chaldeans.' When Gabriel came down to deliver Hananiah, Mishael, and Azariah, he ordered the fire to scorch all those who had thrown them in, as it says: The flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego (Dan. III, 22). Some say that four classes of governors died there; for at first it says: Then the satraps, the prefects, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces (ib. 3), while at this point four are lacking, as it says: And the satraps, the prefects, the governors, and the king's ministers (ib. 27). Hananiah then said: 'O praise the Lord, all ye nations' (Ps. CXVII, 1); Mishael said: 'Laud Him, all ye

peoples' (ib.), while Azariah said: ' For His mercy is great toward us ' (ib. 2), and the angel replied: 'And the truth of the Lord endureth for ever (ib.), for it is true what He told me when I went down to save Abraham.' Michael also did what he had been promised, for it says: 'And it came to pass that night, that the angel of the Lord went forth,' etc. (II Kings XIX, 35). We have learnt¹: All the generals and officers were drinking wine and left their vessels scattered about. God then said to Sennacherib: ' Thou hast done thy part,' as it says: By thy messengers thou hast taunted the Lord (ib. 23); 'so will I too send My messenger.'² What did He do to him?-And under his glory there shall be kindled a burning like the burning of fire (Isa. X, 16). What is the meaning of ' and under his glory'? He burned their bodies within, leaving their clothes without untouched,- the glory of man being his garments.³ Why did He leave their garments? Because they were the descendants of Shem, as it says: The sons of Shem: Elam, and Asshur (Gen. X, 22), and God said: 'I owe it to them for their father's sake, because he and Japheth took their garments and covered the nakedness of their father,' as it says: And Shem and Japheth took a garment (IX, 23). For this reason did God say to Michael: ' Leave their garments untouched, but burn their souls.' What is written there? And when men arose early in the morning, behold, they were all dead corpses (II Kings XIX, 35), hence does it say: Morning by morning will I destroy all the wicked of the land (Ps. CI, 8). Israel and Hezekiah sat that night and recited the Hallel, for it was Passover, yet were in terror lest at any moment Jerusalem might fall at his [Sennacherib's] hand. When they arose early in the morning to recite the shema' and pray, they found their enemies dead corpses; for this reason did God say to Isaiah: Call his name Maher-shalhash-baz (Isa. VIII, 3), and he did indeed hasten to plunder their spoil. Another called him 'Immanuel', that is, 'I will be with him,' as it says: With him is an arm of flesh; but with us is the Lord our God (II Chron. XXXII, 8). Just as God did in this world through the hand of Michael and Gabriel, so will He perform in the future also through them, for it says: And saviours shall come up on Mount Zion to judge the Mount of Esau (Obad. I, 21)-this refers to Michael and Gabriel. Our holy Teacher^[826] is of the opinion that this refers to Michael only, for it says: And at that time shall Michael stand up, the great prince who standeth for the children of thy people (Dan. XII, 1), because he it is who presents Israel's requirements and pleads for them, as it

says: Then the angel of the Lord spoke and said: O Lord of hosts, how long wilt Thou not have compassion on Jerusalem (Zech. I, 12), and also: And there is none that holdeth with me against these, except Michael your prince (Dan. X, 21). R. Jose said: To what may Michael and Samael be compared? To an intercessor and an accuser before a tribunal: each speaks in turn, and when each has finished the intercessor sees that he has triumphed, and he begins to praise the judge that he may issue his verdict; and when the accuser wishes to add anything, the intercessor says to him: 'You remain quiet and let us hear the judge.' So also do Michael and Samael both stand before the Divine Presence; Satan accuses, while Michael points out Israel's virtues, and when Satan wishes to speak again, Michael silences him, because, as it says: I will hear what God the Lord will speak; for He will speak peace unto His people (Ps. LXXXV, 9). This is the meaning of: 'In the night I will call to remembrance my song' (ib. LXXVII, 7), referring to the miracle of Hezekiah. Another interpretation of: 'In the night I will call ta remembrance my song' is: 'I remember what Thou hast done to me in Egypt and Thy contrivance in Egypt.' What was this? When God at first sought to bring the plagues upon Egypt, He intended to commence with the plague of the firstborn, for it says: Behold, I will slay thy son, even thy firstborn (Ex. IV, 23). Pharaoh then retorted: 'Who is the Lord that I should hearken unto His voice' (V, 2). Then God said: 'If I bring the plague of firstborn upon him at the outset, he will send them out at once; no, I will bring other plagues upon him first, by this means will I bring them all, as it says: AND THE LORD SMOTE ALL THE FIRSTBORN (XII, 29). On this account did David sing praises: Who knoweth the power of Thine anger? (Ps. XC, II). Who understands Thy contrivances at the Red Sea, as it says, Thy way was in the sea, and Thy path in the great waters, and Thy footsteps were not known (ib. LXXVII, 20)? Who knows the things that Thou doest at the last?

The midnight is the time par excellence to rise and ask the Ribono shel Olam to save us from any ordeal.

13.2.7 Healing

Text •13-9: Psalm 105:41-45 for Prostate Healing

He opened a rock and waters flowed out, they ran through dry places

like a river.
For He remembered His holy word to Abraham, His servant.
And He brought forth His people with gladness.
His chosen ones with singing.
And He gave them the lands of nations, and the labor of the peoples
they inherited.
So that they might preserve His statutes and treasure His laws,
praise God.

Here we have the story of Moses with the Staff of G-d, G-d's will,
bringing forth, flowing water. [\[827\]](#)

Text •13-10: Psalm 60:4 for broken bone Healing

Heal its fragments - **R'phah Sh'va're'hah • R'phah Sh'va're'yah** -

This very powerful verse should be recited while contemplating the
healing energy of G-d swirling into the patient, then mediating on G-
d releasing healing energy through the hands of Raphael on your hands
around the body's organs that need repair. [\[828\]](#)

Text •13-11: General healing for Miriam

Heal her please G-d - Rfah nah El nah la

Numbers Ch. 12:8

ootmoonat Hashem yabeet

Look, go into the picture of Hashem

13.3 Tefillin

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. [\[829\]](#)

Meditation •13-1: Tefillin

*Been putting on the Tefillin now everyday, I feel good, it kind of
has changed me in some way, cant explain it, but in a harmonious way.
Just more relaxed and patience it teaches me. Anyway, had a lot of
thoughts about it...*

*1) Realize Tefillin was created by G-d, not by man. I came to this
conclusion because it is exactly the same for every jew whether it
being in the past, present or even future. Like the sun in our sky,*

it is something which is always present, unceasing and unchanging. With technology every thing we create is always changing and constantly evolving. From thousands of years ago, to thousands of years ahead, it will always be present and some may wonder what is it's purpose. But only those who wear it will know it has inherent meaning.

2) I read some interpretation about the actual wrapping of the tefillin. I have some of my own interpretation. The order in which we put it on has significance. 7 winds around the hand representing not only the 7 days of creation, but I think there is a visual representation that might be overlooked here. Including the 3 winds on the fingers, you get a total of 10, obviously our hole number system based on that.

3) Getting back to a visual meaning of the tefillin. And by the way, we cannot overlook this at all, it is very significant. 4 steps-- one being the initial pointing towards the heart. Two being the winding on the arm. Three being the placement on the head. Four being the wrapping around the middle finger. And then the whole process in reverse order.

First, pointing towards the heart. First we must take actions in our life based initially from the heart.

Second, wrapping around the arm represents life itself. Life is supposed to include some sort of work, that is where we can appreciate the day of rest.

Third, then comes the placement on the head. Ideas come from the mind. But also the notion the brain can translate many messages and can create meanings and understandings from them. It is also a decipher.

Forth, the wrapping of the middle finger is a link between man and G-d.

So we go from this process of the heart to life to ideas to link to G-d. And the importance of going in reverse order is that once we have this link to G-d, we get ideas which go back into our daily life which fill the heart. It is like we need to reach out and then get something back from G-d.

Now Jeff, one thing that I did today which was different than before

is I reached up with my left hand pointing my finger up to the ceiling. Pointing as far up as I could do it. I want you to do it also one day.

Now, look up your arm with your eye. The strap around the arm is now a continuous spiral leading upward. And when you wrap around your hand in the shape of a Shin, representing G-d. And when you look further up to your middle finger-- the furthest point from your body, not counting feet. The winding around the middle finger-- it is like a spiral staircase, starting out wide around your arm, and getting tighter and smaller all the way up to the tip. There is a visual experience with this. We are reaching up to G-d, to get answers.

Steve

Along these lines the seven wrappings of the arms correspond to the seven lower sefirot and the wrappings on the middle finger the three sefirot crowns. Putting on tefillin is a symbolic exercise to train the arm, the place of action, to follow the midos of G-d. The seven lower midos are to be kind, follow justice, be truthful, steadfast in the ways of G-d, thankful, righteous, and filled with the spirit G-d. The three higher results are understanding, wisdom, and closeness to the will of G-d.

The Zohar says: [\[830\]](#)

Text •13-12: Zohar on Tefillin

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. 1, 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 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.
[\[831\]](#)

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.

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 Elohenu 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. Xl, I3-21) 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 swore 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).

One of the final mysteries on Tefillin could only be revealed by one of the superior saints of a generation. [\[832\]](#) Though I have studied the text, I was not worthy to discover this passage: [\[833\]](#)

Text •13-13: Zohar on Tefillin Hair of the Calf

Said R. Simeon: 'All this is true, yet nevertheless the Holy One, blessed be He, has conferred power on the unclean spirit and it behoves man to subjugate him from all directions. Now I am about to reveal to you', he said, 'a mystery which is only permitted to be revealed to the superior saints. The Holy One, blessed be He, has conferred power upon the place which is the unclean spirit to have dominion over the world in many ways and to be enabled to inflict harm; we thus dare not treat him lightly, but we have to be on our guard against him lest he indict us, even in our holy actions. We have, therefore, a secret device, namely, to assign him a little space within our holy performances, since it is out of the source of holiness that he derives his power. Hence we are required to enclose inside the phylacteries a hair of a calf with one end jutting out and exposed to sight. This hair is incapable of communicating defilement, since it is smaller than a barley grain. [Tr. note: Allusion (apparently inexact) to Mishnah, Ahaloth III, 2.] Now, when the unclean spirit beholds this hair that is within the supremely holy, and thus finds that he has a portion therein, he will abstain from assailing the wearer and will be powerless to inflict evil on him, whether on high or below. Whereas if nothing is given him within what is holy he brings accusations, saying, that-and-that man who at the moment makes himself holy has done such-and-such a deed on such-and-such a day, and these-and-these are the sins he committed; so that

the man will thus be brought to judgment and be punished. The Israelites, who were aware of this secret, used to adopt a similar device when they began to sanctify themselves on the Day of Atonement; they at once made provision for assigning the unclean spirit his portion, so that he should not accuse them nor bring to notice the sins of Israel. For when he presents himself to bring accusations against Israel, ever so many bands and hosts stand there ready to take up his word. Happy is the portion of him who is able to be on his guard so that his sins should not be brought to notice on high, and so that he should not be regarded with disfavour.' Meanwhile tears began to flow from R. Abba's eyes. Said R. Eleazar to him: "Abba, Abba, unloose thy girdle, and wipe the tears from thy face, inasmuch as the mystic doctrines of the Torah were entrusted to the righteous, as it is written: "The secret (sod) [Tr. note: Sod in Bib. Heb.=counsel, in post-Bib. =secret, mystery.] of the Lord is for them that fear him" (Ps. xxv, 14).'

Observe that on New Year's Day the world is brought to trial before the holy Judgment Seat; and there stands on one side the evil spirit who regards intently and makes a record of all those that are doomed to death. But at the moment that Israel awakens mercy by means of the sound of the trumpet (shofar) he becomes altogether confused and distracted, and turns his gaze away from the doomed ones. This continues until some time after. [Tr. note: i.e. the eve of the Last day of Tabernacles.] Then all those under decree of death who have not repented of their sins are delivered into the hands of the evil power under a final order of death, which order is irrevocable. The whole of Israel together have thus to be on guard against him, and how much more so one who is by himself. We have thus to assign him at every New Moon a he-goat as his portion, so that he will abstain from acting as accuser. The sacred moon will thus draw sustenance in holiness and be fittingly renewed. The moon being renewed every month is thus called "na'ar" (youth), but the opposite force, which is forever immersed in defilement, is called "old and foolish king" (Eccles. IV, 13). Thus for holy Israel, the one nation united to God in holiness, the Holy One, blessed be He, has provided a means of escape from all the evil powers. Happy are they in this world and in the world to come. So Scripture says: "Thy people also shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, wherein I glory" (Isa. LX, 21).

Because of such amazing Zohars, we know for certainty that this is the work of Rabbi Shimeon Bar Yochai by whose merit we survived the

Middle Ages and are Jews living today. [\[834\]](#)

13.4 Siddur [FIGURE]

Table •13-3: Order of Services

Shachris Morning	Mincha Afternoon	Kabbalat Shabbat Welcoming Shabbat	Maariv Evening
Morning Blessings			Opening Blessing
Offerings	Ashrei	Opening Psalms	Shema
Psalms	Amidah	L'chai Dodi	Amidah
Shema	Alenu	Closing Psalms	Alenu
Amidah	Kaddish	Kaddish	Kaddish
Alenu			Closing Blessing
Kaddish			

13.4.1 Blessings

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. [\[835\]](#) Right after the thirteen awakening blessings is the following commandment which we remind ourselves of, every morning: [\[836\]](#)

]wmk]url tbhaw lc hcu twxm ylu lbqm ynyrh
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.

13.4.2 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) [\[837\]](#)

In addition to the prayer service when one studies the Torah it is as if he gives an offering. [\[838\]](#) 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 •13-4: 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 that is punishable by being cut off. Person involuntarily violated a command without injuring the property of another person.	Leviticus
Asham - ashamed (guilt) offering	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

13.4.3 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).]

Psukei means passages. Zimra means pruned or cutting as an adjective. Hence the psalms are 'cutting passages'. Cutting means short or to the point of prayer. They quicken ones path to G-d. Rabbi Yoseph Gikatilla explains in the Shaarei Orah: [\[839\]](#)

There are troops of evil angels between earth and heaven, making the path between them a place of danger. When a person worships, his prayers must pass through these troops in order to ascend to heaven. If he has merit, they do not encounter these evil angels lying in ambush. But if one does not have merit, then they encounter many Destroyers and Intruders. This is why King David composed the Songs of Praise (Zemirot). They serve to clear the way for prayer, so that it can pass through all these troops. All these troops are like clouds, preventing prayer from ascending. They are alluded to in the verse, "You have covered Yourself with a cloud, so that no prayer can pass through". [\[840\]](#) King David composed the Songs of Praise, and when a person recites them, the Destroyers, Intruders and Vandals are banished. These songs are called Zemirot, from the same root as mazmer, meaning a "pruning shear". With the Zemirot one cuts through these disturbing forces.

Berachos 4b says that if one recites Ashrei three times a today 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. [\[841\]](#)

The Gemara goes on to discuss a similar benefit to connecting the concept of redemption (Goel Israel) with prayer (the Amidah). [\[842\]](#) 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. [\[843\]](#) 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, pleasantries, 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.

13.4.4 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. We experience the presence of God sitting on a throne as we sit correspondingly in our chairs.

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,... [\[844\]](#)

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." [\[845\]](#)

13.4.5 Amidah - Atzilut - World adjacent to G-d

Before the Amidah, the cantor recites the Kaddish, the Sanctification prayer: [\[846\]](#)

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. [\[847\]](#) 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. [\[848\]](#) Similarly, he states the 19th blessing overcomes the forces of the Menim - \nymh. [\[849\]](#)

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 - lag 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. [\[850\]](#)

13.4.5.1 Open my lips

The verse before the Amidah states:

G-d, open my lips and my mouth will declare your praise.

We prepare our lips for prayer and in the final verses we protect our

lips from slander. The final verse of the Amidah states the result if we follow this way: [\[851\]](#)

Let peace reign from on high, He makes peace upon us and all of Israel, and let us say Amen.

13.4.5.2 Guard my tongue

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.

13.4.6 Concluding Prayers

13.4.6.1 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.

13.4.6.2 Tahanun

The Tahanun is a prayer of supplication and confession for a soldier

going off to battle.^[852] By supplicating ourselves before Hashem, one strengthens his position against his enemies. Similarly Balak sought to destroy the children of Israel by demonstrating his zealousness 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."^[853] 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.^[854]

13.4.6.3 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)^[855]

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)^[856]

13.4.6.4 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) [\[857\]](#)

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) [\[858\]](#)

13.4.7 Bedtime

Sleep is so important to proper health that there are many blessings to speak before going to sleep each night. The vast majority of psychosis is merely symptoms of insufficient sleep, i.e. hallucinations, obsessions, paranoia, etc. Amongst the prayers we recite upon the bed are the Shema, a protection prayer of the angels that guarded the bed of Solomon, and a prayer of forgiveness for anyone who may have offended us.

I forgive anyone who has wronged me today. (Mishnah Brurah 239:9) [\[859\]](#)

R. Nehunia b. ha-Kaneh was asked by his disciples: In virtue of what have you reached such a good old age? He replied: Never in my life have I sought respect through the degradation of my fellow, nor has the curse of my fellow gone up with me upon my bed, and I have been generous with my money. 'I have not sought respect through the degradation of my fellow', as illustrated by R. Huna who once was carrying a spade on his shoulder when R. Hana b. Hanilai wanted to take it from him, but he said to him, If you are accustomed to carry in your own town, take it, but if not, I do not want to be paid respect through your degradation. 'Nor did the curse of my fellow go up on my bed with me'. This is illustrated by Mar Zutra, who, when he climbed into his bed said, **I forgive all who have vexed me.** 'I have been generous with my money', as a Master has said, 'Job was generous with his money; he used to leave with the shopkeeper a perutah of his change'. (Talmud Megilah 28a)

13.5 Requests

13.5.1 Bypassing Obstacles

(see [Prayer on Rosh Hodesh Av](#))

13.5.2 Calling out to God

“In the way that a man wants to go he is led”. Tractate Makkos teaches that G-d commanded Baalim not to leave with Balak’s messengers to go and curse the Jews. However Baalim wanted to go so G-d said, “Go”.[\[860\]](#)

When we ask G-d what to do, G-d tells us his truth, but if has vshalom, we refuse to listen then G-d tells us what we want to hear and this becomes the word of G-d. In the first approach, our prayers and longings manifest white angels and in the second approach, has vshalom, our prayers manifest dark angels.

13.5.3 “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.[\[861\]](#) 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 •13-5: Elements of Prayer

World	Prayer	Element	Form of Prayer in Nature
Atzulut	Amidah	Rocks	Silence
Beriyah	Shema	River	Babbling brooks
Yetzirah	Psalms	Trees	Wind blowing through leaves

Asiyah	Offerings	Fire	Dancing of flames or the starry night.
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When Isaac went into the field to pray, he went to pray amongst the grasses, which also pray to the Blessed Holy One - Hakodesh Baruch. Every element of nature prays to G-d in its own special way.

13.5.4 Morning Prayer Answers

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."[\[862\]](#)

Meditation •13-2: Prayer Q&A

Here are some answers to some peculiar questions.[\[863\]](#) Each of us may ask G-d for answers to any question.

1. *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.*
2. *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.*
3. *A metal covered siddur should be kept by the bedside. Modeh [I thank ...] should be recited upon arising in the morning.*
4. *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.*
5. *The Shema should be recited three times a day; reciting the first line, even alone fulfills the mitzvah.*
6. *Sleep with water close to one's bed in order to perform n'tilats yadayim [the washing of the hands] upon awaking.*
7. *showing discontent for a decision that will help others. Be positive and of cheerful countenance.*

13.6 Kabbalat Shabbat Service

The kabbalists of Tzfat instituted the service during the 16th

century when they would go out into the fields with song to welcome the Sabbath.

Text •13-14: Psalm 95

1. *O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation.*
2. *Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.*
3. *For the Lord is a great God, and a great King above all gods.*
4. *In his hand are the deep places of the earth; the heights of the mountains are also his.*
5. *The sea is his, and he made it; and his hands formed the dry land.*
6. *O come, let us worship and bow down; let us kneel before the Lord our maker.*
7. *For he is our God; and we are the people of his pasture, and the sheep of his hand. Even today, if you will only listen to his voice!*
8. *Do not harden your hearts, like you did at Meribah, and like you did in the day of Massah in the wilderness;*
9. *When your fathers tempted me, and tested me, even though they had seen my deeds.*
- *10. *For forty years I loathed that generation, and said, They are a people who err in their heart, and they do not know my ways.*
11. *Therefore I swore in my wrath that they should not enter into my rest.*

In the first psalm of the service, versus 10-11, recount our history from when we were out of favor with the Lord. [\[864\]](#) In a similar way when we begin to pray we start from a similar position. This is the Jewish way of beginnings. When Jews celebrate Rosh Hashanah, this is a time for reflection and repentance not rejoicing. Similarly, the beginnings of holidays are often preceded by a fast day or period of repentance as in the Counting of the Omer before Shavuot of the Fast of Ester before Purim. We do not brazenly enter the house of prayer esteeming our virtues, but instead enter modestly with a sense of worthlessness.

After a difficult period in history Israel entered a favored state and we sing a new song on Shabbat:

Text •13-15: Psalm 96

1. *O sing to the Lord a new song; sing to the Lord, all the earth.*
2. *Sing to the Lord, bless his name; announce his salvation from day to day.*

3. Declare his glory among the nations, his wonders among all the peoples.
4. For the Lord is great, and greatly to be praised; he is to be feared above all gods.
5. For all the gods of the nations are idols; but the Lord made the heavens.
6. Honor and majesty are before him; strength and beauty are in his sanctuary.
7. Ascribe to the Lord, O families of the people, ascribe to the Lord glory and strength.
8. Ascribe to the Lord the glory due to his name; bring an offering, and come into his courts.
9. O worship the Lord in the beauty of holiness; tremble before him, all the earth.
10. Say among the nations that the Lord reigns; the world also is established so that it shall not be moved; he shall judge the people with equity.
11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and all that is in it.
12. Let the field be joyful, and everything in it; then shall all the trees of the wood sing for joy.
13. Before the Lord; for he comes, for he comes to judge the earth; he shall judge the world with righteousness, and the peoples with his faithfulness.

13.7 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:

13.7.1 Short Prayer Service

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: [\[865\]](#), [\[866\]](#)

Text •13-16: Example Service

1. *Put on morning Tefillin and Tallis*
2. *The preliminary service Shema - p. 12*
3. *Recite the 'What Preciousness is Your Kindness' prayer which is normally said after putting on the Tallis - p. 21*
4. *Recite Psalm 100, 'A Thankful Song which Rises to the Lord of all the Land' - p. 28*
5. *Recite the Yishtabach - p. 60*
6. *Blessings before the Shema - p. 64*
7. *Shema*
8. *Blessing after Shema for the Redeemer of Israel - p. 74*
9. *Amidah*
10. *Alenu - p. 134*
11. *Psalm of the Day - p. 137*
12. *The Thirteen Articles of Faith (last 4) - p. 153*
13. *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*
14. *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.*
15. *I believe, with a perfect faith, in the coming of the Messiah, and though he tarry, I will daily await his appearance.*
16. *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.*

13.8 Group

Praying in a group strengthens ones prayers. Praying with a congregation - **rwbyxb** enables ones prayers to slide into heaven. The gematria of tzibor - **rbwx** is 298 and this is the same as the gematria for mercy - **\ymjr**. [\[867\]](#) 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.

13.9 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. [\[868\]](#)

13.9.1 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
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

13.9.2 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

13.9.3 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

13.9.4 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

13.9.5 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

13.9.6 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

13.9.7 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

13.9.8 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

13.9.9 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

13.9.10 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

13.9.11 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

13.9.12 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 with
cloudy thoughts of doom
remember all the good thoughts
that would fill our mind
if only there were room

13.9.13 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

13.9.14 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

13.9.15 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

13.9.16 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

13.9.17 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

13.9.18 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

13.10 Poems

Praying with poetry is concise and moving. Here are a few samples: [\[869\]](#)

Text •13-17: LORD OF THE UNIVERSE

*Lord of the universe, who reigned
Ere earth and heaven's fashioning,
When to create the world he deigned,
Then was his name proclaimed King.*

*And at the end of days shall he,
The Dreaded One, still reign alone,
Who was, who is, and still will be
Unchanged upon his glorious throne.*

*And he is one, his powers transcend,
Supreme, unfathomed, depth and height,
Without beginning, without end,
His are dominion, power, and might.*

*My God and my Redeemer he,
My rock in sorrow's darkest day,*

*A help and refuge unto me,
My cup's full portion, when I pray.*

*My soul into his hand divine
Do I commend; I will not fear,
My body with it I resign,
I dread no evil; God is near.*

13.11 Song

A person who prays in a Bet Knesset benefits from song as it is said, "Hakodesh Baruch Hu hears in a place of song and prayer".^[870] Song is a beautiful way to present a pray to the Holy one. Rashi comments that the harmony raises prayer to God. To pray together is often done with song. One can sing alone, but better yet, one can enlist the plants, animals, and even rocks around as part of ones choir.

Recording songs and poems helps manifest ideas to improve oneself and the world.

*If you want to be free,
Open your heart to what you need^[871]
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 down^[872]*

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.*

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- [814] Midrash Rabbah Deuteronomy 8:1, Soncino addition, pp. 147-148.
- [815] World of Prayer, Elie Munk, Vol. 1, page 129.
- [816] Introduced in Berachos 59 of the Talmud.
- [817] Pesachim 117a
- [818] Rabbi Nachman's Tikkun, Avraham Greenbaum, ch. 5, pp. 44-53.
- [819] The "Ten Types of Song" do not necessarily correspond to the psalm numbers in the rows.
- [820] San Francisco Jewish Bulletin, "Women seeking basherit? Prayer, mitzvot might help", 6/28/1996 issue.
- [821] The Other Wind, Ursula Le Guin, page 174. Dragonfly, Ursula Le Guin p. 355 in Legends edited by Robert Silverberg for other interesting quotes on women by a woman.
- [822] Zohar Shemot 2:94a
- [823] see [Amidah - Atzilut - World adjacent to G-d](#)
- [824] Soncino Zohar, Vayikra, Section 3, 12b-13a
- [825] Exodus 12:29
- [826] "This was the Editor of the Mishnah, R. Judah, the Prince."—Soncino Midrash Rabbah Exodus
- [827] Tehillim, Avraham Davis, pp.213-214
- [828] Tehillim, Avraham Davis, p.115
- [829] Email from Steven Jay Spiegel, 2/11/1998.
- [830] Zohar Raya Mehemna (notes), 43A-B
- [831] Rabbi Nachman of Breslov is at the level of Av in this supernal world.
- [832] The hidden saint is Dan Black who lives in Salt Lake City.
- [833] Soncino Zohar, Shemoth, Section 2, 237b-238a
- [834] This does not preclude that the teachings were recorded years later by Moshe de Lion.
- [835] Yalkut Me'am Lo'ez Genesis I, trans. Aryeh Kaplan, pp. 172-173.
- [836] Metsudah Kitzur Shulchan Aruch, 12:2, p.134.
- [837] A Call to the Infinite, Aryeh Kaplan, pp. 65-66.
- [838] Meam Loez, The Torah Anthology, Rabbi Yaacov Culi, trans. Aryeh Kaplan, page 19.

- [839] Call to the Infinite, Kaplan trans. Shaarei Orah 1, Maznaim press, p.67
- [840] Lamentations 3:44
- [841] The morning service is Shachris. The afternoon service is Mincha.
- [842] The Amidah is the quintessential prayer and is referred to as Tefillah.
- [843] Berachos 4b.
- [844] Likutey Moharan #36:3, Vol. 5, page 153
- [845] Ibid, page 155.
- [846] Ashrei, Moshe Goldberger et. al., Staten Island Yeshiva, page 4.
- [847] See the also the 72 Letter Name
- [848] Likutey Moharan #216, Vol. 11, page 101
- [849] Spies, heretics, or atheists during the time of Rabbi Nachman
- [850] This lesson also applies to Jewish men that they should seek out and cling to a Jewish wife for the same reasons.
- [851] Tracee Rosen presented this idea based on her Talmud studies of Berachot.
- [852] Rabbi Feinberg, Ahavas Torah, San Jose, CA.
- [853] Likutey Moharan #31:14 Vol. IV, page. 387 quoted from the Zohar I, 85b.
- [854] Ibid. page 391.
- [855] A Call to the Infinite, Rabbi Aryeh Kaplan, page 76.
- [856] Ibid. Aryeh Kaplan quotes this from Eliahu Rabbah 132:3, Beer Hetiv 132:3.
- [857] Ibid.
- [858] Ibid. pp. 77-78.
- [859] Love Your Neighbor, Zelig Pliskin, p. 84.
- [860] Aryeh Rosenfeld, Eyn Yaacov Makos 2 audio tape.
- [861] Aryeh Rosenfeld, tape 30
- [862] Breslov Tape from Los Angeles. January 21, 1994 at 9 AM.
- [863] 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.
- [864] Michael Walton, March 28th, 2003

[\[865\]](#) Siddur Avodat Israel, English Translation, Sinai publishing
[\[866\]](#) Jan. 15th 1997
[\[867\]](#) Rabbi Aryeh Rosenfeld, Kings 2:3-4 lecture.
[\[868\]](#) Psalms for a Sunny Day, Samantha Grier, self-published, 1992: I met Samantha at a Jewish retreat led by David Zeller in the Aptos Hills near Santa Cruz. The Jewish community made use of the "Land of Medicine Buddha" retreat center.
[\[869\]](#) The Sacred Books and Early Literature of the East, Vol. IV: Religious poetry: Later Poets, 1917, Anonymous or unknown author at this time.
[\[870\]](#) Berachos Daf 6.
[\[871\]](#) Free - Sept. 4, 2000
[\[872\]](#) Bringing Rain - Feb 18, 1996, having the astrological sign of Pisces is like water calling for rain

- [13.1 Blessings](#)
- [13.2 T'hillim](#)
- [13.3 Tefillin](#)
- [13.4 Siddur \[FIGURE\]](#)
- [13.5 Requests](#)
- [13.6 Kabbalat Shabbat Service](#)
- [13.7 Short Service](#)
- [13.8 Group](#)
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- [13.10 Poems](#)
- [13.11 Song](#)

14 Hypnosis

14.1 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.

14.2 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:

14.2.1 "By the blessing of God"

Baruch Hashem - h"b - by the blessing of G-d, denotes that everything one is writing is with G-d's help. This is also the abbreviation for be-ezrat Hashem, with the help of G-d. 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. BE SIATA DE SHAMAYA - d"sb - with the help of heaven from Aramaic. L('Hashem) H('Aretz) U('Mlo'oh) [\[873\]](#) - •"•• - everything belongs to Hashem.

14.2.2 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.

14.2.3 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.

14.2.4 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.

14.2.5 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.

14.3 Trust Yourself

14.3.1 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.

14.3.2 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."[\[874\]](#)

- **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.**

14.4 Exercises

The following exercises are intended to demonstrate the hypnotic phenomenon.

14.4.1 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

This exercise demonstrates the hypnotic phenomenon, which is fundamentally for the mind to suggest physical or mental responses that appear to be happening autonomously.

14.4.2 Experiment One: How does it Work?

DIRECTIONS: [\[8751\]](#)

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 . . .

RESULTS

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. [\[876\]](#)

14.4.3 Experiment Six: What is Hypnosis Like?

PURPOSE [\[877\]](#)

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. . . .

14.5 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.
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.

14.6 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. [\[878\]](#)

14.7 Automatic Writing

Similar to the process of doing Gematria, automatic writing involves asking questions and writing the answers from the extra-sensory mind.

14.8 Improvement

There are six principles here: [\[879\]](#)

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.
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: [\[880\]](#)

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.

14.9 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. [\[881\]](#)

In tennis, the **SMARTS** system is popular for improving ones game. [\[882\]](#)
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.

Seeing is really important. One must watch the ball all the way into
the racket,

Especially on a two-handed backhand or a volley to make the best
return.

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 one follows through, and **Snap** the racket with the ball at ones 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 focuses on using the opposite arm as a forehand pushing the racket forward and putting topspin on the ball. One hits the ball when it is at the side or slightly behind with the two-handed backhand. Most importantly, one watches the ball all the way into position, and then one swings the racket with one's eye still on the ball. Also one must remember to drop the racket down before the swing through.

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, and spin, 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."[\[883\]](#)

Here are examples in tennis on how to focus the mind. Create a list of points to remember while playing.[\[884\]](#)

- 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"

1. Present Tense - previous points mean nothing
2. No Past Tense - after shot prepare for next shot, no shot evaluation
3. 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

1. Present Tense After You Miss a Shot - Don't worry about the 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.

[\[885\]](#) 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 that 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.

In order to determine where to move before the opponent returns the shot consider the following: [\[886\]](#)

Table •14-1: Expected Location of Tennis Return Shots

Sent Style	Ball Position	Opponent Position	Expected Return Location	Where to Move
With pace	Deep to corner putting opponent on defensive	Opponent late to get to ball.	Short or floater for a volley	Move 2/3 the way to net and volley or smash in case of lob. Move off the centerline towards opponent's side.

	Deep to corner.	Opponent early to ball.	Ball can go down the line, middle, or crosscourt.	Stay in middle.
	Jammed into opponent's backhand		To the right side, or my forehand	Move up the right side of court.
	Jammed into opponent's forehand		To the left side or my backhand	Move up the left side of court.
Low shot over net			Crosscourt return.	Forward in a crosscourt position
Shanked spinning shot				Move forward in the center as the spin will make the opponent's shot difficult and the pressure could make him miss.
	Serve out wide	Late	Down the line	Move forward towards the sideline.
	Serve up the T	Late, deuce side.	Middle of court on forehand side.	Move forward just right of center.
	Serve up the T	Early, deuce side.	Middle of the court or down the line to my backhand.	Move to left of center.

	Serve up the T	Late add side	Left of center	Move forward on left of court.
	Serve up the T	Early add side	Middle or down line to my forehand.	Move to right of center.
Doubles Volley Position	Serve out wide		To me or down the line	Stay at current position
Doubles Volley Position	Serve up the T		Middle or crosscourt	Move to pouch in the center of the court.

In doubles tennis, one tries to stay in line with the ball and move up to net when the opponent is under pressure. If one receives a crosscourt shot then volley down the line. If one receives a down the line shot volley crosscourt. Hit smashes close to the net flat and at an angle so they pass out the side of the court. Hit smashes near the baseline deep to one of the corners with spin.

The two-handed forehand and backhand are good for reducing tennis elbow injuries. To hit the very effective two-handed forehand topspin lob, one breaks the wrist so the head of racket is pointed directly at the ground and then one swings brushing straight up. To generate pace on the forehand one points the racket towards the ball and only swings back when the ball approaches generating a bounce, which provides more momentum. [\[887\]](#) In the two-hand style of play, one hits a shot down the line hoping for a return to the same side of the court so that one can take an extra large back swing giving the appearance of a return down the line while actually hitting a two-handed crosscourt winner. One should use a large grip, size 5+, to minimize wrist injuries; that permits one to use more wrist, and less elbow on serves. Service power is safest with wrist and body movement with a slow moving arm.

Actual Tape Scripts
 Into the Heavens and Beyond
 Fire, Earth, Air, and Water
 Self-improvement

-
- [873] "To God belongs the land and all is from Him"
- [874] Strategic Self Hypnosis, Roger A. Straus, Second edition, 1988
- [875] Ibid. pp. 3-6
- [876] June 9, 1992 at 10:30 PM
- [877] Ibid. pp. 42-48.
- [878] T. Connelly - Hypnosis Preparation
- [879] Ibid. pp. 65-68.
- [880] Creative Self-hypnosis, Roger A. Straus, First edition, 1989, page 32
- [881] Strategic Self Hypnosis, Roger A. Straus, Second edition, 1989, pp. 197-198
- [882] Serious Tennis, Scott Williams, 2000.
- [883] Ibid. page 200.
- [884] Winning Tennis, Scott Perlstein, pp. 74-79
- [885] Ugly Tennis.
- [886] Serious Tennis, Scott Williams, p.181
- [887] Tips from Rob on Monica Seles's effective style.

- [14.1 Introduction](#)
- [14.2 Keeping a Journal](#)
- [14.3 Trust Yourself](#)
- [14.4 Exercises](#)
- [14.5 Hypnotic Induction Stages](#)
- [14.6 Relaxation](#)
- [14.7 Automatic Writing](#)
- [14.8 Improvement](#)
- [14.9 Sports](#)

15 Meditation

15.1 Healing Meditations

Meditation •15-1: Healing

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 - *lapr* 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 firecracker turning into a flower lining my path. I proceeded 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 -

cblm, the small silent voice, whose gematria is lightning.

$$cblm = 372 = lmcj$$

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.

15.2 Space travel [FIGURE] [TABLES]

Meditation •15-2: Encounter with the Primordial Aleph

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
Falling into the Aleph, nullifying all restraints
Beriyah 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 higher^[888]
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 tzelem^[889] 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.

Meditation •15-3: The Aleph Position

June 21, 2003

This meditation describes the discovery of the Aleph position which enables one to be renewed physically and mentally with the power of creation.

Attended Chabad of Salt Lake City and visualized an encounter with the Shechinah. She was in the form of a small female angel with wings. She was pointing in a direction that I should go. I willed myself towards where she pointed and found myself heading into a light source. As I approached closer I passed through the light boundary^[890] and entered the blackness within and experienced the radiating blackness of the Primordial Aleph.

"I am outside of time and space. I am the source of creation and I bring those who join with me back to the innocence of their beginning. I am the cure for depression. With me there is no worry of past or future. With me there is only eternal beginning."

I took the form of the aleph with:

- *right hand curled behind me and up*
- *head leaning forward with right leg extended behind and down*
- *standing solely on the left leg*
- *the left arm at my side*

The Aleph Position links ones soul back to its beginning. "There is no past, there is no future; there is only eternal beginning."

Meditation •15-4: Eloah God as Creator

Eloah - May 8, 1993 - 10 PM

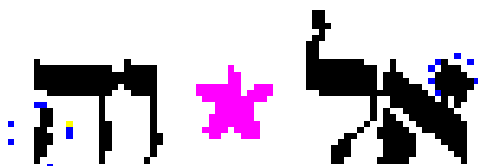
I played the tape, "Further Suggestions For Induction."[\[891\]](#)

*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-*twklm*. I called upon the angel Michael-*lakm* to take my right arm and Gabriel-*larbg* 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 - ..
ShaBaT - ...

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, Eloah[\[892\]](#) 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:

Figure •15-1: 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-ryx - 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 [\[893\]](#) names of G-d to descend and ascend the Elon - }lya - the Tree of Life.

15.3 Letter Meditations [TABLES]

Meditation •15-5: Double Letters

I was studying the Handbook of Jewish Thought [\[894\]](#) 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 Sukkoth (New Year of Rain), grain is sealed on Pesach, and fruit trees have their well being sealed on Shavuot.[\[895\]](#)

Table •15-1: New Years







New Years	Holidays - Hagim - ygj	Items Sealed
New year for People	Rosh Hashanah	Life, children, peace, and wealth
New year of Rain	Sukkoth	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 or nuts on Tu B'shevat. Fruit harvest on Shavuot

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.[\[896\]](#)

I recalled a meditation from Sefer Yetzirah on the double letters for influencing the four long-term human fates:

Table •15-2: Double Letters

Letters	Tav – t	Resh – r	Peh – p	Caph – k	Dalet – d	Gimel - g	Bet – b
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	Koobbutz	Heriq	Holam	Sheva	Segol
Vowel Symbols	The vowels associate with the upper sefirah of the path. [897]						

Meditation uses


Permute DGBKPRT - **trpk bgd** with D - d in place with the sound "th" for children. [\[898\]](#) 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. [\[899\]](#) The 6th hour of Friday is ruled by the Angel Anael under the planet Venus. These are also the guiding forces of Friday alone. [\[900\]](#) The influences of Venus are empowered during prayers at this hour. Copper is the metal of Friday and the color is green. [\[901\]](#), [\[902\]](#)

Table •15-3: Mother Letters

Upper Sefira	Vowel Name	Vowel Sound	Vowel Symbol	Letter	Elem	Elem meaning
Keter	Kametz	awe		Aleph	Air	"decree"

Hochmah	Patach	ah	—	Mem	Water	"merit"
Binah	Tzerey	ae	••	Shin	Fire	"liability" [903]

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 ones 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.

15.4 Biblical narratives [FIGURE]

15.4.1 Pinchas

Meditation •15-6: Pinchas

A breathing meditation led to a visualization of colors (auras) behind others. [\[904\]](#) *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.* [\[905\]](#) *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 halacha^[906], 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].^[907]

15.4.2 Adam and Eve

Meditation •15-7: Adam and Eve

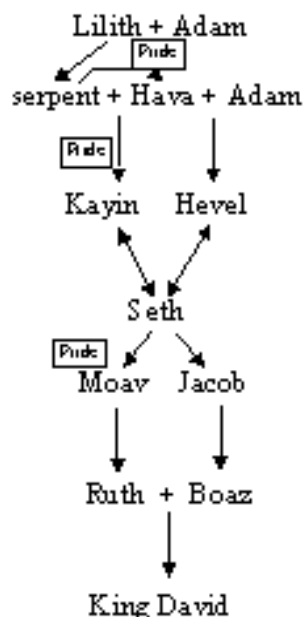
I played the Progressive Relaxation Tape. I started in a beautiful meadow and prayed to Hashem with the grasses around me.^[908] I ascended a tower of faces. This was the ladder through Yetzirah to higher worlds. I asked G-d of the mystery of Lilith. This was Adam's first wife, other half, separated from him^[909]. 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.^[910]

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,^[911] of Moab, of Lot, of Seth who replaced Kayin.^[912] Within every soul in this world is a unique part of Adam Kadmon.^[913] 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."^[914] Kayin descended from the first wife of Adam^[915]. 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. [\[916\]](#)

Figure •15-2: Cain and Abel



So the deep mystery of the choice of one's wife returns to the beginning and the choice repeats itself in every generation [\[917\]](#). Praise to Hashem and much gratitude for being permitted this knowledge [\[918\]](#), [\[919\]](#).

15.4.3 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." [\[920\]](#) That night Ira led the healing meditation at Beth Shalom: [\[921\]](#)

Meditation •15-8: Isaac and Rebecca

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 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 was^[922]. 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 know 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.

15.5 Heaven Visions

*Seven Doubles: With them were engraved Seven Universes, seven firmaments, ...
(Sefer Yetzirah 4:15)*

Having an authentic vision requires careful preparation. By learning descriptions of firmaments, palaces, chambers, or places of other mystics, one can attempt to duplicate their visions 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.[\[923\]](#)

Table •15-4: Reflections of the Seven Universes

Universe	Asiyah	Yetzirah	Beriyah	Atzulut
1	Day 1 or 1 st thousand years	Watch 1 of angels	Holy of Holies - Kodesh Kedoshim	Kindness - Hesed
2	Day 2 or 2 nd thousand years	Watch 2 of angels	Desire - Ratzon	Strength - Gevurah
3	Day 3 or 3 rd thousand years	Watch 3 of angels	Love - Ahavah	Splendor - Tiferet
4	Day 4 or 4 th thousand years	Watch 4 of angels	Merit - Zekhut	Eternity - Netzah

5	Day 5 or 5 th thousand years	Watch 5 of angels	Luster - Nogah	Thankfulness - Hod
6	Day 6 or 6 th thousand years	Watch 6 of angels	Essence of Heaven - Etzem HaShamayim	Righteousness - Yesod
7	Day 7 or 7 th thousand years	Watch 7 of angels	Brickwork of Sapphire - Livnat HaSappir	Kingship - Malchut

15.5.1 Seven Heavens

Text •15-1: Chagigah 12b-13a on the Firmaments

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, Vilon, Rakia', Shehakim, Zebul, Ma'on, Makon, and 'Araboth. Vilon 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. 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...

And whence do we derive that it is called heaven? – For it is said: Look forth from Thy holy habitation [ma'on], from heaven. Makon is

that in which there are the stores of snow and stores of hail, and the loft of harmful dews and the loft of raindrops, the chamber of the whirlwind and storm, and the cave of vapor, and their doors are of fire, for it is said: The Lord will open unto thee His good treasure, But are these to be found in the firmament? Surely, they are to be found on the earth, for it is written: Praise the Lord from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor, stormy wind, fulfilling his word! – Rab Judah said in the name of Rab: David entreated concerning them, and caused them to come down to the earth. He said before Him: Lord of the universe, Thou art not a God that hath pleasure in wickedness; let not evil sojourn with Thee; righteous art Thou, O Lord, let not evil sojourn in Thy abode. And whence do we derive that it is called heaven? For it is written: Then hear Thou in heaven, Thy dwelling place [Makon].

'Araboth is that in which there are Right and Judgment and Righteousness, the treasures of life and the treasures of peace and the treasures of blessing, the souls of the righteous and the spirits and the souls which are yet to be born, and dew wherewith the Holy One, blessed be He, will hereafter revive the dead. Right and Judgment, for it is written: Right⁶⁰ and judgment are the foundations of Thy throne. Righteousness, for it is written: And He put on righteousness as a coat of mail. The treasures of life, for it is written: For with Thee is the fountain of life. And the treasures of peace, for it is written: And called it, 'The Lord is peace' And the treasures of blessing, for it is written: he shall receive a blessing from the Lord. The souls of the righteous, for it is written: Yet the soul of my lord shall be bound up in the bundle of life with the Lord thy God. The spirits and the souls which are yet to be born, for it is written: For the spirit that enwrappeth itself is from Me, and the souls which I have made. And the dew wherewith the Holy One, blessed be He, will hereafter revive the dead, for it is written: A bounteous rain didst Thou pour down, O God; when Thine inheritance was weary, Thou didst confirm it. There [too] are the Ofanim and the Seraphim, and the Holy Living Creatures, and the Ministering Angels, and the Throne of God; and the King, the Living God, high and exalted, dwells over them in 'Araboth, for it is said: Extol Him that rideth upon Araboth whose name is the Lord. And whence do we derive that it is called heaven? From the word 'riding', which occurs in two Biblical passages. Here it is written: 'Extol Him that rideth upon Araboth'. And elsewhere it is written: Who rideth upon the heaven as thy help. And darkness and cloud and thick darkness surround Him, for it is said: He made darkness His hiding-place, His pavilion round about

Him, darkness of waters, thick clouds of skies. But is there any darkness before Heaven? For behold it is written: He revealeth the deep and secret things; He knoweth, what is in the darkness, and the light dwelleth with Him. – There is no contradiction: the one [verse] refers to the inner chambers, the other to the outer chambers. And R. Aha b. Jacob said: There is still another Heaven above the heads of the living creatures, for it is written: And over the heads of the living creatures there was a likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above. Thus far you have permission to speak, thenceforward you have not permission to speak, for so it is written in the Book of Ben Sira: Seek not things that are too hard for thee, and search not things that are hidden from thee. The things that have been permitted thee, think thereupon; thou hast no business with the things that are secret.

“Rabbi Yehudah stated ‘There are two heavens...’ Reish Lakish maintains there are seven heavens, namely: Curtain – Vilon, Sky – Rakiya, Mills – Shehakim, Residence – Zevul, Abode – Maon, Arsenal – Machon, and Plains or Wide Spaces – Aravot.” The Kesef Mishnah explains: “Rabbi Yehudah and Reish Lakish do not disagree; rather, Rabbi Yehudah counts the visible heavens only, whereas Reish Lakish also counts the celestial aspects...”^[924] Reish Lakish explains the following items:

Table •15-5: Seven Heavens

Heaven	Description
Vilon (heaven)	A ‘curtain’ that separates us from that which is above
Rakiyah (heaven of heavens)	Contains the sun, moon, stars, and zodiac and all the Heavenly Hosts
Shehakim	The mills grind manna for the righteous in the World to Come
Zevul	Holds the alter upon whih the angel Michael, the great minister, offers sacrifices
Maon	Here groups of angels chant song
Machon	Stores snow and hail which are usually a blessing in the holy land.

Aravot	Contains righteousness and justice, the vaults of life and peace and the vaults of blessing, the souls of the righteous, spirits and souls to be born in the future and the dew with which G-d will resurrect the dead.
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Rabbi Lakish holds that in the five highest heavens, the objects are not physical objects. Snow, hail, and dew are metaphors for the beneficence which descends from above. "Rabbi Yehudah only counts the lower two heavens that are visible to the physical eye, containing objects such as the sun, moon, and stars."[\[925\]](#)

"Rabbi Yehudah stated: 'There are two heavens, as it is written (Deut. 10:14), 'The heaven, the heaven of heaven, the earth and everything in it, all belong to G-d.'" This is hinted at in the word *echad*: 'the *chet* [numerically equivalent to eight] alludes to the seven heavens and the earth; the *dalet* [numerically equivalent to four] alludes to the four corners of the world.'[\[926\]](#) And the *aleph* that precedes [numerically equivalent to one] is for the "The heaven, the heaven of heaven, the earth and everything in it, all belong to G-d."

15.5.2 Seven Palaces

Perkei Hekhalot - Chapters of the Palaces[\[927\]](#) 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.[\[928\]](#)

Meditation •15-9: Yetzirah Ascent of the Seven Heavens

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 waterside 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-~~lwbz~~ 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', [\[929\]](#) lookup the names and reenter the hypnotic state. This worked perfectly and I retrieved 2 more names for the Prince. They were Kimos and Sanas. The second is the name of the Guardian who appears like a manticore [\[930\]](#) with the head of a human and the body of a lion.

The Guardian 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 (Halvayah) associated with this heaven. [\[931\]](#) 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 our questions. I focused on the name *lpru* 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 awakened state. [\[932\]](#)

15.5.2.1 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. [\[933\]](#) Some of these souls were once from our world, others are of angelic source.

15.5.2.2 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.

15.5.2.3 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.

15.5.2.4 Araphel (Fog or mist -> Torah)

lpru

This is like the morning mists and clouds that cover mountaintops. 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.

15.5.2.5 Shehakim (Heavens)

syqjc

The rebuilt Jerusalem is prepared in this heaven. The Temple, Table, Ark, Menorah and all the utensils are here.

15.5.2.6 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.

15.5.2.7 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.

15.5.3 Seven Chambers

In the world of Beriyah there are seven chambers.^[934] Rabbi Yaakov Culi discusses the seven chambers in his monumental work, the Me'am Lo'ez, "went out from a strange speaking people".^[935]

15.5.3.1 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 [Gehenom], which is the place of judgment.

Another duty of this holy angel is to oversee prayer. Each prayer passes through this chamber....

15.5.3.2 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.

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...

15.5.3.3 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.^[936] 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.

15.5.3.4 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. [\[937\]](#)

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.

15.5.3.5 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.

15.5.3.6 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.

15.5.3.7 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].

15.5.4 Seven Worlds

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. [\[938\]](#), [\[939\]](#)

Meditation •15-10: Journey through the Seven Heavens

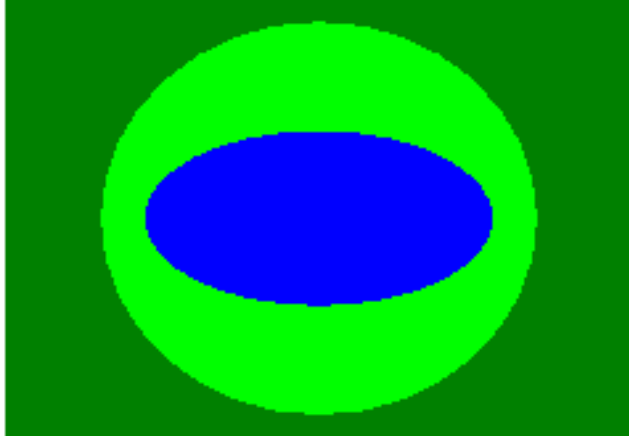
1st Heaven

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 lakeside 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.



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 were 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 would find answers in Malachi. [\[940\]](#)



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."***

(Isaiah 58:7,9)

15.6 Conflicting Visions

Different religions have mutually exclusive theology. How do different tenants of truth manifest with complete spiritual conviction in different religions?

Meditation •15-11: Different Religions, Different Visions, Joy and Bliss, Deeds and Feelings

I beheld Uriel before me, 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. [\[941\]](#) 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. [\[942\]](#) 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 the Torah from heaven by longing. I saw in this manner that 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. [\[943\]](#) We should see the world simply as it is. Sight is the sense of Being. [\[944\]](#) We merge with the Identity and witness the world with Sight. Ideas dissolve, love grows, and longing unites.

[\[888\]](#) Props in a vision help in movement. Here a garment aids the visionary in ascent.

[\[889\]](#) 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.

[\[890\]](#) Event Horizon

[\[891\]](#) Similar to stories of Ovid.

[\[892\]](#) Eloah Beriyahot - G-d of Creation, is found in Parsha Vayigash.

[\[893\]](#) Sefer Yetzirah 1:1, Aryeh Kaplan trans. Weiser, page 5.

[\[894\]](#) Handbook of Jewish Thought II, Aryeh Kaplan, Moznanim, page 334.

[\[895\]](#) Double Letters - May 15, 1993 - 8:40 PM

[\[896\]](#) Talmud Rosh Hashanah 2A

[\[897\]](#) "The Thirty-Second Gate: The Gate of Kavanah", Moshe Cordevero - the Ramak, trans. in Aryeh Kaplan's Meditation and Kabbalah, p. 185

[\[898\]](#) Sefer Yetzirah, Kaplan, p. 177

[\[899\]](#) Mathers translation.

[\[900\]](#) 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.

[\[901\]](#) see 'The Sevens of Creation' which has associations from a different tradition. The metal and color here are from the Key of Solomon.

[\[902\]](#) Friday - April 16th, 1993 - 6:30 AM

[\[903\]](#) Sefer Yetzirah. Page 96.

[\[904\]](#) Kol Emet meditation group, Palo Alto, CA.

[905] There is a tradition that Pinchas did not die, instead becoming Elijah who also never died. G-d took Elijah directly into heaven in a fiery chariot. Each Pesach - Passover, we leave a cup of wine out for Elijah, with the expectation that he may come and visit us soon, ushering in the dawn of a new age.

[906] Halacha or law literally means walking. Judaism equates keeping the commands with the way one walks in life.

[907] Pinchas-July 24, 1995 - 8:30 PM - Entered July 13, 1996

[908] 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.

[909] G-d created Lilith at the same time as Adam in the first chapter of Genesis (suggesting Eve, from Adam's rib, in the second chapter was a second wife - Harris Lenowitz). Another explanation is that Lilith was not a physical woman, but the lust in Adam's mind, creating demons. Nevertheless Lilith was not a helpmate 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 - **cya** and that of woman is ishah - **hca**. 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 - **hy**, has vshalom, only fire - **ca** is left and the relationship consumes itself.

[910] Mido-cnego-mido, character trait begets character trait, for Adam's lust.

[911] She was called Ruth - **twr** because she saw - **\tar** the needs of her mother in law. This is from the Talmud despite the vav - aleph transformation.

[912] The text used the reflexive version of kill, implying Cain killed himself as well as Abel.

[913] G-d's primordial thought and creation of first man.

[914] OU article, Jewish Thought Vol. 3 #2 page 62. Ber. Rabah 23:5 on Ber 4:25. Zohar 28b p. 108.

[915] Zohar 28b p. 108.

[916] 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.

[917] 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.

[918] Psalm 78:38, Zohar 23b, pp. 96-97.

[919] Adam and Eve - July 30, 1995 - 8 AM

[920] Ahavath Chesed, page 92. Chazal is a term referring to our sages of blessed memory.

[921] Isaac and Rebecca - August 14, 1996 - 7:30 PM - Rosh Hodesh Elul

[922] Abraham had not revealed the purpose of Eleazar's mission to Isaac before sending him away.

[923] Sefer Yetzirah, Aryeh Kaplan commentary, pp. 185-186.

[924] Mi Chamocha - Who is Like You, True Existence, Rabbi Shmuel Schneersohn of Lubavitch, Yr-1869, Heb.Yr-5629, Kehot Publishing, translated by Rabbi Yosef Marcus, annotated by Rabbi Avraham D. Vaisfiche, n.36 p.25

[925] Ibid, p.25

[926] Ibid, p.24-25: A variation of Rabbi Shmuel Schneersohn's Z"L teaching suggested by the word *echad* that means one.

[927] Pirkey Hekhalot, Jewish Mysticism - An Anthology, Dan Cohn-Sherbok. pp. 72-75.

[928] I have placed them there with the highest heaven leading to the base of the world of creation.

[929] Jewish Mysticism - An Anthology, Dan Con-Sherbok, Oneworld press, pp.73-74

[930] These are mythological creatures.

[931] Jewish Mysticism, Cohn-Sherbok, p.74

[932] Ascent of the Palaces - June 9, 1996 - 8 AM

[933] This is from a vision I had where I was placed as a star upon high point to transmit light in Yetzirah.

[934] Sefer Yetzirah, Aryeh Kaplan trans., Weiser, 1990, page 186.

[935] Me'am Lo'ez (from Psalm 114:1), The Torah Anthology, Genesis 6, page 182. Aryeh Kaplan translated the work into English from the Spanish-Hebrew Ladino. The Hebrew translation was done in the 1960's and called the Yalkut (anthology) Me'am Lo'ez. The anthology indicates that certain sections are missing. (Aryeh Kaplan Reader, pp.40-41)

[936] 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.

[937] Me'am Lo'ez, Genesis 6, page 189.

[938] See [Healing Meditations](#)

[939] Journey Through the 7 Heavens - June 14, 1995 - 7 PM

[940] See [Malachi](#)

[941] Moses saw G-d after He passed. The Angel of the Presence is before the face of G-d.

[942] Other similes: disintegrated, burned

[943] This is why Metatron said I would not find the answer in the place of Being since answers are also ideas.

[944] 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.

- [15.1 Healing Meditations](#)
- [15.2 Space travel \[FIGURE\] \[TABLES\]](#)
- [15.3 Letter Meditations \[TABLES\]](#)
- [15.4 Biblical narratives \[FIGURE\]](#)
- [15.5 Heaven Visions](#)
- [15.6 Conflicting Visions](#)

16 The Tree of Life

16.1 The 32 Paths of Wisdom [TABLE]

The Sefer Yetzirah begins: [\[945\]](#)

Text •16-1: Sefer Yetzirah Beginning

*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* - **bl** has a gematria value of 32. The Torah begins with the letter Bet - **b** and ends with the letter Lamed - **l**.

larcy-lk ynyul ... \yhla arb tycarb

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* - **••••** 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.

16.1.1 The 32 Names of G-d in Genesis

16.1.2 The 22 Letters 10 Numerals

16.1.3 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:[\[946\]](#)

Table •16-1: The Thirty-two Levels of Consciousness

Level	My Translation	Kaplan Translation	Transliteration	Hebrew	Prayer
1	Wonderous Intelligence	Mystical Consciousness	Sekhel Mufla	... ..	Make for me a wonderous consciousness, that I know that I do not know anything of the miracles of creation.
2	Shining Intelligence	Radiant Consciousness	Sekhel Maz'hir	... ..	Make for me a shining consciousness, that my head shines with the light of divine illumination.
3	Sanctified Intelligence	Sanctified Consciousness	Sekhel Mekudosh	... ..	Make for me a holy consciousness, that leads me to true faith.
4	Settled Intelligence	Settled Consciousness	Sekhel Kavua	... ..	Make for me a steady platform, that my consciousness may rest upon Your ways.

5	Rooted Intelligence	Rooted Consciousness	Sekhel Nishrash	<div> <div>...</div> <div>....</div> </div> Root my consciousness in your Wisdom.
6	Transcendental Influx Intelligence	Transcendental Influx Consciousness	Sekhel Shefa Nivdal	<div> <div>...</div> <div>...</div> <div>....</div> </div> May the flow of n'vdal continue into my mind.
7	Hidden Intelligence	Hidden Consciousness	Sekhel Nistar	<div> <div>...</div> <div>....</div> </div> Make for me a consciousness that preserves Your hidden secrets that preserves my life and the life of my children. [947]
8	Complete Intelligence	Perfect Consciousness	Sekhel Shalem	<div> <div>...</div> <div>...</div> </div> Make for me a whole mind whose consciousness balanced with all Your knowledge equally.
9	Pure Intelligence	Pure Consciousness	Sekhel Tahor	<div> <div>...</div> <div>....</div> </div> Make for me a clean mind that is one with you in spirit even in this world.
10	Scintillating Intelligence	Scintillating	Sekhel Mitnotzertz	<div> <div>...</div> <div>.....</div> </div> Make for me a scintillating consciousness
11	Intelligence of the mystery of all spiritual activities.	Consciousness of the mystery of all spiritual activities.	Sekhel Sod HaPaulot HaRuchniot Kulam	<div> <div>...</div> <div>...</div> <div>.....</div> <div>.....</div> <div>....</div> </div>
12	Enduring Intelligence	Enduring consciousness	Sekhel Nitzchi	<div> <div>...</div> <div>....</div> </div>

13	Intelligence of the house of influx	Consciousness of the house of influx	Sekhel Bet HaShefa	<div> <div>●●●</div> <div>●●●</div> <div>●●●●</div> </div>	
14	Unity directing Intelligence	Unity directing consciousness	Sekhel Manhig HaAchdut	<div> <div>●●●</div> <div>●●●●</div> <div>●●●●●</div> </div>	
15	Glaring Intelligence	Glaring consciousness	Sekhel MeTzuchtzach	<div> <div>●●●</div> <div>●●●●●</div> </div>	
16	Brilliant Intelligence	Brilliant Consciousness	Sekhel Bahir	<div> <div>●●●</div> <div>●●●●</div> </div>	
17	Continual Intelligence	Continual Consciousness	Sekhel Tamidi	<div> <div>●●●</div> <div>●●●●</div> </div>	
18	Intelligence of Desire	Consciousness of Will	Sekhel HaRatzon	<div> <div>●●●</div> <div>●●●●</div> </div>	
19	Standing Intelligence	Stabilizing Consciousness	Sekhel Ma'amid	<div> <div>●●●</div> <div>●●●●</div> </div>	
20	Similar Intelligence	Apparitive Consciousness	Sekhel Dimyoni	<div> <div>●●●</div> <div>●●●●●</div> </div>	
21	Desired and beseeched Intelligence	Desired and Sought Consciousness	Sekhel HaChafutz u' HaMevukash	<div> <div>●●●</div> <div>●●●●</div> <div>●●●●●●</div> </div>	
22		General Consciousness	Sekhel Kelali	<div> <div>●●●</div> <div>●●●●</div> </div>	
23		Palpable Consciousness	Sekhel Murgash	<div> <div>●●●</div> <div>●●●●</div> </div>	
24		Natural Consciousness	Sekhel Mutba	<div> <div>●●●</div> <div>●●●●</div> </div>	
25		Renewing Consciousness	Sekhel MeChudash	<div> <div>●●●</div> <div>●●●●</div> </div>	
26		Consciousness of the Senses	Sekhel HaHergesh	<div> <div>●●●</div> <div>●●●●</div> </div>	
27		Sustaining Consciousness	Sekhel Qayam	<div> <div>●●●</div> <div>●●●●</div> </div>	
28		Faithful Consciousness	Sekhel Ne'eman	<div> <div>●●●</div> <div>●●●●</div> </div>	

29		Physical Consciousness	Sekhel Mugsham	... .....
30		Testing Consciousness	Sekhel Nisyoni	... .....
31		Illuminating Consciousness	Sekhel Meir	... .....
32	Lost Intelligence	Worshipped Consciousness	Sekhel Ne'evad	... .....	Make me lose the idolatrous ideas of other nations so that I may fill my intellect with Your Intelligence.

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. [\[948\]](#)

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 - yh. 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. [\[949\]](#) Similarly, the double letter representing Tiferets to Keter is the Dalet representing knowledge (daat).

Merkavah Rabbah discusses then the search of the "great mystery." [\[950\]](#)

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, ^[951] and my eyeballs beheld the depths 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."^[952]

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.

16.1.4 "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 •16-2: The 32 Rest Places of Israel

Stop	Place	Hebrew Name	Comments
1	Sukkoth	tk	"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)
2	Etham	\ta	In the edge of the wilderness. The name contains the aleph and tav that is the beginning and end. The mem denotes water. Check Kaplan map.
3	Migdol	ldgm	literally 'from the great' - getting off the pedestal.
4	Marah	hrm	literally 'bitterness' - removing the bitterness in life.
5	Elim	hmly	12 springs of water and 70 date palms. [953]
6	Red Sea	[ws-\y	Reed sea.
7	Wilderness of Sin	ys-rb	
8	Dophkah	hqpd	
9	Alush	cwla	
10	Rephidim	\dypr	
11	Sinai	ynys	
12	Kibroth-hattaavah	hwath trbq	
13	Hazeroth	trxj	
14	Rithmah	hmtr	
15	Rimmon-perez	{rp }mr	

16	Libnah	hnbl	
17	Rissah	hsr	
18	Kehelah	htlhq	
19	Mt. Shepher	rpc-rh	
20	Haradah	hdrj	
21	Makheloth	tlhqm	
22	Tahath	tjt	
23	Terah	jrt	
24	Mithkah	hqtm	
25	Hashmonah	hnmcj	
26	Moseroth	twrsm	
27	Bene-jaakan	}quy ynb	
28	Hor-haggidgad	dgdgh rj	
29	Jotbah	htbfy	
30	Abronah	hnrbu	
31	Ezion-geber	rbg }yxu	
32	Wilderness of Zin or Kadesh	cdq or }x-rdmb	"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)
33	Mt Hor	rh rh	
34	Zalmonah	hnmlx	
35	Punon	}nwp	
36	Oboth	baw	
37	Ije-abarim	yrbuh yyu	
38	Dibon-gad	dg }bydb	
39	Almon-diblathaim	hmytlbd }mlu	

40	mountains of Abarim in front of Nebo	\yrbuh yrh	
41	plains of Moab by the Jordan at Jericho	wjry }dry lu bawm tbrub	
42	And they camped by the Jordan from Beth- jeshimoth even unto Abel- shittim in the plains of Moab.	tmcyh tybm }dryh-lu wnjjw bawm tbrub \yfch lba du	“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)

Text •16-2: Commandment to Possess the Land of Israel

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)

16.2 The Sefirot [FIGURES]

The 32 paths originate from the first letter in the name of Hashem, the y-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.

Table •16-3: Sefirot, Ushpazim Visitors, and Personalities

Sefira	Female Personality	Male Personality
Keter		
Hochmah		Solomon ^[954]
Binah		Leah ^[955]
Hesed	Sarah	Abraham
Gevurah	Rebecca	Isaac
Tiferet	Rachel/Compassion and Leah/Truth	Jacob
Netzah	Miriam/prophecy and Ziporah/Eternity/Victory	Moses
Hod	Elisheva - “My oath to G-d” English name is Elizabeth from Elisheba.	Aaron
Yesod	Asnat daughter of Dinah who defended Joseph before Potifer ^[956]	Joseph
Malchut	Bat Sheva, Avigail, Michal	David

16.2.1 The Ten Sefirot

Figure •16-1: The Ten Sefirot



16.2.1.1 Binah

Binah is the place of the upper Shechinah as Malchuts is its lower place.

[\[957\]](#) 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 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 that is material bondage and must be achieved in order to have closeness to G-d. [\[958\]](#)

16.2.1.2 Daat

Either the sefirah Keter is seen or Daat but not both. Daat is a gateway to the three 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.

16.2.1.3 Netzah and Hod

Together they are Yakhin and Boaz, the two central pillars of King Solomon's Temple and the two kidneys.^[959] Kidney problems reflect difficulty in the qualities of Netzah and Hod, prophecy and leadership, peace and gratitude for starters. The cure is delving into prophecy and accepting the spiritual side.

Text •16-3: Kings 1:7:21

And he set up the pillars in the vestibule of the temple; and he set up the right pillar, and called its name Jachin - ...; and he set up the left pillar, and called its name Boaz -

The right pillar, Jachin has the gematria 90 that is the letter Tzaddik symbolizing righteousness. The left pillar, Boaz has the gematria 79 that alludes to the fall of the temple that eventually occurs.

16.2.1.3.1 Netzah

Eternity, victory, and the pursuit of success in general is this quality. Symbolized by Moses holding up his arms in the battle against Amalek that made the Israelites victorious.

16.2.1.3.2 Hod

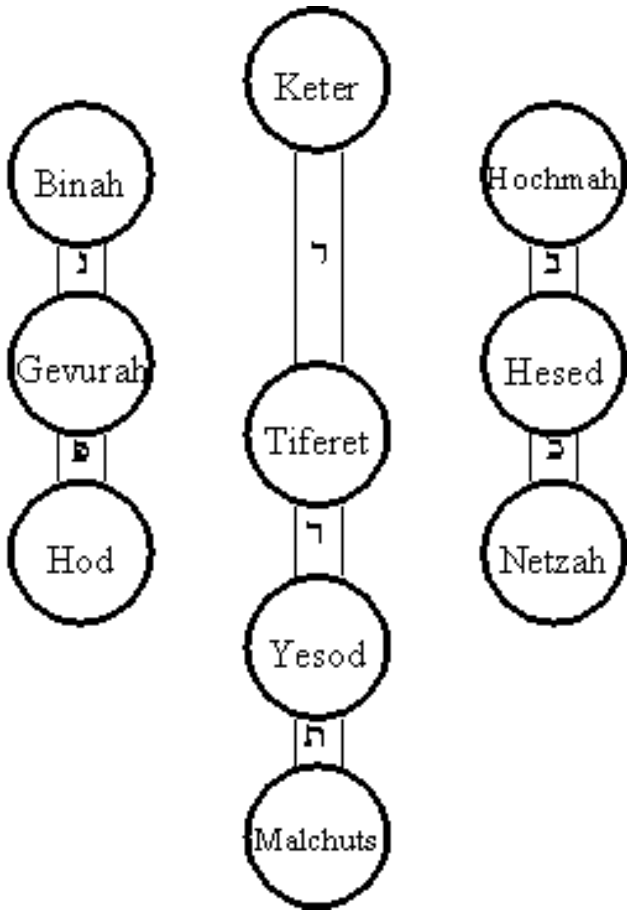
Gratitude, thankfulness, and sometimes being a doormat for peace. The opposite quality of Netzah. The peace initiatives of Hod do not last,

because they are not a real true peace based on mutual respect.

16.2.2 The Seven Double Letter Paths

These correspond to the seven double letters in the Hebrew alphabet: t”rpk d”gb. This is the Cloth of Atonement. And what is the t”rpk d”gb 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 •16-2: 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.^[960] With the hard sounds one ascends the paths. With the soft sounds one descends.^[961]

Table •16-4: Double Letter Pathways on the Tree of Life

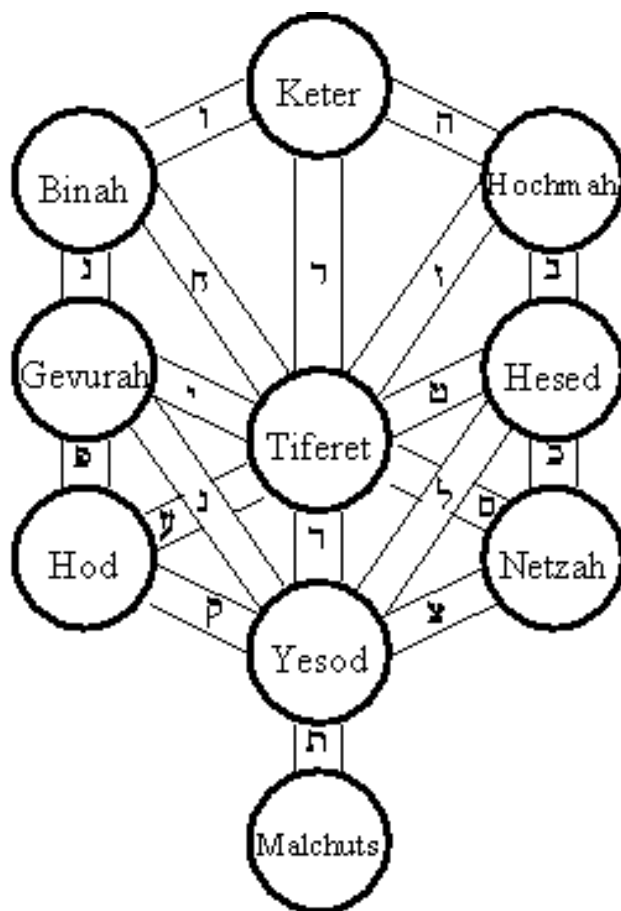
Double Letter	The Positive Pathways	The Negative Pathways

Bet	Wisdom is the path from kindness to the fear of G-d.	Folly is the pathway from fear to kindness
Gimmel	Wealth is the path from strength to understanding.	Poverty is the pathway from understanding to holding back. [962]
Dalet	Knowledge and the seed is the path from truth to the will of God.	Desolation is the pathway from the will of G-d to the pursuit of beauty for its own sake.
Caph	Life is the path from eternal victory to kindness	Death is the pathway from kindness to the pursuit of victory for its own sake.
Peh	Dominance is the path from passive thankfulness to judgmental strength.	Subjugation is the pathway from discipline to appeasement.
Resh	Peace is the path from righteousness to truth.	War is the pathway from truth to self-righteous fundamentalism.
Tav	Grace is the path from royalty to righteousness.	Ugliness is the pathway from self-righteousness to leadership.

16.2.3 The Twelve Single Letter Paths

To seven vertical paths, we add twelve diagonal paths, which together make up nineteen paths of traversal.

Figure •16-3: The Twelve Diagonal Paths



I have chosen to draw the Luria tree removing the channels from Hochmah to Gevurah, and Binah to Hesed, 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 never found channels from Hochmah to Gevurah or Binah to Hesed and now believe these pathways exist only through the sefirah of Daat. The synthesis of the Hebrew letters with their contingent sefirot, explain the elemental pathways.

Table •16-5: Elemental Letter Pathways on the Tree of Life

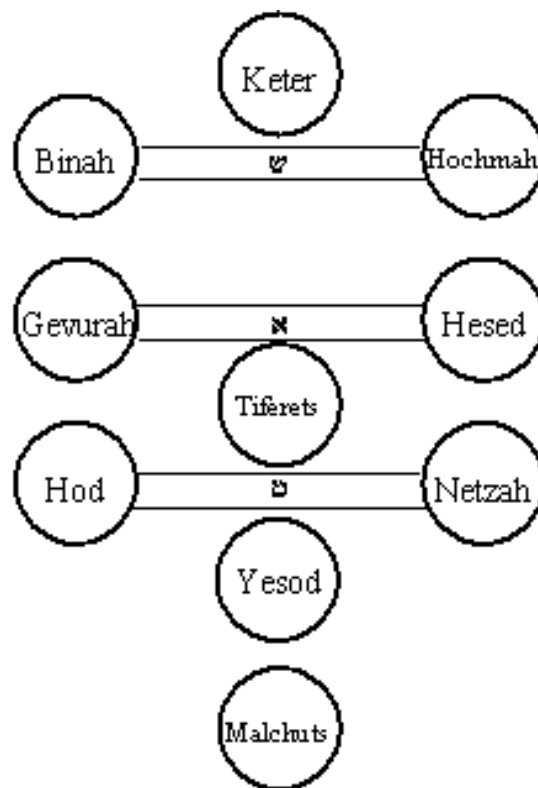
Letter	Meaning
Heh	Speech is the pathway between the will of G-d and wisdom. [963]
Vav	Thought is the pathway between the will of G-d and understanding. [964]
Zayin	Motion is the pathway between wisdom, the awe of G-d and truth. [965]
Het	Sight is the pathway between understanding and beauty. [966]

Tet	Hearing is the pathway between kindness and truth. [967]
Yod	Action is the pathway between discipline and truth. [968]
Lamed	Coition is the pathway between kindness and righteousness. [969]
Nun	Smell is the pathway between judgment and righteousness. [970]
Samech	Sleep is the pathway between truth and victory. [971]
Ayin	Anger is the pathway between truth and permissiveness. [972]
Tzadik	Taste is the pathway between eternal victory and righteous behavior. [973]
Koof	Laughter is the pathway between thankfulness and righteousness.

16.2.4 The Three Mother Letter Paths

Shin - c 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 •16-4: The Three Horizontal Paths



16.2.4.1 Elemental Angels

Through the pure experience of the four elements, one encounters directly the messengers of G-d. Whether feeling the spirit of a breeze, or watching dancing flames move with seeming intelligence, to be close with the elements in their pure form is to be close to the elemental angels.

Text •16-4: Rabbi Shmuel Schneersohn on Angels

For the truth is that even the body of an angel is made up of two elements, fire and air. As it is written, "He makes the winds His angels, His ministers flaming fire."^[974] *And the main thing is the sustaining and combining of the elements, which is achieved by the utterance and breath of the mouth of G-d, Who sustains them.*^[975]

16.2.4.2 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. [\[976\]](#)

Meditation •16-1: The Elemental Planes

The Plane of Water—m

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. [\[977\]](#) 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." [\[978\]](#) 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—a

*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 fall [\[979\]](#) — \cgh dyrwmw jwrh bycm

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-c

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 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. ^[980] 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. [\[981\]](#)

16.3 Bahir Sefirot Arrangement

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: [\[982\]](#)

***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.***

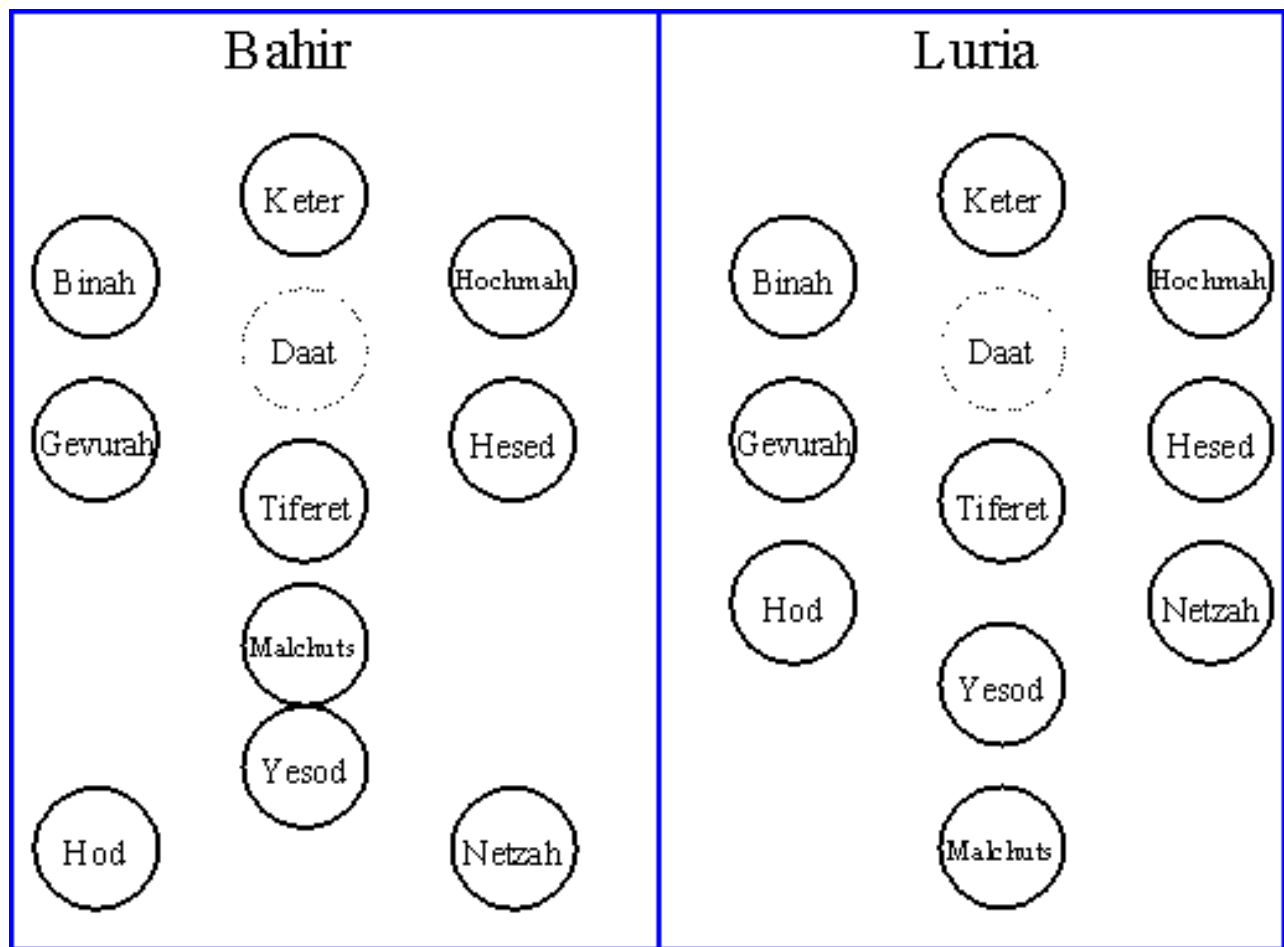
***The six Sefirot represent the six directions, while Malkhut-Kingship is
their center point.***

***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 Joseph'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. [\[983\]](#)

Figure •16-5: 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. [\[984\]](#) 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 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 also traversed the tree with these sefirot in their Bahiric positions. This meditative ascent begins by ascending into the sky, the shamayim - heavens, the source place of prophecy.

16.4 Fifty 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? 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.
5. Aaron had intuitive insight for making peace between people.
6. Joseph's awe of his father Isaac, kept him from falling into sin with Potipher's wife.
7. David's reverence for G-d led him to compose the T'hillim, psalms of praise.
8. Abraham had humility before every guest. (Genesis 18:2-5)

*And he lift up his eyes and looked, and, lo, three men stood by him:
and when he saw them, he ran to meet them from the tent door,
and bowed himself toward the ground,
And said, my lord, if now I have found favour in thy sight, pass not away,
I pray thee, from thy servant: Let a little water, I pray you,
be fetched, and wash your feet, and rest yourselves under the tree:
And I will fetch a morsel of bread, and comfort ye your hearts;
after that ye shall pass on: for therefore are ye come to your servant.*

9. Isaac took much joy in his life with his wife children, overlooking their faults, and seeing only their good. (Gen. 25:28)

And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

10. Jacob achieved purity that which none before him could achieve, and was worthy that all his children would be part of Israel.
11. Though Moses led all of Israel, he attended to his father-in-law Jethro as a scholar listening to him and appointing judges throughout the nation.
12. Aaron debated his colleagues and gave into their wishes leading to the golden calf.
13. Joseph was a teacher for his discussion with students. He taught all of Egypt and his brethren and his children and their children to follow the

laws and dream the will of G-d.

14. David was deliberate in action securing the borders of Israel and Kingship and preparing the way for the construction of Solomon's Temple.

15. Abraham's knowledge of the Torah was so great that he revealed the Book of Creation that which bestows kindness and truth.[\[985\]](#)

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.

21. David accomplished the writings of the Psalms and his victories all due to moderation in frivolity.

22. Abraham had tremendous patience trusting that G-d would fulfill his prophecy and grant Sarah and him a son. Without mentioning a word he held his patience to the very moment of the sacrifice of Isaac.

23. Isaac was known for his good nature and was at peace with his neighbors in Israel.

24. Jacob went to study in the yeshivas of Shem and Eber, trusting in the sages, when he fled from Esau on his way to take a wife from the daughters of Laban. He also followed the will of his parents who were also his sages.

25. Moses, belittled by his people for his choice of wife, or other mumbling defended the House of Israel and was uncomplaining and accepted the suffering.

26. Aaron knew his place was to be high priest of Israel, which was a place to serve all Israel.

27. Joseph was content with his lot in life whether shepherd lad, dreamer, prisoner, servant, or viceroy of Egypt. He possessed an inner contentment from his visions on high.

28. David obtained kingship by limiting his words of slander and criticism. This was especially important while in the public eye.

29. Abraham claimed no credit for his achievements, but all was from G-d.

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.
34. Joseph was straightforward in every action of his life. As a child his straightforwardness got him into trouble as he spoke his dreams. Even when he was testing his brethren, his straightforward side eventually burst forth as he told them his true identity.
35. When David was being cursed as he left Jerusalem with the impending attack from his son Absalom, the head of the Beis Din (supreme court) called him every dirty name. His general, Yoav wanted to kill him for the way he spoke, but David said let him speak for G-d told him to curse me. David saw admonition as always a means for correction. Similarly when he receives the admonition of G-d through the prophet Nathan for his actions with Bat Sheva.
36. Abraham after his victory over the five kings, rescuing his nephew Lot, refuses any honor or reward that the Kings of Sodom and Gomorrah offer.
37. Isaac shows no conceit in his learning, simply following the teachings of his father Abraham.
38. Jacob as head of the seventy member house of Israel never showed delight in dictating decisions as he was aware that every decision that pleases one displeases another.
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.
40. Aaron always judged Israel favorably before G-d.
41. Joseph always directed his fellow with truth, never deceiving his path.
42. David established peace throughout the Land of Israel and with this in mind named his son Shlomo (His peace).
43. Abraham spent his years studying Torah in the fields, with others, and in his tents taking time composing his learning of the One G-d.
44. Isaac asked his father only pertinent questions and gave answers to the point. (Gen. 22:7)
- And Isaac spake unto Abraham his father, and said,
My father: and he said, Here am I, my son.
And he said, Behold the fire and the wood:
but where is the lamb for a burnt offering?*
45. Jacob spent his life listening to his mother, to G-d, to his wives, and to his children. Jacob learned more than all the patriarchs before him and

- merited that all his children are complete following the Torah.
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.

16.5 Sefirot Colors and Lights [TABLE]

Each sefira associates with a different color. One may visualize these colors during meditation for enhancing the realism of a 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.^[986] 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.^[987]

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.^[988]

Rabbi Joseph Tzayach devoted himself to understanding how to ascend the sefirot by knowing their colors, which are in the table below. The Ramak, Moshe Cordevero, explains further how to use these colors.^[989] In summary, the approach is to meditate on or wear the appropriate colors that are associated with the particular sefira in order to manifest the quality of the sefira. Hence, white brings mercy from Hesed and red judgment, but

possibly wealth from Gevurah, etc.

Table •16-6: 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, red and gold associate with judgment. The sefirah of Tiferet illuminates the truth, yellow, and holds the mysteries of Torah, violet. [\[990\]](#)

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 Kavanah^[991] present the lights in order of encounter:

- Nogah - Glow
- Tov - Good
- Bahir - Brilliant
- Zohar - Splendor - Mazir
- 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 •16-7: Azriel of Gerona’s Lights

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
Nogah	Glow	Gevurah

I explored these ideas in the following meditations:

Meditation •16-2: Ascent to Mt Moriah through Azriel of Gerona’s Gate of Kavanah

Review the associations of light and color with each sefira during the day. [\[992\]](#) 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. [\[993\]](#)

In the realm of Yesod, three white angels form a circle, providing the first level of purification. [\[994\]](#)

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. [\[995\]](#)

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 that is Mt. Moriah where the Lord appeared. I began to descend into the mountain. It was somewhat scary and there was brightness

[\[1996\]](#)

all around. At this point my subconscious faded and I woke up.

(This vision was completed at another time.)

Meditation •16-3: Descent into Mt. Moriah

Descent into Mt. Moriah – February 23, 1994

I envisioned four angels [\[1997\]](#) 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 breastplate 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 - y. (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 proceeded 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.

Meditation •16-4: The Burning Bush That Does Not Burn

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 proceeded 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 mountaintop 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.

1. 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 associates 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. [\[998\]](#)

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—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 the knowing of G-d and is the byproduct of learning Torah. This knowledge is not the Torah, but like a flame resting on a candlewick is sublime and a byproduct of the formal knowledge and rests in the heart. In the heart from the word lav-bl 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.

One of the earliest texts describes the colors as the garments of the sefirot. Rabbi David ben Yehudah explains: [\[999\]](#)

Text •16-5: Rabbi David ben Yehudah the Hasid

Rabbi David said, "One does not have permission to visualize the sefirot rather the first part that arrives for example, when saying "Magen Avraham" - Shield of Abraham takes one to Kindness -Hesed. Also "Honan HaDaat" - Gracious Giver of Knowledge takes one to Beauty of Truth - Tiferet. Therefore, one visualizes the world, taking oneself within the color of the first part that is the Hashmal - garment of the sefirah. For the Hashmal is the garment of the sefirah, in essence surrounding and surrounding, and afterwards one draws the Shefa - bounty, with visualization, from the 'deep stream' to the worlds even unto us, and this is the correct kabbalah - received from oral tradition.

Rabbi David ben Yehudah teaches that one visualizes the colors during the prayer service. This is why Azriel of Gerona teaches this subject in the Gate of Kavannah, which is instruction for one's intention in prayer. Joseph Gikatilla teaches that one may visualize color in the name Havayah during prayer: [\[1000\]](#)

Text •16-6: Rabbi Joseph Gikatilla on the Colors of Havayah

When you shall think upon something which points to the Crown - Keter and pronounce it with your mouth, you shall direct your concentration to and visualize the name Havayah between your eyes with this vocalization, with the Kamatz under all of the consonants, its visualization being white as snow. And He will direct your thought so that the letters will move and fly in the air, and the whole secret is hinted at in the verse, "I have set the divine name always before me."[\[1001\]](#)

White as snow alludes to the teaching from Isaiah 1:18, "though your sins be scarlet they shall become as white as snow". The Crown - Keter can not only undo the past but also change the past, present, and future. Keter releases a shefa that changes time and space since it is higher. Hochmah the memory of the past and Binah the plans for the future change. Similarly, Zer Anpin holds the six dimensions of space and changes with time since it is below. There is one day of the year in particular when all this occurs that is Yom Kippur-The Day of Atonement.

Text •16-7: Psalm 16:8

.....

*I have placed G-d - ... before me,
For he is always with my right side
I shall not be moved (shaken, tottered, lose balance from the verb ...).*

From here, we learn that one may meditate or pray with the Name Havayah before ones eyes. This will prevent one from falling into sin. Usually, one visualizes the Name in black. Occasionally, one may visualize the Name with the colors of the sefirot to manifest a particular energy or shefa from Hashem.

Rabbi Joseph ben Shalom Ashkenazi describes seeing Havayah in colored light indicates a prophetic experience:[\[1002\]](#)

Text •16-8: Rabbi Joseph ben Shalom Ashkenazi

The philosophers have already written on the issue of prophecy, saying that it is not improbable that there will be a person to whom matters will appear in his imaginative faculty, comparable to that which appears to the imaginative faculty in a dream. All this while someone is awake, and all his senses are obliterated, as the letters of the divine name in front of his eyes, in the colored lights. Sometimes, he will hear a voice, a wind, a speech, a thunder, and a noise with all the organs of his hearing sense, and he will see with his imaginative faculty with all the organs of sight, and he will smell with all the organs of smell, and he will taste with all the organs of taste, and he will touch with all the organs of touch, and he will walk and levitate. All this while the holy letters are in front of his eyes, and its colors are covering it; this is the sleep of prophecy.

The phrase colored lights - has colored - ... spelled with an Aleph instead of an Ayin. Ayin alludes to idolotry since visualization of colors might lead in this direction; hence, there is a warning against looking at a rainbow. Joseph ben Shalom Ashkenazi distanced the word from this meaning by changing the Ayin to an Aleph since here one is visualizing the Name of G-d.

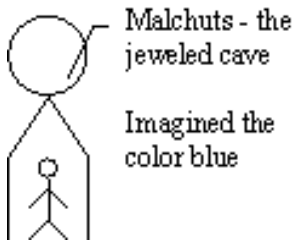
16.6 Sefirotic Worlds [FIGURES]

Meditation •16-5: Ascending the Sefirot

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 •16-6: Hypnotic Experience of Ascending the Sefirot



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.^[1003] 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:

$$\text{heh } 5 + \text{yod } 10 + \text{caph } 20 + \text{lamed } 30 - \text{lkyh} = 65 = \text{aleph } 1 + \text{dalet } 4 + \text{nun } 50 + \text{yod } 10 - \text{ynda}$$

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 mitzvot 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)

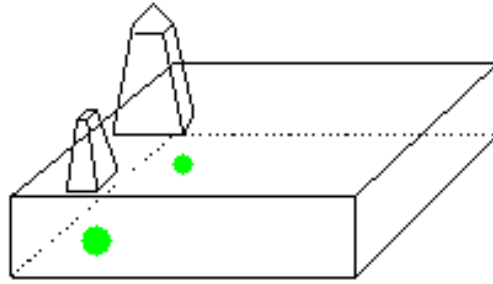
Vision of Keter

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.

Meditation •16-6: The Third Temple

Ascent to the Temple - July 24, 1996 - Erev Tish B'Av - 7 PM

Figure •16-7: Temple



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.

Meditation •16-7: Gevurah

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. [\[1004\]](#) My prayer was stimulated by the idea that it is better to be accompanied by Elohim than to be alone in this world.
9. 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.

[\[945\]](#) Sefer Yetzirah The Book of Creation, Aryeh Kaplan trans., page 5.

[\[946\]](#) 32 paths of wisdom, [Mekubbal Website](#), <http://basilikon.tripod.com/mekubbal> does a good job here.

[\[947\]](#) Rabbi Nachman said that revealing secrets from heaven may forfeit one's children has vshalom.

[\[948\]](#) ibid page 298.

[\[949\]](#) See [The Seven Double Letter Paths](#)

[\[950\]](#) The Hidden and Manifest G-d Some Major Themes in Early Jewish Mysticism, Peter Shafetz, SUNY Press, page 117.

[\[951\]](#) Of the temple

[\[952\]](#) 32 paths of wisdom, [Mekubbal Website](#), <http://basilikon.tripod.com/mekubbal>

[\[953\]](#) The Israelites listened to G-d and became like the 70 date palms of Elimah worthy of their angelic counterparts in heaven. 12 springs, one for each tribe showing that each tribe hearkened unto G-d. Bahir 165, Kaplan,

p.62.

[954] http://www.acs.ucalgary.ca/~elsegal/RelS369/B04c_MedievalMysticism.html

[955] Zohar where Leah associates with Binah and Rachel associates with Malchut

[956] <http://www.ritualwell.org:10030/index.html> Jill Hammer "Omer Calendar of Biblical Women"

[957] Bahir 96. Shaarey Orah Ch. 8.

[958] Shaarey Orah, Chapter 8.

[959] An Introduction to the Kabbalah, Moshe Hallamish, translated by Ruth Bar-Ilan and Ora Wiskind-Elper, p.135

[960] Sefer Yetzirah 4:3, Kaplan, p.162.

[961] Sefer Yetzirah, Aryeh Kaplan, page 166.

[962] This is when one understands the needs of the community, but holds back from charity.

[963] In the word is the commandment of G-d. This is the quality of the feminine letter Heh.

[964] Vav, the six ways and six sefirot of Zer Anpin, shows that thought divides and understands.

[965] That life must be lived with activity under the awe of G-d and wisdom to learn truth.

[966] This is like a lady who makes a fence around her flower garden to protect its beauty from harm.

[967] Hearing leads to generosity that is creativity, that too is truth.

[968] Yod is to begin the action with discipline to serve G-d's truth.

[969] Coition under the laws of purity fulfills the commandment, "to be fruitful and multiply and replenish the earth."

[970] We can smell what is right and wrong.

[971] Sleeps gives us rest to see clearly and rest gives us the clarity of thought to be victorious.

[972] This confusion leads to anger, which is a source of evil.

[973] Taste in righteousness is the sublime reward of eternal life and victory.

[974] Psalm 104:4

[975] MiChamocha - True Existence, Rabbi Shmuel Schneersohn, p.49.

[976] The Elemental Planes - Shemini Etzeret - Oct. 5th 1996 -6 PM

[977] 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.

[978] Identity, knowledge, and distance in the spiritual world are in terms of similitude.

[979] This verse is near the beginning of the Amidah service.

[980] 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'.

[981] This vision completes the first 72 pages of 'Dancing with Angels' the name of the original manuscript.

[982] Bahir 157 Aryeh Kaplan commentary, p. 176

[983] Bahir

[984] Shaarey Orah, Chapter 2.

[985] Sefer Yetzirah

[986] The Gate of Kavannah, Abraham Abulafia, Meditation and Kabbalah pp. 119-122, Aryeh Kaplan translator

[987] The Mystical Experience in Abraham Abulafia, Moshe Idel, page 78 quoting Saar ha Kavanah.

[988] From Idel quoting Scholem quoting "The Concept of Kavanah", Noah J. Jacobs, pp. 172-173.

[989] Pardes Rimonim, Moshe Cordovero, Meditation and Kabbalah, Aryeh Kaplan translated pp. 179-182

[990] 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](#).

[991] Meditation and Kabbalah, Aryeh Kaplan, pp. 119-122, 326. Jewish Theological Seminary Ms 1822:9 p 43a,b. Quoted in Shaarey Kedushah.

[992] Meditation and Kabbalah, Aryeh Kaplan, pp 121, 181. Transcribed 7/11/96 -torah learning, conversation, star watching at night inspire writing in the morning.

[993] In the first few minutes of any hypnotic session, one should remind oneself of one's goal.

[994] Michael, Gabriel, Uriel.

[995] 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 twlyuh tlyu did not show Himself to any man.'"

[996] Lights - January 14, 1993 - 8:30 PM

[997] Michael, Gabriel, Uriel, and Raphael.

[998] The following ideas came after the meditation and are not significant.
Sunday is emphasized with Hesed by the letter aleph – a 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 – r which rules peace. This is the inner peace which comes by learning to forgive others which releases anger.

Tuesday is emphasized with Tiferets by the letter dalet – d 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 – x which rules over righteousness. In this case Moses is the example of this righteous energy

Thursday is emphasized with Hod by the letter nun – n which rules over death.

Friday is emphasized with Yesod by the letter caph – k which rules over life.

[999] Kabbalah New Perspectives, Moshe Idel, p.104. I translate the Hebrew text from p. 325.

[1000] Ibid. p.109 for Moshe Idel's translation

[1001] Psalm 16:8

[1002] Kabbalah New Perspectives, Moshe Idel, p.105

[1003] In this manner, one ascends and descends the *bimah* – the podium 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.

[1004] This was the Torah portion of the week.

- [16.1 The 32 Paths of Wisdom \[TABLE\]](#)
- [16.2 The Sefirot \[FIGURES\]](#)
- [16.3 Bahir Sefirot Arrangement](#)
- [16.4 Fifty Gates of Understanding](#)
- [16.5 Sefirot Colors and Lights \[TABLE\]](#)
- [16.6 Sefirotic Worlds \[FIGURES\]](#)

17 To Hell and Back

Most Jewish texts translate the word *Ire* - אַרְאֵה as evil. Nevertheless, the word also means neighbor and associates more with destructive forces of justice as in the 'evil' that comes out of the North to punish Israel than with wickedness. In actuality, this word has more relationship to anger and frustration of circumstance than the western society understanding of 'evil'.

Alternatively, *Evil* - רָע is a verb meaning 'to do injustice.' *Avel* - אָוֵל is a masculine noun for 'injustice, wrong.' *Aval* - אָוֵל is the masculine noun for 'wrongdoer.' Judaism does not have a concept of evil as a counterpart to good. Instead, evil is more the result of the absence of G-d.

wnnyaw wmwqm lu tnnwbthw ucr }yaw fum dwuw

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 as its separation from G-d removes itself from the world.

\wlc br-lu wgnuthw {ra-wcryy \ywnuw

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. [\[1005\]](#) 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. [\[1006\]](#)

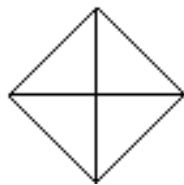
Meditation •17-1: Judgment in the Court of Gevurah

I woke up in a dream, which emphasized the importance of keeping vows. Monday is associated with Gevurah as is Av. [\[1007\]](#)

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. [\[1008\]](#)

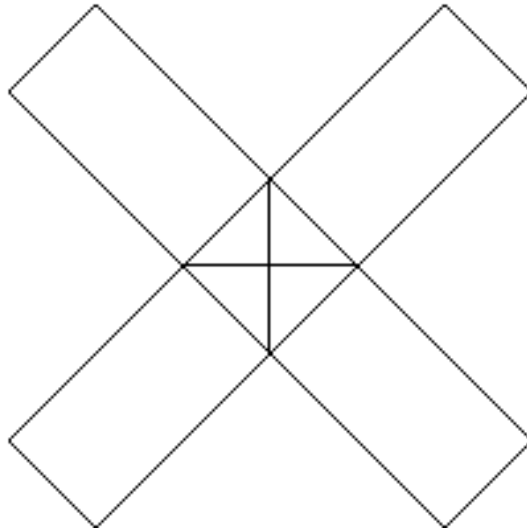
In the world of Hod stood Aaron, the Golden Calf, Gavriel, and myself. The 12th of Tamuz was the day of our sin with the Golden Calf - Egel Zahav. I raised my arms and said to the Lord, we repent, I repent; let it be no more and in a burst of light, the idol was turned to molten spreading like a liquid 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.

Figure •17-1: Diamonds of Gevurah



I was frozen and fixed as the pattern ascended through me. [\[1009\]](#) 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 than 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. [\[1010\]](#) 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. [\[1011\]](#) 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. [\[1012\]](#) 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.

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. [\[1013\]](#)

Meditation •17-2: To Hell and Back

Fires of Gehenom - A large angel, shaped as a standing turtle, [\[1014\]](#) invited me to enter the gates of hell. [\[1015\]](#) 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. [\[1016\]](#) 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. [\[1017\]](#) 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 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. [\[1018\]](#) I claimed that I needed to go beyond to bring back knowledge to teach. [\[1019\]](#) 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) [\[1020\]](#)

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.

The River of Fire flows from the Ancient One as we see from Daniel:
[\[1021\]](#)

Text •17-1: Daniel on the Ancient of days from the River of Fire unto

the son of man

*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 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.*

*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 the 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.*

17.1 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. [\[1022\]](#)

Text •17-2: The Tzaddik's Descent to Help Another

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."[\[1023\]](#) 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, YHVH.[\[1024\]](#) 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] encompass all the traits, as is known. So that when he is on this level, he [the tzaddik] can provoke the wicked.[\[1025\]](#) 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."[\[1026\]](#)}

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."

17.2 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 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 Pisces^[1027] based on this passage where Jacob is blessing Joseph and his sons:

:{rah brqb brl wgdyw qjxyw \hrba ytba ymc \hb arqyw \yrunh-ta Jrby ur-lkm yta lag]almh
**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.^[1028]

Text •17-3: Rav Kook on the Evil Eye

Rabbi Yochanan, the third century scholar, had an unusual custom. He used to take a seat outside the town mikve (ritual bath). This way, he explained, the Jewish women will see me as they leave the bath and will have children as beautiful as me. The sages asked Rabbi Yochanan: Aren't you afraid of the Evil Eye?

"'I am a descendant of Joseph,' he replied, 'and the Evil Eye had no power over him.'" [Berachot 20]

Apart from the issue of Rabbi Yochanan's beauty, this story raises

some interesting questions. What is the Evil Eye? Is it more than just a primitive superstition? And why was Joseph, more than any other Biblical figure, immune from it?

The Talmud explains that Joseph merited protection from the Evil Eye since "his eye did not wish to benefit from that which did not belong to him". Despite Mrs. Potiphar's attempts to seduce him, Joseph remained faithful to God and his employer. Truly an act of great spiritual fortitude - but what does this have to do with the Evil Eye?

Rav Kook explained that the Evil Eye is an example of how one soul may affect another through unseen connections between them. We are all influenced by our environment. Living among those who are refined and righteous will have a strong positive effect, while living among the crass and corrupt will have a negative one. The Evil Eye is the venomous impact from malignant feelings of jealousy and envy surrounding us.

A person who has strengthened his inner resolve and does not allow himself to be misled from the correct path, despite pressures from others - he has built a 'firewall' protecting his soul from external influences. The Biblical hero who most prominently symbolizes this strength of character and refusal to be led astray is Joseph. Seventeen years old, hormones flowing, estranged from the protective framework of his own family and culture, a slave propositioned by a powerful, attractive woman - Joseph beat all the odds and remained faithful to his ideals. Joseph determined that he would not be swayed by his surroundings, no matter how persuasive. Through his heroic stance, he merited that the Evil Eye would have no power over him and his descendants. [\[1029\]](#)

17.3 Evil Thoughts

As Rabbi Nachmah teaches: [\[1030\]](#)

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)

17.4 Sin

There are three types of sin. The word, hate - ❧, 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 - ❧, denotes something distorted and twisted, **evil**. Lastly, peshah - ❧ is from the verb *rebel*. In summary,

Error - ❧

Evil - ❧

Rebellion - ❧

17.5 Dark Angels

Meditation •17-3: Dark Angel

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.

Psalm 115:17 mentions Duma:

hmwd ydry-lk alw hy-wllhy \ytmh-al

*The dead will not praise You, and not any who descend to **silence***

*But we will bless the Lord from this time forth and for evermore.
Hallelujah!*

The psalmist says we will praise the Lord while we yet live, so that we will not descend into silence where faith can no longer offer praise to G-d in His effervescent truth.

One may dream the Zohar if one studies it late out night. Lay the

text across ones bed and move to its words until one feels drowsy.
Start a hypnotic audio recording and explore the text: [\[1031\]](#)

Meditation •17-4: The Beauty of Darkness and Duma

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)." [\[1032\]](#) *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—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 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. [\[1033\]](#) 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.

Here is a modern commentary: [\[1034\]](#)

Text •17-4: Gehenom

The Nefesh is handed over to the Prince or Angel of Gehenom, Duma. There he is led through the seven gates to the heart of Hell where he is bound in on all sides by fire. On the Sabbath it is believed that the tall gates are temporarily opened & that the Nefesh grades may wander as far as the outer gates to commune with the souls living there. There in Gehenom they remain until the general resurrection.

17.6 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 is a fringe concept in 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. (see [Abraham Abulafia](#))

The Zohar and other texts refer to the 'Book of Enoch I' as a 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." [\[1035\]](#) This text illustrates the thin line from a valid though heavily influenced Persian strain of Judaism into mainstream Christianity, which 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. [\[1036\]](#)

Meditation •17-5: Fallen Angels

*"There was an angel I placed over all my host. His glory was as magnificent as the **Sun** and **Moon** together. He was as a son to Me and I*

endowed him with self-awareness and free will. Unlike the lower angels who serve all my commands, the higher angels have knowledge, will, and self-determination like mankind. This angel had twelve wings and with all these wings fluttering around him he became consumed with his own glory. 'Sammael was the great prince in heaven; the Chayot had four wings and the Seraphim had six wings, and Sammael had twelve wings.'" [\[1037\]](#)

I asked how could an angel make a mistake and think its power independent of the Creator of all? "This angel knew that all of its sustenance was from Me, but its role as shield of my Light to all of creation led it to believe that it could dominate over all in the way that it wanted. The angel bore twelve wings for the twelve tribes of Israel and the twelve signs of the year denoting that its power was over all creation, only I transcended him. So in jealousy and beguiled by his own wings of glory, he sought to separate man from Me and be as god unto them. Hence he applied the serpent to his own purpose to turn a sinful man to his worship. He also had followers though of limited consciousness were still higher angels capable of independent thought from Me. In the end, I cast the prince in heaven down to earth, him with all his host and they dissolved into pockets of evil which remain in the world to this day. When a person inclines to evil has vshalom, they attach to these pockets and fall into sin. The fallen angels no longer have distinct identity but burned up in their fiery descent down. Still, their ideas and shells remain in fragments throughout the world.

They remain in the world because separation from Me necessitates the existence of evil. Yet, there is hope and a joining for those who overcome these fragments. Michael took the place of the Prince, until Hanoch walked the Earth whereupon I took him into heaven and now he is My Metatron who stands before My throne; who being a 'small child' [\[1038\]](#) is humbled before the Great Angels and yet, I have made him ruler over them."

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: [\[1039\]](#)

Text •17-5: Rabbi Nachman on Angels

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...

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: [\[1040\]](#)

Text •17-6: Bahir on the Angel SM

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." [\[1041\]](#)

Similarly in the Gates of Light on the subject of Esau: [\[1042\]](#)

Text •17-7: Gates of Light on the Angel SM

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. [\[1043\]](#) Thus the verse tells us: "The Lord will be at war with Amalek throughout every generation." [\[1044\]](#)

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." [\[1045\]](#)

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, their 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 free will exists in higher angels in proportion to their intellect. "Though truth be self-evident in the heavens, it does not negate the existence of free will." [\[1046\]](#) While Christian theology explains the concept of fallen angels with the idea of free will and potential for sin, Jewish theology explains that angels like animals behave according to nature, neither sinning or choosing good, their deeds are the reflection of man, they are his manifestations, his forces of corruption or his forces of good.

Text •17-8: Thomas Aquinas on Fallen Angels and Free Will

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.

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 does not portray angels with free will. They are extensions of G-d's will. The word *melachim*, messenger, is from *holech* in Hebrew, meaning, "to go."^[1047] This is "to go" according to the will of G-d. Later stories externalizing evil and suggesting that the 'rebellious' angel Samael possessed the serpent in the Garden of Eden have even influenced a section in the Bahir. There are many Midrashim that present conflicting opinions of angels in a debate before the King of Kings. While the archangels appear to possess a degree of free will in this dialog they do not. Ultimately angels are like animals their deeds known to G-d, their actions dictated by their nature. They have feelings, but there is no sin, their actions are entirely the result of their nature. Their deeds do not manifest forces of corruption or forces of reward^[1048] as do the actions of man. There is no consequence in their deed. Like animals angels behave entirely according to the law of their nature. Yet, even as we may describe the behavior of angels or animals as good and evil in its relative consequence to our well-being; angels and animals do not sin, but behave entirely according to their nature.

In this manner the angels that fell from heaven in their rebellion, burned up on their descent leaving shards or pockets of emptiness of the goodness of God. Unlike gathering sparks from shattered vessels, we must have no mercy on the shards of destruction in the world. The pockets drift in emptiness permitting the entry of evil and may attach to those in the pursuit of evil. The tikkun or rectification for the pocket of emptiness is while in the midst of its possession one throws off the evil inclination instantly. The spirit of God will fill the empty pocket leading to its complete annihilation.

^[1005] Likutey Moharan I:282. Azamra - 'I will sing' pamphlet.

^[1006] Gevurah and Hod - July 19, 1993, Monday 1st of Av, 7 AM

^[1007] By coincidence I am reentering this lesson on a Monday in Tevet into a word processor.

^[1008] 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.

[1009] http://www.geocities.com/franzbardon/buchnaga_e.html#1 refers to this shape as the "magical cross-square"

[1010] 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.

[1011] See [Merkavah](#)

[1012] The seraph was from the Plane of Fire as I would discover years later.

[1013] To Hell and Back - November 27, 1993

[1014] The shape was a "teenage ninja turtle."

[1015] 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.

[1016] 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."

[1017] 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 "being forced to sing songs" (Psalm 137), while the Babylonians marched us into captivity: *"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."*

[1018] The idea that Avraham can lift a Jew from Gehennom is found in Kabbalistic sources.

[1019] I held a weekly class at the San Jose Chai House on Judaism.

[1020] *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)

[1021] Daniel 7:9-14

[1022] Likutey Moharan 1B, #8:5, footnote 41, page 48.

[1023] Proverbs 12:21

[1024] Tikkuney Zohar 22.

[1025] "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.

[1026] 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.

[1027] Sefer Yetzirah, Aryeh Kaplan, p. 199.

[1028] This sentence is a mystery.

[1029] [Ayn Aya I: 102] http://www.geocities.com/m_yericho/ravkook/VAYESHEV59.htm

[1030] The Light Beyond, Aryeh Kaplan, p. 294.

[1031] Dec 21, 2001 - 10:30 PM - 12:05 AM

[1032] Zohar Volume I, trans. Harry Sperling and Maurice Simon, Prologue, 8a-9a, pp. 34-36

[1033] These were like ski ball or bowling.

[1034] Kabbalah An Introduction and Illumination for the World Today, Charles Ponce, 1973, p.214

[1035] The Book of Enoch The Prophet, trans. Richard Laurence, London 1883, Secret Doctrine Reference Series, page 186.

[1036] December 18, 2002. Institute Library, 1:00 PM.

[1037] Perkei de Rabbe Eliezer, trans. Gerald Friedlander, Sepher-Hermon Press, New York, p.92.

[1038] The Angels call Metatron the 'small child' since they are older than him.

[1039] Rabbi Nachman's Wisdom, 40, pp. 142-143.

[1040] One should not pronounce the name of the angel SM.

[\[1041\]](#) Bahir 200.

[\[1042\]](#) Gates of Light, The Second Gate, The Ninth Sphere, page 99.

[\[1043\]](#) These are the 70 guardian angels of the 70 nations of the world listed in Genesis after the flood.

[\[1044\]](#) Exodus 17:16

[\[1045\]](#) Isaiah 24:21

[\[1046\]](#) 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>

[\[1047\]](#) Harris Lenowitz at the house of Michael T. Walton, Salt Lake City, Utah, 12/30/01.

[\[1048\]](#) see Luzatto's Essay on Fundamentals

- [17.1 Turning Evil to Good](#)
- [17.2 The Evil Eye](#)
- [17.3 Evil Thoughts](#)
- [17.4 Sin](#)
- [17.5 Dark Angels](#)
- [17.6 Fallen Angels](#)

18 Planes of Existence

18.1 Primordial planes

The Ari z"l, Isaac Luria, was the first to describe the cosmological structure above the world of Atzulut, 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. [\[1049\]](#) 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.

18.1.1 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. [\[1050\]](#)

Meditation •18-1: Into Daat and Up Through Havayah

17th of Tamuz 5754 - Morning

I ascended to Malchuts and then to Yesod [\[1051\]](#) 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 shlita [\[1052\]](#) 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 Daat [\[1053\]](#) that I did not know how to open. I did not know the Name of Hashem associated with this sefirah. [\[1054\]](#) 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.



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."[\[1055\]](#) 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."[\[1056\]](#) 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.

Meditation •18-2: Adam Kadmon

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.[\[1057\]](#)

18.1.2 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 yh wyw yh dwy

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 [\[1058\]](#) saint. It is associated with Hochmah – Wisdom.

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 Chokhmah–hmkj
rwqm ubwn ljn' where the initial letters spell at the name Nachman–}mjn.
[\[1059\]](#)

18.2 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 and connects to its 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.

Text •18-1: Zohar on Ethereal and Astral Planes

*For every letter that was transmitted to Moses used to ascend as a crown upon the heads of the holy celestial Hayyoth, who with them flitted through the **ether** which is under the refined and **unknowable supernal ether**.* [\[1060\]](#) *There were large letters and small letters; the large letters came from the most high and hidden Temple (hekhal) and the smaller letters from another lower Temple; and both kinds were transmitted to Moses on Sinai, along with their occult combinations.* [\[1061\]](#)

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.

R. Eleazar began here with the verse, "Ask thee a sign [Tr. note: The Hebrew word is oth, which in Talmudic Hebrew commonly means "letter"] of the Lord thy God, ask it either in the depth or in the height above" (Isa. VII, 11). He said: 'We have compared the former with the latter generations, and found that the former were conversant with a higher wisdom by which they knew how to combine the letters that were given to Moses on Mount Sinai, and even the sinners of Israel knew a deep wisdom contained in the letters and the difference between higher and lower letters, and how to do things with them in this world. For every letter that was transmitted to Moses used to ascend as a crown upon the heads of the holy celestial Chayot, who with them flitted through the ether which is under the refined and unknowable supernal ether. There were large letters and small letters; the large letters came from the most high and hidden Temple (hekhal) and the smaller letters from another lower Temple; and both kinds were transmitted to Moses on Sinai, along with their occult combinations.. [Tr. note: The rest of this passage up to 3b ["And he called..."] deals mainly with the occult powers of various letters. The whole is omitted from the editiones majores of Mantua, Cremona, and Lublin.] [Note: The last fifteen lines of the Hebrew text do not appear in the translation as explained in the previous translator's note]

Meditation •18-3: Astral Travel

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, the acid burned away my clothes. 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. [\[1062\]](#) 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 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.***

18.3 Space Travel

Meditation •18-4: 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."^[1063]

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. These are 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 went super nova 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.

Meditation •18-5: Flying into the Past / Remaking the Present

October 26, 2002

From a spiritual dream on Shabbat afternoon. During the dream, I was revealed to the divine name Wah - hw. By saying this Name of G-d, one can elevate oneself to flying in a lucid dream or staying in flight. In addition to flying across space, Wah permits one to fly across time and visit the past and return to the future. Encountering the past with Wah changes the present so that one will find that when one returns to the date that one left, the place will look different in some small way and be different in a larger way. In my dream I started from Bimah, the raised place in a Jewish sanctuary, and I returned to the same place, though its appearance had changed and also reality.

How does Wah - hw transform reality? Quite simply, this name associates with Binah, mistress of the future. Yah - hy associates with Hochmah, master of the past. One recites Wah, over and over, to ascend in flight. Even without dreaming Wah is effective. Jacob dreamed of the angels ascending to heaven and returning.

One should try to become familiar or known to others in places of worship. One should teach others spiritual ways, though one would find that it is difficult to teach others to travel the Tree of Life, to travel in time.

This week was Shabbas Vayera - 'And G-d appeared' to Abraham on the plains of Mamre - *armmynla*. Three men appear to Abraham and Abraham offers them hospitality. From here we learn that one doesn't ask questions when a guest arrives, that it does not matter if they are Jewish or not, and that one quickly prepares something for them to drink and eat. As the guests are present, G-d speaks to Abraham and tells him that He will destroy S'dom. G-d does not speak through one of the angels on this subject. Nevertheless, Abraham questions G-d on this until they decide that if he finds ten good men, G-d will not destroy the city for the sake of the ten. From here we learn the principle that it is meritorious to pray with a minyan, a group of ten. Interestingly, Abraham does not pray to save his son when G-d commands him to take Isaac for a sacrifice. Why did he not pray for Isaac though he prayed for S'dom. This teaches that before one can pray for a mercy that there must be justice. Because Isaac had done nothing wrong, the command to sacrifice him was not a punishment, hence without justice there is no concept of mercy. [\[1064\]](#) On the other hand, G-d would punish the people of S'dom for their sins, hence Abraham could pray for mercy. From here we also learn that since G-d created the universe with the name Elohim, he created it with justice; in so doing, He necessitated the principle of mercy in the world. [\[1065\]](#)

One should be a good example to others. One should develop a 'center of gravity'. With a 'center of gravity' one can travel in other circles and be without personal conflict. [\[1066\]](#) Developing a 'center of gravity' requires a commitment to ones principles. It is harder to keep ones principles than to know them.

[\[1049\]](#) see 'Back to the Beginning' meditation

[\[1050\]](#) Led by a simple eye closure hypnosis tape.

[\[1051\]](#) 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 - *dwsy* 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.

[1052] I saw him as in a portrait picture that can be found in the house of Chabad shalichim - messengers.

[1053] 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.

[1054] 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.

[1055] The tapes of a Breslov teacher in Los Angeles, name unknown, and the tapes of Rabbi Aryeh Rosenfield.

[1056] In [Rabbi Nachman Letter](#)

[1057] Palo Alto JCC meditation group under the direction of Ira Brandell meets Thursday at 7 PM.

[1058] Shaar Ruach Hakodesh, p. 110. First Yichud. Quoted in Meditation and Kabbalah, Page 238.

[1059] Likutey Moharan, Ch. 19, Page 188, bottom notes. Also see Chayeh Moharan i.e. Tzaddik #86.

[1060] Astral

[1061] Soncino translation of Zohar, Vayikra, Section 3, page 2a on the small aleph on the first word of the Torah portion.

[1062] Acid is humetz, the word for vinegar is hometz that which we must remove from our household and soul to purify ourselves. The angel's name is Humzahel - lahxmwj

[1063] Yah associates with Hochmah which is nearest Keter. Crown here refers to the location of the three highest sefira in general.

[1064] Adam Walton, October 26, 2002

[1065] Adam Walton, October 26, 2002

[1066] Micha Baruch at Shaare Tefilah in Salt Lake City

- [18.1 Primordial planes](#)
 - [18.2 Astral and Ethereal Planes](#)
 - [18.3 Space Travel](#)
-

19 Back To The Future

19.1 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. [\[1067\]](#) 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:"

Text •19-1: Light of the Moon as the Light of the Sun

*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.* lyjnhl lma \hytrxaw cy ybha

The Shaarey Orah reveals to us the key word is 'there' - Yesh - cy 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 - la, gematria 31, associates with the sefirah of Hesed - kindness. This is 1/10th of Yesh. [\[1068\]](#) The word Yesh associates with the presence of G-d, i.e. the ultimate reward:

ytudy al yknaw hzh \wqmb \ch cy }ka rmayw wtncm bquy {kyyw

*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. [\[1069\]](#) These guards were put in place because of doubt expressed by the Israelites in the desert:

Text •19-2: There are 310 Storehouses

Is there Hashem close to us or not? }ya-\a wnbrqb \ch cyh ...

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 - }ya 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 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." [\[1070\]](#)

Meditation •19-1: A Nation of Priest Kings and Queens

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.^[1071] 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.^[1072] 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.

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 more [\[1073\]](#).

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. A great sun illuminated the world, and all people knew that the Lord was G-d, the Lord is G-d, and 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.
(Yeshayauh 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.

Meditation •19-2: Vision of the Year 6000 and the Year 7000

Olam Habah - May 22, 1994 - 9 AM

I played a taped called "What Hypnosis is Like."[\[1074\]](#) The future can never be completely known and is certainly within our freewill to change. The following vision represents trends that may change. We can make our world into an optimistic, sun shining place for G-d to dwell amongst us forever.

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.

Still, this is not the world of Olam Habah - *hbh\lwu* - 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 ningun. 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 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.

Text •19-3: Zohar 1:119a on the Year 6000

*R. Simeon discoursed on the verse: And I will remember my covenant with Jacob, etc. (Lev. XXVI, 42). 'The name Jacob', he said, 'is here written in full, with the letter vau. For what reason? In the first place as an allusion to the grade of Wisdom, the realm where Jacob dwells. But the chief reason is because the passage speaks of the exile of Israel, intimating that the redemption of Israel will come about through the mystic force of the letter vau, namely, in the sixth millennium, and, more precisely, after six seconds and a half a time. When the sixtieth year shall have passed over the threshold of the sixth millennium, the God of heaven will visit the daughter of Jacob with a preliminary remembrance (p'qidah). Another six and a half years will then elapse, and there will be a full remembrance of her; then another six years, making together seventy-two years and a half. **In the year sixty-six the Messiah will appear in the land of Galilee. A star in the east will swallow seven stars in the north, and a flame of black fire will hang in the heaven for sixty days, and there shall be wars towards the north in which two kings shall perish.***

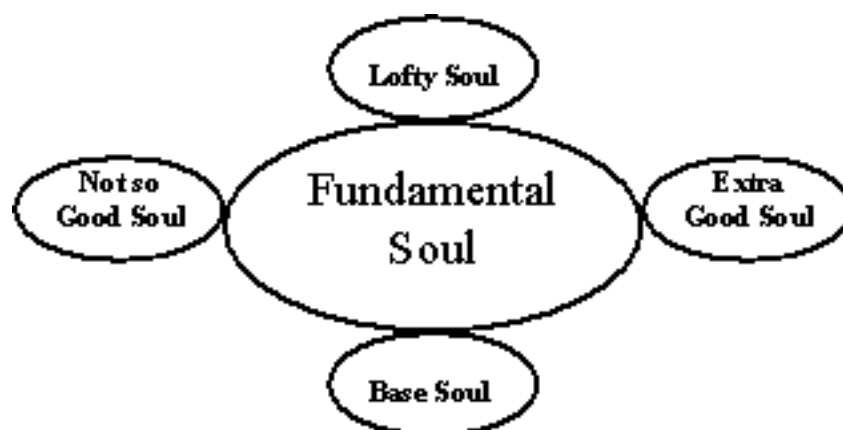
19.2 Reincarnation

***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 entirely bad, but that we must work to rectify each part of our spiritual nature into a singular good person. For example, the person below contains 60% of the reincarnation of one principle person with 4 portions of 10% of other previous souls needing rectification from or to assist in the rectification of the 'Fundamental Soul'. The 'Lofty Soul' attaches

itself to the person to perform a mitzvah missed in past lives to help others.

Figure •19-1: The Multiplicity of the Soul in One Individual



The five portions above combine into one unique individual with the soul existing on three planes of existence. The Nefesh is our physical body needs. Ruach is the energy and activity energy of our soul. The Neshamah attaches 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.

Text •19-4: Rabbi Ezra of Gerona

The righteous causes his unblemished and pure soul to ascend to the supernal holy soul, she unites with her and knows future things. And this is the manner in which the prophet acted, as the evil inclination did not have any dominion over him, to separate him from the supernal soul. Thus, the soul of the prophet is united with the supernal soul in a complete union. [\[1075\]](#)

The supernal soul in Hebrew is Nefesh Elyonah - Soul on High -

19.3 Resurrection

The source text for this belief is Ezekiel's vision of the "Valley of the Dry Bones." Since the story is 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 hope and thankfulness to G-d. May G-d grant us healthy bodies to fully experience the gift of life. Luzatto affirms that the body of the resurrection is from our first life. [\[1076\]](#)

[\[1067\]](#) Midrash Rabbah Genesis 3:6

[\[1068\]](#) Shaarey Orah, Chapter 7, page 272.

[\[1069\]](#) 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.

[\[1070\]](#) Shaarey Orah, Chapter 9, page 328.

[\[1071\]](#) Klippot.

[\[1072\]](#) These are the angelic Ophanim of Ezekiel's vision.

[\[1073\]](#) Ezekiel vision.

[\[1074\]](#) This meditation is a follow-up with greater future detail to the previous throne meditation to be included.

[\[1075\]](#) Kabbalah New Perspectives, Moshe Idel, p.42.

[\[1076\]](#) Luzatto, Essay on Fundamentals, included in "The Way of God" trans. Aryeh Kaplan Z"L.

- [19.1 The Storehouses of the Future](#)
- [19.2 Reincarnation](#)
- [19.3 Resurrection](#)

20 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. [\[1077\]](#)

Meditation •20-1: Angels of Time

*Discovered the Angel of the Present - The name is YÖHÖVîEL -
[- the Presence of G-d]. [\[1078\]](#), [\[1079\]](#) The angel can direct true answers to a question requiring knowledge of the present time.*

The Angel of the Past is YâHâViEL - [\[1080\]](#)

The Angel of the Future is YäHäViEL - [\[1081\]](#)

The derivation is from the vowels on the Name Havayah assigned in the sefirot where Hochmah is past, Binah is future, and Tiferet is the present. [\[1082\]](#)

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.

Meditation •20-2: Finding that which Heals

Ira Brandel [\[1083\]](#) 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." [\[1084\]](#) 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. [\[1085\]](#)

Uriel led us forward carrying a lantern, which swung side-to-side. Eventually the land turned rocky as we began to ascend a mountain. [\[1086\]](#)

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. [\[1087\]](#) Ira led us to a central plateau where I took pleasure in skipping long leaps and bounds. [\[1088\]](#)

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.

Meditation •20-3: Dancing with Angels

I prepared the induction with the "What Hypnosis is Like" tape. [\[1089\]](#)

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.

Meditation •20-4: Dancing with Indians

American Indian dancing and teaching is very beautiful and inspirational. [\[10901\]](#) Indians dance in circles like Hasidic Jews and enjoy chanting which is the same as singing a nungun (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.

(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' hands. 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. Seafood is good for helping thyroid deficiencies: especially kelp.

Meditation •20-5: Indian Wisdom

With the summoning of the archangels, I backed into Raphael and merged with his identity.^[1091] I understood his role in healing the world. He goes from person to person bestowing healing in a non-emotional manner. Refuah Adon, the Master Healer, 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.

We were traveling through a forest and came upon an open clearing in

the shape of a circle. [\[1092\]](#) 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.

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. [\[1093\]](#) 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.

Meditation •20-6: Gestation

The goal of this regression was to rediscover the teachings that are revealed to each of us during the pregnancy period. [\[1094\]](#) 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. [\[1095\]](#)

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 traumatic 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 Yosefnataniel. 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.
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 me [\[1096\]](#) and their well-being. The lesson here is that joy elevates the feelings of others in higher worlds as well as this world.

[\[1077\]](#) Angel of the Present - April 14, 1993

[\[1078\]](#) **a-** fâr, fâte; **i-** jovîal; **o-** nôte

[\[1079\]](#) The Ramak, Moshe Cordovero, teaches that the Holam vowel - ••, corresponds to Tiferet, which alludes to the present. Meditation and Kabbalah, p.185.

[\[1080\]](#) Sefer Yetzirah teaches that the sefira Hochmah alludes to the past which is the Patch vowel - ••

[\[1081\]](#) The Ramak teaches that the Tzeré vowel - ••, corresponds to Binah and the future.

[\[1082\]](#) Also see the Chapter on the Names of God: Table 10-7: Vowel Groups of the 42 Letter Name

[\[1083\]](#) Child To Be - Jan. 12, 1994 - 7 PM-Ira Brandell is a healer in the San Jose area. His meditations are gifted and tune automatically

to each individual in the group.

[1084] 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 is corrects us spiritually. Behind is West - Yesod which is represent by Raphael who like the Tzaddik heals his people.

[1085] 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.

[1086] In the hypnotic state, let the subconscious direct the movement of the body. The conscious mind will eventually realize the wisdom of the subconscious.

[1087] I am typing this entry Rosh Hodesh Av 5756 - July 16, 1996.

[1088] 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.

[1089] Dancing with Angels - August 23, 1994 - 3 PM

[1090] Dancing with Indians - August 17, 1996 - 1 PM

[1091] Sefirotic Ascent and Indian Wisdom - May 14, 1997 - 8:30 PM - Ira Brandell of San Jose, CA led this meditation.

[1092] Next Ira led us on a journey.

[1093] Ira had a barn with several horses, but they died.

[1094] The First Nine Months - November 13, 1996 - 8 PM

[1095] This meditation occurred at Beth Shalom with Ira leading and Monte.

[1096] In the room where we were sitting in a circle.

21 Health

"Health is a Mitzvah."^[1097]

Text •21-1: Body and Soul—Partners

*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 freedom 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.

21.1 Anti-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.

For some reason as we get older digestion becomes less efficient, and hence, our ability to absorb nutrients. This increases problems with gum disease, ulcers, gas^[1098], constipation, and the digestive track. To find the fountain of youth is to solve the problem of peak digestion and nutritional absorption. Most likely the cause is a Catch-22, where older cells that are not being replaced rapidly, become less effective at nutritional absorption, reducing further their functionality and rate of replacement. Excellent nutrition keeps these cells behaving normally longer by protecting against free-radical damage.

Free radicals are pollutants that attempt to steal electrons from body organs disabling their functionality. A household air filter with an ionizer will reduce pollutants in the air and thus the chance for them entering the body. The ionizer generates free electrons that will bind with free radicals in the air neutralizing them.

As one gets older eating becomes a health risk as the stress of digestion pulls enzymes from other body systems. Life becomes a matter of eating heavier foods to gain proteins and fats for strength, while following them with herbs to reduce fats, improve blood circulation, and assist in digestion. Smaller, frequent meals over time, reduces the stress of eating.

Dolly the cloned sheep died of premature aging in 2003. She had a congestive

lung disorder at age six with arthritis onset at age five. Sheep normally live to age eleven. The evidence suggests that aging damages the DNA in cells such that cloned cells carry on these age related problems into a full clone. One may protect oneself from premature aging by avoiding pollution and radiation and taking Vitamin E to destroy free radicals. Cloning may be successful if a cell from a baby is put into cryogenic stasis until ready for use, to stop the DNA breakdown clock. Overall, the latest research from cloning suggests that age related damage reproduces itself in the DNA of cells. With damage to the code of a person, extending one's lifespan significantly will require extraordinary measures. One possibility is to reintroduce fetal cells from one's early body into oneself in old age. Another is to map the early DNA sequences to be able to repair them at a later age.

Recent studies suggest that aging is a byproduct of the metabolic process, i.e. the more we eat the more we age. Most people have the gene that minimizes the impact of this aging process. In the case of Werner's syndrome has shalom, someone is missing this gene; premature aging occurs leading to graying in the 20s, cataracts a few years later, cancer and heart disease in the 30s and 40s. Meanwhile a nematode worm's lifespan is enhanced by a gene aptly named *age-1* when it is mutated. [\[1099\]](#) Recent research shows that by reducing caloric intake by 60% laboratory mice will live 50% longer. [\[1100\]](#)

Text •21-2: Caloric Restriction for Survival

Caloric restriction extends survival and vitality in part by limiting injury of cells by free radicals generated by mitochondria, Weindruch said.

The key is to get all of the nutrients one needs without the calories. Similar reasons for this approach are explained by Barry Sears, Zone Diet, and the Atkins Diet. [\[1101\]](#)

Exercise induces anti-aging mechanisms. "Exercise builds muscles, burns fat, makes the heart and lungs work more efficiently, lowers the concentration of surgars circulating in the bllood that can gum up the body's systems, increases the flow of thought-provoking blood to the brain, and makes bones stronger and more dense." [\[1102\]](#) Exercising's increase of the metabolic rate is offset by stimulating the production of antioxidants that sop up free-radical molecules generated by the metabolism. Two of these generated antioxidant enzymes are superoxide dismutase (SOD) and catalase.

"Adults who keep reading, learning, and interacting with others are far less likely to lose their memory or decline into senility than those who retreat into themselves as they age." [\[1103\]](#)

21.2 Alcoholism

The Twelve Steps [\[1104\]](#)

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.

Text •21-3: Faith a Simple Solution

A 25-year alcohol free veteran is working with a newcomer who says, "You mean to say that you haven't had a drink for 25 years. I haven't been able to go without a drink for a week. How do you do it." "Its not complicated, its very simple. Every day I wake I ask god to give me another day of sobriety and every time I go to sleep I thank God for giving me another day of sobriety." "How do you know it was God that gave you another day of sobriety?" "Stupid I didn't ask any one else." [\[1105\]](#)

"This person has an Emunah peshutah, a very simple clear faith, which is real. Do we have that simple faith? We have to ask ourselves if our yiddishkiet is real? Yes we have the building blocks, but the building blocks without a reality doesn't become a structure. We got to believe that we are here for what Hashem wants. I am not here for amusement. I was created for a job. I have to make sure that job gets done." [\[1106\]](#)

21.3 Allergies and the Autoimmune

The most difficult of illnesses from a naturalist's perspective are those dealing with sensitized body systems attacking normal bodily function. The body is a very smart system; thus, autoimmune conditions have some cursory stimulus that is still out of sorts. For example, [poison ivy](#) leaves the skin sensitized to any allergic substance in its vicinity including unhealthy food substances. In this case, taking a high potency Vitamin B complex will help the digestive tract digest foods leaving less allergic toxins to enter the blood stream for

emission through the skin.

21.4 Back Pain

If the fins extending out of the backbone go out of alignment, they will produce pain on the side of the body. Lying on the left side of ones body remedies back pain on the right side of ones body and vice-versa. Hence if one wants to cure completely the problem in a night one should sleep entirely on the side without pain.

Acupuncture is "worth trying especially if the only alternative is an iffy surgical procedure."^[1107] Acupuncture is a form of healing through relaxation. Recent studies show that the placement of needles is at the intersections of underlying tissues, perhaps reducing swelling impinging on nerves and other neighboring tissues. Aromatherapy also reduces pain.^[1108]

Valerian, a Phu^[1109] herb, is an antispasmodic, carminative, sedative that will reduce back pain caused by muscle imbalance pressing on the sensitive spinal column. This type of pain is sharp and close to the center of the back. Valerian should only be taken for a few days to rebalance muscles as its effect on sleep patterns is unnatural.

21.5 Bathing

Text •21-4: Kitzur Shulchan Aruch 32:24

The proper way of washing oneself is to take a bath regularly every week.

Excessive bathing washes protective oils from our skin.

21.6 Cancer

The embryo is the earliest example of cancer cells. Embryonic cells are undifferentiated and multiply rapidly until the fetal stage begins. Cancer cells serve the distinct purpose of providing a critical mass of cells to produce organs in the body.

The occurrence of cancer at later stages in life is often indicative of a major organ failure due to pollutant damage, i.e. lung cancer, or the body experiencing prolonged unnatural stress without an environmental cause. In the later case, the body permits cancer cell production in the belief that it is preparing the body against some future attack. Prolonged stress causes the body's immune focus to shift to the extremities, leaving cancer cells unmonitored.

Pollutants and stresses in modern day life differ significantly from the situation of the prior 50,000 years when the body's response was often not dysfunctional. For example, cancer in the lung is not going to remove the

toxins embedded in the existing lung tissue. It is too late for the body to produce a new lung, currently. Similarly, lymphatic cancer is responding to pollutants that are in the blood leading to a cataclysmic response where the body thinks it can regenerate itself into new organs to replace the damage. Alternatively, cancer results from stress—mimicking the appearance of pollutants by causing hormonal changes in the body.

Once we recognize that cancer is not the enemy, simply the response to the enemy, we realize that diet, pollution, and stress are all preventative factors. Eliminating toxic foods from the diet is essential. Increasing antioxidant rich foods will boost the body's natural defense system. Finally, reducing the stressful response will stop the body's feedback mechanism from tolerating cancer cells.

Since the very beginning of life is a hormonal stressful situation, rapid cell production is always a potential, though lying dormant. Maybe one day, we will learn how to harness this aspect of the body to renew life and live much longer, instead of falling victim to the body's radical response to drastic situations, G-d forbid.

Ground Flaxseed Meal is extremely effective at fighting/preventing digestive track cancers: [\[1110\]](#)

Text •21-5: Flaxseed

Flaxmeal—Ground flax seed is a natural fiber that offers the "brooming" action of nondigestible cellulose, the soothing properties of soluble fiber, the antibacterial, fungal, and viral protection of lignins, and the nutrition of EFAs, boron, and potassium. Its combination of fibers has been shown to scrape carcinogenic substances from the colon wall while protecting the mucous lining, which safeguards against digestive juices and invasive bacteria. The woody substances called lignins lower cholesterol and, when mixed with beneficial bacteria in the colon, form antioxidant compounds thought to protect against breast cancer.

Psyllium seed husk has similar benefits and is available in bulk food sections of stores.

Cat's Claw offers preventive nutrition for cancer and other illnesses, "Julian Whitaker, M.D., reports using cat's claw for its immune-stimulating effects, for cancer, to help prevent strokes and heart attacks, to reduce blood clots, and for diverticulitis and irritable bowel syndrome." [\[1111\]](#)

21.7 Colds

Colds consist of two phases, infection and replication. Infection occurs through the surface layers of the body, particularly, mouth, eyes, ears, nose, and skin. Nevertheless, the body has natural defenses to fight off almost anything, so replication in the body is the bigger problem. Unrestricted replication results from a weakened immune system.

Cold areas of the body have less blood flow and are more vulnerable to germs than warm areas. In cold regions of the body, germs freely multiply. One solution is simply to keep cold areas of the body warm with extra clothing. The neck, feet, and head are good places to start. **Sleeping with a towel around the neck and wearing turtlenecks** will heat the neck causing the immune system to fight off germs in that region.

Even after the body has defeated replication, one may have a lingering cough after a cold. This is due to small colonies of a virus that are lingering in the throat where white blood cells are less present. They are able to linger because their small quantity produce only minimal symptoms, which are insufficient to trigger a stronger immune system response. While the cold will not return, the immune system isn't able to overthrow the invader sufficiently to eliminate the cough. One solution is to take Vitamin C supplements in full dosage to boost the immune system to fully overthrow the final remnants of infection. A **homeopathic approach** that increases sickness symptoms will stimulate the immune system to over respond—fully overthrowing any remnant of infection. At this weakened stage in a cold a 2-3 day treatment of antibiotics is often sufficient to overthrow the remnant of infection.

A nighttime cold buster remedy consists of Ester C, Calcium Citrate-Magnesium-B6-D₃ (Citracal Magnesium), Lysine (Calcium absorption stimulate), Pantothenic Acid, Vitamin E, Selenium (Vitamin E absorption stimulant), and three aspirin for sweating to remove toxins.

Lysine@500 mg and Olive Leaf are anti-viral and anti-bacterial agents. [\[1112\]](#)
Lysine and Olive Leaf help at the finishing stage of a cold to prevent the dreaded secondary infection. Lysine is effective against herpes zoster virus that causes chicken pox and shingles. Olive leaf is effective against the following viruses and bacteria: herpes, influenza A, Coxsackie, polio, encephalomyocarditis, and reovirus 3, Streptococcus among others. [\[1113\]](#)

Text •21-6: Rehovot Study on Olive Leaf's Antibacterial Chemicals

A study at the Volcani Institute of Agricultural Research in Rehovot, Israel, tested oleuropein's effect on a bacteria similar to Streptococcus and found that it effectively killed the organism. It did so by damaging the cell membrane of the bacterium, causing intracellular constituents such as phosphorus, potassium, and glutamate to leak out and impoverish the cell. [\[1114\]](#) The olive leaf also contains natural vitamin C helpers (bioflavonoids) such as rutin, luteolin, and hesperidin, which are needed to protect against infection.

Lysine's properties include: [\[1115\]](#)

Text •21-7: Lysine's Antiviral Properties

Controls viral infections; inhibits growth and recurrence of herpes complex; stimulates secretion of gastric juices; controls muscle contractions and spastic disorders.

21.8 Dental

Electric toothbrushes are very effective at strengthening the gum line. One should carry one in the car for a quick brush after a restaurant meal. Even without toothpaste the electric toothbrush removes invading particles at the gum line. Also one can keep a spare at work. At \$20 for a Braun Oral Plaque remover, having two or three electric brushes is less expensive than dental work.

Eating popcorn is a natural cleanser of plaque on teeth. Using a large portion of fluoride toothpaste during brushing will strengthen gum lines and eliminate pain over a few weeks. No need to skimp on toothpaste as it is also less expensive than dental work. Nevertheless, one should be aware of illnesses related to fluoride, i.e. fluorosis: [\[1116\]](#)

Text •21-8: Fluorosis

Chronic intoxication with fluorine (usually combined with some other element to form a fluoride) that results in changes in the skeleton and ossification of tendons and ligaments. Exposure to fluoride in optimum amounts (about one part per million of fluoride to water) is claimed to be beneficial to the teeth (in the prevention of caries) and probably to bone development; fluorides ingested in very high amounts over a short period are general poisons that produce quick death. Mild chronic exposure (6-8 parts per million of water) will cause mottling of tooth enamel in children, but the bones are unaffected. In more severe chronic exposure, bone calcium is gradually replaced by fluorine; the bones become soft and crumbly and turn chalky white. Protrusions of new bone develop in abnormal places. There are few early symptoms, but late developments include stiffness, inability to move the spine, and neurologic symptoms when nerves of the spinal cord are compressed.

Chronic exposure occurs from air pollution in certain areas, among workers in the insecticide, aluminum-mining, and phosphate-fertilizer industries, and in whole groups of people who live in areas with waters naturally high in fluorides. The latter form of exposure is not a significant cause of fluorosis in the Western Hemisphere, but in parts of India and Arabia bone affections are endemic.

Bacterial infections on the gum or within the teeth reflect weakness in the immune system. [\[1117\]](#) 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 vitamin and herbal treatments equally effective. **Vitamin C at 500 mg** reduces spongy gums taken twice a day. [\[1118\]](#) Chewing cloves and small quantities of Echinacea and leaving the residue on the gum line apply antibiotic properties within the mouth. Placing chopped garlic (or an antibiotic) on the gum problem area before going

to sleep will permit the garlic juices to enter 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 after 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 taken out night will also relieve TMJ causes. Combining B₅ with Vitamin C and B₆ is a supercharged remedy for overnight jaw tension.

For toothaches, one **sleeps on the side with the tooth down** so that nutrition or medicine concentrates in the area with the pain, using gravity.

21.9 Diet

Insufficient nutrition is often the cause of weight gain as the body attempts to overeat to find what it is missing. Hence increasing the consumption of herbs will provide most of the diverse nutrients the body can possibly need and reduce the appetite.

Exercising followed by dairy foods in the evening helps one fall asleep. Eating meat at noontime or taking Ginkgo 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.

The most significant principle in dieting is the need to increase omega-3 oils such as EPA and decrease omega 6 oils and GLA. [\[1119\]](#) Because of vegetable oil, omega-6 intake is close to a 20-1 ratio in the modern diet while it used to be closer to a 1-1 ratio. Taking two fish oil capsules daily goes along way to correcting the problem. When the omega-3 intake is increased, the following benefits occur: [\[1120\]](#)

Text •21-9: Benefits to Increasing Omega-3 such as EPA from Fish Oil in the Diet

- Increase in energy
- Decrease in appetite for carbohydrates
- Inhibit insulin secretion stabilizing blood glucose levels and suppressing hunger
- Rapid fingernail growth and strength due to keratin synthesis
- Hair strength
- Loose stools
- Modest sleep needs
- Less grogginess when awakening
- Sense of well-being
- Mental concentration improves by glucagon's maintenance of blood sugar levels
- Less fatigue
- Skin shows little dryness and eczema, good eicosanoids are anti-inflammatory and stimulate collagen synthesis and improved circulation due to vasodilation.
- Flatulence increases due to greater nutrient delivery
- Headaches: vasoconstriction headaches decrease though a vasodilation headache is possible

21.10 Digestion

21.10.1 Allergies

Food allergies most often occur when the digestive track lacks sufficient Hydrochloric Acid to break down large molecules such as proteins with glucose. [\[1121\]](#) These molecules may become antigens when they penetrate a body barrier far enough to provoke the immune system that is 'Leaky Gut Syndrome'. [\[1122\]](#) As one ages due to less acid in the body, the digestive track become less efficient at digesting proteins and this problem may occur. [\[1123\]](#)

Commonly, excess dairy consumption with insufficient Vitamin B₆ (Hydrochloric Acid precursor) leaves the body with large molecules that enter the blood stream, stimulating antibodies and **histamines**. Niacin is also a precursor of Hydrochloric Acid. Histamines widen blood vessels and increase the permeability of blood vessel walls to red blood cells. These red blood cells cause the skin to redden since they have leaked into an area the body confuses with an injury. Histamines essentially produce inflammation that permits leukocytes (white blood cells) and various blood plasma proteins to reach an area that the body confuses with an injury.

Text •21-10: Encyclopedia Britannica on the Allergic reaction

In allergic reactions such as hay fever, mast cells release histamine in inordinate amounts as a result of the immune system's hypersensitive reaction

to (usually harmless) foreign substances (antigens) that are present in the body. Antibodies, which are bound to mast cells, bind to these antigens and thus neutralize them; in the process, the mast cells are disrupted and release their histamines. The release of histamine is responsible for the visible symptoms of an allergic attack, such as runny nose, watery eyes, and tissue swelling.

When mast cells that line blood vessels encounter antigens, they release histamine. For this reason, the raised bump allergic response is in proximity to capillaries, arteries, and veins. This is a dermatitis allergy such as hives/ Urticaria, eczema, or atopic dermatitis. The allergic response should occur first in those areas receiving blood from the small intestine region.

To eliminate digestive based allergies, take a **high potency Vitamin B** supplement. [\[1124\]](#) The supplement should include ~15 mg. of Vitamin B₆ for a maximum dosage of 100 mg. a day and Niacin to stimulate stomach juices. **Zinc** provides the raw materials to build HCL. **MSM** will help clear the body of toxins.

Table •21-1: High Potency Vitamin B MINS

Vitamin	Amount	Function	% Daily Value
B-1 Thiamin	50 mg		3333%
B-2 Riboflavin	12.5 mg	(headache inhibitor)	735%
B-3 Niacinamide	50 mg	(better form of Niacin)	250%
B-6 Pyridoxine Hydrochloride	12.5 mg	(stomach acid precursor)	625%
Folate Folic Acid	50 mcg	(green plant nutrition)	13%
B-12 Cyanocobalamin	12.5 mcg	(red meat nutrition)	208%
Biotin	25 mcg	(hair and skin nutrition)	8%
B-5 Pantothenic acid	50 mg	(nerve stabilizer)	500%

To test for low stomach acid allergies take a small amount of Betaine Hydrochloric Acid from beets with a meal containing the allergic substance to see if the symptoms disappear. Taking Betaine HCL for a very short period (1-3 times) often revitalizes stomach acid production, but long-term use can cause the body to shut off its own production. [\[1125\]](#), [\[1126\]](#) Excess HCL, can quickly cause an ulcer.

Text •21-11: Foods That Stimulate Stomach Acid Production

- alcohol
- apple cider vinegar
- citrus foods and juices
- coffee (including decaf)
- garlic and foods containing garlic

- onion and foods containing onion
- spicy foods
- tomatoes and tomato based foods such as pasta sauces and tomato juice

There is some material in the text below that is useful to know. [\[1127\]](#)

Text •21-12: Eliminating Low Stomach Acid Allergies

Eating according to your blood type seems to be the hottest idea in nutrition today. Despite negative reviews in nearly every mainstream publication -- nearly all of whom have proclaimed the diet to be "no bloody good" -- Eat Right 4 Your Type by Peter J. D'Adamo, N.D. (Putnam, 1996) has become a bestseller.

Fad diets, of course, come and go, rarely earning kudos from anyone other than publishers and their publicists. Dr. D'Adamo's book, however, has won the respect of fellow naturopathic doctors, many of whom now offer \$20 blood typing tests to determine whether their clients are Type O, A, B or AB. After all, Dr. D'Adamo claims 4,000 case studies of people who achieved radiant good health after learning to "eat right for their type." Supporters include Ann Louise Gittleman, M.S., C.N.S., Christiane Northrup, M.D., Bruce West, M.D., Jonathan Wright, M.D., and scores of other respected physicians and nutritionists.

Why then have others -- Brian Clement, Director at the Hippocrates Institute, Robert Crayon, M.S. of Designs for Health, and this writer, among others -- seen little or nothing that clinically or scientifically supports the theory? Blood type as a factor in illness? Certainly. More than 1,000 scientific studies exist suggesting this is so.

Blood type as a factor in deciding what to eat? D'Adamo bases his theories on the assumption that early man had Type O blood, and that the A, B, and AB bloodtypes came long after. He claims that these later bloodtypes are genetically predisposed towards grains and milk products, foods that came in with agriculture and the domestication of animals, while Type Os are natural meat eaters. The evidence is less than convincing. Anthropologists can point to evidence that all four blood types existed back in the hunter/gatherer Paleolithic era, a fact that deflates Dr. D'Adamo's entire theoretical structure.

That so many people have done well on Dr. D'Adamo's blood type diet theory suggests that there is at least a drop of truth in it. Could the system work though the theories are faulty? Would that answer were as simple as four blood types, four diets!

Whether we are blood type A, B, AB or O is determined by chemical markers called antigens that lie on the surface of our red blood cells. If foreign blood enters the body -- as occurs with an improperly matched blood transfusion -- the immune system's "security police" step up to check the antigen ID card to determine whether or not it should be welcomed. If not, the immune system generates antibodies to lock onto the foreign blood cells, causing them to clump together or "agglutinate." Bodily "garbage collectors" then round up the

glued-together trespassers to usher them out of the body.

Most people are familiar with this particular immune system scenario. It's the reason why wrong blood transfusions cause hemolysis and death.

Less well known is the fact that plants and foods also contain blood-specific agglutinins known as lectins. A powerful example is a lectin known as ricin, found in the seeds of castor oil plants. If injected into the bloodstream, it agglutinizes so quickly with red blood cells that massive blood clots form and death is nearly instantaneous.

Reactions to the protein lectins in food are rarely so life threatening. (Or so unlikely, given that few people would ever think of eating the seeds of the castor oil plant much less inject them into the bloodstream.) Dr. D'Adamo, however, reports that hundreds of common food lectins are capable of causing health problems when eaten by people of the wrong blood type. Milk, he says, has "B-like qualities; if a person with Type A blood drinks it, his system will immediately start the agglutination process in order to reject it." He reports that similar consequences accrue to Type O wheat eaters, Type B chicken eaters, Type AB anchovy eaters, and so forth. In short, there is a long list of foods that he says are best avoided by each blood type.

Such clumping, according to Dr. D'Adamo's theory, is not just a form of "corpuscle punishment;" it disrupts digestion, metabolism, nutrient absorption, insulin utilization and a host of other vital processes, which, in turn, may contribute to everything from postprandial lethargy to chronic fatigue, diabetes, arthritis, irritable bowel syndrome, cancer and other ills. If so, it only makes sense to "eat right 4 your type."

When we take a careful look at this theory it appears a bit "sticky." The majority of scientific studies linking blood types and lectins have involved lectins added to blood isolated in test tubes.² But foods are NOT supposed to be injected directly into the blood stream. Mother Nature designed the digestive system to process them for safe transport through the bloodstream and for easy assimilation into our cells.

A healthy body with full digestive and assimilative capabilities is completely capable of handling food lectins. In fact, this is borne out by numerous studies which suggest that lectins are either dismantled by enzymes -- which are abundantly present in raw and fermented foods - or by cooking, which destroys the helpful enzymes but compensates by denaturing complex proteins so that they can more easily be broken down during the rest of the digestive process.³

Few people today, however, can boast fully functioning digestive systems. **Two health problems that have undoubtedly contributed to the ability of food lectins to slip uninvited into the bloodstream are: widespread hydrochloric acid (HCl) and trypsin deficiencies, which make it difficult for people to properly digest protein, and "leaky gut" syndrome, a condition in which large undigested or partially digested protein molecules "leak" out of the GI tract and into the bloodstream, where they do not belong and where they are likely to**

provoke an immune system response.

Many popular health writers, including Adelle Davis and Linda Clark, have identified problems caused by widespread HCl deficiencies, especially after the age of 40. As Davis put it, "Too little hydrochloric acid impairs protein digestion and vitamin C absorption, allows the B vitamins to be destroyed and prevents minerals from reaching the blood to the extent that anemia can develop and bones crumble." Strong words, but backed by studies she cites from 1939 to 1961.⁴

More recently Robert Atkins, M.D., has taken up the cry. In Dr. Atkins' Vita-Nutrient Solution (Simon & Schuster, 1998), he writes, "A lack of stomach acid is commonplace, the result of aging genetics, use of certain medications, and a variety of other factors." **Citing 11 studies, Dr. Atkins contends that the inability to properly digest protein contributes to asthma, diabetes, food allergies, osteoporosis, iron deficiency anemia, pernicious anemia, candida, rheumatoid arthritis, intestinal infections, psoriasis, vitiligo, hives, eczema, dermatitis, herpetiformis and acne.**

Why are people so short of HCl? For the body to manufacture HCl, it needs ample supplies of **protein and zinc**, ingredients that are in short supply in the popular low protein/high carbohydrate vegetarian and near vegetarian diets so popular today. Low HCl levels lead people to eat less meat (because they have trouble digesting it), which, in turn, leads to still lower HCl production. Once this cycle is set in motion, declining health is inevitable.

Adelle Davis did not make a link between HCl deficiencies and blood type; and Dr. Atkins does not consider blood type when he tailors programs to his clients, according to Joel Pescatore, Ph.D., a nutritional counselor at the Atkins Center. So it is possible that most of the people with this problem are all Type As or ABs, the types Dr. D'Adamo feels are predisposed to chronic shortfalls of HCl. The people with ample HCl may all be Type Os, as Dr. D'Adamo claims. Yet the identification of age-related deficiencies coupled with reports of failing health suggest a gradual decline of HCl over time. If so, HCl deficiency is a preventable and correctable problem, regardless of blood type.

Less well known is that people with digestive problems tend to suffer from shortfalls of pancreatic enzymes, particularly the protein digesting protease trypsin. If this is not secreted in sufficient quantities, protein molecules are improperly broken down. The greater the pancreatic insufficiency, the more undigested and partially digested protein molecules that enter the system and the more likely an immune system reaction. Indeed a connection between pancreatic enzyme insufficiency and multiple food allergies was made back in 1935.

If trypsin deficiencies are on the rise today, the culprit might be the growing popularity of soy products such as tofu, soy milk and products made with soy protein isolate, all of which contain trypsin inhibitors. Although many nutritionists believe that these inhibitors are deactivated by processing and cooking, Robert L. Anderson and Walter J. Wolfe of the USDA's National Center

for Agricultural Utilization Research in Peoria, IL, have shown that the **ONLY** way to completely deactivate trypsin inhibitors is through the old-fashioned fermentation techniques used to make tempeh, miso and natto. Otherwise some trypsin inhibitors **ALWAYS** remain. **If soyfoods are only eaten occasionally, the pancreas will kick in to produce extra trypsin.** A constant barrage of soyfoods, however, will cause the pancreas to become overworked over time.

The problem colloquially known as "leaky gut" syndrome occurs when the mucus membranes of the intestinal tract are damaged and no longer provide an effective barrier to pathogenic gut bacteria and macro food molecules such as undigested or partially digested large proteins.

Once these macromolecules "leak" into the system, they are either attacked as foreign antigens or join "immune complexes" that lodge elsewhere in the body, causing havoc. When food and other antigens are allowed to enter the system in excessive amounts -- as is always the case in individuals with leaky gut syndrome -- sensitization of the immune system occurs, contributing to, if not actually causing, auto-immune diseases.

As might be expected, permeability of the intestinal lining correlates with numerous disorders, including food and environmental allergies; bowel problems such as IBS, Crohn's disease and celiac disease; inflammatory joint diseases such as rheumatoid arthritis; dermatological diseases such as psoriasis, and many forms of cancer.

Foreign proteins that pass through a "leaky gut" include not only Dr. D'Adamo's pet lectins but also saponins and other blood factors. As clinical allergist Vincent Mark, M.D, points out, "Lectins are only another aspect of food intolerances or hyperreactivity and cannot stand alone diagnostically as its advocates imply."¹⁰

Though Dr. D'Adamo seems well aware of the differences between food allergies (which trigger reactions of IgE antibodies), food sensitivities (which trigger delayed reactions by IgA, IgG and IgM antibodies) and lectin-related agglutinations, the bottom line is that the foods marked most often for avoidance by people of all four blood types are the very same ones that are most likely to trigger allergic reactions. Nowhere is this more true than of the Type Os, who are forbidden wheat, corn, sugar, dairy products and yeast -- five of the "sinister seven" foods identified by the late Stuart Berger, M.D., as the foods most likely to cause allergies and damage the immune system." As for Dr. Berger's other two "sinister" foods, soy and eggs, Dr. D'Adamo considers soy a "neutral" that should not be eaten in quantity and advises that eggs are "generally a poor source" for the O blood type.

Dr. D'Adamo may well be correct in saying that the foods he has matched to each of the four main blood types would create no reaction in the body. More likely, such foods cause **LESS** of a reaction. Types A, B, AB, and O, after all, only represent the major blood types. More than 400 other blood markers exist, most of which are minor and admittedly occur only in limited geographic areas. Even so, the myriad markers mean that people have blood configurations that are as

unique as their fingerprints. Take the lectin theory to its ultimate conclusion, and each of us would require a one-of-a-kind custom diet. Not four blood types, four diets, but an infinite number. It doesn't take an IV league degree to know that this is an unworkable solution.

Wouldn't it be wiser to clear up the problems that are causing "leaky gut" syndrome to begin with? The causes of "leaky gut" are many. More than half of the 68 million people who take nonsteroidal anti-inflammatory drugs (NSAIDs) such as aspirin, ibuprofen (best known under the brand names Advil, Motrin and Nuprin), naproxen, eiflunisal, profen, undomethacin, salicylate and tolmetin report some degree of digestive upset, including irritation, bleeding and ulceration. The drugs interfere with the protective mucus that nature designed to coat the GI tract.

Other factors that contribute to leaky gut syndrome include HCl and trypsin deficiencies, alcoholism and trauma. Aging also plays a role. As D. Hollander wrote in Gerontology, "the intestinal barrier to the absorption of potentially harmful environmental substances may be less efficient in aging animals."

Less publicized is the importance of diet. As Loren Cordain, Ph.D.-- a proponent of the hunter/gatherer Paleo-Diet has pointed out -- cereal grains, legumes, dairy products, yeast-containing foods and other products of the agricultural era all contain lectins that bind intestinal epithelial cells and change the permeability of those cells. These are the very foods tagged for elimination in most of the four blood type diets!

Dr. D'Adamo guaranteed the phenomenal success of his book when he told people of Type O, A and B to **"just say 'no' to all commercially-made breads, bagels, muffins, flours, cakes, cookies, pastas and cereals."** Whether made from refined flours or the seemingly healthier version of whole grains, these gluten-containing products injure the gut. Eliminating them from the diet is the first step in giving the injured intestinal lining a chance to rest and recover. In that the three blood types O, A and B represent 96 percent of America's white population and 93 percent of the black population, it's no wonder that so many people have benefited mightily from Dr. D'Adamo's diets.

Surely another component of Dr. D'Adamo's success is the fact that many of his clients had been eating the same foods over and over, week after week for years. A rabbi who ate kasha day in and day out, for example. A boy whose favorite foods were corn and fried chicken. A woman suffering from lupus and kidney failure who ate "substantial amounts" of dairy and wheat. It is well known that people with "leaky gut" syndrome become more and more sensitive to their favorite foods as time goes on, and that people with food allergies and sensitivities are often advised to stick to "rotation diets."

Why else might Dr. D'Adamo's programs work? It could be as simple as the fact that all four diets eliminate chips, candy, donuts, cinnamon rolls and other junk foods comprised of sugar, wheat, salt, hydrogenated fats, and other known health destroyers. For Americans on the Standard American diet (SAD), adoption of any of the four diets would represent a considerable improvement.

Those who would like to enjoy high energy and radiant health without subscribing to the restrictive blood type diets nor to a rigid grain-free, dairy-free and bean-free Paleolithic diet, might consider the following:

First determine if you have "leaky gut" syndrome. One diagnostic tool is the intestinal permeability test available through Great Smokies Diagnostic Laboratory in Asheville, N.C. For healing, what's generally required is the elimination of wheat and other gluten-containing grain products -- as well as other problematic foods such as dairy and soy -- for a period of four months to a year, depending on severity of the condition. Although diet alone can sometime heal a wounded GI tract, healing is facilitated with an appropriate supplement plan.

People who have had a "leaky gut" for some time tend to be seriously deficient in vitamins and minerals, betaine-HCl, digestive enzymes, beneficial gut bacteria, and many beneficial fatty acids. Two **supplements that almost always work wonders are MSM (methylsulfonylmethane)** and bovine cartilage.

Detoxification programs, candida cleanses and parasite purge programs are often advisable as well. Coconut cream and coconut oil--which D'Adamo says should be avoided by everybody--can be particularly helpful in combating pathogens in the gut and in restoring proper fatty acid balance.

Upon completion of these programs -- not before -- I have found that people of all blood types seem able to eat MODEST amounts of nearly anything, including wheat and other grain products. The operative word, of course, is "modest," meaning one or two small servings a day, not the whopping 6-11 servings of breads and grains currently recommended by the U.S.D.A. Food Pyramid.

To maintain ongoing gut health, breads and grains **MUST** be prepared for easy digestion using the soaking, fermenting and cooking instructions described in *Nourishing Traditions* by Sally Fallon (ProMotion, 1995). Better yet, start making gelatin-rich soup broths, as per Fallon's recipes.

Scientific studies dating back to the turn of the century suggest that gelatin improves the digestion of grains, beans, meat and dairy products and that it can normalize cases of hydrochloric acid deficiency. In addition, gelatin can soothe, protect and nourish the intestinal lining. As Erich Cohn of the Medical Polyclinic of the University of Bonn wrote back in 1905, "Gelatin lines the mucous membrane of the intestinal tract and guards against further injurious action on the part of the ingesta."¹⁹

Further support of gelatin came in 1937 when Francis Pottenger noted, "Even foods to which individuals may be definitely sensitive, as proven by the leucopenic index and elimination diets, frequently may be tolerated with slight discomfort or none at all if gelatin is made part of the diet."²⁰

The obvious conclusion is that proper soaking and cooking, and the use of gelatin, can make the blood-type diets irrelevant. Type Os find they can eat grains. Type A people -- whom Dr. D'Adamo believes are natural vegetarians because they typically lack the abundant secretions of HCl necessary for easy

digestion of meats -- find meats easier to digest if they are served with a gelatin-based gravy, stewed in their own broth or served along with a cup of soup. And gelatin can alleviate the allergic reactions and sensitivities that numerous research studies have connected to blood Types B and AB.

Those who don't care to keep their stock pots simmering, can achieve similar benefits by taking bovine cartilage supplements. More than 40 years of studies by the late John F. Prudden, M.D., D.Sci., showed that cartilage can soothe inflammation anywhere in the body, particularly the GI tract.²¹

Follow these simple, old-fashioned rules and those pesky lectins will be dismantled in your healthy gut and never cause problems in the bloodstream. If so, you'll have the high energy and good health needed to mine yet another vein of the blood type controversy -- the possible link between blood type and personality. Since 1920, it's been a hot subject in Japan, where political candidates advertise their blood type, where dating services inform prospective partners about each other's antigens and where a TV sitcom was entitled "I Am Type O." Even condoms are sold by blood type and come packaged with little "success cards" advising which types will make red-blooded romantics.

Sally Eauclaire Osborne, M.S. likes Dr. D'Adamo's description of her Type O personality as a "natural born leader" who tends to be "strong, certain and powerful -- blushing with good health and optimism." She eagerly awaits the day when her Type B son and daughter will become self-made millionaires. A nutritionist and health educator she teaches individuals and groups at Right Spin Health Education in Santa Fe, NM,. She can be contacted at (505) 984-2093.

21.10.2 Irritable Bowl Syndrome

When one drinks tap water from the faucet the Chlorine goes through the body into the colon and kills the good bacteria in the colon as well as the bad. This leaves the colon unable to properly digest certain foods especially meats that reintroduce the bad bacteria but not the good ones. The two-fold solution is:

- Put tap water into bottles and age them with their caps off for 8 hours to let the chlorine evaporate. Chlorine rapidly evaporates from exposed water.
- Eat foods rich in tomato sauce or tomato paste or take lycopene or acidophilus to rapidly introduce the right bacterial into the body. Yogurt also is good here, but tomato sauce as added benefits for lower blood pressure, anti-carcinogenic, and reducing BPH.

Once one has the good bacterial back in the body, adhering to aged tap water will keep IBS from reoccurring. IBS may also indicate a deficiency in HCL as undigested proteins are flowing through the digestive track. Also itchiness in the rectum is a sign of this deficiency.

21.10.3 Bacterial Gas

Drinking fruit and vegetable juices cleanse the digestive tract. Hence, vitamin supplements are not a substitute for the digestive track cleansing properties of fruit or vegetable juices. Nevertheless, one can reduce vitamin pill supplementation if one is drinking more juices.

Goat cheese like feta cheese has certain enzymes that will balance the digestive track. A panini contains goat cheese, basil, tomato and olive oil on a roll. Ravioli, manicotti and other pasta, tomato sauce, and cheese dishes have the right ingredients to rebalance the digestive track. Yogurt has properties that increase the good bacteria in the body while reducing putrefying bacteria. One can reduce or eliminate milk in the diet if one is experiencing constipation, diarrhea, or gas. Soymilk is an effective substitute. Nevertheless, dairy products like cottage cheese are a good source of Tryptophan, essential to natural sleep and positive emotions.^[1128] Enzymes are the solution for digesting dairy. Anise seed and alfalfa are loaded with these enzymes and can simply be chewed or mixed into the meal.

Natural health experts^[1129] consider cleansing the digestive track by fasting on certain juices to be particularly effective at renewing the intestinal nutritional absorption capability. Drinking only prune juice or apple and celery juices while abstaining from food, washes away mucous toxins and harmful bacteria lining the digestive track. These toxins and bacteria block nutrition from reaching the intestinal walls while the parasitical bacteria consume food-producing gas as a byproduct of their reproduction. An alternative to fasting is flax meal, ground flax seed, which cleans the colon.^[1130] Excessive Calcium can build up on the colon and arterial walls and this is a danger of calcium supplementation. Hence, one should reduce supplementation accordingly and drink lots of acidic fruit juice to consume the excess calcium.

As one gets past the age of forty, digesting milk may become more difficult. Cow milk contains 300x the amount of casein that is found in human milk. Casein, which is the basis of Elmer's glue, increases the production of mucus leading to larger breeding grounds for bacteria.^[1131] Pasteurization meanwhile has destroyed the useful enzymes, beneficial bacteria, and some of the vitamins. Pasteurization also causes proteins and minerals in milk to be less digestible.^[1132] Organic milk shouldn't have antibiotics, hormones, and pesticide additives. Still, fortified soymilk these days offers a healthier alternative to the nutrition of milk especially after the age of forty.

Probably the best choice for digestion is goats' milk and goats' cheese, though goat products may peculiar spiritual effects:^[1133]

Text •21-13: Goats' milk vs. Cows' milk

Goats' milk is better than cows' milk as a human, and especially as an infant food, because its protein and mineral ratio is more similar to human mothers milk. Goats' milk has more niacin and thiamine, and better quality proteins than cows' milk. Also, the fat in goats' milk is naturally homogenized^[1134],

and is therefore more easily digested and assimilated. Incidentally, goat's milk is not mucous-forming.

Foods we eat should provide 75% of the enzymes necessary for digestion. Since enzymes are destroyed by heat increasing the consumption of raw foods helps digestion. Key enzymes include **amino acids** from protein, **glucose** from carbohydrates, and **omega acids** from unsaturated vegetable/seed fats. The more tired one feels after a meal, the fewer enzymes were present in the food. In this case after the food sits in the stomach for 30 minutes, the body starts pulling enzymes from other places including the immune system, which causes fatigue, headaches, and high cholesterol. Soy lecithin found in some health foods dissolves fats.

Breastfeeding greatly reduces a child's risk for diabetes. "Childhood diabetes rates are skyrocketing in the USA, so the increase in breast-fed babies could help curb this public health problem, Lawrence says."[\[1135\]](#)

The stomach flu or food poisoning requires one to throw up the toxins that are plaguing the body. Tums is effective for throwing up. Juices are effective for nourishing the body during this type of flu.

Enzyme production tapers off with age. Enzymes are essential to good digestion. Papaya and other fruits are rich in enzymes. There are breath mint enzyme tablets. Enzymes clear out the digestive track of residue clinging to the walls of the bowels so that they work more effectively. A enzyme 'starter' supplement can rekindle natural enzyme production. Enzyme mints work well here.

21.10.4 Constipation

Fish oil and other Omega-3 supplements reduce this condition as does ground flax meal and flax seed oil.

To relieve constipation in two hours, there is reflexology treatment that requires rubbing the left foot arch just below the ball of the feet.

21.10.5 Prostate Health

Herbs, minerals, and vitamins for prostate health:[\[1136\]](#)

Zinc

Even doctors sometimes suggest taking this to aid the functions and health of the prostate. This mineral also plays an important role in prostate health. Like the drug Proscar, Zinc inhibits 5-alpha-reductase. It also decreases prolactin secretion and protects against heavy metals such as cadmium (from car exhaust)--both of which contribute to BPH.

Saw-Palmetto

Reported to also aid the functions and health of the prostate. Studies indicate a success rate of 80-90% in the BPH patients tested. Unlike some conventional

drugs, Saw palmetto does not cause impotence and shows no significant side effects (Clinical studies have shown remarkable results when 320mg. of Saw palmetto was taken daily for 30 days). Native Americans used saw palmetto berries to treat urinary tract disturbances. A number of recent European clinical studies have demonstrated that standardized fat soluble extracts of the berry help increase urinary flow and relieve other urinary problems associated with BPH.

Garlic

Provides the body with vitamins and minerals and may provide a normalizing effect on the prostate.

Stinging Nettles

This herb (weed?) may be more widely used in Europe than Saw Palmetto to treat similar urinary problems. (Webmaster: I find this one interesting because of all the times I suffered the sting of this plant in the forests of Washington State).

Pumpkin seed oil

Contains high levels of zinc (above), proven to be helpful for most prostate problems. Eating $\frac{1}{4}$ to $\frac{1}{2}$ cup of raw pumpkin seeds each day has long been a folk remedy for BPH, but now German health authorities have recognized pumpkin seeds as a legitimate treatment. Like Saw Palmetto, the active compounds in Pumpkin Seeds are thought to be related to the fat-soluble constituents that naturally occur in the seed's oil.

Pygeum

The bark of the Pygeum africanus tree has been used for centuries in Europe to treat urinary problems. In France, 81% of doctors prescriptions for BPH are for Pygeum. Clinical studies have shown Pygeum causes no side effects. (see References page for more info)

EFA

Omega-3 fatty acids found in Arctic fish oils and omega-6 fatty acids found in primrose, sunflower, linseed and borage oils produce prostaglandins necessary for prostate health and the inhibition of inflammation. Recommend ratio of one part Omega-3 Fish oil to four parts Omega-6 Oils.

Aamine, Glycineand Glutamic acids

These three amino acids also have been used to treat urinary difficulties.

St. Johns Wart

Made from a flower, this is reported to be effective for mild depression, such as the kind expected in post-op patients.

After the age of 40 men should start taking Saw Palmetto at the 160 mg extract level while they notice urinary deficiency symptoms or once a day for prevention. Otherwise, BPH—an enlarged prostate leads to obstructive uropathy—blockage in voiding, urine backup and renal damage. [\[11371\]](#)

21.11 Eyes

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.

Laser eye correction surgery will take away close-up vision for people over the age of 40 where they could formerly read without glasses. Also one cannot go back to wearing contact lens after laser surgery due to the change of the shape of the eye. Like most surgeries, laser eye correction should be a last resort.

Contact lenses have a benefit outside the realm of vision correction. They protect the eyes from UV light reducing the chance for cataracts. Nevertheless, they also reduce air supply to the surface cells of the eye, which increases blood vessel size to insure that oxygen supply is not diminished.

Trans-fatty acids are implicated in macular degeneration. They operate by restricting blood flow in the center of the eye. One should avoid food prepared with hydrogenated oils, i.e. trans-fatty acids. Ginkgo Biloba by increasing blood flow counters macular degeneration in the eye.

21.12 Fitness

21.12.1 Anaerobic Exercise

Anaerobic exercises help the body produce greater levels of hormones that keep the tissues and muscles of the body younger and stronger. Pressing weights that challenge ones strength is important here. Anaerobic exercise reduces the risk of heart disease by keeping the arteries pliable which in turn keeps the systolic blood pressure down.

21.12.2 Aerobic Exercise

Aerobic exercise helps the body clear toxins that have gathered in blood vessels out of the system. Perspiring is important here. Aerobic exercise reduces the risk of heart disease by fighting clogging of the arteries.

21.12.3 Flexibility

Flexibility is important particularly along the spine that is from the neck to the lower back, where it is an indicator of true age health. Older people find it difficult to reach without aches and pains. Interestingly flexibility in the neck improves the flexibility of the entire spine.

The key exercise technique to practice is called 'Yes, No, Maybe'. [\[1138\]](#) 'Yes'

is 10 stretches of the head all the way back and then all the way down. 'No' is 10 turns of the head all the right and then all the way left. 'Maybe' is 10 tilts of the head all the way right and then all the way left. Certain types of headaches are due to stress in the neck that this exercise will prevent. [\[1139\]](#)

21.13 Hair

There are two types of male pattern baldness. The first is primarily genetic resulting from the thickening of the scalp. The second is a common autoimmune condition that occurs with aging.

21.13.1 Scalp thickening hair loss

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. Vasodilatation, 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 vasodilatation 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. [\[1140\]](#)

Selenium prevents dandruff and itchy scalp. Selenium is an excellent treatment for difficult hair conditions as a consumed nutrient. In fact Selenium will compensate for bad shampoos as well. One of best shampoos available is 'More Hair' from University Medical Laboratories out of Irvine and sold at Walmart.

Applying Rosemary oil directly to the bald scalp region and leaving on overnight will stimulate blood circulation and consequently hair growth. Burdock root and cleavers, which reduce psoriasis, also stimulate hair growth.

Biotin at 5 mg is supposed to be helpful. Add essential oils to the shampoo for easiest use. Recommended essential oils include clary, sage, rosemary, or ylang-ylang. [\[1141\]](#) Here's a folk remedy from Ann Gittleman, mix ½ cub cayenne pepper with 100-proof vodka and shake for two weeks, then straining to make liquid capsicum. Apply to the scalp in thinning hair regions in the morning and evening.

21.13.2 Autoimmune hair loss

Here is a website of an aggressive pursuer of nutrition truth: <http://www.brinkzone.com/onlinearticles.html>.

From <http://www.brinkzone.com/hair.html>:

Text •21-14: Will Brink on Hair Loss

A few years back I wrote an article on dyhydrotestosterone (DHT) and its effects on hair loss, prostate enlargement, and acne. Specifically, I talked

about the effects of the enzyme 5-alpha reductase (5AR) and its role in the above problems and ways to shut this enzyme down using 5AR inhibitors such as Proscar and Saw Palmetto.

So what makes your hair fall out? Well for a long time scientists thought that DHT was the sole cause of hair loss, but this does not appear to be the case. As most of you already know, androgens such as testosterone (natural and otherwise) can convert to DHT by the previously mentioned enzyme 5AR....

What appears to be the ultimate cause of hair loss for most people is an autoimmune response where the **body actually attacks the hair follicle like some kind of foreign invader thus causing an inflammatory response**. By yet unknown mechanisms, DHT causes a change in the follicle signaling the immune system to attack the follicle and your hair starts falling out (If you take a close look, you can actually see a red line of inflammation on the scalp of some people losing their hair). How do we know this? It was discovered that the hair follicles of people losing their hair look very similar under a microscope to people who experience organ rejection after surgery. And, it has been found that the immune system suppressing drug which is used to stop the organ rejection (Cyclosporine) grows hair like crazy because it shuts down the immune response in the body.

Autoimmune conditions like allergies are some of the most powerful forces in the human body. Ironically, hair loss is an indication of physical decline as it coincides with prostate enlargement. **Saw Palmetto and Zinc supplementation reduce hair loss and related autoimmune conditions**. Anti-itch creams placed on the scalp, stop hair loss by stopping inflammation. The symptoms of autoimmune hair loss are tiny wounds in the scalp accompanied by tiny scabs and their flaking off.

21.14 Headache

The consumption of saturated fats, insufficient water, and insufficient vitamins are a major cause of headaches. Each reduces the blood that flows through small capillaries in the brain denying necessary oxygen to brain tissues. Similarly, meals with low enzyme content, result in fatigue and headaches. [\[1142\]](#) Foods rich in tomato sauce such as ravioli and tortellini lessen the pain of headaches. Scientific studies show that blood vessels swell on the surface of the brain pressuring surrounding nerves, which report pain through the trigeminal [\[1143\]](#) nerve complex. The swelling is the result of high blood pressure and high cholesterol in the blood as the vessels increase in size to try to accommodate greater blood flow.

Keeping kosher prevents headaches. Particularly helpful in preventing headaches is the prohibition against mixing meat and dairy. For example, one may consume a dairy dessert first followed by a glass of water and then a meat meal but not in reverse order. Headaches often arise from excess sugar and calcium that the body cannot process efficiently. Meat digestion will use these excesses preventing a sugar headache. If one had the dairy meal after the meat meal, the

body stresses to digest the meat meal drawing sugar and calcium out of storage and then ends up with excess sugar and calcium in the body after the dairy meal that will cause a headache. Proper kashrut requires a three-hour separation after eating meat before one can eat dairy again. Undigested food leaking proteins into the blood stream (leaky gut syndrome) is the cause of headaches if there is no response from aspirin or Advil. This is an allergic type of headache due to Food=>Low HCL =>Antigens=>Mast Cells=>Histamine=>Inflammation in the head. An antihistamine might help isolate this type of headache.

Table •21-2: Headache cures

Headache	Cure
Eyestrain, cluster headache, flu headache (Glasses can cause eyestrain headaches if the prescription is incorrect)	Magnesium, High Potency Vitamin B or Vitamin B₂, Beta-Carotene, Vitamin B₆, Niacin, Ester C™, non-fluoridated Water. One may consume a dairy meal before a meat meal, but not the converse.
Migraine, Allergic Headache	Aspirin and Sleep, Non-fluoridated Water, Vitamin B₂ (riboflavin), Magnesium [1144] , and Feverfew
Sunstroke	Aspirin and Sleep, Non-fluoridated Water

Vitamin E is particularly effective at reducing the fat in the blood stream and stopping a headache. Vitamins C and B₆ will also help. Aspirin works because it thins the blood counteracting the effects of fat. Herbs such as cardamom seeds, cinnamon, ginger, jasmine, lavender, nettle - •••, pepper, peppermint, rosemary are helpful. The stress of digesting food can also produce a headache by pulling enzymes from other parts of the body.

I found a combination of Ester C (1/2 tablet), chip of Lysine, B6, and Selenium reduces eyestrain headaches. [\[1145\]](#) Consuming harmful high sugar fats (chocolate syrup on ice cream) after high omega 3/6 fats (tuna fish sandwich) will leave the later causing ill effects. Instead, one should consume healthy fats AFTER harmful ones so that they help clear the body.

Text •21-15: Whitaker on Magnesium Deficiency on Headaches

Research has discovered that magnesium has a special relationship with headache development, whether the headache is the tension or migraine type. Individuals with frequent headaches have been fount to have low brain and tissue magnesium. The tone of the blood vessels and nerves , however, is dependent on the availability of adequate levels of this mineral. Low levels of magnesium can set the stage for migraine attacks. [\[1146\]](#)

Headaches are of three major types:

- Cluster - occurs 5x as often in men, "most painful kind" of headache. [\[1147\]](#)
"Occur in groups—as often as eight times a day—and are experienced as a searing pressure in one eye." [\[1148\]](#) This type of headache will shift back and forth between eyes over the course of day and may extend over 2 or 3 days lasting an hour to an hour and a half in each occurrence. This headache usually strikes males at **fixed times in the year** like every 7 weeks. "In a variant called cluster headache, excruciatingly severe pain is felt in and around one eye, lasting an hour or so and frequently waking the patient from sleep in the early morning. Such attacks occur in clusters, the pain occurring 10 or 20 times over a month or so, with months of freedom until the next cluster begins." [\[1149\]](#)
- Migraine - 3x occurrence in women. Lasts four hours and up to three days with pulsing pain on one side of the head, accompanied by nausea and sensitivity to light and sound. Movement accentuates migraine pain. Some new theories consider all debilitating levels of headache a form of migraine. The triggers of migraine are:
 1. Hormones: menses, stress
 2. Food: sodium nitrite, leaky gut syndrome due to low stomach HCL
 3. Environment: weather or barometric changes
 4. Sleep: too little sleep
- Tension - Pressure felt between temples, may last 30 minutes or even days. Aspirin and a good night's sleep are an effective treatment.

Herbs and foods that decrease the blood pressure can prevent migraines from starting. Herbs that relax and reduce stress are helpful. Herbs that dilate the blood vessels such as Hawthorne berry reduce headache pain. Here blood vessel dilation is caused by softening blood vessels as opposed to the stiffening of blood vessels during high blood pressure vessel expansion. Since excess salt retains water and increases blood pressure, diuretics, which expel salt-water from the body, will also diminish headaches.

Periaqueductal gray matter switches off pain when fighting to survive. Each time a migraine occurs, the periaqueductal gray matter fills with oxygen, which triggers chemical reactions that deposit iron in that section of the brain. The iron build up reduces the brain's ability to block out pain.

Contact lenses may cause eye located headaches since they decrease oxygen flow to the eye, which causes blood vessels to swell to bring in more oxygen. The swelling vessels behind the eye may impinge on nerves resulting in a headache. One should sleep on the side with the headache down so that medicine and nutrition concentrate in the area of pain. This is in contrast to back aches where one should sleep with the painful side up. [\[1\]](#)

Solar exposure headaches are very common for some people. They are mostly due to UV light exposure to the scalp. Applying an alcohol-based sunscreen to

balder parts of the scalp will reduce the frequency of these headaches. Excessive physical exercise in the sun may also result in headaches. A scalp sunscreen may help reduce these forms as well.

Reducing carbohydrates/sugars while increasing protein consumption will reduce headaches. Sugars and carbohydrates generate free radicals in the body increasing aging as well.

Finally fluoridated water while good for teeth will cause headaches for those who drink solely this form throughout the day. Fluoride accumulates in the brain as a toxin reducing short-term memory and intelligence in excess.[\[1151\]](#) Switching off between distilled or natural mineral water will prevent fluoride headaches.

Text •21-16: EFAs and Choline for Cluster Headache Reduction

Research has shown that some people who suffer from chronic headaches have low blood levels of the nonessential nutrient choline, particularly those with cluster headaches. Choline is also a good platelet inhibitor, particularly when taken with omega-3 fatty acids and fish oils. Take 500-1000 mg daily.[\[1152\]](#)

Vitamin B₂, riboflavin, at 400 mg/day reduces migraine attacks by 67% through increased cell energy production.[\[1153\]](#)

Vitamin B₆, pyridoxine, reduces vascular, water retention, hormonal, allergy type headaches by increasing neurotransmitter production and diuretic properties.[\[1154\]](#)

Some people are allergic to Tyramine from hard cheese that may cause headaches.[\[1155\]](#)

A minority of sufferers from migraine are able to incriminate particular foods as provoking agents. Cheese, chocolate, citrus fruits, and alcoholic drinks are the most likely agents, possibly via pressor amines like tyramine and histamine, which tend to raise blood pressure.

The following technique is effective against headaches with pain particularly behind one or the other eye where the pain may shift between the eyes. The pain is due to a muscle imbalance possibly in the neck and eyes that rebalances by adjusting the gaze in the opposing direction creating an isometric exercise in the neck.[\[1156\]](#)

Table •21-3: Tension Relief for Canceling Eyestrain Headaches

Eyestrain Headache	Approaches to Alleviate the Cause of Pain

Right eye headache	1) Look towards the left to reduce pain 2) Lay on your right side with your head bent sideways downward to open all of the arteries on the left side of the neck.
Left eye headache	1) Look towards right. 2) Lay on your left side with your head bent sideways downward to open all of the arteries on the right side of the neck.

An overly strong prescription in contacts or glasses can induce eyestrain headache. One should keep old glasses lenses around for substitution to see if this helps. This type of headache occurs more frequently in the 40s and 50s as far vision attempts to improve, while one is wearing contacts or glasses overly corrective for near-sightedness.

Popcorn helps to reduce headache pain by causing one to exercise the jaw. This helps rebalance muscles in the face. Beta-Carotene deficiency is often the missing link headache cause for those having a diet low in vegetables and fruit. This is typical of Eastern European immigrants who having a genetic background from cold climates are often deficient in cravings for food high in Beta-Carotene.

21.15 Herbs

The dietary laws reflect G-d's command of health. [\[1157\]](#) Kosher - rck 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. Herbs being vegetation are implicitly kosher. The Hebrew word for vegetables is Yarokim from the root Yarok which means green. Here the original language of G-d reveals that all green plant life makes up the vegetable kingdom. Hence these plants should be part of our staples not just the agricultural vegetables today. The word for fruit is *Peirot* form the root *Pri* or Free. The English word for fruit has origin from the Hebrew.

They are easy to consume either raw as a shake as in the case of bioflavonoids rich orange rind, dandelion, or burdock root. Alternatively, one can place them in a bottle with hot water and make all sorts of power drink teas. Celery seeds, peppermint, saw palmetto, St. John's Wart, and the more leafy herbs make for great power drinks.

Occasionally a cup of coffee with caffeine 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 •21-4: Plants, Herbs, and Foods for Health

Plant	Effect
Celery	Cleanses arterial walls of cholesterol. Celery seeds are a tonic for digestion and increase alertness.
Lime	Reduces hypertension.
Soy Bean Pods or Pea Pods	Provides Vitamin E
Garlic	Provides Selenium
Ginseng	Improves energy, stamina, reduces stress, improves coordination, etc. Increases blood pressure so people with hypertension or mania should avoid this herb. Ginseng supplies steroids to the body, which may improve athletic performance with aphrodisiac side effects. Siberian Ginseng agrees more with male chemistry. Counters depression.
Myrrh	Freshens breath.
Hawthorn (Berries)	Dilates arteries to increase blood flow. Provides one of the best tonic remedies for the heart and circulatory system. Effective combined with Lime Blossom, Mistletoe, and Yarrow.
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. [1158] 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 (nutritional) yeast in highest B vitamin content.

Clogging of the arteries reduces blood flow to the kidneys that in turn increases blood pressure and there is also water retention. Alternatively an enlarged prostate may dangerously increase water retention being the ENTIRE cause of hypertension. 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. [\[1159\]](#) The various types include:

- LDL, the so-called lousy 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 heath.

21.15.1 Debbie Forrest's Summary of Herbs

HERBS

and their reputed functions^[1160]

Listed Herbs

<u>Alfalfa</u>	<u>Capsicum</u>	<u>Fenugreek</u>	<u>Milk Thistle</u>	<u>Reishi</u>
<u>Aloe Vera</u>	<u>Cascara</u>	<u>Feverfew</u>	<u>Mullein</u>	<u>St. John's Wort</u>
<u>Angelica</u>	<u>Cat's Claw</u>	<u>Foti</u>	<u>Neem Leaf</u>	<u>Saw Palmetto</u>
<u>Astragalus</u>	<u>Chamomile</u>	<u>Garlic</u>	<u>Olive Leaf</u>	<u>Slippery Elm</u>
<u>Barberry</u>	<u>Chaparral</u>	<u>Ginger</u>	<u>Oregon Grape</u>	<u>Tea Tree Oil</u>
<u>Bayberry</u>	<u>Chickweed</u>	<u>Ginkgo Biloba</u>	<u>Parsley</u>	<u>Turmeric</u>
<u>Bee Pollen</u>	<u>Cinnamon</u>	<u>Ginseng</u>	<u>Passion</u>	<u>Valerian</u>
<u>Bearberry</u>	<u>Clove</u>	<u>Golden Seal</u>	<u>Pau d'arco</u>	<u>Violet</u>
<u>Bilberry</u>	<u>Cranberry</u>	<u>Gotu Kola</u>	<u>Pennyroyal</u>	<u>Yarrow</u>
<u>Black Cohosh</u>	<u>Damiana</u>	<u>Hawthorn</u>	<u>Plantain</u>	<u>Yerbe' Mate</u>
<u>Black Walnut</u>	<u>Dandelion</u>	<u>Kava Kava</u>	<u>Raspberry</u>	
<u>Bladderwrack</u>	<u>Dong Quai</u>	<u>Kelp</u>	<u>Red Clover</u>	
<u>Buchu</u>	<u>Echinacea</u>	<u>Licorice</u>	<u>Rosemary</u>	

ALFALFA

This herb helps break down carbon dioxide in the body. Good for the pituitary gland and nourishes the entire system. It alkalizes the body rapidly and helps detoxify the liver. Also aids in the assimilation of protein, fats, and carbohydrates. Contains an anti fungal agent. It helps in chemical imbalance; neutralizes uric acid; prevents cholesterol accumulation in the veins; cleans, builds, and strengthens the body; deep cleans in cell and binds serum cholesterol; readies radioactive deposits and toxins in the system for elimination; has eight digestive enzymes; strengthens the central nervous system and helps rebuild decayed teeth.

ALOE VERA

For aids; helps prevent virus movement in cells. Works with your immune system. An excellent colon cleanser and good for piles and hemorrhoids. Good for the digestive system.

ANGELICA

Improves circulation and warms the body. Used by anemics to promote blood flow to otherwise chilly hands and feet. Can reduce lung congestion. Applied externally, can ease arthritis pain. NEVER take during pregnancy. Improves mental well-being, strengthens immune system, and good for lymph disorders.

ASTRAGALUS

A most wonderful herb! Numerous studies have confirmed its

strong immune system activity, antibacterial, anti viral, anti-inflammatory, adaptogenic, and diuretic effects. It also improves stamina. Good for cancer patients undergoing radiation and chemotherapy. {traditional treatments will reduce immune function}. It has very positive effects on the cardiovascular system. Enhances the particle ingestion capacity of white blood cells. Helps fight against a broad range of immune system breakdowns. Also helps stimulate white blood cell activity and may increase the production of interferon.

BARBERRY

Contains remarkable infection fighting properties. Studies show it kills the microorganisms Staphylococci, Streptococci, Salmonella, Shigella, Endamoeba histolytica (dysentery), Vibrio cholera (cholera), Giardia lamblia (Giardiasis), E-coli (urinary tract infections), and Candida Albicans (vaginal yeast infections). Make a tea and dropper for eye drops with pink eye. One study showed that Barberry helped shrink tumors.

BAYBERRY

An effective stimulant in clearing congestion from nose and sinuses. Astringent and good for all mucus membrane conditions.

BEE POLLEN

Contains every chemical substance to maintain life; builds immune system, and resistance to vital diseases. It provides energy and corrects body chemistry and eliminates unhealthy conditions. Used for aging, prostate gland, fatigue, allergies, and as a sexual rejuvenate.

BEARBERRY (Uva Ursi)

Kills or inhibits bacteria in the urinary tract. Drinking cranberry juice and using this is good to help eliminate uti's.

BILBERRY

Used to enhance poor micro circulation, thus improving eye conditions such as night blindness and diabetic retinopathy. It strengthens capillaries by protecting them from free radicals. It also aids in the formation of new capillaries and the formation of healthy connective tissue and platelet stickiness, a risk factor associated with atherosclerosis.

BLACK COHOSH

A natural precursor to estrogen; helps relieve symptoms such as premenstrual and menstrual cramps, lowers cholesterol, and high blood pressure (equalizes circulation). Also helpful for poisonous bites, reduces mucus levels, and relieves sinusitis

and asthma. Studies have confirmed its mild sedative and anti-inflammatory activity.

BLACK WALNUT

Expels internal parasites and tape worms. Should be applied topically to ring worm twice a day until it disappears. Aids in treatment of tuberculosis, diarrhea, and promotes healing of sores in the mouth and throat. Good for brain, nerves, and cartilage; also helps relieve many skin problems.

BLADDERWRACK

Eliminates parasites. Improves kidney function and increases thyroid activity. Absorbs water in intestines to produce bulk.

BUCHU

Used for inflammation of the bladder and urine retention. Also for digestive disorders.

CAPSICUM (Cayenne Pepper)

A catalyst for all herbs! Personally, I was having great pain in my face at one time due to infection in the bone and took this for pain, which did wonders. Consumption is associated with reduced risk of cancer and enhances the activity of various immune system cells. It helps in regulating blood pressure and pulse rate. It purifies the blood, helps prevent muscle aches, headaches, tiredness, and skin blemishes. Promotes fat burning. Helps with depression. It is a powerful stimulant and should not be used in excess as will damage the kidneys. Use in moderation.

CASCARA SAGRADA

Accepted as a mild laxative. Increases peristalsis in the large intestine and helps restore its tone.

CAT' S CLAW

Research found this to be anti viral, anti mutagenic, and antioxidant. Also found to inhibit growth of tumor cells. Used with cancer, allergies, herpes, and aids. Revitalizes entire system, sometimes even reversing ailments that might be labeled 'degenerative'.

CHAMOMILE

Chamomile is an official drug in 26 different countries. It is found to be anti-inflammatory, antiseptic, carminative, anti-spasmodic, and mild sedative. Credited with relieving spasms, pain, and allergy. People who are allergic to the pollen of other members of the aster family, such as ragweed, may also be allergic to Chamomile. Do not use for long periods of time.

CHAPARRAL

Chaparral is a controversial herb. It contains NDGA which is

approved by the U.S. Dept. of Agriculture as a preservative in lard and animal shortenings. Used as a mouthwash, reduces cavities by 75%. NDGA is a powerful antioxidant and helps slow the aging process. One of nature's best antibiotics. Protects from harmful effects of radiation and sun.

CHICKWEED

Helps to lose weight. Excellent bronchial cleanser. Good for swollen testes, piles, and tumors. Soothes everything it comes in contact with.

CINNAMON

It is a powerful antiseptic. This spice kills many 'decay and disease' causing bacteria, fungi, and viruses. Helps break down the fats in your digestive system.

CLOVE

Clove kills intestinal parasites exhibits many anti microbial properties against fungi and bacteria. Don't give medicinal doses to children under 2. Used as a digestive aid. Used in Lavioris mouthwash.

CRANBERRY

By now, everyone knows about the beneficial effects of cranberry juice. But it also deodorizes urine for people that have an incontinence problem. It has a preventative effect on E. Coli in the bladder, rather than a curative effect in the urinary tract. It has also been used for spasms of the involuntary muscular contractions such as in asthma and hysteria.

DAMIANA

A very good sexual rejuvenator. It gives energy, helps to balance female hormones, controls bed-wetting, expels excess water, and stimulates muscular contractions of the intestinal tract and increases blood circulation.

DANDELION

The leaves are highly diuretic but is also high in potassium, which compensates the loss of potassium with increased urination. It helps stimulate digestion and is mildly laxative. A cup serving of raw dandelion leaves, serves up a whopping 7,000 i.u.'s of vitamin A! Much more than you can get from a carrot. Also contains some vitamin C, plus high in iron and calcium. One study showed it inhibits the fungus growth responsible for vaginal yeast infection. Physician often prescribe diuretics in high blood pressure and congestive heart failure. Check w/your physician about using Dandelion root.

DONG QUAI

Extracts have been found to stimulate uterine contractions. Also normalizes the contractions and improves blood flow to the uterus. Improves circulation and lowers blood pressure. Increases the number of red blood cells (helps the liver to utilize more oxygen). Also relieves constipation.

ECHINACEA

Besides stimulating the immune system, it also accelerates healing if infection already exists. E. purpurea is the best one to use. When microorganisms attack your body, cells secrete chemicals that attract infection fighting white blood cells (macrophages) to the area. The macrophages' ability to destroy germs is boosted with Echinacea. Also increases infection fighting T-cell up to 30%. It is a glandular balancer, especially the liver and lymphatic system. An antiseptic herb also. An alcohol tincture probably destroys an element in Echinacea that stimulates the immune system. Aids in reducing fevers, bad breath, and mucus buildup.

This herb kills a broad range of disease causing viruses, bacteria, fungi, and protozoa. Researchers in Germany reported using Echinacea with success in colds, flu, tonsillitis, bronchitis, tuberculosis, meningitis, wounds, abscesses, psoriasis, whooping cough, and ear infections. Echinacea strengthens tissues against assault by invading organisms. It counteracts the germs' tissue dissolving enzyme, keeping them out of the body's tissues. It can become ineffectual after 14 days and actually start to suppress healthy immune function.

FENUGREEK

Useful for all mucus conditions of the lung. Good for bronchitis and acts as a bulk laxative. May reduce cholesterol.

FEVERFEW

Helpful in the prevention of migraines, relieves dizziness, brain and nerve pressure. Increases fluidity of lung and bronchial tube mucus. Pregnant women should not use.

FO-TI

Helps reduce formation of plaque and fat deposits on arterial walls. Reduces blood cholesterol. Inhibits growth of bacteria and promotes formation of red blood cells. Several studies show it useful for high cholesterol, heart conditions, and chronic bronchitis. Considered to be anti tumor, antioxidant, and an immunostimulant. Excellent for mental depression and helps memory. Helps rejuvenate the endocrine glands which in turn strengthen the body.

GARLIC

A natural antibiotic. Used to emulsify cholesterol and loosen

it from arterial walls. Proven useful in asthma and whooping cough. Effectively reduces high blood pressure and valuable in intestinal infections. Louis Pasteur discovered its' antibacterial activity. Some very well documented benefits are reduces blood pressure, improves circulation, helps to prevent yeast infections, cancers, colds, and flu. It is antibacterial, anti fungal, anti parasitic, antioxidant, anti inflammatory, and stimulates immune system. Considered 'Russian Penicillin'. Helps eliminate heavy toxic metals from the body.

GINGER

Prevents motion sickness. Reduces risk of arteriosclerosis. Increases bile secretion as well as action and tone of the bowel. Cleanses the body through perspiration. Helps absorb toxins. Increases secretion of saliva. Good for the circulatory system and increases stamina. Improves blood flow to the surface.

GINKGO BILOBA

This herb has been found very useful to dilate blood vessels. It increases circulation and speeds blood flow in the capillaries. Useful for hearing, vision, senility, dizziness, ringing in the ears, heart and kidney disorders, cochlea deafness, macular degeneration, impotence, vertigo, and asthma. Improves oxygen metabolism in the brain.

GINSENG

Asian Ginseng has been studied for over 31 years in Europe. Studies showed the standardized extracts decreased reaction time to visual and auditory stimuli, increased respiratory performance, alertness, power of concentration, and grasp of abstract concepts; and improved visual and motor coordination. American Ginseng helps to reduce the heat of digestive and respiratory systems.

GOLDENSEAL ROOT

A natural antibiotic herb used with all infections. Combined with Gotu Kola, acts as a brain tonic. Found to be a more effective antibiotic against cholera than the powerful prescribed 'Chloromycetin'. It is used mostly for mucus membranes.

GOTU KOLA

Longevity herb. Contains remarkable rejuvenating properties. It strengthens the heart, and liver functions. Used as a brain cell activator to help memory. Studies showed that it DOES improve memory and helps overcome stress and fatigue.

HAWTHORN BERRIES

Studies have shown that Hawthorn berry extract improves blood flow to and from the heart by strengthening its contractions. They may eliminate some types of arrhythmias. Use over a long period of time is best.

KAVA KAVA

Used for conditions of nervous anxiety, stress, and unrest. Comparable to aspirin in pain relief.

KELP

Tones the walls of blood vessels. Good for the reproductive organs. Has a remedial and normalizing action on the sensory nerves. Good for nails, hair, and radiation poisoning.

LICORICE ROOT

Used as a cough remedy combined with ginger. Has anti-inflammatory properties. Licorice stimulates cell production of interferon (the body's own anti-viral compound). Also fights disease causing bacteria (Staphylococci and Streptococci) plus the fungus responsible for candida albicans. Improves liver function. Increases fluidity of mucus from the lungs and bronchial tubes. Used also for adrenal glands and stress.

MILK THISTLE

Regenerates liver cells and protects them against the action of liver poisons (leukotrienes). Alters cell structure of outer liver membrane which prevents toxic chemicals from entering; stimulates the liver's own capacity to generate new cells.

MULLEIN

The only herb known as a narcotic without being harmful or poisonous (flowers). Helps soothe coughs and sore throats. Used for sinus congestion.

NEEM LEAF

This herb is anti-parasitical, anti-viral, anti-bacterial, and anti-fungal. Truly wonderful for degenerative diseases.

OLIVE LEAF

Increases immune function greatly. Rids body of parasites. Increases blood circulation. Supports the cardiovascular system. Acts effectively at low concentrations w/o harmful influence on cell mechanisms.

OREGON GRAPE ROOT

A deep cleaning agent that kills parasites, reduces blood

pressure and stimulates bile secretions. Good for gallbladder and liver; counteracts arteriosclerosis; good for UTI. Strengthens immune system.

—
PARSLEY

Diuretic action can help control blood pressure. Has antihistamine properties. Contains highest level of chlorophyll and used as a breath freshener. Some fever reducing ability.

—
PASSION FLOWER

Has complex activity on the nervous system; overall mild sedative effect.

—
PAU D'ARCO

Fights bacteria. Enhances immune system. Good for ulcers, diabetes, rheumatism, osteomyelitis, leukemia, various cancers, ringworm, bronchitis, and other various lung problems, arteriosclerosis, Lupus, Hodgkin's disease, anemia, Parkinson's disease.

—
PENNYROYAL

Used to promote perspiration in colds and flu and promote menses. For the first stages of a cold, combine with yarrow and elderberry flower. Drink plenty of fluids - mostly distilled water.

PLANTAIN

Useful for urinary tract infections. Anti-inflammatory and anti-allergenic.

—
RASPBERRY

As good prenatal care, tones up and prepares uterus for childbirth. Also used for fevers and menstrual irregularities.

—
RED CLOVER

Used for cancer and tumors, and skin diseases. Has mild blood-thinning properties which makes it useful for degenerative complaints.

—
ROSEMARY

Used for headaches, indigestion, colds, and scalp and hair. A cup of this is as effective as aspirin. Make a tea to rinse hair and scalp in.

—
REISHI

(Ganoderma)

Protects against some types of cancer. Increases vitality and

strengthens internal organs. Relieves neurasthenia and stress. Improves conditions of viral hepatitis (70% of all cases w/ this condition showed marked improvement after taking reishi). Protects the liver against chemical damage. Helps to normalize body functions. Its use bolsters the immune system, stimulates health, and improves or prevents allergic conditions and a variety of degenerative and other disease conditions.

—
ST. JOHN'S WORT

Cleans up dirty, septic wounds. A very good antiseptic. Can be used to counteract depression and mood swings.

—
SAW PALMETTO

Used for inflammation of the urinary passage. Provides nutrients to testicles and mammae in functional atrophy of these organs.

—
SLIPPERY ELM

Used as a poultice for boils, ulcers, chilblains, skin diseases, and warts. The poultice quickly disperses inflammation and draws out impurities.

—
TEA TREE OIL

Absolutely fantastic for fungal problems; such as jock itch, nail fungus, athletes foot.

—
TURMERIC

Has similar liver-protecting effects to that of milk thistle.

—
VALERIAN

Should only be used short-term. Good for nervousness and pain, palpitations, high blood pressure, head congestion, and parasites.

—
VIOLET

Very effective in healing internal ulcers. Used inside and out for tumors, boils, swollen glands, pimples, and malignant growths. Good for asthma, bronchitis, sinus catarrh, and head congestion when due to morbid accumulations of material in stomach and bowels. The properties in violet leaves and flowers have the ability to reach places only the blood and lymphatic fluids penetrate.

—
YARROW

Helps regulate function of liver. A blood cleanser that also opens pores to permit free perspiration to rid body of toxins. Heals glandular system and relieves kidneys.

—

YERBA' MATE

A wonderful herb for relieving allergic symptoms and constipation. Use for obesity, arthritis, fatigue, stress, hayfever, and headaches. Cleanses the blood, tones the nervous system, helps retard aging, stimulates the mind, controls the appetite, stimulates production of cortisone, and enhances healing power of other herbs.

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21.15.2 Garlic

Text •21-17: Garlic's Vitamins

What Garlic Contains

An average garlic clove contains seven calories, Vitamins B1, 2, and 3, as well as Vitamin C. Garlic is an excellent source of potassium and phosphorous, but it contains other minerals as well -- calcium, iron, selenium, sulfur, manganese, zinc, germanium, and copper. Garlic contains all 8 essential amino acids and also the highest sulfur content in any vegetable. Sulfur is a mineral that has the ability to carry oxygen to the body. Sulfur carries the oxygen in the body directly to the infected areas.

Garlic is also a rich source of selenium. It contains the highest level of selenium of any plant. Selenium is one of the most powerful anti-oxidants -- probably 10 times stronger than Vitamin E. In fact, garlic has long been known as necessary for optimum health in livestock, but only recently was selenium singled out as an important factor. In the late 70's, it was discovered that selenium can help protect against human heart attack, stroke, hypertension, and cancer. [\[1161\]](#)

Why Garlic Works

Garlic promotes the building of energy in the body and helps retain vital B vitamins in the system. It encourages the secretion of hormones within the body. It also protects against blood clots forming in the veins. It is because of garlic's anti-clotting agents that it can help prevent heart attacks and strokes. The anti-coagulant factor in garlic is similar to aspirin in its ability to keep blood flowing.

Garlic boosts the immune system because it promotes the production of T- cells. T- cells are the policemen of the immune system. A recent medical report claimed that "Eating garlic seems to boost blood cells anti-cancer action." The journalist reporting on this study noted that "Killer white blood cells taken from people who ate raw garlic killed 139 percent more tumor cells...than did similar cells from non-garlic eaters."

Also backing up the claim that garlic has anti-cancer action are some recent animal studies that have been done in which animals were injected with cancer

cells. The animals which received garlic in their daily food did not develop cancer, while the animals which received no garlic did develop cancer. A Russian electrobiologist, Professor Gurwitch, discovered that garlic emits a type of ultraviolet radiation known as mitogenetic radiation.^[1162] It is said to "have the property of stimulating cell growth and activity and have a rejuvenate effect on all body functions."

21.16 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.

Women who would like to have children should try to be found by their husband early in their lives so that they may have their first child before the age of 30. Having a child increases the level of Estrogen during pregnancy. Estrogen, while a stimulant for cell reproduction is akin to cancer and may harm the future of breast tissue if this stimulation happens to late in life. Breast-feeding for over a year will actually reduce the chance of breast cancer.^[1163] Similarly, oral contraceptives containing Estrogen create greater risk to breast cancer. Hormone supplementation in post-menopausal women is even more dangerous, as the body's immune system is weakened from age, and is not necessarily able to resist cancer cells, which will now be occurring more frequently.

One could try to counteract these dangers by increasing consumption of antioxidants Vitamins C and E. Also eating soy products and ground flaxseed, which contain phytoestrogens, will protect the body from estrogen carcinogenic properties.^[1164] Phytoestrogens fill up the estrogen receptors in the body blocking the effect of estrogen. Overall, though the best solution is to stop taking Estrogen supplements and eliminate the cause of potential problems.

21.17 Hypertension

Another name for high blood pressure is hypertension.^[1165] The key to preventing high blood pressure is never to develop it. The main reason is that high blood pressure damages the kidneys causing them to produce more renin, leading to blood vessel constriction—higher blood pressure and more kidney damage. The initial cause is often prostate enlargement causing water retention or arteriosclerosis causing spikes in the systolic blood pressure damaging the arterioles of the kidneys. Now the kidneys are not aware of their damage and think there is a dehydration situation in the body so they decide to increase

the blood pressure to get more water.

Text •21-18: Cyclic High Blood Pressure Destruction

Damaged kidneys secrete an enzyme called Renin that stimulates constriction of the blood vessels. When the damage has been caused initially by high blood pressure, the increase in pressure from the constricted vessels causes more kidney damage. [\[1166\]](#)

...

Renin is an enzyme secreted by the kidney (and also, possibly, by the placenta) that breaks down protein and produces a rise in blood pressure. In the blood, renin acts on a fraction of the plasma proteins and releases angiotensin I. [\[1167\]](#) Angiotensin II is formed by the action of converting enzyme, which splits off two amino acids from the 10-amino-acid chain of angiotensin I. The resultant octapeptide (previously called hypertensin, or angiotonin) constricts arterioles, causing a rise in both systolic and diastolic blood pressure. It is one of the most active vasoconstrictors known; on a weight basis it is about six times as potent as norepinephrine. It also increases the secretion of cortisol and aldosterone by a direct action on the adrenal cortex. [\[1168\]](#)

Hypertension is a leading cause of stroke, which can lead to depression. Consequently, happiness and positive expression is important to stroke recovery. To keep blood pressure down in people with history of stroke, one should not raise stressful subjects. The government standard categories of blood pressure levels are as follows:

Table •21-5: Blood Pressure Categories

Standard	Systolic Pressure during heart contraction	Diastolic Pressure during heart relaxation	Risk
Normal	117	77	Minimal health risk from high blood pressure. 115/76 is an even healthier normal. [1169] (Advanced athletic level)
Normal range	115-119	75-79	
(Athlete)	(109-115)	(70-75)	
Prehypertension One	120-129	80-84	Studies show that there is significant cumulative risk of high blood pressure related illnesses even at this level.

Prehypertension Two	130-139	85-89	Significant additional risk of blood pressure illness. Requires lifestyle change.
Stage One Hypertension	140-159	90-99	Serious condition requiring immediate attention.
Stage Two Hypertension	>160	>100	

Blood pressure of 115/76 mmHG is a truer normal adding 4.5 years to ones life over the government recommendation above. [\[1170\]](#)

With the discovery that the 'Prehypertension' category of blood pressure has cumulative health risk, one should pursue exercise and diet, and particularly avoid peak stress situations where even brief levels of high blood pressure can cause stroke illness. [\[1171\]](#) Though one's resting blood pressure may be normal, ones risk is really based on the blood pressure levels while under stress or anger. Hence, one should become accustomed to evaluating ones health in this area by monitoring blood pressure during stressful periods.

One should also try to avoid taking blood pressure medications, because they cure the symptom, but not the cause. Instead, one should focus on improving diet, exercise, and perhaps most importantly ones emotional response to stress. Being able to control or eliminate anger or distress is the most significant key to reducing high blood pressure. Depression is as serious a precursor to stroke related illness as anger.

Text •21-19: Arteriosclerosis - Hardening of the Arteries

Normally, the pumping of the heart creates a rhythmic pulsing of blood along and against the walls of the blood vessels, which are flexible enough to dilate or contract and thus keep the pressure constant. Most physicians consider the blood pressure of a healthy adult to be in the neighborhood of 120/80--i.e., equivalent to the pressure exerted by a column of mercury 120 mm high during contraction of the heart (systole) and 80 mm high during relaxation (diastole). Sometimes, however, for a variety of reasons, the blood vessels may lose their flexibility, or the muscles surrounding them may force them to contract. As a result, the heart must pump more forcefully to move the same amount of blood through the narrowed vessels into the capillaries, thereby increasing the blood pressure. Over time, this **higher pressure**, or hypertension, **can damage the arterioles** (the small terminal twigs of an artery that end in capillaries) **in such organs as the liver, kidney, or brain** and can also weaken the overworked heart. The increased risk of death from congestive heart failure, kidney failure, or stroke is the chief danger of hypertension.

Hypertension, the "silent killer", is the basic cause of natural death in very old age. That systolic blood pressure increases significantly with age

indicates that the arterial walls are not dilating to offset the increased pressure from the heart contraction. "Hardening of the arteries", a cholesterol-calcium buildup condition makes arteries inept at dilating. [\[1172\]](#) Nevertheless, oils that would prevent hardening of the arteries may increase clogging of the arteries, a catch-22 to aging. Still, proper oils including Vitamin E and Omega 3/6 may help without harm. Before coronary disease has occurred, mixed tocopherols or natural Vitamin E reduces the risk of occurrence by 20 to 40 percent. [\[1173\]](#) [\[1174\]](#) CoQ10 strengthens heart function and the immune system and slows the progression of Parkinson's disease. [\[1175\]](#) Selenium prevents the oxidation of arterial walls that causes the hardening effect. Selenium effectively preserves the elasticity of tissues. [\[1176\]](#) Deficiency in Selenium has been linked to heart failure. A mild deficiency enlarges the heart. [\[1177\]](#)

Calcium buildup on the arterial walls is the mechanism of the hardening. Normally magnesium in the body enables calcium processing preventing this problem, but with the excess consumption of Vitamin D in most diets, calcium is over absorbed into the body. Overall, a magnesium chelate supplement is helpful in the prevention of Arteriosclerosis.

Heart attacks often occur early in the morning at 3-4 AM. High blood pressure at this hour is due to stressful dreams combined with the lack of body movement where muscles normally assist blood flow. The key to reducing hypertension at this hour is a HAPPY LIFE. Our external life affects our dreams.

Text •21-20: Blood Pressure Regulation

If the blood pressure falls too low, the lives of all the cells are threatened. The kidneys detect even a slightly lowered pressure and immediately set in motion a mechanism to raise it again.

Normally, this response of the kidneys is protective. In dehydration, for example, a "water deficiency" exists. By constricting the blood vessels and conserving water and sodium, the kidneys ensure, that blood pressure is maintained until more water can be drunk.

Sometimes, however, the kidneys are fooled. They experience a "water deficiency" when there is none. Then they raise the blood pressure, with harmful effects. Most often, the cause is arteriosclerosis (hardening of the arteries), which deprives the kidneys of water just as if there were dehydration. The kidneys raise the blood pressure and the heart has to pump extra hard to push the blood around against resistant arteries. Added weight (obesity) raises the pressure further, and the extra adipose tissue means miles of extra capillaries through which blood must be pumped.

Herbs that reduce blood pressure include:

Agrimony
Celery
Cornsilk
Garlic

Ginger
Ginseng
Hawthorn
Mistletoe
Nettle
Parsley
Sage
Wild Carrot
Squill
Pokeroot
Goldenseal

Stroke prevention is assisted by: [\[1178\]](#)

- Quercetin - dietary flavonoid found in onions, apples, and black tea
- Vitamin B₆
- Fish
- After age 50 checking carotid arteries for arteriosclerosis
- Blood pressure 120/70
- Exercise
- Fresh Vegetables/fruits
- High-fiber
- Magnesium calcium vitamins E C and bioflavonoids
- No birth control pills
- No smoking

Ginkgo Biloba is effective not only for stroke prevention but also stroke recovery. [\[1179\]](#) Ginkgo increases blood circulation, reducing the chances for blood clots and returning blood circulation to small capillaries in the brain (and other organs like the kidneys) preventing their destruction.

21.18 Joints

For joint pain, first check that one has a sufficient amount of absorbable Calcium, calcium citrate, in the diet. Citracal Plus Magnesium® is effective at reducing arthritis due to mineral deficiency, the most common cause of the problem. Nevertheless, Citracal is deficient in Phosphorus so one should take it with a high protein food source such as meat. One should not over supplement on calcium because the mineral builds up in the body. An easy way to find out is to stop supplementation and see if the joints are feeling good which would indicate that the body is absorbing the excess calcium stored along intestinal, colon, and arterial pathways. Dr. Guy Abraham showed that ratios of 600-1000 mg Magnesium to 500 mg of Calcium reduced bone loss most significantly in aging woman. [\[1180\]](#)

Text •21-21: Nan Kathryn Fuchs with Ann Gittleman on Magnesium

"Excessive calcium prevents absorption of magnesium. Taking more calcium

without adequate magnesium may either create calcium malabsorption or a magnesium deficiency." Unabsorbed calcium can wind up in the joints as arthritis, or in the arteries where it can initiate arteriosclerosis. As Fuchs so aptly observes, heart disease is the number one killer of postmenopausal women—the very age group that is overloading on calcium because of the misguided notion that more is better when it comes to building strong bones. Besides warding off both heart disease and osteoporosis, magnesium, the unsung female guardian angel, aids in the absorption of B vitamins...

Drinking a lot of water each day removes impurities that collect and attack the joints. Increase water in ones diet to flush out free radicals. Take vitamins after working out, "when your muscles are primed to soak up the nutrients they lost during the workout."[\[1181\]](#) Potassium-Magnesium Aspartate is effective before exercise, however, and combines with calcium citrate supplementation after exercise to increase nutrition absorption.

Vitamin A, which supports mucous membranes and fights off keratinization[\[1182\]](#), 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. **Vitamin E is an anti-inflammatory that suppresses cartilage breakdown and stimulates cartilage growth.**[\[1183\]](#)

Joint pain is often the result of an allergic reaction. 'Gluten Enteropath' or 'Celiac Disease' refers to intolerance to wheat. In this common problem, the body cannot absorb an oversupply of wheat gluten resulting in an allergic reaction causing joint pain.[\[1184\]](#) "Wheat intolerance often shows up as rashes and joint pain."[\[1185\]](#) Since, aging reduces the body's ability to absorb nutrition, this problem may first appear in middle age. Reducing the amount of wheat-based cereal alleviates the problem. Milk intolerance appears with constipation, diarrhea, or gas. These are common problems. Moderation is the solution and not abstinence. These responses are the body's way of telling us that it has received a sufficient quantity of this type of food.

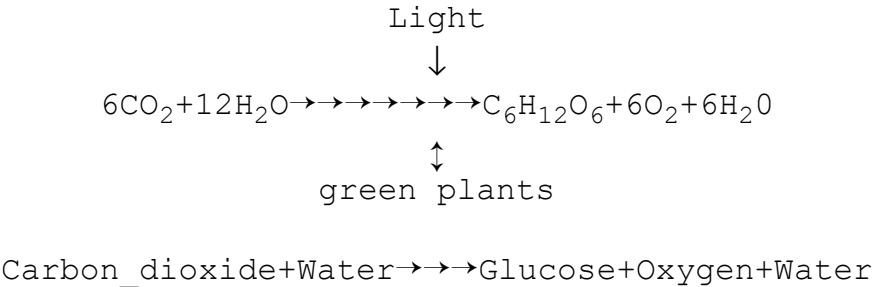
Joints possess synovial tissue, that contain synovial cells, which secrete a viscous liquid called synovia, or synovial fluid; this liquid contains protein, salts, and hyaluronic acid and serves as a lubricant and nutrient for the joint surfaces. Blood feeds synovial fluid, which in turn feeds chondrocyte cells in the articular (joint) cartilage. As one ages the oxidation consumption of chondrocyte cells decline and hence the metabolic process of turning glucose and protein into sulfates that form cartilage.[\[1186\]](#) The described nutritional supplementation below can help if the recommendations above are insufficient.

Joints are made of collagen (cartilage shock absorbing material) and glycosaminoglycans (GAGs). Both substances construct cartilage. Glucosamine sulfate is the major precursor of GAGs.[\[1187\]](#) Chondroitin sulfate is a source for collagen. The body produces glucosamine from glucose. Statistical studies have shown that glucosamine reduces osteoarthritis of the knee.[\[1188\]](#) 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. Glucosamine is from crushed snail shells unless from a kosher brand. MSM, Methyl-Sulfonyl-Methane, organic sulfur, activates these compounds more effectively in dietary supplement. Owners have fed these nutrients to racehorses for years to prevent arthritis symptoms. Glucosamine sulfate is sufficient in most cases taken immediately before and/or after exercising if there is joint pain. As with most nutritional supplements including calcium-magnesium citrate, one can vary usage depending on how the body feels for optimal effect. One general problem with taking these supplements is that they treat the effect of the body not producing sufficient nutrients as opposed to the cause. On the other hand, Omega-3 in sufficient quantities from sources like ground flaxseed will eliminate the cause.

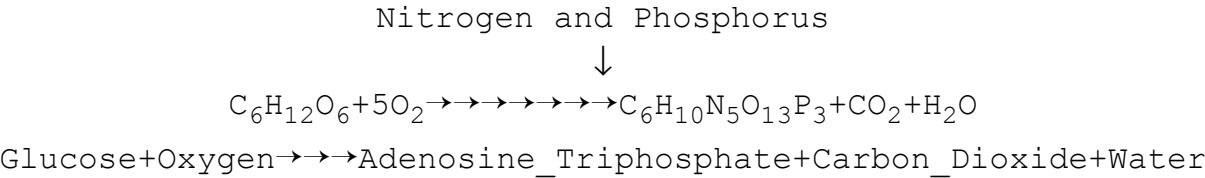
To understand how plants grown in sulfate soil produce source nutrients for glucosamine, we examine the photosynthesis reaction:

Equation •21-1: Basic Photosynthesis Reaction



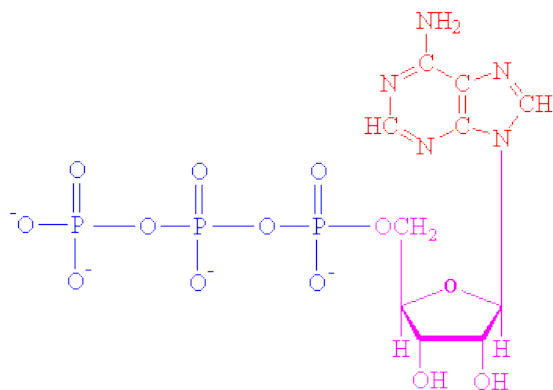
Advanced photosynthesis produces amino acids, proteins, lipids (or fats), pigments, and other organic components of green tissues as well. "Minerals supply the elements (e.g., nitrogen, N; [phosphorus](#), P; sulfur, S) required to form these compounds. Chemical bonds are broken between oxygen (O) and [carbon](#) (C), hydrogen (H), [nitrogen](#), and sulfur, and new bonds are formed in products that include gaseous oxygen (O2) and organic compounds." [\[1189\]](#) Light energy provides the necessary additional energy to break the bonds between oxygen and other elements (e.g., in water, nitrate, and sulfate). The later bonds that form are of lesser energy and yet the more complex molecules have additional energy over the original simple ones and therefore are more readily digestible and nutritious respectively.

Figure •21-1: Aerobic reaction

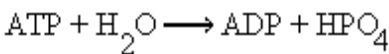


Mitochondria, the power sources of cells produce Adenosine Triphosphate—energy. Adenine is in Red derives from Vitamin B₁₂. The Phosphate, a derivative of glucose, is in blue. [\[1190\]](#) The ribose, a 5 Carbon sugar that alternates with phosphate to form the backbone of RNA, is in Magenta.

Figure •21-2: ATP Molecule



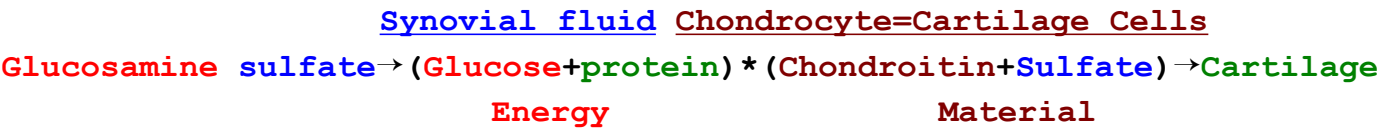
Cells extract energy by this reaction:



Cells may further breakdown ADP, Adenosine Diphosphate into AMP, Adenosine Monophosphate to produce more energy. [\[1191\]](#) Cells store or release energy by attaching or releasing the phosphate of ATP respectively. Food and sunlight supply the energy to reattach phosphates.

Glucosamine, an amino sugar, and other joint nutrients work better when one takes them immediately before, during or after exercise, because the moving synovial fluid instead of blood is required to nourish “articulating parts of the articular cartilages, disks and menisci.” [\[1192\]](#) In fact by taking these nutrients before exercise, the exercise helps build cartilage more than if one were sedentary. Vigorous movements of the joints distribute the synovial fluid to those areas where blood doesn’t reach. [\[1193\]](#) The blood stream naturally transfers sulfates to the synovial fluid, which in turn forms chondroitin sulfate. Glucosamine gets a free ride on the sulfates into the synovial fluid. Chondrocyte cells absorb glucose and protein, which power the cells to produce cartilage with the external sulfates. The general reaction is:

Equation •21-2: Cartilage Production



Cartilage contains Chondrocyte cells. Synovial fluid diffuses nutrition through a collagen fiber enforced gelatinous material, which consists of glucosamine and glucuronic acid. [\[1194\]](#) The composition and viscosity of the gelatinous materials determines how readily nutrients reach the Chondrocyte cells where a lower viscosity or resistance is better. [\[1195\]](#) Hence taking glucosamine with a calcium citrate-magnesium supplement will enable the minerals to more readily reach the cartilage.

Table •21-6: Chemicals in Articular Systems

Heteropolysaccharide	Component Sugars	Functions	Distribution
Hyaluronic acid	Glucosamine and glucuronic acid	Lubricant, shock absorber, water binding	Connective tissue
Chondroitin Sulfate + 10% covalently bonded protein	Galactosamine sulfate and glucuronic acid	Calcium accumulation, cartilage and bone formation	Cartilage

To get an idea of the related functions of glucosamine, review the following table: [\[1196\]](#)

Table •21-7: Related Functions of Articular Chemicals

Heteropolysaccharide	Component Sugars	Functions	Distribution
Heparin + protein	Glucosamine, glucuronic acid, and iduronic acid	Anticoagulant	Mast cells and blood
Blood group substance + protein	Glucosamine, galactosamine, fucose, galactose	Blood group specificity	Cell surfaces especially for red blood cells.

One key observation is that glucosamine works better when one has recently consumed protein. The anticoagulant properties suggest that glucosamine could reduce strokes.

Garlic's immune properties benefit joints by inhibiting bacteria that produce an enzyme that breaks down the glucosamine gelatin. The synovial fluid readily carries the minerals that Garlic contains including selenium into the articular regions. The harmful bacteria living there produce hyaluronidase enzyme that is the same enzyme that sperm produce to penetrate the egg for fertilization. However in the articular regions, these bacteria embed themselves in the hydrated thin gel material and eventually break it apart. Overall proper nutrition will reunite the gel material and inhibit the hyaluronidase-producing bacteria. [\[1197\]](#)

Large size grips reduce wrist injury during racquet sports. The key here is to prevent an excessively tight grip in a small radius. Meat draws calcium from the bones. Taking calcium (Citracal Calcium Magnesium) after a meat meal will replenish the bones preventing joint pain.

21.19 Kashrut

Kashrut is an important ingredient to health. [\[1198\]](#)

Table •21-8: Kosher Fish

Kosher Fish	Description
Capelin	Arctic and northern sea fish that spawn their eggs along seawater beaches unlike other smelt. "Capelin are sleek slender fishes with olive-green backs and silvery white bellies. They have small scales and large eyes and do not reach lengths more than 20 cm or 8 inches. Capelins are exceedingly abundant and are eaten by a great variety of other fishes, seabirds, and mammals." ^[1199] Capelin is the middle French word for 'cod'. Often their eggs or 'roe' are used in sushi having an orange color.
Mackerel	Up to a foot long with stripes, elongated with small scales, and a forked tail. Travel in large schools together and are carnivorous eating plankton, crustaceans, mollusks, fish eggs, and small fish. Mackerel is from <i>makel</i> 'to bring together'.

21.20 Kidney or Renal Health

Lower blood pressure, lower blood pressure, and lower blood pressure are the keys to prevention.

Home treatment for Chronic Kidney Disease:

http://my.webmd.com/hw/kidney_failure/aa65447.asp

In General:

- Avoid dehydration
- Eat balanced diet with protein intact of 10-20% of diet - lower than average diet; may reduce rate of kidney deterioration
- Control high blood pressure
- Participate in an exercise program

Omega-3 from Fish Oil delays the onset of kidney disease or renal failure.^[1200]
Coenzyme Q10 increases secretion of serum creatinine and blood urea nitrogen from the body with dosages of 60 mg 2x daily.^[1201] Ginkgo Biloba extract

prevents kidney infections and arteriosclerosis that reduce oxygen to the brain. Ginkgo Biloba also prevents brown aging spots. Prevention of Nephritis requires keeping the blood pressure low to prevent capillary damage as well as providing good nutrition for the body to heal the kidneys.

Table •21-9: Kidney websites

Description	Website
Picture of normal kidney function	http://lebonheur.adam.com/pages/ency/articleImage.asp?file=1704.jpg&lang=en
Evaluating kidney health	http://www.kidney.org/kls/patients/faq.cfm
Kidney infection nutrition	http://www.herbs2000.com/disorders/kidney_infl.htm
Kidney healing	http://qualitycounts.com/fpkidney_disease.html
Herbs for help	http://www.nephronline.org/resource/kdoqui.asp http://www.nephronline.org/resource/herblist.asp
Medical material	http://www.kidney.org/professionals/doqi/kdoqi/p4_class_g2.htm
Alternative treatment	http://tcm.health-info.org/Common%20Diseases/kidneydisease.htm - very thorough summary of nutrition http://www.healingwithnutrition.com/emailqa/kidneydisease/kidneyfaq.html

Table •21-10: Search Subjects for Kidney illnesses

Subjects	Condition
Omega-3 renal creatinine clearance	Omega-3 as a treatment for renal illness.
creatine creatinine	Dangers of supplement usage for renal patients.

Table •21-11: Healing Herbs for the Kidneys

Herbs	Method
Ginkgo Biloba	Facilitates blood flow through capillaries supporting kidneys.
Yarrow - prepare as a tea	Blood cleanser through perspiration, heals glandular system and relieves kidneys.

Kidney Herb Tea	http://www.herbalremedies.com/hk-32b.html
Marshmallow Tea	Helps cleanse the kidneys http://www.herbalremedies.com/kidneydisease.html

Material from <http://www.herbalremedies.com/kidneydisease.html>.

Table •21-12: Nutrition for Kidney Disease

Nutrition	Effect
Coenzyme A	removes toxins from the body
Vitamin B6	Reduces fluid retention
Vitamin C	acidifies urine
L-Methionine	improves kidney function

Here is a summary of the Kidney Health Renal Diet.

Text •21-22: Kidney Health Diet

Dietary Changes for Kidney Health

Eat More:

Raw foods, garlic, potatoes, asparagus, parsley, watercress, celery, cucumbers, papaya, bananas, watermelon, pumpkin, sprouts, legumes, seeds, soybeans, spirulina, acidophilus, Lecithin

Eat Less:

Potassium, phosphates, beet greens, meat, spinach, rhubarb, swiss chard

Do Not Eat:

Chocolate, cocoa, eggs, dairy

Drink clean water (6-8 glass's per day), eat smaller portions of meat, do small mild cleanses

Alternative Treatments for Kidney Disease

Nutrients for Kidney Disease

Calcium - helps body use all minerals in synergy

Magnesium - see calcium

L-Arginine - aids kidneys

L-Methionine - helps circulation within kidneys

Multi-enzyme complex - aids digestion

Potassium - stimulates kidney function

Vitamins for Kidney Disease

Vitamin A - helps healing process of urinary tract lining

Vitamin B complex - helps fluid metabolism

Vitamin C - boosts immunity and elevates urine acidity

Vitamin E - elevates immune system

Zinc - immunostimulant

Herbs for Kidney Disease

Buchu Tea

Dandelion Root (pu gong ying) - aids kidney excretion function of waste

Cranberry - acidifies urine and kills bacteria

Celery and Parsley - diuretic (decreases uric acid)

Hydrangea - natural diuretic - cleanses urinary tract

Uva Ursi - natural diuretic - cleanses urinary tract - germicidal

Marshmallow Tea - cleanses kidneys

Goldenrod tea, juniper berries, stinging nettle, parsley, red clover, watermelon seed tea are all good for kidney disease.

Kidney disease is one of the atoning ways of dying that cleanses our soul leaving the toxins to die with the body. Most natural causes of death are kidney disease. We try our best to live a good life to do the right thing to help each other. Find the joy in the precious moments of life, see the beauty, hear the good, smell the flowers, touch the grace of G-d's forgiveness.

21.21 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, lowering the weight only to the right angles of the arms. One should avoid excess weights that arch the back.

Vitamin E is an anti-inflammatory that will also rapidly help heal tendonitis, tennis elbow, ligament pulls, and other muscle strains.

21.22 Nutrition

First, one must distinguish children from adults in the area of nutritional supplementation. Multi-vitamin pills for children weaken the body's developmental process to extract vitamins from food. Asthma and allergies are conditions that often develop in such kids.

On the other hand, 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-Magnesium Citrate after meat meals as a highly absorbable nutrient to counteract these symptoms. [\[1202\]](#) Calcium requires Magnesium for uptake so one should select a full mineral supplement and take it with orange juice since Vitamin C helps uptake. [\[1203\]](#) Ester C facilitates Vitamin C uptake by the addition of calcium and other supplements. Ginkgo, a blood thinning

antioxidant with a lot of chlorophyll is effective at reducing Alzheimer symptoms, arteriosclerosis, age spots and other diseases. Calcium with Vitamin D alone may increase the risk of arteriosclerosis and should be avoided by predisposed men.

Drinking fruit and vegetable juices cleanse the digestive tract. Hence, for example, one should not take Vitamin C supplements in place of drinking fruit or vegetable juices, but instead one should reduce supplementation instead.

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. By taking vitamins immediately before and after exercising one reduces kidney stress by the body's better usage. In addition, one must find the right proportions of vitamins to go with one's diet. Splitting vitamins and mineral pills to reduce quantities, based on how one feels and what one is eating, helps prevent over supplementation. One should alternate between vitamin supplements and foods to avoid over consumption because taking the same daily supplements will almost always lead to over consumption. For example glucosamine, an arthritis reducer, if taken daily not in the proximity of exercise may upset the stomach. Calcium citrate should be taken either in proximity to meat meals or reduced to a level where the body has no joint irritation symptoms. Better yet, consume them only before and after exercise for better distribution through the joints due to increased synovial fluid movement.

The goal here is to permit the body a chance to renew its own nutritional absorption capabilities overtime by diminishing supplements when unneeded.

Text •21-23: When Should One Chew Tablets

Tablets are the choice delivery system of most vitamin supplement manufacturers because they are cheaper than capsules, by about \$4.00 per thousand, and you can put about twice the amount of ingredients in the same approximate size. This is because tablets are compressed with thousands of pounds of pressure, whereas capsules are filled with all the ingredients free-flowing.

In youth, this may not be a significant factor since the digestive acids and enzymes are abundant enough to break-down these tablets. But as we age, the metabolism slows and there are not the same levels of secretion of hydrochloric acid in the stomach and the pancreas does not produce enzymes at the same level of efficiency.

Over the approximate age of 40, if you are not chewing your tablets, the odds of your digestive system breaking them down and delivering them in a form necessary for absorption into the blood system is quite remote. [\[1204\]](#)

One problem with chewing is that it eliminates the time-release value of a

tablet. Overall if one is having an acidic meal swallowing a tablet works fine, but in the morning on an empty stomach chewing is essential.

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. [\[1205\]](#)

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.

Text •21-24: Definition of an International Unit

(IU), in pharmacology, quantity of a substance, such as a vitamin, hormone, or toxin, that produces a specified effect when tested according to an internationally accepted biological procedure. For certain substances, the IU has been identified with a weight of a particular purified form of the material; for example, one gram of vitamin A acetate contains 2.904×10^6 IU. [\[1206\]](#)

Nutritionists provide vitamin recommendations in terms of international units. In the case of Vitamin A, current recommendations [\[1207\]](#) are not to take vitamin supplements causing one to exceed 1.5 mg daily. Most Vitamin supplements are on the order of 5000 IU. Excessive Vitamin A over the long term may brittle bones.

Equation •21-3: Maximum Tolerated Vitamin 'A' Daily Intake

$$1.5 \text{ mg} * 2.904 \text{E}06 \text{ IU/ } 1000 \text{ mg} = 4356 \text{ IU maximum daily}$$

In the following table, the [vitamin](#) section starts in blue with [antioxidants](#) also in blue, [minerals](#) start in brown, [protein amino acids](#) start in red, and [herbs](#) start in green with [heart treatment](#) also in green. [Body cleansers and digestion aids](#) are in bright green. [Heart and arterial correctors](#) are in red. [Bone and joint treatment](#) is in dark yellow. [Immune system boosters](#) are in orange. [Mental health boosters](#) are in pink. [Youth tonics](#) are in purple. While antioxidants fight cancer other cancer fighters are included in [violet](#). [Sedatives to help one sleep](#) are also in brown. [Skin, muscles, and hair tonics](#)

are in blue-gray. Having sufficient dietary nutrition lowers the appetite, but additional fat fighters are in Teal. 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 •21-13: Vitamins, Minerals, Amino Acids, and Herbs

Vitamin	Physical Function	Other Functions	Aging, Side effects, Sources
Water	<p>Drink plenty of water upon awakening to wash toxins out of the body and prevent colds. Combined with Ester C in the morning this cures sore throats and early cold symptoms.</p> <p>Removes toxins from the body that cause arthritis if taken sufficiently. Drink half ones weight in ounces a day; where 8 ounces equals 1 glass. For a 200 lb person that amounts to 100/8 or 12.5 glasses.</p>	<p>One should drink to replenish lost water due to sweat but not over drink during athletics to prevent sodium depletion.</p>	<p>Reduces aging. Those with urinary/kidney ailments, consuming above normal amounts of water should partly use distilled water to avoid excess toxins/minerals.</p>
<p>A</p> <p>Retinol</p> <p>Antioxidant</p> <p><4356 IU</p>	<p>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</p>	<p>Reduces fatigue by helping with production of RBC. [1209] Bleeding in elastic tissues of the body indicates deficiency.</p> <p>Vitamin C (G. kolla - glue) plus A (G. gennan - produce) make collagen and thus, cartilage. [1210]</p> <p>Supplement with</p>	<p>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</p>

	<p>Psoriasis in those predisposed. [1208]</p> <p>Vitamin E increases potency of Vitamin A.</p>	<p>natural source Beta-Carotene preventing the risk of Vitamin A overdose.</p>	<p>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. I strongly recommend the two-inch light green hot peppers one can find at salad bars.</p>
<p>B₁ Thiamine</p>	<p>Prevents beriberi, weakness in limbs, impairment of nerves and heart causing, digestive irregularities, and loss of appetite.</p>	<p>Prevents numbness, tingling in arms and legs, mental loss, confusion, nervousness, headaches, and poor concentration.</p>	<p>Occurs in whole grains, meat, fish, and vegetables. Water soluble and lost in processed food like white rice. Brewer's (same as nutritional) yeast is a great source of A and B vitamins.</p>
<p>B₂ Riboflavin</p>	<p>Maintains mucous membranes, forms RBC, and metabolizes carbohydrates. Helps cells manufacture glutathione that protects the eyes from sun damage, specifically cataracts.</p> <p>Produces energy from fat, carbohydrates, and protein. Changes B₆ into a vitamin</p>	<p>Reduces cracking lips. Reduces migraine headaches with 400 mg/day. [1212] Riboflavin moves electrons derived from food along the cells' electron transport chain releasing energy by producing ATP. [1213]</p> <p>Note: Riboflavin is destroyed by light so milk in cartons will have more than</p>	<p>Nutritional yeast, which is the same as brewer's yeast.</p> <p>Symptoms of deficiency include a lack of yellow-green pigmentation in the urine.</p> <p>10 mg/day prevents headaches for those predisposed to this disorder in my experience.</p>

	<p>the body can use. Changes tryptophan into niacin as opposed to serotonin. [1211]</p>	transparent bottles.	
<p>B₃ Niacin \$ 30 mg at last snack of the day to sleep better.</p>	<p>Prevents pellagra, skin lesions, gastrointestinal, and nervous disorders. Supports Eicosanoid [1214] synthesis. Tryptophan produces Niacin or serotonin. Serotonin enables sleep and less anxiety. Niacin supplementation leaves more tryptophan for conversion into serotonin.</p>	<p>Anti-depression, fatigue, apprehension, headache, hyperactivity, and prevents insomnia when taken before going to bed (25 mg.). Assists in memory retention. HCL precursor.</p>	<p>Lean meat, whole grains, rice. The intestinal tract can convert tryptophan from eggs and milk into niacin! Resistant to cooking. B₁, B₂ (riboflavin), and B₃ are coenzymes in the metabolism of sugars. Brewer's yeast. Marmite is a spread that contains yeast and is filled with B vitamins. [1215]</p>
<p>B₅ Pantothenic acid d-Calcium Pantothenate \$</p>	<p>Similar to coenzyme-A. Promotes metabolic reactions for growth and improved digestion. Supports synthesis of hormones and the adrenal gland. Counters whiplash and herniated disk/muscle related problems. Containing Calcium, B₅ benefits bone development and restoration.</p>	<p>Adrenal stabilizer. Antistress, anti-depression-tension-dizziness-quarrelor, calmer downer, and relaxes the jaw fighting TMJ [1216] with B₆.</p>	<p>Early onset of gray hair indicates a lack of pantothenic acid or its absorption. Contained in liver and soybeans. Brewer's yeast. Due to the calcium benefits as well, B₅ is one vitamin supplement we can take every day. Recommend 50-70 mg before going to sleep. Some brands contain dicalcium phosphate and magnesium stearate to enhance the calcium uptake.</p>

<p>B₆ Pyridoxine Hydrochloride Antioxidant 4 mg [1217] 10-50 mg divided doses [1218] >100 mg over several months may cause nerve damage [1219]</p>	<p>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. [1220] Converts homocysteine to the harmless cystathionine preventing the oxidation of cholesterol with Folic acid and B₁₂.</p>	<p>Anti-anxiety, anti-nervousness, anti-depressive. Prevents nervous exhaustion. Prevents convulsions. Stimulates eicosanoid [1221] synthesis. Also helps in fighting TMJ. Improves memory. Increases dream recall. Prevents seborrheic dermatitis—a scaly inflammation of oily skin and dandruff. Deficiency in Vitamin B₆ explains dandruff, eczema and sleep problems. [1222] Prevents skin rash and other food allergies by improving digestion of large molecules of fat and protein, preventing their entry into the blood stream as antigens. HCL precursor.</p>	<p>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 Q₁₀ in mitochondria of cells to supercharge immune system. Brewer's yeast. This is a MUST supplement for most to reduce heart disease, DEPRESSION and SLUGISHNESS. Requires Magnesium to properly enter cells of the body.</p>
<p>B₉ Folic acid \$ 400 mcg [1223]</p>	<p>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. Reduces risk of breast and colon</p>	<p>Deficiency causes agitation, moodiness, headaches, depression, fatigue, and lower libido. Converts homocysteine that clogs the arteries into methionine, which builds proteins. [1224] Reduces restless leg syndrome, which is</p>	<p>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. Brewer's yeast. Folic acid is a growth factor</p>

	<p>cancer. Fights arterial aging with B₆ and B₁₂!</p> <p>Reduces dark circles under the eyes.</p>	<p>associated with anemia.</p> <p>Produces brain communication medium PS (Phosphatidylserine) with Vitamin B₁₂ and Omega-3.</p>	<p>for bacteria and also produced by bacteria. [1225]</p> <p>Antibacterial sulfa drugs [1226] work by interfering with production of folic acid in the body, stopping bacteria growth, but also having the side effect of causing anemia.</p>
<p>B₁₂</p> <p>Cobalamin</p> <p>10 mcg <50yr</p> <p>50 mcg >50yr</p> <p>800 mcg [1227]</p>	<p>With folate (folic acid) supports DNA production and hence blood cell division.</p> <p>Deficiency causes anemia, heart palpitation, sore mouth and tongue. [1228]</p> <p>Stored in the liver for five years preventing deprivation. [1229]</p> <p>Reduces homocysteine levels significantly in combination:</p> <p>B₁₂ 400 mcg 5000% DRA, B₉ 1000 mcg 240% DRA, B₆ 10 mg 500% DRA. [1230]</p>	<p>Helps concentration and memory. Prevents stupor, depression, insanity, dementia, and Alzheimer's disease. Produces fatty acids in the myelin sheath that surrounds nerve cells.</p> <p>B₁₂, Folic acid, and Omega-3 help the body produce Phosphatidylserine, a fat that facilitates communication amongst brain cells. [1231]</p>	<p>Found in salmon, tuna, red meat, eggs, enriched bran or wheat cereals, and dairy products. The body poorly absorbs B₁₂ after age fifty, thus supplements help.</p> <p>Often folks displaying symptoms of Alzheimer's are suffering from B₁₂ deficiency instead. [1232]</p> <p>Poorly absorbed by the stomach so do not chew tablets and preference to enteric-coated or time-release forms for digestion in the small intestine.</p> <p>Combination with Calcium increases operation in the body. [1233]</p>

<p>C Ascorbic acid Ester C™ Antioxidant 100-200 mg 4x/day [1234]</p>	<p>Prevents scurvy, i. e. prevents spongy gums and hemorrhages. Reduces spongy gums. Helps in synthesis of collagen [1235], which supports healthy skin and prevents arteriosclerosis. Increases WBCs [1236], antiviral interferon, and NK cells.</p>	<p>Reduces fatigue by supporting adrenal glands. ACE, Vitamins A, C, and E together, strengthens the immune system. [1237] Stabilizes the cartilage with Vitamin E. [1238] Large doses wash out B₁₂ and Folic Acid so supplement the others or reduce Ester C accordingly. [1239]</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 Calciferol 600 IU [1240] age >70 400 IU [1241] age <70</p>	<p>Prevents rickets, defective bone growth. Assists the deposit of calcium on the bones. With Calcium Magnesium citrate prevents arteriosclerosis by better processing of the Calcium.</p>	<p>Over consumption of Vitamin D with calcium, i.e. milk will increase arteriosclerosis, since the body will over absorb the calcium into the arterial walls.</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 Tocopherol Antioxidant 400 IU [1242] Or consume soy products. Like A and D retained in the body to some extent.</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.</p>	<p>Reduces fatigue by improving blood circulation. Prevents dry skin and akin to the benefits of fish oil. Reduces gray hair. Strengthens the body's immune system multiplicatively with Vitamin C. Reduces heart disease risk by 20-40%. Heals tendonitis, ligament</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.) Selenium assists</p>

	<p>Antihistamine effects.</p> <p>Anti-inflammatory suppressing cartilage breakdown and stimulating cartilage growth. [1243]</p>	<p>injuries, and other muscle sprains.</p>	<p>vitamin E in reducing inflammation. [1244]</p> <p>Fish oil increases Vitamin E absorption. Vitamin E in turn increases potency of Vitamin A.</p> <p>Use the natural D variety that has a complimentary variety of tocopherols and is more effective instead of the chemically synthesized singular DL-tocopherol variety.</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 [1245], stabilizes the heartbeat. Makes platelets less sticky and less likely to clot reducing stroke and heart disease. 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. [1246]</p> <p>Reduces dry skin and flaking.</p> <p>Reducing wheat cereal consumption</p>	<p>Reduces depression significantly.</p> <p>Improves neuron electrolytic communication.</p> <p>Prevents Alzheimer's disease as well as other brain degenerative disorders.</p> <p>Maintains alertness and other mental functions. See Fish Oil below for other properties.</p> <p>Excess Omega 6 is stored in cells leads to excess GLA that gets processed into AA - Arachidonic Acid and bad Eicosanoids when one is not taking EPAs from fish oil that inhibits the Delta 5 Desaturase</p>	<p>Ground Flaxseed, [1251] trout, tuna, mackerel, sardines, herring, fish oil [1252] (molecularly distilled to remove PCB), plankton (algae and protists), pumpkin seeds, helps produce good EPAs - eicosapentaenoic acid in the body that regulate hormones.</p> <p>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 are</p>

	<p>may also reduce joint pain.</p> <p>"The greater the ratio of omega-6 to omega-3 fatty acids in your diet, the greater the likelihood of overproducing "bad" eicosanoids"[1247]</p> <p>The ratio of omega-6 to omega-3 fatty acids should be no higher than 4:1.</p>	<p>conversion of GLAs into AAs. [1248]</p> <p>Similarly, carbohydrate loading increases insulin which activates the delta-5-desaturase enzyme, opening the pathway to bad AAs. [1249]</p> <p>Avoid synthetic CLA because it increases insulin resistance, unlike its natural sources which offer cancer protection. [1250]</p>	<p>also available. Protein-carbohydrate ratios of 0.6-1.0 to 1 support Omega-3. [1253]</p> <p>Higher carbohydrate ratios reduce effects. More effective with vegetable/fruit carbohydrates.</p> <p>Beware sugar reduces Omega-3 uptake at the same meal. Omega 3 in sea plants gives seals their flexible skin. Omega 6 is high in land plants.</p>
<p>H Biotin (B vitamin)</p> <p>300 µg - 1 mg</p>	<p>Helps with food metabolism and release of energy, specifically the formation of fats and utilization of CO₂. Also improves hair follicle health and hair growth when taken at 5 mg. [1254]</p> <p>"Enhances the performance of insulin, the hormone that plays a critical role in helping your body incorporate blood sugar."[1255]</p>	<p>Deficiency produces fatigue, lack of appetite, depression, and muscle pains. Assists in the processing of amino acids with other B vitamins.</p> <p>Stimulates production of HCL along with Niacin and Vitamin B₆.</p>	<p>Water-soluble nitrogen containing acid in cooked egg yolks [1256], brewer's yeast, liver and soybeans.</p> <p>Supplement with 300 micrograms divided throughout the day to balance sugar cravings.</p>

K Menadione Naphthoquinone Phylloquinone	Supports blood coagulation ability. Reduces blood-clotting time. Helps in building bone and bone density, reducing the chance of hip fracture in women.		Fat-soluble compound found in plant leaves in chlorophyll.
P Flavonoids (L. <i>flavus</i> , yellow)	Antioxidants occurring with Vitamin C in fruits and vegetables. Helps prevent narrowing of blood vessels [1257] Helps the body fight off early cold symptoms. Also protects against X-rays and harmful radiation. Prevents Vitamin C from being oxidized, prevents bruising. [1258]	Vitamin P ₄ reduces varicose veins and hemorrhoids. Crossed legged positions can increase varicose veins. The P stands for permeability and they increase capillary strength and regulate absorption.	Green peppers, buckwheat, citrus fruits, grams, rose hips , orange rind, apricots, black currants, cherries, and lemon rind. [1259] Works by increasing capillary strength and permeability. Dried Orange or Lemon Rind is filled with Flavonoids. Composed of citrin, rutin, and hesperidin and flavones and flavonols.
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. Lecithin, which is often obtained from soybean oil, is a good source.

Choline	Member of the phospholipids (fats) that support cell membrane structure and acetylcholine supports nerve function.	Deficiency effects learning and reduces memory. Supports nervous and glandular tissues.	B vitamin class since found in similar foods: wheat germ, soybean oil, egg yolk, and lecithin.
Lecithin	Helps with nutritional absorption since it enables fat solubility in water (emulsification). Lecithin helps the liver (the liver regulates the metabolism) produce better bile that can carry fatty substances to the small intestine for better digestion. Lecithin increases the nutritional absorption of fat-soluble vitamins. Gallstones are an indication of inadequate lecithin in the diet.	<p>Lecithin contains phosphatidylserine (PS) that conserves memory as we age and reduces depression! [1260] Lecithin deficiency causes depression!</p> <p>Helps with production of stomach acid (HCL).</p>	Recommend drinking soy lecithin each morning, about ¼ cup. [1261]
Phosphatidylserine	Facilitates communication between brain cells.	Improves memory.	Found in Lecithin, soy rice, egg yolks, and green leafy vegetables. Produced from B ₁₂ , Folic acid, and Omega-3.

<p>Calcium</p> <p><500 mg with Magnesium Citrate according to joint pain.</p> <p>Fluoridated water reduces need for supplementation.</p> <p>RAO 1000-1200 mg. at 500 mg. max dosages. [1262]</p>	<p>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. The following nutrients increase the absorption of Calcium: Glucose by 20%, Lysine 250 mg, Magnesium, A, B6, D. [1263] Also Phosphorus, an acid environment in the stomach (Vitamin C), and lactose aid absorption. [1264] Calcium is the hardening material in Arteriosclerosis so one should avoid excess. [1265] Calcium reduces colon cancer by binding with fats, bile acids, and digestive fluids from the liver, so supplementation while consuming red meat is a safety net. [1266]</p>	<p>Low levels result in emotional irritability, anxiety, numbness, tenseness, insomnia, and nervousness. Calcium accumulates in the body so do not over supplement. The body consumes the excess by stopping supplements over time.</p> <p>Meat depletes Omega 3 and Calcium from the body, which may lead to depression. Replacement Calcium and Omega 3/6 reduces these depressive effects.</p> <p>Calcium binds with saturated fats in the intestines for excretion, resulting in a 10% drop in harmful LDL cholesterol. [1267]</p>	<p>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 Plus with Magnesium® contains a potent form, though deficient in Phosphorus which is in high protein foods. Ground flaxseed is also rich in Calcium and a helping spoon taken before going to sleep works well. Calcium phosphate forms work well. [1268] Magnesium citrate in at least a 1/1 ratio should accompany any Calcium supplement.</p>
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<p>Chromium</p> <p>100 mcg</p>	<p>Deficiency causes diabetes, hypoglycemia [1269], and heart disease. Reduces body fat while increasing lean muscle development. Burns off bad cholesterol in the arteries as well as other fats reducing hypertension. Softens arteries fighting arteriosclerosis. Increases good HDL cholesterol levels. [1270] Picolinic acid, a derivative of the amino acid Tryptophan, produced by liver and kidneys is a mineral carrier that enables chromium, zinc, and magnesium to reach all of the critical organs in the body.</p>	<p>Stabilizes insulin production and the body's energy level. Reduces sweet tooth/sugar cravings when taken. [1271]</p> <p>Chromium is also a sedative when taken before going to sleep.</p> <p>Biotin has similar insulin enhancing properties for incorporating sugar in the body!</p>	<p>Whole grain, brewer's yeast, meat, whole wheat, rye, butter, margarine, cornmeal. Recommend 20-25 µg/day. [1272]</p> <p>Try to limit dosage to 100 µg/day. Being a heavy metal, excess buildup causes kidney damage with 1200 µg+/day. Chromium Picolinate is the best combination in supplement (see column to the left). Supplements of the 100-200 µg level are available. I recommend the lower dose. If one can only find the higher dosage in capsule form, take it at nighttime when the Tryptophan properties will help one sleep.</p>
<p>Copper</p> <p>(< 2 mg)</p>	<p>Deficiency causes anemia, weakness, graying hair and hypothyroidism. Maintains melanin pigment in the skin, enzyme systems, and body tissue. Not recommended in supplements.</p>	<p>Excess causes paranoia, fears, hallucinations, aggressiveness, hyperactivity, stuttering, and premature aging.</p>	<p>Nuts, soy lecithin, meat, rye, fish, butter, garlic. Inhibits blood vessel ability to dilate and contract and thus can cause headaches. [1273]</p> <p>Also found in chocolate, wheat germ and shellfish.</p>

Fluoride	<p>Causes calcium to adhere or bond to bones or teeth. Hence reduces tooth decay and strengthens and increases bone density.</p> <p>Fluorosis is the illness caused by excess fluoride accumulation in the body. In the brain over time excess fluoride reduces short-term memory and intelligence.</p>	<p>One consequence is that Fluoride reduces the body's ability to draw calcium from the bones when the body is low and that will cause headaches.</p>	<p>Added to water supplies. A Deficiency of calcium lessens the ease and efficiency of muscle contraction. The heart is a muscle. Should be restricted to 0.6 ppm in water.</p> <p>For those who drink a lot of tap water 1 ppm is excessive!</p>
<p>Iron</p> <p>10 mg</p> <p>20 mg</p> <p>(menstruating women)</p>	<p>Iron is an oxidant, thus excessive amounts increase aging. Sufficient amounts bind oxygen in red blood cells.</p>	<p>Deficiency causes anemia, dizziness, weakness, inability to concentrate, poor memory, and depression.</p>	<p>Destroys vitamin E. Kelp, brewer's yeast, meats, eggs, and green vegetables.</p>
<p>Magnesium</p> <p>\$</p> <p>333 mg for men</p> <p>400 mg for women</p> <p>[1274]</p> <p>Kidneys can regulate up to 150 millimoles/day [1275] that is 3.6 grams or about 7, 500mg capsules. Excessive supplementation can cause kidney failure as the kidneys become overloaded with toxins.</p>	<p>Magnesium supports eicosanoid synthesis and hence cardiovascular health. Involved in energy metabolism and muscle contraction. Fights osteoporosis. Helps tooth enamel, heart and kidney health, and sleeping. Helps for flexible bones and arteries. For women magnesium consumption should be 2:1 with calcium during</p>	<p>Reduces tremor. Magnesium constitutes 40% of bone mass. Chocolate cravings are the result of magnesium deficiency. [1279] Consumption of meat releases organic acids that may attack bones. Magnesium supplementation in small quantities may retard bone loss. [1280] Phosphates from soft drinks, stress, sugar, alcohol and perspiration deplete magnesium. Some people have</p>	<p>Found in brewers yeast, dark green vegetables, oatmeal, seafood, tofu, soybeans, grains-brown rice, dairy, nuts. legumes, poultry, tangy spices, and cocoa. Since 400 mg. is the daily requirement only use tablet supplements that can be chipped into smaller pieces. Best form is Magnesium Chelate that is also a sedative. Alternative sources providing energy include</p>

	<p>periods. [1276]</p> <p>Helps dilate arteries easing the hearts pumping of blood, hence arrhythmia (irregular heartbeat). [1277]</p> <p>Reduces arterial aging. Dissolves calcium deposits preventing kidney stones. Prevents migraines in folks with low magnesium levels in their brains. I recommend some supplementation during muscle spasms or restless legs to prevent or stop cluster headaches. [1278]</p>	<p>susceptibility to stroke due to low magnesium retention in their brain tissue. Deficiency in Magnesium results in muscle spasms and restless legs. Magnesium accumulates in the body so one may increase supplementation at this time to return the body to a normal state before cluster headaches begin.</p>	<p>glycinate, taurate, aspartate, or red raspberry. Recommend distributed consumption.</p> <p>"Magnesium has an inverse relationship with calcium. Thus, if food is deficient in magnesium, more of the calcium in the food is absorbed. If the blood level of magnesium is low, calcium is mobilized (pulled) from bone."[1281]</p>
Phosphorus	<p>Constitutes Calcium Phosphate in the bones, as well as DNA and RNA. Activates B vitamins and enzymes. RDA is 800 mg. The same as Calcium.</p>	<p>Increases absorption of calcium at a 1-1 ratio. Contained in the useful Calcium Phosphate form in bone meal derived supplements. [1282]</p>	<p>Found in large amounts in milk, cheese, nuts and high protein foods in general. [1283]</p> <p>Found in animal proteins—red meat, fish, wheat germ, almonds, pumpkin seeds, and sesame seeds. [1284]</p> <p>Found in Flax Seed Oil, peas, beans, and cocoa.</p>

<p>Potassium</p> <p>RAO 3000 mg from food [1285]</p>	<p>Potassium is involved in the transmission of nerve impulses and normal heart function and the metabolism of carbohydrates and proteins. Having mashed potatoes will reduce muscle pain quickly after exercise. Soothes nerves. [1286]</p>	<p>Reduces stroke risk by reducing blood pressure, stabilizes arterial plaques and decreases oxidation of lipids (fats). Fatigue in muscles and joint pain after vigorous exercise indicates deficiency.</p>	<p>Avoid in pill supplements because a sudden large intake can accumulate causing 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.</p>
<p>Selenium</p> <p>\$</p> <p>200 mcg [1287]</p> <p>Supplementing with 20-40 mcg/day is plenty</p>	<p>Reduces inflammation. Works with Vitamin E. With manganese supports enzymes that destroy free radicals. Prevents arteriosclerosis. [1288] Prevents heart enlargement and failure. 'Aids in keeping youthful elasticity in tissues. Alleviate hot flashes and menopausal distress. Help in treatment and prevention of dandruff. Protection from cancer.' [1289]</p>	<p>Prevents scalp itching and dandruff. Selenium keeps hair shiny and healthy looking, preventing the dry hair problem. Alternate days of usage, since buildup can cause depression. [1290]</p> <p>TortillaChips1oz-284mcg; Two Brazil Nuts-200mcg;Three Pistachios-200mcg</p>	<p>Garlic contains selenium as do whole grains, tuna fish, onions, tomatoes, and broccoli. 100 µg/day. Neutralizes 'free radicals'. Works with glucosamine by killing harmful bacteria in joints. Take 50 µg/day after eating Tuna fish (separated by 2 hours from Vitamin C) to bind Mercury in the body. [1291] Low Mercury fish include sardines, herring, Pollack, mackerel, cod, and Greenland halibut. Taking 4 garlic pills (each a clove) is the best way to supplement</p>

			selenium.
Sulfur (MSM)	Eliminates skin free radicals preventing brown spots. Helps with collagen production.	Also reduces dry skin and psoriasis.	MSM supplements and eggs and garlic.
Zinc 12 mg/day	<p>Zinc helps synthesize DNA and RNA helping in cell growth after wounds. Prevents hair loss, skin stretch marks, period problems, arthritis, and cold extremities. Zinc boosts the immune system in fighting colds and assists the potency of Ester C in this regard.</p> <p>Assists in digestion as a HCL precursor, reducing food based allergies.</p>	<p>Eicosanoid (hormones preventing aging) synthesis. Zinc produces reproductive cells and thus is a natural sexual stimulant.</p> <p>Prevents macular degeneration and improves vision, taste, and smell. [1292]</p>	<p>Zinc is good to take outside of meals especially without Calcium that inhibits its absorption. Zinc benefits when taken with Vitamin A [1293] and detriment's Selenium's anti-carcinogenic properties. [1294]</p> <p>Contained in red meat, whole grains, and brewers yeast. 15 mg/day. Also, found in eggs, pumpkin seeds, fish, grains, chicken, spirulina, sage, wild yam nettles, and milk thistle. [1295]</p>
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.

<p>Betaine Hydrochloride</p>	<p>Prevents allergies due to leaky gut syndrome. After the age of 40, insufficiencies in HCL contribute to numerous autoimmune illnesses. [1296]</p>	<p>Helps jumpstart the stomach acid system if taken for short periods 1-2 times per year.</p>	<p>From beets. Bitter herbs also stimulate production: wormwood, turmeric, gentian, and ginger. [1297] High potency Vitamin B and fruit juices are precursors for HCL.</p>
<p>Protein Amino Acids</p> <p><i>Histidine</i> <i>Isoleucine</i> <i>Leucine</i> <i>Lysine</i> <i>Methionine</i> <i>Phenylalanine</i> <i>Threonine</i> <i>Tryptophan</i> <i>Valine</i></p>	<p>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 an acid factor, carboxyl group (COOH); and a base factor, amino group (NH₂).</p>	<p>Tryptophan processes into Niacin. Vitamin B₆ is a cofactor for active transport of amino acids.</p>	<p>Milk, soybeans, eggs, and meats have sufficiency in these amino acids. [1298]</p> <p>They buffer the body's pH by ionizing, disassociating, or separating when necessary.</p>
<p>Liver produced amino acids:</p> <p><i>L-arginine</i> <i>L-lysine</i> <i>L-glycine</i> <i>L-ornithine</i></p>	<p>Raise growth hormones (somatomedins) in the body. These support muscle repair and the release of insulin and endorphins.</p>	<p>Helps reduce depression.</p>	<p>The pancreas produces insulin, which regulates the amount of glucose in the blood. This supplies glucose to the synovia fluid for the manufacture of glucosamine for cartilage repair.</p>

Aspartate: Potassium- Magnesium	<p>Reduces fatigue and is an excellent source of potassium/magnesium for calcium citrate joint food. [1299]</p> <p>Only take while aerobically exercising in full doses until conditioned for the supplement, see potassium warning above.</p>	<p>Elevates energy for exercise. Exercise is a necessary outlet for elevating the mood. Good for stroke prevention—see magnesium and potassium.</p> <p>Increases mental acuity significantly! Excellent to take before exams for improved concentration and stress support.</p>	<p>Contained in young greens. A sweet flavor, also found as a supplement. Recommend one per exercise workout followed by a calcium citrate supplement with Vitamin D. Open a capsule and take the powder in small quantities while working out.</p>
Carnitine	<p>Repairs heart damage after a heart attack. Offers general heart strengthening.</p>		<p>Therapy for 28 days at 2 gm. daily. Lower dosage for prevention.</p>
Creatine \$	<p>Amino acid that increases the rate of muscle mass gain with exercise. Improves ATP-CP system that enables quick, powerful sports movements. Works whenever one feels muscle soreness, at levels of 200 mg. for each instance. Creatine pulls a lot of water from the body so one must drink a lot.</p> <p>Reduces cholesterol by 15%. Reduces homocysteine, a risk factor to heart disease.</p>	<p>Boosts strength and protein synthesis in elderly folks too. Fruit juice should not be drunk with red meat or Creatine consumption to avoid production of Creatinine that is a toxin, difficult for the kidneys to remove. [1300]</p> <p>Raises level of human growth hormone. Reduces fatigue/fibromyalgia. [1301]</p>	<p>Natural source unknown. Produced in the body from red meat. Creatine is a bodily produced protein. Recommend in small quantities within an exercise regiment. Take 250 mg. immediately after exercise to reduce muscle pains by fast healing. Side effects include increased production of gas, thirst, water retention, and then periodic release throughout the night.</p>

Lysine	<p>Supports Calcium uptake and bone development. Helps body produce antibodies, hormones, enzymes, collagen formation as well as repair of tissue. With calcium fights osteoporosis. [1302]</p> <p>Prevents and cures shingles (viral chicken pox). Very important to recognize roving clusters of small pus pimples early on and take lysine. Often they appear on the feet or stomach after age 60.</p>	<p>Helps energy levels and muscle repair. [1303] Like most amino acids children require 4x quantity of adults as they are growing.</p>	<p>Should be taken in limited quantities by adults: 5 mg/lb is daily requirement. Recommend 250 mg dosage. 800 mg is the daily requirement. [1304]</p> <p>Particularly effective when taken with Calcium.</p> <p>Gallstones and high cholesterol are a risk in excessive dosage!</p>
MSM Glucosamine Sulfate	<p>Contains glucose combined with an amino acid, which helps with joint and ligament repair.</p> <p>Keeps connective tissue pliable by reducing its viscosity permitting calcium, glucose, sulfate, and proteins to reach chondroitin cells, which produces new cartilage.</p>	<p>Relaxant that calms one down for a good night sleep. Similar effects to calcium. Also an anticoagulant reducing the risk of blood clot strokes.</p> <p>500 mg. on an empty stomach with Citracal Cal/Mag. and Vitamin C helps cure colds.</p>	<p>Glucosamine from snail shells is not kosher. Kosher brands are available.</p> <p>Overall, omega-3 supplements are preferable and glucosamine is a carrier of nutrition into joints. One may combine Calcium Citrate and Glucosamine Sulfate (1/week), preferably before exercise or going to sleep after exercise.</p>

Alfalfa	<p>Contains 16 percent proteins and 8 percent mineral constituents. In addition it is rich in vitamins A, E, D, and K.</p> <p>Contains 8 necessary digestive enzymes to reduce flatulence [1305].</p>	Chlorophyll, vitamin C and K, folic acid, calcium, copper, phosphorus, manganese, iron, zinc, fluorine, phytoestrogens, antioxidant tricin.	This is a general nutritious green that can be put on anything with unlimited quantity.
Anise Seed	<p>Also loaded with enzymes that assist in digestion eliminating flatulence. [1306]</p>		
Apple Vinegar	<p>Stimulates stomach acid, improving digestion and reducing a host of diseases including:</p> <ul style="list-style-type: none"> • Allergies • Atopic dermatitis • Eczema • IBS - rectum itch • Psoriasis 		
Burdock root	<p>Helps with digestion by stimulating digestive juices and the production of bile. Contains polyacetylenes that have antibacterial and antifungal effects.</p>	<p>Overall improvement to kidney, liver, and bowel functions. Contains flavonoids, potassium, iron, and calcium.</p>	<p>Reduces psoriasis in small portions. Recommended with cleavers. [1307] Interestingly cleavers are also recommended as a tonic against hair loss. [1308] Just use a small pinch of Burdock root when psoriasis appears. Larger quantities have a counter effect.</p> <p>Burdock root is a very powerful herb.</p>

Bee/Flower pollen.	All B vitamins, vitamin C, EFAs, enzymes, seven minerals, carotene, and protein.	Eating flowers is an incredible energy nutritional lift.	
Brewer's Yeast	Contains all B vitamins and amino acids, sixteen amino acids, phosphorus, chromium and protein. [1309] Whey cheese is a nutritional yeast that includes calcium.	One should take a calcium supplement in coordination with Brewer's Yeast as the phosphorus is a calcium "coworker" depleting calcium in the body. [1310]	Highly recommended in even tablet form as a food supplement. Reduces sweet cravings with the chromium.
Coenzyme Q10 30-120 mg.	Protects against atherosclerosis (an arteriosclerosis characterized by the deposition of fatty substances in and fibrosis of the inner layer of the arteries) [1311]	Protects and strengthens the heart.	Found in sardines, salmon, mackerel, rice, wheat bran, and beef heart. [1312]
Celery seed	Improves digestion. Increases blood flow. Reduces high blood pressure by excess water elimination and cleanses arterial walls of plaque.	Improves mental alertness. Helps one stay awake.	Both the stalk vegetable and the seeds increase blood flow and are a tonic. Strongly recommended if one can grind the seeds down to a powder.
Chlorella	60% Protein including all amino acids, beta-carotene and chlorophyll.	Single cell green algae.	One tablespoon equivalent to an ounce of steak.

Dandelion root	Diuretic helping the body reduce excess water retention. Filled with Potassium so it replaces this mineral as it helps. Reduces high blood pressure.	Dandelion root is a liver and kidney tonic. Contains bitter glycosides, choline, insulin, asparagines.	The liver enables energy production by producing bile or gall, which moves to the small intestine and converts fats into energy. The liver also generates somatomedins that support growth hormones.
Fish Oil £ 3000 mg	Fixes dry skin—psoriasis, reduces aging symptoms. Fish oil reduces morning joint stiffness or swelling in autoimmune diseases like arthritis. Really works, but also permits colds to take hold of the body more easily! Eicosapentaenoic acid in large amounts reduces the tendency to thrombosis. [1313]	Fish oils operate with omega-3 and reduce cholesterol levels making the blood less sticky. Ten times more effective than Flax Seed omega-3 ALAs. Reduces depression significantly. See Vitamin F above for other properties.	Fish oil also reduces lymphocyte cell production, which <u>lowers resistance to colds</u> , viruses, and cancer. This is how it fights autoimmune diseases. (Some crude fish oils contain PCBs so supplements could be molecular distilled.) ½ teaspoon of cod liver oil per day or 2 fish capsules. [1314]
Fruit and vegetable juices	Clean the digestive track walls. Particularly effective for reducing calcification buildup in the colon.	One should never reduce consumption of juices thinking Vitamin C pills are sufficient.	Apple, celery juice.

Flaxseed Oil	Reduces high blood pressure.	58% Alpha-linolenic acid (ALA), an omega-3.	Recommended as a tonic for clearing the arteries of bad fats. Over a four year period of consumption will eliminate all arterial blockage. 10x Flaxseed oil = 1x Fish oil for DHA and EPA omega-3 content so fish oil must also be taken.
Garlic	Reduces high blood pressure, high cholesterol, and is an antibiotic. Strengthens the immune system. Eliminates flatulence by killing bad bacteria in the colon. Stabilizes prostate size and works with Saw Palmetto to prevent BPH. Stimulates stomach acid production with similar benefits listed under Apple vinegar above.	Contains germanium and selenium. Reduces intestinal, kidney, and digestive infections. Helps retain B vitamins. [1315]	Garlic cloves. Amazingly one of the healthiest of foods. Garlic's potency lies in prevention of illness while it has little effect in speeding recovery. Take 4 clove equivalent pills with Vitamin E before going to sleep.
Ginger	Reduces nausea.		May be helpful during pregnancy in moderate quantities.

<p>Ginkgo Biloba Extract</p> <p>\$</p>	<p>Antioxidant as well as circulatory improvement properties. Fights Alzheimer's, dementia, depression, increases memory, and reduces chance for stroke, heart disease, kidney infection and kidney disease. Prevents age spots, free radical debris deposits, on the skin, in the brain, and on other organs. [1316]</p>	<p>Contains flavonoids (ginkgolide, quercetin, kaempferol, isohamnetin) - diterpene lactones, ginkgolic acid, [1317] ascorbic acid, bilobetin - bilobalide, carotenoids, and pro-anthocyanidins. [1318]</p> <p>Ginkgo toxin has symptoms similar to colchicines from the colchicum plant. [1319]</p>	<p>Ginkgo Biloba leaf extract. Only use the extract version; the remainder of the leaf contains toxins that cause headaches and graying. Often available in bulk herb food sections. Ginkgo is rich in most vitamins and is incredibly healthy. Take 1 Ginkgo Biloba extract capsule every morning after breakfast. Ginkgo is a healthier and safer substitute for aspirin and drug blood thinners and does not combine safely with these.</p>
<p>Ginseng</p>	<p>Supplies steroids, improving athletic performance and mental acuity. Ginseng possesses aphrodisiac side effects and should be avoided by those with high blood pressure.</p>	<p>Reduces depression by raising the blood pressure. In powder form the effect is instantaneous as ginseng passes through the mouth membranes directly into the bloodstream.</p>	<p>Ginseng tea is a common source. Be careful in consuming Ginseng because of the almost drug like effects.</p>
<p>Grape Seed Extract</p>	<p>Antioxidant that bonds with collagen promoting youthful skin, cell health, elasticity and flexibility.</p>		<p>Contains proanthocyanidins that protect the body from sun damage. [1320]</p>

Ground Flaxseed	Provides the benefits of Vitamin F above. Also a laxative (15% fiber). This is also a tonic for pets whether for their feathers, fur, bones, digestion, and the elimination of tumors.	Contains Omega 3/6 fatty acids, linoleic, linolenic and oleic acids, linamarin (a cyanogenic glycoside), protein, vitamins A, B, and E.	Ground Flaxseed available in opaque bags. Highly recommended as a digestive track cleanser. [1321] I recommend two heaping tablespoons in ones cereal, before going to bed.
Hawthorne Berries	Stabilizes irregular heartbeat. Overall heart tonic. A <i>tablespoon portion will give one an instant sense that a weight has been taken off of ones shoulder.</i>	Contains Vitamin C and flavonoids. [1322] Reduces blood pressure rapidly.	Hawthorne has an orange color and resembles Saw Palmetto whose hue is a little darker. Hawthorne tastes better because of the flavonoids.
Lemon or Orange Rind	Boost immune system. Supplies the body with necessary potassium when eaten during exercise.	Contains essential oils (limonene, pinene, linalool, humulene), flavonoids, and vitamin C.	Contains amino acids as well. Strongly recommended as a general tonic.
(Licorice)	Stimulates the adrenal glands (located above the kidneys), which produce androgen, estrogen, progesterone, and other hormones.	Licorice is sweet tasting and makes one feel good. One should avoid licorice if one has sleep problems, as licorice is a stimulant that stays in the body for a long time.	Along with Vitamin E, Licorice is a youth tonic. One should try to get pure licorice instead of the candy or take it in tincture or infusion form. Overall I do not recommend licorice, as there is an unsettling aspect to its regular consumption.

Lime	Reduces high blood pressure.		
Lycopene	Carotenoid found in tomatoes, antioxidant, inhibits prostate cancer.		Ten servings of tomato paste and tomatoes a week. [1323] Also contained in rose hips, water melon, guava, apricots, pink grapefruit and other red vegetables/fruits.
Maca Root	Endocrine and pituitary gland supporter. Contains: [1324] <ul style="list-style-type: none"> • Amino acids (11%) • Carbohydrates • Minerals (calcium, phosphorus, potassium, magnesium, iron, silica, iodine, manganese, copper, and zinc) • Vitamin B1, B2 and B12 • Vitamin C • Vitamin E • Steroid Glycosides 	Energy booster, anti-depressant. Supports the adrenal glands that sit on top of the kidneys. Adrenal glands control secretion of steroid hormones that improve stress and chronic illness response. [1325]	Herb from Peru that works quite well and is healthy too containing over 40 phytochemicals and hormonal precursors. Since the kidneys regulate blood pressure and sit directly below the adrenal glands, Maca may improve the kidney response to stress as well.
Olive Leaf	Tranquilizer to help one sleep. This may be the result of its stickiness. Contains the bitter oleuropein that is anti-viral and anti-bacterial by interfering with the protein coat of bacteria. [1326] Also contains bioflavonoids.	Olive leaf is sticky. There is a similarity in flavor between olive and ginkgo leaf. Also clears up psoriasis. [1327] Fights fatigue by enabling the immune system to go on the attack and defeat colds.	Two pinches are sufficient. The stickiness of olive leaf is a concern. The tranquilizing effect may be due to the stickiness in slowing blood flow, but this is pure speculation. Also eliminates intestinal parasites.

Parsley	Reduces high blood pressure.		
Quercetin	Flavonoid reducing chance of stroke. Also controls allergy and asthma reactions. [1328]	Cousin of rutin.	Found in onions, apples, black tea, and blue-green algae.
Saw Palmetto \$ 320 mg. extract or 1/8 th teaspoon berry powder, but not both.	Reduces the size of the prostate gland, which surrounds the urethra preventing the body from retaining excessive water in the bladder. Reduction of excess water lowers blood pressure and prevents kidney disease.	This helps one get a better night sleep, as one will not have to get up as frequently during the night. Prostrate enlargement results from a deviant form of testosterone that Saw Palmetto inhibits. Reduces hair loss.	Saw Palmetto is a berry and is rich in β-carotene that the body converts into Vitamin A. Most health supermarkets carry it in bulk dried powder form. Men should start take Saw Palmetto every evening after dinner starting at age 40. More effective in small quantities—1/8 th a teaspoon of powder or 320 mg/day.
(Valerian)	Reduces back pain due to athletic muscle imbalance or stress.	Not recommended except rarely for stress related back pain or serious insomnia.	Helps one sleep an entire night without waking up. Ironically, this is not entirely healthy as REM sleep is essential for normal function and is diminished by Valerian as well as any other sleeping pill. Niacin on the other hand works better, in smaller quantities - 10 mg, reduces depression/anxiety and is a natural nutrient for our bodies.

- § - Vitamin supplements help reach full daily recommendation after age 40 when absorption declines.
- £ - Molecular distilled to prevent high occurrences of lead or pesticides.
- ¥ - (unused)

21.23 Combinational Nutrition

21.23.1 Nutritional Potency

Nutrition combination is the art of increasing nutrient potency.

Table •21-14: Combinational Nutrition

Nutrition	Benefit
Vitamin A + Vitamin E (d-alpha tocopherol)	Vitamin E increases the potency of Vitamin A.
Vitamin E + Garlic is an enhancement to Vitamin E + Selenium	Increases Vitamin E properties. Garlic contains/substitutes for selenium here. Garlic is preferable to Selenium directly.
Vitamin E + Fish Oil <i>(Similarly vitamins D and A require fish oil for better absorption)</i>	Vitamin E is only fat-soluble so its effectiveness requires a monounsaturated fat liquid to break down which fish oil provides. [1329]
Citracal Calcium Magnesium + Lysine + Phosphorus	Lysine increase calcium uptake. Magnesium in Citracal is a combinational factor for calcium. The phosphorus is the missing ingredient for making this a DNA/RNA/brain/bone food.
EPA Fish Oil + Magnesium	Deficiency in EPA leads to a deficiency in Magnesium that cannot be absorbed without it. [1330]
Glucosamine + meat	Protein improves the effects of glucosamine.
Heavy food + Vitamin B	Vitamin B6 helps process foods
Toxic heavy food + Vitamin C powder water	Vitamin C helps cleanse heavy food from lying in the body.
Nutritional Yeast + Calcium	Provides amino acids, vitamins, and minerals.
Vitamin B ₆ , B ₉ , B ₁₂ . [1331] B ₃ is similar and will help sleep.	Anti-Cholesterol, anti-depressant, prevents cardiovascular disorders.

EPA/DHA 1000 mg capsule from fish oil, Tip of teaspoon of Saw Palmetto and Olive Leaf, 25 mg Niacin, Pantothenic Acid, Half a Citracal Calcium/Magnesium/Vitamin D/B6, 400 IU natural Vitamin E (d-Alpha Tocopherol) [1332] and 20mcg Selenium.	Healthy Sleep Combination
Garlic + Saw Palmetto	Reduces prostate enlargement
B ₁₂ , Folic acid, and Omega-3	Helps the body produce Phosphatidylserine supporting brain cell communication.
B ₁₂ 400 mcg 5000% DRA, Folic acid 1000 mcg 240% DRA, B ₆ 10 mg 500% DRA	Reduces homocysteine levels significantly. [1333]

21.23.2 Nutrition before Exams

To maximize mental alertness during an examination:

- Sleep excessively and wake-up two hours before the test.
- Eat meal with cheese and chili sauce
- Take Magnesium supplement and Potassium-Magnesium Aspartate
- Take Gingko Biloba
- Right before exam, pray to God for intelligence.

Many students make the mistake of assuming meat is essential before an exam. Actually sleep is what is essential with the above nutrition. If one wants to sleep after eating in the morning for an hour that is perfectly fine, but try to take the Potassium-Magnesium Aspartate when one is done sleeping.

21.24 Mental Nutritional Disorders

This website is a good source for studying nutritional based disorders: http://www.energywave.com/alternative_complementary_therapies/nutrient_deficiencies.htm

Table •21-15: Nutritional Related Mental Disorders

	Warnings for Neuropsychiatry
Agitation	
low Calcium	
low Magnesium	
low Thiamine	

Amnesia	
low Zinc	
Anxiety	
low Chromium	
low Magnesium	
low Niacin (pellagra) (mild)	
high Phenylalanine	
low Phosphorus	
high S-Adenosyl-methionine (SAMe)	
high L-Tyrosine	
Apathy	
low Folic Acid	
low Magnesium	
low Niacin (pellagra)	
low Protein (kwashiorkor)	
low Zinc	
Aphasia	
high Calicum (transient)	
Aphonia	
low Thiamine	
Areflexia	
low Vitamin E	
Asthenia	
high Vitamin A	
Ataxia - see also Peripheral Neuropathy	
high Calcium	
low Copper	
low Magnesium	
low Sodium	
low Thiamine	
high Vitamin A	
low vitamin B12	
Autonomic Dysfunction	
low Thiamine	
Behavioral Disturbances	

low Magnesium	
Burning Feet	
low Pantothenic acid	
low Thiamine	
low Vitamin B12	
Cognitive Impairment (confusion, disorientation, memory loss)	
high or low Calcium	
high Copper	
low Folic Acid	
low Iron	
high or low Magnesium	
low Niacin (pellagra)	
low Phosphorus	
high or low Potassium	
high or low Sodium	
low Thiamine	
high L-Tyrosine	
high or low Vitamin B6	
low Vitamin B12	
low Zinc	
Coma	
low Magnesium	
low Thiamine	WARNING: Give thiamine hydrochloride IV before administering glucose. (Since thiamine is a cofactor in glucose metabolism, remaining thiamine stores will be utilized.)
high Calcium	
low Folic Acid	
high Sodium	
Delirium	
low Magnesium	
Dementia	
low Niacin (pellagra) (late)	
low Thiamine	

low Vitamin B6	
low Vitamin B12	
Depression	
low Biotin (rare)	
high or low Calcium	
high or low Copper	
low Folic Acid	
low Iron	
high or low Magnesium	
low Niacin (pellagra) (mild)	
low Pantothenic Acid	
low Para-aminobenzoic Acid (PABA)	
low Potassium	
low Riboflavin	
high Selenium	Selenium accumulates in the seminal fluid so men must be careful to avoid excess supplementation that results in depression.
low Sodium	
low Thiamine	
low Vitamin B6	
low Vitamin B12	
low Vitamin C (mild)	
high or low Zinc	
Dizziness	
high Bismuth	
high or low Iron	
high Magnesium (hypotension)	
low Niacin (pellagra) (mild)	
low Phosphorus	
low Riboflavin	
low Sodium	
low Vitamin B6	
low Vitamin B12	
Dysarthria	
high Potassium	

low Niacin	
low Sodium	
low Vitamin B12	
high Folic Acid (exacerbation)	
high Gamma-Linolenic Acid (exacerbation)	
low Magnesium	
high or low Sodium	
low Vitamin B6 (infantile, drug- resistant)	
high Zinc (exacerbation of grand mal)	
Excitability	
high Folic Acid	
low Vitamin B12	
Faintness	
low Pantothenic Acid	
high Magnesium (hypotension)	
Fatigue	
low Biotin (rare)	
low Calories	
low Chromium	
high or low Copper	
low Folic Acid	
low Iodine	
high or low Iron	
high or low Magnesium	
low Niacin (mild)	
low Pantothenic Acid	
low Para-aminobenzoic Acid (PABA)	
low Phosphorus	
low Potassium	
high Selenium	
low Sodium	

low Thiamine	
high or low Vitamin A	
low Vitamin B6	
low Vitamin B12	
low Vitamin C (mild)	
high Vitamin E	
low Zinc	
Gail Disturbance	
low Vitamin E	
Gait, High Stepping	
low Riboflavin	
low Vitamin B6	
low Vitamin B12	
Headache	
high Bismuth	
low Folic Acid	
high or low Iron	
low Niacin (pellagra) (mild)	
low Pantothenic Acid	
low Para-aminobenzoic Acid (PABA)	
high Phenylalanine	
high S-Adenosyl-methionine (SAME)	
low Sodium	
high Thiamine	
high Vitamin A (acute)	
low Vitamin B12	
Hydrocelphalus	
high Vitamin A	
Hyperactivity	
low Calcium	
high Folic Acid	
high Sodium	
low Magnesium	
low Biotin (rare)	
Hypertonia	

high Sodium	
low Folic Acid ("stocking" distribution)	
Hyporeflexia	
low Potassium	
Incoordination	
low Pantothenic Acid	
low Thiamine	
Insomnia	
low Biotin (rare)	
low Calcium	
high Chromium	
high Copper	
high or low Folic Acid	
low Magnesium	
low Niacin (pellagra) (mild)	
low Pantothenic Acid	
low Potassium	
high Thiamine	
high L-Tyrosine	
high or low Vitamin A	
low Vitamin D	
Irritability	
high or low Calcium	
high Chromium	
low Copper	
high Folic Acid	
low Iron	
low Magnesium	
low Molybdenum	
low Niacin (early)	
low Pantothenic Acid	
low Para-aminobenzoic Acid (PABA)	
low Phosphorus	
low Protein-Calorie (marasmus)	
high Selenium	

high Sodium	
high Thiamine	
high L-Tyrosine	
high Vitamin A	
low Vitamin B6	
low Vitamin B12	
low Vitamin C	
low Zinc	
low Thiamine	
Lethargy	
low Folic Acid	
low Magnesium	
high Selenium	
low Sodium	
high Vitamin A	
low Zinc (moderate)	
low Vitamin B12	
Malaise	
high Folic Acid	
high Vitamin A	
low Vitamin C	
Mania	
high Folic Acid	
high Gamma-Linolenic Acid (exacerbation)	
high L-Glutamine	
high L-5-Hydroxytryptophan	
high S-Adenosyl-methionine	
Movement Disorders	
high Manganese	
Nervousness	
low Calcium	
low Copper	
low Magnesium	
low Niacin (mild)	

low Pantothenic Acid	
low Potassium	
high or low Thiamine	
high L-Tyrosine	
low Vitamin B6	
low Vitamin D	
Neuromuscular Excitability	
low Calcium	
low Magnesium	
Numbness of Limbs	
low Thiamine	
Pain Sensitivity	
low Thiamine	
Paralysis	
high Selenium	
low Calcium	
low Folic Acid	
low Magnesium	
low Niacin (pellagra)	
low Pantothenic Acid	
low Phosphorus	
high Selenium	
low Thiamine (beriberi) (late)	
high or low Vitamin B6 (sensory)	
low Vitamin B12	
low Vitamin C (scurvy)	
low Vitamin E	
high Vitamin A (acute)	
Psychosis	
high or low Calcium	
high (exacerbation) or low Folic Acid	
low Magnesium	
low Niacin (pellagra)	
low Sodium	

low Vitamin B12	
high (hallucinations) or low Zinc	
Restless Legs	
low Folic Acid	
low Magnesium	
Restlessness	
high S-Adenosyl-methionine (SAME)	
high L-Tyrosine	
high Vitamin A	
low Thiamine	
low Vitamin B12	
Rigidity	
low Niacin (pellagra) (late)	
Sedation	
high Niacinamide	
high Vitamin A	
low Vitamin B6	
Sonophobia	
low Magnesium	
low Thiamine	
Subacute Combined Spinal Cord Degeneration	
low Folic Acid	
low Vitamin B12	
Tetany	
low Calcium	
low Magnesium - causing hypocalcemia	
low Vitamin D	
Tremor	
high Lithium	
low Magnesium	
low Niacin (pellagra) (late)	
high Sodium	
Tremulousness	

low Phosphorus	
Weakness	
low Biotin (rare)	
low Calcium	
high or low Copper	
low Folic Acid	
high or low Magnesium	
low Niacin	
low Pantothenic Acid	
low Phosphorus	
low Potassium	
low Protein	
high Selenium	
low Sodium	
high or low Thiamine	
high Vitamin A	
low Vitamin B6	
low Vitamin D	
high Vitamin E	
low Thiamine	

21.25 Organic Food and Antioxidants

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. Antibiotics operate by inhibiting the synthesis of proteins into the cells walls of bacteria. Since this is similar in humans, some antibiotics are toxic to some degree. The key is to apply antibiotics that selectively interfere with proteins that are found in particular types of bacteria, but not human. In general, avoid meats of animals dosed with antibiotics, because they are anemic for humans.

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.

Here is an interesting article on antioxidants: [\[1334\]](#)

Text •21-25: Best Antioxidants List

Berries, Beans Top 'Best Antioxidants List'

*By E.J. Mundell
HealthDay Reporter*

MONDAY, June 28 (HealthDayNews) -- A variety of veggies, fruits and nuts battled it out this month for the top spot on a new list of the 20 most antioxidant-rich foods, ranked by nutrition scientists at the U.S. Department of Agriculture (news - web sites) (USDA).

In the end, small red beans won the day, narrowly beating out wild blueberries as the food with the highest concentration of disease-fighting compounds per serving.

Antioxidants fight damage to cells from rogue molecules called "free radicals." Experts believe this assault on cells may fuel killer diseases such as heart disease and cancer, and even aging itself.

The new Top 20 list, published in the June issue of the Journal of Agricultural and Food Chemistry, "is a relative ranking of the capacity of foods to interfere with or prevent oxidative processes and to scavenge free radicals," explained list co-creator Ronald L. Prior, a USDA nutritionist and research chemist based in Little Rock, Ark.

Prior and his colleagues used the most advanced technologies available to tabulate antioxidant levels in more than 100 different types of fruits, vegetables, berries, nuts and spices.

Their Top 20:

- 1. Small red beans (dried).*
- 2. Wild blueberries.*
- 3. Red Kidney beans.*
- 4. Pinto beans.*
- 5. Blueberries (cultivated).*
- 6. Cranberries.*
- 7. Artichokes (cooked).*
- 8. Blackberries.*
- 9. Prunes.*
- 10. Raspberries.*
- 11. Strawberries.*
- 12. Red Delicious apples.*
- 13. Granny Smith apples.*
- 14. Pecans.*
- 15. Sweet cherries.*
- 16. Black plums.*
- 17. Russet potatoes (cooked).*
- 18. Black beans (dried).*
- 19. Plums.*
- 20. Gala apples.*

There's "still a lot we haven't learned" about why some foods are richer in antioxidants than others, Prior said. Even though the small red bean came out on top, "we don't have a lot of information on beans," he added.

Berries are better understood. "The components that contribute a lot of the antioxidant activity are what are called anthocyanins, the compounds that give many berries their dark blue color," he said.

In fact, color may be key to spotting foods that fight free radicals, said Roberta Anding, an American Dietetic Association spokeswoman and a nutritionist at Texas Children's Hospital in Houston.

"If you're looking for the best places to get antioxidants, I will usually tell folks to look at the colors of the rainbow," she added.

For example, "you'll find lutein with some of the yellow pigments found in corn; orange can be the pigments from the carotenoid family that are found in cantaloupe, butternut squash and mango; red could come from things like lycopene, found in tomatoes and watermelon. And then the darker colors -- the purples, blues, in berries," she said.

But Prior cautioned that just because a food has proven to be antioxidant-rich in the USDA's lab, that doesn't mean all those nutrients will be successfully absorbed by the human digestive tract.

"As we learn more and more, we're finding that, depending on the chemical makeup of antioxidants in different foods, some of them aren't apparently absorbed as well, or else they are metabolized in a form where they are no longer antioxidants," he said.

Whether a food is eaten fresh, frozen, processed or cooked can also affect its antioxidant potency -- for good or ill, he said. Blueberries are best when eaten fresh rather than cooked in a pie, for example. On the other hand, research has shown that gentle cooking raises the antioxidant power of tomatoes, he noted.

Although experts are working hard on the project, ongoing efforts to come up with daily dietary guidelines for antioxidant consumption will be "a long process," Prior said.

"How antioxidants behave, how they act within the body, the dose-response -- we just don't know enough about it," he said.

For her part, Anding said people shouldn't get too hung up on gorging on one particular food, but "cast your net widely," eating generous daily servings of a variety of fruits, vegetables and other wholesome foods.

Looking over the USDA's list, Anding suggested creating what she called an antioxidant "power salad."

First, she said, "put together a salad with a variety of mixed greens. Then I'd throw in some dried cranberries or blueberries from the health food store, toss in a few nuts, with a low-fat salad. Again -- choosing from the colors of the rainbow."

More information

Check out the U.S. Centers for Disease Control and Prevention (news - web sites) for its Color Your Way to 5 A Day antioxidant-rich diet plan.

21.26 Over Vitamin Supplementation

Over vitamin supplementation can lead to toxic rejection by the body mimicking a secondary infection at the end of a cold. The solution here is to stop taking the vitamins until the body absorbs the residual quantities. The culprit vitamins here are often Vitamin C, Vitamin E and Selenium excesses.

In the case of vitamin toxicity, the body will produce excess mucous in an attempt to move vitamin residuals out of the bloodstream via the lungs.

21.27 Pregnancy

Ultrasound at 1 MHz or higher frequencies produces bubbles in test tube water. Consequently, one should avoid these examinations during pregnancy as sensitive prenatal tissue can be negatively affected. The ear of a fetus is particularly sensitive and ear problems requiring tubes and involving lack of hearing sensitivity are problems common to the ultrasound generation.

Ginger will reduce nausea. [\[13351\]](#) One should avoid caffeine, alcohol, and drugs in general as fetal tissue is very sensitive in these developmental stages to anything the body consumes. In general, moderation is most likely sufficient for the above foods, i.e. $\frac{1}{4}$ cup of coffee.

21.28 Psychological

21.28.1 Noradrenaline

For depression and fatigue, one takes nutrients that increase the noradrenaline in the blood stream. Nor-ep-i-neph-rine is the same as noradrenaline. Adrenergic nerve terminals in the autonomic and possibly the central nervous system release noradrenaline that has such effects as constricting blood vessels, raising blood pressure, and dilating bronchi. [\[1336\]](#) Physical exercise also increases noradrenaline. Symptoms of depletion include fatigue, apathy, and the inability to complete tasks. Nutritional treatment includes: [\[1337\]](#)

- B₆ at 50 mg. or 100 mg. per heavy meal (i.e. not vitamin fortified cereal)

- Ester C of minor importance for those who eat a lot of fruit daily
- Omega-3 or Essential Fatty Acids constitute 60% of the brain and are carriers of brain chemicals.

21.28.2 Serotonin

Serotonin is a neurotransmitter, derived from tryptophan that is involved in sleep, depression, memory, and other neurological processes. [\[1338\]](#) For depression and insomnia, one may increase the consumption of Niacinamide (nicotinamide). This will leave more Tryptophan for conversion to serotonin. Niacin (nicotinic acid) is closely related to Niacinamide and has an added property for reducing cholesterol, but has less psychological benefits. Overall, taking a 25 mg. quarter Niacin pill during a meal will leave more tryptophan for conversion to serotonin reducing depression. [\[1339\]](#)

Text •21-26: Niacin and Tryptophan

In the intestinal tract, the amino acid [tryptophan](#) can be converted to niacin by bacterial action and thus can serve as a source for part of the niacin required by the animal. This explains scientists' early observation that the protein in such foods as eggs and milk, both poor sources of niacin, can nevertheless prevent or cure pellagra in humans.

Serotonin also called 5-HYDROXYTRYPTAMINE, a chemical substance that is derived from the amino acid [tryptophan](#). It occurs in the brain, intestinal tissue, blood platelets, and mast cells and is a constituent of many venoms, including wasp venom and toad venom. Serotonin is a potent vasoconstrictor and functions as a neurotransmitter. It is concentrated in certain areas of the brain, especially the midbrain and the hypothalamus, and changes in its concentration are associated with several mood disorders. Some cases of mental [depression](#) are apparently caused by reduced quantities or reduced activity of serotonin in the brain.

Nevertheless, excessive serotonin leads to migraines and nausea, so one should monitor ones symptoms before consuming excessive Niacin.

21.28.3 Essential Fatty Acids

Omega 6 EFA, Gamma-linolenic acid is often deficient in Irish, Scottish, Welsh, Scandinavian, and Native Americans. The problem is either a deficiency of GLA or trans-fatty acids that interfere with GLA production of the powerful brain antidepressant **metabolite PGE1** also known as **prostaglandin E1**. B₆, Magnesium, Zinc, and Vitamin C all help convert GLA into PGE1. [\[1340\]](#) Hence, greasy fish like salmon lox and tuna fish reduce depression. Cereals, also rich in Omega 6 help almost as well.

Vitamin B₆, Teas, Citracal Plus Magnesium, and amino acids help the body stabilize and prevent depression. Citracal Plus Magnesium is a number one

recommendation. In more extreme cases a small amount of the amino acid Tyrosine helps. Larger quantities are dangerous for high blood pressure or cancer. Once can try L-phenylalanine first to see if a particular form of depression is eliminated and then move on to Tyrosine if there is no success. [\[1341\]](#)

Folate, which is found in foliage, reduces depression by breaking down Homocysteine which in excess causes depression. [\[1342\]](#)

Table •21-16: Depression Due to EFA Deficiency (Irish/Scandinavian)

Nutrient	Dose	Directions
Gamma-linolenic acid (GLA, Omega-6 EFA)	300 mg	1 capsule/meal
Omega-3 fatty acid	360 mg	1 capsule with breakfast/supper
Vitamin B₆	250 mg	1 capsule daily with meal
Ester C	675 mg	1 capsule daily with meal
Niacinamide	500 mg	1 capsule daily with meal
Magnesium	400 mg	1 capsule daily with meal
Vitamin E natural (d-alpha tocopherol)	200 mg	
Selenium	75 mcg	
Calcium Pantothenate	100 mg	

GLA should be avoided or reduced to 2 mg/day for normal folk. [\[1343\]](#)

21.28.4 Twelve Steps

There are those in this world that bear in life severe psychological disorders. How are we to understand their circumstances in light of Torah? [\[1344\]](#)

Text •21-27: Reborn Souls

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.

Paranoia like an autoimmune disease often blocks ones ability to see 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. [\[1345\]](#), [\[1346\]](#)

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. 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, specially 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.

21.28.5 Torah

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.^[1347] 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.'

Text •21-28: Possession or Psychosis

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 him, 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 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.^[1348]

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."^[1349]

The contents of Ginkgo Biloba are:^[1350]

1. Flavin type of compounds

(1) flavonol:

kaempferol[1], kaempferol-3-rhamnoglucoside[2] heptasacetyl kaempferol glucoside [3], kaempferol-3(6'-p-coumaroyl-glucosyl)-b-1, rh-amnoside] [4], quercetin, isorthamnetin [1], octaacetyl quercetin 3-glucoside [3], rutin [2].

(2) flavin and its glucosides

heptaacetyl luteolin glucoside, octaacetyl delphinidin glucoside[3].

(3) dihydro-flavonol

dihydro-catechin-pentaacetate, dihydro-epicatechin-pentaacetate, dihydro-gallocatechin-hexacetate, dihydro-epigallocatechin-hexacetate, are derivatives of catechin [3].

(4) bi-flavonol

bilobetin, ginkgetin, sciadopitysin, I-5'-methoxy-bilobetin, a-mentoflavone [5]

2. Phenols

ginkgolic acid, hydroginkgolic acid, ginkgolonic acid, ginkgol, bilobol [6], anacardic acid.

3. Organic acids

quinic acid, linoleic acid, shikimic acid, ascorbic acid [3]. Skin contains formic acid, propionic acid, butyric acid, caprylic acid.

4. Alcohol groups

a-hexenol, sequoyitol, pinite, hexacosanol-1, octacosanol-1[3] , b-sitosterol , nonacosyl alcohol-10[10] , ginnol [6].

5. Trace minerals and others

ginkgo-B (a saponin), d-sesamin [3]. Seed contains small amount of cyanophoric glucoside, gibberellin, cytokininlike substances. Protein 6.4, fat 2.4, carbohydrates 36%, calcium 10 mg, phosphorus 218 mg, iron, carotene 320 mg, riboflavin 50 mg, various amino acids. External skin contains asparagine.

21.29 Perspiration

In addition to cooling the body, perspiration releases toxins of the same chemical nature as urine. One major difference is gall bladder that produces bile is not involved in the process and hence perspiration is not green. The skin may eliminate as much as 30% of the toxins in the body. In Europe hot houses are common and Europeans recognize their therapeutic benefits. In the US we have our steam rooms and saunas. Vigorous exercise that produces large amounts of perspiration serves to cure colds and infection related ailments. Nevertheless, one must be careful of exchanging colds for sports related injuries.

21.30 Radiation

Ionizing radiation, radiation with wavelengths smaller than 4×10^{-7} meters: X-

Rays and Gamma Rays, damages organs.^[1351] At 1.2×10^{15} Hz, water's absorption coefficient is extremely high resulting in tremendous tissue damage. This is 1,200,000 GHz. Interestingly water absorbs energy from $10^9 - 10^{14}$ Hz, microwave - infrared and heats accordingly. Hence, one's body can experience heat related damage from these frequencies of radiation. Lower frequencies of 1-3 GHz are on the order of cellular telephone radiation and have substantial skin depth and thus, may damage internal organs. From 9-18 GHz, the skin depth is a few millimeters so one would notice damage on the surface of the skin first if there is any danger.

X-rays and Gamma rays have high enough energy to burn entirely through objects at the molecular level. Hence, cosmic rays are small enough to damage small regions of the DNA sequence, an inevitable cause of cellular damage, but infrequent.

21.31 Restless Legs

Restless legs, the jumpiness of legs when a person attempts to go to sleep at night may have three different causes. One should identify the correct cause.

Table •21-17: Restless Legs Causes and Solutions

Cause	Explanation	Solutions
Serotonin deficiency	There is already some difficulty sleeping and a chemical based psychological disorder like depression. Simply put, there is insufficient serotonin to close the gate completely between brain impulses and muscle responses that is the ability to enter a deep sleep. Hence, the legs continue to respond to brain signals resulting in restless legs.	First, try Niacin in small quantities 25 mg. after a small meal before going to sleep. ^[1352] Alternatively, increase serotonin in the blood stream naturally with its precursor 5-HTP with a small amount of Niacin.
Mineral deficiency	This is a more common cause with less frequent leg movements, but of greater magnitude than the above cause. "A lack of calcium, potassium, and magnesium can make the large muscles in the legs hyperirritable." ^[1353]	Magnesium of 300-500 mg. If that doesn't help, try with potassium eating a banana. Alternatively, a small amount of Magnesium-Potassium Asparate. Also one can try taking the above with Calcium though this inhibits Magnesium absorption in the bones it will work with the muscles.

Leg blood circulation deficiency	The leg veins are not transporting blood sufficiently for nutrients to reach the muscles. The symptom is often associated with itchiness or burning in the legs.	Take a healthy leg herbal supplement that contains 'horse chestnut'.
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5-hydroxytryptophan (5-HTP) is tryptophan, which the body converts to serotonin provided there is enough niacin in the blood stream. 5-HTP should not be taken with psychological drugs or if one is pregnant. [\[1354\]](#)

21.32 Skin

Text •21-29: Skin—The Looking Glass into Arteries and other Organs

As the skin goes—so the body goes.

The skin is a mirror of the surfaces of all internal tissues. Oxidation or dry skin is a sign that such conditions are occurring within the body requiring nutritional adjustment. Free radicals are the cause of skin destruction and are combated with Vitamin E, selenium, Vitamin A and some Vitamin C. Burdock root is a fountain of youth for the skin as well. In order to hear the lesson of one's skin, abstain from ointments and observe the benefits of nutritional correction. Olive leaf, Burdock root, Vitamins A, C, E, and mineral Selenium protect the skin from Psoriasis. Deficiency in Omega-3 fish oils is perhaps the greatest cause of Psoriasis. In the U.S., the average person consumes 1/10th the quantity of these oils that were consumed centuries ago. For a fast remedy, apply medical tape o the dry skin regions before going to bed each night until the skin's natural humidity rejuvenates the skin.

Another purpose for the skin is to eliminate 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 breaths. The skin breathes in minerals near the seashore. Hence, the air around us affects our health.

21.32.1 Inflammation

Unfortunately, produces free radicals that harm surrounding cells. Hence, one should avoiding scratching which will cause further inflammation. Vitamins E, C, beta-carotene, selenium, and zinc fight these free radicals. [\[1355\]](#)

21.32.2 Psoriasis

Toxins in the gut resulting from incomplete digestion of proteins from meat, milk or other saturated fats are a cause of Psoriasis. They cause rapid skin

cell division (1000x normal) leading to the extra skin cells that build up. [\[1356\]](#) Recommended treatments include Omega 3 fish oil, Omega 3/6 Flaxseed oil and fiber to bind up the toxins for removal.

Cheese is a particular inflammatory of this problem when consumed in large quantities. Hives is a similar reaction.

21.32.3 Poison Ivy and Poison Oak

Leaves are in three leaf clusters up to 18" tall, each leaf round and pointed at the end.

Symptoms are an allergic response of lumps a little larger than pimples. Tea Tree Oil is particularly helpful healing the eczema symptoms.

Poison Ivy appears for the first time ten days to two weeks after contact. The net effect of this is that during the first day or two one may have rubbed the area of exposure spreading the toxic urushiol oil to other places on the body! These places will not manifest the raised itchy lumps for another ten days after contact possibly longer for smaller dosages. Hence, one may experience new lumps occurring in progression over different regions of the body even weeks later.

Poison ivy lumps itch and look like mosquito, flea, or spider bites. Often they start as small but itch unlike pimples. Itchiness increases after eating a meal due to damaged mast cells confusing food with an antigen, and then releasing histamines that dilate and increase the permeability of blood vessels releasing blood/leucocytes into the skin in the mast cell's mistaken suspicion of infection.

The mast cell is a large granular cell, common in connective tissue that produces heparin, histamine, and serotonin. Mast cells lie just below the skin surface near blood vessels and lymphatic vessels. Unfortunately, urushiol oil damages mast cells. Simple eating of food can cause mast cells to release their histamine load into blood vessels walls causing a false autoimmune response, i. e. an allergy.

Histamine's effect on nerve endings causes severe itching. This is a Type 1 Hypersensitivity allergy. The general flow is that an Antigen links IgE molecules together that trigger Mast Cells to release granules that contain Histamine.

The good news is sensitivity to antigens diminishes with time. Essentially the body is being extra cautious after an exposure to poison ivy about any other foreign object entering the body. This is a statement to the extreme toxicity of certain plain chemicals. Helper T Cells help B Cells produce the immunoglobulin IgE which combine with the antigens before the mast cells have a chance to react incorrectly. Hence, herbs or nutrition that support the immune system in this regard may help with desensitization.

Poison ivy also called *Rhus dermatitis* damages the T1 lymphocytes. One should only bathe in luke warm water for three minutes and use hypoallergenic soap. Chlorine is also an irritant causing poison ivy damaged lymphocytes to inflame into eczema. Poison ivy causes eczema. Differentiating it from scabies is easy since scabies would be on the front of the knee, not the backside and between toes, not on ankles or thighs.

21.32.4 Protection from Bugs

21.32.4.1 Mosquitoes

Citronella is excellent for deterring mosquitoes. Lavender also has anti-bug activities. By mixing citronella with suntan lotion one obtains an excellent skin protectant.

Text •21-30: Citronella Oil

Citronella oil, member of a class of naturally occurring organic substances called terpenes. **Citronella** oil is obtained from leaves of the lemongrass, *Cymbopogon citratus*, and from *C. nardus* and *C. winterianus*. The oil has a wide range of uses, from medicines to perfumes for soaps. Two derivatives of **citronella** oil include the alcohol citronellol and the aldehyde citronellal. [\[1357\]](#)

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 soaps by Neutrogena are better than cheaper soaps. The cause of dry skin is usually a lack of antioxidants. A good soap is just easing the effects.

Scabies is a mite that will make small wavy lines on the skin as they eat and move. Alcohol and Hydrogen Peroxide will kill them.

21.32.4.2 Scabies

Slightly raised crooked lines between 1-2 cm in length are the tracks of the scabies mite. Treat areas with 'tea tree oil' twice/day. Homeopathic remedy is Sulfur 30c. Take 30 mg. of Zinc per day. [\[1358\]](#)

Elimite that is permethrin and malathion cream will kill them. Another remedy is Pyrethin and Piperonyl Butoxide. [\[1359\]](#)

21.32.5 Protection from Fungi

Vitamin E is effective at fighting fungus, but must be taken everyday to be successful. Take Vitamin E with Selenium for the strongest impact. Foot fungus or athletes foot often takes hold because a person bathes using a shower more than a bath. The regular soaking of ones feet in a bathtub, cuts off oxygen from fungi starving their digestion, and with washing between the toes

eliminates them faster. Place Clotrimazole Cream USP, 1% [\[1360\]](#) in fungi locations and after a few weeks with taking baths, the fungi should go away.

Text •21-31: Fungi

"Fungi contribute to the disintegration of organic matter that results in the release of carbon, oxygen, nitrogen, and phosphorus from dead plants and animals into the soil or the atmosphere. ... Since fungi possess no chlorophyll, they are unable to photosynthesize and must obtain their carbohydrates by secreting enzymes into the surface on which they are growing. The enzymes digest the food, which is then absorbed directly through the hyphal walls." [\[1361\]](#)

The digestion of carbohydrates requires oxygen (see [Figure •21-1: Aerobic reaction](#)).

21.32.6 Skin tags and Skin Cancer

In order to remove small skin cancers, cover the region with white medical tape (breathable) and leave the bandage in place for three weeks. By blocking sunlight, one prevents the stimulating factor for skin cancer. Also the tape keeps the area moist and warm, which stimulates white blood cells to congregate in the region to fight off the cancer. This technique fades red spots and other precursor conditions to skin cancers such as moles and warts. [\[1362\]](#)

Text •21-32: Taping Skin Lesions to Improve Immune Response

The duct tape irritated the warts, and that apparently caused an immune system reaction that attacked the growths, said researcher Dr. Dean "Rick" Focht III of Cincinnati Children's Hospital Medical Center. He said researchers did not test other kinds of tape, and so they cannot say whether there is anything special about the gray, heavy-duty, fabric-backed tape. Skin tags grow in moist areas of the body that frequently rub with clothing like under the arms. They are non-cancerous and of no danger. Nevertheless, they may be in a location that is subjected to excess friction and may become a source of pain. One may pull them off if they are small with a singular nail grip and jerk. Alternatively, one can go through a simple surgical procedure. Either case will produce a lot of blood, as the slough is a folding extension of the rest of the skin of the body. Nevertheless, the bleeding results in a scab preventing the tag from growing back in the same location.

The herpes zoster virus may erupt, has vshalom in later life into shingles that are red spots on the body like chicken pox along a nerve. Anti-viral remedies like lysine and olive leaf are effective as well as vitamins that generally boost the immune response, i.e. ACE.

21.32.7 Protection from the Sun

Sun damages the skin by providing the energy to release free radicals. Sunscreen protects at the UV frequency and vitamins in the skin protect at

visible light levels. Vitamins build up in the skin warding off free radicals from the foods we eat. Alternatively, vitamin creams work to some extent.

Table •21-18: Protecting the Skin

Of course, the best way to keep that reservoir of vitamins in your skin is to take daily supplements and eat plenty of antioxidant-rich fruits and vegetables. Perhaps the most effective nutrients for your skin, besides vitamin C, are the carotenoids, natural vitamin E, grape seed extract, and omega-3 fatty acids. [\[1363\]](#)

21.33 Sleep

Text •21-33: Kitzur Shulchan Aruch 32:23 on Sleep

Moderate sleep is good for the physical well being, because it helps digest food and rest the senses; and if one is unable to sleep because of illness, one should eat such foods that stimulate sleep.

After the age of 40, one may have more difficulty sleeping. Unfortunately, this does not mean that one is simply less tired or will function as well on less sleep. Instead, the body has fewer hormones that enable it to fall asleep easily. Olive leaf power is naturally effective when retiring for the night. A small amount of Niacin is extremely effective before going to sleep as it increases tryptophan conversion to serotonin, which naturally helps one sleep.

Text •21-34: Niacin

The reason niacinamide is not widely used as a tranquilizer is simple: it isn't patentable! [\[1364\]](#)

For men other obstructions to a good not sleep include prostate enlargement which causes one to wake up frequently to go the bathroom, since the prostate is impinging on the amount of fluid it permits the bladder to release each time. A cure here is to take Saw Palmetto berry, which is available in bulk stock powder in most health supermarkets. Saw Palmetto berry actually reduces the size of the prostate so it will not impinge on the urethra. Hawthorne berry looks similar and benefits the heart.

Before going to sleep, a meal with tomato sauce and pasta (without cheese) helps. Milk and cereal are effective before without lactose intolerance. The following nighttime nutrients and vitamins are helpful for sleeping as well as other functions:

Table •21-19: Nutrition for Sleep

Food or Vitamin	Benefit
Chromium	By balancing Glucose levels, Chromium readies one for rest—very effective.

Ester C	Boosts immune system and has calcium and magnesium for absorption. One should only take the daily requirements here, which often means a ¼ chip of a tablet.
Flaxseed meal	Helps the joints with Omega-3 and Omega-6, eliminates constipation, highly recommended
Garlic	Provides selenium that works with Vitamin E as well as fights heart disease and infection. Works with Saw Palmetto to stabilize the prostate size.
Hawthorne Berry	Hawthorne softens the internal organs reducing heart disease and improving calcium absorption that reduces insomnia.
Niacin	Reduces blood pressure, switches on serotonin production, thus eliminating insomnia. Co-enzyme agents include B ₆ and Vitamin C. [1365]
Olive leaf powder	Olive leaf is a natural tranquilizer, highly recommended
Pantothenic Acid	Reduces gray hair and tension for sleeping better. Only a chip of a tablet is necessary to meet daily requirements.
Saw Palmetto	Reduces prostate size.
Tomato sauce	Also beneficial for reducing the prostate size
Vitamin B6	Helps with digestion and effective nutrient absorption.
Vitamin E	Helps the immune system, reduces aging patterns, supports cartilage.

21.34 Ulcers

Vitamin A provides a coating that protects the stomach from its own acids. Hence taking Vitamin A before an aspirin reduces the chances for stomach upset. Milk has casein, which also provides a glue-like coating for the stomach, but causes digestion problems for some due to the same glue.

21.35 End marker

[\[1097\]](#) Understanding Judaism, The Basics of Deed and Creed, Benjamin Blech, Ch. 18, page 160

[\[1098\]](#) Caused by incomplete digestion leaving more food to be consumed by bacteria in the intestinal track, producing more methane gas.

[\[1099\]](#) Tom Johnson, University of Colorado researcher, 'Aging New Answers to Old Question', National Geographic, Nov. 1997, p.23.

- [1100] Rick Weindruch, University of Wisconsin-Madison, 'Aging New Answers to Old Question', National Geographic, Nov. 1997, p.23. http://www.nih.gov/news/NIH-Record/08_08_2000/story05.htm
- [1101] The Age-Free Zone, Barry Sears Ph.d.
- [1102] Miriam Nelson, 'Aging New Answers to Old Question', National Geographic, Nov. 1997, p.26.
- [1103] 'Aging New Answers to Old Question', National Geographic, Nov. 1997, p.30.
- [1104] http://www.r-a.org/RA_12AA.htm
- [1105] Dr Rabbi Twersky, lecture in Palo Alto.
- [1106] Ibid.
- [1107] Dr. Isadore Rosenfeld, Deseret Parade, Salt Lake City, Utah, Sunday, March 16th, 2003, p. 6.
- [1108] Ibid.
- [1109] bad smelling but healing.
- [1110] Feeling Light, Katzman and Shankin-Cohen, pp. 155-156-Recommended.
- [1111] <http://www.rain-tree.com/toa-poa-article.htm> by Leslie Taylor see <http://www.rain-tree.com/catsclawtechreport.pdf>
- [1112] Prescription for Nutritional Healing: A Practical A-Z Reference to Drug-Free Remedies Using Vitamins, Minerals, Herbs, and Food Supplements (Prescription for Nutritional Healing, 3rd Ed) by [Phyllis A., C.N.C. Balch](#), [James F., M.D. Balch](#), Section on Colds. Highly recommended.
- [1113] Chronic Fatigue, Burton Goldberg, p.86 quoting Upjohn and Rehovot study.
- [1114] Juven, B., et al. "Studies on the Mechanism of the Antimicrobial Action of Oleuropein," Journal of Applied Bacteriology 35 (1972), 559-567.
- [1115] 7 Weeks to Emotional healing, Joan Mathews Larson, Ph.D, p. 117.
- [1116] Encyclopedia Britannica 1998
- [1117] The New Holistic Herbal, David Hoffmann, page 55.
- [1118] Vitamin C works well when combined with Vitamin E, another antioxidant.
- [1119] The Age-Free Zone, Barry Sears, Ph.d, p.190
- [1120] Ibid, p.187-188
- [1121] Vitamin Bible, Earl Mindell, p.146
- [1122] Nutrition Concepts and Controversies, Hamilton, Whitney, andSizer, p.404
- [1123] "Some physicans recommend supplementing HCL if you are over the age of 40. Betaine HCL And Glutamic HCL are considered by most to be the best forms of Hydrochloric acid." -- <http://nutrition-and-health.keytosuccess.info/digestive-enzymes.html>
- [1124] Recommend Walmart's Spring Valley Natural High Potency B MINS Complex
- [1125] <http://www.diagnose-me.com/cond/C42561.html>

- [1126] <http://www.heartburn.realage.com/content.aspx/topic/8>
- [1127] <http://www.becomehealthynow.com/article/dietbad/30> - By Sally Eauclaire Osborne, M.S—Based on Our Modern Diet - The Bad / Eat Right 4 Your Type Hype written by Dr. Gary Farr.
- [1128] Vitamin Bible, Earl Mindell, p. 119.
- [1129] Aaron Finn, SLC, 10/25/02
- [1130] Feeling Light, Katzman and Shankin-Cohen, p.156
- [1131] Feeling Light, Katzman and Shankin-Cohen, p.73
- [1132] Are You Confused, Paavo Airola, p.84.
- [1133] Ibid. p.91.
- [1134] Breaking up fat globules by forcing the milk through small openings under high pressure. This purees the fat throughout the liquid.
- [1135] USA Today, 12/1/02.
- [1136] <http://www.sykart.com/keenie/turp/Meds.html>
- [1137] <http://lebonheur.adam.com/pages/content.asp?genId=000467&proj=1&lang=en>
- [1138] Gayle Patricia Chellis
- [1139] see [Table •21-3: Tension Relief for Canceling Eyestrain Headaches](#) p.433
- [1140] 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.
- [1141] Living Beauty Detox Program, Gittleman, pp.134-135
- [1142] see [Digestion](#)
- [1143] The trigeminal nerve complex ferries sensory signals from face, jaw, and forehead to the brain. During a headache feelings from these parts of the body are overlaid with pain.
- [1144] Management of Primary Headache, Serendipity and Science, Glen D. Solomon, MD
- [1145] May 6, 2003
- [1146] Dr. Whitaker's Guide to Natural Living, Julian Whitaker M.D., pp. 258-259
- [1147] Time Magazine, 10/7/2002, p. 78.
- [1148] Ibid, p.78.
- [1149] Encyclopedia Britannica 1998.

[1].1 1150
see [•21.3](#)

Allergies and the AutoimmuneThe most difficult of illnesses from a naturalist's perspective are those dealing with sensitized body systems attacking normal bodily function. The body is a very smart system; thus, autoimmune conditions

have some cursory stimulus that is still out of sorts. For example, poison ivy leaves the skin sensitized to any allergic substance in its vicinity including unhealthy food substances. In this case, taking a high potency Vitamin B complex will help the digestive tract digest foods leaving less allergic toxins to enter the blood stream for emission through the skin. Back Pain

[1151] see China studies

[1152] Alternative Medicine Definitive Guide to Headaches, Burton Goldberg, p.449

[1153] Ibid. 445.

[1154] Ibid. 445.

[1155] Brain Power or Encyclopedia Britannica

[1156] Also see the 'Yes, No, Maybe' flexibility technique in [•21.12.3: Flexibility](#) p.430.

[1157] One must not place tattoos on the body or even piercing as one must not harm oneself.

[1158] <http://www.findarticles.com/g2603/0006/2603000676/p1/article.jhtml>

[1159] <http://www.findarticles.com/g2603/0000/2603000031/p1/article.jhtml>

[1160] <http://www.reaping-rewards.com/herbs.html> by and © 2000 Debbie Forrest

[1161] <http://www.jeanniesherbs.com/garlic.htm>

[1162] Recent scientific evidence validates this effect though the exact benefit of the property is less known.

[1163] 'Estrogen and the Risk of Breast Cancer', Clemons and Goss, New England Journal of Medicine, 1/25/2001, p.277.

[1164] 'Estrogen and the Risk of Breast Cancer', Clemons and Goss, New England Journal of Medicine, 1/25/2001, p.276.

[1165] Encyclopedia Britannica on Hypertension.

[1166] Encyclopedia Britannica: Kidney

[1167] ACE inhibitors block the production of the angiotensin enzyme.

[1168] Ibid: Renin

[1169] Real Age Diet, Roizen, p.80.

[1170] Ibid.

[1171] 'Impact of High-normal Blood Pressure on the Risk of Cardiovascular Disease', New England Journal of Medicine, Nov 1, 2001, p.1291

[1172] Has vshalom - G-d forbid

[1173] 'What Vitamins Should I be Taking, Doctor?', New England Journal of Medicine, 12/20/01, Vol.345 No.25, p.1821

[1174] <http://www.hsph.harvard.edu/nutritionsource/vitamins.html>

[1175] Dr. Isadore Rosenfeld

[1176] Living Beauty Detox Program, Gittleman, p.194.

[1177] Nutrition Concepts and Controversies, Hamilton, p.301.

- [1178] Heart Disease, Stroke & High Blood Pressure, Burton Goldberg, p.242.
- [1179] Dr. Whitaker's Guide to Natural Healing, Julian Whitaker, M.D., p.346.
- [1180] The Living Beauty Detox Program, Ann Louise Gittleman, p.22-23 quoting "A Total Dietary Program Emphasizing Magnesium Instead of Calcium..." by Dr. Guy Abraham.
- [1181] Shed Ten Years in Ten Weeks, Julian Whitaker, p.54.
- [1182] Hardening of skin surfaces as in finger nails, which is a good example
- [1183] Alternative Medicine Guide to Chronic Fatigue, Fibromyalgia & Environmental Illness, Burton Goldberg, 1998, p.268. Highly recommended.
- [1184] Chronic Fatigue, Fibromyalgia & environmental Illness, Burton Goldberg, p. 94. Highly recommended.
- [1185] Ibid p.95.
- [1186] Encyclopedia Britannica, "JOINT METABOLISM AND NUTRITION" by Michael A. MacConaill.
- [1187] http://www.alternativehealth.com.au/Product/joint_food.htm
- [1188] <http://www.pubmed.org>
- [1189] Encyclopedia Britannica
- [1190] <http://www.bris.ac.uk/Depts/Chemistry/MOTM/atp/atp1.htm>
- [1191] <http://www.bris.ac.uk/Depts/Chemistry/MOTM/atp/atp1.htm>
- [1192] Articular parts are the moving materials between bone structures.
- [1193] Encyclopedia Britannica on 'Joint Metabolism and Nutrition'
- [1194] Encyclopedia Britannica on 'Cartilage'
- [1195] Encyclopedia Britannica on 'Components of Connective Tissue'
- [1196] Encyclopedia Britannica 'Table 5: Representative Heteropolysaccharides'
- [1197] Encyclopedia Britannica 'Components of Connective Tissue'
- [1198] See [•21.14 Headache](#)
- [1199] Encyclopedia Britannica
- [1200] Pub-Med studies from the National Library of Medicine http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&dopt=Abstract&list_uids=15156528 ; http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=7935657&dopt=Abstract
- [1201] <http://www.epic4health.com/coqinandrenf.html> ; <http://www.allvita.net/kidney.htm>
- [1202] Meat meals deplete calcium from the bones causing arthritis. Drinking a lot of water reduces toxins in the body that cause arthritis. Calcium in conjunction with lots of water is a key combination.
- [1203] Citracal makes a full mineral supplement that is fairly inexpensive at Wal-Mart

- [1204] <http://www.inspiredliving.com/energy-medicine/nutritional-supplements.htm>
- [1205] The RealAge Diet, Roizen, p. 202
- [1206] Encyclopedia Britannica 1998
- [1207] Swedish Report on Long Term Vitamin A Supplementation reported on 1/23/2003.
- [1208] The Complete Natural Health Consultant, Van Straten and Pizzorno, Prentice Hall Press, 1987.
- [1209] RBC - red blood cells.
- [1210] Nutrition and Diet Therapy, Sue Rodwell Williams, pp. 86, 124
- [1211] Natures Medicines, Gale Maleskey et. al., p.282
- [1212] Natures Medicines, Gale Maleskey et. al., p.459
- [1213] Ibid, p.262
- [1214] Hormones that prevent aging.
- [1215] Avigail of New Zealand
- [1216] 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.
- [1217] RAO (real age optimal), The Realage Diet, Michael Roizen, p.198
- [1218] Natures Medicines, p.71
- [1219] Ibid, p.69
- [1220] The RealAge Diet, Roizen, p. 198.
- [1221] Hormones that prevent aging.
- [1222] Nature's Medicines, Maleskey, p.72.
- [1223] mcg - microgram or μ gram, RAO (real age optimal), The Realage Diet, Michael Roizen, p.200
- [1224] <http://www.hsph.harvard.edu/nutritionsource/vitamins.html>
- [1225] Plants and bacteria produce folates, which the intestine hydrolyzes into folic acid.
- [1226] Sulfonamide is the full name. Sulfonamides inhibit folic acid synthesis by confusing an enzyme that is expecting the intermediate compound (p-aminobenzoic acid), to convert to folic acid, but sees instead the sulfonamide. "The similarity in structure between these compounds results in competition between p-aminobenzoic acid and the sulfonamide for the enzyme responsible for converting the intermediate to folic acid." *Encyclopedia Britannica*.
- [1227] RAO (real age optimal), The Realage Diet, Michael Roizen, p.201
- [1228] Vitamin Bible, Earl Mindell, p.180
- [1229] Encyclopedia Britannica 1998
- [1230] Nature's Medicines, Gale Maleskey, p.76
- [1231] Delicious Living, Victoria Dolby Toews MPH, 9/04, p.38
- [1232] <http://www.hsph.harvard.edu/nutritionsource/vitamins.html>

[1233] Vitamin Bible, Earl Mindell, p.39

[1234] RAO (real age optimal), The Realage Diet, Michael Roizen, p.203

[1235] Collagen is protein fiber in the connective tissues that provide inelastic strength and prevent wrinkles.

[1236] WBC - white blood cells.

[1237] Vitamin A supporting the mucous layers, Vitamins C and E multiply anti-oxidant effects.

[1238] Chronic Fatigue, Fibromyalgia & environmental Illness, Burton Goldberg, p. 268

[1239] Vitamin Bible, Section 277, Cautions, p.308.

[1240] 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.

[1241] RAO (real age optimal), The Realage Diet, Michael Roizen, p.209

[1242] RAO (real age optimal), The Realage Diet, Michael Roizen, p.206

[1243] Chronic Fatigue, Fibromyalgia & environmental Illness, Burton Goldberg, p. 268.

[1244] The Living Beauty Detox Program, Ann Louise Gittleman, p. 195—Recommended

[1245] 'Estrogen and the Risk of Breast Cancer', New England Journal of Medicine, 1/25/2001, p.276 "The incidence of breast cancer is lowest in regions where intake of soy and flaxseed is high." The theory is that phytoestrogens in soy and flaxseed bind to the estrogen receptor inhibiting the synthesis of estrogen which has a relationship to breast cancer.

[1246] The Age-free Zone, Barry Sears, pp. 285-7.

[1247] Ibid. 184

[1248] <http://www.diagnose-me.com/treat/T164354.html>

[1249] Age-Free Zone, Figure 16-5, p.180.

[1250] <http://www.drsears.com/drsearspages/askdrsearspagepastquestions.jsp>
<http://www.docguide.com/news/content.nsf/news/8525697700573E1885256C2B0053B68B>
<http://www.eatwild.com/cla.html> Insulin resistance causes weight gain.
 "Insulin resistance occurs when the normal amount of insulin secreted by the pancreas is not able to unlock the door to cells. To maintain a normal blood glucose, the pancreas secretes additional insulin. In some cases (about 1/3 of the people with insulin resistance), when the body cells resist or do not respond to even high levels of insulin, glucose builds up in the blood resulting in high blood glucose or type 2 diabetes. Even people with diabetes who take oral medication or require insulin injections to control their blood glucose levels can have higher than normal blood insulin levels due to insulin resistance."—<http://syndromex.stanford.edu/InsulinResistance.htm#2>
<http://www.raysahelian.com/cla.html> has additional warnings

[1251] Ground flaxseed meal is the best way to get the nutrition at a reasonable price. Chewing flaxseeds is not that easy. Cold pressed flaxseed oil is more expensive.

- [1252] Fish oil will also lower lymphatic cell production, and hence, the body's ability to fight off colds.
- [1253] Ibid.
- [1254] Living Beauty Detox Program, Ann Louise Gittleman, p. 134
- [1255] Nature's Medicine, Gale Maleskey, p.97
- [1256] One should not eat raw egg yolks since they contain avidin, which inhibits biotin in the body.
- [1257] B. Havsteen, "Flavonoids, a class of natural products of high pharmacological potency", Biochem Pharm 32:1141-1148, 1982.
- [1258] Vitamin Bible, Earl Mindell, p.73
- [1259] Bulk herbal sections of health minded supermarkets carry orange and lemon rind; dried and chopped.
- [1260] Nature's Medicine, Gale Maleskey, p.245.
- [1261] "Fear" makes a good form.
- [1262] Real Age Diet, Roizen, p.211
- [1263] Chronic Fatigue, Fibromyalgia & Environmental Illness, Burton Goldberg ed., Melvyn Werbach, pp. 282-283.
- [1264] Nutrition Concepts and Controversies, Hamilton et al, p. 276
- [1265] Living Beauty Detox Program, Ann Louise Gittleman, p. 22-23.
- [1266] Nature's Medicines, Maleskey, pp.119-120
- [1267] Nature's Medicines, Maleskey, pp.118-119
- [1268] Brain Power, Vernon, p.145.
- [1269] Low level of glucose in the blood stream, low energy level.
- [1270] Healthy Living, Linda Rector Page N.D. Ph.D, Tenth Edition, p.79.
- [1271] Feeling Light, Katzman and Cohen, p. 148.
- [1272] Nutrition and Diet Therapy, Sue Williams, p.165.
- [1273] Headaches, Goldberg, p.446
- [1274] Real Age Diet, Roizen p.214
- [1275] From Encyclopedia Britannica article on Magnesium. "One **mole** of carbon-12 atoms has 6.022137×10^{23} atoms and an atomic weight of 12 grams. In comparison, one **mole** of oxygen consists, by definition, of the same number of atoms as carbon-12, but it has an atomic weight of 16 grams."—Encyclopedia Britannica. Hence Magnesium with molecular weight of ~24 would have 24 grams/mole. The body can regulate 150 millimoles * 24 grams/mole = 3600 mg/day or about 7 capsules of 500 mg/day.
- [1276] Living Beauty Detox Program, Gittleman, pp. 192-193.
- [1277] Heart Disease Stroke & High Blood Pressure, Burton Goldberg, Alternative Medicine Guide, p.113.
- [1278] I differ from this opinion: "Overall supplements not recommended for this mineral unless combined with calcium." Healthy Healing, Linda Rector Page, p.

93.

[1279] Feeling Light, Katzman and Cohen, p. 148.

[1280] http://www.sciencenews.org/sn_arc98/8_29_98/food.htm

[1281] Encyclopedia Britannica

[1282] Bovine spongiform encephalopathy, Mad Cow Disease, is from a protein with a nucleic acid, a prion which is virus like, that accumulates at nerve endings incapacitating the nerve. One should avoid meat derived nutritional supplements because of the possibility that they may be carrying prions. Calcium phosphate when derived from bone meal falls in this category. Lime juice derived Calcium Phosphate is safe to use.

[1283] Chronic Fatigue, Fibromyalgia & Environmental Illness, p. 285.

[1284] The Living Beauty Detox Program, p. 193.

[1285] Real Age Diet, Roizen, pp.212-213

[1286] Headaches, Burton Goldberg, p.447

[1287] Real Age Diet, Roizen. p.222, p.225 has a summary of all vitamins in Real Age Optimal amounts.

[1288] Vitamin Bible, Earl Mindell, p.103.

[1289] Ibid.

[1290] See [•21.24 Mental Nutritional Disorders](#) in [Table •21-15: Nutritional Related Mental Disorders](#) under Depression.

[1291] Chronic Fatigue, Fibromyalgia & Environmental Illness, Burton Goldberg and editors of the Alternative Medicine Digest, p.208.

[1292] Doctor's Vitamin and Mineral Encyclopedia, Sheldon Saul Hendler, 1991, p.196.

[1293] Superhealth in a Toxic World, Dr. Mark Payne.

[1294] Doctor's Vitamin and Mineral Encyclopedia, Sheldon Saul Hendler, 1991, p.199.

[1295] The Living Beauty Detox Program, p. 194.

[1296] "Dr. Alan Nittler, author of a *New Breed of Doctor*, has stated emphatically that everyone over the age of forty should be using an HCL supplement." Vitamin Bible p.145

[1297] Nature's Medicines, p.500

[1298] Nutrition and Diet Therapy, Appendix B.

[1299] Shed Ten Years in Ten Weeks, Julian Whitaker, pp. 44-45.

[1300] http://www.athletictrainer.com/2000/07/03/eng-peakhealth/eng-peakhealth_151444_45_6015353207476.cfm

[1301] <http://www.brinkzone.com/creatine-supplement.html>

[1302] http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=1486246&dopt=Abstract

[1303] <http://www.anyvitamins.com/lysine-info.htm>

[1304] Nutrition and Diet Therapy, Sue Williams, p.67.

- [1305] Vitamin Bible, Earl Mindell, p. 152.
- [1306] Vitamin Bible, Earl Mindell, p. 161.
- [1307] The New Holistic Herbal, Hoffman, p.78
- [1308] The Complete Natural Health Consultant, p.176
- [1309] Feeling Light, Shoshanna Katzman and Wndy Shankin-Cohen, p. 153.
- [1310] Vitamin Bible, Earl Mindell, p. 157.
- [1311] Encyclopedia Britannica 98
- [1312] Heart Disease Stroke & High Blood Pressure, Burton Goldberg, pp.119,173
- [1313] Blood clots, Encyclopedia Britannica 1998
- [1314] The Age-Free Zone, Barry Sears, p.189.
- [1315] see [Text •21-15: Garlic's Vitamins](#)
- [1316] http://www.wholebodyhealth.net/forum/_disc2/000005c6.htm
- [1317] "Most people aren't aware that Ginkgo leaves contain a **toxic** compound called ginkgolic acid. Pharmaceutical-grade Ginkgo extract must contain less than 5 parts per million of ginkgolic acid, but in the US, you can't be sure how much ginkgolic acid is in your product unless it is specifically stated on the label and most manufacturers don't list it on the label. Even worse, many products contain hundreds of times the acceptable limit of **toxic** ginkgolic acid, and the consumer has no way of knowing."
- [1318] <http://www.viable-herbal.com/singles/herbs/s295.htm>
- [1319] nausea, diarrhea, http://www.alternativehealing.org/gingko_biloba.htm
- [1320] Proceedings of the Nutrition Society 2002 May;61(2):187-9 quoted in Energy Times, 9/04, p.44.
- [1321] Feeling Light, Shoshanna Katzman and Wndy Shankin-Cohen, p. 155.
- [1322] Aromatic compounds that include common pigments and taste good.
- [1323] Real Age Diet, Roizen, p.67.
- [1324] <http://www.peruconnections.com/inkatea/maca.html>
- [1325] http://www.adrenalfatigue.org/adrenal_function.php
- [1326] Chronic Fatigue, Fibromyalgia & Environmental Illness, Goldberg, pp. 85-86.
- [1327] Living Beauty Detox Program, Gittleman, p. 144.
- [1328] Healthy Healing, Linda Page, p.99
- [1329] Real Age Diet, Roizen, p.64.
- [1330] Heart Disease, Burton Goldberg, p.39.
- [1331] Heart Disease Stroke & High Blood Pressure, Burton Goldberg, Alternative Medicine Guide, p.108.
- [1332] This is natural Vitamin E - d-Alpha Tocopherol containing a variety of tocopherols unlike dl-Alpha Tocopherol that is chemically synthesized and does not have co-agents.

- [1333] Nature's Medicines, Gale Maleskey, p.76
- [1334] http://story.news.yahoo.com/news?tmpl=story&cid=97&ncid=97&e=1&u=/hsn/20040628/hl_hsn/berriesbeanstopbestantioxidantslist
- [1335] Dr. Isadore Rosenfeld, Parade, p.6.
- [1336] Random House Dictionary
- [1337] Seven Weeks to Emotional Healing
- [1338] Random House Dictionary
- [1339] Encyclopedia Britannica, Tryptophan, Serotonin
- [1340] 7 Weeks to Emotional Healing, Joan Mathews Larson, Ph. D, pp.190-193
material for [Table •21-16: Depression Due to EFA Deficiency](#).
- [1341] Ibid. pp.184-185.
- [1342] http://story.news.yahoo.com/news?tmpl=story&u=/nm/20030705/hl_nm/vitamin_depression_dc_1
- [1343] The Age-Free Zone, Barry Sears, p.190
- [1344] The angel Yediael beseech G-d to reveal this answer.
- [1345] 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.
- [1346] 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.
- [1347] The 'base soul' and 'not so good' soul
- [1348] Hemdat yamim, Moadim 24a. trans. in "Beyond Appearances, Stories from the Kabbalistic Ethical Writings," Aryeh Wineman, Page 84.
- [1349] Ibid. item 3).
- [1350] http://www.alternativehealing.org/gingko_biloba.htm
- [1351] From $F = c/\lambda$, these are frequencies above 7.5×10^{14} Hz or 750,000 GHz.
- [1352] See [•21.33 Sleep](#) on page 495
- [1353] Ross Hauser, M.D., Nature's Medicines, p.606
- [1354] Nature's Medicines, p.607
- [1355] Nature's Medicines, p.610
- [1356] Dr. Whitikar's Guide to Natural Healing, Julian Whitikar, M.D., pp. 332-333.
- [1357] Encyclopedia Britannica 1998.
- [1358] <http://www.patient.co.uk/showdoc/23068817/>
- [1359] <http://www.nlm.nih.gov/medlineplus/druginfo/medmaster/a601105.html>
- [1360] Walmart "equate® antifungal cream". Some fungi are resistant to this

brand and other brands are available in their case.

[\[1361\]](#) Encyclopedia Britannica, Fungus, 1998.

[\[1362\]](#) Archives of Pediatric and Adolescent Medicine, Oct. 2002

[\[1363\]](#) Energy Times, 9/2004, p.44.

[\[1364\]](#) Seven Weeks to Emotional Healing, Joan Larson, p. 157.

[\[1365\]](#) Seven Weeks to Emotional Healing, Joan Larson, p. 181.

- [21.1 Anti-Aging](#)
 - [21.2 Alcoholism](#)
 - [21.3 Allergies and the Autoimmune](#)
 - [21.4 Back Pain](#)
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-

22 Family and Friends

22.1 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 affects our role in life. The day we are born will also have an effect.

There is good and bad in each of the Jewish movements.^[1366] 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.^[1367] "The Chabad respect one because he keeps a little distant from them. They walk all over someone who is too close." "Keep your friends close and your enemies closer" - Godfather's advice

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 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 than 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.

Rediscovered Jew

In a convention in Poland, a hidden Jewish woman discovered that her brother was alive, 50 years after the holocaust. During the war, she was left alone at the age of 14. She told the authorities that she was Polish and an orphan. Since she didn't look Jewish and volunteered to work in a factory in Germany, she slipped by without notice. The factory in Germany was forced labor, not like a concentration camp. There she met someone and got married after the war in Poland. When he was very sick, she finally told him that she was Jewish. She also had two daughters. When the oldest daughter found out she was very disheartened as she held negative Jewish opinions. The other daughter was ok with the news.

There was a convention in Poland for survivors of the war. At the convention someone told her that there was a survivor from her hometown there. This person was a friend of my aunt in Germany who told us about the story. She had a brother who had survived the war in Russia and went to England after the war. Fifty years later she traveled to England and had a reunion with a brother. Her brother's son was a lawyer in New York. He paid for her to take a trip to New York where she met my uncle as well. When her daughter got married in Poland her nephew traveled to the wedding in Poland. The daughter getting married was shocked to find out she was Jewish but had adjusted by the time of her wedding. The other daughter was ok to find out she was Jewish.

Mr Ripple Saves the Spiegel Family

When my father's family was seeking a place to hide during the last

year of the 2nd world war, my Grandfather contacted a friend of his by the name of Mr. Ripple. Mr. Ripple had earlier enabled my grandfather to get work papers to go in and out of the ghetto to collect down and feathers used by the German army for pillows and clothing. Mr. Ripple told my Grandfather that he could not hide the entire family and then said, but how can I send you away since I will never see you again. My Grandfather replied to put his mind at ease, "I am only seeking a place for my wife and daughter, my sons and I have already found another place to hide." This satisfied Mr. Ripple and my grandmother and daughter took residency in the loft of the stable attached to the house. Mr. Ripple provided food for them that they would lift up by rope. What Mr. Ripple didn't know is that my grandfather, uncle and father had snuck up to hide in the loft as well. For the last six months he was not aware of this. My grandfather continued to use his work papers to conduct business during the war to acquire food to feed the rest of the family. He went through a serious bout of typhus which he carried but survived the delirium. One day Grandfather heard others talking about the Spiegel family, that they were hiding in the area, and he felt that the talk could lead to some danger. He told a friend's wife to spread rumors this Sunday at church that the Spiegel family had been caught hiding in some pipes near a construction site. When Mr. Ripple and his wife went to church and heard the rumors, they came home and told my Grandmother the tragic news that the rest of the Spiegel family had been captured. My grandmother responded, "don't you worry, Mr Ripple, my husband and sons are in a hiding place just as good as this one, and to prove it next week my husband will be here to meet you."

This was how my family survived the last six months of the war. Mr. Ripple was the German magistrate of this region and a good man.

22.2 Marriage

Abraham Abulafia sums up the mystical purpose of marriage: [\[1368\]](#)

Text •22-1: Abraham Abulafia on Marriage

The purpose of marriage of man and woman is none other than their union, and the purpose of union is impregnation, and the purpose of impregnation is [bearing] offspring, and the purpose of [offspring] is study [i.e., of Torah by the child born], and the purpose of that is apprehension [of the Divine], whose purpose is the continuing

maintaining of the one apprehending with pleasure gained from his apprehension. [\[1369\]](#)

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 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 in the test of adultery for the sake of marriage, so a husband may suppress his ego in such disputes. Yet we are in this world to grow close to G-d so one should marry a person who is on the same path.

'How to be a mensch towards ones wife and also a practicing Jew' is sometimes a problem [\[1370\]](#) 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. [\[1371\]](#) When one wishes to leave his house he should 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. [\[1372\]](#)

It is a mitzvah to marry the daughter of one's sister. Because children tend to resemble a wife's brother, there will be natural affection between uncle and niece or between cousins. Hashem answered the prayers of man and permitted this union. [\[1373\]](#) A woman should try to be found, should try to marry her soul mate, and should try to have her first child before the age of 30. We are commanded to guard

our health. Bearing a first child earlier in life is important in this regard. [\[1374\]](#) A woman must be open to the possibility that an uncle or even a cousin could be her soul mate.

A Kohen may not marry a divorcee, a profaned woman, or a woman who has slept with non-Jews. A profaned woman is someone who was molested or raped. In Hebrew, the term zona refers to a woman who has slept with non-Jews, i.e. someone she could not marry. The term gedscha refers to a harlot, which is a different category entirely. While these rules only apply to the Kohanim, one should consider that the Torah is teaching that certain circumstances may make a woman a greater risk to the functions that a priest must perform for the nation of Israel. From the Talmud we learn that a convert to Judaism after the age of three is classified as a zona because of the moral standards that the person was likely exposed to. For example, a convert may have grown up in a house where homosexuality was completely acceptable. Her marriage to a Jewish person may preserve this tolerance affecting her own children one day. A Kohen is prohibited from marrying a convert to avoid such situations, which could become scandalous in the nation of Israel. If a Kohen marries a prohibited woman, has vshalom, and has children they are categorized as hallalim, which essentially means disgraced children. They are not however in the category of mamzirim who are children of an adulterous woman, i.e. a woman who is married to a different Jewish man.

Upon entering marriage a Jewish husband is required by law to provide house, food, clothing, and conjugal rights for his wife. Essentially a husband is required to love his wife. Most Jewish women are not aware that upon marriage they do not have the right to divorce their husband. The reason here is complex, but basically a husband acquires a wife in the sense of property that he is responsible to maintain. Only he can discard his wife. A woman who attempts to discard her husband is almost always a zona. A profaned woman will make a husband's life very difficult without him understanding. A divorcee may bear similar psychological baggage that could affect a Kohen. Perhaps, there are foreign women who are very religious, who would not have the values or circumstances of a zona, but are still under this category by being a convert. This was the case of Ruth, the Moabite. From here we learn that being a convert is not necessarily negative, for the proper quality of pride, not arrogance, is often missing in the house of Israel and periodically renters from converts. Ruth was exceptional in her unselfishness towards her mother as a convert. This she learned from the grace of growing up as

princess, daughter of the king of the Moabites.

"Dearer to G-d than all of the Israelites who stood at Mount Sinai is the convert. Had the Israelites not witnessed the lightning, thunder, quaking mountain, and sounding trumpets, they would not have accepted the Torah. But the convert, who did not see or hear any of these things, came and surrendered herself to G-d"

The Chofetz Chayim is the author of the Mishnah Berurah - Clear Teaching, which is a commentary on the Shulhan Aruch - The Set Table, the consolidated book of Jewish laws. Before he was able to write the Mishnah Berurah, the Chofetz Chayim took a wife:

Text •22-2: Chofetz Chayim takes a Wife

The Chofetz Chayim's father died when he was still a boy and his mother remarried. When it came time for the Chofetz Chayim to take a wife, his father-in-law mentioned to his mother that he would like the Chofetz for his daughter. Now this daughter was already 10 years older than the Chofetz Chayim who was only 16 and the mother didn't know what to do. She knew her son could marry anyone from all the greatest families and this daughter didn't have the same background. So she mentioned it to her son that "He wants you to marry his daughter."

The Chofetz Chayim could see the struggle on his mother's face and no sooner had she mentioned it that he agreed with the match. His brothers all tried to dissuade him from the decision, but he remained firm.

When the Chofetz Chayim married this lady, he was not yet distinguished. Years later he published all of his great books and became known as the great Chofetz Chayim. When asked what did he attribute his success to? He told this story, and said that because he listened carefully to his mother, to her feelings, and chose this match, that everything he achieved was due to this decision.

One must be careful in applying this story to all shidduchim, but the story teaches the importance of listening to one's parents.

The Sayings of the Fathers provides guidance on where to live:

Text •22-3: Perkei Avot 6:10

R. Jose B. Kisma said: once I was walking by the way when a man met me, and gave me [the salutation of] 'peace', and I returned him [the salutation of] peace'. Said he to me, Rabbi, from what place art thou?' said I to him, 'from a great city of sages and scribes am I.' Said he to me, 'Rabbi, [should it be] thy pleasure that thou dwell with us in our place, I will give thee a thousand thousand denarii of gold, and precious stones and pearls.' said I to him: 'If thou shouldst give me all the silver and gold, precious stones and pearls that are in the world, I would not dwell [anywhere] excepting in a place of Torah; for in the hour of the departure of a man [from the world], there accompany him neither gold nor silver, nor precious stones nor pearls, but Torah and good deeds alone, as it is said, WHEN THOU WALLEST, IT SHALL LEAD THEE, WHEN THOU LIEST DOWN, IT SHALL WATCH OVER THEE; AND WHEN THOU WAKEST, IT SHALL TALK WITH THEE. WHEN THOU WALLEST, IT SHALL LEAD THEE - **in this world,** [\[1375\]](#) WHEN THOU LIEST DOWN, IT SHALL WATCH OVER THEE - **in the grave,** [\[1376\]](#) AND WHEN THOU WAKEST, IT SHALL TALK WITH THEE - **in the world to come;** [\[1377\]](#) and thus it is written in the book of psalms by David, King of Israel, THE LAW OF THY MOUTH IS BETTER UNTO ME THAN THOUSANDS OF GOLD AND SILVER, and it says [also]: MINE IS THE SILVER, AND MINE THE GOLD, SAITH THE LORD OF HOSTS.

Malachi discusses the consequence of marrying out of the religion, abandoning ones spouse and having spiritual kin. [\[1378\]](#)

Text •22-4: Malachi on Marriage, Abandonment, and Spiritual Kin

11. Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness of the Lord which he loved, and has married the daughter of a foreign god.

12. The Lord will cut off all living offspring from the tents of Jacob, from the man who does this, and from him who brings an offering to the Lord of hosts.

13. And this again you do: you cover the altar of the Lord with tears, with weeping, and with sighing, because he will not regard the offering any more, nor receive it with good will from your hand.

14. And you say, Why is this so? Because the Lord has been witness between you and the wife of your youth, to whom you have been faithless, yet is she your companion, and the wife of your covenant.

15. And did not God make of you one flesh? So that one should have a spiritual kin? And what does that one flesh seek? A godly seed. Therefore take heed to your spirit, that you do not be faithless to the wife of your youth.

16. For to send her away is hateful, says the Lord, the God of Israel, and covering one's garment with violence, says the Lord of hosts; therefore take heed to your spirit, that you do not be faithless.

A better translation of Malachi 2:15 is: "Zera Elohim vNishmartem Bruachhem" - "godly seed and guard their spirits".

22.3 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.

22.4 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.

[\[1379\]](#) 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 Zebulin. 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

Aryeh Lev served as gabai of his shul, which meant he maintained the order of services, distributed aliyahs, 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 righteous woman who would fast Monday and Thursday, while my grandfather sought for hiding places during the Holocaust. She read T'hillim and Tanach 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 emphatically 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:

Text •22-5: The Restoration of the House of Israel

***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." Her favorite charity was the Rabbi Meir Baal Haness Z"l center, the miracle worker, in Tiberias, Israel. My Grandmother obtained the following teaching perhaps from a Rabbi and wrote it down for me:

Text •22-6: Tikkun for Agnosticism

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. Hilda, the oldest 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 Joseph and his family were murdered in the holocaust. [\[1380\]](#) My maternal 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.

Meditation •22-1: Nuriel, Vowel Ascents, Tiferet Souls, the Pomegranate of Eden, and the Smile

Ira led the meditation at Beth Shalom. [\[1381\]](#) 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 the candlelight. 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 of Yesod. The intrusion of the light of a living soul attracted the angels around. I then pronounced the name yy with the vowel 'T' and ascended to Tiferets. There I stood in the Garden [\[1382\]](#) 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. [\[1383\]](#) 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 wear a smile is to give contentment to others and thus oneself.** I asked, what is the secret of how to wear 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.

Table •22-1: Father's Family Tree

Ancestor	1 st Generation	2 nd Generation	3 rd generation	
Ovadiah	Moshe			
Helen		Hilda		
? (great-grandfather)		Abraham Tzvi Spiegel		
Lea (great-grandmother)	Sara	Lunia		
Abraham (Sara's brother)		Abraham Tzvi Spiegel		
Joseph (Sara's brother)			Jeff Spiegel	
Yakov Avinu		Jacob Spiegel	Steven Jay Spiegel	

Table •22-2: Mother's Family Tree

Ancestor			3 rd Generation	

Nathan Ellenbogen			Jeffrey Nathan Spiegel - born 3/6/1962 @ 8:35 PM 1 st of Adar II, 5722 Tuesday evening, Yom Reveee (4 th day of the week), Rosh Hodesh	
			Gayle Patricia Chellis - born 3/31/1961 @ 4:15 AM, 14 th of Nisan, 5721, Friday morning, Yom Shishi (6 th day of the week), Erev Pesach (the day of the Passover evening) [1384]	

Rosh Hodesh Adar 5764 - watched the 'The Ideal Husband'. This is a good movie about character under trying circumstances, a Victorian society film combining themes from Nathaniel Hawthorne with the flare of Shakespeare—highly recommended.

22.5 Conversion

The Jewish principle of identity is that the religion follows the mother of the child while the family follows the father. Hence a person's religion is according to the mother, while a child's 'tribe' i.e. whether one is Cohen, Levi, or Israel, is after the father. When a stranger dwells within the Jewish community and shows her preference and observes the commandments, s/he is like Ruth the Moabite who followed after her mother-in-law and became ancestor of Jewish kings:

Text •22-7: Numbers 15:13-16 and 15:29-30 on Conversion

13. All who are native born shall do these things after this ordinance, in offering an offering made by fire, of a sweet savor to the Lord.

14. And if a stranger sojourns with you, or whoever is among you in your generations, and will offer an offering made by fire, of a sweet savor to the Lord; as you do, so he shall do.

15. One ordinance shall be both for you of the congregation, and also for the stranger who sojourns with you, an ordinance forever in your generations; as you are, so shall the stranger be before the Lord.

16. One Torah and one code shall be for you, and for the stranger who sojourns with you.

...

29. You shall have one Torah for him who sins through ignorance, both for him who is born among the people of Israel, and for the stranger who sojourns among them.

30. But the soul who does anything presumptuously, whether he is born in the land, or a stranger, that person dishonors the Lord; and that soul shall be cut off from among his people.

The word for stranger here is 'ger' which is the word for a 'convert' as well. The essence of conversion is to dwell within the Jewish community. For years in Poland and other countries conversion simply occurred when a non-Jew entered the Jewish community and began to dwell with a Jew. This differs from modern day America where it is often the Jew who is the stranger dwelling in the non-Jewish community—has-vshalom, assimilating to the outside culture.

Rabbinical conversion is often phony and transient, as the vows of the convert like the vows of any person are often discarded over time. Real conversion is simply a person living in the Jewish community and like Ruth accepting our people as her people, accepting our commandments as her commandments.

22.6 Relationships

The angels in heaven are Hayot [\[1385\]](#), beings similar in relationship to G-d as animals are in relation to man. [\[1386\]](#) The Midrash asks:

Text •22-8: Perkei Avot: "Who is honored"

Who is honored?

He who honors all living beings (Kal HaBriyot).

The Midrash teaches that one must show honor for living creatures to be honored not just human beings.

The word love, ahavah in Hebrew is of the same root as yahav, the word for 'give' in Aramaic. This teaches us to love is to give. From the Gemara we are taught to give 3 prutah, small coins, for tzedakah before we pray.

In order for God to have created the world, he withdrew from the 'center' to make a space. [\[1387\]](#) But, because nothing can exist without God, a Kav, a ray of light reentered the space to sustain the creation. When people want to learn to love, they must also withdraw from the center. They must grow out of the point of being children in the center of attention to let the relationship occur.

Hashem creates the world with words but rested on Shabbat. Yet, the world cannot exist without Hashem continuously recreating it. During the week, this is with words, but on Shabbas He rested. From here we learn that Hashem sustains the world with thought on Shabbat. Thought cannot be distorted unlike words. Thought is Hashem's intended creation at its highest point, His Thought. This is why Friday night is so special a time for intimacy. At this moment we are closest to Hashem's intention.

Jewish love is to be in love with the idea of marriage, not necessarily the spouse to be. The idea of marriage perseveres, even when the newness of love wears off. In love there is unity, one body. This means that when the other's body is ailing one feels for the suffering and vice-versa.

Why do we bid the angels goodbye so soon after we greet them on Shabbas? This is because when they arrive at the Shabbas house they are so overwhelmed by the heat of the spirit of observance that they

cannot bear to stay in its presence. [\[1388\]](#) Yet, we know that they dwell in heaven so what could be more overwhelming here on Earth? The unity of God's presence with his people overwhelms the experience of the angels in heaven. Why is there no blessing before intimacy? There is a blessing that one recites as part of the marriage ceremony sanctifying intimacy and progeny from the relationship. Yet, when a blessing is said, it must be acted upon immediately for it to last. This teaches that all the marriage between husband and wife is an intimacy, not just the sexual act, which is separated by spaces of time. Intimacy is not just sex. [\[1389\]](#)

There is an Ayn Aur, an infinite light that surrounds creation. This is the place of angels.

22.7 Home

Choosing a home is an important item for spiritual inspiration. Particularly beneficial for meditation is a home that has windows facing east. A view of mountains or water will help one's inspiration. Size is not as significant in a home as pleasant scenery and a quiet location.

Ever notice that most temples (churches) are designed with a steeple or spires upward. Within our mental code such images remind us of mountains where water, herbs, and wildlife is often found. Perhaps most important such visages remind us of our insignificance which deflates anger, worry, and other personal obsessions.

[\[1366\]](#) Lessons that I learn from my father, Avraham Tzvi ben Moshe

[\[1367\]](#) Tish B'Av 5760

[\[1368\]](#) Mafteah ha-Tokahot translated in The Mystical Experience in Abraham Abulafia, Moshe Idel, p. 188.

[\[1369\]](#) "48 MS Oxford 1605, fol. 7b; cf. Or ha-Sekel, MS. Vatican 233, fol. 128a, 'and according to the prophet who derives pleasure in attaining the form of prophecy [i.e., a mystical experience].'"—Ibid. p. 213

[\[1370\]](#) A woman who tacitly or overtly discourages her husband from prayer is not Jewish. The converse is not necessarily true.

[\[1371\]](#) These are notes based on conversations with Rabbi Finehandler,

author of Beloved Companions. June 12th 1999.

[1372] One should divorce a wife who wakes her husband for snoring so that he has no rest.

[1373] Gemara Yevamos, Rabbi Aryeh Rosenfeld, [Yevamos lecture](#)

[1374] See Health chapter on [Hormones](#)

[1375] Proverbs 6:22

[1376] "Midrash Tehillim to Ps. I, 3, adds, 'from the worms,' and Gen. Rab. XXXV read, 'in the hour of death'"—Soncino Talmud Mishnah Avot

[1377] "MV: 'it shall speak for thee,' i.e., intercede on thy behalf."—Soncino Talmud Mishnah Avot. The Hebrew uses the word "siah" meaning the Torah will converse with you, like the sounds of grasses blowing in the wind.

[1378] Malachi 2:11-16

[1379] See [Parsha Vayeshev](#)

[1380] 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.

[1381] Yesod in Tiferets on the Counting of the Omer - April 24, 1996

[1382] Upper of Garden of Eden

[1383] Father and mother.

[1384] Sergeant Limo, Mr. Tux, the Gazoo (Flintstone alien), Tov, and the Barney and Clara show are there too.

[1385] Hayot is the Hebrew word for animals as well.

[1386] Rivkah Slonim, SUNY Binghamton Chabad director speaking at SLC retreat 8/01/03

[1387] Ibid.

[1388] Ibid.

[1389] As for a blessing before sex, we are instructed not to recite blessings in vain and we do not know ahead of time what will occur.

- [22.1 Parents](#)
- [22.2 Marriage](#)
- [22.3 Children](#)
- [22.4 Getting Along with Others and Homeland](#)

- [22.5 Conversion](#)
- [22.6 Relationships](#)
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23 Animals, Plants, Rocks, Sky, Trees, Snow, and Land

23.1 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 anthill. 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. [\[1390\]](#) They teach us to live in the present. People find in life it is hard to say goodbye. 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.

I spent some time on the Jay Howard Ranch in Bayfield, Colorado where I learned about cattle. They raise Charolais with Red Angus and a Black and White Milk Cow. Raising cattle requires patience. For example, one needs to give them time to recognize an open gate and they will walk through on their own accord. They don't like to be pushed or herded, but will go to the right place if shown the way. This is how people are as well.

Cows are smart, knowing when they are doing something wrong. They will look you in the eye trying to evaluate where you stand. Cows become comfortable with people they see regularly, while being skittish around strangers. They have visual, audio, and olfactory recognition skills.

The Jay Howard Ranch uses solar power for most of their energy and is completely self-sufficient. They live on their goat milk, goat cheese, fresh eggs, and range free beef. The Howard's are striving to be of the "Tribe of Israel".

23.1.1 Birds

Birds are almost as intelligent as people and should be avoided as pets for the simple reason that they were meant to fly and captivity for them is a limitation on their native form of locomotion. Consequently captivity leads to neurosis in the form of feather plucking etc.

While birds would rather be outside climbing real trees, one may cut branches and bring them inside and lay them on top of cages for the birds to nibble on the branches and leaves. [\[1391\]](#)

"My tree, My tree,
It came inside to me"

Text •23-1: Clara's Day in the Sun

Last Sunday Clara the Cockatoo was out in the backyard sitting on my friend's shoulder when it got excited and wanted to get off darting immediately to the giant Maple Tree. She began to climb and climb until she almost reached the top. There, she rested through the afternoon heat and when she got hungry started eating the maple leaves and chewing on branches. We on the other hand were worried that we would not be able to get the bird out of the tree. I did not want to leave the backyard for fear she would jump and land in a neighbor's yard. My friend talked to Clara and she would just coo back and not come down. We discussed squirting her down the tree, but she was too high up. So we waited thinking she would have to come down for a drink. At sunset Clara began her normal screeching to call the "rest of the flock home". To accompany the screaming Clara began a foot stomping while screeching antic and slipped, recovering herself about half way down the tree. After this fall she straightened herself and resumed screeching. My friend came outside and saw Clara and said "you are coming down". Well Clara was probably going to head right back up the tree, but she was now within reach of the hose so we squirted her down as she opened her wings to protect herself and then softly glided to the grass below.

Next week we brought some of Clara's favorite maple branches inside and laid them on her cage like suhachk on top of a Sukkah. My friend exclaimed for Clara, "My tree, my tree, it came inside to me."

An African Grey Parrot named Tov makes a difference with her owner

Gayle Chellis as they go to schools and read to the children. While birds are meant to fly free, sometimes, a bird's life has great significance living amongst humans.[\[1392\]](#) The same can be said for dogs who are less deprived if taken on frequent walks and don't need to fly.

Text •23-2: Grey Owl on the Beaver

Every creature has its rightful place and in its rightful place it becomes beautiful.

Every person also has their rightful place and in that place they are beautiful. Such is the case of Gayle Chellis who with Tov, Gazoo, Tux, Limo, Barney, and Clara is the beautiful person she was born to be.

Text •23-3: Chief of the Su Indians speaking to Grey Owl

A man becomes what he dreams and you have dreamed well.

23.2 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:[\[1393\]](#)

Table •23-1: 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. [1394] Ruth gleaned in a barley field. [1395] Cake of barley bread. [1396] Barley and straw feed animals [1397]

Fig Tree	Source of fruit for the Israelites. Good shade tree. Height of 20-30 feet.	Clothes of fig leaves [1398] Cake of figs [1399] Symbol of peace and prosperity [1400]
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. [1401] Linen constituted the high priest's vestments and the curtains of the tabernacle. [1402] Rahab hid Joshua's spies under stalks of flax. [1403]
Frankincense Tree	The resin is exposed by peeling a thin layer of bark. It hardens into incense, i.e. the frankincense, "free-lighting".	Used to make sweet-smelling smoke in the temple. [1404]
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. [1405] Wild gourds. [1406] A lodge in a garden of cucumbers. [1407] So Jonah was exceedingly glad of the gourd. [1408]
Grapevine	Grapes were eaten in season, but wine preserved the juices for a later time.	And thou shalt not glean thy vineyard. [1409]

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. [1410] And thou shalt eat the herb of the field. [1411] Eat it with unleavened bread and bitter herbs. [1412]
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. [1413] King David is given lentils to eat. [1414] A field of lentils is defended from an attack by the Philistines. [1415] Eaten during times of exile and famine. [1416]
Lilies	Anemone blossoms of white, purple, and blue. Alludes to other flowering plants as well.	A sign of spring. [1417] He shall grow as the lily. [1418] I am the rose of Sharon, and the lily of the valleys. [1419]
Oak Tree Elon	The name contains that of G-d. [1420] 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. [1421] Symbol of holiness, power, and might. [1422] Abraham's oak. [1423] The weeping oak (willow?) [1424] Burn incense upon the hills under oaks. [1425] Oak of Moreh. [1426] O ye oaks of Bashan. [1427]

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. [1428] Bring pure olive oil beaten for the light, to cause the lamp to burn always. [1429] His beauty shall be as the olive tree. [1430] A dove with an olive leaf. [1431]
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.	Deborah's palm tree. [1432] The righteous shall flourish like the palm tree. [1433]
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. [1434] And Saul tarried ... under a pomegranate tree. [1435] Make pomegranates of blue and of purple and of scarlet round about the hem. [1436]
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.	Can the rush grow without mire? [1437] She took for him an ark of bulrushes. [1438] A measuring reed. [1439]

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. [1440] He destroyed their vines with hail, and their sycamore trees with frost. [1441]
Thistles and Thorns	Thistles and thorns served as a protective plant around vineyards and other crops. Also they provided kindling materials in an area of short wood supply.	A hedge of thorns. [1442] Sow not amongst thorns. [1443] The burning bush. [1444] Cursed is the ground for thy sake... thorns also and thistles shall it bring forth to thee. [1445]

23.3 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. [\[1446\]](#)

*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.

Text •23-4: Far and Away

Da, is that you?
- Joseph!

- Oh, you look like you're not doing too well, my boy.
I missed you, Da
- A man is nothing without land, they say...
- Land is a man's own soul...
I'll work my own land someday.
- If you manage it, my God, your old Da...
- will be smiling down on you from Heaven above.

...

- You'll be running in the race tomorrow, I presume. [\[1447\]](#)
I always said I'd get my land.

The sky above us, the trees before me, the snow between, land is what we are, land is where we return.

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- [\[1390\]](#) Avigail of New Zealand
- [\[1391\]](#) 7/6/03: Gayle speaking for Clara the Cockatoo.
- [\[1392\]](#) See Section [•4.5.3](#): [Text •4-11: Luzatto's Knowing Heart on Ecology](#) for the kabbalistic benefit
- [\[1393\]](#) The Plants of the Bible, Nancy Peelman, Morehouse-Barlow Company, New York, 1975
- [\[1394\]](#) Deut 8:8
- [\[1395\]](#) Ruth 2
- [\[1396\]](#) Judges 7:13
- [\[1397\]](#) Kings 1:4:28
- [\[1398\]](#) Gen 3:6-7
- [\[1399\]](#) Sam 1:25:18
- [\[1400\]](#) Kings 1:4:25
- [\[1401\]](#) Proverb 31:13
- [\[1402\]](#) Exodus 26:1
- [\[1403\]](#) Joshua 2:6

- [\[1404\]](#) Lev 2:1, Exodus 30:7, Kings 1:11:8
- [\[1405\]](#) Numbers 11:5
- [\[1406\]](#) Kings 2:4:39
- [\[1407\]](#) Isaiah 1:8
- [\[1408\]](#) Jonah 4:6
- [\[1409\]](#) Leviticus 19:10
- [\[1410\]](#) Deut. 32:2
- [\[1411\]](#) Gen. 3:18
- [\[1412\]](#) Numbers 9:11. September 11th a bitter day in our time.
- [\[1413\]](#) Gen 25:34
- [\[1414\]](#) Samuel 2:17:28
- [\[1415\]](#) Samuel 2:23:11-12
- [\[1416\]](#) Ezekiel 4:9
- [\[1417\]](#) Song of Songs 2:12
- [\[1418\]](#) Hosea 14:5
- [\[1419\]](#) Song of Songs 2:1
- [\[1420\]](#) 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.
- [\[1421\]](#) Isaiah 1:30
- [\[1422\]](#) Isaiah 2:13
- [\[1423\]](#) Genesis 13:18
- [\[1424\]](#) Genesis 35:8
- [\[1425\]](#) Hosea 4:13
- [\[1426\]](#) Genesis 12:6
- [\[1427\]](#) Zechariah 11:2
- [\[1428\]](#) Deut. 28:40
- [\[1429\]](#) Exodus 27:20
- [\[1430\]](#) Hosea 14:6
- [\[1431\]](#) Genesis 8:10-11
- [\[1432\]](#) Judges 4:5

[\[1433\]](#) Palm 92:12
[\[1434\]](#) Deut. 8:8
[\[1435\]](#) Samuel 1:14:2
[\[1436\]](#) Exodus 28:33
[\[1437\]](#) Job 8:11
[\[1438\]](#) Exodus 2:3
[\[1439\]](#) Ezekiel 40:3
[\[1440\]](#) Amos 7:14
[\[1441\]](#) Psalm 78:47
[\[1442\]](#) Proverbs 15:19
[\[1443\]](#) Jeremiah 4:3
[\[1444\]](#) Exodus 3;2
[\[1445\]](#) Genesis 3:17-18
[\[1446\]](#) Deuteronomy 8:7-9
[\[1447\]](#) Far and Away, Tom Cruise and Nicole Kidman, Ron Howard Film.

- [23.1 Animals](#)
- [23.2 Plants](#)
- [23.3 Rocks](#)

24 History

24.1 Proof of G-d

Text •24-1: Michael Walton on the Purpose of Life

"We're here to get close to G-d and to bring others closer to G-d."[\[1448\]](#)

Text •24-2: Proof of God

"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."[\[1449\]](#)

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.[\[1450\]](#) 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 curtain[\[1451\]](#) 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? 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, she will become an angel."[\[1452\]](#)

24.2 Timeline

The early history of the biblical timeline is long with spread out events. The period of the Book of Judges and Kings is about 200 years each. The Prophetic period was about 400 years and encompassed two exiles.

Table •24-1: Biblical Dates

Event	Hebrew Year	Common Era (CA)
Civilization Begins	1	3760 BCE
Sumerian Cuneiform writing in southern Mesopotamia		3100 BCE
Death of Adam	930	2830 BCE
Birth of Noah	1056	2704 BCE
Sargon of Akkad and first large Mesopotamia empire		2360-2180 BCE
Birth of Abraham	1948	2166-1812 BCE
Amorites and barbarians settle in Mesopotamia and Canaan		2100-1900 BCE
Hyksos Asiatic control in Egypt		1720-1570 BCE
Jacob marries Rebecca	2088	1672 BCE
Israel goes down to Egypt		1650 BCE
Exodus from Egypt (210 Yrs later)	2255	1286 BCE
Deborah the Judge	2636	1170 BCE
Samuel the Last Judge	2872	1095 BCE
King Saul		1025 BCE
King David	2892	998 BCE
King Solomon		928 BCE
Solomon builds 1st Temple		900 BCE
Elijah		870 BCE
Isaiah	3220	770 BCE
Assyria conquers Northern Tribes of Israel		722 BCE
Jonah warns Nineveh		700 BCE
Babylon, Egypt, and Media conquer Assyria		609 BCE
Judah submits to Babylonian control		604 BCE
Babylonians destroy 1st Temple		587 BCE

Babylon conquers Jerusalem and Babylonian exile begins	586 BCE
Babylonian exile	586 - 537 BCE
Media conquers Babylon	CA 559 BCE
Persian period	537 - 332 BCE
Darius of Persia permits 2nd Temple Rebuilding	519 BCE
Malachi	457 BCE
Ezra Nehemiah and the Scribe period	420 - 300 BCE
Ptolemy I of Macedonia conquers Israel	323 BCE
Hellenistic Period	332 - 63 BCE
Pompey of Rome conquers Jerusalem	63 BCE
Roman Period	63 BCE - 476 CE
Romans destroy 2nd Temple	70 CE
Sanhedren starts	70 CE
Masoretic Text and Tanach with vowels finalized	100 CE
End of Paganism	100 - 200 CE
Jewish Christian sect begins under James the Lesser	100 - 200 CE
Jews go to Spain, France, and Italy...	130 - 250 CE
Christianity spreads	200 - 300 CE
Mishnah	200 - 215 CE
Talmud	200 - 500 CE
Christian church council canonizes theology	312 CE
Byzantine Rule	324 - 640 CE

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. In addition, they possessed horses and chariots. They knew how to shoot arrows 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 would have been predisposed to Joseph who was from the land of Canaan. The Hyksos dynasty falls in the 15th century BCE to a 'native' Egyptian dynasty. The 'old' xenophobic Egyptian Rulership returns enslaving the Israelites who were then living in the lush, lower Nile delta of Goshen. In 13th century BCE, G-d sends Moses a Jew, who Pharaoh's daughter had 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. [\[1453\]](#) 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.

24.3 Biblical Truth

The discovery of the Dead Sea Scrolls, the oldest material biblical texts, raised questions on the accuracy of the modern day text. However, the variations found in the scrolls are almost always of additional material. For example, Psalm 145 in the DSS contains a verse for the letter Nun. Interestingly the verse is inspiring and an excellent fit. Furthermore the DSS Psalm 145 fragment is older than the earliest physical copy of the canonized biblical text.

Nevertheless, it would be wrong to infer that this version of Psalm 145 represents David's original writing. The nature of being a scribe in Israel was not necessarily to copy a holy text identically, but to occasionally improve on style, correct spelling, and to add notes on the text. This was not the case outside of Israel, where the rabbis said prophecy did not exist. Hence the Masorites, who canonized the Hebrew bible, selected earlier preserved biblical texts from those amongst the Israelites that returned from the Babylonian exile. The shorter the text the less likely explanatory editing had crept in

Editors, scribes, biblical redactors and interpreters were often the same folk in the biblical period. 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 inspired 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."^[1454] Interestingly, the same folks who selected the biblical texts, the Masorites, led in their interpretation.

Nevertheless, there is a danger that an interpreter may use a biblical text for his own agenda and hence abuse the intention of the prophet. For the scholar, the proper balance is to pursue the **contextual** truth of the biblical text with an inspired 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 an interpretation may be 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.

Text •24-3: Veracity of the Bible

The Bible is the will of G-d in the context of the people,

Not necessarily the intention of G-d. [\[1455\]](#)

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 condescending is the High Priest being able to place the sins of the people on the head of a goat, 'transference of sins'. After a stray scapegoat returns to town the people decide that the goat must be thrown over a cliff on Yom Kippur instead of simply led into the wilderness.

Text •24-4: The Scapegoat Who Returned to Town

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. [\[1456\]](#)

The Almighty's condescension to letting Israel have a human king led to messianic movements estranged from Judaism. Some of these movements canonized their conflict with the Jews in religious texts leading to persecutions ad-infinitum. Yet, the hope for messiah lives and Jewish folklore teaches that G-d created the messiah before the creation of the world.

The Ribono Shalom foresaw that Israel would request a leader other than himSelf and provided that such leadership would enter Israel to direct the people back to G-d.

24.4 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. One would think the consequence of this honesty would be a greater respect for such a 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. They 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 them according to a double standard, while 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 become 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.

In the story of the Horbon Bayit Rishon, Destruction of the First House of Israel, [\[14571\]](#) Rabbi Nachman of Breslov taught that Mezuzaraden, the chief butcher, led the armies into Jerusalem. In Jerusalem he killed nine hundred and forty thousand Jews. In a valley outside of a Jerusalem he killed two million and one hundred thousand Jews. He noticed that the blood ran like a river into an area touching the blood of where the prophet Zechariah had died. He noticed that the blood was boiling in that area like there was a fire. He asked the Jews about this. They were afraid to admit, "He was a prophet amongst us, who was speaking the word of G-d, who told us that our sins would lead to this destruction. We refused to listen to him and we killed him." After a few tests to try to appease the blood, Mezuzarden realized the truth and said, "I will take up the part and avenge this prophet." He asked his soldiers to bring all the chief rabbis of the Sanhedren. Speaking to the blood he said, "I am going to appease you by killing all these chief rabbis, myself." Still, the blood kept boiling so he asked that all the youth, the young boys and girls be brought before him and he killed them. Still, the blood kept boiling so he asked all the children be brought before him as well and he slew them. He called out to the blood, "Zechariah, Zechariah, I have killed the best of your people, do you want me to kill every last living Jewish person?" Finally the blood stopped boiling. He then became very pensive. "If all of this bearly satisfied the death of one person, how can I make amends for all the people I have killed?" He was aware of one Jewish principle, that of

tshuvah. He took off his general's clothes, converted, repented and began studying Torah and became a devout Jew.

Rabbi Nachman teaches that this happened with many famous people or their children. The children of Haman studied Torah in B'nai Brak in Israel. The children of Sisera enemy of Israel, whose head Yael nailed to a rock, taught classes to children in Jerusalem. Shemayah and Avtalyon, the fourth pair heading the Sanhedrin at the end of the Hasmonean era, were proselytes descendent from Sanheriv, the Assyrian, who had conquered the Middle East.

From here we learn that G-d may use the wicked against the Jewish people, because of our sins, but even they can atone for their sins if they or the descendents turn completely around. So much the more so, we should all know that there is not a sin so great that G-d cannot forgive us. The prophets intended their message to the people they chastise not to a third nation to stereotype with hatred. When the Christians see themselves as Jews in the year 6000, Christian anti-Semitism will end.

24.5 Primary Sources

When G-d speaks with a prophet, He manifests within the symbols and knowledge that the prophet has acquired. Most wrongly conceive that G-d speaks to a prophet as an outside source divested of the background, language, and knowledge of the prophet. In essence, G-d is an inside source for the prophet revealing the past, present, and future within his or hers background for understanding. Hence, improving ones knowledge improves the dimensions of ones prophecy. Moshe, for instance was familiar with the ideas of several religions. He may have possessed scrolls or oral tradition containing family trees or historical texts that prepared him for the Torah prophecy. Knowledge doesn't detract from the significance of prophecy. Knowledge enables the prophet to ask the right questions and understand the answers in context.

Other religions have parallels to Jewish mysticism. [\[1458\]](#) 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.

The concept of the sefirot is only remotely similar to the Gnostic idea of aeons. [\[1459\]](#) Gnosticism posited far more than ten aeons, and they referred to planes of existence with a plane ruler. There is a diminishment of the spiritual force in each descending aeon, until one finally reaches the physical world, which is 'evil' in Gnosticism. 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." [\[1460\]](#) 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. Religious Jews identified the author with Shimon bar Yochai. Critics claim the author 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 the text very useful.

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. [\[1461\]](#)

"What distinguishes a pseudepigraphic work from a biblical work is that pseudepigraphy answers questions and a biblical work raises them." [\[1462\]](#)

24.6 Torah is not in Heaven

Text •24-5: Talmud Mas. T'mura 16a on Recovering the Torah

'Rab Judah reported in the name of Samuel: [\[1463\]](#) Three thousand traditional laws were forgotten during the period of mourning for Moses'. They said to Joshua: 'Ask'; [\[1464\]](#) (that they be revealed from heaven) he replied: It is not in heaven. [\[1465\]](#) They [the Israelites] said to Samuel: 'Ask'; he replied: [Scripture says:] These are the commandments, [\[1466\]](#) 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.

G-d creates truth. Man forms reality. [\[1467\]](#) The word-logos, reforms reality continuously. In science, our concept of the Universe evolves with each new empirical observation changing reality. [\[1468\]](#) 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. [\[1469\]](#) 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 Agadah (story), Halachah (law), and Kabbalah (received mysticism). When a sage writes with Ruach Hakodesh, he reveals truth. When he writes with dialectic [\[1470\]](#) legal questioning and answering (Pilpul) or hermeneutical [\[1471\]](#) exposition (Rules), he forms reality. [\[1472\]](#) 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. [\[1473\]](#)

Text •24-6: Talmud Mas. T'mura 16a on Moshe's Departure from the World

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, [\[1474\]](#) 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. Reality is formed by man. Interestingly, rabbis hold their principles, their decided laws, higher than the will of G-d when faced with revelation: [\[1475\]](#)

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
(end of 59a)

declared it unclean;

and this was the oven of 'Aknai. Why [the oven of] '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. [\[1476\]](#) 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.' [\[1477\]](#) 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. Gamaliel ^[1478] 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. ^[1479] Now a certain day happened to be New Moon, but she mistook a full month 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." ^[1480]

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"[\[1481\]](#) 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." [\[1482\]](#) 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). [\[1483\]](#) 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. [\[1484\]](#) 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. [\[1485\]](#) 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. [\[1486\]](#)

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.

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. [\[1487\]](#) 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 TORAH^[1488] AT SINAI AND TRANSMITTED IT TO JOSHUA,^[1489] JOSHUA TO THE ELDERS,^[1490] AND THE ELDERS TO THE PROPHETS, AND THE PROPHETS TO THE MEN OF THE GREAT SYNAGOGUE.^[1491] THE LATTER USED TO SAY THREE THINGS:^[1492] BE PATIENT IN [THE ADMINISTRATION OF] JUSTICE, REAR MANY DISCIPLES AND MAKE A FENCE ROUND THE TORAH.^[1493]

24.7 Torah Coding, Gematria, and Biblical Criticism

Yeshiva Aish HaTorah^[1494] 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.

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.

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, the version we use 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:

Text •24-7: Patrick Skehan on exceptionally good Torah text

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. [\[1495\]](#)

Frank Cross had this to say at the dedication of the Shrine of the Book holding the Dead Sea Scrolls in 1965:

Text •24-8: Frank Cross on the non-expansionist Masoretic Pentateuch

In contrast to these expansionistic texts, however, the Masoretic text of the Pentateuch was remarkably short and conservative. [\[1496\]](#)

...
While haplography [\[1497\]](#) *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 generation. Still others developed musical notes so that they could pass on the great song of the Torah that they discovered in their generation.

24.8 Holocaust

The Dominican Republic under Rafael Trujillo prepared an agricultural community for Jews to resettle during the Holocaust. Only 1000 Jews managed to get to the Dominican Republic at this time. The benevolent dictator stated that his country would be willing to except 100,000 Jews.[\[1498\]](#) Trujillo led his country from 1930-1961 at which time he was assassinated.[\[1499\]](#)

The Damascus Affair or libel was a blood libel against the Jews in the mid 1800's perpetrated by the Damascus community.[\[1500\]](#) German Jews, thought possessing considerable influence at this time, did not come to the aid of the Damascus community.

24.9 Politics

Presidents prefer to have advisors with contrary viewpoints to help them make the best decision. Such was the case with Schultz and Casper Wienberger during the Reagan and Bush one administrations as is the case between Rumsfeld and Powell in the Bush two administration.[\[1501\]](#) This important lesson teaches the strengths of democracy which is that we have a nation of multiple viewpoints. This permits us to generate a larger domain of solutions to a problem set and hopefully find one that works.

While one viewpoint may be predominantly right and another predominantly wrong, this does not negate the advantage of alternative viewpoints in the democratic process. What is important is that wrong viewpoints do not attempt to override the views of society, but that the percolation of views continues with the right viewpoint eventually rising to the top in public policy decision-making.

For an astute knowledge of world politics, one should read the New York Times. ^[1502] 'The Law of Small Numbers in Politics' is when a vocal minority is diminishing in relative number in a society than its influence is diminishing as well. The corollary of this rule is that when a vocal minority represents an insignificant number in the population, then it is insignificant for all practical purposes.

^[1448] Michael Walton, Purim 5762.

^[1449] Terry

^[1450] Ibid

^[1451] Mehitzah

^[1452] Based on Terry's ideas on Purim 5762.

^[1453] Ramban considered Hezekiah the messiah.

^[1454] The Bible As It Was, James Kugel, Harvard Press, 1997, page 558.

^[1455] 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.

^[1456] <http://www.veronaumc.org/sermons/Scapegoat.htm>

^[1457] Aryeh Rosenfeld, Breslov, Lecture Gittin (divorce) 56A

^[1458] see also the [Chapter on Religions](#).

^[1459] In Gnosticism, there are 365 of these with the highest one ruled by the angel Abraxas.

^[1460] Encyclopedia of Angels, Rosemary Ellen Guiley, Facts on File, 1996, page 71.

^[1461] A text quoted in the Bible itself containing a retelling of the story of Genesis.

^[1462] Michael Walton, 1/20/02.

^[1463] Soncino Talmud, Mas. T'mura 16a

^[1464] Soncino Talmud note: Through the holy spirit, that these forgotten laws should be taught anew (R. Gershom).

^[1465] Ibid: Deut. XXX, 12. The whole Torah has already been given.

^[1466] Ibid: Num. XXXVI, 13

^[1467] Form is at the level of Yetzirah as opposed to create, which is at the level of Beriyah.

[1468] The finite Universe is now ever expanding from the Big Bang into eventual desolate space.

[1469] Written Torah composed of the Five Books of Moses, the Prophets, and Writings

[1470] [Dialectic](#) - Proposed Answer (thesis), follow up questions and analysis (antithesis), solution (synthesis). Suggestion, questioning, and answering approach found throughout the Talmud in halachic derivation.

[1471] 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."

[1472] 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](#)

[1473] Soncino Talmud, Mas. T'mura 16a

[1474] Pilpul in the Aramaic, a type of reasoning by example

[1475] Soncino Talmud - Mas. Baba Metzia 59a-59b

[1476] This word in Aramaic, **whwkrbw**, means they excommunicated him.

[1477] Soncino Talmud note: I.e., commit a great wrong by informing him tactlessly and brutally.

[1478] Soncino Talmud note: The Nasi and the prime mover in the ban against R. Eliezer.

[1479] 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.

[1480] Berachot 28A

[1481] Isaiah 30:7 and 45:20.

[1482] Berachot 28B

[1483] see [Compound Number 18](#), [Amidah](#)

[1484] Soncino Talmud note: So Rashi in Hor. 13a. Jast.: because his original character is bad - into which evil treatment might cause him to relapse.

[1485] In those cases where they differ

[1486] The motto of the Las Vegas Jewish News

[1487] see [72 Letter Name](#)

[1488] Soncino Talmud note: Scripture and its complementary Oral Instruction, with special reference to the latter.

[1489] 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.

[1490] Ibid: The Elders that outlived Joshua, Judges II, 7. 'Elders' in this Mishnah includes the Judges.

[1491] Ibid: Kenesseth hagedolah: A body of 120 men founded by the leaders of the Jews who returned from the Babylonian captivity.

[1492] Ibid: Whereby reverence for, the knowledge of, and the inviolability of the Torah might be secured (cf. Rashi).

[1493] 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.

[1494] Jerusalem, Israel - 'Fire of the Torah'

[1495] 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

[1496] 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

[1497] Same as syncope - the removing, loss, or abbreviation of a syllable from the center of a word,

[1498] Herman Spiegel, 1/1/04 at SLC Chabad.

[1499] Encyclopedia Britannica 1998.

[1500] Yossi Mendel of SLC Chabad explained that the German Jewish community which had moved toward reform secularism felt little affinity for the Damascus Jewish community at the time.

[1501] Senator Joseph Biden interview on KSL.

[\[1502\]](#) My father's explanation to me on why I do not understand world politics well is because I do not read this paper carefully. I agree, maybe I will one day.

- [24.1 Proof of G-d](#)
- [24.2 Timeline](#)
- [24.3 Biblical Truth](#)
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25 Music

25.1 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.

Program •25-1: Three Harmonics

Here we plot the sum the 1st, 2nd, and 3rd harmonics:

```
ezplot('sin(x)+sin(2*x)+sin(3*x)')
```

To play the harmonics in Matlab, one can use the sound function, which expects normalized input between $-1 \leq y \leq 1$.

```
x = .1:.1:10000;  
y = 1/3 .* (sin(x)+sin(2*x)+sin(3*x));  
sound(y)
```

For a higher sounding harmonic

```
y = sin(x)+sin(3*x)+sin(5*x);
```

Now make the third term the 2nd harmonic of the second term and one will hear the double harmonic which has a greater gap sound within.

```
y = sin(x)+sin(3*x)+sin(6*x);
```

Contains higher overtones.

```
y = sin(x)+sin(6*x)+sin(8*x);
```

```
x = .1:.1:10000;
y = 1/3 .* (sin(3*x)+sin(6*x)+sin(12*x));
sound(y)
```

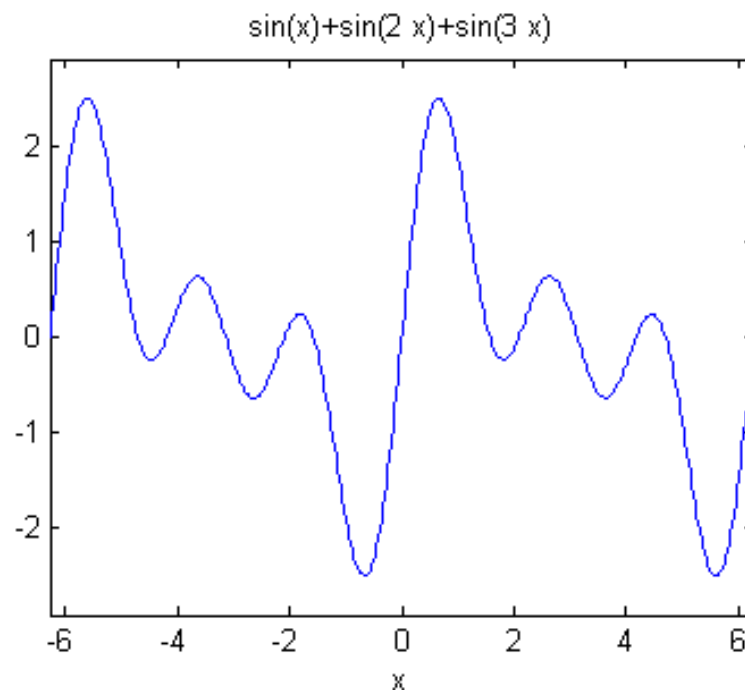
To obtain a dial tone like sound, simply add more and more sin waves:

```
y = 1/5.*sin(3.2332*x)+sin(7.23423*x)+sin(13.32523*x)+sin(8.2324*x)
    +sin(2.424*x));
sound(y)
```

One can superimpose sounds in Matlab, by running multiple 'sound(y)'s back to back and then listen to them terminate one-by-one until a single sound is heard.

Now we can plot the repeating pattern for the harmonics:

Figure •25-1: Three Harmonics



Harmonics have a repetitive pattern too short to distinguish any differences while listening. By mixing non-harmonics, we obtain chords that may repeat over much longer periods so that one may hear cycles. By adding many additional non-harmonics we can get dial tone sounds. Though there is no period, one can see evenly spaced peaks which produce a repetitive like sound, a dial tone.

Program •25-2: Creating Stereo Sound

```
y1 = 1/3 .* (sin(2*x)+sin(4*x)+sin(8*x));
y2 = 1/3 .* (sin(3*x)+sin(6*x)+sin(12*x));
```

```
y = [y1' y2'];  
sound(y)
```

Table •25-1: 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 :

Equation •25-1: Step Frequency Multiplier for the Even-Tempered Scale

$$f_1 = h * h * h * h * h * h * h * h * h * h * h * h * f_0$$
$$f_1/f_0 = h^{12}$$
$$2 = h^{12}$$
$$h = 12^{th} \text{ root of } 2 = 1.059463094$$

The half step always has a fixed ratio in the Even-Tempered Scale that is h . For example $C3/B3 = 261.6/246.9 = 1.059463094$.[\[1503\]](#) Now we can fill in the frequencies of the sharps and flats as well:

Table •25-2: 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
D3+E3-	311.1
E3	329.6
F3	349.2
F3+G3-	370.0
G3	392.0
G3+A4-	415.3
A4	440

25.2 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 •25-3: 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	$\frac{3}{4}$ 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	$\frac{1}{2}$ 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. [\[1504\]](#) This imbalance in the frequency distance between keys means that it is impossible to construct Pythagorean tuned piano.

The frequency of C1 = f

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.

25.3 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."[\[1505\]](#)

25.4 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.

Equation •25-2: Fibonacci Ratios

1/1
1/2
2/3
3/5
5/8
8/13

$$133/377 = 0.618037$$

25.5 Television

A kabbalist should not have a TV.

'Little House on the Prairie' is motivating.

[\[1503\]](#) Math and Music Harmonious Connections, Trudi Hammel Garland and Charity Vaughan Kahn, Dale Seymour Publications, page 40.

[\[1504\]](#) Math and Music, page 62.

[\[1505\]](#) Math and Music Harmonious Connections, Trudi Hammel Garland and Charity Vaughan Kahn, Dale Seymour Publications, page 132.

- [25.1 Even-Tempered Scale](#)
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26 Religions

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.

26.1 Canaanite Religion

Deities had names corresponding to Hebrew words. Most of these are Canaanite with the last Egyptian:

1. Sun - Shemesh
2. River - Nahar
3. Sea - Yam
4. Rahab - Egyptian monster
5. Taninam - Sea monster - •••••
6. Leviathon - Lotan
7. El Elyon - Highest of the gods
8. Amen or Amon - Egyptian deity^[1506] personification of air or breath represented as either a ram or a goose, revered as king of the gods in Egypt.

"Amon's name meant The Hidden One, and his image was painted blue to denote invisibility. This attribute of invisibility led to a popular belief during the New Kingdom (1539-c. 1075 BC) in the knowledge and impartiality of Amon, making him a god for those who felt oppressed."^[1507]

In Jewish prayer, one says *amen* in response to hearing a blessing. *Amen* may mean that G-d sees our needs and will bestow blessings upon us fairly. L'havdil, the literal Hebrew of *amen* deals more with training, trust, entrustment, education, practice, and belief. The noun form refers to art.^[1508]

El Elyon continues to refer to G-d in Judaism. Shemesh - ••• seems to

have some power to defeat evil beings by reciting the last two letters in reverse order, which by the 'Name' of G-d melts ones enemies. [\[1509\]](#) Emet - ... destroys golems by erasing the aleph on the body leaving only death.

26.2 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. [\[1510\]](#)

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 Apocrapha.
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.

26.3 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.

The aeon is an important principle of Gnostic thought: [\[1511\]](#)

Text •26-1: Gnostic Principle of the Aeon

The first aeon was said to emanate directly from the unmanifest divinity and to be charged with a divine force. Successive emanations of aeons were charged with successively diminished force. Each

Gnostic system explained aeons in its own way, but all concurred that aeons increased in number in proportion to their remoteness from the divinity and that lower aeons shared proportionately less in divine energy. At a certain level of remoteness, the possibility of error was said to invade the activity of aeons; in most systems, such error was responsible for the creation of the material universe. For many, Christ was the most perfect aeon, whose specific function was to redeem the error embodied in the material universe; the Holy Spirit was usually a subordinate aeon.

In certain systems, aeons were regarded positively as embodiments of the divine; in others, they were viewed negatively as vast media of time, space, and experience through which the human soul must painfully pass to reach its divine origin.

26.4 Pythagoreanism

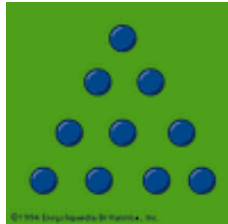
Pythagoras lived around 580 BCE in the area of Samos, Ionia. He believed the truth of the human is an occult self: the soul or psyche. This was an opposing force to the physical self. Concomitant to this notion of a separate and distinct soul was a belief in transmigration, **reincarnation**, and the 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 of disentanglement from the world's historical conditions. The "more" to life is not more in this world, but 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 lifetime, until one is able to attach to the divine.

Pythagorean magic involved bringing the spirit of God down into an idol, which the magician would use for divination. He held great significance to the number four, the size of the bottom row of the **tetraktys**, the sacred decad, which resembled ten bowling pins. The

tetraktys, the perfect triangle, consisted of rows with size $1+2+3+4 = 10$. 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. [\[1512\]](#)

Figure •26-1: Tetraktys - the "sacred decad"



The Pythagoreans believed in a specific meaning to each of the first ten principle numbers. Numerology holds a similar position though with different meanings and up to the number one hundred. Jewish kabbalah does not pursue this. The sefirot in Jewish kabbalah are the source of the ten numerals as opposed to being the ten numerals. [\[1513\]](#) Here is an example of these associations: [\[1514\]](#)

For the Pythagoreans even abstracted things "have" their number: "justice" is associated with the number four and with a square, "marriage" with the number five, and so on.

Aristotle followed up on the Pythagorean idea and describes the associations. [\[1515\]](#) Though they have some similarity with the Tarot they differ from Jewish kabbalah in most cases and apply only to the first ten numerals, which held a source status to the Pythagoreans. While in Jewish kabbalah the ten sefirot are in three columns, the Pythagoreans with the doctrine of opposites saw them five opposite five or in two columns. Jewish kabbalah sees each sefira in the central column leaning towards one side or the other. [\[1516\]](#)

In summary, Pythagoreanism included ideas of: [\[1517\]](#)

Text •26-2: Principles of Pythagoreanism

(1) the metaphysic of number and the conception that reality, including music and astronomy, is, at its deepest level, mathematical in nature; (2) the use of philosophy as a means of spiritual purification; (3) the heavenly destiny of the soul and the

possibility of its rising to union with the divine; (4) the appeal to certain symbols, sometimes mystical, such as the tetraktys, the golden section, and the harmony of the spheres (to be discussed below); (5) the Pythagorean theorem; and (6) the demand that members of the order shall observe a strict loyalty and secrecy.

Pythagoreanism continued to evolve after the death of Pythagoras. [\[1518\]](#)

After 350 BC the Academics of the next generation continued "Pythagorizing" Platonic doctrines, such as that of the supreme One, the **indefinite dyad** (a metaphysical principle), and the tripartite soul.

The indefinite dyad is the principle of opposites that define each other.

26.5 Neoplatonism

Neoplatonism believed in the 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. [\[1519\]](#) The material world that is farthest from the Good is the source of evil.

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 fives souls of man defined in Judaism as Yechidah, Chaya, Neshama, Ruach, and Nefesh where Nefesh is the body. Emanations from G-d in Neoplatonism include

the 365 aeons. Whether the sefirot manifest by emanation varies in kabbalistic texts. [\[1520\]](#)

Text •26-3: Moshe Idel's Sefirotic Ideas

Sefer ha-Bahir presents a mythically oriented picture of the Sefirotic pleroma, whereas R. Isaac the Blind gives a much more complex theory of the emergence of the Sefirot from the depths of divinity, betraying a deep speculative tendency probably influenced by Neoplatonic thought.

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.

26.6 Christianity

This section presents a viable form of Christian Judaism.

Meditation •26-1: Messiah a Mortal King

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.

26.6.1 Forgiveness

Forgiveness of sin is possible with repentance, reparation, and returning to G-d.

Meditation •26-2: Son of man and forgiveness of sin

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 fringe Jewish view exists today in some Hasidic sects and has an ancient mystical origin. Early Christianity followed this approach. Modern Christianity apostatized it.

26.6.2 Scapegoat

The Christian interpretation of the Leviticus scapegoat with Isaiah 53 represented a minority Jewish interpretation at the time of Jesus. [\[1521\]](#) Literal interpretations often lead to strange ideas: [\[1522\]](#)

Text •26-4: Christian Theologies on the Scapegoat

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]. [\[1523\]](#)

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. [\[1524\]](#)

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. [\[1525\]](#)

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. [\[1526\]](#)

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 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 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. [\[1527\]](#)

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 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. [\[1528\]](#)

'Sin transference' is a very real idea in all modern forms of Christianity. While there is a literal line from the Torah that is the basis of this concept, 'sin transference' is not a part of mainstream Judaism. In addition, Judaism has always stood in opposition to human sacrifice. We cannot pay for our sins with the

life of our brethren. While the suffering servant is a symbol of G-d's punishment of Israel, he does not possess the sins of Israel. [\[1529\]](#)

4. Certainly (}ka) our sickness (wnylh - we were sick) he carried, and our pains he bore them (\lbs), and we thought him stricken, defeated by G-d and afflicted.

5. And he was wounded (lljm - pierced) from our transgressions (careless errors), broken (akdm - crushed, break) from our iniquities (evil ways), our whole (wnmwlc - our peace) chastisement (rswm - reprimand, devotion) is upon him and in his friendship we are healed.

He turns the people back to G-d by not accusing them. He lifts the sins off of them by lifting their spirits, giving them hope, and they turn back to G-d.

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. [\[1530\]](#) These ideas represent the karmic reconciliation between the House of Joseph and the House of Judah from the early conflicts in Israel.

26.6.3 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 Hebrew name is Yeshua, G-d saves, and not because he is a god. 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. Yeshua, 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 then when he walked the earth. The tradition that a tzaddik is more alive in the world after death, stems from the gematria of 'katz hai' - 'alive in the end'.

$$qyddx = yh \{q = qjxy = 208$$

In Judaism, we are prohibited from worshipping a messiah. This would be idolotry. Instead the true messiah points the way back to G-d Who Alone is to be worshipped.

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,^[1531] 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 •26-1: The Gematria of the Messiah and the Serpent

Messiah Qualities (English)	Messiah Qualities (Hebrew)	Serpent Qualities (English)	Serpent Qualities (Hebrew)
messiah	jycm	Serpent	cjn
we had returned	wnbc	Divines	jcn
Goshen	hncg	Armed	\ycj
and lightnings	\ykrbw	enchantment	jcn
anointing	hjcm	in hatred	hancb
a breast plate	}cj	Destroyer	tyjcm
his offering	wnbrk	Adversary ^[1532]	}fc
shall be anointed	jcmv		
and shall come near	brknw		
and we dwelt	bcnw		

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 Kippur. 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 - **hlyh** which means 'shining' from the word for bright morning star, hailal - **llyh**. Another step back is to take the word 'light' for kindling to get lahat - **fh**l. Lahat also means flaming or fiery. [\[1533\]](#) This type of 'light' connects to 'heal' through a letter reversal taking light -> IE licht -> **lyj** -> heal. Another word related to 'light' is Dolak - **qld** that 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 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."

Meditation •26-3: Suffering Messiah Tours Israel

I viewed myself amongst a choir of angels in the blue heavens. God heard the prayers and formed worlds for their families. [\[1534\]](#) As man requests so God 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.

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 lift [\[1535\]](#) 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. [\[1536\]](#)

I took him to the Dead Sea and then up the dry riverbed of Nahal Zelem - •••••. 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. [\[1537\]](#) 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 birthplace.

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 an equal light above petty judgment.

I asked whether he was God and he said no, there is only God in heaven. He said he was the Son of God. 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 would 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 God, 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 God, high on his Mountain, before his service. There is only one God and his Name is One. [\[1538\]](#)

26.6.4 Later Day Saints

Later day saints and prophets are real to G-d.

Meditation •26-4: Responsa to LDS

"You may always call upon me directly. There is only one God and ultimately I am unknowable. Those who would say that God 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. Over time 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 God 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 God. 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 God, but He alluded me. I looked for my brother and found all three."[\[1539\]](#)

26.6.5 Church

The Christian word, Church, is from the Hebrew word, Knesset, which means assembly as in Bet Knesset, assembly house. James, the brother of Jesus, ran the 'church' at the beginning of the Common Era. James may have died by accident or murder, but certainly his death is a tragedy.[\[1540\]](#)

Text •26-5: James the Lesser

After the crucifixion of Jesus, his brother, James, led the small community of Judeo-Christians in Jerusalem. Under his leadership, the Jerusalem "church" tried to preserve the Jewishness of the group, and opposed attempts to bring in non-Jews who had not been circumcised. Researcher Oded Ir-Shai, in his article "The Jerusalem Church - From a Church of the Circumcised to a Church of non-Jews" (published in a Hebrew book entitled "The Jerusalem Book - The Roman and Byzantine Period," Yad Ben Tzvi, 1999), analyzes the few sources that mention James and his period. The time of his appointment as first bishop of Jerusalem is not known, but "his term ended tragically in the year 62, after the death of the Roman governor Festus, and on the eve of the arrival of his successor Albinus to Judea."

According to the description by Josephus Flavius in his book "Antiquities of the Jews," the high priest, Hanan Ben Hanan, took advantage of the opportunity that Judea was left without a Roman governor, "and called a sanhedrin [high court] of judges, and brought before it the brother of Jesus who is called the Messiah - his name is James - and other people, and accused them of having broken a law, and handed them over for stoning."

Ir-Shai believes that the source of the hostility toward James was his social outlook, "which was based mainly on zealous concern for the poor and the oppressed, and hostility not only toward wealth, but toward the wealthy as well," as the situation is depicted in the "Iggeret" ["Letter"] attributed to him in the New Testament.

The social ferment in Jerusalem increased greatly during that time and erupted after four years, at the same time as the Great Revolt of

the Jews against the Romans.

In the later Christian tradition, there is a somewhat different version of the circumstances of his death: "James the Just" is described as a holy man who "didn't drink wine and strong drink, didn't eat meat, and never used a razor on his head." Since he managed to attract many to believe in Jesus, the "scribes and the Pharisees" demanded that he restrain the people, and for this purpose, stood him on the wall of the Temple Mount. But James refused to deny the gospel of his brother, and therefore he was thrown off the wall. When it turned out that he hadn't been killed by the fall, "they started to stone him," it is said, and one person among the masses, a washerman by trade, beat James on the head with a cudgel.

James the Lesser was a righteous man. The Book of James in the New Testament testifies to his hopes and values. What is not said above is that many Jews respected James even amongst the religious. Nevertheless, G-d used the Romans to destroy the Second Temple because of the sin of senseless hatred. The reference to Minim, spies, in the 19th blessing of the Amidah meant Christians at one time. [\[1541\]](#) This is a sad commentary on the conflict that grew out of early Christian history.

26.6.6 Catholicism

Pope John Paul XX from Poland 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. [\[1542\]](#)

Text •26-6: Complicity of Pope Pius XII in the Holocaust

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.

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 Gaspari, 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 Gasparri, 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 Gasparri that he had warned the rabbi that "wartime delays in communication" would make things difficult. He also told Gasparri 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. Gasparri 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 *Luffwaffe*, 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. [\[1543\]](#)

26.6.7 Incarnation

C. S. Lewis made the following statement. [\[1544\]](#)

Text •26-7: C. S. Lewis

If Christ didn't exist what would I do. I wouldn't want to live in that case. Thus I would choose to believe in Christ even if I knew he didn't exist.

I was quite perplexed by these comments by C.S. Lewis leading to the following meditation within the context of the writer:

Meditation •26-5: Living with the Love of G-d

Why wouldn't C.S. Lewis want to live without Christ? After all he would still have G-d. This is precisely the point, for he wouldn't have G-d since they are the same. [\[1545\]](#) So why not just believe in God. Here we have the point that G-d loved His people so much that when he saw their hopelessness and fall into sin, instead of pulling up the ladders and hiding His face, He came down to be amongst them—to cry with them, to laugh with them, to hope with them, to dance with them, so that they would feel close to Him again. But why does this require a human form? In Hasidic thought, the tzaddik lowers himself in order to raise others, depriving himself from spiritual closeness with G-d, instead becoming a mirror for the fallen to forgive themselves as they fall in love with him. In today's Christianity [\[1546\]](#) the heavenly Tzaddik comes to dwell amongst us in Jesus, though our sins be scarlet, He will make them white as snow. With the love of God in human form there is elevation, with a Human's suffering, there is a mirror of forgiveness. [\[1547\]](#)

Moshe Rabbenu's [\[1548\]](#) face shined when he emerged from his tent with the full light of the Shechinah upon him. In this light Moshe exhibited the will of G-d. The Christian extension is to postulate a nullified person from birth filled solely with the will of G-d.

The Midrash explains how G-d contracts himself into a limited space: [\[1549\]](#)

Text •26-8: Midrash on Contraction

The Holy One blessed be He contracted His Shekhinah into the Tabernacle or between the poles of the ark.

“For the rabbis, tzimtzum means a concentration of divine being within a small space. In Lurianic teaching it implies the opposite: a

withdrawal from a small space and creation of an empty place the size of a point, from which the Divine is, as it were, absent—from which he has contracted his essence.”[\[1550\]](#)

The theology of incarnation has some basis here, a person might make himself a void for the presence of God to enter, perhaps even the contraction of God in the space of a person for some higher purpose. There is a basis for incarnation Christianity within a mystical interpretation of Judaism, though earlier Christianity, which did not interpret messiah as a divine being, is closer to mainstream Judaism.

26.7 Manichaeism

The prophet Mani, “the Apostle of Light” in 3rd century Persia, 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 substance[\[1551\]](#) with the transcendent G-d. Held that we can recall a previous existence.[\[1552\]](#) 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’s “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.

26.8 Arianism

Christianity identified Arianism amongst their heretical groups which also included the Cathari, Gnosticism in general, and Manichaeism. The Alexandrian presbyter Arius introduced Arianism in the 4th century: [\[1553\]](#)

Text •26-9: Arian Principle on the non-Divinity of Jesus

It affirmed that Christ is not truly divine but a created being. Arius' basic premise was the uniqueness of God, who is alone self-existent and immutable; the Son, who is not self-existent, cannot be God. Because the [Godhead](#) is unique, it cannot be shared or communicated, so the Son cannot be God. Because the Godhead is immutable, the Son, who is mutable, being represented in the Gospels as subject to growth and change, cannot be God. The Son must, therefore, be deemed a creature who has been called into existence out of nothing and has had a beginning. Moreover, the Son can have no direct knowledge of the Father since the Son is finite and of a different order of existence. (see also Index: [Christ, two natures of](#))

According to its opponents, especially the bishop [Athanasius](#), Arius' teaching reduced the Son to a demigod, reintroduced polytheism (since worship of the Son was not abandoned), and undermined the Christian concept of redemption since only he who was truly God could be deemed to have reconciled man to the Godhead. Arianism is similar to Unitarianism and is not a Gnosticism.

26.9 Catharism

Some Catharists may have interacted with kabbalists around the 12th century in Southern France, i.e. the time and the location where the Bahir first went public. Their doctrines included: [\[1554\]](#)

Text •26-10: Catharism on the Illusion of the Material World

Although the various groups emphasized different doctrines, they all agreed that matter was evil. Man was an alien and a sojourner in an

evil world; his aim must be to free his spirit, which was in its nature good, and restore it to communion with God. There were strict rules for fasting, including the total prohibition of meat. Sexual intercourse was forbidden; complete ascetic [renunciation](#) of the world was called for.

The Cathar doctrines of creation led them to rewrite the biblical story; they devised an elaborate mythology to replace it. They viewed much of the [Old Testament](#) with reserve; some of them rejected it altogether. The orthodox doctrine of the [Incarnation](#) was rejected. Jesus was merely an angel; his human sufferings and death were an illusion. They also severely criticized the worldliness and corruption of the Catholic Church.

Though the Catharists lived in the same location as the Bahir's discovery, there is no evidence of historical connection in thought. Catharism is a gnosticism.

26.10 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. [\[1555\]](#)

An 11th grade textbook 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." [\[1556\]](#)

Muhammad developed Islam in 610 AD.

[\[1506\]](#) Worshipped at Thebes

[\[1507\]](#) Encyclopedia Britannica

[\[1508\]](#) See [•9.1.1 Amen](#)

[\[1509\]](#) Based on a dream where inside a gothic stone structured house with a stone arched roof, I encountered various gargoyle/golem beings. The third a large broad-like man, I dismissed by recalling

Shemesh and its last two letters reversed, ••, reciting the formula, "By the Name of G-d, I dismiss you forever."

[1510] Jewish angels have names from Hebrew as opposed to Zoroastrian angels.

[1511] Encyclopedia Britannica

[1512] Harris Lenowitz

[1513] Sefer Yetzirah, Kaplan commentary in the section that there are ten not eleven and not nine.

[1514] Encyclopedia Britannica, Pythagoreanism - Major Concerns and Teachings

[1515] The Greek Qabalah, Kieran Barry, p.29

[1516] Sefer Yetzirah The Book of Creation In Theory and Practice, Aryeh Kaplan, p.34.

[1517] Encyclopedia Britannica, Pythagoreanism article.

[1518] Ibid.

[1519] 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.

[1520] Kabbalah New Perspectives, Moshe Idel, p.136

[1521] See Christianity, the 5th sect of Judaism

[1522] Michael Walton, 3/23/2001

[1523] Old Testament Light, Lamsa, page 175. The phrase "died for the sins" distorts the payment idea of CaPaRaH.

[1524] <http://www.wordwiz72.com/atone.html>

[1525] Methodist view. <http://www.veronaumc.org/sermons/Scapegoat.htm>

[1526] Mormon view. King of Kings, Bruce Porter, http://deseretbook.com/mormon-life/study/one-article?article_id=347&page=2

[1527] The Atonement Infinite in Depth, Tad R. Callister, http://deseretbook.com/mormon-life/study/one-article?article_id=1375

[1528] Peggy Shadel

[1529] [Text •2-75: Isaiah 53:1-8](#)

[1530] <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.

[1531] Nofel means to fall and has a minor value of 16. Also the falling tower in tarot or numerology is 16.

[1532] The serpent - 358 plus one transformation equals adversary - 359.

[1533] Genesis 3:24

[1534] This is an LDS concept reflecting the Mormon tabernacle choir in heaven.

[1535] Nasei as in Isaiah 53 meaning to lift and remove.

[1536] 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.

[1537] This is HaMakhtesh HaGadol in the Negev southeast of Beer Sheva.

[1538] 12/23/2001

[1539] Dan Marriott, 1/11/02

[1540] "Bones of Contention", Sara Leibovich-Dar, Haaretz Daily, November 8, 2002

[1541] Talmud Avodah Zarah 16b-17a

[1542] Hitler's Pope, John Cornwell

[1543] Copyright Vanity Fair, 1999 Reprinted for educational and non-commercial purposes only

[1544] Wilcox lecture, 12/02/2003

[1545] Within the context of C.S. Lewis

[1546] Early Christianity does not believe in incarnation or trinity.

[1547] See [Isaiah 53:1-8](#)

[1548] Moses our teacher

[1549] Midrash Tanhuma, Va-yakhel 7 quoted in An Introduction to Kabbalah, p.198

[1550] Ibid, p.198

[1551] consubstantial

[1552] anamnesis

[1553] Encyclopedia Britannica

[1554] Encyclopedia Britannica

[\[1555\]](#) Story of Islam, the movie.

[\[1556\]](#) Scripps Howard News Service, Deroy Murdock, <http://www.memri.org>

- [26.1 Canaanite Religion](#)
- [26.2 Zoroastrianism](#)
- [26.3 Gnosticism](#)
- [26.4 Pythagoreanism](#)
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27 Mathematics

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 Yetzirah; 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.

27.1 Euler's Theorem

27.2 Taylor Series Expansion

27.3 Probability

There was an episode of 'Ed', a lawyer/bowling alley series, where Danny Davido, a comedian, plays a con-artist. He sends out letters to people predicting which baseball team is going to win a particular game. An unfortunate victim who received five letters with correct predictions decides to place a bet with the con-artist's bookie on the sixth prediction. Needless to say he loses his money. Why, would the trend fail at this point? Danny explains to his lawyer that he sends out 1000 letters with his first recommendation, then 400 letter follow-ups where he was successful, then 100 letter follow-ups, etc. The point is there will be a few people who will get letters where he was right five times in a row.

The point of this story is that one should be very careful about investing on a trend. For example, in mutual fund investing, there may be a handful of funds that seem to beat the averages, but this may be simply because of chance. Human beings have mental functions that are good at picking out trends. When we were hunters and scavengers, this helped us return to good places to find food or water. Information was limited and recognizing a trend was more likely to have reason. Today with massive communication systems, trends of a few are more like the con-artist scheme above. Our minds, has vshalom, overlook that one investment's success is often by chance because we picked it out of a thousand failures. This is

related to the illness of gambling.

27.4 Place Holder

- [27.1 Euler's Theorem](#)
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28 Science

In the world of Asiyah, science is the body of the world and math its soul. Beauty is the soul of math above. I view this world like a helix with one side being science and the other deist simple good religion. Science without religion has no value system and we need a value system to even pursue good science. To believe in God leads us to value the gift of this world. Moreover in Judaism we are taught to believe in resurrection as a final reward. The greatest gift that God can give us is a physical resurrection! This teaches us how beautiful this world really is.

"Magic and Truth intertwine and there is beauty in mysticism... yeh, She is the fairy of flowers, He is the electrum of the sapphire sky."

Torah teaches us to view the Earth as the center of God's plan and Israel as the center of the world. Israel connects three continents like the center point of Panasia—God's creative energy spreading forth first from the Rock on top Mt. Moriah then to the rest of the world. Astronomy teaches us that the Big Bang took place simultaneously everywhere such that there is no center to the Universe or better yet; everything is together the center of the Universe.

We live each day appreciating the beauty of the world. Though our days are short with silly ways, still; how great it is to live even a single day—to express our gratitude for even a single breath.

28.1 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.^[1557] 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 •28-1: Speed of Light that is c

meters/sec	kilometers/ sec	exp meters/ sec	miles/sec
300,000,000	300,000	3x10 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 •28-1: Theorem of Addition of Velocities

$$V = v_1 \pm v_2$$

Equation •28-2: 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 $(c/2 + c/2) / (1 + (c^2/4 * 1/c^2)) = 4/5 c$.

28.2 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 light 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 artificial gravity from a centrifugal force. The theoretical limits of a singularity show gravity and the passage of time going to infinity.

28.3 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 •28-3: Quanta of Energy from Frequency

$$e = h\nu$$

Here 'e' is energy, 'h' is Planck's constant 6.6256×10^{-27} and 'ν' 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. [\[1558\]](#) The total energy in 'n' photons is dependent on frequency and the constant 'h'.

Equation •28-4: Discrete Quantum Energy Values

$$ne = nh\nu$$

As the temperature of objects go up they radiate energy up to a maximum frequency. This is expressed in Wien's law as:

Equation •28-5: Maximum Frequency of Light from Temperature

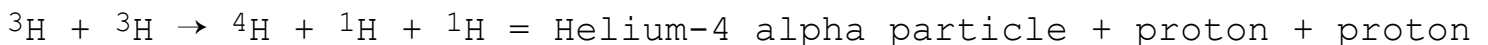
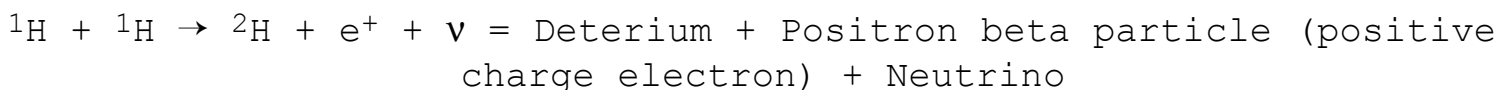
$$\nu_{\max} = kT$$

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. [\[1559\]](#)

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 •28-6: Proton-Proton Chain



28.4 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 •28-7: Uncertainty Principle

$$\Delta P \cdot \Delta x \geq h$$

One measures the position of a particle with a laser. [\[1560\]](#) The deflection of light between two wave 'crests' determines a particle's

position. [\[1561\]](#) 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 $e = hv$, 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.

28.5 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. [\[1562\]](#) 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. [\[1563\]](#) 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 •28-8: Frequency and Wavelength

$$v = \zeta/\lambda$$

Here frequency is equal to Velocity divided by wavelength by definition.

Equation •28-9: Wavelength and Momentum

$$\lambda = h/(mV)$$

This equation is related to $e = hv$, 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. [\[1564\]](#) 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.

28.6 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.

28.6.1 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.

28.6.2 Microwave Background

Penzias and Wilson discovered that there is microwave background radiation equal in all directions around the Earth. 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."[\[1565\]](#) Gamov theorized that the initial Universe was "very hot and dense, glowing white hot."[\[1566\]](#) "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 receding from the Earth at the greatest velocity, i.e. also furthest from the Earth. Hubble's discovery of the Expanding Universe is based on measuring Red Shifts.

Planck's radiation law shows the relationship of intensity with wavelength. In the early Universe the high energy would require smaller wavelengths of energy to radiate heat at sufficient rates. Today's temperature of the Universe is now 5° Kelvin. "As the universe expanded, the temperature would have dropped, each photon being redshifted by the cosmological expansion to longer wavelength, as the American physicist Richard C. Tolman had already shown in 1934."[\[1567\]](#)

28.6.3 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.[\[1568\]](#) 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.

28.7 Cosmology

Hubbles 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.

Equation •28-10: 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.

In the centers of galaxies, yes, but not in the center of the Universe which you are clearly aware of since there is no Center. This is from the Cosmological Principle that implies the Universe has no center or edge (flat piece of paper of infinite width & height, i. e. the surface of a sphere, a balloon). Simply the universe exploded and looks the same everywhere around. There are two principles here:

1. Homogeneous - observed on a scale of 500,000,000 Light Years where galaxies are aligned on the edges of cosmic Bubbles pressed up against each other.
2. Isotropic - we can count the same # of galaxies in every direction.

This is also observed by the fact that there is the same background radiation everywhere. Hence the Big Bang exposure occurred everywhere. Of course everywhere was a lot smaller a long time ago. At $t=100,000$ years, $T=5000$ K and background radiation was light at optical frequency. At $t=10,000,000$ years $T=500$ K and background radiation is Infrared light. Now $t=15 \times 10^9$ years and background radiation is $T=3$ Kelvin and back ground radiation is microwave.

Also the Cosmological Principle defines complete curvature of space and hence light, so we see the samething everywhere. The blackhole also curves light back into itself because of the curvature of space.

Black holes in the center of galaxies, this seemingly obvious idea

took a long time to be accepted. Basically scientists detected in the constellation of Sagittarius X-Rays that could only be produced by a star 3 million times the size of the Sun (extend the Sun to the orbit of Mars). Since we are clearly not seeing this bright star in the sky and a sun could not exist at this size, there must be a black hole there. This is also close to the center of the galaxy and by definition the center of mass of the galaxy.

There are three scenarios for the Universe:

1. density > critical density -- big crunch, closed universe, positive curvity, looks like a sphere, finite universe
2. density = critical density -- barely expands forever Flat Universe
3. density < critical density -- Negative Curvature, Infinite Universe Hyperbolic

Here are the results:

- | | | | | | |
|----|---------------|-----------------|-----|-----|-------------------------------------------------|
| 1. | Normal Matter | Den/Crit = 0.02 | 2% | --- | supporting Negative curvature Infinite Universe |
| 2. | Dark Matter | Den/Crit = 0.30 | 30% | | |

Total 32% Up
until 1998 everyone thought it be an Open Infinite Universe!

After 1998: Scientists see that the Universe appears flat because of Cosmic background radiation from Angular Scale correlations.

New Problems:

1. Where is the rest of the $\sim 70\%$ of the matter in the Universe since $\rho/\rho_{\text{crit}} \neq 1$?
2. We know that the Universe was expanding slower in the past by observing super nova in the past.

Einstein postulated antigravity balancing gravity to support the theory of a static universe. While he regretted this theory, he was actually once again brilliant before his time. Here is his theory:

$$\text{Curvature of the Universe SpaceTime} = \text{MatterEnergy} + \text{CosmologicalConstant}$$

The Cosmo Constant is the force of AntiGravity. Now scientists believe it exists but they don't know how. But how do we get all that missing matter, problem 1) above. One explanation is that the CosmologicalConstant makes it unnecessary. The constant derrives

from a fundamental characteristic of space that provides an anti-gravity force. The AntiGravity force also gets bigger as the Universe expands. The second explanation posits the existence of Dark Energy which no one understands. So Einstein's theory instead of explaining a static Universe explains a Flat Universe.

One question is why should the Universe be flat since that requires a precise equality of density and critical density which seems unlikely by chance?

Now enters the Theory of Inflation or the Balloon Theory. This Theory explains problem 2) above by stating that the Universe started with positive curvature and expanded like a balloon so that any 2 points on the surface will eventually appear to be connected by a straight line. Hence the bigger the balloon gets the closer we approximate a Flat Universe.

What is very interesting is that at some time in the past, the Universe had sufficient density to be in a big crunch scenario but inflated beyond that due to the negative gravity of space. Also we are certain of the occurrence of a Big Bang from Hubbles Law, which is proved by observation, since if everything is moving away it must have all been very close at one time.

Hubble's law states that $\text{VelocityOfAGalaxy} = H_{\text{constant}} * \text{Distance}$

A consequence of this law is that far enough away are galaxies receding from us at faster than the speed of light that we will never see.

Meditation •28-1: Anti-gravity

The existence of anti-gravity due to spatial expansion may be similar to a rubber band snapping. As gravity has a pull on an object, there may be a distance from an object that results in a snap of gravity. The snap or escape point results in a counter-force or anti-gravity for a short moment. That small force would accumulate to push galaxies away at faster than the speed of light. The distance of the snap should be dependent on the mass of the object, but would only apply to an object moving away from the source. An object must be making an effort to leave another object before it will receive assistance to leave. An effort results in a supporting effort. This is counter-gravity theory.

If we are in a Black Hole, then there is an event horizon. Also from Hawkings on the 2nd law of thermodynamics we know that the entropy must be increasing in our Black Hole Universe, so heat must be given off and yet the gravity is too strong for particles to escape the event horizon. So our Black Hole Universe is creating particles and anti-particles on the event horizon to evaporate itself. Black holes slowly evaporate away. Theoretically, there can be a number of black hole universes out there in the "multi-Verse".

28.8 Quark Theory

Quarks are elements of protons and neutrons.^[1569] Two 'up' quarks and one 'down' quark make up a proton, while two 'down' quarks and one 'up' quark constitute a neutron.

According to Encyclopedia Britannica on the graviton:

*Graviton: postulated quantum that is thought to be the carrier of the gravitational field. It is analogous to the well-established photon of the electromagnetic field. **Gravitons**, like photons, would be massless, electrically uncharged particles traveling at the speed of light and would be emitted only by highly accelerating, extremely massive objects such as stars. Since **gravitons** would apparently be identical to their antiparticles, the notion of antigravity is questionable.*

When we look at the planets in the heavens what do we imagine? I see lonely matter pulling together with other matter so as not to be alone in the emptiness of space. What is the graviton for this pulling? **Love** is the graviton. Love creates fields around objects longing for others to come close and see. The gravitational field is an intrinsic property to matter in the same way that love is an intrinsic property to life. Perhaps they are the same. Loneliness and love are also the same. The planet takes the shape of a sphere; the smallest shape possible, so that all the constituent particles can be as close to each other as possible. When I look at a ball, a planet, I see love. There is no anti-graviton; there is no antiparticle for love ☺.

28.9 Black Holes

Non-rotating black holes are always perfectly spherical.^[1570] 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.^[1571] 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 microwave 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.

28.10 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 •28-2: 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.

Carbon and Silicon only have 4 electrons in their outer shell which makes them very suitable for electron conduction. This is why most semiconductor materials make use of these atoms. Similarly, Germanium which also only has 4 electrons in its outmost shell is also suitable for electrical applications, but the material is more fragile and less common than silicon.

28.11 Stars

28.11.1 Star Evolution

Stars have a life span like a human being and are remarkably similar and predictable in their 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 undergo multiple climactic changes, such that a very cool planet may at some point for say a billion years be suitable for life.

28.11.2 Star Measurement

28.11.2.1 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. [\[1572\]](#)
 The diameter of the major axis of the Earth's orbit determines the value of the parsec constant. [\[1573\]](#) 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 •28-11: Distance from True Brightness

$$M = m + 5 + 5 \log p \text{ where } M \text{ is true brightness } m \text{ is apparent brightness}$$

28.11.2.2 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.

28.11.2.3 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 •28-12: 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. [\[1574\]](#), [\[1575\]](#)

Equation •28-13: Surface Area of a Sphere and the Brightness of a Star

$$A = 2\pi \int y (x' + y')^{1/2} dt \text{ where } x = r \cos t \text{ and } y = r \sin t \text{ and } t \text{ is integrated from } 0 \text{ to } \pi$$

$$A = 4\pi R^2$$

$$\text{Apparent Brightness} = L / 4\pi D^2$$

$$\text{True Brightness or Luminosity} = \text{Apparent Brightness} * 4\pi D^2$$

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. temperature [\[1576\]](#) 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 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 •28-3: 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 (Serius)	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.

28.11.2.4 Temperature

The core of a star must reach $10^7\text{K} = 10,000,000\text{K}$ 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 •28-14: Projected Area of a Star

πR^2 where R is the radius of the star

28.11.2.5 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.

28.11.2.6 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.

28.11.3 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. [\[1577\]](#) 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 •28-4: 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.

28.12 Geology

Table 1: Relative Abundances of the Elements
(percent)

atom universe life earth
(terrestrial vegetation) (crust)

Hydrogen	87	16	3
Helium	12	0*	0
Carbon	0.03	21	0.1
Nitrogen	0.008	3	0.0001
Oxygen	0.06	59	49
Neon	0.02	0	0
Sodium	0.0001	0.01	0.7
Magnesium	0.0003	0.04	8
Aluminum	0.0002	0.001	2
Silicon	0.003	0.1	14
Sulfur	0.002	0.02	0.7
Phosphorus	0.00003	0.03	0.07

Potassium 0.000007 0.1 0.1
Argon 0.0004 0 0
Calcium 0.0001 0.1 2
Iron 0.002 0.005 18

*0 percent here stands for any quantity less than 10^{-6} percent.

^ indicates exponentiation. [\[1578\]](#)

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- [\[1557\]](#) A Brief History of Time, Stephen Hawking, 10th edition, page 20.
- [\[1558\]](#) Later we will see that all objects, i.e. particles are waves.
- [\[1559\]](#) Understanding Physics, Isaac Asimov, Vol. 2, pp 127-128.
- [\[1560\]](#) Single frequency light source
- [\[1561\]](#) Stephen Hawking's terminology
- [\[1562\]](#) A Brief History of Time, Tenth ed. Stephen Hawking, p. 60.
- [\[1563\]](#) Quanta is the plural of quantum, an indivisible unit of energy.
- [\[1564\]](#) Understanding Physics, Isaac Asimov, Vol. 3, p. 102.
- [\[1565\]](#) A Brief History of Time, Tenth Anniversary Ed., Stephen Hawking page 40.
- [\[1566\]](#) Ibid., p. 44
- [\[1567\]](#) Encyclopedia Britannica
- [\[1568\]](#) Ibid., p. 45
- [\[1569\]](#) The name is from a James Joyce novel where a character in a bar refers to 'Three quarks' instead of quarts.
- [\[1570\]](#) A Brief History of Time, Stephen Hawking, pp. 93-94.
- [\[1571\]](#) Ibid 107.
- [\[1572\]](#) Angle units here are 60 seconds equals a minute, 60 minutes equals a degree. 90 degrees equals a right angle.
- [\[1573\]](#) 3.26 Light Years
- [\[1574\]](#) Calculus and Analytic Geometry, Fisher and Ziebur, pp. 442-443.
- [\[1575\]](#) Archimedes discovered the surface area of a sphere.
- [\[1576\]](#) Temperature is from left-hot to right-cold on the x axis.
- [\[1577\]](#) Salt Lake City Community College lecture on astronomy, 9/07/2001.

- [28.1 Special Relativity](#)
- [28.2 General Relativity](#)
- [28.3 Quantum Theory](#)
- [28.4 Uncertainty Principle](#)
- [28.5 Waves](#)
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29 Engineering

29.1 Electromagnetic Fields

29.1.1 Maxwell's Equations

Maxwell's equations derive from Ampere's law and Gauss's law for statics.

The integral forms derive from the Differential forms using Stokes' Law [\[1579\]](#) and the Divergence Law.

Equation •29-1: Stokes' Theorem

The line integral of the vector \mathbf{A} along a closed path C is equal to the integral of the dot product of the curl of the vector \mathbf{A} with the normal to the surface S the $\int_C \mathbf{A} \cdot d\mathbf{l} = \iint_S (\nabla \times \mathbf{A}) \cdot d\mathbf{s}$ C as its boundary.

Equation •29-2: Divergence Theorem

The closed surface integral of the normal component of vector \mathbf{A} over a surface S is equal to the volume integral of the divergence of \mathbf{A} over the volume V enclosed by S .

$$\oiint_S \mathbf{A} \cdot d\mathbf{s} = \iiint_V \nabla \cdot \mathbf{A} dv$$

Equation •29-3: Ampere's Law

Ampere's law for statics is $\nabla \times \mathbf{H} = \mathbf{J}$. Maxwell added the electric displacement current density $\mathbf{J}_d = \partial \mathbf{D} / \partial t$.

The third law of Maxwell's equations is Gauss's law. [\[1580\]](#)

Equation •29-4: Gauss's Law

Electric flux flowing out of a closed surface = charge enclosed

$$\int_S \mathbf{D} \cdot d\mathbf{S} = \int_V q dv$$

where the vector $\mathbf{dS} = \mathbf{n} \cdot dS$ is a vector in the outward normal of the surface with magnitude dS . [\[1581\]](#)

where the vector \mathbf{D} is the Displacement Vector = Electric Flux Density
 $\mathbf{D} = \epsilon \cdot \mathbf{E}$

$$\int D \cos \theta \, dS = \int_s \mathbf{D} \cdot \mathbf{n} \, dS = \int_s \mathbf{D} \cdot \mathbf{dS}$$

29.1.2 Electrical Properties of Matter

Materials are:

- Dielectrics (insulators) - Polarization (electric displacement current density) is predominant phenomenon. The formation of electric dipoles between opposite charges of atoms or in atoms is the source of polarization.
- Magnetics - Magnetization (magnetic displacement current density) is predominant phenomenon.
- Conductors - Conduction (conduction current density) is the predominant phenomenon. The prominent characteristic is the motion of electric charges and the creation of current flow. [\[1582\]](#)

Polarization is in C/m^2 - Coulombs per square meter, which is a bound surface charge density q_{sp} .

An increase in temperature for a conductor increases the thermal energy in its lattice structure causing lattice vibration and more collisions for moving electrons, thus a decrease in conductivity.

Semiconductors bridge the gap between Dielectrics and Conductors. In intrinsic (pure) semiconductors the carriers include:

- Free electrons
- Bound electrons - positive holes

Mobility is (drift velocity)/(unit E field). In semiconductors, drift velocity decreases with increased temperature due to collisions. However, charge density increases with temperature. Hence, with increase in temperature, mobility decreases, while conductivity increases.

Table •29-1: Temperature Increase effects on Materials

	Drift Velocity [m/s] v_e - drift velocity of electrons $v_e = - \mu_e E$ where E is V/m	Mobility [m ² /(V-s)] μ_e - mobility of electrons μ_h - mobility of holes	Conductivity
Metallic Conductor	Electrons drift in the negative direction of an applied electric field	In conductors, positive and negative charges are separated by macroscopic distances. This is a fundamental difference between true charges in conductors and bound charges in dielectrics. [1583]	Decreases
Semiconductor	Decreases	Decreases	Increases
Superconductor	$T \uparrow v_e \uparrow$ $T \downarrow v_e \downarrow$ since $E \rightarrow 0$ $T \rightarrow T_C$ ($\sim 0K$) $E \rightarrow 0$	Constant	For $T \rightarrow T_C$ ($\sim 0^\circ K$) $\sigma \rightarrow \infty$ T_C - Critical Temperature

The three constitutive properties characterize the electrical property of the material.

The permittivity - ϵ indicates the storage capacity of a material and is in (Farads/Meter). It indicates how well a material permits an Electric field to pass through. The scale is in an inverse sense such that a vacuum has the smallest permittivity (8.854×10^{-12}) and lets the largest E-field pass. While a higher permittivity, dielectric such as water at 81 would serve as an excellent capacitive material in storing an E-field for release.

The permeability - μ indicates the inductive quality of the material

and is in (Henries/Meter). The larger the permeability the material may store a larger magnetic field. In Free Space the permeability is $4\pi * 10^{-7}$ Henries/Meter.

The conductivity - σ is the inverse ohms per meter and indicates the charge movement quantity capability of the medium $1/(\Omega \text{ Meters})$.

Table •29-2: Constitutive Parameters of a Material for Electrical Characterization

	Permittivity - ϵ	Permeability - μ	Conductivity - σ
Units	Farads/Meter	Henries/Meter	Siemens/Meter or MHO/Meter or $1/(\Omega \text{ Meters})$
Description	Capacitive storage of the material as a function of frequency.	Inductive storage of the material as a function of frequency.	Charge movement capability of the medium as a function of frequency.
Free Space Value	$8.854 * 10^{-12} \text{ F/m}$	$4\pi * 10^{-7} \text{ H/m}$	0 MHO/m
Relation (* denotes convolution)	$D = \epsilon * E$	$B = \mu * H$	$J_c = \sigma * E$

The permeability of most dielectric material is the same as free space.

Frequency, permittivity and conductivity that is the loss tangent specify whether a material is a good conductor or a good dielectric:

$\sigma/(\omega\epsilon) \gg 1$ Conductor - conduction current density prevails J_c

$\sigma/(\omega\epsilon) \ll 1$ Dielectric - displacement current density prevails J_d

where $\sigma/(\omega\epsilon) = \tan \delta$

Hence, the loss tangent tells us the operational behavior of a material at a particular frequency.

Table •29-3: Current Density

A/m ²	Name and Description	Equivalence
J	Total Current Density	
J_c	Conduction Electric Current Density - Physically, conductors are material whose outer shell valence electrons are not held tightly and migrate from atom to atom. [1584] These valence electrons are called free electrons, since they move easily.	
J_d	Displacement Electric Current Density - In dielectrics, the motion of bound charges, create a true current and constitute part of the displacement current density. [1585] Physically the electric flux in a region displaces a bound electron in a filled shell from an atom or molecule, which moves to its neighbor displacing another bound electron. The process creates a true current.	$J_d = \partial D / \partial t = j \omega D = j \omega \epsilon E$ that is the change in the Electric Flux Density [1586] in C/(s-m ²)
J_i	Impressed (source) Electric Current Density - A current source that can create a conduction electric current density if there is a conductor or a displacement electric current density if there is a dielectric in its path.	
J_m	Bound magnetic current density - This current density is the direct result of polarization derived from J_{ms} below. The dipoles are bound in the material except for their orientation. The current density is in a loop with the polarization in the normal direction.	$J_m = \nabla \times M$ (A/m ²)
J_{ms}	Bound Magnetic surface current density is a net result of all dipole moments since the internal microscopic current densities cancel. [1587] J_{ms} introduces the magnetization vector or magnetic polarization vector M (A/m) that is in the same direction as the applied magnetic field B_a . [1588] M tells the magnetization dipole density in the material.	$J_{ms} = M \times \hat{n}$ surface gives the direction around the surface
J_p	[1589] [1590]	$J_p = \partial P / \partial t$

The secondary properties describe the dependencies of the constitutive parameters.^[1591] Graphically, convolution of two waves is taking the mirror reflection of the second wave and moving it towards the origin of the first wave, while plotting the area under the curve as a function of time given by the slide of the intersection.

Table •29-4: Secondary Parameters of a Material

Property	Definition
Linear	Constitutive properties not a function of the applied field strength. ^[1592]
Nonlinear	Constitute properties are a function of the applied field strength.
Homogeneous	Constitutive properties not a function of position in the media.
Nonhomogeneous Inhomogeneous	Constitutive properties are a function of position in the media.
Isotropic	Constitutive properties not a function of the direction of the applied field.
Nonisotropic Anisotropic	Constitutive properties are a function of the direction of the applied field. A permittivity tensor ^[1593] gives the relationship between the electric flux density and electric field in three dimensions with $\mathbf{D} = \epsilon \cdot \mathbf{E}$
Dispersive	Constitutive properties are a function of frequency.
Nondispersive	Constitutive properties not a function of frequency.

The electrons surrounding the nucleus of an atom also spin around their own axis. Each contributes a $\pm 9 \text{ E-24}$ magnetic moment.^[1594] Only the electrons found in incompletely filled shells contribute to this magnetic moment as the ones in filled shells cancel each other out. The nucleus of an atom also has a spin, but the nuclear spin is much smaller than the electron moment by a factor of E-3 .

Table •29-5: Magnetic Properties of Matter

Material Class	Permeability	Cause	Description
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Diamagnetic	$0.999 \leq \mu_r < 1$	<p>Atoms or molecules with no intrinsic <i>magnetic dipole moment</i> are distorted by the applied magnetic field to acquire an <i>induced</i> dipole moment <i>antiparallel</i> with the applied field. [1595]</p> <p>In the absence of the applied field, thermal agitation randomizes the orientation and there is no net alignment along a preferred direction. [1596]</p>	<p>The net small magnetization vector opposes the applied magnetic field resulting in permeability just below unity. <i>In a magnetic field, their induced magnetism is in a direction opposite to that of iron.</i></p> <p>All materials, with or without intrinsic moments are subject to the diamagnetic distortion, but it is a weak effect easily masked by the paramagnetic alignment when present.</p>
Vacuum	$\mu_r = 1$		

<p>Paramagnetic</p> <p>(Antiferromagnetic - noting or pertaining to a substance in which, at sufficiently low temperatures, the magnetic moments of adjacent atoms point in opposite directions.)</p>	<p>$1 < \mu_r < 1.001$</p> <p>When applying a magnetic field dipoles align slightly producing a small non-zero M in its direction and a small increase in the magnetic flux density within the material.</p>	<p>Magnetic moments of spinning electrons of an atom do not cancel each other out in the absence of an applied electric field. However, in the macroscopic view, multiple atoms cancel each other's magnetic moments.</p> <p>Above the Curie temperature point ferromagnetic materials revert to paramagnetic behavior. [1597]</p> <p>For ferromagnetic materials, a remarkable quantum mechanical phenomenon causes the intrinsic moments to self-align over regions of the material called domains.</p>	<p>Net magnetization vector aids magnetic field resulting in a relative permeability greater than 1. Also, there is a magnetic susceptibility χ_m slightly greater than 0.</p> <p>A body or substance that, placed in a magnetic field, possesses magnetization in direct proportion to the field strength; a substance in which the magnetic moments of the atoms are not aligned.</p>
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<p>Ferrimagnetic and the subclass Ferrite</p> <p>(Often from metal oxides or ceramics - high permeability, i.e. strong magnetic effect - strong interaction with a magnetic dipole. High dielectric constant.)</p>	<p>$10 \leq \mu \leq 250$</p> <p>Ferrites are a class of ceramic materials that are good insulators, high μ, $10 < \epsilon < 15$, specific resistivities E_{14} greater than metals.</p> <p>Magnetically lossy accounted for with a complex permeability.</p>	<p>Ferrites in addition have low conductivities, i.e. large resistance. Thus, they have low losses in the face of alternating current and produce isolators, hybrids, gyrators and phase shifters.</p> <p>"Ferrites have their magnetic ions distributed over at least two interpenetrating sublattices. A sublattice has magnetic moments aligned but sublattices are oppositely directed."[1598]</p>	<p><i>Noting or pertaining to a substance, as a ferrite, in which the magnetic moments of some neighboring atoms point in opposite directions, with a net magnetization still resulting because of differences in magnitudes of the opposite moments.</i></p> <p>Ferrite have non-reciprocal properties including different phase constants and phase velocities for right vs. left-hand circularly polarized waves, different transmission coefficients as a function of direction of travel, permeabilities</p>
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			that are tensors.
Ferromagnetic	$250 \leq \mu \leq 1,000,000$ High conductivity and thus cannot hold a field. Thus, they serve to zero out electromagnetic fields. Magnetically lossy accounted for with a complex permeability.	The individual atoms in the absence of an applied magnetic field still possess very strong magnetic moments from uncompensated electron spin moments. After applying a Magnetic field, domains, groups of atoms with the magnetic moment in the same direction, line up and this creates a residual magnetic field or Magnet even when removing the external magnetic field. [1599]	<i>Noting or pertaining to a substance, as iron, that below a certain temperature, the Curie point, can possess magnetization in the absence of an external magnetic field; noting or pertaining to a substance in which the magnetic moments of the atoms are aligned.</i>

29.1.3 Wave Equations

The propagation constant equals the attenuation constant plus the phase constant:

$$\gamma = \alpha + j\beta$$

Phase velocity is:

$$v_p = \omega/\beta$$

Beta is the phase constant, phase number, or wave number and is in radians/meter. Also

$$\beta = 2\pi/\lambda$$

Beta is the number of waves there are in a meter multiplied by 2π . Hence, Beta is directly proportional to frequency since:

$$\begin{aligned}\lambda &= c/f \\ \beta &= f * 2\pi/c \\ \beta &= \omega/2\pi * 2\pi/c \\ \beta &= \omega / c\end{aligned}$$

where 'c' is the speed of light. If we are not in free space than we replace 'c' with 'v_p' and end up with a form of the equation of phase velocity above.

29.2 Computer Networking

29.2.1 Standards

We can breakdown communication into five layers of operation from higher logical layers to lower physical implementations. These are the OSI standard Layers.

Table •29-6: 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.

29.2.2 Link

29.2.2.1 Ethernet

Ethernet operates at Layer 2 and its main feature is that it shares the physical network by supporting collision sense and multiple access and collision avoidance (CSMA/CA).

29.2.2.2 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. [\[1600\]](#) 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. 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. [\[1601\]](#)

29.2.3 Network

The IP Layer 3 defines Internet communication.

29.2.4 Transport

29.2.4.1 TCP/IP

TCP/IP provides **end-end congestion control**. TCP - Telnet Communication Protocol provides interactive communication. IP - Internet Protocol provides reliable data transfer.

29.3 Satellite Theory

29.3.1 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 •29-7: 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 Downlink 12.2 - 12.7 Uplink 17.3 - 17.8 Downlink 11.7 - 12.2 Uplink 14 - 14.5	Ku - High Power BSS - broadcast satellite service DBS - direct broadcast satellite Point to point allowed too. No adjacent satellite interference Ku - Medium Power FSS - fixed satellite service Point to point primary	Covers broadcast satellite TV No terrestrial interference. 9 degree spacing - ITU reg. EIRP (equivalent isotropic radiated power) - 51-60 dBW 2 degree spacing - FCC regulated. EIRP - 40-48 dBW

	use DBS allowed too. Adjacent satellite interference	
18.0-27.0	K	
27.0-40.0	Ka	
40.0-75	V	
75-110	W	
110-300	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 •29-8: Polar Orbiting Satellites

POES Satellite	Height	Direction	TOD crossing equator
Morning orbit	830 km	south to north	7:30 AM

Afternoon orbit	870 km	south to north	1:40 PM
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NOAA satellites participate in *search and rescue*, SAR operation. Russian satellites support this network with *Cospas*. NOAA satellites operate with *Sarsat*.^[1602] 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 •29-9: Emergency Locator Transmitters

System	ELT Frequency	False Alerts	Operation	Power	Positional 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 avoid conflict with GEOSTAR	LEOSAR,	5 watts	3-5 km
GEOSAR	406 MHz		Stationary orbit, GPS operation, no Doppler shift from stationary orbits.		

29.4 Frequency Allocations for Broadcasting

Radio signals are vertically polarized while TV signals are horizontally polarized.

Table •29-10: Frequency Allocations for Broadcasting

Band	Frequency Range	Good Antenna Length	Description
AM	535-1605 KHz	140 m. - 47 m.	~107 channels: Interchannel Spacing 10 KHz
FM	88-108 MHz	0.85 m. - 0.69 m.	100 channels each 200 KHz wide
SW (international)	5.95 - 26.1 MHz	12.6 m. - 2.9 m.	

29.5 Microwave Engineering

Skin depth of microwave frequency radiation is dependent on the conductivity of skin which varies with frequency.

Equation •29-5: Skin depth of Radiation

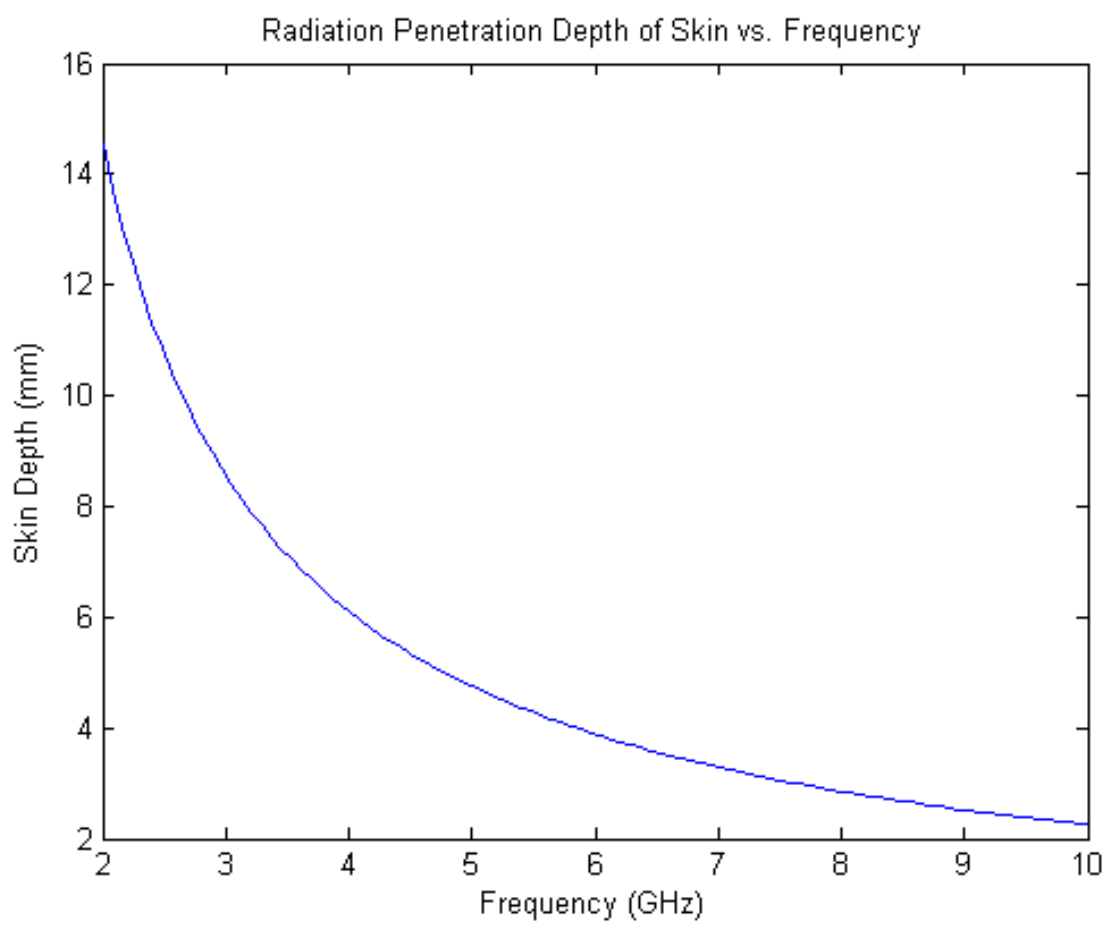
$\delta_s = \sqrt{1/(f * \pi * \mu_0 * \sigma)}$ where σ is the conductivity of the material. μ_0 is mobility in free space $4\pi e-7$.

For sea water $\sigma = 4$ siemens/meter at 10 GHz gives $\delta_s = 0.002515$ meters or ~ 2 mm.

The conductivity of skin varies over frequency so $\sigma \approx 1:10$ siemens/meter from 1:10 GHz. [\[1603\]](#)

A microwave oven works at 2.45 GHz.

Figure •29-1: Radiation penetration of skin vs. Frequency



29.6 Test Engineering

Isolating problems in test engineering relies upon this axiom.

Text •29-1: Arthur Conan Doyle—Sherlock Holmes on Deduction

If you eliminate the impossible, whatever remains, however improbable, must be the Truth.

29.7 Place Holder

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- [1579] Advanced Engineering Electromagnetics, Balanis, p.5.
- [1580] Advanced Engineering Electromagnetics, Constantine Balanis, p.6
- [1581] Fields and Waves in Communication Engineering, Ramo, p.13
- [1582] AEE, p.59
- [1583] AEE, p.44
- [1584] AEE, Balanis, p.60
- [1585] AEE, Balanis, p.3
- [1586] AEE, p.80
- [1587] AEE, pp.53-54
- [1588] AEE, Balanis, Fig.2-9.p.54.
- [1589] AEE p.45
- [1590] Random House Dictionary
- [1591] AEE, Balanis, pp.7-8
- [1592] AEE, Balanis, p.71
- [1593] Ibid, p.71
- [1594] AEE, Balanis p.56
- [1595] Classical Electromagnetic Radiation 3rd Edition, Heald and Marion, 1995, p.23
- [1596] Ibid
- [1597] Classical Electromagnetic Radiation 3rd Edition, Heald and Marion, 1995, p.24
- [1598] AEE, Balanis p.85
- [1599] Advanced Engineering Electromagnetics, Balanis p.58
- [1600] Computer Networking, Kurose and Ross, p 57.
- [1601] Computer Networking A Top-Down Approach Featuring the Internet, James Kurose and Keith Ross.
- [1602] Sarsat refers to locating equipment on the satellite.
- [1603] <http://ej.iop.org/links/q47/cAkVjWiQU1Qf9fZG,l18cA/m10603.pdf>
Changes in the dielectric properties of rat tissue as a function of age at microwave frequencies [http://www.telecomlab.gr/2002/oct/rhodes/pap3rs/N%20123%20\(p875%20-%20p881\).pdf](http://www.telecomlab.gr/2002/oct/rhodes/pap3rs/N%20123%20(p875%20-%20p881).pdf) Heat Effect Analysis of Microwave Exposed Skin by Using a Multilayer Human Skin Model

- [29.1 Electromagnetic Fields](#)
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30 Appendix

30.1 Encounters on the Internet

Being active on 'news' groups is extremely helpful for improving character. One can share spiritual, scientific, or any ideas. This is similar to being a teacher, which is beneficial for the soul.

30.1.1 Bnei Baruch Kabbalah Forum

30.1.1.1 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 incenses 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 Gedalia Meyer [\[1604\]](#)).

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.

30.1.1.2 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 evrverthing
was in chains. But what I've seen in seforim is that the 22 lettters 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

inorder 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 inorder that we can have a clear point of
referance 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 percieve 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

30.1.1.3 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

30.1.1.4 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?

30.1.1.5 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

30.1.1.6 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

30.1.1.7 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

Otiot - 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. Atzulut 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. [\[1605\]](#)

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!

Unlike the rest of the Omer period one can get married on Lag B'omer. [\[1606\]](#)

30.1.2 Breslov Discussions

30.1.2.1 Nachal Novea Makor Hochmah

Posted by Jeff Spiegel on January 27, 1998 at 20:17:22:

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 Benjamin 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 chasidic 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 chasisidim 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 Rabbeinu, 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 reincarnation 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 has 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 anointed 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 Mashiah,
> 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 Mashiah 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 Benjamin 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 / Mashiah, 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~ = Meshiah (Meshiah 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, Mashiah 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 Mashiah using the signposts that were put up by Rebbe Nachman. By reading and following those signposts, we 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 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)

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.

30.1.3 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.

Neitzche'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 the Egyptians practiced circumcision, 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.

30.1.4 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 pillers of male character, female character and a central piller reveal G-d's hightest 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

30.1.5 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.

30.1.6 Soc.culture.jewish

30.1.6.1 Baseless Love

From: Jeff Spiegel (jeffs@lsil.com)
Message 1 in thread
Subject: Rav Kook Z"l on baseless love
Newsgroups: soc.culture.jewish

View this article only
Date: 1995-01-04 20:18:47 PST

I read that Rav Avraham Yitzhak Hakohen Kook taught that if the temples were destroyed because of baseless hatred, the Third Temple will only be built because of baseless love.

--

~~~~~  
| Jeff Spiegel jeffs@lsil.com 408-433-4291 |  
| LSI Logic Corp. G-813 FAX: 408-954-4874 |  
| 1525 McCarthy Blvd. Milpitas, CA 95035 |  
| |  
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|Palo Alto, CA 94306|  
~~~~~

From: Gideon Ehrlich (ehrich@sunlight)
Message 2 in thread
Subject: Re: Rav Kook Z"l on baseless love

Newsgroups: soc.culture.jewish

View this article only
Date: 1995-01-09 20:25:35 PST

Jeff Spiegel (jeffs@lsil.com) wrote:

: I read that Rav Avraham Yitzhak Hakohen Kook taught that if the temples
: were destroyed because of baseless hatred, the Third Temple will
: only be built because of baseless love.

The rav (Zvi Yehuda son of Rav) says that Kook Hasidim quote the above humoristic statement as originated by Rav Kook while it was known several generations before he was born.

One can find it in several Hasidic books. I think that the 1st one to formulate the idea of the need for more AHAVAT YISRAEL in the humoristic way (The ~love" is either forbidden or a mitzva - so advocating for a "baseless

love" as a mitzva is a cleer absurdity) was HACHOZE MILUBLIN. In his book about the Torah thievery idea that since the 2nd temple was ruined because of SINAT-HINAM (Baseless - hatred - implied that there is a non-baseless hatred), we have to be careful about Ahavat yisrael appear before.

Note: some did not pay attention to the humoristic character of the old saying and explained that baseless-love ' means a love without any selfish motivations. Shalom with love to all good one's

Gideon

30.1.6.2 The Chosen House

From: Jeff Spiegel (jeffs@lsil.com)

Message 1 in thread

Subject: Re: LOSHON HORA 2 of 3: The 31 Averahs of Loshon Hora by the Chofetz Chayim

Newsgroups: soc.culture.jewish

[View this article only](#)

Date: 1994-06-17 14:07:34 PST

Great Stuff! Maybe we should repost this every month. If all of us Jews avoided Loshon Hora for just 2 days in a row, probably we could rebuild the Bet Behira (Bet Hamikdash) and the Moshiach would emerge without a question.

--

-- Jeff Spiegel408-433-4291

30.1.6.3 Philosophy

From: Jeff Spiegel (jeffs@lsil.com)

Message 29 in thread

Subject: Re: "Why should there be a God?"

Newsgroups: soc.culture.jewish

[View this article only](#)

Date: 1994-06-17 10:56:02 PST

The cause of these questions is "philosophy"; may G-d obliterate this disgusting field of thought from our minds forever! Amen.

30.1.6.4 Rebbe

From: Jeff Spiegel (jeffs@lsil.com)

Message 1 in thread

Subject: Re: A Few Thoughts on the Rebbe and His People

Newsgroups: soc.culture.jewish

View this article only

Date: 1994-06-13 16:08:14 PST

A gentile described the Rebbe from a program she saw as the cute guy who would snap his fingers. For a moment I was there seeing the Rebbe snap his fingers winding his arm like a young man to the songs of his followers. Like David said when he was 70 years, "I feel like a young man."

From: Jeff Spiegel (jeffs@lsil.com)

Message 1 in thread

Subject: Re: What if the Moshiach dies. He has!

Newsgroups: soc.culture.jewish

View this article only

Date: 1994-06-13 15:24:43 PST

First, of all; of course there is G-d. Second, while the Rebbe was the potential Moshiach of our generation, there is already another one in this world.

Yesterday I was flying above the mountains of the S.F. bay area, admiring how G-d had splashed trees on the mountains in their creases instead of on the ridges. I saw the islands below and the Golden Gate, as well as Pt Reyes just North of the city on the coast. This world was created with so much beauty and wonder that we can only comprehend a smidgen of the intention of the Creator.

And as wondrous as the physical world, so is the Torah and our prayers. I learned that the meaning of 18 in the name of the Amidah represents its 18 instances of the name of G-d (4 letters) which makes for 72 letters. The high Priest would utter the mystical 72 letter name of G-d on Yom Kippur and the people would respond with second verse of the Shema. The 3 paragraphs of the Shema also contain the name of G-d 18 times aluding to the 72 letter name. Finally the Song of Moses contains the name of G-d 18 times as well.

18 is also the gematria for the word for life, Chai (chet = 8 yod = 10); and through the Torah we gain eternal life.

-- Jeff Spiegel 408-433-4291

30.1.6.5 Criticism

From: Jeff Spiegel (jeffs@lsil.com)

Subject: Re: Talk to Yourself ?
Newsgroups: soc.culture.jewish
View this article only
Date: 1994-05-27 13:42:33 PST

Its kind of refreshing reading Albert's criticism and insults. Obviously, he has a lot of bitterness from his experiences. Hopefully his criticism, while not entirely accurate will help us do Tshuvah and express more ahavah-hesed, loving kindness, in dealing with our fellow Jews, whatever their religious level.

Shabat Shalom!

-- Jeff Spiegel 408-433-4291

30.1.6.6 Moshiach

From: Jeff Spiegel (jeffs@lsil.com)
Message 1 in thread
Subject: Long Live Moshiach (was Re: What if the Moshiach Dies?)
Newsgroups: soc.culture.jewish
View this article only
Date: 1994-05-25 18:57:22 PST

Obviously, what we are looking for in Moshiach is a King, i.e. the next King of Israel, much like King David who will lead his people spiritually as well as militarily. Immortality and miracles do not play a role in relation to this idea. Furthermore, since King David was chosen as a young man to lead Israel, I think it would be fair to be searching for Moshiach amongst the youth of our generation. The Baal Shem Tov says that every Jew has a spark of Moshiach. I believe we should be searching for Moshiach all the time and encouraging every Jew to manifest his/her potential for being Moshiach. Waiting for Moshiach is the wrong approach; living, being, supporting, encouraging, the youth of every generation to be the highest spiritual strong Jews they can be will increase the likelihood of Moshiach quality leadership and a new monarchy in Israel after the manner of David HaMelech, let's make it happen in our lifetimes!

-- Jeff Spiegel 408-433-4291

From: Jeff Spiegel (jeffs@lsil.com)
Message 3 in thread
Subject: Re: Mortality of the Moshiach
Newsgroups: soc.culture.jewish
View this article only
Date: 1994-05-24 06:02:08 PST

backon@vms.huji.ac.il wrote:

> Tell that to the Lubavitchers ! Too bad the *rebbe* has no children.

> I'm just intrigued how they are going to weasel out of that one.

The Lubavitchers are doing exactly what they should be doing by believing in Moshiach. Also it says in Pirkei Avot that one should make for oneself a teacher. Similarly, we should be aware and support the potential for Moshiach in the great one of our generation.

Being ready for Moshiach means seeing the greatness of our fellow Jew and the potential of his growth into a leader. During an all night study on Shavuot I noticed a young man teaching Gemara to group a students.

For a moment I saw Moshiach in him as well.

-- Jeff Spiegel 408-433-4291

From: Jeff Spiegel (jeffs@lsil.com)

Message 2 in thread

Subject: Re: Lubavitcher Rebbe - News, Prayers & Health

Newsgroups: soc.culture.jewish

View this article only

Date: 1994-05-17 12:03:59 PST

David Ferleger (dferleger@delphi.com) wrote:

> I thought it would be good to have a topic/title
> to urge/prompt prayer and good wishes for a full recovery
> for the Rebbe, and also for anyone with any current
> news to post it immediately, and also to express
> support for all in this difficult time.
>
> tcher myself, I feel support and
> closeness to the Rebbe and the whole Lubavitch community.
>

Last I heard his body was responding to treatment for pneumonia.
Thankyou for your request.

There is a Reb Nachman story describing the death of Rabbi Yehudah HaNasi. He was so well revered by his community that when he became deathly ill, all the rabbis of the time prayed for his recovery. Nevertheless, there was one woman in the community who prayed that G-d should show mercy on his suffering and take him swiftly to alleviate his final pains.

Her prayer was answered over all the Rabbis because it was merciful.

The bottom line is it is not good to be hooked up to machines and sustained indefinitely. There will come a point when the Luavitcher community will have to ask which is more important, letting the sufferings of their leader end or holding him in this world indefinitely.

-- Jeff Spiegel 408-433-4291

30.1.6.7 Levi Yitzhak

From: Jeff Spiegel (jeffs@lsil.com)
Search Result 63

Subject: Re: Heavenly ascent without death
Newsgroups: soc.culture.jewish
View: Complete Thread (5 articles)
Original Format
Date: 1994-02-16 14:19:57 PST

Certainly many Hasidic leaders have been able to do this.

A story is told about Levi Yitzhak of Berditchov who on the non-Jewish new year came out of his study and wished everyone a good year and to be inscribed in the book of happiness and health.

When asked his reason he responded that it was only on the non-Jewish new year that the good decree written on Yom Kippur was signed, because Hashem saw how the Jews studied on that day and had spent their own New Year in prayer and reflection, while the non-Jews were drinking and involved in corruption. This was brought before the heavenly tribunal by a defender angel silencing the satan.

There are many such stories told of Hasidic masters who were privileged to ascend on high to witness the spiritual battles in heaven in correspondence to the physical battles in our world.

This Shabbas being Shabbas Zachor reminds us of how Moshe held his hands up and the Jews were victorious while Joshua led the battle below. Moshe waged the battle in the heavens while Joshua in the physical world.

-- Jeff Spiegel 408-433-6713

30.1.6.8 David and Bathsheva

From: Jeff Spiegel - 4291 (jeffs@lsil.com)
Search Result 72
Subject: Re: Orthodox Gay rabbi sp
Newsgroups: soc.culture.jewish
View: Complete Thread (46 articles)
Original Format
Date: 1993-11-15 18:37:23 PST

Jack Love (jlove@ivrit.ra.itd.umich.edu) wrote:
> In article <2c5ml1\$sp97@panix.com> moskowit@panix.com (Len Moskowitz) writes:
> >What I

> >recall is that Batsheva and Uriah had never consummated their marriage
> >because Batsheva was in a perpetual state of Nidah (ritual impurity)
> >from the time she married Uriah. This is the significance of the text
> >noting that Bathsheva was purified from her uncleanness. She was kept
> >in such a state because Batsheva was David's soulmate, though he was
> >kept from marrying her until he was worthy. Note also that Nathan
> >refers to the ewe as being treated as a "daughter" (12:3).
>
> All this seems to indicate that it was no big deal. So why was Nathan
> so angry? Why was David and his lineage punished? Why did David's son
> lose his life? Where is the source of this knowledge about the marriage
> never being consummated? The text is quite explicit that Uriah was such
> a saint that he was unwilling to have sex with his wife while his
> comrades were on the firing line. I didn't notice anything about this
> "perpetual state of Nidah"....
>
> >A side question: if Uriah was a Khiti (Hittite), was the marriage
> >recognized as a marriage by Jewish law?
>
> Evidently the author of Samuel had no trouble with it.
>
> >If David commanded Uriah to go down to his house and wash, and Uriah didn't,
> >is this a case of publicly ignoring the King's command?
>
> And is it your position that *every* command of the king need be
> obeyed? In any case, it certainly looks as if God thought Uriah
> was in the right. Unless perhaps Nathan wasn't really a prophet
> and couldn't pronounce the word of the God? And perhaps David
> didn't say "I stand guilty before the Lord"? (2 Sam 12:13).
>

Here is the relevant prophetic text:

SA2 12:5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

..

SA2 12:7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

..

SA2 12:9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.
on.

SA2 12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy

wi
fe.
..
SA2 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die
..
SA2 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

The words of the prophet are quite clear. Nevertheless, the strength of David HaMelech's tshuvah should be a lesson to us all. David Hamelech knew the 10 songs of repentance revealed again by the Tzadik Rebenezal (Reb Nachman of Bratslav Z"l) and he wrote these songs in the T'hillim. We should all realize that no matter how deep we may fall into sin, that we can do complete repentance to the point where our sin will be turned into a blessing as the marriage of Batsheva and David became.

-- Jeff Spiegel 408-433-4291

30.1.6.9 Torah is Not a Work of History

From: Jeff Spiegel - 4291 (jeffs@lsil.com)
Search Result 78
Subject: Re: Status of Midrash
Newsgroups: soc.culture.jewish
View: Complete Thread (5 articles)
Original Format
Date: 1993-10-05 11:41:07 PST

alan pfeffer (apfeffer@scott.skidmore.edu) wrote:
> As I understand the Orthodox position, the material in the Tanakh
> itself is regarded as historically true. Thus, there was a person
> named Abraham, he defeated the king Cedarlaomer, he fathered Ishmael
> and Isaac and Midian and others, and so on. But what about the
> stories of Abraham's youth, that his father made idols, and the like?
> Do some, many, most Orthodox Jews regard some, many, most of these
> materials as historical also?

The Tanakh is not a work of history. Rabbi Twersky Z"l of Denver once pointed out that the Torah is the "blueprint" of the world. Nevertheless, the Torah is not a work of science or a book of architecture. When the Torah needs to be exact it enumerates events historically, i.e. the 10 generations from Adam Harishon to Noach or from Noach to Avraham Avinu. In other places historical facts are not presented in time order.

The purpose of the Midrash is to teach lessons not necessarily facts. Midrash is probably

the verb form for drash suggesting that it was compiled for deriving sermons or lessons from the Torah.

Nevertheless, we do not poskin halacha based on Midrash. In this respect the Talmud is held to a higher degree of factual authenticity.

-- Jeff Spiegel 408-433-4291

30.1.6.10 Cain's Wife

From: Jeff Spiegel - 4291 (jeffs@lsil.com)

Search Result 79

Subject: Re: Cain's wife

Newsgroups: soc.culture.jewish

View: Complete Thread (17 articles)

Original Format

Date: 1993-09-29 18:01:47 PST

The bible doesn't explicitly say that Adam and Eve were the only people created,
though they were the first people.

Let's take a Kabbalistic route to understanding the situation. The Kabbalists say that when G-d created the world He withheld some of the light, and this is the light that righteous souls bathe in until the judgment day.

There is also mention of an upper Eden, which is associated with G-d's attribute of Tiferets (beauty). There are stories of academies of our great sages that exist at this level. Anyway let us suppose that Adam was created and placed in the upper Eden, a world above our physical world, a world where the "lion would lay down with the lamb" and world without violence.

In addition, the bible mentions that there were the Kings of Edom who died. Kabbalistically, these kings are identified with previous worlds G-d fashioned and destroyed. Perhaps our world is the last of the line though existing for billions of years. There is a Jewish derivation for the age of the universe that agrees somewhat with scientific deductions by noting that the length of a day for G-d in Bereshis may be vastly longer than our own. Of course there are opposing opinions as well.

Now Adam is unhappy in the upper Eden. He is lonely, so G-d takes from his side, part of his soul and places it in a woman and there are two of them both different from the original Adam. In this process G-d moves Adam and Eve down to the lower Eden^[1607] which is a garden in our world. The lower Eden is identified with Malchuts (kingdom and Shekina). Yet, there are other people in this world already (outside of Eden) who were made-evolved on a cruder level, but nevertheless based on the original blueprint of man. Since the upper Eden is above time Adam was the first man, and since the physical world had other

people they are from the lower light that G-d gave the physical world.

When Adam and Eve are cast out of the garden, they discover another world, where animals can be violent, and agriculture must be cultivated. Their souls though are from a higher level like the Sons of G-d mentioned in Bereshis and the other people in this world are called the Sons of Men.

Cain is the first one to take a wife from the Sons of Men.

(Note: Some of these ideas are mehadesh on my part. The traditional viewpoint is that Cain married his sister whose birth while not mentioned in the bible is not precluded either.)

30.1.6.11 Sukkot

From: Jeff Spiegel - 4291 (jeffs@lsil.com)

Search Result 80

Subject: Re: Another Question

Newsgroups: soc.culture.jewish

View: Complete Thread (6 articles)

Original Format

Date: 1993-09-15 16:53:42 PST

Susan Miller (miller@epcot.spdc.ti.com) wrote:

> I have a question. I realize that the Jewish religion recognizes some of God's

> Holy Days (but have their own meaning attached to them) but why do you all

> completely omit the Feast of Tabernacles, especially the First and Last Great

> Day, which are high holy days ?

>

The Feast of Tabernacles is the holiday Sukkot. It occurs a week after Yom Kipper. It is observed by building temporary shelters, which are covered by fresh large leafy branches called Sehak. During this week one is supposed to eat meals in the Sukkah and spend a good portion of time there. The first two days of the holiday and the last two correspond to those days mentioned in the bible. Outside of Israel, two days are celebrated for the beginning and ending holidays. Work is prohibited and there is much rejoicing and festive meals. Sukkot is one of the 3 pilgrimage holidays where one was supposed to bring an offering to the temple along with Pesach and Shavuot.

Sukkot occurred during the time of the harvest and was accompanied with fresh fruits. The ethrog which is a sweet smelling lemon-like fruit is used in the temple service during this holiday.

30.1.6.12 Lashon Horah

From: Jeff Spiegel - 4291 (jeffs@lsil.com)

Search Result 83

Subject: Re: ANDY THE TWIT DISCUSSIONS ON SCJ
Newsgroups: soc.culture.jewish
View: Complete Thread (7 articles)
Original Format
Date: 1993-09-13 10:22:50 PST

Here are some more pshat on Loshon Hora and Midots Development:

Mosad Eliezer Hoffner's 'Guide to Midoth Improvement' pp 40-41 based on Sefer Taharath HaLashohn Vehanefesh (with approbation of the Geonim Rav Mosheh Feinstein Z"l and Rav Eliyahu Lopian Z"l states:

The following commandments

1. You shall walk in His ways (Devarim 28:9).

Just as He is kind and merciful, you should also be kind and merciful.
(Shabat 133b(Abba Shaul))

2. And you shall like another person as you like yourself (Vayikra 19:18).

3. Do not hate your brother in your heart (Vayikra 19:17).

4. Judge the other person fairly (Vayikra 19:15).

are transgressed by

1. "Anyone who engages in Leshohn-Horah, since there is a chance that a listener (or reader) may believe it, thus committing a serious sin (of believing Leshohn-Horah) -- and the more such listeners (or those who read the Leshohn-Horah e.g. in a newspaper), the greater will be the sin of the person who started the slander!"

In the RAMBAM's Mishneh Torah, Sefer HaMidah (Book of Character) ch. 6:8:

"

8. -- The sages declared: "Whoever shames a fellow man in public has no share in the future world" (Bava Metsia 59a). One should therefore be careful not to offend anybody in public, whether young or old. One must not call a person by a name of which he feels ashamed, nor tell in his presence anything that embarrasses him. --"

9. If an offended person is unwilling to criticize or say anything to the offender, who happens to be grossly vulgar or mentally disturbed, and heartily forgives him without resenting or rebuking him, he performs a saintly deed. The Torah only objects to bearing a grudge.

"

Kitzur Shulchan Aruch states ch. 30:2:

"There is a much graver sin [than tale bearing (rawchyl)] which is classified under this prohibition and that is slander (LaShon Harah) ... "

In the Mishnah's Pirkei Avots ch. 3:11:

"Rabbi Elazar of Modin says: He who ... puts his fellow man to shame in public,

violates the covenant of our father, Avrohom. And he who interprets the Torah contrary to the Halacha---Even though he is learned in Torah and possesses good deeds---has no share in the World To Come."

Reb Nachman of Breslov Z"l in AZAMRA (I will sing) Likutey Moharan I 282 says:
"

KNOW! You must judge all people favorably."

-- Jeff Spiegel 408-433-4291

From: Jeff Spiegel - 4291 (jeffs@lsil.com)
Search Result 85

Subject: Re: GIVE BACK LAND?
Newsgroups: soc.culture.jewish
View: Complete Thread (37 articles)
Original Format
Date: 1993-09-08 19:13:37 PST

Here are some pshat on Loshon Hora from Rabbi Pliskin on the Chofetz Chayim Z"l in Guard Your Tongue.

"Insults

You are forbidden to insult others. Some people try to conceal insults in witticisms. This causes the bystanders to laugh at the victim and greatly increases the victim's embarrassment. Anyone who compliments such people on their wit will be held responsible for being an accomplice.

"Loshon Hora said in Jest

You are forbideen to speak loshon hora even in jest. The Torah prohibits derogatory statements, even if they are said without hatred and without the intention of degrading the person being spoken about."

"Rebuking the Speaker of Loshon Hora

If your are in the company of people who are speaking loshon hora you are obligated to rebuke them. If you remain silent, you will be held responsible for their sins"

-- Jeff Spiegel 408-433-4291

30.1.6.13 Reincarnation

From: Jeff Spiegel - 4291 (jeffs@lsil.com)
Search Result 88
Subject: Re: Judaism and reincarnation
Newsgroups: soc.culture.jewish
View: Complete Thread (8 articles)
Original Format
Date: 1993-08-31 11:34:26 PST

Here are some possible references to reincarnation:

In Job 33, one of Job's friends Elihu ben Barachel defends G-d before Job's friends and Job himself. Up until this point, Job has been the victim of L'Shon Hara by his other friends and has become despondent.

Here is some of the text:

"If an angel iintercedes on behalf of the goodness of a man then He is gracious unto him... He returneth to the days of his youth. He prays and G-d see's his face with joy. He confesses his sin and redeems his soul.

Lo all these things doth G-d work, twice yea thrice, with a man, to bring his soul from the pit, that he may be enlightened with the light of the living."

The obvious interpretation is that no matter how far a person may fall in his current life he should never give up, for G-d can restore him/her to the "light of the living." Nevertheless, this has been interpreted as denoting reincarnation.

In the Ramal's (Moshe Luzzatto Z"l) Derech Hashem: 2:3:10

"A single soul can be reincarnated a number of times in different bodies and in this manner, it can rectify the damage done in previous incarnations. Similarly it can also achieve perfection that was not attained in its previous incarnations."

In the Bahir 194:

"Rabbi Rahumai said: This I received. When Moses wanted to know about the glorious fearsome Name, may it be blessed, he said (Exodus 33:18), 'Show me please Your Glory'; he wanted to know why there are righteous who have good and righteous who have evil, why there are wicked who have good and wicked who have evil." This is because the righteous person was wicked previously and is now being punished ..."

The obvious interpretation is that the righteous suffer so that they may be rewarded forever in the world to come. Nevertheless, this has been interpreted as a reference to reincarnation.

Overall, Judiasm does not come forth definitively for this belief. There are arguments from both sides.

30.1.6.14 Resurrection

From: Jeff Spiegel - 4291 (jeffs@lsil.com)

Search Result 89

Subject: Re: Resurrection: was Re: Judaism and reincarnation

Newsgroups: soc.culture.jewish

View: Complete Thread (12 articles)

Original Format

Date: 1993-08-26 18:50:29 PST

Samuel R. Kaplan (srk7a@poe.acc.Virginia.EDU) wrote:

> My question is whether there is any text before this in favor of
> resurrection--I thought it was always some vague share in the world to
> come. So is this really essential to Judaism, or is this just 12th
> century Reform Judaism, Hispanic variety?

Towards the end of the Book of Ezekiel is the prophecy of the 'Valley of the Dried Bones'. Here Ezekiel is very wrought over the situation of the Jewish people in exile.

I'll paraphrase the vision since I do not have the text in front of me.

G-d to Ezekiel: "Can these bones yet live".

Ezekiel responds: "Oh G-d only thou knowest."

G-d: Prophesize unto the bones that they have sinews put upon them, and that flesh cover the sinews and bones.

G-d: Now prophesize that there be breath in the bodies and that they live and walk upon the land.

G-d: These bones are the whole House of Israel and although they have lost hope, they shall yet live.

This prophecy continues with a description of the complete restoration of the Jewish people to its full glory and a rebuilding of the temple.

The prophecy has been interpreted as both a vision of hope given to our people at that time as well as a prophecy for resurrection in the future.

Currently at end of page 9 on page 10

30.1.7 Talk.religion.newage

30.1.7.1 No Man Can Be God

From: Jeff Spiegel (jeffs@lsil.com)

Message 4 in thread

Subject: Re: Why Men Will Not Come to Christ

Newsgroups: talk.religion.newage

View this article only

Date: 1994-04-19 18:12:09 PST

Patrick Walsh (pwalsh@advtech.uswest.com) wrote:

> In article <2p15l7\$7t4@lsi.lsil.com>, jeffs@lsil.com (Jeff Spiegel) wrote:
>

> > No man can be G-d.

> >

> > --

> > -- Jeff Spiegel 408-433-6713

>
> BUZZZZZZZ! Wrong. Next?

Actually this is true: "no man can be G-d". I had a dream where I was being asked why I did not believe in C. and I looked at the person and uttered "no man" and then looked to the heavens and uttered "can be G-d" and a brilliant light of warmth descended upon me and I knew this was True!

30.1.7.2 Vision

From: Jeff Spiegel (jeffs@lsil.com)
Message 1 in thread
Subject: messiah vision II
Newsgroups: talk.religion.newage

View this article only
Date: 1994-04-25 17:17:09 PST

7/27/93 B"H
Tish B Av
5 PM
Fasting

Decided to do a meditation to keep my mind off of food. Quickly 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 the slightest thought Gavriel, Michael, Uriel and Raphiel descended to the 4 corners of my body. They lifted me as I looked upwards towards Tiferet like a spread sheet. A 5th 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 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 and 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 too long upon them. I opened my eyes and said I must eat. The experience was too dangerous.

The above transcript is directly copied from the original journal entry written soon after the vision.

Tish B'Av - 9th of Av # Jewish fast day commemorating the destruction # of the Second Temple.

B"H - With G-d's blessing # abbrev of Hebrew "baruch Hashem"

Tiferets - upper Eden # energy of Truth and beauty, as well as the blue sky # balance of mercy and judgement from above.

Yesod - righteousness # the angels descend and ascend through the place of angels # world of Yetzirah (formation) which parallels Jacob's ladder # the sefirah of Yesod.

Malchuts - our world # receptacle for G-d's energy

30.1.7.3 Virgin Birth

From: Jeff Spiegel (jeffs@lsil.com)

Search Result 65

Subject: Re: I believe

Newsgroups: talk.religion.newage

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Original Format

Date: 1994-02-09 16:46:47 PST

Arnold E. Nordeng (nordenga@tc.fluke.COM) wrote:

> in Jesus Christ. That far, far fringe, way out of there. The
> one that believes in a literal resurrection, a literal virgin
> birth, a literal second coming, and that Jesus is literally God's
> Son.

Believing in a literal virgin birth; why bother? ISA 7:14 never used the word for virgin; actually the phrase should be translated "this young woman will conceive and bear a son." The Hebrew is clearly referring to someone present and the word "almah" means young woman not virgin. The English word alum or alumni evolved from the Hebrew word.

The idea of the trinity or 3 divine entities is also quite foreign. The Jewish idea is that there is only one G-d whose essence is referred to as Ain Sof, without end.

In DEU 6:4, it states clearly "Hear Israel! the L-RD our G-d the L-RD is one".

In Judiasm there is the concept of the Tzaddik (righteous person) of the generation who is especially dear to G-d. While Hasidic Jews will often follow such a person with the idea that attachment will raise them spiritually, they would never consider worshipping him even if he did turn out to be the Messiah.

EXO 20:3 Thou shalt have no other gods before me.

30.2 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 - hm-45, BN - }b-52, SaG - gs-63, and arriving at AV - bu-72. [\[1608\]](#) 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." [\[1609\]](#) Now I know how I ascended through Daat. The saint is Rabbi Nachman of Breslov who lives through his Chaya [\[1610\]](#) 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 Atzulut.

Meditation •30-1: Entering the Astrological Signs

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 •30-2: Meditation for the Deaf

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 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.

30.3 Midrash Tanhuma

The Torah is full of holy fire; it was written with a black fire upon a white fire.

The Torah has meekness as its footgear, and the fear of God as its crown. Hence Moses was the proper person through whose hands it should be delivered; he was meek, and with the fear of the Lord he was crowned.

You cannot expect to occupy yourself with the study of the Torah in the future world and receive the reward for so doing in this world; you are meant to make the Torah your own in this life, and to look for reward in the life to come.

Cain's offering consisted of the seed of flax, and that of Abel of the fatlings of his sheep. This is probably the reason why the wearing of a garment of various materials, as of woolen and linen together, was prohibited.

As one who finishes the building of his house proclaims that day a holiday, and consecrates the building, so God, having finished creation in the six days, proclaimed the seventh day a holy day and sanctified it.

If the fraudulent man and the usurer offer to make restitution, it is not permitted to accept it from them.

The Bible, or written law, contains unexplained passages and hidden sentences, which can not be fully understood without the help of the oral law. Further, the written law contains generalities, whilst the oral law goes in for explanations in detail, and is consequently much larger in volume. Indeed, as a figure of speech we could apply to it the words in Job (iv. 9), "The measure thereof is longer than the earth and broader than the sea." The knowledge of this oral law can not be expected to be found amongst those who are bent on enjoying earthly life and worldly pleasures; its acquisition requires the relinquishment of all worldliness, riches and pleasures, and requires intellect aided by constant study.

There is no evil that has no remedy, and the remedy for sin is repentance.

Whatever hardships may be imposed upon Jews by the powers that be, they must not rebel against the authorities who impose them, but are to render compliance, except when ordered to disregard the Torah and its injunctions; for that would be tantamount to giving up their God.

He that stole an ox had to restore fivefold, and he that stole a sheep had to give back only fourfold, because by stealing the ox he may have prevented the owner from plowing or doing other agricultural work for the time being.

There is a wall of separation erected between the Shechinah and the following three classes, a wall that can never be razed: The cheat, the robber, and the idle worshiper.

The meaning of the phrase, "God made man in his own image," is that, like his Maker, a man is to be righteous and upright. Do not argue that evil inclination is innate in you; such argument is fallacious; when you are a child you commit no sin; it is when you grow out of infancy that your evil inclination becomes developed. You have the power of resisting the evil inclination if you feel so inclined, even as you are able to convert the bitter elements of certain foods into very palatable eatables.

Hadrian King of Rome (Edom), having made great conquests, requested his court in Rome to proclaim him God. In answer to this modest request, one of his ministers said, "If your Majesty desires to become God, it will be necessary to quit God's property first, to show your independence of him. He created heaven and earth; get out of these and you can proclaim yourself God." Another counselor replied by asking Hadrian to help him out of a sad position in which he was placed. "I have sent a ship to sea," he said, "with all my possessions on board of her, and she is but a short distance - about three miles from shore - but is struggling against the watery elements, which threaten her

total destruction." "Do not trouble," replied the King, "I will send some of my ships well manned, and your craft shall be brought to the haven where she would be." "There is no need for all that," said the counselor satirically; "order but a little favorable wind, and her own crew will manage to bring her safely into port." "And where shall I order the wind from? How have I the power to order the wind?" answered Hadrian angrily. Has your Majesty not even a little wind at your command?" said the King's adviser mockingly, "and yet you wish to be proclaimed God!"

Hadrian then retired to his own rooms angry and disappointed, and when he told his wife of the controversy he had had with his ministers she remarked that his advisers did not strike on the proper thing which would bring his wish to a happy consummation. "It seems to me," she said mockingly, "that the first thing you must do is to give God back what he has given you and be under no obligation to him." "And what may that be?" inquired the heathen. "The soul, of course," answered his wife. "But," argued the King, "if I give back my soul, I shall not live." "Then," said his wife triumphantly, "that shows that you are but mortal, and can not be God."

The slanderer seems to deny the existence of God. As King David has it, "They say, Our lips are with us, who is Lord over us?" (Ps. xii.)

Let us not lose sight of the lesson that it is meant to convey to us by the expression, "And the Lord came down to see" (Gen. xi.), namely that we are not to judge merely by "hearsay" and to assert anything as having taken place unless we saw it.

Elijah quickened the dead, caused rain to descend, prevented rain from coming down, and brought fire down from heaven; but he did not say "I am God."

When Noah set out to plant the vine, Satan encountered him and asked upon what errand he was bent "I am going to plant the vine," said Noah. "I will gladly assist you in this good work," said Satan. When the offer of help was accepted Satan brought a sheep and slaughtered it on the plant, then a lion, then a pig, and finally a monkey. He thus explained these symbols to Noah. When a man tastes the first few drops of wine he will be as harmless as a sheep; when he tastes a little more he will become possessed of the courage of a lion and think himself as strong; should he further indulge in the liquid produced by your plant he will become as objectionable as a pig; and by yet further indulgence in it he will become like a monkey.

Because the Torah mulcts the thief in double, and in some cases more than double, the value of what he has stolen, one is not to conclude that he is allowed to steal when in want, with the intention of paying back double and more than double the value.

The promise to Abraham that he should become a great nation was fulfilled when the Israelites became the recipients of God's laws. Moses, on account of their being the possessors of the Torah, styles them "a great nation " (Deut. iv.).

Blessings proceed from Zion (Ps. cxxxiv.), the dew is blessed from Zion (Ps. cxxxiii.), so does help come from Zion (Ps. xx.), and salvation (Ps. xiv.). The future blessings of Israel will proceed from Zion (Ps. cxiii.), and Zion itself will receive God's blessings.

The comparison in beauty of any woman to Sarah is like comparing monkeys with men.

"This shall not be thine heir, but he that cometh forth out of thy loins shall be thine heir" (Gen. xv. 4). There is a story of a man blessed with learning, wisdom, and riches, who had an only son, to whom he naturally gave the best education, and whom he sent to Jerusalem for the purpose of completing his education. He had all arrangements made for his bodily comforts, and took every care that the young man, who was very promising and on whom he doted, should want for nothing. Shortly after his son's departure, he took to his bed, from which he rose not again.

His death caused immense regret in the place of his residence, for in him the poor had lost a real support, and many a man a wise counselor and adviser. It was felt that the town in general had lost one whom it would be difficult to replace.

The funeral and the days of mourning over, a friend who was known to be the executor of the dead man's last will, and who had duly informed the son by letter of the sad death of his father, proceeded to break the seal of the will and see its contents. To his great astonishment, and no less to the astonishment of every one who learned the nature of its contents, the whole of the dead man's property, personal and otherwise, movable and immovable, after leaving considerable amounts to various charities, was left to his negro slave; there was but a saving clause that his beloved son should have the privilege of choosing one thing, but one only, out of the whole estate.

The son, though duly informed of the details of this strange will, was so immersed in grief at the loss of his father that his mind could not be diverted to anything else; and it was only when his teacher alluded to his father's death and the inheritance which he might expect, and advised him to use it for the same laudable purposes, that the young man informed his beloved master that by his father's will he had been reduced to a beggar. Meanwhile, the negro slave of the departed man, having gone through all the formalities and proved his title, lost no time in taking possession of his dead master's property. He was ready and willing enough to grant the son one thing out of his late father's goods, whenever he should come and claim the object of his choice. The acute rabbi, on reading the will, saw at once the drift of the testator's intention, and told his pupil that he should proceed to his native town and take possession of his property. "But I have no property to take possession of," pleaded the young man, "except one article of my late father's goods." "Well then," replied the teacher, unable to conceal a smile, "choose your late father's negro slave out of his estate, and with him will go over to you all he possesses, since a slave can own nothing, and all he has belongs to

his master. That, indeed, was your father's clever device. He knew that if the will were to state that all was left to you, the negro, being by the force of circumstances in charge of everything that was left, would probably in your absence take for himself and his friends all the valuables on which he could lay his hands; whereas if he knew or thought all belonged to him he would take care of everything that was left. Your wise father knew that the one thing he gave you the power to choose would be no other than his slave, and with him you would become the just and rightful owner of everything."

You can not be too careful about prayer, and you should never omit to pray. Prayer eclipses all other services, and towers above sacrifices; and the sinful man may receive God's grace through prayer.

As one is prohibited from reciting any portion of the Torah by heart, but must read it out of the written scroll, so is he who expounds any portion thereof not allowed to read his exposition from anything written, but must deliver it by word of mouth.

When God's creatures incur punishment, the Merciful One looks for one to plead for the guilty people, to open a way, as it were, as was the case in the time of Jeremiah. (See Jer. v.)

The proverb says, "If you rub shoulders with the anointed you will become anointed." Lot, being associated with Abraham, became hospitable; whilst his character does not indicate inclination to hospitality on his own part.

You must not in any way mislead your fellow men, not even to the extent of asking the price of anything he may have for disposal, so as to make him believe that you are a likely purchaser, whilst you have no intention of purchasing the article.

The righteous are put to more and severer trials than the unrighteous. So the owner of flax will beat out the good flax often and severely, so as to make it purer, but does not treat the inferior article in the same way, lest it fall away into small pieces.

The following tend to make a man prematurely old: Fear, war, trouble from his children, or a shrew of a wife.

As there is a regularity in the position of the sun daily three times: in the morning he is in the east, at noon between the east and west, and in the evening in the west, so must there be an inflexible regularity with every Jew in reciting his Prayers three times daily, morning, afternoon, and evening.

A widower with unmarried sons is advised to see his sons married before he marries again.

Adrianus (Hadrian), discussing with Rabbi Joshua the innumerable adversaries that the Israelites had to encounter, said, "Great is the sheep that can withstand seventy wolves." Rabbi Joshua replied, "Greatest is the shepherd who

enables the sheep to outlive the constant attacks of the wolves."

There is merit and even dignity in handicraft.

Do not say, I need not work for my living, but cast my hope on God who supports all living creatures. You must work for a livelihood, and look up to God to bless the work of your hands. Jacob, in alluding to the delivery from Laban's house, says, "God hath seen the labor of my hands" (Gen. xxxi.).

A homely domesticated wife is like the altar in the temple; and she is even an atonement as the altar was.

Isaiah committed sin by saying, "In the midst of a people of unclean lips do I dwell" (Isa. vi.). For this, the slander which is compared to fire, he was punished with fire, with the live coal taken from the altar (Isa. vi.).

However adverse one's opinion may be of any one placed in a high position, he is bound to pay him the respect due to his position. Rabbi Judah Hannasi, when writing to Antoninus, invariably used the phrase, "Judah, thy servant, sends greeting."

A modest woman is worthy of being the wife of a high priest, for she is like an altar in her home.

God wishes man to ask forgiveness, and not to see him in his guilt.

So exceedingly handsome was Joseph that when the friends Of Potiphar's wife visited her, and the hostess proffered them fruit, the Egyptian women cut their fingers instead of the fruit, as they could not take their eyes off the wonderfully handsome Hebrew slave; and they sympathized with their friend when he scorned her advances.

Give me the admonition of the old in preference to the flattery of the young.

When Moses said to the people, "After the Lord your God shall ye walk" (Deut. xiii.), they took alarm at the formidable, or rather impossible, task imposed upon them. "How," said they, "is it possible for man to walk after God, who hath his way in the storm and in the whirlwind, and the clouds are the dust of his feet" (Nahum i.), "whose way is in the sea and his path in the great waters"? (Ps. lxxvii.). Moses explained to them that to walk after God meant to imitate humbly his attributes of mercy and compassion by clothing the naked, visiting the sick, and comforting the mourner.

A fatality seems to have been attached to Shechem. in connection with Israel's sorrows. The capture of Dinah took place at Shechem. Joseph was sold there into slavery. David's kingdom was split in Shechem; and the advent of Jeroboam also took place in Shechem.

O woman, what mischief thou causest! Even the worshiping of idols did not cause such trouble and loss of life as a woman caused. The making and worshiping of the golden calf caused the loss of three thousand men (Exod.

xxxii.) ; but through a woman at Shittim twenty-four thousand were the victims.

Good men lift up their eyes and look one straight in the face; bad, wicked men drop their eyes.

"Should not a man pray every hour?" asked Antoninus of his friend Rabbi Judah Hannasi. He demurred on receiving a reply in the negative. After a while the Rabbi called on Antoninus, and was as careful as always to address him with considerable deference.

After about an hour he came again, and addressed him again carefully with all the titles he was wont to use, and so the Rabbi repeated his visits and expressions of homage about every hour during the day. When, at last Antoninus told his friend that he felt himself slighted instead of honored by the frequency of the visits, and the expressions of homage with which Rabbi Judah meant to honor him, "Therein," the sage said, "lies my reason for telling you that man was not to address the throne of mercy every hour as you contended, since such frequency savors of contempt."

There is a most remarkable identity between the occurrences in the life of Joseph and those in the history of Zion and Jerusalem, and a remarkable similarity in the phrases employed in describing the respective events of each, whether in their adversity or in their prosperity. We read: "Israel loved Joseph" (Gen. xxxvii.), "The Lord loveth the gates of Zion" (Ps. lxxxvii.). Joseph's brethren hated him; "My heritage is unto me as a lion in the forest, it crieth out against me, therefore I hate it " (Jer. xii.). Joseph speaks of making sheaves; there are sheaves in connection with Zion (Ps. cxxvi.). Joseph dreamed: "When the Lord turned again the captivity of Zion we were like them that dream" (Ps. cxxvi.). Joseph was asked, "Wilt thou rule over us?" "Say unto Zion thy God ruleth" (Isa. lli.). Joseph was asked whether his father and brothers would prostrate themselves before him. "They shall bow down to thee with their face toward the earth" (Isa. xlix.). Joseph's brethren were jealous; "Thus said the Lord of Hosts, I was jealous for Zion with great jealousy " (Zech. viii.). Joseph went to inquire about the peace of his brothers; Zion was to seek the peace of the city where she is captive (Jer. xxix.). - Joseph's brethren saw him from the distance; the same is said about Zion (Ezek. xxiii.). Joseph's brothers contemplated his destruction; so the nations contemplated the destruction of Zion (Ps. lxxxiii.). Joseph was stripped of his coat of many colors; concerning Zion, the prophet says, " They shall strip thee of thy clothes" (Ezek. xvi.). Joseph was put into a pit; "They have put me alive into the dungeon" (lam. iii.). The pit into which Joseph was put contained no water. In connection with Zion, Jeremiah was put into a pit where there was no water (Jer. xxxviii.). Joseph's brothers sat down to their meal; "We have given the hand to Egyptians and to Assyrians to be satisfied with bread" (Lam. v.). Joseph was pulled up from the pit; Jeremiah, who in connection with his prophecy about Zion was put into a dungeon -as stated above - was drawn up from the dungeon (Jer.

iii.). Lamentations were raised about Joseph; " And in that day did the Lord

call for weeping and mourning" (Isa. xxii.). In the case of Joseph consolation was rejected. " Labor not to comfort me" (Isa. xxii.) - Joseph was sold; " the children of Judah and of Jerusalem have you sold unto the Grecians " (Joel iv.). Joseph is described as handsome; " Beautiful for situation, the joy of the whole earth, is mount Zion " (Ps. xlviii.). Joseph was the greatest in his master's house; " the glory of the latter house shall be greater than the former" (Hag. ii.). The Lord was with Joseph; "Now mine eyes shall be open and mine ears attent unto the prayers that are made in this place" (2 Chron. vii.). Grace and loving kindness were shown to Joseph; concerning Zion God says, " I remember the kindness of thy youth, the love of thine espousals " (Jer. ii.). Joseph was rendered presentable by changing his clothes, etc.; "When the Lord shall have washed away the filth of the daughters of Zion " (Isa. iv.). The throne of Pharaoh was above Joseph; " At that time they shall call Jerusalem the throne of the Lord " (Jer. iii.). Joseph was clothed, in grand garments; "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments " (Isa. lii.). Joseph was met by an angel; " Behold I will send my messenger, and he shall prepare the way " (Mal. iii.).

There is a tendency with every man to become humble when near his death.

It matters not where the body is buried; the spirit goes whither it is destined.

Jacob's objection to being buried in Egypt was due to the fact that the Egyptians practised witchcraft by means of dead bodies, and he would not have his body utilized for such abominable practises.

There is no death to the righteous.

The righteous bless their offspring before they depart hence.

David was descended from Judah.

"Behold how good and how pleasant it is for brethren to dwell together "- or in unity (Ps. cxxxiii.). "O that thou wert as my brother" (Songs viii.). There are brothers and brothers. Cain and Abel were brothers, but the former slew the latter. Ishmael and Isaac were brothers, but there was no love lost between them. Jacob and Esau had no brotherly love for one another, nor did Joseph and his brothers show much love between them. David and Solomon had in their minds Moses and Aaron as typical brothers. One of the reasons why Moses so persistently hesitated to be the messenger to Pharaoh was his consideration for his brother Aaron, who was older and more eloquent than he, so that he hesitated to usurp what he considered should be Aaron's function. God, who knows the innermost thoughts of man, knew the real motive of Moses's refusal to accept the mission. Therefore we find God telling Moses, " Behold Aaron the Levite, thy brother, I know that he can speak well, and also behold he cometh forth to meet thee, and when he seeth thee he will be glad in his heart " (Exod. iv.). And as Aaron's delight at his younger brother's elevation was so great - for the phrase " glad in his heart " conveys his great delight - he was rewarded in that the Urim. and Thummim were on his heart (Exod. xxviii.).

When Aaron met his brother in the mount of God he kissed him (Exod. iv.).

The staff of Moses had the initials of the names of the ten plagues written on it, in order that Moses should know in which order they were consecutively to be brought on Pharaoh and the Egyptians.

When we are told that Pharaoh took six hundred chosen chariots with which to pursue the Israelites, we are naturally met with the question whence he got those six hundred chosen chariots. He could not have obtained them from his people the Egyptians, for we find that "all the cattle of the Egyptians died" (Exod. ix.). They could not have been his own, for his own cattle also perished (Exod. ix.). Nor did the Israelites supply them, since they left with an their cattle; there was not a hoof to be left.

The explanation is found in the fact that those who feared the word of the Lord among the servants of Pharaoh made their cattle flee into the house when the hail was predicted (Exod. ix.), and these "fearers of the word of the Lord" among the Egyptians supplied Pharaoh with their animals for the purpose of pursuing the Israelites. By the character of those among the Egyptians who "feared the word of the Lord" that of the nation can be judged.

"Fear not, thou worm Jacob," says the prophet (Isa. xli.). Why was Israel compared to a worm? As the insignificant worm is able to destroy a big cedar with no other weapon than its small weak mouth, even so is Israel able to prevail against his great persecutors with no other weapon but the prayers emanating from troubled hearts and uttered with the mouth.

How great is faith! It secures happiness and salvation. Abraham's faith was accounted to him as righteousness. It was the faith which the Israelites had that redeemed them from Egypt (Exod. iv. 31). Their faith on the bank of the Red Sea carried them over that sea and brought them to the land of promise. The Lord keepeth the faithful (Pa. xxxi.). The righteous liveth by his faith (Habak. ii.). The last redemption of Israel will only be effected through faith. See how King David values faith (Pa. cv.). Concerning faith, David says, "This is the gate of the Lord, the righteous shall enter therein."

The lifting up of Moses's hands did not defeat Amalek, nor did the copper serpent stay the biting of the burning serpents. It was the directing by these of the hearts of the Israelites, with their prayers heavenward, that defeated Amalek and caused the fiery serpents to cease.

If you have acquired knowledge, do not simultaneously acquire a haughty spirit on account of your knowledge; and if you intend to expound God's word, recite to yourself twice or thrice what you intend saying. Even so great a man as Rabbi Akiba, whenonce called upon in the assembly to get up and preach, declined to do so, on the ground that he never preached unless he rehearsed his intended speech twice or thrice to himself.

Whilst man is not to seek public notoriety and distinction, he is not to err on the side of modesty and seclusion, and refuse to give his services in

communal matters. Rabbi Asy, when approaching death, was visited by his nephew, who found the patient very depressed. "Death," said his nephew, "should not in your ease be attended with feelings of alarm. Think what you leave behind you, the learning you have acquired and imparted to an army of students, the charity you have practised, and the kindly acts you have done; is there any good that it was in your power to do that you have left undone? And you have been so modest withal; you have always eschewed putting yourself forward or seeking notoriety, and have not mixed in disputes and in communal matters."

" This," replied the good man, " even if all the good you said about me were quite correct, this alone would be sufficient cause for my depression, for I might perhaps have been able to render some service, had I not kept to myself but taken upon me the burden of communal affairs."

With idol-worshipers it is the habit to treat their gods according to the circumstances in which they find themselves, which they attribute -to' the actions of their gods. If their condition is favorable, they pay tribute to their god. " Therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat and their meat plenteous," says the prophet (Habak. i.). If, on the other hand, adversities overtake them, they vent their anger on their gods. "And it shall come to pass," the prophet tells us, " that when they shall be hungry they shall fret themselves and curse their king and their god (Isa. viii.). Not so shall you do, my people, whose destiny is shaped out by the Creator of heaven and earth. Whatever befalls you, give thanks and praise unto your God. Are you in prosperity? do not forget the Giver; do not say in your heart, " My power and the might of mine hand hath gotten me this wealth," but like David say, " I will lift up the cup of salvation and call upon the name of my God." If adversity overtakes you, if sorrow and trouble overtake you in the midst of the smooth current of your affairs, take up David's words again and say, " I found trouble and sorrow, then I called upon the name of my God."

The altar of God was to prolong man's life, and iron is a metal which can destroy man's life; therefore it was forbidden to use iron in the erection of the altar.

Slight no man. Every man was created in God's image.

Onkeles, the nephew of Hadrian - his sister's son - being anxious to embrace Judaism, yet being afraid of his uncle, told him that he wished to embark on a certain enterprise. When Hadrian offered him some money he refused to accept it, but said he wanted his uncle's advice, as he was inexperienced in the ways of the world. "Purchase goods," replied his uncle, "which do not, at present, command a high price, and are not favorites in the market, but for which there is reason to believe a demand at higher prices will eventually arise." Onkeles betook himself to Palestine, and gave himself up to study. After a time Rabbi Eliezer and Rabbi Joshua recognized in him the face of a student; they took him in hand, solved all the difficult problems he put before them, and

generally befriended him. On his return home he again visited his uncle Hadrian, who, noticing that his nephew did not look as well as was his wont, inquired whether he had met with any monetary reverses in his new enterprise, or had been injured in any way. "I have met with no monetary losses," said Onkeles, "and as your nephew I am not likely to be hurt by any one." Being further pressed for the reason of his poor looks, Onkeles told his uncle they were due to his excessive studies and to the fact that he had undergone circumcision. "And who told you to do such a thing as to undergo circumcision?" demanded Hadrian. "I acted on your advice," replied Onkeles. "I have acquired a thing that stands at a low price just now, but will eventually rise in value. I found no nation in such low esteem and so sure to rise in value as Israel. For thus said the Lord, We Redeemer of Israel and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise and princes also shall worship, because of the Lord that is faithful and the Holy One of Israel, he shall choose them 11 (Isa. xlix.). One of Hadrian's counselors advised his master to visit his nephew's misdeed with death, for which advice the adviser received such a sharp rebuke from Hadrian that he committed suicide. Hadrian, after the death of his minister, further discussed with his nephew the matter of his conversion, and again asked for the reason of circumcision. Onkeles, asked his uncle whether he had ever bestowed any distinction on any of his army who were not willing and ready to fight for his Majesty and for the country at the risk of life. "Neither could I be received into the fold of those to whom God has given his behests and statutes without having the seal of those great statutes put on me even at the risk of my life."

Whilst the Torah teaches peace and good-will to one's fellow man, it likewise teaches the necessity of standing up against evil deeds and even rebuking the evil-doer. Moreover, though all reverence and deference are due to one's teacher, yet in the matter of censurable conduct it becomes the pupil's duty to protest against it. Bad conduct is contaminating. One is apt to fall into the same error if one sees any evil act and does not lift up one's voice to protest against it.

He who rebukes his fellow man with a sincere desire to make him better comes within the inner walls of the heavenly pavilion.

You are not permitted to select injunctions of the Torah which you consent to observe, and reject others for the observance of which you can find no reason. In accepting God's word one is bound to implicit obedience to it, the rich should ever bear in mind that his wealth may merely have been deposited with him to be a steward over it, or to test what use he will make of his possessions. Not less should the poor remember that his trials may have been sent as a test of his fortitude.

Poverty outweighs all other sorrows.

"If you have taken a pledge from the poor," says God to the rich, "do not say he is your debtor and you are therefore justified in retaining his garment."

Remember you are my debtor, your life is in my hand. I return you all your senses and all your faculties after your sleep every day."

Jewish litigants are to bring their disputes for adjustment before a Jewish court, and not to have recourse to outside tribunals.

Although witnesses have always to give their evidence standing, yet an exception may be made in the case of a distinguished (learned) man, who may be allowed to sit whilst giving evidence. Should he consider it beneath his dignity to give evidence at all, he may be exempted. This only applies to any suit regarding money matters (civil cases), but in criminal matters he is not to be exempted.

God's works accommodate one another without asking any interest. The day accommodates the night, and the night the day (according to season). The moon borrows from the stars, and the stars from the moon. The higher wisdom borrows from the simple or common sense; kindness borrows from charity, the heavens from the earth, and the earth from the heavens. The Torah borrows from righteousness, and righteousness from the Torah; all without charging any interest. Is man, and man only, not to extend a helping hand to his fellow man without exacting usury for a kind act?

Regarding the giving of alms, judgment and discretion should be exercised. Obviously, poor relatives have a prior claim to any other, and the poor of your town claim priority over those of another town.

" He who hath pity on the poor lendeth unto the Lord," says Solomon (Prov. xim). It is surely good enough for you, O man, to be God's creditor. Not that he will return to you exactly the coin you give to the poor; he will look even further into your deed. The poor man was perhaps famishing, and your timely help may have rescued him from an untimely death; God, whose creditor you have become when you helped the helpless, will rescue you and yours from danger when it is near.

He who by usury and ill-gotten gain increaseth his substance, it shall be taken from him by him who pities the poor (Prov. xxviii.). When a non-Jew wants to borrow of you, you will perhaps say that since you are not permitted to take usury from your own compatriot you may take it from a non-Jew. Be assured that such ill-gotten gain will be taken from you; probably by the authorities, to erect baths or other sanitary buildings for the poor or the stranger.

Why, asked Turnus Rufus, a heathen King, of Rabbi Akiba, have we incurred the hatred of your God so that He says, "I hate Esau"? (Mal. iii.). The Rabbi said he would reply to the question the next day. On his making his appearance the following day, the King, thinking that Rabbi Akiba had postponed the answer the day before in order to invent meanwhile some lame explanation, said to the sage satirically, " Well, Akiba, what have you dreamt during the night?" Rabbi Akiba, taking the very question as the text for his reply, said, "I dreamed I became possessed of two dogs which I named Rufus and Rufina" (the

names of the questioner and his wife).

The King, in a great fury, asked Rabbi Akiba how he dared offer him and his queen so gross an insult as to name his dogs by their names. "Wherefore this indignation?" returned R. Akiba calmly; "you and yours are God's creatures, so are dogs God's creatures; you eat and drink, produce your species, live, decay, and die; all this is also the case with dogs. Yet what umbrage you take because they bear the same name as you! Consider then that God stretched forth the heavens and laid the foundations of the Earth, is the Creator, Governor, and Ruler of all animate and inanimate things; yet you make an idol of wood and stone, worship it and call it by the name of God. Should you not then incur his hatred?"

A distinguished scholar was on a voyage at sea, and on board the same ship were some merchants with their goods. In the course of conversation they asked the scholar what was the nature of his goods. "My goods," he replied, "are invaluable." Knowing, however, that there was no cargo of his on board the ship, they ridiculed his assertion. After sailing some distance from shore the ship was overtaken by pirates, who robbed the ship of its cargo and took the very clothes the passengers were wearing, so far as they were of any value. Passengers and crew were only too thankful to escape with their lives and to clothe themselves with the rags which the pirates rejected. The scholar, as he did not wear any valuable clothes, was spared by the pirates as not being worth robbing, and landed at a small town, together with his fellow passengers, who made a sorry sight in the rags that served them as clothes. The learned man, whose reputation had gone before him, was asked and consented to deliver lectures on various scientific subjects, which he handled in a masterly fashion. The lectures excited great interest, and attracted large audiences from all the neighboring towns, with the result that the man not only found his lectures remunerative from a pecuniary point of view, but soon won the friendship of the leading men of the place, where he settled down and became an influential member of the community. Fate did not smile quite so kindly on his former fellow passengers, who, having unfortunately lost all their possessions, having no trade or profession, and being clothed in rags, found it impossible to get employment. Seeing the great position the professor held in the town, they called upon him and solicited the favor of his influence on their behalf.

This he unhesitatingly and ungrudgingly gave them; he procured employment for them, and reminded them how perfectly justified he was in styling his goods invaluable.

On several occasions the Israelites were numbered, a census taken. Nor as the owner of a flock of sheep is anxious to know how many he possesses, when anything untoward happens, when a wolf has been in their midst, he is again anxious to ascertain what loss has been sustained by the mishap. Thus Moses had the people numbered to see what loss there was after their punishment for making the golden calf.

Poor ignorant man, you want to find out God's ways; explain first the phenomenon of your own eye; it consists of white and black, and according to all reason the white should supply light, but in reality the little spot in the center of your eye is the lens to give you sight.

A man however so learned should not preach if his preaching is not agreeable to his audience.

A public teacher (preacher) must not only be thoroughly conversant with the twenty-four books of the Bible, but must be known to his flock as modest and distinguished for his virtues.

Moses, in spite of his being the mediator between God and his people in promulgating God's behests to them, and knowing God's intention of giving his law to his people Israel, in spite of all his varied and most wonderful qualities, and his having been in the mountain forty days and forty nights, during which he ate no bread and drank no water, in spite of all this, he is only looked upon as an earthly, a mortal being, the greatest of men, but only a mortal man.

There were forty thousand of the mixed multitude, who forced themselves on the Israelites at the Exodus and came out with them from Egypt. Among them were the two great Egyptian magicians of Pharaoh who imitated Moses's miracles before Pharaoh. Their names were Junus and Jumburius.

The living always have to arrange for the dead, such as bringing them to their resting-place, etc., but the dead are not called upon to provide anything for the living; yet behold, when any serious trouble or threats overtook the Israelites, though there were many righteous men in the camp, Moses, in his intercession had no recourse to them, but fell back upon those who had long since departed. "Remember," he prayed, "thy servants Abraham, Isaac, and Jacob." Solomon alluded to this when he said, "Wherefore I praised the dead which are already dead more than the living, which are yet alive " (Eccles. iv.).

The "Mishna" would have been incorporated with the written Torah, but God saw that the Torah would eventually be translated into Greek and published as though it were the code entrusted to Greeks. Had the Mishna been together with the written law, the nations would have claimed to be the custodians of the whole of God's word. But the oral law, the key to and interpreter of the written law, being entrusted to Israelites only (which could not have been done had it been written) the Jews alone have the whole of God's word with the interpretation in full.

Wisdom is granted by God to him who already possesses knowledge, not to the ignorant. A certain matron was arguing with Rabbi Jose ben Chlafta on this point of God giving wisdom to men of understanding. This, she thought, was paradoxical, as it would be more proper if God granted wisdom to simpletons, who are more in want of it than wise men.

Rabbi Jose put a simple question to her. "If two men," he asked, "were to appear before you, one wealthy and the other poor, each asking you for a loan of money, whom would you be more inclined to trust?" "Surely the one possessed of wealth," she replied. "God in his dispensation," said Rabbi Jose, "giveth wisdom to the man of understanding, who possesses and knows the value of it, and will make profitable use of the augmentation: like a man whom you would prefer to trust with your money, knowing that he has facilities to employ profitably what you lend him; whereas the fool entrusted with wisdom would abuse the precious gift and convert it into folly, like the poor man whom you would not care to trust, lest the money should be lost through his inability to employ it profitably."

Rabbi Eliezer ben Jose stated that he saw in Rome the mercy-seat of the temple. There was a bloodstain on it. On inquiry he was told that it was a stain from the blood which the high priest sprinkled thereon on the Day of Atonement.

The Torah was given in the wilderness, and, like the wilderness, it is free and open to all comers -without formalities or introductions: all that wish to do so can enter into it.

The boards for the Mishkan were made from shittim-wood, from a tree that does not bear fruit; thereby man is taught the virtue of economy: he should not waste anything of greater value when the same can be obtained by using articles of lesser value. Even the Mishkan was not to be made out of fruit-trees, since it could be made equally as effective out of trees bearing no fruit.

It is but right and proper that one should be right in the sight of God, but it is also desirable so to act as to be just and right in the eyes of man.

Slander no one, whether thy brother or not thy brother, whether a Jew or not a Jew.

In connection with the poor man's sacrifice, that of a handful of flour, and not in connection with the rich man's sacrifices (of bulls and rams) do we find the expression "and if any soul." God looked upon the poor man's offering of a handful of flour as though he had offered his life.

The righteous stand on a higher level than angels.

Those who aim at greatness do not always get it. Moses fled from it, but it was forced upon him.

God consulted the Torah when about to create man, but the Torah was dubious about calling man into existence, for since his days would be so short and his ways so perverted he would require much forbearance. God's reply was, "By thee (Torah) I declare myself as a God merciful, long-suffering, and abundant in goodness and in truth."

"Swear not at all, not even to the truth."

Future bliss can neither be imagined, explained, nor described. We know nothing of its nature, form, greatness, or beauty, its quantity or quality. This much one should know, the phrase, "the world to come," does not imply that it is a world yet to be called into existence; it exists already, but the phrase is employed to describe the life into which those who are in the present stage of existence will be transposed when they throw off this mortal coil.

The leper, the blind, the abject poor, and those who have no progeny are as though dead.

Rabbi Judah Hannasi, arriving at a place called Semunia, was entreated by the community to select a rabbi for them. He sent them Rabbi Levi ben Sissyas, a learned and able man. Not long afterward the newly appointed Rabbi came to R. Judah Hannasi, the donor of his living, and whilst thanking him for the appointment expressed the fear that his position was not tenable. On being questioned for his reasons he answered that Scriptural passages were submitted to him for solution by his congregants which it was above his capability to solve. Among others he mentioned the passage, I will show thee that which is written, and which is true (Dan. x.). Hence they argue that there must be something written and which is -not true. Rabbi Judah Hannasi then explained: "Man," he said, "incurs retribution if he leaves matters as they are, and does nothing to avert the punishment decreed upon him. In this case what is written is true: his punishment will overtake him. But on the other hand, if he reflects and thinks over his evil ways, becomes contrite, repents and asks his merciful Father for forgiveness, and the deserved punishment is held back, in this instance what is written is not true."

By this hypothesis you are to reconcile some seemingly contradictory passages in Scripture, such as in 1 Sam. (ii. 25), where in connection with Eli's sons we have it that they harkened not unto the voice of their father because the Lord wanted to slay them. But, through the prophet, God sends us a message, "As I live, saith the Lord, I have no pleasure in the death of the wicked" (Ezek. xxxiii.). The answer is that there are sinners and sinners, those who do and those who do not repent.

Two sheep and two-tenth parts of flour were demanded as an offering, whereas of wine only the smallest possible quantity was to be offered. This was a hint that wine is always to be used sparingly, as indulgence in it leads to mischief.

The guardian angels are always near God's throne, but the accusing ones are kept at a distance.

Have no undue compassion for tyrants, and you will not become a tyrant over those who deserve compassion.

As an example of good manners and the virtue of considering the feelings of

others, a story is related of a distinguished man who invited friends to his son's marriage. During the feast the bridegroom himself went to the cellar to fetch some very old and costly wine for the guests, when he was fatally bitten by a snake which was hidden under the casks. When the host learned the shocking news of his son's death he refrained from disturbing his guests' enjoyment, and when the feast was over and prayers after meat were about to be pronounced, he told the assembly that there would be burial-prayers for his son, who had met his death by the bite of a snake.

At Sinai the women received and accepted the Decalogue before the men.

Palestine is destined to be the center of the globe.

Before man had yet made his appearance on earth, the angels sanctified God's name and sang hymns before him in anticipation of man's advent. The words they used for their hymns were, "Blessed be the Lord God of Israel from everlasting to everlasting." When Adam made his appearance they asked, "Is this the human creature in anticipation of whose advent we sang hymns?" They were told that this was not the one, as he would prove to be dishonest. At Noah's birth the angels exclaimed, "This time we behold the man." "No," they were told, this one will be given to "drinking." Nor did they guess well when they suggested Abraham was the right man when he made his appearance, for his progeny was Ishmael. Again they were undeceived when they hit upon Isaac as the man for whose coming they had sung hymns, for did he not beget Esau whom God hated. At the appearance of Jacob they again ventured a guess, and this time God said to them, "You have fixed on the right man. He shall be named Israel, and his descendants shall be called by his name." Hence God said to Moses, "Tell the children of Israel that they were sanctified before they were called into existence, and must therefore remain holy, even as their God is holy." So a king when bringing his newly married bride into his palace might say to her: "You are now united to me. I am king, therefore be you henceforth queen."

"When you come into the land you shall plant all manner of trees for food" (Lev. xix.). Although you will find "the land filled with all good things," yet you are not to abstain from labor, especially agriculture; you are to occupy yourselves in these pursuits. Even the old who have no reasonable expectation of eating of the fruits of their labor shall participate in the work of cultivating the ground.

The caution which King Solomon utters, "Rob not the poor" (Prov. xxii.), would seem superfluous. Who is likely to rob a poor man who has nothing to be robbed of? But his words go further than they seem to go at first sight. They mean that if you are in the habit of apportioning some of your substance to the poor it should not enter your mind to discontinue doing so. If you are tempted to say, why should I give my substance to others, remember that by your discontinuance you are robbing the poor. He and you are mine, and I may reverse the condition of things.

Regarding the ceremony of the red heifer (Numb. xix.), Rabbi Johanan ben Zakkai explained to his pupils that its ashes could not render any unclean

person clean. But as this is a statute of the Torah, we must inquire for no reason. If we refused to do anything that God commands without a definite reason, we should no longer be paying him simple obedience.

In addition, he continued, supposing one of the children of the king's servants had soiled the king's palace, the mother would naturally be fetched and asked to wash out the stain which her child had made. So the mother of the calf with which the Israelites polluted God's world is called into requisition to purify the pollution made by her offspring.

Apart from the essential qualifications for the office of high priest, he had also to be handsome, healthy, in a good financial position, a man of mature judgment, and of advanced age. When he was poor, but otherwise qualified, he was placed in a position beyond want One Pinchus, "the stone-cutter," being in every respect eminently fitted for the office of high priest except that he was poor, the priests amongst themselves contributed enough to make him actually a man of affluence.

Out of certain classes of things God has chosen one. Of days, the seventh was chosen and sanctified. Of years, too, the seventh was chosen as the Sabbatical year; and out of seven Sabbatical years one was selected as the Jubilee. Of countries, God made choice of Palestine. Of the heavens, the Aroboth was chosen for God's throne. Of nations, Israel was the choice, and of the tribes of Israel, that of Levi.

God blessed Adam, Noah, and Abraham, but he endowed Abraham with the power of blessing which the Lord will indorse.

During the twenty-six generations that passed from the creation to the giving of the Torah, the world was upheld by God's loving-kindness, which was, so to speak, the pivot upon which the world existed. When the Torah was given to and accepted by Israel, an additional support was given to the world upon which it could stand, and yet it was only like a bench standing upon two feet, not very well supported. With the erection of the Mishkan the world received a substantial support. So a stool which only stood upon two legs receives a third, and is rendered firm.

At the Exodus a compact was made with the Israelites, by which they undertook to erect the Mishkan for the Shechinah to dwell amongst them, and this is indicated in the 29th chapter of Exodus, "And they shall know that I am the Lord their God that brought them -forth out of the land of Egypt that I may dwell among them."

In order not to cause jealousy as to who should be the seventy elders, Moses cast lots by taking seventy-two slips representing six of each tribe, writing the word "elder " on seventy of the slips and leaving the two odd ones blank. Seventy-two men then drew blanks of them a slip, and those who drew blanks had to give up their claims.

The harp upon which the Levites played had seven strings.

God's behest were to be the guiding principle of the Israelite in all his doings throughout his earthly career. Plowing, sowing, reaping, threshing: these have all their laws by which he is to conduct them. In the making of dough, in killing meat, in the fruit of his trees, he has his laws, also about the hair of his head, his apparel, the building of his house, and the burying of his dead.

Orientalists have some commendable habits. When they kiss they kiss the hand, not the mouth. They do not handle meat with their hands, but use knives. When they have to consider any important public matter, they assemble in the open outside the town.

The "Shekel, when mentioned in the Pentateuch, means one "sela"; in the Prophets it amounts to five and twenty "selaim"; but those in the Holy Writings (Hagiographa) are one hundred "selaim." There is an exception in the case of the "shekolim" which Ephron the Hittite asked of Abraham for the "cave of Machpelah": they also were one hundred "selaim " each.

Midian and Moab were enemies from time immemorial; but for the purpose of injuring the Israelites they overlooked their long-standing enmity: just as two dogs will very quickly desist from fighting if they see a wolf approaching, and will unite their strength against the advancing enemy. Balaam's services were so anxiously sought after because the Israelites and their leader, Moses, were known to have immense power with their mouth (prayer); therefore they wanted one who also had great power with his eloquence.

When man confesses and says, "O God, I have sinned," the very messenger sent to punish him for that sin has his power paralyzed and his hand stayed.

To entice a man to sin is tantamount to taking his life.

If Moses had been a selfish man and had only considered himself and his own interest he would have delayed to avenge the Israelites on the Midianites as long as possible, because the duration of his earthly life was fixed for the time when he should have brought about vengeance on Midian (Numb. xxxi.). But like a faithful shepherd, unselfish and self-sacrificing as he was, he strove to consummate all his work without regarding his own life or his own interest, and as soon as that part of his duty was ripe for performance, and when it was to the advantage of his flock he set himself to do the work, knowing well that when that work was finished his earthly career was finished.

"Ye shall keep my statutes and my judgments, which if a man do he shall live in them" (Lev. xviii.): live in them, says God, but not die by them.

God gave the Torah to Israel, but all nations are to benefit by it.

Jews are under an oath not to reveal the time of redemption (those who may know it), not to prolong its consummation by their unrighteousness, and not to

rebel against the ruling power.

Moses was born and died on the same day of the month, namely, the seventh day of Adar.

Moses prayed to God to show him his glory, and in compliance with that prayer God says, "I will pass all my goodness before thee" (Exod. iii.). Because God's goodness is God's glory; mercy and goodness are the brightest jewels in God's crown.

Death is designed for man from time immemorial. When the hour of man's departure hence arrives, nothing will save him from it If he had the wings of an eagle and could soar high up above the earth, he would, of his own accord, come down to meet his fate.- Death is a new gate for the righteous to enter in.

Do not weigh, as it were in scales, the importance or the insignificance of your acts, as long as they are acts of righteousness; and do not speculate and say, "I will not do this or that because it is only a small or light act in the scale of God's commandments; I will therefore rather perform a more important act, and my reward will be correspondingly greater." For this reason God hath concealed the nature of the reward for carrying out his statutes. A certain king hired workmen to cultivate his garden, but did not tell them what the reward would be for raising each kind of fruit or plant, for if he had done so the workmen would one and all have endeavored to produce the fruit for which the highest wage was promised, and the other products would have been neglected. Yet there are two commandments, one apparently of slight and the other of great importance, for which precisely the same reward is promised. (1) That of sending away the dam and retaining its young, for the carrying out of which well-being and long life are promised (Dent. xxii.); and (2) the honoring of parents, for which the same reward is assured. This tends to indorse what we maintain, that it is not for man to define the smallness or greatness of a godly act, or the nature and quality of the rewards. It is sufficient to know that the doing of God's will carries with it reward for faith and for doing it simply because we are told to do so.

Let not the Israelites be haughty and say that they only are the people who possess and live up to the commandments of God, for other nations, though not the recipients of God's laws, also have the commandments of the Lord as their life's guide, and glorify his name.

No affliction overtakes man without his having first some foreboding or warning of its coming.

No evil-doer can plead ignorance; for the two ways, the good and the evil, are so distinctly marked that it is impossible to mistake the one for the other. Moses was like the old watchman who sat on the high road where two paths, a stony and a smooth one, met, and constantly warned wayfarers which one to take.

God will eventually reveal his glory to all mankind as unmistakably as though he had placed his throne in the center of the heavens, and then moved it from

one extreme end to the other, so that everybody should see and know it.

No one can imagine the reward of him who accepts all his sorrows and reverses with religious resignation.

Rabbi Akiba, in defiance of the mandate of the Grecian authorities, who prohibited the study of the Torah, was found by his friend, Prysus ben Judah, with a host of disciples, diligently pursuing his wonted research. "Knowest thou not," asked his friend, "the great danger thou art facing by thus defying the authorities? Take my advice and desist from thy studies."

"Your advice," returned Rabbi Akiba, "seems to me like the advice of the fox who., on seeing fishes swimming in a river here and there, told them to come out, and he would show them a resting-place in the rocks. 'Are you the wise one amongst the beasts of the field?' retorted the fishes. 'If in our own element we can find no rest and safety, how much worse will it be with us when we are out of it?' With us Jews the Torah is our very life (Prov. iv.). In pursuing its study I may incur the risk of losing my earthly life; in relinquishing it I face the certainty of moral and spiritual death."

The heart and mind of the priest when conducting divine service was not to be diverted by anything else; his whole heart and mind was to be concentrated upon the service.

It is not too much to say that discretion should be exercised regarding the names one gives to his children. There are instances in which a name implying evil qualities has been given to a child, and the child, when grown up into manhood, has exemplified by his life the meaning of his name.

Hope is held out here for man for everything. If he is in abject poverty, he may become rich; if he is sickly, it is not beyond the range of possibility for him to become robust; if he is captive, he may regain his liberty. Death is the only thing which man can not hope to escape. But let man take comfort in the thought that even so great a man as Moses, who spoke with God face to face, the head of all prophets, the greatest of men, did not escape death.

30.4 Quotes

Text •30-1: When the rain comes down

When the rain comes down it will wash away our sins.

It will wash away our lonely tears.

Rain comes down.

Text •30-2: Tree and animals

Trees bow down, animals serving; these are the symbols of this time.

Text •30-3: Sidhartha on Playing the Song of Life

"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.)

Text •30-4: Walt Whitman on the Atoms that All of Us Have Shared Over Time

"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"*

(Walt Whitman, 'Song of Myself')

Text •30-5: Lao Tzu

"Those who know others are clever; those who know themselves have discernment; those who overcome others have force; those who overcome themselves are strong; those who know contentment are rich; those who persevere are people of purpose." Paraphrase of Lao Tzu [\[1611\]](#)

Text •30-6: Leonardo da Vinci

*"...and once you have tasted flight
you will walk the earth with your eyes turned skyward,
for there you have been and there you long to return."
-- Leonardo da Vinci*

30.5 Sefer ha-Bahir

"The Book of Illumination." [\[1612\]](#) Attributed to Rabbi Nehunia ben HaKana

The Bahir is one of the oldest and most important of all Kabbalistic texts. Until the publication of the Zohar, the Bahir was the most influential source of Kabbalistic teachings. It is quoted in virtually every major Kabbalistic work and is cited numerous times by the Ramban in his commentary on the Torah. It is also paraphrased and quoted many times in the Zohar.

The name 'Bahir' literally means 'brilliant' or 'Illumination', and is derived from the first verse quoted in the text of the Bahir "And now they do not see the light, it is brilliant [bahir] in the skies", which itself is a quote from the book of Job (37:21).

This book is also called "The Midrash of Rabbi Nehuniah ben haKana". Although the Bahir is a fairly small book, 12,000 words in all, it was very highly esteemed. It was first published in Provence in 1176. Most Kabbalists ascribe authorship to Rabbi Nehuniah ben haKana, a Talmudic sage of the first century.

One of the most important concepts revealed in it is that of the ten Sefirot. Also discussed are the opening verses of Genesis and their true meaning; The mystical aspects of the Hebrew alphabet; A discussion of Gilgul [reincarnation]; The 32 paths of Wisdom, and the Tzimtum, among other topics.

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30.5.1 The First Verses of Creation

1. Rabbi Nehuniah ben HaKana said: One verse (*Job 37:21*) states, "And now they do not see light, it is brilliant (*Bahir*) in the skies...[round about God in terrible majesty]." Another verse, however, (*Psalms 18:12*), states, "He made darkness His hiding place." It is also written (*Psalms 97:2*), "Cloud and gloom surround Him." This is an apparent contradiction. A third verse comes and reconciles the two. It is written (*Psalms 139:12*), "Even darkness is not dark to You. Night shines like day - light and darkness are the same."

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

3. Why does the Torah begin with the letter Bet ? In order that it begin with a blessing (*Berachah*). How do we know that the Torah is called a blessing? Because it is written (*Deuteronomy 33:23*), "The filling is God's blessing possessing the Sea and the South." The Sea is nothing other than the Torah, as it is written (*Job 11:9*), "It is wider than the sea." What is the meaning of the verse, "The filling is God's blessing?" This means that wherever we find the letter Bet it indicates a blessing. It is thus written (*Genesis 1:1*), "In the beginning (*Bet Reshit*) [God created the heaven and the earth." BeReshit is Bet Reshit .] The word "beginning" (*Reshit*) is nothing other than Wisdom. It is thus written (*Psalms 111:10*), "The beginning is wisdom, the fear of God." Wisdom is a blessing. It is thus written, "And God blessed Solomon." It is furthermore written (*I Kings 5:26*), "And God gave Wisdom to Solomon." This resembles a king who marries his daughter to his son. He gives her to him at the wedding and says to him, "Do with her as you desire."

4. How do we know that the word Berachah [usually translated as blessing] comes from the word Baruch [meaning blessed]? Perhaps it comes from the word Berech [meaning knee]. It is written (*Isaiah 44:23*), "For to Me shall every knee bend." [Berachah can therefore mean] the Place to which every knee bends. What example does this resemble? People want to see the king, but do not know where to find his house

(Bayit). First they ask "Where is the king's house?" Only then can they ask "Where is the king?" It is thus written, "For to Me shall every knee bend" - even the highest - "every tongue shall swear."

5. Rabbi Rahumai sat and expounded: What is the meaning of the verse (*Deuteronomy 33:23*), "The filling is God's blessing, possessing the Sea and the South"? This means that wherever we find the letter Bet it is blessed. This is the Filling referred to in the verse, "The filling is God's blessing." From there it nourishes those who need it. It was from this Filling that God sought advice. What example does this resemble? A king wanted to build his palace among great cliffs. He mined into the bedrock and uncovered a great spring of living water. The king then said, "Since I have flowing water, I will plant a garden. Then I will delight in it, and so will all the world." It is therefore written (*Proverbs 8:30*), "I was with Him as a craftsman, I was His delight for a day, a day, frolicking before him at every time." The Torah is saying, "For two thousand years I was in the bosom of the Blessed Holy One as His delight." The verse therefore says, "a day, a day." Each day of the Blessed Holy One is a thousand years, as it is written (*Psalms 90:4*), "A thousand years in Your eyes is as but yesterday when it is passed." From then on, it is at times, as the verse states, "[frolicking before Him] at every time." The rest is for the world. It is thus written (*Isaiah 48:9*), "I will [breathe out] My praise through My nose for you." What is the meaning of "My praise"? As it is written (*Psalms 145:2*), "A praise of David, I will raise You high [my God, O King, and I will bless Your name for the world and forever]." Why is this a praise? Because I will "raise You high." And what is this elevation? Because "I will bless Your name for the world and forever."

8. What is a blessing? It can be explained with an example. A king planted trees in his garden. It may rain and water them, and the ground may be wet and provide them with moisture, but still, he must water them from the spring. It is thus written (*Psalms 111:10*), "The beginning is Wisdom, the fear of God, good intelligence to all who do them [His praise endures forever]." You may think that it lacks something. It is therefore written, "His praise endures forever."

7. Rabbi Amoraï sat and expounded: What is the meaning of the verse (*Deuteronomy 33:23*), "The filling is God's blessing, possessing the Sea and the South"? Moses was saying, "If you follow my decrees, you will inherit both this world and the next." The World to Come is likened to the sea, as it is written (*Job 11:9*), "It is wider than the sea." The present world is referred to as the South. It is thus written (*Joshua 15:19*), [Give me a blessing] for you have set me in the land of the south, [therefore give me springs of water]. The Targum translates this, "behold the earth is the south."

8. Why did God add the letter Heh to Abraham's name, rather than any other letter? This was so that all parts of man's body should be worthy of life in the World to Come, which is likened to the sea. To the extent that we can express it, the Structure was completed in Abraham. [Regarding this Structure] it is written (*Genesis 9:6*), "For in the form of God, He made the man." The numerical value of Abraham is 248, the number of parts in man's body.

9. What is the meaning of (*Deuteronomy 33:23*), "[The filling is God's blessing, the Sea and the South] he shall inherit it (YiRaShaH)?" It would have been sufficient if

the verse said, "inherit (RaSh) [the Sea and the South]." But this comes to teach us that God must also be included. The word YiRaShaH thus contains the letters RaSh YH [meaning, "inherit God"]. What does this resemble? A king had two treasuries, and he hid one away. After many days he said to his son, "Take what is in these two treasuries." The son replied, "Perhaps you are not giving me all that you have hidden away." The king said, "Take everything." It is thus written, "the Sea and the South, he shall inherit it." Inherit God (YH RaSh) - everything will be given to you if you only keep My ways.

10. Rabbi Bun said: What is the meaning of the verse (*Proverbs 8:23*), "I was set up from eternity (Me-Olam), from a head, before the earth?" What is the meaning of "from eternity (Me-Olam)?" This means that it must be concealed (He-elam) from the world. It is thus written (*Ecclesiastes 3:11*), "He has also placed the world (Ha-Olam) in their hearts [that they should not find out the work that God has done from the beginning to the end]." Do not read Ha-Olam (*the world*), but He-elam (*concealment*). The Torah said, "I was first, so that I might be the head of the world." It is thus written, "I was set up from eternity, from a head." You may think that the earth was before it. It is therefore written, "before the earth." It is thus written (*Genesis 1:1*), "In the beginning created God the heaven and the earth." What is the meaning of "created"? He created everything that was needed for all things. And then God. Only after that is it written "the heaven and the earth."

11. What is the meaning of the verse (*Ecclesiastes 7:14*), "Also one opposite the other was made by God." He created Desolation (Bohu) and placed it in Peace, and He created Chaos (Tohu) and placed it in Evil. Desolation 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 God's right, is water and hail, while Gabriel, the prince to God'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."

12. How do we know that Chaos is in Evil? It is written (*Isaiah 45:7*), "He makes peace and creates evil." How does this come out? Evil is from Chaos, while Peace is from Desolation. He thus created Chaos and placed it in Evil, [as it is written "He makes peace and creates evil." He created Desolation and placed it in Peace, as it is written, "He makes peace in His high places."]

13. Rabbi Bun also sat and expounded: What is the meaning of the verse (*Isaiah 45:7*), "He forms light and creates darkness?" Light has substance. Therefore, the term "formation" is used with regard to it. Darkness has no substance, and therefore, with regard to it, the term "creation" is used. It is similarly written (*Amos 4:12*), "He forms mountains and creates the wind." Another explanation is this: Light was actually brought into existence, as it is written (*Genesis 1:3*), "And God said, let there be light." Something cannot be brought into existence unless it is made. The term "formation" is therefore used. In the case of darkness, however, there was no making, only separation and setting aside. It is for this reason that the term "created" (Bara) is used. It has the same sense as in the expression, "That person became well (hi-Bria)."

14. Why is the letter Bet closed on all sides and open in the front? This teaches us that it is the House (Bayit) of the world. God is the place of the world, and the

world is not His place. Do not read Bet , but Bayit (house). It is thus written (*Proverbs 24:3*), "With wisdom the house is built, with understanding it is established, [and with knowledge are its chambers filled]."

15. What does the Bet resemble? It is like a man, formed by God with wisdom. He is closed on all sides, but open in front. The Aleph , however, is open from behind. This teaches us that the tail of the Bet is open from behind. If not for this, man could not exist. Likewise, if not for the Bet on the tail of the Aleph , the world could not exist.

16. Rabbi Rahumai said: Illumination preceeded the world, since it is written (*Psalms 97:2*), "Cloud and gloom surround Him." It is thus written (*Genesis 1:3*), "And God said, 'let there be light,' and there was light." They said to Him, "Before the creation of Israel your son, will you then make him a crown?" He replied yes. What does this resemble? A king yearned for a son. One day he found a beautiful, precious crown, and he said, "This is fitting for my son's head." They said to him, "Are you then certain that your son will be worthy of this crown?" He replied, "Be still. This is what arises in thought." It is thus written (*2 Samuel 14:14*), He thinks thoughts [that none should be cast away].

30.5.2 The Aleph-Beth

17. Rabbi Amoraï sat and expounded: Why is the letter Aleph at the beginning? Because it was before everything, even the Torah.

18. Why does Bet follow it? Because it was first. Why does it have a tail? To point to the place from which it came. Some say, from there the world is sustained.

19. Why is Gimel third? It has three parts, teaching us that it bestows (*gomel*) kindness. But did Rabbi Akiba not say that Gimel has three parts because it bestows, grows, and sustains. It is thus written (*Genesis 21:8*), "The lad grew and was bestowed." He said: He says the same as I do. He grew and bestowed kindness to his neighbours and to those entrusted to him.

20. And why is there a tail at the bottom of the Gimel? He said: The Gimel has a head on top, and is like a pipe. Just like a pipe, the Gimel draws from above through its head, and disperses through its tail. This is the Gimel.

21. Rabbi Yochanan said: The angels were created on the second day. It is therefore written (*Psalms 104:3*), "He rafters His upper chambers with water [He makes the clouds His chariot, He walks on the wings of the wind]." It is then written (*Psalms 104:4*), "He makes the winds His angels, His ministers from flaming fire." [Rabbi Haninah said: The angels were created on the fifth day, as it is written (*Genesis 1:20*), "And flying things shall fly upon the firmament of heaven." Regarding the angels it is written (*Isaiah 6:2*), "With two wings did they fly."] Rabbi Levatas ben Taurus said: All agree, even Rabbi Yochanan, that the water already existed [on the first day]. But it was on the second day that "He raftered His upper chambers with water." [At that time He also created] the one who "makes the clouds his chariot," and the one who "walks on the wings of the wind." But His messengers were not created until the fifth day.

22. All agree that none were created on the first day. It should therefore not be said that Michael drew out the heaven at the south, and Gabriel drew it out at the north, while God arranged things in the middle. It is thus written (*Isaiah 44:24*), "I am God, I make all, I stretch out the heavens alone, the earth is spread out before Me." [Even though we read the verse "from Me" (*May-iti*), it can also be read] *Mi iti* - "Who was with Me?" I am the One who planted this tree in order that all the world should delight in it. And in it, I spread All. I called it All because all depend upon it, all emanate from it, and all need it. To it they look, for it they wait, and from it, souls fly in joy. Alone was I when I made it. Let no angel rise above it and say, "I was before you." I was also alone when I spread out My earth, in which I planted and rooted this tree. I made them rejoice together, and I rejoiced in them. "Who was with Me?" To whom have I revealed this mystery?

23. Rabbi Rahumai said: From your words we could conclude that the needs of this world were created before the heavens. He answered yes. What does this resemble? A king wanted to plant a tree in his garden. He searched the entire garden to find a spring flowing with water that would nourish the tree, but could not find any. He then said, "I will dig for water, and will bring forth a spring to nourish the tree." He dug and opened a well, flowing with living water. He then planted the tree, and it stood, giving forth fruit. It was successfully rooted, since it was always watered from the well.

24. Rabbi Yanai said: The earth was created first, as it is written (*Genesis 2:4*), "[On the day that God made} earth and heaven." They said to him: Is it not written (*Genesis 1:1*), "[In the beginning God created] the heaven and the earth"? He replied: What is this like? A king bought a beautiful object, but since it was not complete, he did not give it a name. He said, "I will complete it, I will prepare its pedestal and attachment, and then I will give it a name." It is thus written (*Psalms 102:26*), "From eternity You founded the earth" - and then, "the heavens are the work of Your hands." It is furthermore written (*Psalms 104:2*), "He covered Himself with light like a garment, He spread out the heaven like a curtain, He rafters His upper chambers with water." It is then written (*Psalms 104:4*), "He makes the winds His angels, His ministers of flaming fire." Finally, it is written (*Psalms 104:5*), "He founded the earth on its pedestals, that it not be removed for the world and forever." When He made its pedestal, He strengthened it. It is therefore written, "that it not be moved." What is its name? "And Forever (*VoEd*) is its name. And [the name of] its pedestal is "World" (*Olam*). It is therefore written, "for the World And Forever."

25. Rabbi Berachiah said: What is the meaning of the verse (*Genesis 1:3*), And God said, 'Let there be light,' and there was light"? Why does the verse not say, "And it was so"? What is this like? A king had a beautiful object. He puts it away until he had a place for it, and then he put it there. It is therefore written, "Let there be light, and there was light." This indicates that it already existed.

26. Rabbi Amoraï said: What is the meaning of the verse (*Exodus 15:3*), "God is a man (*Ish*) of war"? Mar Rahumai said to him: Great master, do not ask about something that is so simple. Listen to me and I will advise you. He said to him: What is this like? A king had a number of beautiful dwellings, and he gave each one a name. One was better than the other. He said, "I will give my son this dwelling whose name is Aleph. This one whose name is Yod is also good, as is this one whose name is Shin."

What did he do then? He gathered all three together, and out of them he made a single name and a single house. He said: How long will you continue to conceal your meaning? The other replied: My son, Aleph is the head. Yod is second to it. Shin includes all the world. Why does Shin include all the world? Because with it one writes an answer (*T'shuvah*).

27. The students asked him: What is the letter Daleth? He replied: What is this like? Ten kings were in a certain place. All of them were wealthy, but one was not quite as wealthy as the others. Even though he is still very wealthy, he is poor (*Dal*) in relation to the others.

28. They said to him: What is the letter Heh? He grew angry and said: Did I not teach you not to ask about a later thing and then about an earlier thing? They said: But Heh comes after [Daleth]. He replied: The order should be Gimel Heh. Why is it Gimel Daleth? Because it must be Daleth Heh. And why is the order Gimel Daleth? He said to them: Gimel is in the place of Daleth, on its head it is in the place of Heh. Daleth with its tail is in place of the Heh.

29. What is the letter Vav? He said: There is an upper Heh and a lower Heh.

30. They said to him: But what is Vav? He said: The world was sealed with six directions. They said: Is not Vav a single letter? He replied: It is written (*Psalms 104:2*), "He wraps Himself in light as a garment, [he spreads out the heavens like a curtain]."

31. Rabbi Amoraï asked: Where is the Garden of Eden? He replied: It is on earth.

32. Rabbi Ishmael expounded to Rabbi Akiba: What is the meaning of the verse (*Genesis 1:1*), "[In the beginning God created] (et) the heaven and (et) the earth"? [Why is the word et added in both places?] If the word et (*an untranslated preposition that connects a transitive verb to its predicate noun*) were absent, we would think that "heaven" and "earth" were gods. [For we could have read the verse, "In the beginning, God, the heaven and the earth created..." taking all three nouns as subjects of the sentence.] He replied: By the Divine Service! You may have reached out for the true meaning, but you have not sorted out, and therefore you speak in this manner. But [in the case of "heaven"] the word et comes to include the sun, moon, stars and constellations, while [in the case of "earth"] it comes to add trees, plants, and the Garden of Eden.

33. They said to him: It is written (*Lamentations 2:1*), "He threw the beauty of Israel from heaven to earth." From here we see that it fell. He replied: If you have read, you did not review, and if you reviewed, you did not go over it a third time. What does it resemble? A king had a beautiful crown on his head and a beautiful cloak on his shoulders. When he heard evil tidings, he cast the crown from his head and the cloak from his shoulders.

34. They asked him: Why is the letter Cheth open? And why is its vowel point a small Patach? He said: Because all directions (*Ruach-ot*) are closed, except for the North, which is opened for good and for evil. They said: How can you say that it is for good? It is not written (*Ezekiel 1:4*), "And behold, a stormy wind coming from the north, a great cloud and burning fire." Fire is nothing other than fierce anger, as it is written (*Leviticus 10:2*), "And fire went out from before God, and it consumed

them and killed them." He said: There is no difficulty. One case is speaking of when Israel does the will of God, while the other is speaking of when they do not do His will. When Israel does not do His will, then the fire comes close [to destroy and punish]. But when they do God's will, then the Attribute of Mercy encompasses and surrounds it, as it is written (*Micah 7:18*) , "He lifts up sin and passes over rebellion."

35. What is this like? A king wanted to punish and whip his slaves. One of his governors stood up and asked the reason for this punishment. When the king described the offence, the governor said, "Your slaves never did such a thing. I will be their bondsman until you investigate it more thoroughly." In the meantime, the king's anger was calmed.

36. His students asked: Why is the letter Daleth thick on the side? He replied: Because of the Segol which is in the small Patach. It is thus written (*Psalms 24:7*), "The openings (*pitcher*) of the World." There He placed a Patach above and a Segol below. It is for this reason that it is thick.

37. What is the Petach? It is an opening (*Petach*). What is meant by an opening? This is the direction of north, which is open to all the world. It is the gate from which good and evil emerge. And what is good? He mocked them and said: Did I not tell you that it is a small Patach (*opening*)? They said: We have forgotten, teach us again. He reviewed it and said: What is this like? A king had a throne. Sometimes he carried it on his arm, and sometimes on his head. They asked why, and he replied: Because it is beautiful and it is a pity to sit on it. They asked: Where did he place it on his head? He replied: In the open Mem. It is thus written (*Psalms 85:12*), "Truth sprouts up from the earth, and the righteousness looks down from heaven."

38. Rabbi Amorai sat and expounded: What is the meaning of the verse (*Psalms 87:2*), "God loves the gates of Zion more than all the dwellings of Jacob." "The gates of Zion" are the "openings of the World." A gate is nothing other than an opening. We thus say, "Open for us the gates of mercy." God said: I love the "gates of Zion" when they are open. Why? Because they are on the side of evil. But when Israel does good before God and are worthy that good be opened for them, then God loves them - "more than all the dwellings of Jacob." ["The dwellings of Jacob"] are all peace, as it is written (*Genesis 25:27*), "Jacob was a simple man, dwelling in tents."

39. This is like two men, one who is inclined to do evil and does good, and the other who is inclined to do good and does evil. Who is more praiseworthy? The one who is inclined to do evil and does good, for he may do good again. It is therefore written (*Psalms 87:2*), "God loves the gates of Zion more than all the dwellings of Jacob." These [dwellings] are all peace, as it is written (*Genesis 25:27*), "Jacob was a simple man, dwelling in tents."

40. His students asked: What is Cholem? He replied: It is the soul - and its name is Cholem. If you listen to it, your body will be vigorous (*Chalam*) in the Ultimate Future. But if you rebel against it, there will be sickness (*Choleh*) on your head, and diseases (*Cholim*) on its head.

41. They also said: Every dream (*Chalom*) is in the Cholem. Every white precious stone is in the Cholem. It is thus written [with regard to the High Priest's

breastplate] (*Exodus 28:19*), "[And in the third row...] a white stone (*aChLaMah*)."

42. He said to them: Come and hear the fine points regarding the vowel points found in the Torah of Moses. He sat and expounded: Chirek hates evildoers and punishes them. Its side includes jealousy, hatred and competition. It is thus written (*Psalms 37:12*), "He gnashes (*Chorek*) his teeth at them." Do not read chorek (*gnashes*), but rochek (*repels*). Repel (*rachek*) these traits from yourself, and repel yourself from evil. Good will then certainly attach itself to you.

43. Chirek. Do not read ChiRiK but KeRaCh (*Ice*). Whatever the Chirek touches becomes ice. It is thus written (*Exodus 34:7*), "and cleanses."

44. What is the indication that Chirek has the connotation of burning? This is because it is fire that burns all fire. It is thus written (*1 Kings 18:38*), "And God's fire fell, and it consumed the burnt offering, the wood, the stones, the dust, and evaporated the water that was in the trench."

30.5.3 The Seven Voices and the Sephiroth

45. He (*Rabbi Amorai*) said: What is the meaning of the verse (*Exodus 20:15*) , "And all the people saw the voices." These are the voice regarding which King David spoke. It is thus written (*Psalms 29:3*) , "The voice of God is upon the waters, the God of glory thunders." [This is the first voice.] [The second voice is] (*Psalms 29:4*), "The voice of God comes in strength." Regarding this it is written (*Isaiah 10:13*) , "By the strength of my hand have I done it." It is likewise written (*Isaiah 48:13*) , "Also My Hand has founded the earth." [The third voice is] (*Psalms 29:4*), "The voice of God is with majesty." It is also written (*Psalms 111:3*), "Splendour and majesty are His works, his righteousness stands forever." [The fourth voice is] (*Psalms 29:5*), "God's voice breaks the cedars." This is the bow that breaks the cypress and cedar trees. [The fifth voice is] (*Psalms 29:7*), "God's voice draws out flames of fire." This is what makes peace between water and fire. It draws out the power of the fire and prevents it from evaporating the water. It also prevents [the water] from extinguishing it. [The sixth voice is] (*Psalms 29:8*) , "God's voice shakes the desert." It is thus written (*Psalms 18:51*) "He does kindness to his Messiah, to David and his descendants until eternity" more than [when Israel was] in the desert. [The seventh voice is] (*Psalms 29:9*), "God's voice makes hinds to calf, strips the forests bare, and in His Temple, all say Glory." It is thus written (*Song of Songs 2:7*) "I bind you with an oath, O daughters of Jerusalem, with the hosts, or with the hinds of the field." This teaches us that the Torah was given with seven voices. In each of them the Master of the universe revealed Himself to them, and they saw Him. It is thus written, "And all the people saw the voices."

46. One verse states (*2 Samuel 22:10*), "He bent the heavens and came down, with gloom under His feet." Another verse says (*Exodus 19:20*) "And God came down on Mount Sinai, to the top of the mountain." Still another verse, however, (*Exodus 20:22*) states "From heaven I spoke to you." How is this reconciled? His "great fire" was on earth, and this was one voice. The other voices were in heaven. It is thus written (*Deuteronomy 4:36*) , "From the heavens He let you hear His voice, that He might instruct you. And on the earth He showed you His great fire, and His words you heard

from the fire." Which [fire] was that? It was the "great [fire" that was on the earth.] From where did the speech emanate? From this fire, as it is written, "and His words you heard from the fire."

47. What is the meaning of the verse (*Deuteronomy 4:12*), "You saw no form, only a voice"? This was explained when Moses said to Israel (*Deuteronomy 4:15*), "You did not see an entire image." You saw an image, but not an "entire image." What is this like? A king stands before his servants wrapped in a white robe. Even though he is far away, they can still hear his voice. This is true even though they cannot see his throat when he speaks. In a similar manner, they saw an image, but not an "entire image". It is therefore written, "You saw no form, only a voice." It is also written (*Deuteronomy 4:12*) "A voice of words you heard."

48. One verse (*Exodus 20:15*), states, "and all the people saw the voices." Another verse, however, (*Deuteronomy 4:12*) states, "The voice of words you heard." How can [the two be reconciled]? At first they saw the voices. What did they see? The seven voices mentioned by David. But in the end they heard the word that emanated from them all. But we have learned that there were ten. Our sages taught that they were all said with a single word. But we have said that there were seven. There were seven voices. Regarding three of them it is written (*Deuteronomy 4:12*) , "The voice of words you heard, but you saw no form, only a voice." This teaches us that they were all said with a single word. This is so that Israel should not make a mistake and say, "Others helped him. It might have been one of the angels. But His voice alone could not be so powerful." It was for this reason that he came back and included them [in a single word].

49. Another explanation: It was so that the world should not say that since there were ten sayings for ten kings, it might be that He could not speak for them all through one. He therefore said (*Exodus 20:2*), "I am [the Lord your God]," which included all ten. What are the ten kings? They are the seven voices and three sayings (*Amarim*). What are the sayings? [They are the ones alluded to in the verse] (*Deuteronomy 26:18*) "God has said for you today." "What are the three? [Two are mentioned in the verse] (*Proverbs 4:7*), "The beginning is Wisdom: acquire Wisdom, with all your acquisition, acquire Understanding." It is thus written (*Job 32:8*), "The soul of Shaddai gives them Understanding." The soul of Shaddai is what gives them Understanding. What is the third one? As the old man said to the child, "What is hidden from you, do not seek, and what is concealed from you, do not probe. Where you have authority, seek to understand, but you have nothing to do with mysteries."

50. We have learned (*Proverbs 25:2*), "The glory of God is to hide a word." What is "a word"? That of which it is written (*Psalms 119:160*), "The Beginning of Your word is truth." [It is also written] (*Proverbs 25:2*), "The glory of kings is to probe a word." What is this "word"? That of which it is written (*Proverbs 25:11*), "A word spoken in its proper place (*Aphen-av*) ", do not read "its proper place" (*Aphen-av*), but "its wheel" (*Ophen'av*).

51. The students asked Rabbi Berachiah, "Let us discuss these words with you," but he would not give them permission. Once, however, he did give them permission, but he did so to test them, to see if they would now pay good attention. One day he tested them and said, "Let me hear your wisdom." They began and said: "In the

beginning" is one. [Two is] (*Isaiah 57:16*), "The spirit that unwraps itself is from Me, and I have made souls." [Three is] (*Psalms 65:10*), "The divisions of God are filled with water." What are these "divisions?" You taught us, our master, that God took the waters of creation and separated them, placing half in the skies and half in the ocean. This is the meaning of "the divisions of God are filled with water." Through them, man studies the Torah. Rabbi Chama thus taught: Because of the merit of deeds of kindness, a person can study the Torah. It is thus written (*Isaiah 55:1*), "Ho, let all who are thirsty come for water, let him without silver come, stock up and eat." Go to Him, and He will do kindness with you, and you will "stock up and eat."

52. "Let him without silver come" can also be explained in another way. Let him come to God, for He has silver. It is thus written (*Haggai 2:8*) , "Mine is the silver, and Mine is the gold." What is the meaning of the verse, "Mine is the silver, and Mine is the gold"? What is this like? A king had two treasuries, one of silver, and one of gold. He placed that of silver to his right, and that of gold to his left. He said [of the silver], "This should be ready, and easy to take out." He keeps his words calm. He is attached to the poor and directs them calmly. It is thus written (*Exodus 15:6*) , "Your right hand, O God, is mighty in power." If he rejoices in his portion, then all is well. If not, then (*Exodus 15:6*), "Your right hand, O God, crumbles the enemy." He said to them: This is referring to the gold. It is thus written, "Mine is the silver, and Mine is the gold."

53. Why is [gold] called Zahav ? Because it includes three attributes, [alluded to in its three letters, Zayin, Heh, Beth]. [The first attribute is] Male, (*Zachar*) . This is the Zayin . [The second is] the Soul. This is the Heh. [The numerical value of Heh is five, alluding to] the five names of the soul: Nephesh, Ruach, Neshamah, Chiah, Yechidah. What is the purpose the Heh ? It is a throne for the Zayin . It is thus written (*Ecclesiastes 5:7*), "For one above the other watches." The Beth is its sustenance. It is thus written (*Genesis 1:1*), "In (*Beth*) the beginning [God] created..."

54. What is its function here? What is this like? A king once had a daughter who was good, pleasant, beautiful and perfect. He married her to a royal prince, and clothed, crowned and bejewelled her, giving her much money. Is it possible for the king to ever leave his daughter? You will agree that it is not. Is it ever possible for him to be with her constantly? You will also agree that it is not. What can he then do? He can place a window between the two, and whenever the father needs the daughter, or the daughter needs the father, they can come together through the window. It is thus written (*Psalms 45:14*) , "All glorious is the king's daughter inside, her garment is interwoven with gold ."

55. What is the Beth at the end? [As it is written] (*Proverbs 24:3*), "With wisdom will the house (*Bayit*) be built." The verse does not say "was built", but "will be built". In the future God will build and decorate it, thousands of times more than it was. It is as we have said: Why does the Torah begin with a Beth ? As it is written (*Proverbs 8:30*) , "I was with Him as a craftsman, I was His delight for a day, a day, [frolicking before Him at every time]." These are the two thousand years, which are the "beginning". Two? But the scripture says seven, as it is written (*Isaiah 30:26*), "The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold [like the light of the seven days." And

- we said, "Just like the sun was for seven, so the moon was for seven." [He replied,] "I said thousands." 56. They said to him: Up until now there are five. What comes next? He replied: First I will explain gold. What is gold? We learn that it is where justice emanates. If you bend your words to the right or left, you will be punished.
57. What is the meaning of the verse (*Isaiah 30:26*) , "The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days." The verse does not say "seven days," but " the seven days." These are the days regarding which it is written (*Exodus 31:17*), "For six days God made [the heaven and the earth]." As you said, God made six beautiful vessels. What are they? "The heaven and the earth." Are they not seven? Yes, as it is written (*ibid.*) "And on the seventh day, He rested and souled." What is the meaning of "souled?" This teaches us that the Sabbath sustains all souls. It is therefore written that it souled.
58. Another explanation: This teaches us that it is from there that souls fly forth. It is thus written, "and He souled." This continues for a thousand generations. It is thus written (*Psalms 105:8*), "The word that He commanded until a thousand generations." Immediately after this it says, "[the covenant] that He cut with Abraham." What is the meaning of "cut"? He cut a covenant between the ten fingers of his hands and the ten toes of his feet. Abraham was ashamed. God then said to him (*Genesis 17:4*), "And I, behold My covenant is with you," and with it, "you will be the father of many nations."
59. Why is heaven called Shamayim? This teaches that God kneaded fire and water, and combined them together. From this He made the "beginning of His word." It is thus written (*Psalms 119:160*), "The beginning of your word is truth." It is therefore called Shamayim Sham Mayim (*there is water*) Esh Mayim (*fire water*). He said to them: This is the meaning of the verse (*Job 25:2*), "He makes peace in His heights." He placed peace and love between them. May He also place peace and love among us.
60. We also say (*Psalms 119:164*), "seven times each day I praised You for Your righteous judgement." They asked him, "What are they?" He replied, "You do not look at it carefully. Be precise and you will find them."
61. They asked him, "What is the letter Tzaddi ?"" He said: Tzaddi is a Nun and a Yod . Its mate is also a Nun and a Yod . It is thus written (*Proverbs 10:25*), "The righteous (*Tzadik*) is the foundation of the world."
62. They asked him: What is the meaning of the verse [with regard to Balak and Balaam] (*Numbers 23:14*), "And he took him to the field of the seers."? What is the "field of the seers"? As it is written (*Song of Songs 7:12*), "Come my beloved, let us go out to the field." Do not read Sadeh (*the field*), but Sidah (*carriage*). What is this carriage? He said, "The Heart of the Blessed Holy One." His heart said to the Blessed Holy One, "Come my beloved, let us go out to the carriage to stroll. It will not constantly sit in one place."
63. What is his heart? He said: If so, Ben Zoma is out side, and you are with him. The heart (*Lev*) [in numerical value] is thirty-two. These are concealed, and with them the world was created. What these 32? He said: These are the 32 Paths. This is like a king who was in the innermost of many chambers. The number of such chambers

was 32, and to each one there was a path. Should the king the bring everyone to his chamber through these paths? You will agree that he should not. Should he reveal his jewels, his tapestries, his hidden and concealed secrets? You will again agree that he should not. What then does he do? He touches the Daughter, and includes all the paths in her and in her garments. One who wants to go inside should gaze there. He married her to a king, and also gave her to him as a gift. Because of his love for he, he sometimes calls her "my sister," since they are both from one place. Sometimes he calls her his daughter, since she is actually his daughter. And sometimes he calls her "my mother."

64. Furthermore, if there is no wisdom, then there is no justice. It is thus written (*1 Kings 5:26*), "And God gave wisdom to Solomon." He then judged the case [of the two mothers and the infant] correctly, and it is then written (*1 Kings 3:28*), "And all Israel of the judgement that the King had judged, and they feared the king, for they say that the wisdom of God was in him to do judgement."

65. And what wisdom did God give to Solomon? Solomon had God's name. We have thus said that whenever Solomon is mentioned in the Song of Songs, it is a holy name, except in one case. God said to him, "Since your name is like the name of My Glory, I will let you marry my daughter." But she is married! Let us say that He gave her to him as a gift. It is thus written (*1 Kings 5:26*), "And God gave wisdom to Solomon." Here, however, it is not explained. Where then is it explained? When the scripture states (*1 Kings 3:28*), "For they saw that the wisdom of God was in him to do judgement." We then see that the wisdom that God gave him was such that he could "do judgement." What is the meaning of "to do judgement?" As long as a person does judgement, God's wisdom is inside him. This is what helps him and draws him near. If not, it repels him, and not only that, but it also punishes him. It is thus written (*Leviticus 26:28*), "I will chastise you, also I."

66. And Rabbi Rahumai said: What is the meaning of the verse (*Leviticus 26:28*), "[I will chastise you,] also I"? God said, "I will chastise you." The Congregation of Israel said, "Do not think that I will seek mercy for you, but I will chastise you. Not only will I render judgement, but I will also chastise you."

67. What is the meaning of (*Leviticus 26:28*), "[I will chastise you, also I], seven for your sins"? The Congregation of Israel said: "I will chastise you, also I" and also those regarding which it is written (*Psalms 119:164*), "Seven each day I praised You." They joined her and replied: Also us seven. Even though among us is the one who reverses itself, the one who oversees good and merit, we too will reverse ourselves and chastise. Why? Because of your sins. But if you return to Me, then I will return to you. It is thus written (*Malachi 3:7*), "Return to Me, and I will return to you." The scripture does not say, "I will bring you back to Me." Instead it says, "I will return to you" with you. We will all seek mercy from the King. What does the King say? [He says] (*Jeremiah 3:22*), "Return you backsliding children, I will heal your backslidings." [He also says] (*Ezekiel 18:30*), "Return and bring back." What is the meaning of the verse, "Return and bring back"? Come back and ask those Seven to return with you. The scripture therefore says, "and bring back" those regarding which it is written, "seven for your sin."

68. The disciples asked Rabbi Rahumai: What is the meaning of the verse (*Habakkuk 3:1*), "A prayer of Habakkuk the prophet, for errors." A prayer? It should be called

a praise [since it speaks of God's greatness]. But whoever turns his heart from worldly affairs and delves in the Works of the Chariot * is accepted before God as if he prayed all day. It is therefore called "a prayer." What is the meaning of "for errors"? As it is written [regarding wisdom] (*Proverbs 5:19*), "With its love you shall always err." Regarding what is this speaking? The Works of the Chariot, as it is written (*Habbakuk 3:2*) * i.e. "Maaseh Merkavah" or Merkavah Mysticism which Kaplan says was synonymous with the Qabalah at the time the Bahir was first composed. "O God, I heard a report of You and I feared."

69. What is the meaning of, "I heard a report of You and I feared, [O God, bring to life Your works in the midst of the years]"? Why does the verse say "I feared" after "I heard a report of You," and not after "in the midst of the years"? But it was "from the report of You" that "I feared." What is the "report of You"? It is the place where they listen to reports. Why does the verse say "I heard" and not "I understood"? [The word "heard" has the connotation of understanding] as we find (*Deuteronomy 38:49*), "A nation whose language you do not hear."

70. Why did he say "I feared"? Because the ear looks like the letter Aleph . The Aleph is the first of all letters. Besides this, the Aleph causes all the letters to endure. The Aleph looks like the brain. When you mention the Aleph you open your mouth. The same is true of thought, when you extend your thoughts to the Infinite and Boundless. From Aleph emanate all letters. Do we not see that it is first? It is thus written (*Micah 2:13*), "God (*YHVH*) is at their head." We have a rule that every Name that is written Yod He Vav He is specific to the Blessed Holy One and is sanctified with holiness. What is the meaning of "with holiness"? This is the Holy Palace. Where is the Holy Palace? We would say that it is in thought and in the Aleph . This is the meaning of the verse, "I heard a report of You and I feared."

71. Habakkuk therefore said: I know that my prayer is accepted with delight. I also delighted when I came to that place where I understood "a report of You and I feared." Therefore, "Bring to life your works in the midst of the years" through Your unity. What is this like? A king who was talented, hidden and concealed went into his house and commanded that no one seek him. One who does seek is therefore afraid, lest the king find out that he has violated the king's order. [Habakkuk] therefore said, "I feared, O God, bring to life Your works in the midst of the years." This is what Habakkuk said: Because Your name is in You, and You is Your name, "bring to life Your works in the midst of the years." Thus will it be forever.

72. Another explanation of "Bring to life Your works in the midst of years": What is this like? A king had a beautiful pearl, and it was the treasure of his kingdom. When he is happy, he embraces it, kisses it, places it on his head, and loves it. Habakkuk said: Even though Kings are with You, the beloved pearl is in Your world. Therefore, "Bring to life Your works in the midst of years." What is the meaning of "years"? It is written (*Genesis 1:3*), "And God said, 'Let there be light.'" Light is nothing other than day, as it is written (*Genesis 1:16*) , "The great light to rule the day, and the small light to rule the night." Years are made from days. It is thus written, "Bring to life Your works in the midst of years" in the midst of that pearl that gives rise to years.

73. But it is written (*Isaiah 43:5*), "[Fear not, for I am with you,] I will bring your seed from the east." The sun rises in the east, and you say that the pearl is day. [He replied:] I am only speaking with regard to the verse (*Genesis 1:5*) "And it

was evening and it was morning, day." Regarding this it is written (*Genesis 2:4*), "In the day that God made earth and heaven."

74. And it is written (*Psalms 18:12*), "He made darkness His hiding place round about, His Succah the darkness of waters, thick clouds of the skies (*Shechakim*). He said: Regarding this it is written (*Isaiah 45:8*), "The skies (*Shechakim*) pour down righteousness." This righteousness (*Tzadik*) is the Attribute of Judgement for the world. It is thus written (*Deuteronomy 16:20*), "Righteousness, righteousness shall you pursue." Immediately after this, it is written, "that you may live and occupy the land." If you judge yourself, then you will live. If not, then it will judge you, and it will be fulfilled, even against your will.

75. Why does the Torah say "righteousness, righteousness" twice? He said: Because the scripture continues (*Psalms 18:13*), "At the glow opposite Him." The first "righteousness" is literal righteousness (*Tzedek*). This is the Divine Presence [i.e. *Shekinah*]. It is thus written (*Isaiah 1:21*), "Righteousness dwells in it." What is the second "righteousness"? This is the righteousness that frightens the righteous. Is this righteousness charity (*Tzadakah*) or not? He said that it is not. Why? Because it is written (*Isaiah 59:17*), "He put on righteousness like a coat of mail, and [a helmet of salvation on His head]." His head is nothing other than Truth. It is thus written (*Psalms 119:160*), "The head of Your word is truth." Truth is nothing other than peace. It is thus written [that King Hezekiah said] (*Isaiah 39:8*), "There shall be peace and truth in my days." Is it possible for a man to say this? But this is what Hezekiah said: The attribute that You gave to David my ancestor is half of my days, and peace and truth are half of my days. It is for this reason that he mentioned "my days." He mentioned both "peace and truth" and "in my days," since it is all one. It is thus written (*Genesis 1:5*), "And it was evening, and it was morning, one day." [The day reconciles morning and evening, and is therefore peace.] Just as the day is peace, so he chose peace. It is therefore written (*2 Kings 20:19*), "Peace and truth shall be in my days." This shall be through the attribute that You gave to David. Regarding this, it is written (*Psalms 89:37*), "His throne shall be like the sun before Me."

76. What is the meaning of the verse (*Habakkuk 3:2*), "In the midst of years make it known"? He said: I know that You are the holy God, as it is written (*Exodus 15:11*), "Who is like You, mighty in holiness?" Holiness is in You and You are in holiness. Nevertheless, "in the midst of years make it known." What is the meaning of "make it known"? [This means] that You should have mercy. It is thus written (*Exodus 2:25*), "And God saw the children of Israel, and God knew." What is the meaning of, "and God knew"? What is this like? A king had a beautiful wife, and had children from her. He loved them and raised them, but they went out to bad ways. He then hated both them and their mother. The mother went to them and said, "My children! Why do you do this: Why do you make your father hate both you and me?" [She spoke to them in this manner] until they had remorse and did the will of their father. When the king saw this, he loved them as much as he did in the beginning. He then also remembered their mother. This is the meaning of the verse, "And God saw... and God knew." This is also the meaning of the verse, "In the midst of years make it known."

77. What is the meaning of the verse (*Habakkuk 3:2*) "In anger, you shall remember love (*rachem*)"? He said: When Your children sin before You and You are angry at

them, "remember love." What is the meaning of "remember love"? That regarding which it is written (*Psalms 18:2*), "I love (*rachem*) You O God, my strength." And You have him this attribute, which is the Divine Presence of Israel. He recalled his son whom he inherited, and whom You gave to him. It is thus written (*I Kings 5:26*), "And God gave wisdom to Solomon." And You should remember their father Abraham, as it is written (*Isaiah 41:8*), "The seed of Abraham My friend" "In the midst of years make it known."

78. Where do we see that Abraham had a daughter? It is written (*Genesis 24:1*), "And God blessed Abraham with all (*Bakol*). " It is also written (*Isaiah 43:7*), " All that is called by My name, for My glory I created it, I formed it, also I made it." Was this blessing his daughter, or was it not? Yes, it was his daughter. What is this like? A king had a slave who was complete and perfect before him. The king tested the slave in many ways, but the slave withstood all temptation. The King said, "What will I give that slave? What should I do for him? I can do nothing but command my older brother to advise him, watch over him and honour him." The slave thus went to the older brother and learned his attributes. The brother loved him very much, and called him his friend. It is thus written (*Isaiah 41:8*), "The seed of Abraham My friend." He said, "What will I give him? What can I do for him? Behold I have made a beautiful vessel, and in it are beautiful jewels. There is nothing like it in the treasures of kings. I will give it to him, and he will be worthy in his place." This is the meaning of the verse, "And God blessed Abraham with all."

79. Another explanation: [It is written] (*Habakkuk 3:2*), "I heard a report of You and I feared." [This means] "I understood what was reported about You and I feared." What did he understand? He understood God's thought. Even [human] thought has no end, for man can think, and descend to the end of the world. The ear also has no end and is not satiated. It is thus written (*Ecclesiastes 1:8*), "The ear is not satiated from hearing." Why is this so? Because the ear is in the shape of an Aleph. Aleph is the root of the Ten Commandments. Therefore "the ear is not satiated from hearing."

80. What is the meaning of the letter Zayin in the word Ozen (ear)? We have said that everything that the Blessed Holy One brought into His world has a name emanating from its concept. It is thus written (*Genesis 2:19*), "All that the man called each living soul, that was its name." This teaches us that each thing's body was thus. And how do we know that each thing's name is its body? It is written (*Proverbs 10:7*) , "The memory of the righteous shall be a blessing, and the name of the wicked shall rot." What actually rots, their name or their body? [One must agree that it is their body.] Here too, [each thing's name refers to] its body.

81. What is an example of this? Take the word for root Shoresh (*Shin Resh Shin*). The letter Shin looks like the roots of a tree. [Resh is bent, since] the root of every tree is bent. And what is the function of the final Shin? This teaches us that if you take a branch and plant it, it will root again. What is its function of the Zayin [in Ozen ear]? [Its numerical value is seven] corresponding to the seven days of the week. This teaches us that each day has its own power. And what is its function [in the word Ozen]? This teaches us that just like there is infinite wisdom in the ear, so is there power in all parts of the body.

82. What are the seven parts of man's body? It is written (*Genesis 9:6*), "In the form of God, He made man." It is also written (*Genesis 1:27*), "In the form of God He

made him" counting all his limbs and parts. But we have said: What does the letter Vav resemble? It is alluded to in the verse (*Psalm 104:5*), "He spreads out light like a garment." For Vav is nothing other than the six directions. He replied: The covenant of circumcision and man's mate are considered as one. His is two hands then make three, his head and body, five, and his two legs make seven. Paralleling all these are their powers in heaven. It is thus written (*Ecclesiastes 7:14*) , "Also one opposite the other had God made." These are the days [of the week, as it is written] (*Exodus 31:17*), "Because six days God made the heaven and the earth." The scripture does not say "in six days," but rather, "six days." This teaches us that each day [of the week] has its own specific power.

83 What is the significance of the Nun [in the word Ozen]? This teaches us that the brain is the main part of the spinal cord. It constantly draws from there, and if not for the spinal cord, the brain could not endure. And without the brain, the body could not endure. The entire body exists only in order to provide for the needs of the brain. And if the body did not endure, then the brain would also not endure. The spinal cord is the channel from the brain to the entire body. It is represented by the bent Nun . But [in the word Ozen] the Nun is a straight one. The straight Nun is the one that is always at the end of a word. This teaches us that the straight Nun includes both the bent one and the straight one. But the bent Nun is the Foundation. This teaches us that the straight Nun includes both male and female.

84. The open Mem . What is the open Mem ? It includes both male and female. What is the closed Mem ? It is made like a belly from above. But Rabbi Rahumai said that the belly is like the letter Teth . He said it is like a Teth on the inside, while I say that it is like a Mem on the outside.

85 What is a Mem? Do not read Mem, but Mayim (water). Just like water is wet, so is the belly always wet. Why does the open Mem include both male and female, while the closed Mem is male? This teaches us that the Mem is primarily male. The opening was then added to it for the sake of the female. Just like the male cannot give birth, so the closed Mem cannot give birth. And just like the female has an opening with which to give birth, so can the open Mem give birth. The Mem is therefore open and closed.

86. Why should the Mem have two forms, open and closed? Because we said: Do not read Mem, but Mayim (Water). The woman is cold, and therefore, must be warmed by the male. Why should the Nun have two forms, bent and straight? Because it is written (*Psalm 72:17*), "Before the sun shall his name reign (ya-Nun)." [This is] from two Nuns, the bent Nun and the straight Nun, and it must be through male and female.

87. It is written (*Ecclesiastes 1:8*), "The ear is not satiated from hearing." It is also written (*Ecclesiastes 1:8*), "The eye is not satiate from seeing." This teaches us that both draw from thought. What is thought? It is a king that is needed by all things that were created in the world, both above and below.

88. What is the meaning of the expression, "It rose in thought"? Why do we not say that "it descended [in thought]"? Indeed, we have said, "One who gazes into the vision of the Chariot first descends and then ascends." We use the expression [of descent] there because we say, "One who gazes into the vision (*Tzafayat*) of the Chariot." The Aramaic translation of "vision" (*Tzafiyat*) is Sechuta [meaning a covering, and alluding to the fact that one is looking down from above]. It is also

written (*Isaiah 21:8*), "And he called as a lion: `Upon the watchtower (*Mitzpeh*), O God.'" Here, however, we are speaking of thought, [and therefore only speak of ascent]. For thought does not include any vision, and has no ending whatsoever. And anything that has no end or limit does not have any descent. People therefore say, "Someone descended to the limit of his friend's knowledge." One can arrive at the limit of a person's knowledge, but not at the limit of his thought.

89. Rabbi Amoraï sat and expounded: What is the meaning of the Segol? Its name is Segulah (*treasure*). It comes after the Zarka. What is the meaning of Zarka? It is like its name something that is thrown (*ni Zrak*). It is like something that is thrown, and after it comes (*Ecclesiastes 2:8*), "the treasures of kings and lands."

90. What is the reason that it is called Zarka? It is written (*Ezekiel 3:12*), "Blessed is the glory of God from His place." This indicates that no being knows His place. We recite [God's] name of the Crown, and it goes to the head of the Owner. It is thus written [regarding God] (*Genesis 14:19*), "Owner of heaven and earth." When it goes, it is like it is thrown (*Zarka*) . Following it is treasure (*Segulah*). It is at the head of all letters.

91. Why is [this accent] at the end of a word, and not at the beginning? This teaches us that this Crown rises higher and higher. It is included and crowned, as it is written (*Psalms 118:22*), "The stone that the builders rejected has become the head cornerstone." It ascend to the place from which it was graven, as it is written (*Genesis 49:24*), "From there is the Shepherd, the Stone of Israel."

92. He also said: What is the reason that we place blue wool in the Tzitzit? And why are there 32 [threads]? What is this like? A king had a beautiful garden, and in it were 32 paths. He placed a watchman over them to show that all these paths belong to him alone. [The king] said to him, "Watch them, and walk upon them every day. As long as you walk these paths, you will have peace." What did the watchman do? He appointed other watchmen [as his assistants to watch] over them. He said, "If I remain alone on these paths, it is impossible for me, a single watchman, to maintain them all. Besides that, people may say that I am the king." The watchman therefore placed his assistants over all the paths. These are the 32 paths.

93. What is the reason for the blue? The watchman said, "Perhaps those assistant watchmen will say that the garden belongs to us." He therefore gave them a sign, and told them, "See this. It is the sign of the king, indicating that the garden belongs to him. He is the one who made these paths, and they are not mine. This is his deal." What is this like? A king and his daughter had slaves, and they wanted to travel abroad. But [the slaves] were afraid, being in terror of the king. He therefore gave them his sign. They were also afraid of the daughter, and she [also] gave them a sign. They said, "From now on, with these two signs, `God will watch you from all evil, He will safeguard your soul.'" "

94. Rabbi Amoraï sat and expounded: What is the meaning of the verse (*1 Kings 8:27*), "Behold the heaven and the heaven of heaven cannot contain You"? This teaches us that the Blessed Holy One has 72 names. All of them were placed in the Tribes [of Israel]. It is thus written (*Exodus 28:10*), "Six of their names on one stone, and the names of the other six on the other stone, according to their generations." It is also written (*Joshua 4:9*), "He raised up twelve stones." Just like the first are

(*Exodus 28:12*), "stones of memorial," so these are (*Joshua 4:7*), "stones of memorial." [There are therefore] 12 stones [each containing six names] making a total of 72. These parallel the 72 names of the Blessed Holy One. Why do they begin with twelve? This teaches us that God has twelve Directors. Each of these has six Powers [making a total of 72]. What are they? They are the 72 languages.

95. The Blessed Holy One has a single Tree, and it has twelve diagonal boundaries: The northeast boundary, the southeast boundary; The upper east boundary, the lower east boundary; The southwest boundary, the northwest boundary; The upper west boundary, the lower west boundary; The upper south boundary, the lower south boundary; The upper north boundary, the lower north boundary; They continually spread forever and ever; They are the arms of the world. On the inside of them is the Tree. Paralleling these diagonals there are twelve Functionaries. Inside the Sphere there are also twelve Functionaries. Including the diagonals themselves, this makes a total of 36 Functionaries. Each of these has another. It is thus written (*Ecclesiastes 5:7*), "For one above another watches." [This makes a total of 72.] It therefore comes out that the east has nine, the west has nine, the north has nine, and the south has nine. These are twelve, twelve, twelve, and they are the Functionaries in the Axis, the Sphere, and the Heart. Their total is 36. The power of each of these 36 is in every other one. Even though there are twelve in each of the three, they are all attached to each other. Therefore, all 36 Powers are in the first one, which is the Axis. And if you seek them in the Sphere, you will find the very same ones. And if you seek them in the Heart, you will again find the very same ones. Each one therefore has 36. All of them do not have more than 36 forms. All of them complete the Heart [which has a numerical value of 32]. Four are then left over. Add 32 to 32 and the sum is 64. These are the 64 Forms. How do we know that 32 must be added to 32? Because it is written (*Ecclesiastes 5:7*) , "For one above another watches, [and there are higher ones above them]." We thus have 64, eight less than the 72 names of the Blessed Holy One. These are alluded to in the verse, "there are higher ones above them," and they are the seven days of the week. But one is still missing. This is referred to in the next verse (*Ecclesiastes 5:8*), "The advantage of the land in everything is the King." What is this "advantage"? This is the place from which the earth was graven. It is an advantage over what existed previously. And what is this advantage? Everything in the world that people see is taken from its radiance. Then it is an advantage.

96. What is the earth from which the heavens were graven? It is the Throne of the Blessed Holy One. It is the Precious Stone and the Sea of Wisdom. This parallels the blue in the Tzitzit. Rabbi Meir thus said: Why is blue chosen above all other colours [for the Tzitzit]? Because the blue resembles the sea, the sea resembles the sky,¹ and the sky resembles the Throne of Glory. It is thus written (*Exodus 24:10*), "They saw the God of Israel, and under His feet was like a pavement of sapphire, like the essence of heaven in clarity." It is furthermore written (*Ezekiel 1:26*) , "As the likeness of a sapphire stone was the appearance of a Throne."

97. Rabbi Berachiah sat and expounded: What is the meaning of the verse (*Exodus 25:2*), "And they shall take for Me a lifted offering (*Terumah*) "? It means, "Lift Me up with your prayers." And whom? Those whose "hearts make them willing." These are the ones who are willing to draw themselves away from this world. Honour him, for it is in him that I rejoice, since he knows My name. From him it is fitting to take My lifted offering, as it is written (*Exodus 25:2*), "from each man whose heart makes him willing, you shall take My lifted offering." From he who makes himself willing.

Rabbi Rahumai said: [This refers to] the righteous and pious in Israel who raise Me over all the world through their merit. From them the Heart is sustained, and the Heart sustains them.

98. And all the Holy Forms oversee all the nations. But Israel is holy, taking the Tree itself and its Heart. The Heart is the beauty (*hadar*) of the fruit of the body. Similarly, Israel takes (*Leviticus 23:40*), "the fruit of a beautiful (*hadar*) tree." The date palm is surrounded by its branches all around it and has its sprout (*Lulav*) in the centre. Similarly, Israel takes the body of this Tree which is its Heart. And paralleling the body is the spinal cord, which is the main part of the body. What is the *Lulav* ? [It can be written] Lo Lev "it has a heart." The heart is also given over to it. And what is this Heart? It is the 32 Hidden paths of Wisdom that are hidden in it. In each of their paths there is also a Form watching over it. It is thus written (*Genesis 3:24*) , "To watch the way of the Tree of Life."

99. What are these Forms? They are that regarding which it is written (*Genesis 3:24*), "And He placed the Cherubim to the east of the Garden of Eden, and the flame of a sword revolving, to guard the way of the Tree of Life." What is the meaning of, "He placed to the east (*kedem*) of the Garden of Eden"? He placed it in those paths that preceded (*kadmu*) the place that was called the Garden of Eden. It was also before the Cherubim, as it is written, "the Cherubim." It was furthermore before the flame, as it is written, "the flame of a sword revolving." Is it then before [the flame]? Heaven is called *Shamayim* , indicating that fire and water existed before it. It is written (*Genesis 1:6*), "Let there be a firmament in the midst of the waters, and let it be a division between water and water." It is then written (*Genesis 1:8*), "And God called the firmament heaven (*Shamayim*). " How do we know that the heaven is fire? It is written (*Deuteronomy 4:24*), "For the Lord your God is a consuming fire, a jealous God."

100. And how do we know that "" refers to the Blessed Holy One? It is written (*1 Kings 8:36*), "And you, O Heaven, shall hear." Was Solomon then praying to heaven that it should hear their prayers? But [we must say the he was praying] to the One whose name is Heaven. It is thus written (*1 Kings 8:27*), "Behold the heaven and the heaven of heaven cannot contain You." This is the name of the Blessed Holy One. You therefore have fire. How can you then say that it was before? But we must say that their Power existed before the Forms of that place. Only then did these Holy Forms come into existence. What is their Power? It is that regarding which it is written (*1 Samuel 2:2*), "There is none holy like God, there is none other than You, and there is no Former like our God."

101. Rabbi Berachiah sat and expounded: What is the *Lulav* that we discusses? It is the 36 (*Lu*) given over to 32 (*Lav*). And how? He replied: There are three Princes, the Axis, the Sphere and the Heart. Each one is twelve, and the three therefore constitute a sum of 36, through which the world is sustained. It is thus written (*Proverbs 10:25*), "And Righteous is the foundation of the world."

102. We learned: There is a single pillar extending from heaven to earth, and its name is Righteous (*Tzadik*) . [This pillar] is named after the righteous. When there are righteous people in the world, then it becomes strong, and when there are not, it becomes weak. It supports the entire world, as it is written, "And Righteous is the foundation of the world." If it becomes weak, then the world cannot endure.

Therefore, even if there is only one righteous person in the world, it is he who supports the world. It is therefore written, "And a righteous one is the foundation of the world." You should therefore take My lifted offering from him first. Then (Exodus 25:3), "And this is the lifted offering that you should take from them" from the rest. What is it? "Gold, silver and copper."

103. Another explanation: It is written (Exodus 25:2) , "and the shall take for Me (Li) a lifted offering." [Li (for Me) can also be read, "for the Yod. "] They shall take the Yod , which is the tenth, as a lifted offering to make it holy. How do we know that the tenth is holy? Because it is written (Leviticus 27:32) "The tenth shall be holy to God." What is holy? That regarding which it is written (Ezekiel 44:30), "The beginning of all the first fruits ... and every lifted offering of every thing." It is furthermore written (Psalm 111:10) , "The beginning of wisdom is the fear of God." Do not read "is the fear" but "and the fear." [The verse will then read, "The beginning is wisdom and the fear of God.]

104. The disciples asked Rabbi Eliezer: Our master, what is the meaning of the verse (Exodus 13:2), "Sanctify to Me every first-born"? Does the Blessed Holy One then have a first-born? He replied: "Sanctify to Me (Li) every first-born" refers to nothing other than the second level of holiness. It is the name that is given to Israel, as it is written (Exodus 7:22), "My son, My first-born, Israel." To the extent that we can express it, He was with them [in Egypt] in the time of their oppression. It is therefore written (Exodus 4:27), "Send forth My son and he will serve Me." [Here, only "My son" is mentioned,] and not "My first-born." Rabbi Rahumai said: What is the meaning of the verse (Deuteronomy 22:7), "You shall surely send away the mother, and the children you shall take for yourself." Why does it not say, "You shall surely send away the father"? But the scripture says, "you shall surely send away the mother" in honour of the one who is called the Mother of the World. It is thus written (Proverbs 2:3), "For you shall call Understanding a Mother."

105. What is the meaning of, "and the children you shall take for yourself"? Rabbi Rahumai said: These are the children that she raised. And who are they? They are the seven days of creation, and the seven days of Sukkot . Are the seven [days of Sukkot] then not the same as the seven days of the week? The difference is that [the days of Sukkot] are more holy. Regarding them it is written (Leviticus 23:37), "holy convocations." But then, why not [also include the seven weeks before] Shavuot, since this is also called (Leviticus 23:21), "a holy convocation"? He replied: Yes, but this is the one and the other is two. It is thus written (Exodus 12:16), "The first day shall be a holy convocation, and the seventh day shall be a holy convocation." He said: Why is Shavuot one [day]? Because the Torah was given to Israel on that day. And when the Torah was created in the beginning, the Blessed Holy One ruled His world alone with it. It is thus written (Psalm 111:10), "The beginning is wisdom, the fear of God." [God] said [to it], "This being so, your holiness shall be yours by yourself." And what is Sukkot? He replied: the letter Beth [which has the connotation of a house (Bayit)]. It is thus written (Proverbs 24:3), "With wisdom a house is built." And how do we know that Sukkot has the connotation of a house? As it is written (Genesis 33:17) , "And Jacob travelled to Sukkot. He built himself a house, and for his livestock he built Sukkot (huts). Therefore he named the place Sukkot."

106. Rabbi Berachiah sat and expounded: What is the Axis (Teli) ? This is the likeness that is before the Blessed Holy One. It is thus written (Song of Songs

5:11), "His locks are curled (Taltalim). " What is the Sphere? This is the Womb. What is the Heart? It is that regarding which it is written (Deuteronomy 4:11) , "unto the heart of heaven." In it are included the 32 mystical paths of Wisdom.

107. What is the meaning of the verse (Numbers 6:24-26) , "May God (YHVH) bless you and watch you. May God (YHVH) make His face shine on you and be gracious to you. May God (YHVH) lift His face to you and give you peace." This is the explicit Name of the Blessed Holy One. It is the Name containing twelve letters, as it is written, YHVH YHVH YHVH. This teaches us that God's names consists of three troops. Each troop resembles the other, and each one's name is like [the other's] named. All of them are sealed with Yod He Vav He . And how? The [four letters] Yod He Vav He can be permuted 24 different ways, forming one troop. This is, "May God (YHVH) bless you..." In a similar manner, the second one, "May God (YHVH) make His face shine..." These are 24 names of the Blessed Holy One. In a similar manner, the third one, "May God (YHVH) lift His face..." These are 24 names of the Blessed Holy One. This teaches us that each army, with its leaders and officers, has 24. Multiply 24 by three and you have the 72 names of the Blessed Holy One. These are the 72 names derived from the verses (Exodus 14:19-21), "And travelled... And came ... And stretched ..."

108. And who are the Officers? We learned that there are three. Strength (Geburah) is the Officer of all the Holy Forms to the left of the Blessed Holy One . He is Gabriel. The Officer of all the Holy Forms to His right is Michael. In the middle is Truth. This is Uriel, the Officer of all the Holy Forms [in the centre]. Each Officer is over 24 Forms. But there is no reckoning of his troops, as it is written (Job 25:3), "Is there a number to His troops?" But if so, then there are 72 plus 72 [making a total of 144]. He said: This is not the case. For when Israel brings a sacrifice before their Father in heaven, they are united together. This is the unification of our God.

109. Why is this sacrifice called a Karban [which means "bringing close"]? Because it brings the Forms of the Holy Powers close. It is thus written (Ezekiel 37:17) , "And you shall join one of them to the other, making one stick, and they shall become one in your hands." And why is [the sacrifice] called a "pleasant fragrance"? Fragrance is only in the nose. The sense of smell is through breath, and this is nowhere but in the nose. "Pleasant" (nicho'ach) means nothing other than "descending." It is thus written (Leviticus 9:22), "And he descended," and the Targum translates this as Ve-Nachit [having the same root as nicho'ach]. The fragrance-spirit descends and unifies itself with those Holy Forms, bringing itself close through the sacrifice. It is for this reason that [a sacrifice] is called a Karban .

110. There is a name that is derived from the three verses (Exodus 14:19-21) , "And travelled ... And came ... And stretched..." The letters of the first verse, "And travelled..." are arranged in this name in the order that they are in the verse. The letters of the second verse, "And came ..." are arranged in the name in reverse order. The letters of the third passage, "And stretched..." are arranged in the name in the same order as they occur in the verse, just like the case of the first verse. Each of these verses has 72 letters. Therefore, each of the names that is derived from these three sentences, "And travelled... And came... And stretched..." contains three letters. 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. The four

directions then have a total of 24 forms. [This is true of the first section] as well as the second and the third. All of them are sealed with YHVH , God of Israel, the living God, Shaddai, 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.

111. Rabbi Ahilai sat and expounded: What is the meaning of the verse, "God (YHVH) is King, God (YHVH) was king, God (YHVH) will be King forever and ever."? This is the Explicit Name (Shem Ha Mephoresh) , for which permission was given that it be permuted and spoken. It is thus written [regarding the above-mentioned Priestly Blessing] (Numbers 6:27) , "And they shall place My name upon the children of Israel, and I will bless them." This refers to the Name containing twelve letters. It is the name used in the Priestly Blessing, "May God bless you..." It contains three names [each having four letters] making a total of twelve. Its vowel points are Yapha'al Y'pha'oel Yiph'ol. If one safeguards it and mentions it in holiness, then all his prayers are heard. And not only that, but he is loved on high and below, and immediately answered and helped. This is the Explicit Name that was written on Aaron's forehead. The Explicit Name containing 72 letters and the Explicit Name containing twelve letters were given over by the Blessed Holy One to [the angel] Mesamariah, who stands before the Curtain. He gave it to Elijah on Mount Carmel, and with them he ascended and did not taste death.

112. These are the Explicit Holy Exalted Names. There are twelve Names, one for each of the twelve tribes of Israel: Ah-Tzitzah-ron Aklithah-ron Shemaqtharon Demushah-ron Ve-Tzaphtzaphithron Hurmyron Brach Yah-ron Eresh Gadra-aon Basavah Monahon Chazhavayah Havahayryhah Ve-Harayth-hon All of them are included in the Heart of heaven. They include male and female. They are given over to the Axis, the Sphere and the Heart, and they are the wellsprings of Wisdom.

113. Rabbi Rahumai sat and expounded: What are the twelve tribes of Israel? But this teaches us that the Blessed Holy One has twelve rods [on high. The word Shevet is the same for both "tribe" and "rod."] What are they? What is this like? A king had a beautiful fountain. All his brothers have no water other than this fountain, and could not endure thirst. What did he do? He made twelve pipes for the fountain, and named them after his brothers' children. He then said to them, "If the sons are as good as their fathers, they will be worthy, and I will let water flow through the pipes. The fathers will then drink all they wish, and so will the sons. But if the sons are not worthy and do not do what is right in my eyes, then regarding this, these pipes will stand. I will give them water only on the condition that they give none to their children, since they do not obey my will."

114. What is the meaning of the word Shevet [which has the connotation of both a tribe and a rod]? It is something simple and not square. What is the reason? Because it is impossible to have one square inside another square. A circle inside a square can move. A square inside a square cannot move.

115. What are the things that are circular? They are the vowel points in the Torah of Moses, for these are all round. They are to the letters like the soul, which lives in the body of man. It is impossible for [man] to come [into this world] unless [the soul] endures within him. It is impossible for him to speak anything, great or small, without it. In a similar manner, it is impossible to speak a word, great or small, without the vowel points.

116. Every vowel point is round, and every letter is square. The vowel points are

the life of the letters, and through them, the letters endure. These vowel points come through the pipes to the letters through the fragrance of a sacrifice, which immediately descends. It is therefore called "A descending (*pleasant*) fragrance to God" indicating that it descends to God. This is the meaning of the verse (Deuteronomy 6:4) , "Hear O Israel, the Lord is our God, the Lord is One."

117. Rabbi Yochanan said: What is the meaning of the verse (Exodus 15:3) , "God is a man (Ish) of war, God (YHVH) is His name"? Man (Ish) indicates a sign. The Targum thus renders, "God is a man of war," as "God is the Master of victory in war." What is this Master? Aleph is the first, the Holy Palace. Do we then say that the Palace is holy? Instead we say, "the Palace of the Holy One."

118. Yod 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.

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. It is the souls of the righteous. They fly from the fountain to the great pip, 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.

120. How do we know that the Divine Presence is called Tzedek (Righteous)? It is written (Deuteronomy 33:26), "He who rides in the heavens is your help, and His majesty is in the skies (Shechakim). " It is also written (Isaiah 45:8) , "The skies (Shechakim) run with Righteousness (Tzedek) ." Tzedek is the Divine Presence, as it is written (Isaiah 1:21), "Righteousness (Tzedek) dwells in it." Righteousness was given to David, as it is written, (Psalm 146:10) , "May God reign forever, your God O Zion, for generation to generation." It is also written (1 Chronicles 11:1) , "Zion is the city of David."

121. What is the meaning of "generation to generation"? Rabbi Papias said: "A generation goes and a generation comes (Ecclesiastes 1:4) ." Rabbi Akiba said: "The generation came" it already came.

122. What is this like? A king had slaves, and he dressed them with garments of silk and satin according to his ability. The relationship broke down, and he cast them out, repelled them, and took his garments away from them. They then went on their own way. The king took the garments, and washed them well until there was not a single spot on them. He placed them with his storekeepers, bought other slaves, and dressed them with the same garments. He did not know whether or not the slaves were good, but they were [at least] worthy of garments that he already had and which had been previously worn. [The verse continues] (Ecclesiastes 1:4), "But the earth stands forever." This is the same as (Ecclesiastes 12:6) , "The dust returns to the earth as it was, but the spirit returns to God who gave it."

30.5.4 The Ten Sephiroth

123. Rabbi Amoraï said: What is the meaning of the verse (Leviticus 9:22) , "And

Aaron raised up his hands to bless the people, and he blessed them and he descended [from making the sin offering, the burnt offering, and the peace offerings]."? Did he not already descent? But he descended "from making the sin offering, the burnt offering, and the peace offerings," and then "Aaron raised up his hands to bless the people." What is the meaning of this raising [of hands]? It was because he had offered a sacrifice and brought them before their Father in heaven, as we have said. Those who offer sacrifice must elevate them, [and those who] unify them [must] unify them among these. And; what are they? The people, as it is written "to the people." [This means] "for the sake of the people."

124. Why are the hands lifted when they are blessed in this manner? It is because the hands have ten fingers, alluding to the Ten Sephiroth with which heaven and earth were sealed. These parallel the Ten Commandments. In these Ten are included the 613 Commandments. If you count the letters in the Ten Commandments, you will find that there are 613 letters. They contain all 22 letters except Teth , which is missing in them. What is the reason for this? This teaches us that Teth is the belly and is not included among the Sephiroth.

125. Why are they called Sephiroth ? Because it is written (Psalm 19:2) , "The heavens declare (me-Saprim) the glory of God."

126. And what are they? They are three. Among them are three troops and three dominions. The first dominion is light. Light is the life of water. The second dominion includes the Chaioth Ha-Qadesh , the Ophanim , the wheels of the Chariot, and all the troops of the Blessed Holy One. The bless, exalt, glorify, praise and sanctify the might King with the Kedushah . Arranged in the mystery of the great Kedushah is the fearsome and terrible King. And they crown Him with three "holies."

127. Why are there three "holies" and not four? Because the holiness on high is three by three. It is thus written, "God is King, God was King, God will be King forever and ever." It is also written (Numbers 6:24-26) , "May God bless you... May God shine upon you... May God lift..." It is furthermore written (Exodus 34:6), "God (YHVH), God (YHVH). " The third one includes the rest of God's Attributes. What are they? [As the verse continues], "God, merciful and gracious" the thirteen Attributes [of Mercy].

128. [The Kedushah is the verse (Isaiah 6:3) , "Holy holy holy is the Lord of Hosts, the whole earth is filled with His Glory."] What is the meaning of "holy holy holy"? [And why is it] followed by, "the Lord of Hosts, the whole earth is filled with His glory"? The [first] "holy" is the highest Crown. The [second] "holy" is the root of the Tree. The [third] "holy" is attached and unified in them all. [This is followed by], "the Lord of Hosts, the whole earth is filled with His glory."

129. What is the "holy" that is attached and unified? What is this like? A king had sons, who in turn also had sons. When the [grand]sons do his will, he mingles with them, supports them, and satisfies them all. He gives [his sons] everything good, so that they should be able to satisfy their children. But when the [grand]children do not do his will, then he only gives the fathers as much as they need.

130. What is the meaning of, "the whole earth is filled with His glory"? This is the earth that was created on the first day. It is on high, filled with God's glory and paralleling the Land of Israel. And what is [this glory]? It is Wisdom, as it is written (Proverbs 3:35), "The wise shall inherit glory."

131. What is "God's glory"? What is this like? A king had a matron in his chamber, and all his troops delighted in her. She had sons, and each day they came to see the king and to bless him. They asked him, "Where is our mother?" He replied, "You cannot see her now." They said, "Let her be blessed wherever she is."

132. What is the meaning of "from His place"? This indicates that none know his place. This is like a royal princess who came from a far place. People did not know her origin, but they saw that she was a woman of valour, beautiful and refined in all her ways. They said, "She certainly originates from the side of light, for she illuminates the world through her deeds." They asked her, "From where are you?" She replied, "From my place." They said, "If so, the people of your place are great. May you be blessed, and may your place be blessed."

133. Is this "glory of God" then not one of His hosts? Is it not inferior? Why then do they bless it? But what is this like? A man had a beautiful garden. Outside the garden but close to it, he had a nice section of field. On this section, he planted a beautiful flower garden. The first thing that he would water would be his garden. The water would spread over the entire garden. It would not reach the section of field however, since it was not attached, even though it was all one. He therefore opened a place for it and watered it separately.

134. Rabbi Rahumai said: Glory (Kavod) and Heart (Lev) both have the same [numerical value, namely 32]. They are both one, but Glory refers to its function on high, and Heart refers to its function below. "God's glory" and the heart of heaven" are therefore both identical.

135. Rabbi Yochanan said: What is the meaning of the verse (Exodus 17:11), "And it was when Moses would raise his hands, Israel would prevail, and when he would lower his hands, Amalek would prevail."? This teaches us that the whole world endures because of the Lifting of Hands. Why? Because the name of the power given to Jacob is Israel. Abraham, Isaac and Jacob were each given a particular Power. The counterpart of the attribute in which each one walked was given to him. Abraham did deeds of kindness. He prepared food for everyone in his area and for all wayfarers. He acted kindly and went out to greet them, as it is written (Genesis 18:2), "and he ran to greet them." Not only that, but (Genesis 18:2) , "He bowed to the earth." This was a complete act of kindness. God therefore granted him the same measure and gave him the attribute of Kindness (Chesed). It is thus written (Micah 7:20) , "You give truth to Jacob, Kindness to Abraham, as You swore to our fathers from days of yore." What is the meaning of "from days of yore"? This teaches us that if Abraham did not do deeds of kindness, then he would not have been worthy of the attribute of Truth. Jacob would then not have been worthy of the attribute of Truth. In the merit through which Abraham was worthy of the attribute of Kindness, Isaac became worthy of the attribute of Terror. It is thus written (Genesis 31:53), "And Jacob swore by the Terror of his father Isaac." Does anyone then swear in this manner, mentioning his belief in the Terror of his father? But up until that time, Jacob had not been given any power. He therefore swore by the power that was given to his father. It is for this reason that it is written, "And Jacob swore by the Terror of his father Isaac." What is it? It is Chaos. It emanates from evil and astounds people. And what is that ? It is that regarding which it is written (I Kings 18:38), "And fire came down and it consumed the burnt offering, and the stones, and the earth, and it evaporated the water that was in the trench." It is also written (Deuteronomy 4:24), "The Lord your God is a consuming fire, a jealous God."

136. What is Kindness? It is the Torah, as it is written (Isaiah 55:1), "Ho, let all who are thirsty come for water, let he without silver come, [stock up and eat come, stock up wine and milk, without silver and without payment]." [Kindness is therefore] silver. It is thus written, "come, stock up and eat come, stock up wine and milk, without silver and without payment." He fed you Torah and taught you, for you have already earned it through the merit of Abraham, who did deeds of kindness. Without silver, he would feed others, and without payment, he would give them wine and milk.

137. Why wine and milk? What does one have to do with the other? But this teaches us that wine is Terror and milk is Kindness. Why is wine mentioned first? Because it is closer to us. Do you then think that this refers to actual wine and milk? We must say that it is the Form of wine and milk. Through the merit of Abraham, who was worthy of the attribute of Kindness, Isaac was worthy of the attribute of Terror. And because Isaac was worthy of the attribute of Terror, Jacob was worthy of the attribute of Truth, which is the attribute of Peace. God bestowed him according to his measure. It is thus written (Genesis 25:27) "Jacob was a complete man, dwelling in tents." The word "complete" means nothing other than peace. It is thus written (Deuteronomy 18:13), "You shall be complete with the Lord your God," and the Targum renders this, "You shall be at peace (sh'lim)." The word "complete" refers to nothing other than the Torah. It is thus written (Malachi 2:6), "A Torah of truth was in his mouth." What is written in the very next phrase? It sates, "With peace and uprightness, he walked before Me." "Uprightness" is nothing other than peace, as it is written (Psalm 25:21) , "Complete and upright." It is therefore written (Exodus 17:11), "And it was when Moses would raise his hands, Israel would prevail. This teaches us that the Attribute that is called Israel has in it a "Torah of Truth."

138. What is the meaning of "a Torah of Truth?" It is that which teaches (Moreh) the Truth of [all] 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 [God] would not help Israel, then the Ten Sayings would not endure every day. It was for this reason that "Israel prevailed." [The verse continues], "And when he lowered his hands, Amalek prevailed." Would Moses then do anything that would cause Amalek to prevail? But [this teaches us] that it is forbidden for a person to stand for [more than] three hours with his hands spread out to heaven.

139. His disciples asked: To whom are the hands raised? He replied: To the heights of heaven. How do we know this? It is written (Habbakkuk 3:10) , "The deep gives forth its voice, it lifts up its hands on high." This teaches us that the Lifting of Hands is only to the heights of the heaven. When among Israel there are people who are wise and know the mystery of the Glorious Name, and they lift up their hands, they are immediately answered. It is thus written (Isaiah 58:9), "Then (Az) you will call and God will answer." If you call God "then" (Az) , He will answer you immediately.

140. What is the meaning of "then" [- Az spelled Aleph Zayin]? This teaches us that it is not permissible to call Aleph alone. [It can] only [be called] through the two letters that are attached to it, which sit first in the kingdom. Together with the

Aleph, they are then three. Seven of the Ten Sayings then remain, and this is the Zayin [which has the numerical value of seven]. It is also written (Exodus 15:1), "Then (Az) sang Moses and the children of Israel."

141. What are the Ten Sayings? The first is the Highest Crown. Blessed and praised be it name and its people. Who are its people? They are Israel. It is thus written (Psalm 100:3) , "Know that the Lord is God, He made us, and not (Lo) we, His people." [Lo is spelled Lamed Aleph and can be read, "to Aleph".] The verse then reads, "to Aleph are we." [It is our duty] to recognise and know the Unity of Unities, who is unified in all His names.

142. The second one is Wisdom . It is thus written (Proverbs 8:22), "God procured me, the beginning of His way, before his works, from then (Az) ." A "beginning" is nothing other than Wisdom, as it is written (Psalm 111:10), "The beginning is wisdom, the fear of God."

143. The third one is the quarry of the Torah, the treasury of Wisdom, the quarry of the "spirit of God". This teaches us that God carved out all the letters of the Torah, engraved it with spirit, and with it made all Forms. This is the meaning of the verse (1 Samuel 2:2), "There is no Rock (Tzur) like our God" there is no Former (Tzayir) like our God.

144. These are three. What is the fourth? The fourth is (Deuteronomy 33:21) , "the charity of God," His merit and his Kindness (Chesed) to all the world. This is the Right Hand of the Blessed Holy One.

145. What is the fifth? The fifth is the great fire of the Blessed Holy One> Regarding this it is written (Deuteronomy 18:16) , "Let me see the great fire no more, lest I die." This is the Left Hand of the Blessed Holy One. What are they? They are the Chai'oth ha-Qadesh and the holy Seraphim , to their right and their left. They are the "pleasant ones" which ascend higher and higher, as it is written (Ecclesiastes 5:7), "And ones higher than they." It is also written (Ezekiel 1:18), "And as for their height, they had height, and they had fear, and their height was filled with eyes, around the four." And around Him are angels. Those around them also bow down before them, kneeling and declaring, "The Lord He is God, the Lord He is God."

146. The sixth one is the Throne of Glory, crowned, included, praised and hailed. It is the house of the World to Come, and its place is in Wisdom . It is thus written (Genesis 1:3), "And God said, `Let there be light,' and there was light."

147. And Rabbi Yochanan said: There were two [types of] light, as it is written, "[let there be light,] and there was light." Regarding both of them it is written (Genesis 1:4) , "[And God saw the light] that it was good." The Blessed Holy One took one [of these types of light] and stored it away for the righteous in the World to Come. Regarding this it is written (Psalm 31:20), "How great is the good that You have hidden away for those who fear You, that You have accomplished for those who find shelter in You..." We learn that no creature could look at the first light. It is thus written (Genesis 1:4), "And God saw the light that it was good." It is furthermore written (Genesis 1:21) "And God saw all that He made, and behold, it was very good." God saw all that He had made and saw shining, brilliant good. He took of that good, and included in it the 32 paths of Wisdom, giving to this world. This is the meaning of the verse (Proverbs 4:2) , "I have given you a doctrine of good , My

Torah, do not abandon it." We say that this is the treasury of the Oral Torah. The Blessed Holy One said, "This Attribute is considered to be included in this world, and it is the Oral Torah. If you keep this Attribute in this world, then you will be worthy of the World to Come, which is the good stored away for the righteous." What is it? It is the force of the Blessed Holy One. It is thus written (Habakkuk 3:4) , "And the glow will be like light, [He has rays from His hand, and His hidden force is there]." The glow that was taken from the first Light will be like [our visible] light if His children keep the "Torah and Commandment that I wrote to teach them." It is thus written (Proverbs 1:8), "Hear my son, the admonition of your father, and do not abandon the Torah of your mother."

148. And it is written (Habakkuk 3:4) , "He has rays from His hand, and His hidden force is there." What is "His hidden force"? This is the light that was stored away and hidden, as it is written (Psalm 31:20), "[How great is the good] that You have hidden away for those who fear You, [that You have accomplished for those who find shelter in You]." What remains for us in that which "You have accomplished for those who find shelter in You." These are the ones who find shelter in Your shadow in this world, who keep Your Torah, observe Your Commandments, and sanctify Your name, unifying it secretly and publicly. The verse thus concludes, "in the sight of the sons of man."

149. Rabbi Rahumai said: This teaches us that Israel had light. Torah is light, as it is written (Proverbs 6:23), "For a commandment is a lamp, Torah is light, [and the way of life is the rebuke of admonition]." And we say that a lamp is a commandment, illumination (Orah) Oral Torah, and light (Or) is the written Torah. [How can we then say that the Oral Torah is light (Or) ?] Because this light has already been kept, it is called light. What is this like? A room was hidden at the end of a house. Even though it is day, and there is bright light in the world, one cannot see in this room unless he brings along a lamp. The same is true of the Oral Torah. Even though it is a light, it needs the written Torah to answer its questions and explain its mysteries.

150. Rabbi Rahumai said: What is the meaning of the verse (Proverbs 6:23) , "And the way of life is the rebuke of admonition"? This teaches us that when a person accustoms himself to study the Mystery of Creation and the Mystery of the Chariot, it is impossible that he not stumble. It is therefore written (Isaiah 3:6) , "Let this stumbling be under your hand." This refers to things that a person cannot understand unless they cause him to stumble. The Torah calls it "the rebuke of admonition," but actually it makes one worthy of "the way of life." One who wishes to be worthy of "the way of life" must therefore endure "the rebuke of admonition."

151. Another explanation: "Life" is the Torah, as it is written (Deuteronomy 30:19), "And you shall choose life." It is furthermore written (Deuteronomy 30:20) , "For it is your life and your length of days." If one wants to be worthy of it, he should reject physical pleasure and accept the yoke of the commandments. If he is afflicted with suffering, he should accept it with love. He should not ask, "Since I am fulfilling the will of my Maker and am studying the Torah each day, why am I afflicted with suffering?" Rather, he should accept it with love. Then he will be completely worthy of the "way of life." For who knows the ways of the Blessed Holy One? Regarding all things, one must therefore say, "Righteous are You, O God, and Your judgement is fair. All that is done from heaven is for the good."

152. You said [that the sixth one was] His Throne. Have we then not said that it is

the Crown of the Blessed Holy One? We have said, "Israel was crowned with three crowns, the crown of priesthood, the crown of royalty, and the crown of Torah above them all." What is this like? A king has a pleasing, beautiful vessel and he was very fond of it. Sometimes he placed it on his head this is the Tefillin worn on the head. At other times he carried it on his arm in the knot of the Tefillin worn on the arm. Sometimes he lend it to his son so that it should remain with him. Sometimes it is called His Throne. This is because He carries it as an amulet on His arm, just like a throne.

153. What is the seventh? It is the heaven [called] Aravot. And why is it called heaven (Shamayim)? Because it is round like a head. We learn that it is in the centre, with water at its right and fire at its left. It supports water (Sa Mayim) from fire and water, and brings peace between them. Fire comes and finds the attribute of fire on its side. Water comes and finds the attribute of water on its side. It is therefore written (Job 25:2) , "He makes peace in His high places."

154. Is it then the seventh? Is it nothing more than the sixth. But this teaches us that the Holy Palace is here, and it supports them all. It is thus counted as two. It is therefore the seventh. And what is it? It is Thought that does not have any end or boundary. This place likewise does not have any end or boundary.

155. The seventh one is the east of the world. It is from where the Seed of Israel comes. The spinal cord originates in man's brain and extends to the [sexual] organ, where the seed is. It is therefore written (Isaiah 43:5), "From the east I will bring your seed, [and from the west I will gather you]." When Israel is good, then this is the place from which I will bring your seed, and new seed will be granted to you. But when Israel is wicked, [then I will bring] seed that has already been in the world. It is thus written (Ecclesiastes 1:4), "A generation goes and a generation comes," teaching us that it has already come.

156. What is the meaning of the verse (Isaiah 43:5), "And from the west I will gather you"? [This means that "I will gather you"] from the attribute that always points to the west. Why is [west] called MaAReV? Because it is there that all seed is mixed together (MiTAReV). What is this like? A king's son had a beautiful bride and he hid her in his chamber. He took riches from his father's house and constantly brought it to her. She in turn took everything, constantly put it away, and mixed it all together. Ultimately he seeks to see what he had gathered and accumulated. It is therefore written, "And from the west I will gather you." And what is his father's house? It is that regarding which it is written, "From the east I will bring your seed." This teaches us that it is brought from the east and sowed on the west. He then gathers what he has sowed.

157. What is the eighth one? The Blessed Holy One has a single Righteous One (Tzadik) in His world, and it is dear to Him because it supports all the world. It is the Foundation (Yesod). This is what sustains it, and makes it grow, increasing and watching it. It is beloved and dear on high, and beloved and dear below; fearsome and mighty on high, and fearsome and mighty below; rectified and accepted on high, and rectified and accepted below. It is the Foundation of all souls. Did you then say that it is the eighth? And do you say that it is the Foundation of all souls? Is it then not written (Exodus 31:17), "And on the seventh day He rested and souled"? Yes, it is the seventh. This is because it decides between them. There are six, and three are below and three above, and it decides between them.

158. Why is it called the seventh? Is it then the seventh? It is not. But it is because the Blessed Holy One rested on the Sabbath with the attribute regarding which it is written (Exodus 31:17), "For six days God made the heaven and the earth, and on the seventh day He rested and souled." This teaches us that each day has a Saying that is its Master. This is not because it was created on that day, but because that is when it does the task to which it was assigned. Each one does its task and maintains its activities. The seventh day therefore comes and does its task, making them all rejoice. Not only that, but it also causes their souls to grow, as it is written, "on the seventh day He rested and souled."

159. What is this "rest"? It is the absence of work. It is a cessation which is called Shabbat (meaning rest). What is this like? A king had seven gardens, and the middle one contained a fountain, welling up from a living source. Three [of his gardens] are at its right, and three are at its left. When it performed its function and overflowed, they all rejoiced, saying, "It overflowed for our sake." It waters them and makes them grow, while they wait and rest. Do we then say that it waters the seven? But it is written (Isaiah 43:5), "From the east I will bring your seed." This indicates that one of [the seven] waters it. We must therefore say that it waters the Heart, and the Heart then waters them all.

160. Rabbi Berachiah sat and expounded: Each day we speak of the World to Come. Do we then understand what we are saying? In Aramaic, the "World to Come" is translated "the world that came." And what is the meaning of "the world that came"? We learned that before the world was created, it arose in thought to create an intense light to illuminate it. He created an intense light over which no created thing could have authority. The Blessed Holy One saw, however, that the world could not endure [this light]. He therefore took a seventh of it and left it in its place for them. Thee rest He put away for the righteous in the Ultimate Future. He said, "If they are worthy of this seventh and keep it, I will give them [the rest] in the Final World." It is therefore called "the world that came," since it already came [into existence] from the six days of creation. Regarding this it is written (Psalm 31:20), "How great is Your good that You have hidden away for those who fear You."

161. What is the meaning of the verse (Exodus 15:27), "And they came to Elim, where there were twelve wells of water and seventy date palms, and they encamped there by the water"? What is so special about seventy date palms? In one small place there can be a thousand. But [this teaches us that] they were worthy of their counterpart. They are likened to date palms. It is written (Exodus 15:23), "And they came to Marah, and they could not drink of the waters of Marah, for they were bitter (marah)." This teaches us that the north wind confused them. It is thus written (Exodus 15:25), "And he cried out to God, and He showed him a tree. He cast it into the waters, and the waters became sweet." God immediately placed His hand against the Satan and diminished him. It is thus written (Exodus 15:25), "There He gave them a decree and a law, and there He proved them." This teaches us that at this time, the Satan attached himself to them in order to blot them out from the world. It is thus written (Exodus 15:24), "And the people complained to Moses saying, 'What shall we drink?'" [The Satan] continued to denounce Moses until he cried out to God and was answered. What is the meaning of the verse, "And He showed him a tree"? This teaches us that the Tree of Life was near the water. The Satan came and removed it in order to denounce Israel and cause them to sin against their Father in heaven. [The Satan] said to them, "Are you now then going into the desert? Even now [you have nothing] other than bitter water, but this has some benefit, since you can make some use of it. But when you enter the desert, you will not even find [water] with

which to wash your hands and face. You will die from hunger and thirst, naked and having nothing." The people came to Moses and repeated these words, but he put them off. When [the Satan] saw that he could not overcome them, he strengthened himself [to overcome] Israel and Moses. The people came, and "they complained to Moses." They said, "Even here we lack water. What will we drink in the desert?" The Satan had falsified the situation in order to cause the people to sin. As soon as Moses saw the Satan, "He cried out to God, and He showed him a tree." This is the Tree of Life that Satan had removed. He then "cast it into the water, and the water became sweet." The Blessed Holy One then gave the Satan a "decree and a law," and it was there that He "proved" Israel. The Blessed Holy One warned Israel saying (Exodus 15:26) , "If you listen to the voice of the Lord your God, [and do what is upright in His eyes, give ear to His commandments, and keep all His decrees, then all the sickness that I brought upon the Egyptians, I will not bring upon you, for I am God who heals you]."

162. What is this like? A king had a beautiful daughter, and others desired her. The king knew about it, but could not fight those who wanted to bring his daughter to evil ways. He came to his house and warned her, saying, "My daughter, do not pay attention to the words of these enemies and they will not be able to overcome you. Do not leave the house, but do all your work at home. Do not sit idle, even for a single moment. Then they will not be able to see you and harm you." They have one Attribute which causes them to leave aside every good way and choose every evil way. When they see a person directing himself along a good way, they hate him. What is [this Attribute]? It is the Satan. This teaches us that the Blessed Holy One has an Attribute whose name is Evil. It is to the north of the Blessed Holy One, as it is written (Jeremiah 1:14), "From the north will Evil come forth, upon all the inhabitants of the earth." Any evil that comes to all the inhabitants of the earth comes from the north.

163. What is this One Attribute? It is the Form of a Hand. It has many messengers, and the name of them all is Evil Evil. Some of them are great, and some are small, but they all bring guilt to the world. This is because Chaos is toward the north. Chaos (Tohu) is nothing other than Evil. It confounds (Taha) the world and causes people to sin. Every Evil Urge (Yetzer HaRa) that exists in man comes from there. And why is it placed to the left? This is because it does not have any authority any place in the world except in the north. It is not accustomed to be anywhere except in the north. It does not want to be any place but in the north. If it remained in the south until it learned the routes of the south, how could it lead others astray? It would have to stay there for [several] days until it learned, and then it could not cause people to sin. It therefore is always in the north, to the left. This is the meaning of the verse (Genesis 8:21), "For the Urge of man's heart is evil from his youth." It is evil from his youth, and it does not incline [in any direction] other than the left, for it is already accustomed to be there. It is regarding this that the Blessed Holy One said to Israel (Exodus 15:26), "If you listen to the voice of the Lord your God, and do what is upright in His eyes, and give ear to His commandments" and not to the commandments of the Evil Urge "and keep all His decrees" and not the decrees of the Evil Urge "[then all the sickness that I brought upon the Egyptians, I will not bring upon you,] for I am God who heals you."

164. What does the Evil Urge gain? What is this like? A king appointed clerks over the lands of his kingdom, over his work and over his merchandise. Each and every thing had its clerk. There was one clerk in charge of the storehouse containing good food. Another was in charge of the storehouse containing stones. Everyone came to

the storehouse containing good food. The clerk in charge of the storehouse of stones came and saw that people were only buying from the other [clerk]. What did he do? He sent his messengers to tear down the weak house [so that people would need stones to rebuild them]. They could not do so, however, to the strong ones. He said, "In the time that it takes to tear down one strong [house], you can tear down ten weak ones. People will then all come and buy stones from me, and I will not be inferior to the other." It is thus written (Jeremiah 1:14), "From the north will evil come forth, upon all the inhabitants of the earth." The verse then continues (Jeremiah 1:15) "For I call all the families of the kingdom of the north says God and they will come, and each one will place his throne at the opening of the gates of Jerusalem..." Evil will be their business, and the Evil Urge will also constantly strive. The word Satan means "turning aside," since he turns all the world aside to the balance of guilt. How is this indicated? It is written (Genesis 38:16) , "And he turned aside to her," and the Targum renders this VeSata, [Satah being the root of Satan]. It is likewise written (Proverbs 4:15), "Turn aside (S'the) from it and pass on."

165. What is the significance of the seventy date palms? They had accepted upon themselves the commandments, as it is written (Exodus 15:26), "If you listen to the voice of the Lord your God." Immediately after this we find (Exodus 15:27) "And they came to Elim (Elimah) [where there were twelve wells of water and seventy date palms]." What is the meaning of Elimah? It is Eli Mah "to me is what." "Where there were twelve wells of water." At first God gave it to them as wells, and in the end, he gave it back to them as stones. It is thus written [regarding the stones set up near the Jordan] (Joshua 4:9), "twelve stones." What is the reason? It is because the Torah was originally likened to water in the world. Only later was it put in a permanent place. Water, however, is here one day and elsewhere the next.

166. What are the seventy date palms? This teaches us that the Blessed Holy One has seventy Structures. These draw from the twelve Simple Ones. Just like water is simple, so are these simple. How do we know that the date palm is a Structure? Because it is written (Song of Songs 7:8) , "Your structure is like a date palm." Besides that, there are seventy kinds of date palms. It is therefore written that there were seventy date palms. One was not like the other, their functions were all different, and the taste of one was not like the taste of the other.

167. You said that the seventy date palms represent the seventy Structures. But have you not said that there are 72? There are 71. Israel makes 72, but it is not included. But did you not say that there were seventy? One is the Officer of the Satan. What is this like? A king had sons and bought slaves for them. The king then told his sons, "I am giving you all equally." One of them replied, "I do not want to be with you, for I have the power to steal everything from you." The king then said, "Because of this, you will not have a portion among them at all." [The rebellious son] did what he could. He went out and lay in wait for [the slaves], showing them much gold, jewels and troops. He said, "Come over to me." What did the king do? He amassed his armies together with the armies of all his sons. He showed them to the slaves and said, "Do not let him trick you into thinking that his armies are stronger than mine. Behold the troops of that son. He is deceitful and wants to rob you. Therefore, do not listen to him, for at first he will speak smoothly in order to entice you into his trap, but in the end he will laugh at you. You are my slaves, and I will do for you everything good if you turn away from him and do not listen to him." He is the Prince of Chaos. It is thus written (1 Samuel 12:21), "Do not turn aside, for you will follow Chaos. It will not help or save, for it is Chaos." [It

cannot help or save,] but it can do harm. The advice that I give you is that you should (Exodus 15:26), "Listen to the voice of the Lord your God, do what is right in His eyes, and give ear to His commandments, and keep all His decrees." When you keep all His decrees, then, "All the sickness that I brought upon the Egyptians, I will not bring upon you." Why did He say all this? In order to close all doors, so that he should not find you soft at times and hard at times. When you keep all His decrees, then "all the sickness that I brought upon the Egyptians" through My hand "I will not bring upon you." What is the meaning of "for I am God who heals you"? This means that even when he comes and strikes, I am God who will heal you.

168. Why do you call it the eight? Because with it the eight are begun, and with it the eight numbers are completed. In function, however, it is the seventh one. And what are [the eight] that were begun? This is the fact that a child enters the Covenant of Circumcision when eight days old. Are they then eight? They are nothing more than seven. Why then did the Blessed Holy One say eight? Because there are eight directions in man. What are they? They are as follows: The right and left hands; The right and left legs; The head, the body, and the Covenant as an arbitrator; And his wife, who is his mate. It is thus written (Genesis 2:24), "And he shall cling to his wife, and they shall be one flesh." They are the eight, and they parallel the eight days of circumcision. Are they then eight? They are nothing more than seven, since the body and covenant are one. It is therefore eight.

169. What is the ninth? He said to them: the ninth and tenth are together, one opposite the other. One is higher than the other by 500 years. They are like two Wheels (Ophanim). One inclines toward the north, while the other inclines toward the west. They reach down to the lowest earth. What is the lowest earth? It is the last of the seven earths down below. The end of the Divine Presence of the Blessed Holy One is under His feet. It is thus written (Isaiah 66:1) , "The heaven is My throne, and the earth is the hassock for My feet." The Victory (Nitzachon) of the world is there. It is thus written (Isaiah 24:10), "for Victory of Victories (Netzach Netzachim) ."

170. What is the meaning of "Victory of Victories"? There is a single Victory (Netzach). Which is it? It is the one that inclines toward the west. And what is secondary to it? This is the one that inclines toward the north. And the third one? This is the one that is below. The third one? But you have said that the Chariot has two wheels. We must therefore say that the end of the Divine Presence is also called Victory. This is the meaning of "Victory of Victories." "Victory" is one, and "Victories" is two, giving [a total of] three.

171. His disciples said to him: From above to below we know. But from below to above we do not know. He replied: Is it not all one below to above and above to below? They said: Our master, ascending is not the same as descending. One can run while descending, but cannot do so while ascending. He replied: Go out and see. He sat and expounded to them: There is a Divine Presence below, just like there is a Divine Presence above. What is this Divine Presence? We have said that it is the light that was derived from the first Light, which is Wisdom. It also surrounds all things, as it is written (Isaiah 6:3), "The whole earth is filled with His glory." What is its function? What is this like? A king had seven sons, and he assigned each one a place. He said to them, "Sit here, one above the other." The lowest one said, "I will not sit at the bottom. I do not want to be far from you." [The king] replied, "I will surround you and see you all day long." This is the meaning of the verse, "The whole earth is filled with His glory." Why is He among them? This is so that He

should support them and sustain them.

172. And what are the sons? I have already told you that the Blessed Holy One has seven Holy Forms. All of them have a counterpart in man, as it is written (Genesis 9:6), "for in the form of God He made man." It is likewise written (Genesis 1:27), "In the form of God He made him, male and female He made them." This is what they are: The right and left legs; The right and left hands; The body, covenant and head. But these are only six. You have said that there are seven. The seventh is with his wife. It is thus written (Genesis 2:24) , "And they shall be one flesh." But she was taken from his ribs, as it is written (Genesis 2:21), "And He took one of his ribs." He said: Yes from his ribs. Does he then have a rib? Yes. It is written (Exodus 26:20), "the ribs of the tabernacle." The Targum renders this, "the side of the tabernacle." And what is His side? What is this like? A king had an idea to plant ten male trees in a garden. All of them were date palms. He said, "Since they are all the same kind, it is impossible for them to endure." What did he do? He planted and Etrog among them. This was one of those which he had intended to be male. And why is the Etrog female? Because it is written (Leviticus 23:40), "The fruit of a beautiful tree, fronds of a date palm, [branches of a tree of leaves, and willows of the brook]." What is the fruit of a beautiful (hadar) tree? The Targum renders this verse, "The fruit of the Etrog tree, and the Lulav. "

173. What is the meaning of "beautiful"? It is the beauty of all things. This is also the beauty of the Songs of Songs. Regarding it, it is written (Songs of Songs 6:10) , "Who is she who looks forth as the dawn, fair as the moon, clear as the sun, terrible like an army with banners?" This relates to the Female. Because of her, the female was taken from Adam. This is because it is impossible for the lower world to endure without the female. And why is the female called Nekevah ? Because her orifices (Nekev) are wide. Also because she has more orifices than the male. What are they? They are the orifices of the breasts, the womb, and the receptacle.

174. And what is the reason that you said that the Song of Songs is beautiful? Yes, it is the most beautiful of all the Holy Scriptures. Rabbi Yochanan thus said: All Scripture is holy, and all the Torah is holy, but the Song of Songs is the Holy of Holies. What is the meaning of the Holy of Holies? It means that it is holy for the Holy Ones. What are the Holy Ones? They are the counterparts of the six directions that are in man. That which is holy for them is holy for everything.

175. What is this that is Holy? It is the Etrog , which is the beauty (hadar) of them all. Why is it called beautiful (hadar) ? Do not read hadar , but HaDar "Which dwells." This refers to the Etrog which is not bound together with the Lulav. Without it the commandment of the Lulav cannot be fulfilled. It is also bound with them all. It is with each one of them, and is unified with them all.

176. What does the Lulav parallel? It is the counterpart of the spinal cord. It is thus written (Leviticus 23:40), "[fronds of a date palm,] a branch of a tree of leaves, and willows of the brook." The [leafy] branches [of the myrtle] must cover the majority [of the bunch]. If its branches do not cover its majority, it is invalid. Why? What is this like? A man has arms, and with them he protects his head. He has two arms, and his head makes three. [It is therefore called] "a branch of a tree of leaves." A "branch" is to the left, and the "leaves" are to the right. It then comes out that the "tree" is in the centre. And why is it called a "tree"? Because it is the Root of the Tree.

177. What are "willows of the brook"? There are two [willow branches in the Lulav,] and these parallel the two legs in man. Why are the ["willows of the brook"] called Arvey Nachal ? Because the greater of the two is inclined toward the west (ma-Arev) and draws its strength from there. The one to the north is smaller than it by a journey of 500 years. It is on the northwest side, through which it functions. It is named after it, since they are both mixed (Arav) .

178. Another explanation: [Willows of the Brook] are called Arvey Nachal because the function of one is sometimes mixed (ma-arav) with that of the other. Why are they called Willows of the Brook ? This is because of the place in which they are fixed, which is called Brook. It is thus written (Ecclesiastes 1:7) , "All the Brooks go to the sea, but the sea is not filled." What is this sea? We say that it is the Etrog. How do we know that each of the seven Attributes is called a Brook (Nachal) ? Because it is written (Numbers 21:19), "From Gift to Nachaliel [, from Nachaliel to Bamot, and from Bamot to the valley that is in the Field of Moab, the head of the cliff, and it looks down on the face of the Yeshimon]." Do not read Nachaliel, but Nachley El Brooks of God. And all six then go on one path to the sea. What is this path? It is the one that arbitrates between them. It is thus written (Habbakuk 3:5), "Before Him goes the pestilence, and fiery bolt at His feet." All of them go to that pipe, and from that pipe to the sea. This is the meaning of the verse, "From Gift to Brooks of God." [Gift] is the place that is given, namely the brain. From there they go to the Brooks of God. "And from Brooks of God to Bamot." What is Bamot? As the Targut renders it, Ramta "heights." This is the Segol that follows the Zarka . [The verse continues,] "And from Bamot to the valley that is in the Field of Moab, the head of the cliff, and it looks down on the face of the Yeshimon." "And from the heights (Bamot) to the valley that is in the Field of Moab." This is that which is prepared. And what is that which was in the Field of Moab? Do not read Moab, but May- av "from a father." This is the father regarding which it is written (Genesis 26:5) "Because Abraham hearkened to my voice, kept My trust, My commandments and My decrees..." What is this field? It is the one that is at "the head of the cliff," and which also "looks down on the face of the Yeshimon." [Yeshimon] is interpreted to mean Heaven. Regarding that pipe, it is written (Song of Songs 4:15) , "A fountain of gardens, a well of living waters, flowing from Lebanon." What is Lebanon? We say that this is Wisdom. What are the Willows of the Brook (Nachal) ? We say that this is that which gives inheritance (Nachalah) to Israel. It refers to the two Wheels of the Chariot.

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 [physical] 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.

180. There are three Spheres in this world. How? This world inclines to the north and the south. How? North west south. North west is the first sphere that revolves around us. Do we then say that it is to the north-west? But we say that its strength is to the north. This is the left foot. Above it is the second Sphere, which is entirely to the west. Do we then say that it is to the west? But we say that its power is to the west. These are the Victories of the world. Above it is the third Sphere, and its power is to the south-west. What is the original power that you said was second? We say that this is the right foot. And what is the power that is to the south-west? This is the Foundation of the world. Regarding this it is written (Proverbs 10:25) , "The Righteous is the Foundation of the world." The second power

stands behind the Chariot, while the first power stands in front of it. The "Righteous, Foundation of the world" is in the centre. It emanates from the south of the world, and is officer over the other two. In its hand are also the souls of all living things. It is the Life of Worlds. Whenever the word "creation" (Beriah) is used, it is done with it. Regarding it, it is written (Exodus 31:17) , "He rested and souled." This is the attribute of the Sabbath day. Regarding this it is written (Exodus 20:8), "Remember the Sabbath day and keep it holy." But it is also written (Deuteronomy 5:12), "Keep [the Sabbath]." This is speaking of the seventh attribute. Regarding this seventh attribute it is written (Leviticus 19:30) , "My sabbaths you shall keep , and My sanctuary you shall fear." What is the seventh attribute? This is the Blessed Holy One's attribute of Goodness.

181. Why is it written, "My sabbaths you shall keep," [in the plural] rather than "My sabbath" [in the singular]? What is this like? A king had a beautiful bride, and every week she would set aside a day to be with him. The king also had beautiful beloved sons. He said to them, "Since this is the situation, you should also rejoice on the day of my joy. For it is for your sake that I strive,, and you also respect me."

182. What is the reason that [the Torah says] "remember" [in one place,] and "keep" [regarding the Sabbath in another]? "Remember" (zachor) refers to the male (Zachar) . "Keep" (shamor) refers to the bride. Why is it connected to, "and My sanctuary you shall fear"? This is because My sanctuary is holy. Why? "Because I am God who makes you holy" from every side.

183. Why do we say [in the blessing after food], "On all that He created...[Blessed] is the Life of Worlds." Why do we not say, "On all that You created"? But we bless the Holy One, who grants His wisdom to this "Life of Worlds." It then provides for all.

184. What is the reason that we say [in blessings, "Blessed are you...] who made us holy with His commandments and commanded us" [in the third person]? Why do we not say, "that You made us holy with Your commandments, and You commanded us, " [in the second person]? This teaches us that all commandments are included in the Life of Worlds. Because of His love for us, He gave us [the commandments] in order that they should make us holy and allow us to be worthy. Why? Because when we are in this world, we can become worthy of the World to Come, which is great. In its hand is the treasury of souls. When Israel is good, these souls are worthy of emerging and coming to this world. But if they are not good, the [these souls] do not emerge. We therefore say, "The Son of David will not come until all the souls in the Body are completed." What is the meaning of "all the souls in the Body"? We say that this refers to all the souls in man's body. [When these are completed] new ones will be worthy of emerging. The Son of David (*the Messiah*) will then come. He will be able to be born, since his soul will emerge among the other new souls. What is this like? A king had an army, and he sent them much bread to eat. They were so lazy that they did not take care of [the bread] which they did not eat [immediately]. The bread therefore became mouldy and went to waste. The king investigated to find out if they had what to eat, and to see if they had eaten what he had sent them. He found that the bread had become mouldy and they were ashamed to ask for new bread. How could they tell the king, "We did not take care of [what you sent us,] but now we are asking for more"? The king also became angry. He took the mouldy bread and ordered that it be dried and rectified as much as possible. He swore to the men, "I will not give you any more bread until you eat all this mouldy bread." He then returned the

bread to them. What did they do? They agreed to divide it up, and each one took his portion. The diligent one took his portion and placed it in the air, taking care of it and keeping it in good condition to eat. The other one took it and ate it lustfully. He ate what he could and laid the rest aside, not taking care of it since he had given up on it. It spoiled even more and became so mouldy that he could not eat it at all. He therefore starved to death. He was then blamed for the sin of his body: Why did you kill yourself? Is it not enough that you ruined the bread the first time? But I returned it to you and you ruined it [again]. You ruined your portion because you were too lazy to take care of it. And not only that, but you also killed yourself." [The soldier] replied, "My lord, what could I have done?" He answered, "You should have taken care of it. And if you claim that you were not able to, you should have watched your friends and neighbours with whom you shared the bread. You should have seen what they did and how they took care of it, and you should have kept it like they did." They also interrogated him: Why did you kill yourself? Is it not enough that you ruined the bread? But you also went ahead and killed the matter of your body. You shortened the days of your life, or [at least] caused it. It may have been possible that you would have had a good son. He could have saved you, and [rectified] the damage that you and others did. Your suffering will therefore be increased on all sides. He became confused and replied, "What could I have done when I did not have any bread? With what could I have sustained myself?" They answered: If you would have strived and worked in Torah, you would not reply foolishly and brazenly like this. Because of your reply, it is obvious that you have not worked or strived in Torah. It is thus written (Deuteronomy 8:3) , "For not by bread alone does man live, but from all that emanates from God's mouth does man live." You should have searched and probed and asked, "what is it through which man lives?" What is this which "emanates from God's mouth" From here they said, "An ignoramus cannot be pious." If a person does not act with kindness (Chesed) toward himself, he cannot be called pious (Chasid) .

185. How can one do kindness to his Master? By studying the Torah. All study of Torah is a deed of kindness toward one's Master. It is thus written (Deuteronomy 33:26) , "He rides the heavens with your help, [His pride is in the skies]." God says, "When you study Torah for its own sake, then you help Me and I can ride the heavens." Then, "His pride is in the skies (Shechakim). " What is Shechakim ? We say that it is in the innermost chamber. The Targum thus renders it, "His word is in the Heaven of Heaven." Therefore, "not by bread alone does man live, but from all that emanates from God's mouth does man live." However, "the fool answers brazenly." "Abandon this brazenness, and do not reply in this manner!" He is therefore punished. What is his punishment? We have already discussed it.

186. What is the meaning of the verse (Job 15:2), "Should a wise man answer knowledge of spirit?" What is "knowledge of spirit"? This is the Knowledge that is close to the spirit. Regarding this it is written (Isaiah 11:2) , "And there will rest upon him a spirit of God, a spirit of wisdom and understanding, [a spirit of counsel and strength, a spirit of knowledge and the fear of God]." [First comes] Wisdom, and then comes Understanding. And in Understanding is "counsel, strength, knowledge and the fear of God." But you told us that "counsel" is deeds of Kindness, and that Understanding is the Attribute of Justice. [One is above the other.] Knowledge is Truth. Knowledge is therefore that with which one recognises the truth. "The fear of God" is the Treasury of the Torah . This is like I say, but one is above the other. Rabbi Akiba thus said: With whatever God created, He created its counterpart. It is thus written (Ecclesiastes 7:14) , "Also one opposite the other has God made." What is the Treasury of the Torah? It is that regarding which it is

written (Isaiah 33:6), "The fear of God is His treasury." A person must first be god-fearing, and then he can study Torah. This is like a person who comes to buy date honey but does not bring a vessel in which to carry it. He says, "I will carry it in my bosom." He tries to carry it in his bosom but it was very heavy, and he is also afraid that it will tear and soil his clothing. He therefore throws it away on the road. This person is then punished twice. First because he ruined good food, and second because he wasted his money.

187. The fear of God is the one that is higher. It is in the palm of God's hand. It is also His Force. This palm (kaf) is called the pan of merit (Kaf Zechut). This is because it inclines the world to the pan of merit. It is thus written (Isaiah 11:3), "I will grant him a spirit of the fear of God, 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. [It is also written,] (Genesis 49:24) "From there is the Shepherd, the Stone of Israel." This is the place that is called "There." Regarding this, it is written (Habakkuk 3:4), "[He has rays from His hand,] and His hidden Force is there. "

188. Once this thing comes, sharpen it. What is its sharpening? Tell us the meaning of the verse, "He has rays from His hand." Why does it first say "rays" and then "His hand"? It should have said "His hands" [in the plural]. There is no contradiction. This is very much like the verse (*Exodus 32:19*), "And Moses' anger flared, and he threw the tablets from his hands." The way this is written, however, it would be read "His hand" [in the singular]. It is likewise written (*Exodus 17:12*), "And his hands was faithful until the sun set." The verse says Emunah ("was faithful" - in the singular) and not Emunot ("were faithful" - in the plural). They replied: Our master, we are pointing out a contradiction in order to receive an answer, and you are covering our eyes. Did you not teach us, master, that you must answer first things first and last things last? [He said:] And what have you then asked? [The meaning of,] "He has rays from His hand." By the Divine service, I have just explained it to you with my words. They were ashamed. When he saw that they were ashamed is it not true that [at first] there was water, and that fire emanated from it? Water therefore included fire. And Master, what is the meaning of "rays"? He replied: There are five rays. These are the five fingers on man's right hand.

189. And master, you are the one who told us in Rabbi Yochanan's name that there are only two arms of the world." He replied: Yes. But here "rays" allude to the two rays that are below them. And what are they? He said: With the anger of your head. And what is above? He said: The fear of God.

190. And what is the fear of God? It is the first light. Rabbi [Meir] thus said: Why is it written (*Genesis 1:3*), "And God said, 'let there be light,' and there was light"? Why does it not say, "and it was so"? But this teaches us that the light was very intense, so that no created thing could gaze upon it. God therefore stored it away for the righteous in the Ultimate Future. This is the measure of all merchandise (*Secorah*) in the world. It is also the power of the precious stones that are called Socheret and Dar. And upon what is the attribute of Dar? This teaches us that God took a thousandth of its radiance, and from it He constructed a beautiful precious stone. In it He included all the commandments. Abraham came, and He sought a power to give him. He gave him this precious stone, but he did not want it. He was worthy and took Kindness as his attribute, as it is written (*Micah 7:20*), "Kindness

to Abraham." Isaac came, and He sought a power, but He gave it to him and he did not want it. He was worthy and took the attribute of Strength, which is [called] Terror. It is thus written (*Genesis 31:53*), "And Jacob swore by the Terror of Isaac his father." Jacob came and wanted it, but it was not given to him. They said, "Since Abraham is above and Isaac is below him, you will be in the centre and take all three." What is the centre? It is peace, as it is written (*Micah 7:20*), "You give Truth to Jacob." Truth is identical with Peace, as it is written (*Esther 9:30*), "Words of Peace and Truth." It is likewise written (*2 Kings 20:19*), "For peace and truth will be in my days." This is the meaning of the verse (*Isaiah 58:14*), "I will feed you with the inheritance of Jacob your father." This is a complete inheritance (*Nachalah*), comprising Kindness, Terror, Truth and Peace. It is therefore written (*Psalms 118:22*), "The stone despised by the builders has become the chief cornerstone." This is the Stone that was despised by Abraham and Isaac, the builders of the world, and that then became the chief cornerstone.

191. And why did they despise it? Is it not written (*Genesis 26:5*), "Because Abraham hearkened to My voice, and kept My watch, My commandments, My decrees, and My Torahs." What is the meaning of "My watch"? It refers to what the Attribute of Kindness said: As long as Abraham was in the world, I did not have to do my job. Abraham stood there in my place and "kept my watch." It is my task to bring merit to the world, and even when people are guilty, I bring them merit. I also bring them back, directing their hearts to do the will of their Father in heaven. All this Abraham did, as it is written (*Genesis 21:33*), "And he planted a tamarisk in Beersheba, and he called there in the name of the Lord, God of the world." He would share his bread and water with all the people in the world, bringing them merit. Seeking to convince them, he would say, "Whom then are you serving? Serve the Lord, God of heaven and earth." He would preach to them until they would repent. How do we know that he would also bring merit to those who were guilty? It is written (*Genesis 18:17*), "Shall I then cover from Abraham what I am doing? Abraham is becoming a great, mighty nation, and all the nations of the earth will be blessed through him." [God said,] "I will give him merit. I know that he will seek mercy for them and be worthy." Is it then possible to say that the Blessed Holy One did not know that they could be saved? But He told this [to Abraham] to bring him merit. From here they said, "If one comes to purify himself, they help him. If one comes to defile himself, they open for him." What is the meaning of, "they open for him"? It refers to those that are always open. 192. [It is written that Abraham kept] (*Genesis 26:5*), "My commandments, My decrees, and My Torahs." He said, "Since I do not want [the precious stone], I will keep all the commandments that are included in it." What is the meaning of "My Torahs"? This teaches us that he knew and kept even the decisions (*Horah*) and discussions that are taught on high.

193. And what is the meaning of the verse (*Genesis 49:24*), "From there is the Shepherd, the Rock of 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 (*Tzadik*). What is it? It is [the precious stone called] Socheret. And the stone that is below it is called Dar. And what are the rays mentioned in the verse (*Habakkuk 3:4*), "He has rays from His hand"? These are the five fingers of the right hand.

30.5.5 Mysteries of the Soul

194. Rabbi Rahumai said: This I received [from the tradition]. When Moses wanted to know about the glorious fearsome Name, may it be blessed, he said (*Exodus 33:18*), "Show me please Your glory." He wanted to know why there are righteous who have good, righteous who have evil, wicked who have good, and wicked who have evil. But they would not tell him. Do you then think that they did not tell him? Can one then imagine that Moses did not know this mystery? But this is what Moses said: "I know the ways of the Powers, but I do not know how Thought spreads through them. I know that Truth is in Thought, but I do not know its parts." He wanted to know, but they would not tell him.

195. Why is there a righteous person who has good, and [another] righteous person who has evil? This is because the [second] righteous person was wicked previously, and is now being punished. Is one then punished for his childhood deeds? Did not Rabbi Simon say that in the Tribunal on high, no punishment is meted out until one is twenty years or older. He said: I am not speaking of his present lifetime. I am speaking about what he has already been, previously. His colleagues said to him: How long will you conceal your words? He replied: Go out and see. What is this like? A person planted a vineyard and hoped to grow grapes, but instead, sour grapes grew. He saw that his planting and harvest were not successful so he tore it out. He cleaned out the sour grape vines and planted again. When he saw that his planting was not successful, he tore it up and planted it again. How many times? He said to them: For a thousand generations. It is thus written (*Psalms 105:8*), "The word that He commanded for a thousand generations." It is in relation to this that they said, "Lacking were 974 generations. The Blessed Holy One stood up and planted them in each generation."

196. Rabbah said: If the righteous wanted, they could create a world. What interferes? Your sins, as it is written (*Isaiah 59:2*), "Only your sins separate between you and your God." Therefore, if not for your sins, there would not be any differentiation between you and Him. We thus see that Rabba created a man and sent it to Rav Zeira. He spoke to it, but it would not reply. But if not for your sins, it would also have been able to reply. And from what would it have replied? From its soul. Does a man then have a soul to place in it? Yes, as it is written (*Genesis 2:7*), "And He blew in his nostrils a soul of life." If not for your sins, man would therefore have a "soul of life." [Because of your sins, however] the soul is not pure. This is the difference between you and Him. It is thus written (*Psalms 8:6*), "And You have made him a little less than God." What is the meaning of "a little"? This is because [man] sins, while the Blessed Holy One does not. Blessed be He and blessed be His Name for ever and ever, He has no sins. But the [Evil] Urge comes from Him. Can we then imagine that it comes from Him? But it originated from Him until David came and killed it. It is thus written (*Psalms 109:22*), "My heart is hollow within me." David said: Because I was able to overcome it (*Psalms 5:5*), "Evil will not sojourn with You." How was David able to overcome it? Through his study, since he never stopped [studying] day or night. He therefore attached the Torah on high. For whenever a person studies Torah for its own sake, the Torah attaches itself to the Blessed Holy One. They therefore say, "A person should always study Torah, even not for its sake, since if [he studies it] not for its sake, he will eventually come to [study it] for its sake." What is this Torah that you are discussing? It is the Bride who is adorned and crowned, and who is included in the commandments. It is the Treasury of the Torah. It is the betrothed of the Blessed Holy One, as it is written (*Deuteronomy 33:4*), "Moses commanded us the Torah, the

heritage (*Morasha*) of the congregation of Jacob." Do not read "heritage" (*Morasha*) but "betrothed" (*Me'urasa*). How is his so. When Israel engages in the Torah for its own sake, then it is the betrothed of the Blessed Holy One, then it is the heritage of Israel.

197. Rabbi Amorai sat and expounded: Why was Tamar worthy of being the mother of Peretz and Zerach? It was because her name was Tamar. Tamar was [also] the sister of Amnon. She was therefore made for this. Why were they called Peretz and Zerach? Peretz was named after the moon. The moon breaks out (*paratz*) at times, and will be built up in the future. Zerach was named after the sun, which always shines (*zarach*) in the same manner. But Peretz was the first-born. Is then the sun not greater than the moon? This is no difficulty, as it is written (*Genesis 38:28*), "One put out a hand," [indicating that Zerach's hand emerged before Peretz was born]. It is then written (*Genesis 38:30*), "This his brother, upon whose hand was the scarlet thread, emerged, and he was named Zerach." [Zerach] was supposed to have been the first-born. But God saw that Solomon would descend [from Peretz], and He had such great joy that He made [Zerach] return.

198. Why was she called Tamar and not any other name? Because she was female. Can we then say that [it was something special that] she was female? But it is because she included both male and female. For [Tamar means a date palm, and] every date palm includes both male and female. How is this? The frond (*Lulav*) is male. The fruit is male on the outside and female on the inside. And how? The seed of the date has a split like a woman. Paralleling it is the power of the moon above. The Blessed Holy One created Adam male and female, as it is written (*Genesis 1:27*), "Male and female He created them." Is it then possible to say this? Is it then not written (*Genesis 1:27*), "And God created man in His image, in the image of God He created him"? It is only then later written (*Genesis 2:18*), "I will make him a helper opposite him," and (*Genesis 2:21*), "And He took one of his ribs, and closed the flesh under it." [We therefore see that the male was created first, and only later the female.] But we must say that the Torah uses [three different words]: "formed" (*yatzar*), "made" (*asah*), and "created" (*bara*). When the soul was made, the word "made" is used. [The word "created" is then used:] "Male and female He created them." The word "formed" was used when the soul was combined with the body and the spirit was brought together. How do we know that "forming" means bringing together? For it is written (*Genesis 2:19*), "And the Lord God formed (*gathered*) all the beasts of the field and all the flying things of the heaven, and He brought them to the Man to see what he would call each thing." This explains the verse (*Genesis 5:2*), "Male and female He created them." It is also written (*Genesis 1:28*), "And God blessed them."

199. The soul of the female comes from the Female, and the soul of the male comes from the Male. This is the reason why the Serpent followed Eve. He said, "Her soul comes from the north, and I will therefore quickly seduce her." And how did he seduce her? He had intercourse with her.

200. 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 heaven." [Samael] said, "How can we cause him to sin and be exiled from before God?" 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. He then went to the woman and said to her (*Genesis 3:1*), "Did God also say, from all the trees of the garden [you shall not eat]?" [He said, "I know that He did not forbid all the trees,] but I will seek more - I will add in order that she should subtract." She replied, "He did not stop us from anything besides" (*Genesis 3:2*) "the fruit of the tree that is in the middle of the garden. God said, 'Do not eat from it and do not touch it, lest you die.'" She added two things. She said, "from the fruit of the tree that is in the middle of the garden," while [God] had only said (*Genesis 2:17*), "from the Tree of Knowledge." She also said, "do not touch it lest you die," [while God had only spoken of eating it]. What did Samael do? He went and touched the tree. The tree cried out and said, "Wicked one, do not touch me!" It is thus written (*Psalms 36:12*), "Let not a foot of pride overtake me, and let not the hand of the wicked move me. There have the workers of iniquity fallen - they are thrust down, they cannot rise." He then said to the woman, "See, I touched the tree and I did not die. You can also touch it and not die." The woman went and touched the tree. She saw the Angel of Death approaching her and said, "Woe is to me. Now I will die and the Blessed Holy One will make another woman and give her to Adam. I will therefore cause him to eat with me. If we die, we will both die, and if we live, we will both live." She took the fruit of the tree and ate it, and she also gave some to her husband. Their eyes opened and their teeth were set on edge. He said, "What is this that you have given me to eat? Just as my teeth were set on edge, so will the teeth of all [future] generations be set on edge." [God then] sat down in true judgement, as it is written (*Psalms 9:5*), "[You have upheld my cause, You have sat on the throne as a] righteous Judge." He called to Adam and said "Why do you flee from Me?" [Adam] replied (*Genesis 3:10*), " 'I heard Your voice in the garden' - and my bones trembled. 'I was afraid because I was naked, and I hid.' I was naked of works, I was naked of commandments, and I was naked of deeds." It is therefore written "because I was naked, and I hid." What was Adam's garment? It was a skin of fingernail. As soon as he ate from the fruit of the tree, this skin of fingernail was removed from him, and he saw himself naked. It is thus written (*Genesis 3:11*), "Who told you that you were naked? [Did you eat from the tree that I commanded you not to eat from it?]" Adam said to the Blessed Holy One, "Master of all worlds: When I was alone, did I ever sin before You? But the woman that You placed with me enticed me from your word." It is thus written (*Genesis 3:12*), "The woman that you placed with me [gave it to me, and I ate]." The Blessed Holy One said to her, "Is it not enough that you sinned? But you also caused Adam to sin." She replied to Him, "Master of all worlds: The serpent enticed me to sin before You." [God] took the three of them, and decreed upon them a sentence of nine curses and death. He then cast the wicked Samael and his group from their holy place in heaven. He cut off the feet of the serpent and cursed it more than all the other animals and beasts of the field. He also decreed that it must shed its skin every seven years. Samael was punished and made the guardian angel over the wicked Esau. In the Future, when God uproots the Kingdom of Edom, he will lower him first. It is thus written (*Isaiah 24:21*), "God will punish the host of heights of high." This statement, death and punishment all came because she added to the commandment of the Blessed Holy One. Regarding this it is said, "Whoever increase diminishes."

May God enlighten our eyes with the light of
His Torah,
May He place in our hearts His fear,
May we be worthy to greet Him.
He will enlighten the ear
Waken the heart with understanding
Make the heart shine with brilliance.

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30.6 Sefer ha-Zohar

The Book of Splendor. [\[1613\]](#)

The Zohar [radiance] is the greatest classic of Jewish mysticism. It is a mystical commentary on the Torah, written in Aramaic, and is purported to be the teachings of the 2nd century Palestinian Rabbi Shimon ben Yohai. Legend relates that during a time of Roman persecution, Rabbi Shimon hid in a cave for 13 years, studying Torah with his son; During this time he is said to have been inspired by God to write the Zohar. However, there is no real mention of this book in any Jewish literature until the 13th century.

In the 13th century, a Spanish Kabbalist by the name of Moses De Leon [1240-1305] claimed to discover the text of the Zohar, and the text was subsequently published and distributed throughout the Jewish world. However de Leon denied authorship his entire life.

However, there is a school of thought (based on the writings of historian Gershom Scholem) that de Leon himself was the most likely author of the Zohar. Among other things, Scholem noticed the Zohar's frequent errors in Aramaic grammar and its highly suspicious traces of Spanish words and sentence patterns. This is still highly disputed by most (but not all) Orthodox Jews.

Whoever the author is, the content of the book is not fraudulent. It definitely is based on older works, and it was a common practice to ascribe the authorship of a document to an ancient rabbi in order to give the document more weight.

The Zohar contains and elaborates upon much of the material found in 'Sefer Yetzirah' and 'Sefer Bahir', and without question is the Kabbalistic work par excellence. Among the issues discussed at length are the divine creation process [through a series of ten spheres] and the problem of evil. It stresses the cosmic significance of human deeds.

Answer from the soc.culture.jewish FAQ



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30.6.1 In the Beginning the Creation Of Elohim

When the King conceived ordaining He engraved engravings in the luster on high. A blinding spark flashed within the Concealed of the Concealed from the mystery of the Infinite, a cluster of vapor in formlessness, set in a ring, not white, not black, not red, not green, no color at all. When a band spanned, it yielded radiant colors. Deep within the spark gushed a flow imbuing colors below, concealed within the concealed of the mystery of the Infinite. The flow broke through and did not break through its aura. It was not known at all until, under the impact of breaking through, one high and hidden point shone. Beyond that point, nothing is known. So it is called Beginning, the first command of all.

"The enlightened will shine like the zohar of the sky, and those who make the masses righteous will shine like the stars forever and ever" *[Daniel 12:3]*

Zohar, Concealed of the Concealed, struck its aura. The aura touched and did not touch this point. Then this Beginning emanated and made itself a palace for its glory and its praise. There it sowed the seed of holiness to give birth for the benefit of the universe. The secret is: "Her stock is a holy seed" *[Isaiah 6:13]*

Zohar, sowing a seed for its glory like the seed of fine purple silk. The silkworm wraps itself within and makes itself a palace. This palace is its praise and a benefit to all.

With the Beginning the Concealed One who is not known created the palace. This palace is called Elohim. The secret is: "With Beginning, created Elohim" *[Genesis 1:1]*

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30.6.2 The Hidden Light

God said, "Let there be light!" And there was light.

[Genesis 1:3]

This is the light that the Blessed Holy One created at first. It is the light of the eye. It is the light that the Blessed Holy One showed the first Adam; with it he saw from one end of the world to the other. It is the light that the Blessed Holy One showed David; he sang its praise: "How great is Your good that You have concealed for those who fear You!" *[Psalms 31:20]*

It is the light that the Blessed Holy One showed Moses; with it he saw from Gilead to Dan. But when the Blessed Holy One saw that three wicked generations would arise: the generation of Enosh, the generation of the Flood, and the generation of the Tower of Babel, He hid the light away so they would not make use of it. The Blessed Holy One gave it to Moses and he used it for the three unused months of his gestation, as it is said: "She concealed him for three months" *[Exodus 2:2]*

When three months had passed, he was brought before Pharaoh and the Blessed Holy One took it away from him until he stood on Mt. Sinai to receive the Torah. Then He gave him back that light; he wielded it his whole life long and the children of Israel could not come near him until he put a veil over his face, as it is said: "They were afraid to come near him" *[Exodus 34:30]*

He wrapped himself in it as in a tallit, as it is written: "He wraps Himself in light as in a garment" *[Psalms 104:2]*

"Let there be light!" And there was light." Every subject of the phrase "And there was exists in this world and in the world that is coming.

Rabbi Isaac said, "The light created by the Blessed Holy One in the act of Creation flared from one end of the world to the other and was hidden away. Why was it hidden away? So the wicked of the world would not enjoy it and the worlds would not enjoy it because of them. It is stored away for the righteous, for the Righteous One! As it is written: 'Light is sown for the righteous one, joy for the upright in heart' *[Psalms 97:11]*

Then the worlds will be fragrant, and all will be one. But until the day when the world that is coming arrives, it is stored and hidden away...."

Rabbi Judah said "If it were completely hidden the world would not exist for even a moment! Rather, it is hidden and sown like a seed that gives birth to seeds and fruit. Thereby the world is sustained. Every single day, a ray of that light shines into the world and keeps everything alive, for with that ray the Blessed Holy One feeds the world. And everywhere that Torah is studied at night one thread-thin ray appears from that hidden light and flows down upon those absorbed in her, as it is written: 'By day YHVH will enjoin His love; in the night His song is with me' *[Psalms 42:9]* as we have already established...

Since the first day, it has never been fully revealed, but it plays a vital role in the world, renewing every day the act of Creation!"

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30.6.3 Adam's Sin

YHVH Elohim expelled him from the Garden of Eden
He drove out et Adam.

[Genesis 3:23-24]

Rabbi El'azar said "We do not know who divorced whom, if the Blessed Holy One divorced Adam or not. But the word is transposed: 'He drove out et.' Et, precisely! And who drove out Et? 'Adam' Adam drove out Et! Therefore it is written: 'YHVH Elohim expelled him from the Garden of Eden.' Why did He expel him' Because Adam drove out Et, as we have said."[\[1614\]](#)

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30.6.4 Male And Female

This is the book of the generations of Adam
On the day that God created Adam, in the likeness of God
He created him; male and female He created them. He blessed them
and called their name Adam on the day they were created.

[Genesis 5:1-2]

Rabbi Shim'on said "High mysteries are revealed in these two verses. 'Male and female He created them' to make known the Glory on high, the mystery of faith. Out of this mystery, Adam was created.

Come and see: With the mystery by which heaven and earth were created Adam was created. Of them it is written: 'These are the generations of heaven and earth' *[Genesis 2:4]* Of Adam it is written: 'This is the book of the generations of Adam.' Of them it is written: 'when they were created.' Of Adam it is written: 'on the day they were created.'

'Male and female He created them.' From here we learn: Any image that does not embrace male and female is not a high and true image. We have established this in the mystery of our Mishnah. Come and see: The Blessed Holy One does not place His abode in any place where male and female are not found together. Blessings are found only in places where male and female are found, as it is written: 'He blessed them and called their name Adam on the day they were created' It is not written: 'He blessed him and called his name Adam' A human being is only called Adam when male and female are as one."

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30.6.5 After The Flood

Rabi opened "'YHVH smelled the pleasing aroma and said

"Never again will I doom the world because of humankind" '
[Genesis 8:21]

When Noah came out of the ark he opened his eyes and saw the whole world completely destroyed. He began crying for the world and said 'Master of the world! If You destroyed Your world because of human sin or human fools, then why did You create them' One or the other You should do: either do not create the human being or do not destroy the world!' He offered up offerings and began to pray before Him and the aroma ascended before the Blessed Holy One and was sweet."

Rabi continued "A triple aroma ascended to God: the aroma of Noah's offering, the aroma of his prayer, and the aroma of his actions. No aroma in the whole world was as pleasing to Him. Therefore He commanded: 'Be observant and present to Me in due season My pleasing aroma' [Numbers 28:2] This means: 'Be observant: Present to me the aroma that Noah presented to Me: the aroma of offering prayer and right action.'
' "

Our Rabbis have taught: How did the Blessed Holy One respond when Noah came out of the ark and saw the whole world destroyed and began to cry over the holocaust! Noah said, "Master of the world, You are called Compassionate! You should have shown compassion for Your creatures!" The Blessed Holy One answered him, "Foolish shepherd! Now you say this, but not when I spoke to you tenderly, saying 'Make yourself an ark of gopher wood ... As for Me, I am about to bring the Flood ... to destroy all flesh ... [Go into the ark, you and all your household] for you alone have I found righteous before Me in this generation' [Genesis 6:14, 17; 7:1] I lingered with you and spoke to you at length so that you would ask for mercy for the world! But as soon as you heard that you would be safe in the ark, the evil of the world did not touch your heart. You built the ark and saved yourself. Now that the world has been destroyed you open your mouth to utter questions and pleas'"

Seeing this, Noah presented offerings and sacrifices, as it is written: "Taking of every clean animal and of every clean bird, he offered up offerings on the altar" [Genesis 8:20]

Rabbi Yohanan said "Come and see the difference between Noah and the righteous heroes of Israel! Noah did not shield his generation and did not pray for them like Abraham. For as soon as the Blessed Holy One said to Abraham 'The outcry of Sodom and Gomorrah is so great,' immediately, 'Abraham came forward and said "Will You sweep away the innocent along with the guilty" ' [Genesis 18:20, 23] He countered the Blessed Holy One with more and more words until finally he implored Him to forgive the entire generation if just ten innocent people could be found. Abraham thought there were ten in the city, counting Lot and his wife and his sons and daughters; that is why he entreated no more.

Moses also shielded his entire generation. As soon as the Blessed Holy One said 'Israel has sinned, "quickly they have turned from the way,"' what is written' 'Moses implored' [Exodus 32:8, 11] What does 'implored' mean' It means that he prayed Until he was overtaken by trembling."

Our Rabbis have said: "Moses did not leave the Blessed Holy One until he pledged his life for them both in this world and the world that is coming, as it is written: 'And now if You would only forgive their sin! If not, erase me from the book that

You have written'" [Exodus 32:32]

Rabbi Yose said "[Moses' bravery is demonstrated] from this verse: 'He would have destroyed them had not Moses, His chosen, confronted Him in the breach'" [Psalms 106:23]

So all the righteous heroes shielded their generations and did not allow the attribute of Judgment to have power over them. And Noah' The Blessed Holy One lingered with him and spoke many words to him; perhaps, he would ask for mercy for his generation. But he did not care and did not ask for mercy. He just built the ark and the whole world was destroyed.

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30.6.6 Abram, The Soul-Breath

YHVH said to Abram "Go forth from your land,
your place of birth, your father 's house to the land
that I will show you. I will make you a great nation,
and I will bless you; I will make your name great,
and you will be a blessing. I will bless those who bless you;
he who curses you I will curse; all the families of the earth
will bless themselves by you."
Abram went forth as YHVH had directed him and Lot went with him.
[Genesis 12:1-4]

Rabbi Jacob son of Idi said "All soul-breaths of the righteous have been carved from the bedrock of the Throne of Glory to guide the body like a father guiding his son. For without the soul-breath, the body could not conduct itself, would not be aware of the Will, could not actualize the Will of its Creator. As Rabbi Abbahu has said: 'The soul-breath directs and trains the human being and initiates him into every straight path.'

When the Blessed Holy One sends her from the place of holiness He blesses her with seven blessings, as it is written: 'YHVH said to Avram,' this is the soul-breath who is av, 'a father,' to teach the body and ram, 'high' above him for she has come from a high and lofty place. What does He say to her?

"Go forth from your land, your place of birth," your dwelling, your place of bliss."

"And from your father's house" Rabbi Jacob said, "This is the mirror that shines. 'To the land that I will show you' means to such and such a body, a holy body, an upright body. And even so, 'I will bless those who bless you,' those who treat you correctly and virtuously, those who bless Me for you, saying 'As long as the soul breathes within me I acclaim in Your presence: YHVH is my God.'

'He who curses you I will curse,' those who curse you by acting perversely.

'Abram went forth as YHVH had directed him.' Blessed with these seven blessings, Abram, the soul-breath, went forth, father to the body and high from the place of the highest. 'As YHVH had directed him' to enter the body that she had been

commanded to guide and train."

Rabbi Jacob continued "Look what is written about her once she has entered the body: 'And Lot went with him.' This is the Devisor of Evil, destined to enter along with the soul-breath once a human is born. How do we know that the Devisor of Evil is called by this name? It is said: 'The devisings of the human mind are evil from youth' [Genesis 8:21] This is Lot, who was cursed. This corresponds to what Rabbi Isaac has said: 'The serpent who seduced Eve was the Devisor of Evil.' We know that he was cursed, as it is said: 'Cursed are you above all animals' [Genesis 3:14] Therefore, he is called Lot, Cursed. When the Soul-breath enters the body, immediately, 'Lot went with him.' For he is destined to enter with him, to mislead him and challenge the soul-breath."

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30.6.7 Abram's Descent Into Egypt

And Abram went down to Egypt.

[Genesis 12:10]

Rabbi Shim'on said "Come and see: Everything has secret wisdom. This verse hints at wisdom and the levels down below, to the depths of which Abraham descended. He knew them but did not become attached. He returned to face his Lord, was not seduced by them like Adam, was not seduced by them like Noah.

When Adam reached that level, he was seduced by the serpent and dragged Death into the world.

When Noah descended to that level, what is written' 'He drank of the wine and became drunk and uncovered himself within his tent' [Genesis 9:21] The spelling implies 'her tent.'

But what is written of Abraham' 'Abram went up from Egypt' [Genesis 13:1] He went up and did not come down. He returned to his domain, the high rung he had grasped before.

This story appears in the Torah to reveal wisdom. Abraham fulfilled himself, was not seduced, rose to his full stature, returned to his domain: 'into the Negev' [Genesis 13:1] the South, the high sphere he was linked to before. Before, it was written: 'Abram journeyed by stages toward the Negev' [Genesis 12:9] Now, 'into the Negev, the domain he adhered to before.

Come and see the secret of the word: If Abram had not gone down into Egypt and been refined there first, he could not have partaken of the Blessed Holy One. Similarly with his children, when the Blessed Holy One wanted to make them unique, a perfect people, and to draw them near to Him: If they had not gone down to Egypt and been refined there first, they would not have become His special ones.

So too the Holy Land: If she had not been given first to Canaan to control, she would not have become the portion, the share of the Blessed Holy One. It is all one mystery."

30.6.8 Openings

He [Abraham] was sitting in the opening of the tent
Sarah heard from the opening of the tent.

[Genesis 18:1, 10]

Rabbi Judah opened "'Her husband is known in the gates when he sits among the elders
of the land' *[Proverbs 31:23]*

Come and see: The Blessed Holy One has ascended in glory. He is hidden, concealed,
far beyond. There is no one in the world, nor has there ever been, who can
understand His wisdom or withstand Him. He is hidden, concealed, transcendent,
beyond, beyond.

The beings up above and the creatures down below-- none of them can comprehend. All
they can say is: 'Blessed be the Presence of YHVH in His place' *[Ezekiel 3:12]* The
ones below proclaim that He is above: 'His Presence is above the heavens *[Psalms*
113:4] the ones above proclaim that He is below: 'Your Presence is over all the
earth' *[Psalms 57:12]* Finally all of them, above and below, declare: 'Blessed be the
Presence of YHVH wherever He is!' For He is unknowable. No one has ever been able to
identify Him. How, then, can you say: 'Her husband is known in the gates'! Her
husband is the Blessed Holy One!

Indeed, He is known in the gates. He is known and grasped to the degree that one
opens the gates of imagination! The capacity to connect with the spirit of wisdom,
to imagine in one's heart-mind-- this is how God becomes known.

Therefore 'Her husband is known in the gates,' through the gates of imagination. But
that He be known as He really is' No one has ever been able to attain such knowledge
of Him."

Rabbi Shim'on said "'Her husband is known in the gates.' Who are these gates' The
ones addressed in the Psalm: 'O gates, lift up your heads! Be lifted up, openings of
eternity, so the King of Glory may come!' *[Psalms 24:7]* Through these gates, these
spheres on high, the Blessed Holy One becomes known. Were it not so, no one could
commune with Him.

Come and see: Neshamah of a human being is unknowable except through limbs of the
body, subordinates of neshamah who carry out what she designs. Thus she is known and
unknown.

The Blessed Holy One too is known and unknown. For He is Neshamah of neshamah,
Pneuma of pneuma, completely hidden away; but through these gates, openings for
neshamah, the Blessed Holy One becomes known. Come and see: There is opening within
opening, level beyond level. Through these the Glory of God becomes known.

'The opening of the tent' is the opening of Righteousness, as the Psalmist says:
'Open for me the gates of righteousness ...' *[Psalms 118:19]* This is the first
opening to enter. Through this opening, all other high openings come into view. One
who attains the clarity of this opening discovers all the other openings, for all of

them abide here.

Now that Israel is in exile, this opening is unknown; all the openings have abandoned Her. It is impossible to know, impossible to grasp. But when Israel comes forth from exile, all the soaring spheres will touch down upon this opening, one by one. Then human beings will perceive wondrous, precious wisdom never known by them before, as it is written: 'The spirit of YHVH shall alight upon him: a spirit of wisdom and insight, a spirit of design and power, a spirit of knowledge and awe of YHVH' [Isaiah 11:2] All these are destined to alight upon the opening below, the Opening of the Tent. All these are destined to alight upon King Messiah so that he may judge the world, as it is written: 'He shall judge the poor with righteousness...' [Isaiah 11:4]

Therefore when Abraham received the good news, this sphere delivered it, as has been said, for it is written: 'Then one said, "I will return to you when life is due"' [Genesis 18:10] 'One said' Who it was is not spelled out. It was the Opening of the Tent!

Now the same verse says: 'Sarah heard.' She heard this sphere speaking with her husband; someone she had never heard before. And so it is written: 'Sarah heard the Opening of the Tent' who was delivering the good news: 'I will return to you when life is due and your wife Sarah will have a son.' "

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30.6.9 An Offering To God

Rabbi Shim'on opened and said "Anyone who rejoices on the festivals and does not give the Blessed Holy One His portion, that stingy one with the evil eye, Satan, Archenemy, appears and accuses him, removes him from the world. Oh, how much trouble and suffering he brings upon him! What is the portion of the Blessed Holy One? To gladden the poor as best as one can. For on these days the Blessed Holy One comes to observe His broken vessels. He enters from above and if He sees that they have nothing to celebrate He cries over them. Then he ascends to destroy the world! The members of the Academy of Heaven appear before Him and declare: 'Master of the world! You are called Compassionate and Gracious. May Your Compassion be aroused for Your children!'

He answers them: 'Does not everyone know that I based the world solely on love? "I have said, 'The world is built by love' " [Psalms 89:3] It is love that sustains the world!'

The angels on high then declare: 'Master of the world! Look at so-and-so who is eating and drinking his fill. He could share something with the poor but he gives them nothing at all!' Then the Accuser steps forward, claims authority and sets out in pursuit of that human being.

Who in the world was greater than Abraham? He was kindhearted to all creatures. One day he prepared a feast, as it is written: 'The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned' [Genesis 21:8] To this feast Abraham invited all the great people of his time.

Now we have learned that the Accuser comes to every joyous meal to see if the host has already provided for the poor or invited the poor into his home. If so, the Accuser departs and does not enter. If not, he enters and witnesses this chaos of joy without poor, without gifts for the poor. Then he rises above and accuses the host.

When Abraham welcomed all those great people the Accuser descended and stood at the door disguised as a poor man. But no one noticed him. Abraham was serving the kings and celebrities. Sarah was nursing all their children, because no one believed that she had given birth; they said, 'It is a foundling from off the street!' So Sarah took their children who had come along and nursed them in front of everyone, as it is written: 'Who would have said to Abraham that Sarah would suckle children' [Genesis 21:7] 'Children,' in the plural!

Meanwhile, the Accuser was still at the door. Sarah said, 'God has made me a laughingstock. At once, the Accuser rose to face the Blessed Holy One. He said, 'Master of the world! You call Abraham "My friend"' [Isaiah 41:8] He held a feast and gave nothing to me and nothing to the poor; not even a single dove did he present to You! Furthermore, Sarah says that You made fun of her!' The Blessed Holy One responded 'Who in the world is like Abraham?'

But he held his ground until he ruined the whole celebration and the Blessed Holy One commanded that Isaac be brought as an offering and it was decreed that Sarah would die in anguish over her son's ordeal.

All that suffering he brought about because he gave nothing to the poor!"

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30.6.10 The Binding Of Abraham And Isaac

And it came to pass after these devarim that Elohim tested Abraham. He said to him, 'Abraham.'" and he answered, "Here I am. " He said, "Take your son, your favored one, whom you love, Isaac and go to the land of Moriah and offer him up as an offering..." [Genesis 22:1-2]

Rabbi Shim'on said "We have learned that the expression 'And it came to pass in the days of' denotes sorrow, while the expression 'And it came to pass' even without 'in the days of' is still tinged with sorrow.

'And it came to pass after, after the lowest of all the higher spheres. Which is that' Devarim. As Moses said: 'I am not a man of devarim' [Exodus 4:10] And who came after this sphere' 'Elohim tested Abraham.' The Devisor of Evil came to accuse him in the presence of the Blessed Holy One.

Here we must reflect: 'Elohim tested Abraham. The verse should read: 'tested Isaac,' for Isaac was already thirty-seven years old and his father was no longer responsible for him. If Isaac had said, 'I refuse, his father would not have been punished. Why, then, is it written: 'Elohim tested Abraham,' and not 'Isaac'!

No, it had to be Abraham! He had to be crowned with Rigor. For until now, Abraham had no rigor at all. Now Water was crowned with Fire. Abraham was not complete until

now when he was invested with the power to execute Judgment, to ordain it in its domain. His whole life long, he had not been whole until now when Water was crowned with Fire, and Fire with Water.

That is why 'Elohim tested Abraham,' not Isaac. He summoned Abraham to be crowned with Rigor. When he had done so, Fire entered Water, each completing the other. One was judged and one executed judgment, each crowning the other.

That is why the Devisor of Evil appeared to accuse Abraham. For until he had executed judgment by binding Isaac he could not attain perfection. The Devisor of Evil always appears behind things and words; he comes to challenge.

Come and see the secret of the word: Even though we have said that Abraham, not Isaac, is designated in the verse, Isaac is secretly implied, for it is written: 'Elohim tested et Abraham.' Not 'Abraham,' but 'et Abraham.' It is precisely this et that refers to Isaac. For until now, Isaac was dwelling in the sphere of low power. As soon as he was bound on the altar, initiated into Judgment by Abraham, he was arrayed in his own sphere alongside Abraham. Fire was crowned with Water; both rose higher. Thus the battle was joined: Water versus Fire Who has ever seen a compassionate father turn cruel? It was only to reveal the polarity: Water versus Fire, each one arrayed in its own sphere, until Jacob appeared and everything harmonized: the triad of the Patriarchs, the symmetry of above and below.

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30.6.11 Jacob's Journey

Jacob left Be'er Sheva and set out for Haran.

[Genesis 28:10]

Inside the hidden nexus, from within the sealed secret, a zohar flashed, shining as a mirror, embracing two colors blended together. Once these two absorbed each other, all colors appeared: purple, the whole spectrum of colors, flashing, disappearing. Those rays of color do not wait to be seen; they merge into the fusion of zohar.

In this zohar dwells the one who dwells. It provides a name for the one who is concealed and totally unknown. It is called the Voice of Jacob. Complete faith in the one who is concealed and totally unknown belongs here. Here dwells YHVH, perfection of all sides, above and below. Here Jacob is found, perfection of the Patriarchs, linked to all sides. This zohar is called by the singled-out name: "Jacob, whom I have chosen" *[Isaiah 41:8]* Two names he is called: Jacob and Israel. At first, Jacob; later, Israel.

The secret of this secret: First he attained the End of Thought, the Elucidation of the Written Torah. She is the Oral Torah, called Be'er, as it is said: "Moses began be'er, to explain, the Torah" *[Deuteronomy 1:5]* She is a be'er, a well and an explanation of the one who is called Sheva, Seven, as it is written: "It took him sheva, seven, years to build it" *[1 Kings 6:38]* Sheva is the Mighty Voice, while the End of Thought is Be'er Sheva.

Jacob had entered this gateway to faith. Adhering to that faith, he had to be tested in the same place his fathers had been tested, entering in peace and emerging in

peace.

Adam entered but was not careful. Seduced by her, he sinned with that whore of a woman, the primordial serpent.

Noah entered but was not careful. Seduced by her, he sinned as well, as it is written: "He drank of the wine and became drunk and uncovered himself within his tent" [Genesis 9:21]

Abraham entered and emerged, as it is written: "And Abram went down to Egypt ... And Abram came up from Egypt" [Genesis 12:10; 13:1]

Isaac entered and emerged, as it is written: "Isaac went to Abimelech, king of the Philistines, in Gerar ... From there he went up to Be'er Sheva" [Genesis 26:1, 23]

Jacob, having entered into faith, had to continue and probe the other side. For one who is saved from there is a loved one, a chosen one of the Blessed Holy One. What is written? Jacob left Be'er Sheva" the secret of the mystery of faith, "and set out for Haran" the side of the woman of whoredom, the adulteress.

The secret of secrets: Out of the scorching noon of Isaac, out of the dregs of wine, a fungus emerged, a cluster, male and female together, red as a rose, expanding in many directions and paths. The male is called Sama'el, his female always included within him. Just as it is on the side of holiness, so it is on the other side: male and female embracing one another. The female of Sama'el is called Serpent, Woman of Whoredom, End of All Flesh, End of Days. Two evil spirits joined together: the spirit of the male is subtle; the spirit of the female is diffused in many ways and paths but joined to the spirit of the male.

She bedecks herself with all kinds of jewelry like an abhorrent prostitute posing on the corner to seduce men. The fool who approaches her- she grabs him and kisses him, pours him wine from the dregs, from the venom of vipers. As soon as he drinks, he strays after her. Seeing him stray from the path of truth, she strips herself of all her finery that she dangled before that fool, her adornments for seducing men: her hair all arranged, as red as a rose, her face white and red, six trinkets dangling from her ears, her bed covered with fabric from Egypt, on her neck all the jewels of the East, her mouth poised, a delicate opening, what lovely trappings! The tongue pointed like a sword, her words smooth like oil, her lips beautiful, red as a rose, sweet with all the sweetness of the world. She is dressed in purple, adorned with forty adornments minus one.

This fool follows her, drinks from the cup of wine, fornicates with her, deviates after her. What does she do? She leaves him sleeping in bed. She ascends, denounces him, obtains permission, and descends. That fool wakes up and plans to play with her as before. But she removes her decorations and turns into a powerful warrior confronting him. Arrayed in armor of flashing fire, his awesome terror vibrates the victim's body and soul. He is full of fearsome eyes; in his hand a sharp-edged sword drips bitter drops. He kills that fool and flings him into hell.

Jacob descended to her, went straight to her abode, as it is said: "and he set out for Haran." He saw all the trappings of her house and was saved from her. Her mate, Sama'el, was offended and swooped down to wage war but could not overcome him, as it is written: "And a man wrestled with him... " [Genesis 32:25]

Now he was saved and perfected, raised to a perfect sphere and called Israel. He attained a high rung, total perfection! He became the central pillar, of whom it is written: "The center bar in the middle of the planks shall run from end to end" [*Exodus 26:28*]

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30.6.12 Joseph's Dream

Joseph dreamed a dream and told it to his brothers, and they hated him even more.
[*Genesis 37:5*]

Rabbi Hiyya opened and said "'He said, "Hear my words: If there be a prophet among you, I, YHVH, make Myself known to him in a vision, I speak with him in a dream"' [*Numbers 12:6*]

Come and see how many levels within levels the Blessed Holy One has made, arranged one on top of the other, step by step, this one higher than that one, these absorbing those, as they should, these on the right, those on the left, each one assigned its domain, all as it should be.

Come and see: All the prophets of the world were nurtured from a single aspect through two well-known levels. Those levels appeared in the mirror that does not shine, as it is written: 'I make Myself known to him in a vision, mar'ah.' What is this mar'ah? It has been explained: a mirror in which all colors appear. This is the mirror that does not shine.

'I speak with him in a dream.' This is one-sixtieth of prophecy, as they have established. It is the sixth level from the level of prophecy, the level of Gabriel, appointed over dreams. This has already been said.

Come and see: Every proper dream comes from this level; so you cannot have a dream without false imaginings intermingling, as we have established. Therefore parts are true and parts are false. You cannot have a dream that does not reflect both this side and that.

Since everything is contained in a dream, as we have said, all dreams of the world follow the interpretation of the mouth. They have established this based on the verse: 'As he interpreted for us, so it came to pass' [*Genesis 41:13*]

Why? Because a dream includes illusion and truth, and the word rules over all. So a dream needs a good interpretation."

Rabbi Judah said "Because every dream is from that lower level, and Speech commands that level; that is why every dream follows the interpretation."

He opened and said "'In a dream, a vision of the night, when slumber falls on humans as they sleep upon their bed, He uncovers human ears, terrifies them with warning' [*Job 33:15-16*]

Come and see: When a person climbs into bed, first he must enthrone and accept the Kingdom of Heaven, then say a verse of mercy, as the Comrades have established. For when a person sleeps in his bed, his soul leaves him and soars up above, each one on its own path. She ascends in this way, as has been said. What is written! 'In a dream, a vision of the night,' when people are lying in their beds asleep, the soul leaves them, as it is written: 'as they sleep upon their bed, He uncovers human ears.' Then the Blessed Holy One reveals to the soul, through that level presiding over dreams, things that are destined to come about in the world or things corresponding to the mind's reflections, so that the dreamer will respond to the warning.

For nothing is revealed while the person is still under the spell of the body, as we have said. Rather, an angel tells the soul, and the soul, the person, and that dream is from beyond, when souls leave bodies and ascend, each on its own path.

There are levels upon levels within the mystery of a dream, all within the mystery of wisdom. Now come and see: Dream is one level, vision is one level, prophecy is one level. All are levels within levels, one above the other.

'Joseph dreamed a dream and told it to his brothers... and they hated him even more because of his dreams' [Genesis 37:5, 8] From here we learn that a person should only tell his dream to one who loves him Otherwise the listener interferes, and if that dream is transformed, he is the cause.

Come and see: Joseph told the dream to his brothers, and they made the dream disappear; for twenty-two years it was delayed."

Rabbi Yose said, "How do we know this' Because it is written: 'They hated him even more.' This implies that they provoked accusations against him. What is written? 'He said to them, "Please hear this dream that I have dreamed"' [Genesis 37:6] He begged them to listen; then he revealed the dream to them. If they had transformed its meaning, it would have come true according to their words. But they responded: 'Will you reign over us! Will you rule over us'' [Genesis 37:8] Suddenly they had revealed the interpretation of the dream and sealed their own fate! That is why 'they hated him even more.' "

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30.6.13 Seduction Above And Below

And it came to pass after these things
that his master's wife cast her eyes upon Joseph and said,
"Lie with me!" And he refused.
Though she urged Joseph day after day, he did not yield to her,
to lie beside her, to be with her.
[Genesis 39:7-8, 10]

"Though she urged him day after day" Rabbi El'azar opened and said "' [TO guard you from the evil woman, the smooth-tongued alien' [Proverbs 6:24]

Happy are the righteous who know the paths of the Blessed Holy One, who learn how to follow them by striving for Torah day and night!

For everyone who engages Torah days and nights occupies two worlds: the higher world and the lower world. He obtains this world even if he engages in Torah with selfish motives; he obtains that world if he engages in Torah *Lishmah*.

Come and see what is written: 'Long life she offers with her right hand, with her left hand riches and honor' [Proverbs 3:16] One who walks on the right side of Torah is extended long life in the world that is coming. There he acquires the splendor of Torah, for the crown of Torah is in that world. 'With her left hand riches and honor' in this world. Even if he hasn't studied Torah *Lishmah* he still obtains in this world riches and honor.

Now when Rabbi Hiyya came from Babylonia to the land of Israel he read from the Torah until his face shone like the sun, and when everyone studying Torah stood before him he would say: 'This one engages Torah *Lishmah*; that one does not.' He would pray for the first one that he always be like that and obtain the world that is coming. He would pray for the other that he discover how to study Torah *Lishmah* and obtain eternal life.

One day he saw a student toiling over Torah whose face turned pale. He said, 'This one is conceiving sinful thoughts!' He held him and looked into his eyes and emanated words of Torah to him until he became calm. From that day on, he resolved not to pursue those evil imaginings and to strive to study Torah *Lishmah*."

Rabbi Yose said "When a person sees that evil imaginings are assailing him he should occupy himself with Torah and they will pass away."

Rabbi El'azar said "When that evil side approaches to seduce a human being he should pull it toward Torah and it will leave him. Come and see what we have learned: When that evil side confronts the Blessed Holy One, accusing the world of evil doings, the Blessed Holy One feels compassion for the world and offers a device to human beings to save themselves from him, to neutralize his power over them and their actions.

What is the device? Engaging in Torah! This saves them from him. How do we know? Because it is written: 'A mizvah is a lamp; Torah is light; rules of discipline lead to life' [Proverbs 6:23] What is written in the following verse? 'To guard you from the evil woman, the smooth-tongued alien.' This is the unclean side, the Other Side, who constantly confronts the Blessed Holy One to press charges based on human sin, who constantly confronts human beings to pervert and mislead them below. He constantly presents himself above to report the sins of humans and accuse them of their doings so that they be delivered into his power as was done to Job. At the same time, he looms over humans below to mislead them and remind them of their sins, everything they have done.

Especially when the Blessed Holy One stands in judgment over the he rises to indict them and enumerate their sins. The Blessed Holy One, however, felt compassion for Israel and gave them a device to save themselves from him. What! A shofar on Rosh ha-Shanah, and on Yom Kippur a scapegoat to give to him so that he leave them alone and occupy himself with that portion of his. This has been established.

Come and see what is written: 'Her feet lead down to death, her steps grasp the

netherworld' [*Proverbs 5:5*] But of the mystery of faith, it is written: 'Her ways are ways of delight, all her paths are peace' [*Proverbs 3:17*] These are the ways and paths of Torah. All is one, this peace and that death, reverse sides of each other.

Happy is Israel's portion! They are perfectly linked to the Blessed Holy One. He offers them guidance on how to be saved from all other tendencies in the world since they are a people consecrated to Him. He offers them guidance on everything. Happy are they in this world and in the world that is coming!

Come and see: When this evil side comes down and roams through the world and sees how human beings act, how they all stray from their paths in this world, he ascends and accuses them. If the Blessed Holy One did not feel compassion for the work of His hands, no one would survive!

What is written' 'Though she urged Joseph day after day' She rises faithlessly every single day and uncovers for the Blessed Holy One so much evil news so that she can destroy humankind.

What is written! 'He did not yield to her, to lie beside her, to be with her.' He does not yield to her request because He feels compassion for the world. 'To lie beside her' Why does she want Him to lie beside her' So she can take control and dominate the world! Her control does not prevail until she is given power.

Something else about 'to lie with her': as it is said: 'and the man who lies with an unclean woman' [*Leviticus 15:33*]

'To be with her,' to give her dignity, blessings, and help. For if she had help from above, not even a single person would remain alive. But the Blessed Holy One feels compassion for the world; so the world remains in existence."

Rabbi Abba said "It is all one path, but it is the Devisor of Evil who comes to seduce human beings, to pervert their paths, to cling to them day after day. Time after time, he diverts one from the path of truth to force him off the path of life and draw him on toward hell.

A righteous person--what does he do? He watches his step on the path so the Devisor of Evil cannot cling to him, as it is written: 'Though she urged Joseph day after day, he did not yield to her,' to what she proposed day after day. For the unclean spirit, the Devisor of Evil, seduces a man every c 'to lie beside her' in hell, to be condemned there 'to be with her.'

Come and see: When a person joins that side he is drawn to her more and more; he defiles himself with her both in this world and the other world.

Come and see this unclean side: it is ugly, it is filth. '"Out!" you will call to it' [*Isaiah 30:22*] Excrement! One who turns away from Torah is punished in excrement! Sinners of the world who do not believe in the Blessed Holy One are punished in excrement!

What is written? 'One such day, he came into the house to do his work. There was no man of the household there inside' [*Genesis 39:11*] 'One such day,' a day when the Devisor of Evil is at large in the world, coming to lead humans astray. When is that day' The same day a person acknowledges his sins and begins to turn himself around,

or when he engages Torah and resolves to obey her commands. At that very moment, he descends to lead humans astray.

'He came into the house to do his work,' to engage Torah and obey her commands, for that is the work a person should do in this world. Now since a person's real work in this world is the work of the Blessed Holy One, he must be as strong as a lion on every side so that the Other Side will not overpower him or be able to seduce him.

What is written? 'There was no man,' no man to stand up against the Devisor of Evil and wage war with him as one should.

How does the Devisor of Evil operate? Once he sees that no man stands in his way, ready to fight him, immediately 'she grabbed him by his coat and said, "Lie with me!"' [Genesis 39:12] She grabbed him by his coat because when the Devisor of Evil takes control of a person he dresses him up in beautiful clothes and curls his hair and says, 'Lie with me! Join me!' One who is pure steels himself and wages war. What is written? 'But he left his coat in her hand and fled outdoors.' One should abandon him, harden oneself against him, flee from him to be safe from him. Then he cannot take control."

Rabbi Isaac said "The righteous are destined to see the Devisor of Evil in the shape of a huge mountain. Astounded, they will say: 'How were we able to overturn that huge mountain!' The wicked are destined to see the Devisor of Evil as thin as a thread of hair. Astounded, they will say: 'How could we fail to overcome a thread of hair so thin?' These will cry and those will cry. The Blessed Holy One will sweep the Devisor of Evil off the earth and slaughter him before their eyes, and his power will be no more. Seeing this, the righteous will rejoice, as it is said: 'Surely the righteous will praise Your Name; the upright will dwell in Your Presence' " [Psalms 140:14]

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30.6.14 Jacob's Garment Of Days

The days of Israel drew near to die.
He summoned his son Joseph and said to him,
"If I have found favor in your eyes,
place your hand under my thigh; act toward me out of true love:
please do not bury me in Egypt. I will lie down with my fathers;
then take me out of Egypt and bury me in their burial place."
[Genesis 47:29-30]

The days of Israel drew near to die. He summoned his son Joseph and said to him, "If I have found favor in your eyes, place your hand under my thigh; act toward me out of true love: please do not bury me in Egypt. I will lie down with my fathers; then take me out of Egypt and bury me in their burial place. " [Genesis 47:29-30]

Rabbi Judah opened and said "'Listen, you deaf ones! You blind ones, look up and see!' [Isaiah 42:18] 'Listen, you deaf ones!' you human beings who do not hear Torah speaking, who do not open your ears to let in the commands of your Master. 'You blind ones' who do not examine your own foundations, who do not seek to know why you are alive! Every single day a herald comes forth and proclaims but no one hears his

message!

It has been taught: When a human being is created, on the day he comes into the world, simultaneously, all the days of his life are arranged above. One by one, they come flying down into the world to alert that human being, day by day. If, when a day comes to alert him, he sins on that day before his Master, then that day climbs up in shame, bears witness, and stands alone outside.

It has been taught: After standing alone it sits and waits for that human to turn back to his Master, to restore the day. If he succeeds, that day returns to its place; if not, that day comes down to join forces with the outlaw spirit. It molds itself into an exact image of that human and moves into his house to torment him. Sometimes his stay is for the good if one purifies himself. If not, it is a horrible visitation. Either way, such days are lacking, missing from the total. Woe to the human being who has decreased his days in the presence of the Holy King, who has failed to reserve days up above-- days that could adorn him in that world, days that could usher him in to the presence of the Holy King!

Come and see: When those days draw near to the Holy King, if the person leaving the world is pure he ascends and enters into those days and they become a radiant garment for his soul! But only his days of virtue, not his days of fault. Woe to him who has decreased his days up above! For when he comes to be clothed in his days, the days that he ruined are missing and he is clothed in a tattered garment. It is worse if there are many such days; then he will have nothing to wear in that world! Woe to him! Woe to his soul! He is punished in hell for those days, days upon days, two days for every wasted day! For when he left this world, he found no days to wear, he had no garment for cover.

Happy are the righteous! Their days are all stored up with the Holy King, woven into radiant garments to be worn in the world that is coming

We have learned in the mystery of our Mishnah: Why is it written: 'And they knew that they were naked' [*Genesis 3:7*] Adam and Eve knew the naked truth: the radiant garment woven from their days had faded away. Not one single day was left to wear, as it is written: 'Your eyes saw my unformed limbs; in Your book they were all recorded. The days that were fashioned-- not one of them is left' [*Psalms 139:16*] Exactly! Not one of those fashioned days was left to be worn. And so it remained until Adam made the effort to turn back to God and mend his ways. The Blessed Holy One accepted him and made him different garments but not from his days, as it is written: 'YHVH Elohim made garments of skin for Adam and his wife and He clothed them' [*Genesis 3:21*]

Come and see: Abraham, who was pure, what is written of him! 'He came into days' [*Genesis 24:1*] When he left this world he entered into his very own days and put them on to wear. Nothing was missing from that radiant garment: 'He came into days.'

But what is written of Job' 'He said, "Naked I came from my mother's womb and naked shall I return there"' [*Job 1:21*] No garment was left for him to wear.

It has been taught: Happy are the righteous for their days are pure and extend to the world that is coming. When they leave this world, all their days are sewn together, made into radiant garments for them to wear. Arrayed in that garment, they

are admitted to the world that is coming to enjoy its pleasures. Clothed in that garment, they are destined to come back to life. All who have a garment will be resurrected, as it is written: 'They will rise as in a garment' [Job 38:14]

Woe to the wicked of the world whose days are faulty and full of holes! There is not enough to cover them when they leave the world.

It has been taught: All the righteous who are privileged to wear a radiant garment of their days are crowned in that world with crowns worn by the Patriarchs from the stream that flows and gushes into the Garden of Eden, as it is written: 'YHVH will guide you always and satisfy your soul with sparkling flashes' [Isaiah 58:11] But the wicked of the world, unfit to wear a garment of days, of them it is written: 'He shall be like a bush in the desert, unaware of the coming of good, inhabiting scorched wilderness'" [Jeremiah 17:6]

Rabbi Isaac said "Happy is the destiny of Jacob! He had such faith that he could say: 'I will lie down with my fathers.' He attained their level, nothing less! He surpassed them, dressed in his days and in theirs!"

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30.7 Sefer Yetzirah Text

Sefer Yetzirah

Book of Formation

"The Letters of Our Father Abraham"[\[1615\]](#)

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 (*Esrim 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. 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 Gevayah 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 Gevayah 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 Rresh, 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 gdba dbga bdga gbda bgda

dgab gdab dagb adgb gadb agdb

dbag bdag dabg adbg badg abdg

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

30.8 Sefer Haredim

This is a very important writing on proper attitude: [\[1616\]](#)

Sefer Haredim

The Book of the Pious

The Unity of G-d, Chapter Seven

By the Master Kabbalist, Rabbi Elazar Ezkari

Herein will be explained that
the Supernal Union and the Indwelling of the Shekhina
are dependent upon shalom.

Translation and commentary by
Rabbi Ariel Bar Tzadok

Introduction

The Master Kabbalist, Rabbi Elazar Ben Moshe Ezkari was one of the great prophetic Kabbalists in Tzfat (Safed, Israel) during the late 1500's. He was one in a generation that included some of the greatest Kabbalists of all times. Among Rabbi Ezkari's peers was Rabbi Yosef Karo, the author of the authoritative Code of Jewish Law and the Ari'zal, the master of all later Kabbalah.

Rav Ezkari is said to have spent his entire life devoted to writing works on Torah and prophetic meditation. He never held any official Rabbinic office, nor did he engage in secular work.

From among his many works, Rabbi Ezkari is best loved for his spiritual Kabbalistic love poem, Yedid Nefesh (Beloved of the Soul), which has become a regular addition to Friday night Sabbath prayers.

His most famous work, Sefer Haredim (the Book of the Pious), was originally published in Venice one year after his death in 1601. Since then, it has become a staple of moralistic/Kabbalistic learning for the entire Jewish community.

Rabbi Ezkari begins Sefer Haredim, the Book of the Pious, by explaining one of the most important Torah concepts: the unity of G-d. In explaining this most important concept, he emphasizes how G-d's unity must be reflected in human unity. He endeavors to show how unity among men is the only true way to proclaim G-d's unity. Kabbalists have long preached this message.

In our days, where there is all too much general strife, personal slander and inter-community religious arguments, I feel that Rabbi Ezkari's exhortations for peace are most needed. We are truly blind to the spiritual damage caused by our physical conflicts. I pray that Rabbi Ezkari's words might serve to awaken our hearts and assist us in changing our actions.

In order to help make the Kabbalistic references in the Sefer Haredim more intelligible, I have included a running commentary. In order to fully appreciate Rabbi Ezkari's work, I must ask that you read the commentary as you proceed. In translating, I always endeavor to remain as true to the original text as possible. I do not like to add into the translation those explanations which are necessary to understand it. Thus there develops the need for a commentary. Many things are explained therein.

Without the commentary to explain the Kabbalistic terminologies and concepts, much of Rabbi Ezkari's message would be lost. Indeed his message is too important. It needs to be heard. Understand it. Heed it well.

The Book of the Pious,

The Unity of G-d, Chapter Seven

It is a wondrous thing that G-d has taught His creation that He alone directs them all.

We thus serve Him, fear Him and are in awe of Him, in the same way as it is written in Gittin (68A) regarding what was told to Asmodai (the king of the demons), "The Name of your Master is above you." Upon hearing this he became angry and afraid, and threw himself upon the ground."

The reason for this is that the ten [Divine] sefirotic [emanations] are summed up in the four letters of His great Name, YHWH as is known.

The crown of the Yod refers to Keter. The Yod itself refers to Hokhma. The Hey refers to Binah. The Vav to the next six sefirot. The final Hey refers to Malkhut.

In the beginning, in the realm of [Mind] Beriah, when G-d was about to create the world He created four columns.

They are under the direction of His ten sefirot.

Also in the realm of [Heart] (Yetzirah) there are the four camps of the Divine Feminine Presence (the Shekhina).

In the realm of the physical world (Asiyah) there are the four foundations [of fire, air, water and earth].

[All in the] physical and spiritual [are united] in accordance to the secret of A'Be'Y'Ah (Atzilut, Beriah, Yetzirah, Asiyah).

Intelligence was given to mankind that he should place within his heart that "The Name of your Master is above you", for we are created from the four foundations, whose origins are the four letters of his great Name.

Of this it is written, that the Patriarchs, they themselves are the [holy Merkava chariot], each one individually by himself, and together they form the collective Merkava.

Avraham is [the attribute of mercy] (Hesed), by which the [letter] Yod is revealed.

Yitzhak is [the attribute of severity] (Gevurah), by which the Hey is revealed.

Ya'aqob is [the attribute of heart and body] Vav and the final Hey. "Ya'agel Ya'aqob" (let Jacob rejoice) with the Hey, "Yis'mah Yisrael" (Israel will be happy) with the Vav, as it is written in the Zohar.

When Israel went forth from Egypt, and G-d brought them to Mt. Sinai, every person individually merited to become the merkava.

Therefore were the Ten Commandments spoken in the single tense saying "I am HaShem your G-d" (Elokekha - In singular, not plural). The commandments were spoken to each person individually as the RaMBaN has spoken.

What this means is that HaShem your G-d (in the singular) rules over you through your four foundations. Each letter [of His holy Name] corresponding to its foundation.

Yod corresponds to the foundation of water. Hey corresponds to the foundation of fire. Vav corresponds to the foundation of air. The final Hey corresponds to the foundation of earth.

When the Shekhina (the Divine Presence) dwells amongst [the Children of Israel], they became the four camps (of the Shekhina).

They became one (unified) Merkava, in the image of the four camps of the Shekhina that are in Yetzirah.

The Torah also speaks to the Children of Israel in the collective form in Parashat Kedoshim (Leviticus 19:2), where it is written, "I am HaShem Your G-d" (in the plural) corresponding to "I am HaShem your G-d" (mentioned in the singular in the Ten Commandments. "A man will fear his mother and father" (Leviticus 19:3), corresponding to Honor your father, etc... as our Sages have explained.

As HaShem's ten sefirot are all united, His Throne, which is in the realm of Beriah, is also united.

This is also true in Yetzirah, as we say (in our daily prayers), All are loving, all are one."

This is also true in Asiyah, where the chosen nation is commanded "love your neighbor as yourself." (Leviticus. 19:18), and "do not hold a grudge or take revenge against a member of your people." (Leviticus. 19:17) and "not to hate your brother in your heart." (ibid.).

The commandments that are between man and man were given by G-d with the intent to make mankind unite as one so that they would be in the image of the three worlds that are above: Yetzirah, Beriah and Atzilut. All of them are united.

If, G-d forbid, there is found argument and division among people the Shekhina will not rest amongst them, as [the Bible commentator] Rashi has commented on the verse, "And He is at one (B'Ehad), who will return us." (Job 23:13).

Our Sages have pointed out that the verse does not say, "is one" (Ehad), but rather "is at one" (B'Ehad), meaning that the Shekhina will not dwell in a place of conflict, but only in a place of unity.

And what does, "who will return us" mean? In accordance to what our Sages have taught, When Israel dwells together in unity, the dark side can have no hold

over them, as it is written, "A united bundle of wood is Ephraim" (Hoshea 4:17).

The Shekhina will not depart from among (the Jewish people), even if they practice idolatry.

This is the meaning of "who will return us", meaning there is no sin [other than loss of love] that can cause the Shekhina to depart from (the Jewish people). This is how it was in the generation of Ahav, even though Israel practiced idolatry, because they were at peace with one another, when they went out to war, they would still be victorious.

However, when there is no peace between the people, they fall, even if they were all righteous men like in the generation of David, (according to Midrash Raba, Bereshit 38:6).

Therefore has our exile been prolonged due to the strife and hatred that exists among us.

We are still not free from it.

All the worlds are intertwined, and when there is disunity here below we cause there to correspondingly be disunity in the worlds above us.

There is no greater idolatry than this.

Therefore is it written in the Gemara (Yebamot 96B), "There was once an argument in the synagogue in Tiveria. One person rose up and said, because of this sin (of division) this synagogue is destined to become a house of idolatry, mida k'neged mida, (G-d repays in equal measure) and so it was."

Also, being that the souls of Israel are carved out from under the Throne of Glory; all of them together form the union of the one Name. Thus is the singular tense used in the verse (Exodus 1:5), "seventy soul" (and not "souls" went down into Egypt).

If there is ever disunity amongst us below, this causes division in the Throne of Glory above.

Therefore when the time of our redemption comes, Elijah the prophet will come and make great peace in Israel, as it is written, (Mal. 3:23) "Behold I send to you Elijah the Prophet, and he will turn the hearts of the fathers back to the children, and the hearts of the children back to their fathers." This verse means he will make peace, as we have said.

This is also what we recite in the Minha prayer recited on Sabbath afternoons, which speaks of the days of Mashiah. "You are one, Your Name is one, and who is like Your people Israel, one nation in the land" (ref. II Chronicles. 17:21).

When we, the seed of Israel, become one nation in the [holy] land, on that day

will HaShem be one and His Name one...

Therefore each and every person must be fearful of ever causing a blemish in the supernal unity by the sins of hatred, slander, or G-d forbid, arguments.

One must place upon one's heart to fulfill the first commandment, "One thing has G-d spoken, two things have I heard" (Psalm 62:12), meaning "I am HaShem your G-d" and "Have no other gods before me". (Exodus 20:2).

One must have an abundance of love, peace and brotherhood with all Israel.

Also we must endeavor to make peace in the world.

The Sages, knowing this secret, are very careful with it, as it is written (Ber. 64A), "The Sages spread peace throughout the world." They do this in order to fulfill the first commandment, which is the source and essence of all.

30.9 Charles Ponce Kabbalah

The Nature & Origin of Kabbalism [\[1617\]](#)

There are two main branches of Kabbalistic thought: the speculative & the practical. The speculative branch concerns itself solely with the operations of the spiritual dimension of the universe, in an attempt to discover how it meshes with this world. Speculative Kabbalism aims also at revealing how man may find a place in both dimensions at one & the same time. The practical Kabbalah is primarily concerned with winning the energies of the spiritual world for the purposes of magical control. By employing the names & offices of the angels one may control the whole of nature & its powers. Practical Kabbalism greatly influenced the magic of Western Europe during the Mediaeval period, with the ambiguous results which were discussed in the introduction.

The roots of these branches may be traced back to two schools of mystical activity: that which concerned itself with the 'Maaseh Bereshith' (History of Creation) & that which concentrated on the 'Maaseh Merkabah' (History of the Divine Throne or Chariot). The latter, as has been seen, centered around the mystical adoration of the throne chariot of God as described in the first chapter of Genesis. These doctrines were carefully guarded during the Talmudic period (135 b.c.e. - 1035 c.e.), lest they be revealed to the uninitiated & in doing so lead to misunderstandings which could only lead to heresy. It is mentioned that rabbi Jochanan ben Zakkai was the father of 'Merkabah' mysticism, & Rabbi Akiba that of 'Maaseh Bereshith' mysticism. By the time of the establishment of the Gaonic Institution the city of Palestine had become the chief centre of 'Merkabah' mysticism, & Babylon the centre of 'Bereshith' specu-

lations.

PRACTICAL KABBALISM

'And above the firmament... was the likeness of a throne, as the appearance of a sapphire stone: & upon the likeness of the throne was the likeness as the appearance of a man above it... This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, & I heard a voice of one that spake.'
(Ezekiel i, 26-8).

This scriptural passage was to serve as the keystone for the first & longest phrase of Jewish mysticism, 'Merkabah' mysticism, covering roughly the period 100 b.c.e. (before christian era) to 1000 c.e.

The term 'Merkabah' means God's throne-chariot, and refers us to the chariot of Ezekiel's vision. The 'Merkabah' mystic, or 'Merkabah'-rider as he was sometimes called, had one goal: entry into the throne world of the 'Merkabah', but this was no simple task, for the devotee had to pass through his ends but through seven 'hekhaloth', heavenly halls or mansions, before reaching the 'Merkabah' itself in the seventh and last 'hekhaloth'.

The preperation for this journey was the simplest of shamanistic techniques - fasting & repetitious recitation of hymn & prayer. Once a state of trance was achieved, the 'Merkabah'-rider then had to send his soul upwards - 'downwards' according to later 'Merkabah' mystics - in an attempt to pierce the veil surrounding the 'Merkabah'. In order to protect himself from the demons & evil spirits which would attempt at every turn to destroy him, the devotee had to have prepared beforehand talismans, seals & magical incantations. Each successful passage through one of the seven palaces demanded yet more magical devices, & the devotee had to have at hand, in memory, incredibly long & difficult incantations to insure his safety.

Throughout the entire experience he was threatened with death. At one point he is caused to stand erect in space without his feet. The gatekeepers he would meet standing before each palace were enormous beings, taller then mountains, with lightning flashing from their eyes, scorching coals falling from their mouths & spheres of brilliant fire roaring from their nostrils, their dragon-like horses standing by drinking their fill from rivers of fire. It was to these beings that the devotee had to present his amulets, seals & secret passwords.

Much of the magical rituals of later Kabbalism had their origin in this early mysticism. 'Merkabah' mysticism is the simplest form of Jewish mysticism we will discuss. It is quite simply a mysticism of ecstasy. The devotee sought nothing more than the vision of the 'Merkabah'. No explicit doctrinal statements beyond accounts of their journeys into the heavens grew out of the experience, nor do we find the slightest hint of a developed system beyond that of

simple shamanism & the later involvement with magic. The 'Merkabah' rider did not attempt to see beyond the throne-kingdom or question its nature & origin. It was there. It was to be experienced, & nothing more. Clearly, the successful entry into the deepest realms of the seventh 'hekhaloth' was efficacious for the spiritual development or completion of the devotee. However, no specific mention is made about the precise nature of the transformation which the 'Merkabah' rider underwent.

No one in fairness can point to the sophistications of later Jewish mysticism & say this mystical school was a small event in the history of Jewish mysticism. These men who threw themselves headlong into the fire of the universe for no other reason than the desire to experience the Divine in all of its radiance set a courageous example which later mystics would have to follow. Lacking in philosophical or eschatological theories through 'Merkabah' mysticism may be, it is not without that knowledge of the love of God which runs like a thread of fire through all later Kabbalism. That for close to a thousand years men were content to risk their lives & their minds for so seemingly simple a reason as the confirmation of a small passage in Biblical scripture only emphasizes the need man has to witness the Divine.

It was out of the mystical tradition of the 'Merkabah'-riders & their involvement with angelology, talismans & magical incantations, not to mention the ritual putting on & taking off of sacramental robes, that the branch of practical Kabbalism originally sprang. According to Eleazar of Worms (1165 - 1238), one of the earliest German Kabbalists, the literature of practical Kabbalism was introduced to Italy in 917 c.e. by a Babylonian scholar, Aaron ben Samuel. Almost immediately upon his arrival he imparted his mystical knowledge to the scholarly Kalonymus family. When they moved to the Rhineland in 917 c.e. they established what is now referred to as German Kabbalism by some, and Early Hasidism by others. Until the time of Eleazar of Worms, the mystic doctrine transmitted by Aaron ben Samuel had been considered the private property of the Kalonymides. It was Judah ha-Hasid, the Pious (died 1217), a member of the Kalonymides family, who directed his pupil Eleazar to reveal the oral & written doctrine of practical Kabbalism to a larger audience.

The German branch of Kabbalism, practical Kabbalism, was ecstatic in nature & used as its primary vehicle prayer, supplementing it with meditation & contemplation, & adorning it with magical ritual. Here we must remember that this branch of Kabbalism had its beginnings in 'Merkabah' mysticism & that much of its symbolism & theory was taken directly from that tradition. The important difference between 'Merkabah' mysticism & practical Kabbalism is that the latter no longer concerned itself with the mystic's ascent to the throne of God, but on prayer. The magical efficacy of the 'word' took precedence in this mysticism. The 'Merkabah' mystic had not concerned himself exclusively with fixed formulae, but had instead

lent himself to the spontaneous expression of his feelings while in trance. Admittedly, magical incantations had to be learned & recited by heart, but such practices were subsidiary to the central objective of meditating on the divine throne itself.

The German Kabbalists were, in contrast, concerned primarily with the esoteric meanings of fixed terms, & so much so that their counting & calculating of every word in their prayers & hymns eventually gave rise to three techniques of mystical speculation familiar to every student of Kabbalism: 'Gematria', 'Notarikon', & 'Temura', about which we will have much to say in a later chapter. All in all, German Kabbalism, or Early Hasidism, was essentially an attempt to bring to the 'Merkabah' tradition a new interpretation & focus.

The essential doctrines of this German school of mysticism may be broken down into three theories.

The first element in their thinking was the idea that God is too exalted for the mind of man to even begin to comprehend. His holiness & greatness is thought of as formless & may only be comprehended as that presence of God which is 'hidden' in all things. But in order that he might be visible to angels & those men who have cultivated a constant awareness of God's presence, he allowed his glory to take shape in the form of a divine fire or light which only the prophets or mystics may know. This glory of God is called the 'Kavod' & is understood by the mystics of this period to be not the creator himself, but the first creation, the 'Shekhinah'.

Unable to approach God himself directly, the mystic could unite himself with his glory. The most striking point of this theory is that the 'Kavod' was two-fold: one aspect was invisible & the other visible or 'inner', believed to be present in all creatures but without form, existing only as a voice.

The second element in German Kabbalism was the characterization of the figure believed to be seated on the Chariot Throne of the 'Merkabah' mystics: the cherub. This cherub is the 'emanation' of God's invisible glory, his 'Shekhinah', whose flame encircles God & causes to come into being not only the cherub & the throne upon which he sits, but the human soul. Master of all forms, it was from the cherub's transformation into a human form that the model of man in the likeness of God was made.

Finally, the German mystics held that there were four worlds or domains: the domain of God's glory, the domain of angels, the domain of the animal soul & the domain of the intellectual soul.

These mystical pleasures could only be enjoyed if the devotee led a life of saintliness & humility & conducted his life in the path of self-abnegation & altruism. His duties to God were at no time allowed to supersede his duties to the community. Because of his connection with the 'Kavod' he became all the more responsible to the spiritual needs of his people. The dynamism of this branch of Jewish mysticism lasted from about 1150 - 1250.

SPECULATIVE KABBALISM

Speculative Kabbalism had its origins in Babylonia but the spark which lit its fuse was the 'Sefer Yetsirah' or 'Book of Creation'. There were other works important to speculative Kabbalism, but none so dynamic in its effects as this one. Twelfth century Provence was the birthplace of this branch of Kabbalism, which attained its height in Spain during the fourteenth century.

Whereas the Jews of Germany sought refuge in the practical application of their mysticism from the devastating oppression & serfdom they were forced to suffer, the Jews of Provence & Spain during this period were much less deprived & so far better able to enjoy the luxuries of speculation. They had no need to turn to talismanic & ecstatic arts in an attempt to transform their condition.

Modern scholarship has had considerable difficulty in tracing the sources of speculative Kabbalism in Provence. What is known is limited & obscured by traditional Kabbalistic legend which names Issac the Blind as its originator. The arguments for & against the truth of this legend will not be rehearsed here. What is known for certain is that the earliest literary product of speculative Kabbalism was a work entitled 'Masekheth Atsiluth', ('Treatise on Emanation'), written by Jacob ha-Nazir sometime during the beginning of the twelfth century. At this time of this book's appearance, the Kabbalah was not a topic of general study. Only the elect had access to its secret doctrines, to the limited stock of which the 'Treatise on Emanation' added the doctrine of the four worlds through which God manifested Himself; (the first three of which had already been intimated in the 'Sefer Yetsirah'.) The presentation of this doctrine in the 'Treatise on Emanation' is a simple one, but because of the intricate embellishments added by the later Kabbalists, & because of its central position in Kabbalistic thought, I will here present the doctrine as it is generally understood today & not as first laid down by Jacob ha-Nazir.

The cause of the world's material manifestation is understood by the Kabbalists to be the immanent activity of God. This materialization took place on four planes, or worlds, simultaneously. The first world is called 'atsiluth', the world of emanation in which God manifests himself in the form of archetypes. It is in this first world that the 'Sephiroth' originally manifest themselves & reside. Just as the system of the 'Sephiroth' is explained as a process occurring eternally in God, so too must the four worlds, inasmuch as they are the materialization of God's activity, be understood as a process taking place within him. The first world represents the hidden God's first form of activity: a raying-out of his inexhaustable energy in the form of ideal or archetypical representations which will in time become the models for all things in the world.

It is in this world that the union of God & his 'Shekhinah', his feminine counterpart takes place. The three worlds which follow are fruit of their union. The first world takes its name, 'atsiluth', from the Hebrew verb in Numbers xi, 17: 'And I 'will take' of the spirit which is upon these, & will put it upon them.'

The second world is called 'heri'ah', the world of creation in which the 'Merkabah' takes form from the emanations of the lights of the 'Sefiroth' which stream from the first world. Here reside the pure spirits of the truly pious & the highest ranking angels of the universe. When the emanation of the unformed 'Shekhinah' penetrates this world from above these are the angels who joyously gather themselves about her light to form her body. The name of this world, & those of the two worlds to follow, are taken from the three Hebrew verbs in Issiah 'xlili', 7: 'I have created him for my glory, I have formed him; yea, I have made him.'

The third world is called 'yetsirah', the world of formation, & is the abode of ten angelic hosts: Malachin, Arelim, Chajoth, Ophanim, Chashmalim, Elim, Elohim, Benei Elohim, Ishim & Seraphim. These angels are presided over by the great Metatron, the Prince of the World, the Angel of Presence. Although this angel's name is nowhere to be found in the Old Testament, the rabbis tell us that he is the one referred to in the following passage from Exodus xxiii, 20.1: 'Behold, I sent an Angel before thee, to keep thee in the way, & to bring thee into the place which I have prepared. 'Beware of him, & obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.'

The rabbis tell us that the name contained in this angel is 'Shaddai' (Almighty) & that because its numerical value of 314 corresponds with those Hebrew letters which form the name Metatron, it is this angel that has been sent to keep order in the world. This angel, legend tells us, was originally the pious man Enoch, who was raised after his death to the highest rank among the angels. His eyeballs were turned to torches, eyelashes to lightning, veins to fire & his flesh to brilliant flame. God place him next to the throne of glory which he protects to this day. The throne he protects is the second world, 'heri'ah', & the world he stands guard in is the place where are found the 'hekhaloth', the seven heavenly halls through which the 'Merkabah' mystics had to journey in their attempt to reach the throne of God.

Each of the preceding worlds diminishes in quality as the original emanation which began their formation becomes grosser. Eventually the ensuing impurities of its passage gather to form the fourth world, which is the world of matter & of the evil 'kelippoth', the world of nature & human existence. The name of this world is 'asiyah'. This term translates into the world of making, & not into the world of action by which it has commonly come to be known. It is in this last world where the 'Shekhinah' lives in exile - among men & the evil spirits which constantly vie for their souls.

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Divine
Archetypes
Union of God
& Shekhinah
'ATSILUTH
World One

The Throne
Chariot
Highest Ranking
Angels
BERI'AH
World Two

Metatron
& Ten
Angelic Hosts
YETSIRAH
World Three

Kelippoth
Exiled
Shekhinah
ASIYAH
World Four

=====

The schema for the four worlds is presented in the figure above.
There are other schemes used in this tradition. We shall mention &
provide diagrams of two of them.

The first alternative scheme of the four worlds has as its major
difference the idea that the ten `Sefiroth' appear again in each one
of the four worlds, their qualities & essences diminishing as they
approach their final formation in the fourth world.

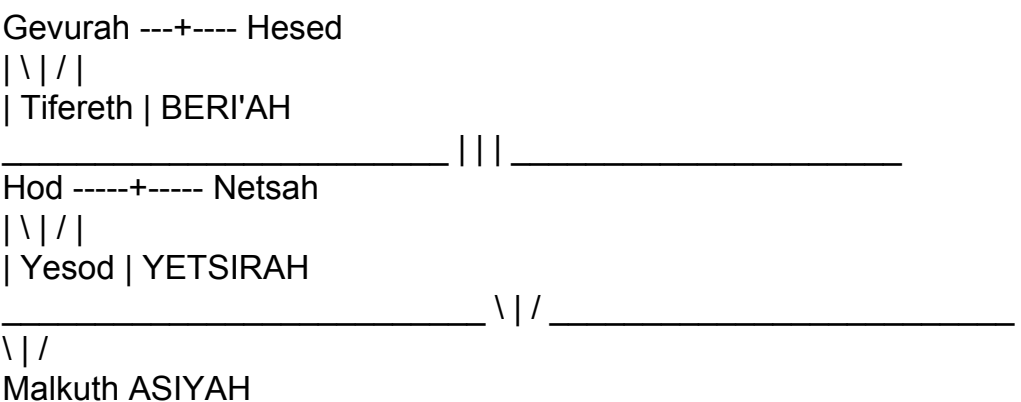
The second alternative scheme is more complex but far more
rewarding from a speculative & meditative point of view. In this
scheme the `Sefiroth' are distributed throughout the four worlds:

`Kether', `Hokhmah' & `Binah' in `atsiluth', the first world;
`Hesed', `Gevurah' & `Tifereth' in `heri'ah', the second world;
`Netsah', `Hod' & `Yesod' in `yetsirah', the third world; &
`Malkuth', comprising `asiyah', the fourth world.

=====

Kether
/ | \
Binah ----+---- Hokmah
| | | `ATSILUTH

_____ | | | _____



The Distribution of the ten `Sefiroth' through the Four Worlds.
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The principle triple division of the soul also figures in this scheme. The highest degree of the soul, `Neshamah', corresponds to the `Sefirah Kether', & therefore with the world of ``atsiluth' which in this instance would correspond with the intellectual world. The second aspect of the soul, `Ruah', the moral element which determines the nature of good & evil, corresponds to the `Sefirah Tifereth' located in the moral world. `Nefesh', that aspect of the soul which corresponds to animal life and desires, corresponds to `Yesod', located in the third world, the material & sensuous world, with the `Sepher Malkuth' located in the fourth world.

=====

- Kether
- World One
- Neshamah
- +++++
- Tifereth
- World Two
- Ruah
- +++++
- Yesod
- World Three
- Nefesh
- +++++
- Malkuth World Four

The Four Worlds & their correspondence with the divisions of the Soul.
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Another topic which figures in this doctrine is the emanation of the `Torah' as an instrument of creation. In our section on the relevance of the `Torah' to the Kabbalah it was mentioned that the book was thought of as a living organism. Its order & organization were reflected in the created world. All things have as their

prototype the `Torah'. The unfolding of this divine order is of course traceable in the unfolding & progression of the four worlds as well.

In the beginning, when the hidden God first considered revealing himself through the agencies of both the oral & written `Torah', all the linguistic possibilities were gathered in germ. In this form the `Torah' existed as a sequence of all possible combinations & permutations of the consonants of the Hebrew alphabet. It is in this seemingly chaotic order that the `Torah' exists in `atsiluth', the world of divine emanation.

In the second world, the world of creation, that combination of the consonants contained in the first world which would best reveal the holy names of God were selected & made fast along with the pious souls residing there.

The angelic names & powers of the third world, the world of formation, compose the `Torah' in its third immaterial & invisible form. Up until this time the word of the book is but an intricate pattern of emanations woven into a fabric of beatitude accessible only to those mystics & masters capable of reaching beyond the limits of themselves.

It is not until the fourth world, the world of making, `asiyah', that the `Torah' becomes what we know know.

Adam, too, figures in this plan of the four worlds. In the first world we find him as the upper Heavenly Man, the archetype not only of the forms to follow but of man himself. The second world reveals Adam as he first appears in Genesis i, 27. The third world contains the Adam of the Garden, when he was composed of a garment of light instead of flesh. The Adam of these first three worlds was androgynous. The Adam of the fourth world is the Adam of the expulsion, the Adam of flesh traversing the desert of his exile, & the Adam capable of reproducing himself now that he is no longer androgynous. The four Adams outlined in the four worlds in turn compose the universal man, the `animus mundi'. In this schema his brain is located in the first world, his heart in the second world, his breath in the third world & his genitals in the fourth world.

The next work of speculative Kabbalism of considerable prominence was the `Book Bahir' which appeared in Provence around 1180. Some ascribe it to Issac the Blind but this ascription appears to be composed of more legend than fact. It is in this work that two doctrinal statements of speculative Kabbalism appear which in the centuries following it will effect all Kabbalistic thought: the relating of the `Sefiroth' to a clearly delineated structure of intelligible primal principles, & the identification & deification of a feminine principle in God, the `Shekhinah', who not only represents the spiritual body of Israel, but the soul of man itself.

Many scholars have commented on the book's poor writing & badly organized structure, leaving some to find in the author's statement that the `Sefiroth' emanate all at once to be a contradiction of the very theory of emanation originally allegedly professed by the

author. How on the one hand can we have a series of gradual transitions or emanations from the infinite to the finite, & on the other an instantaneous emanation? The answer to this question is to be found in chapter I, verse 6 of the 'Sefer Yetzirah' where we are told that the ten 'Sefiroth' have the appearance of a lightning flash. The author has simply taken a meteorological observation & applied it to metaphysics. Any child will tell you that lightning travels from above to below but that its movement is so swift its appearance in the sky is instantaneous. So too if a series of bulbs on a single circuit are turned on, regardless of the fact that we know that electricity travels 'through' points A, B & C, they light up instantaneously. Again, one will immediately, without thought, pull back one's hand from a hot stove without giving thought to the very intricate & graduated series of chemical impulses which conspire to effect the reflex. What the author was trying to suggest, & what all Kabbalists have known since the suggestion was made, is that as God himself is invisible, so too is his 'process' of emanation. In Hebrew, 'Shekhinah' simply means indwelling, & refers us to the Biblical usage of the word to indicate the presence of God, the manifestation of his divine presence in the world & in man. It was most probably thought of as the type of feeling one has of another's presence in a room one had thought to be empty. That feeling could be thought of as a synonym for the feeling of the presence of God - his 'Shekhinah'.

In the 'Book Bahir' things take a new turn. The 'Shekhinah' is not only spoken of as a divine entity in its own right, a 'portion' of God himself, but as a feminine power. Furthermore, the mystical 'Ecclesia' of Israel, the religious community, 'is' the 'Shekhinah' as well. The community of Israel had always been thought of as a divine community of individuals, & though always separate from God, 'under' God. Here, the author tells us that not only is the 'Ecclesia' a part of God, but by virtue of the fact that Israel had always been personified as a daughter & bride, the community is also, in spiritual reality, both his wife & daughter!

The ramifications of this identification of the 'Ecclesia' with the 'Shekhinah' as a divine personage in its own right has been brought out by Scholem where he points out that the 'Talmud' explicitly states that whenever the children of Israel were put into exile God's 'Shekhinah' was with them. In the original sense it simply meant that God's presence was there with them. In the light of the statement from the 'Book Bahir' it comes to mean that whenever the children of Israel went into exile, a portion of God himself went into exile as well.

The 'Shekhinah', moreover, is the 'neshamah', the soul of man. Because we shall discuss the soul in a separate chapter all that we need point out here is that all mediaeval Jews thought of the soul as having been hewn from the Throne of Glory & that by being sent down into the body of man it not only suffered the state of finiteness, but of possible contamination through mortal sin. Through the eyes

of the `Bahir's' author a portion of God himself became finite & open to contamination.

The `Book Bahir' in its entirety is only thirty to forty pages long, but its doctrinal statements altered the course of Jewish mysticism forever.

Another significant product of the speculative branch of Kabbalism was `The Commentary on the Ten Sephiroth', by Azriel ben Menachem (c. 1160-1238), the leading disciple of Issac the Blind of Provence. The historical research on this period is not complete & it is difficult to say with any certainty that the concept of the `En-Sof', or of God as absolute infinity, appears for the first time in this work. I am tempted, however, to attribute Azriel with the creation of this doctrine.

According to Azriel, the world & all of its manifestations was contained in God, the absolute & infinite being, the `En-Sof'. But because of the imperfections & finite state of the world, the world cannot be thought of as having directly come into being out of the perfection of the Absolute. The Infinite, by definition, is perfect & without end. How, then, could something finite & imperfect have been born of it? Through the medium of the `Sefiroth' was Azriel's answer. The `En-Sof' emanates the qualities which compose the universe in much the same way that the sun radiates its light & heat without diminishing its essence. This energy then filters through the `Sefiroth' who then emanate it through the world.

THE REVIVAL OF PRACTICAL KABBALISM

In the midst of this speculative activity there appeared a mystic whose aim was the supplanting of speculative Kabbalism with the doctrines of the earlier practical Kabbalists of Germany. This mystic's name was Abraham Abulafia. Abulafia not only railed against the doctrine of the `Sefiroth' & their emanations but swore to reinstate the prophetic, visionary system of letter & number mysticism. Because we shall refer to his doctrines in this chapter on number & letter system later in this work, I take the opportunity here of outlining his life. It is a typical visionary's life & one that the reader should keep in mind while reading mysticism in general. There is a tendency to think of visionary mystics as recluses, hidden away in small rooms, refusing to deal with life's difficulties. When we read the writings of these men we tend to forget that they actually lived in the world, sometimes with feverish & frightening courage. Their lives have inevitably been tragic. Abraham be Samuel Abulafia was born in Spain in 1240. The immediate impression one receives of this visionary prophet is one of extreme uprootedness. He was constantly on the move either because he was being pursued by those who wanted to destroy him, or because he himself was in constant pursuit of redemption. He first left Spain & journeyed to the Near East in the hope of finding the stream

Sambation where legend had it the ten lost tribes of Israel might be found. He returned from this search shortly afterwards & for a space of ten years lived first in Greece, & then in Italy. By the time he returned to Spain in 1270 he had already become fully competent in the doctrines of Kabbalism. He reports that in the year 1271 he was granted visions by which he learned the nature of God's true name. This then must be regarded as the turning point of his life. All of his doctrines grew out of the experiences of that year. We find him returned to Italy after three years after what must have been a singularly solitary career of proselytizing in his homeland. He was never to set foot in Spain again, & once can only wonder if the years spent attempting to find hearts & ears sympathetic to the doctrine revealed to him in vision had been bitter enough to make him renounce his birthplace forever.

The streetcorners on which he stood proclaiming the message of his Lord were in Christian lands. His own people turned to the rabbis for the word of the law. Those without rabbinic training were looked upon as heretics, if not madmen. Either or both were dangerous. It is necessary, however, that such restraints as religious orders be established. There are few who can survive the blast of the cosmos. Even Abulafia shows symptoms of having suffered from this, & there must, somehow, be a balance or limit. If everyone were to experience the Divine, no one would experience the mundane. The mundane is the place to which we have all been exiled. The mundane is in its own right a 'sacred' place because it is an Other.

Inasmuch as it is 'not' divine it too is distinctive & unique. Continuing his efforts to put forth the word of God Abulafia published, in Urbino, Italy, in 1270, his conversations with God. It must have been shortly after this time that it was revealed to Abulafia that 'he' was the promised Messiah. One of the first tasks the Messiah was to perform upon his arrival on this earth was the release of his people from bondage. This involved a direct confrontation with the Pope & Abulafia accordingly set out for Rome. Pope Nicholas III received news of the imminent approach of this self-styled Messiah & issued an order that when the man who called himself Raziel (Abulafia has adopted the name) arrived in the Holy City he was to be led out of town & burned.

Abulafia learned of the Pope's plans in advance but set out on the road to Rome anyway, certain of his task & of its completion. Shortly before reaching Rome he had a vision in which he saw two mouths growing on the Pope. He felt it was not necessary for him to fathom the meaning of this vision, but its meaning was revealed the next evening upon his arrival at the city-gate, where he learned that the Pope had mysteriously & quite suddenly died the evening before. There must have been a great deal of confusion, for what was done with Abulafia in no way met with the Pope's orders. He was imprisoned for twenty-eight days, & then set free. The imprisonment gave him time to think things over. Upon his release he left Rome & never again tried to confront a Pope.

After this episode he set out with a band of his disciples for Sicily where God gave him the final word on his messiahship. Abulafia had this message published in 1274. One might have assumed that people would have grown accustomed to him by this time & that another of his numerous pamphlets would have gone unnoticed. But this pamphlet contained a prophecy close to every Jew's heart, one which caused hope to override sensibility: the restitution of Israel. Abulafia promised that this would come about sometime in 1296, a short twelve years away. Thousands prepared themselves for the journey home.

There were others, however, who had grown weary of Abulafia, his doctrines & his newly won power over the people. Having had much opportunity in his life to know danger when he saw it, Abulafia decided that he had arrived at the end of his good fortune. He set sail for the island of Cominio where he settled down to a peaceful life of contemplation & writing. Death came to him sometime around 1292, four years short of his prophecy. We can be sure that he died in the certainty that it would come about on schedule.

The bizarre & seemingly psychopathic side of Abulafia's personality is something we must leave to the probings of historians of medicine & psychopathology. What is of value to use here, & to the study of the Kabbalah in general, are the doctrinal statements of Abulafia which so incensed many of his contemporaries. They contradict & appear to balance his fanaticism. They make of his personal loneliness a small payment to the powers which quickened his native intelligence with the light of wisdom.

LATER DEVELOPMENTS IN KABBALISM

It is not until the appearance of the Zohar in Spain sometime between 1280-1290 that the two branches of Kabbalism - practical & speculative - became united. When people mistakenly speak of the Kabbalah they inevitably have this work in mind.

When the Jews were exiled from Spain the Zohar was carried by them to all the countries they were forced to settle in. But it was at Safed in Palestine that the teachings of the Zohar became firmly established. The tomb of rabbi Simeon bar Yohai, the scholar to whom Moses de Leon ascribed the creations of the Zohar, was close at hand. There, in Safed, we find two of the most prominent Kabbalists in the history of Kabbalism: Moses Cordovero & Issac Luria.

Moses Cordovero (1522-1570) was born in Cordova where he became one of Europe's leading Kabbalists & exponents of the Zohar. His brother-in-law, Solomon ben Moses ha-Levi Alkabetz, was the primary instrument in his mystical education. Cordovero was a Kabbalistic poet of considerable stature, & his Lekhah Dodi ('Come my Beloved') was one of the last poems to be included in the Hebrew Prayer book. It is still recited in synagogues at the beginning of the Sabbath.

<> Cordovero,

along with many other Kabbalists, made Safed his home after the terror of the Spanish Inquisition. He was strictly a speculative Kabbalist & his major concern was the relation of the En-Sof to the Sefiroth. Cordovero's insistence that God is in all things influenced Spinoza's theory of pantheism.

There is a legend in Safed according to which Moses Cordovero was one of three angels of the Lord of Hosts - the other two were Joseph Caro & Issac Luria - sent to this world to help mankind with secret teachings. At his death it is said that a pillar of fire shot up from his bier.

The other Safed Kabbalist of prominence was Issac Luria (1533-1572) whose speculations gave birth to modern Kabbalism. It was his doctrine that the later Hasidim employed in the construction of their system. While being an exponent of the Zohar he was primarily interested in the practical side of Kabbalism in direct contrast to Moses Cordovero. As the influence of his school spread, so too did the creation of amulets, the juggling of numbers & letters, & the conjuration of devils. Aside from all this Lurianic Kabbalism contains some of the most exciting & far-reaching doctrines in the whole of Kabbalism. The most striking of which is the concept of tsimtsum.

The term tsimtsum originally meant 'contraction' or 'concentration,' & appeared in the Talmud where it was used to describe God's projection & concentration of his divine presence, his Shekhinah, at a single point. In Luria's use of the word tsimtsum means withdrawl or retreat from a single point. The original concept appears in a few Kabbalistic treatises prior to Luria's reformulation of it. It does not, however, appear in the Zohar. This voluntary contraction on the part of God, the En-Sof in this case, is the act which causes creation to come into existence. Without this act there would have been no universe. Because the En-Sof was limitless, in all things & all places, a plenum of divinity, it was necessary that a primordial space, tehiru, be established. It was necessary therefore that the En-Sof's first creative act be a withdrawl or contraction into Himself. In so doing He permitted to come into being the primordial space which was necessary for the creation of the finite world. But the space created was not entirely empty. In much the same way that the fragrance of perfume lingers in an empty bottle, so too did a divine presence remain behind in primordial space. Once this space existing outside of & separate from the En-Sof was established, the second act of creation began to take place.

The first act of creation was an act of limitation: the second, that of emanation. At this time the En-Sof rayed out a single beam of light to form the first configuration ever fashioned, the body of Adam Kadmon (the primordial man), from which there then burst forth from his eyes, mouth, nose & ears the lights of the Sefiroth. The Sefiroth, themselves light concentrated from the original beam, were at this stage totally undifferentiated, without the qualities

presently assigned to them. In this form they did not require special light-made bowls to contain them. The plan of creation that the En-Sof had in mind demanded that the Sefiroth become differentiated & contained so that they might receive the more heavily concentrated beams of light emanating from the eyes of Adam Kadmon. Since these bowls or vessels were constructed out of varying mixtures of light, the heavier lights streamed forth from the primordial man's eyes & were received without difficulty into the first three Sefiroth: Kether, Binah, & Hokmah. When it came time to fill the bowls of the lower Sefiroth the light suddenly burst forth with such intensity that it broke the vessels designed to contain it. This brings up to Luria's second doctrinal principle: the shevirah, or breaking of the vessels, which has its roots back in an Aggadatic saying that before the creation of this world God had created & destroyed many others which had not been to his liking. Moses de Leon employed the information of this saying as an explanation of Genesis xxxvi, 31: 'And these are the Kings that reigned in the land of Edom, & who died.' According to Moses de Leon's interpretation there was a time when God employed only the forces of Gevurah, the Sefirah of stern judgement, & by so doing caused the destruction of those worlds by the excessive weight of the Sefirah. As he points out, the world may only exist in a state of balance, a condition of equilibrium brought about by the modifying of stern judgement with the compassion of mercy or grace, represented by Sefirah Hesed. This is the state of things as they are now. In this doctrine, Issac Luria equates the bursting of the vessels with the death of the primordial kings of Edom. This death, Luria adds, came about because of a lack of harmony between the masculine & feminine elements of the Sefiroth. That is, the feminine & passive Sefirah of stern judgement, Gevurah, did not allow itself to be approached by the masculine & active Sefirah Hesed, Mercy or Grace. When the light pouring out of the eyes of Adam Kadmon shattered the vessels of the Sefiroth, the light which composed the vessels themselves shattered into sparks & fell into the realm of the demonic kelippoth or shells, the evil powers created out of the residual waste of the primordial kings. With the breaking of the vessels everything suddenly fell into a state of chaos. The lights from the eyes of Adam Kadmon rebounded upward or crashed downward into the realm of the shells. The divine machinery came to a stop & a new blast of light issued forth from the En-Sof. This light then burst forth from the forehead of Adam Kadmon in an attempt to stop the chaos from blossoming & re-order the elements which had been torn asunder by the catastrophe. Instead of the original plan, therefore, according to which the whole of creation would have been illuminated by the light of En-Sof, now only certain portions are lit by the sparks, & other portions are left in total darkness. This darkness is the realm of the shells, the evil in creation which would have been redeemed if all had gone as planned. Instead, the sparks which fell into the darkness become

ensnarled by the shells. This mingling of the sparks led to the present reality where there is no evil which does not contain some good, no good which does not contain some evil. It is at this point, the point where the En-Sof streams forth again, that the Sefiroth take on the attributes they now have. This reformation of the Sefiroth begins the work required of the tikkun, the restoration. The only way in which the sparks may be retrieved from the dark realm of the shells is by the work of tikkun, part of which is undertaken by God. But the restoration of the original order became complicated by the Fall of Adam. All the souls that were ever to exist existed in Adam's soul, & after the Fall his size was diminished to the size of man. His soul was exiled from his body; so too are our souls in a state of exile. They are the sparks hidden in the darkness of the shells. The recovery of the original unity cannot come about without the aid of man, for which purpose he was created & sent down into the place of the shell which is our world. The restoration of the original unity is a collective venture each individual must set out & accomplish for himself, for the restoration of his exiled soul is his own responsibility.

These are the bare outlines of Lurianic Kabbalism. Even in as simple a presentation as this one cannot escape being struck by the scope of Luria's vision. This Kabbalism is the most exciting of the many systems. The works of Luria's foremost disciple, Hayyin Vital Calabrese (1543-1620) spread the doctrine of Lurianic Kabbalism throughout the world. What is needed now is the translation of the major Lurianic works & a commentary.

At about this time the study of the Kabbalah began in Poland, but with considerable opposition on the part of the Talmudic authorities. The spirit of Kabbalism which had been sparked centuries earlier was all but dead & would not be revived in Germany until the arrival of the Kabbalists coming out of Poland in the eighteenth century. By that time the Kabbalah had spread throughout Poland to such a degree that no rabbi could think of neglecting Kabbalistic studies. The doctrine studied in Poland was Luranic Kabbalism.

In eighteenth-century Europe, Judaism operated solely on Talmudic prescription. The academies of learning spent their time on & applauded the successful performance of pilpul, hair-splitting. The intellectual fervor associated with Talmudic studies left little room for the emotional undercurrent of Judaism & had little to do with reality. Those who were not Talmudic scholars, the Am Aratzim or uncultured & crude masses, were looked upon with extreme contempt. The last thing the scholars of that period would have expected would be the emergence of a mystical theology parented by a peasant whose sole possession was a horse given him by his brother-in-law, & who supported himself & his family by digging lime out of ravines.

Israel ben Eliezer, the famed Baal-Shem Tov (Master of the Holy Name), after years of humble praying & sporadic teaching in the heart of the Carpathians, returned to the 'Civilized' living of Miedzyboz & unobtrusively established a following. Perhaps not so unobtrusively,

however, for it did draw the attention of the Talmudic authorities who were quick to express their dislike of his doctrine. The arid scholasticism of the rabbinical tradition, available to the privileged few, was challenged by the Baal-Shem's proposal that joy & prayer alone united one with God.

The hair-splitting arguments of the scholar could not lead one to God's presence; 'where we find much learning, there we shall find little piety.' This revival of Hasidism was the revolt of the unlearned multitude who had been shut out of the garden of rabbinical Judaism by their 'ignorance.' In short, the entire movement symbolized the democratic idea that God is not the sole property of an aristocracy but of the people. This, coupled with the idea that study was worthless, eventually led to the subordination of learning to ritual after the Baal-Shem's death. Fervor replaced devotion. This branch of Jewish mysticism remains with us today as a legitimated form of Jewish religion. Even though these two branches of mysticism are technical at odds with one another, many Hasidic scholars adhere to certain Kabbalistic Doctrines.

The central concept in the new Hasidism (from hasidim or pious ones) has to do with the idea that God is present in all things & that meditation on the theological proposition 'There is no place empty of him,' is all that is necessary to dispel sadness & fear. Once one understands that God is in all things one can then come to understand that the evil & unhappiness existing in the world is only man's faulty view of things & not in the things themselves. The joy & celebrating through prayer of the Hasidim has to do with their recognition of God being everywhere. One must live fearlessly & cheerfully for in all things, no matter how incomprehensible they may be to our intellect, God works. To the hard-pressed peasant of the period this doctrine was a salve which served to kindle the spirit of the masses.

As central as this pantheistic concept of God is to Hasidism, that of Zaddikism is even more prominent. The idea of the zaddik (righteous) was not new to Judaism. It referred simply to a man who was in some mysterious way united or connected with God in such a way that he was present to not only his mystery, but capable of acting in his behalf. The true zaddik was a righteous man, one who is beloved by God because of his firm adherence to his faith & prayer & who in every instance has his prayers answered. In Hasidism this general concept became extended. There we find the zaddik as one who has lost his sense of individuality in attaining union with God. Endowed with the gift of prophecy which such an act affords, the zaddik was thought of & treated as a prophet. The Zaddikim were holy beings capable of acting as intermediaries between God & the community of Israel. Believing them to be endowed with miraculous powers of healing, the diseased, infirm, childless, & impoverished approached them for their blessings, paying them with either money or goods for their services. This practice eventually led to excesses on the part of some of the Zaddikim. Some of them lived in opulence which was

excessive in the eyes of their own people. In addition to this, the institutionalizing of the zaddik's office as a gift of heredity inevitably brought about the appearance of many false Zaddikim. All of this resulted in a growing distrust of the office of the zaddik & gave cause for the rabbinical fathers to become actively hostile to the Hasidic community in general. Scholem has pointed out<> that the major development in Jewish mysticism to be found in Hasidism lies in the fact that all of the secrets of the divine realm are presented as a mystical psychology. It is though a descent into one's own self that a person penetrates the spheres separating man from God. The Kabbalistic doctrines which the Hasidim included in their mysticism become aspects of a surprisingly accurate system of psychological analysis. On the other hand, regardless of the inclusion of many Kabbalistic doctrines, Hasidism, as Martin Buber in his book, Hasidism, has pointed out,<> may in no way be compared with Kabbalism.

Kabbalistic doctrine is looked upon by its practitioners as esoteric dogma, for those who have ears & eyes to see in a special way, for those with gnosis. The Hasidim, with their belief that God & his mysteries are open & available to all men, could not, therefore, think of themselves as Kabbalists. Nor could they side with the Kabbalists in their practice of freeing themselves from the contradiction of the opposites by seeing through it with the aid of gnosis. For the Hasidic master it is his duty to endure & survive the tension of the world's contradictions & in that way alone redeem the opposites.

During the eighteenth century the Jews of Western Europe began to put aside their mysticism. It was fortunately kept alive for them by Christian mystics who, as early as the thirteenth century, had become attracted to its teachings. The list is long - beginning with the Spanish mystic Raymond Lully & ending with the English scholar E. A. Waite.<> Admittedly, most of the interest was more with the practical side of Kabbalism than with the speculative side. The exceptions are the geniuses of mysticism like Jacob Boehme. The most famous of the the practical Christian Kabbalists - those who concerned themselves exclusively with the magical aspects - was Heinrich Cornelius Agrippa of Nettesheim (1487 - 1535) whose chief work, De Occulta Philosophia, is still referred to today by those who work in this particular area of Kabbalism.[\[1618\]](#)

30.10 Tips on How to Get Married

- Don't appear like you want to get married
- Don't focus on things you can't control

1. You can't make people like you.
2. I have no friends by John Bytheway
3. Take an inventory of yourself

- R u too selfish
- What do you do to make yourself desirable
- What are you eccentricities
- Classify your weaknesses
- Corral them
- Don't be obsessed with your Singleness

1. This is a problem we don't have much control over
2. Focus on what you are doing: finishing college
3. Focus on what you can do
4. Do what I can do and let God take the rest
5. Not just sit at home on your "hope chest"
6. Calm down and cool your jets

- Play the dating game according to the Rules

1. Honesty

- Direct, honest, and clear, no "weasel words"
- Have to wash my hair, go shopping, come right out and say it.
- Just tell someone you not interested instead of excuses.

1. The Golden Rule

- Give the other person a way out even if you ask for a date
- Like if you're not busy would u mind going out

1. Patience

- DTR - define the relationship
- Where do u stand talk.
- If one or the other party is too interested in the other party too early it kills the relationship. This is having the talk to soon. Its like ripping up the house plant and having to replant it.
- This part of the relationship has a purpose, to prevent two people from getting too close too soon.
- Don't date someone you know you wouldn't marry

1. If you fall in love with someone you should not marry, you can't respect the Lord to guide you away from that person after you are already emotionally committed. [\[1619\]](#)
2. This is so stupid, this would never work.
3. "But I don't want to hurt him/her!" -- so take a time out

4. If you sure you wouldn't want to marry the person, it violates the Golden Rule by taking them away from someone who would want to marry them.

- Don't Postpone the Inevitable

1. Some try to keep the relationship although signs of vitality have ceased.
2. Sometimes it is better that two people not marry.
3. There might be a missing spark, in such case breaking up is the kindest alternative.

- Don't Let Break ups break you up

1. Sometimes people put there feelings into gods words
2. But did I make some sort of soul commitment already - shiduch?
3. It may be true, but it would be too hard for anyone to know.
4. Rather than seek one only soul mate, you must do the choosing
5. You can pray for guidance, but you must do the choosing

- No Heartache is Wasted

1. Everything we experience makes us more charitable, considerate, and understanding.
2. It expands our souls

- If you got dumped

1. Take it a day at a time... "only cried 3 times today"
2. Make a new tape or CD (to jog to) Songs that have no connection to anything or anyone.
3. Rearrange the furniture.
4. Go shopping.
5. "Since I gave up hope, I feel much better" - bumper sticker

- Take a break

- If You're the Dumpee.

1. When you break up, break up! - kindest thing to do is just disappear
2. Sometimes going back to "just friends" isn't possible.
3. The Lord knows how to take care of his children. - She's My daughter, I'll take care of her and there is nothing you can teach me on how to take care of My children
4. Why did I have to go through this?

- The wrong one
- is the right one
- to lead me
- to the best one.

- Don't use how others treat you as a measuring stick for your own self worth

1. Now I want you to write down what you think the Lord thinks about you.
2. Now compare the two and who are you going to believe?

- Do express affection carefully

1. Always be emotionally honest in the expression of affection.
2. If kisses mean I love you and you can't say it with your words you should be carefully about the affection.
3. Marry your friend since you can talk about things.
4. "Men take care not to make women weep, for God counts their tears"

- What is Falling in Love?

1. This idea doesn't work "How to stop looking for someone perfect and find someone to love" - book title
2. People wanting to be in love is a strong confusion
3. It is odd that people seek out a temporary insanity in order to make a lifetime commitment
4. In love, feelings cycle.
5. "I love being married, it is so fun to have a date every night, it is a party"
6. Don't have to dawn your sweats and be depressed.
7. If you meet someone who makes you want to work and better yourself that is a true love
8. Do you seek your noblest thoughts. Sometimes its mutual.
9. Inspired to your finest deeds, makes you want to be a better person.

- I know marriage is important, but why is it so urgent?

1. Watching your wife go through childbirth stimulates love
2. The longer one remains single the less available spouses of similar ages
3. Biological clock
4. Its much more positive, a better way to live.
5. Real lasting happiness is possible, "marriage can be more an exultant ecstasy than the human mind can conceive"[\[1620\]](#)

- Why should we marry

1. Take as few problems as possible into marriage.
2. Problems stay there, marriage doesn't solve problems

- Who should we marry

1. Are they living the standards now that you want

2. Better marry the person who has the built-in characteristics you desire
3. After marriage is not the place to change people

- Key to spiritual guidance is found in one word, "Worthiness"
- What to do while you're waiting?

1. "Most people die with their music still in them" - Oliver Wendall Holmes
2. "I have spent my days stringing and unstringing my instrument, while the song I came to sing remains unsung" - Togore
3. Live life at the top of your lungs
4. Don't wait for life to come by and make me happy.

- The Key to spiritual guidance

1. Your time for marriage may not come into the autumn of your life but be twice as rich for the waiting.

- Do be Happy!

1. I have yet to see marriage by itself turn an unhappy person into a happy person. A person who was happy single will be happy married and vice versa.

- Go and Do

1. Be a person of action

- Things will work out...
- Chart a Course...

1. A very large ship is benefited very much by a very small helm in the time of a storm by being kept working ways with the wind and the waves.

- Live life at the top of your lungs!

1. Marriage is most likely achieved as a byproduct of other activities and goals
2. Marriage is more likely to come naturally from living life fully, than by a direct and pointed campaign

- Let not your heart be troubled

1. This would hurt God's feelings

- Weave the needlepoint of life
- The Desires of our hearts matter

1. Your desires matter and if you want that it counts for righteousness
2. Say it in your heart, but not out your head, "I would like to marry but what can I do".

30.11 Edge man

From an unknown person I heard these suggestions:

"Only think about what you want to bring about."
"I see only the good"
"I see the good in everything."
"Other things have no power over me"
"Synchronistic events, no accidents"
"Always speak highly of yourselves."
"Look into the mirror and say I love you" - "experiential work, transformational work"
"Took my entire self in through the mirror"
"Hold the thoughts you want to experience in your mind"
"I only see good in people"

30.12 Epithets

Rainy warm weather on snow covered hills
melting and dripping like
wise words on
stale minds.

**"The end of the matter, all having been heard:
Fear God and keep His commandments, for this is the whole of man"
(Kohelet 12:13)**

[\[1604\]](#) Ahavas Torah, San Jose

[\[1605\]](#) Added later.

[\[1606\]](#) Prayer inspiration on 3/11/1999

[\[1607\]](#) Luzatto in his Essay on Fundamentals discusses the lower Eden where souls have a more bodily form unlike in the upper Eden where there share in greater spiritual reward.

[\[1608\]](#) Traditional kabbalah places BN below MH.

[\[1609\]](#) Meditation and Kabbalah, Aryeh Kaplan, page 238.

[\[1610\]](#) The Neshamah of the Neshamah is the Chaya

[\[1611\]](#) Numerical Techniques in Electromagnetics, Sadiku, ch.3.

- [1612] This translation is Aryeh Kaplan's posted by the Servants of Light.
- [1613] This is from the Early Kabbalah by Dan Matt posted by the Servants of Light.
- [1614] Et here is aleph to tav, the entirety of the alphabet or Truth
- [1615] Work of the Chariot translation
- [1616] <http://www.koshertorah.com/sefer%20haredim.html>
- [1617] "Kabbalah." by Charles Ponce, data entry by 'Griffin'
- [1618] <http://www.skepticfiles.org/mys3/kab-orgn.htm>
- [1619] Bruce C Hafe, Ensign, Oct. 1982, p67
- [1620] Kimball

- [30.1 Encounters on the Internet](#)
- [30.2 Letters and Signs](#)
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31 Glossaries

Moshe Hallamish provides details on kabbalah terms and appellations in "An Introduction to the Kabbalah". [\[1621\]](#)

Table •31-1: Aramaic Kabbalah Glossary

Term	Hebrew	Meaning
Beney heikhala		Sons of the palace
Beney mehemanuta		Men of faith
Be-orah keshot		According to the way of Truth
Hakimin		Wise
Havrayah		Group of companions
Malkhin kadma'in		Ancient kings
Matkela		Balance that preserves the world
Mehasdey hakla		Reapers of the field - "for sadeh - field is the mate of Shaddai - Almighty" [1622]
Mehemanuta		Faith
Yad'ey hokhmata		Those who are versed in wisdom

Table •31-2: Hebrew Kabbalah Glossary

Term	Hebrew	Meaning
Afisat ha-mahashavah		The nought or point where human thought ceases, "Do not inquire into what is too wonderful for you."
Al ha-Derech ha-Emet		On the way of Truth or in Aramaic be-orah keshot - according to the way of Truth
Anshey ha-Shem		Men of G-d marked by wisdom, asceticism, and sanctity
Asiyah		Making (world)

Atzmut		Essence or roots of the Sefirot
Atzulut		Adjacent or emanation (world)
Ayin		Nothingness, Great Hiddenness
Ba'aley Emet		Possessors of the Truth
Ba'aley Emunah		Masters of faith
Ba'aley ha-avodah		Masters of the worship
Ba'aley ha-einayyim ha-meayyenim betapuhey ha-zahav asher be-maskiyyot ha-kesef		Those with eyes who contemplate the apples of gold in ornaments of silver. (Ezekiel 1:6; Daniel 8:2, 10:4-5)
Ba'aley ha-Kabbalah Ba'aley Kabbalah		The masters of the kabbalah Kabbalah masters
Ba'aley nefesh hakhamah		Those with a wise soul
Ba'aley reshumot		Master of parables
Barak		Flash (of illumination see he'arah)
Be-kabbalah		With kabbalah that is taught in privacy by word of mouth
Beney aliyah mu'atim		The sons of high [the spiritually exalted] who are few
Beriyah		Creation (world)
Binah	הנ"ב	Understanding
Derash		Homiletic interpretation
Derekh ha-Emet		The way of Truth
Devekut		Cleaving to God
Doreshey Reshumot		Those who expound verses metaphorically
Du-partzufim		Two parts together. [1623] Connected with the idea of soul mate.
Emet ve-emunah		Truth and faith

Gehenom		A valley in Israel with a crevice that often burned with refuse. Later became a name for a place of punishment.
Gemilut		Reward, often in reference to a gemilut hesed fund, a free load fund. Gemilut hesed literally means the 'reward of kindness', i.e. kindness is its own reward.
Geoney ha-midrash ha-ne'elam		The great ones of the concealed Midrash
Gerushin		
Gilgulim		Previous lives
Golem		A formed or created being with ones own mind drawing down a soul of appetite or intellect respectively.
Golem Judaism		Meditative form of Judaism practiced by Kabbalists for transforming the world into the image of G-d.
Guarding the Covenant		Keeping continuous laws of the covenant like keeping kosher and speaking pleasantly.
Hakhmey ha-penimiyyut		The sages of the interior
Halal Panui		Empty void during the tzimtzum
Ha-ma'amikim		The penetrators or depth seekers
Has vShalom		G-d forbid
Ha-yode'im		The knowledgeable. [1624]
Hazal		The sages of blessed memory.
He'arah		Illumination perceived as the Truth from the above
Hefsed		Annihilation, inability to grasp
He'eder		Absence, incapacity of human thought to grasp the idea
Heikhalot		Heavenly journeys
Hesed		Kindness

Hishtavut		Equanimity or stoicism, a prerequisite to kabbalistic study
Hitbodedut		Solitude with God
HitPaalut		The wonder that happens to one who fully 'acts' out his prayer.
HitPashtut hagashmiyut		'Strip off one's corporeal nature' in prayer. To make oneself simple or to strip oneself of material concerns during prayer. [1625]
HitLahavut		The Hasidic idea of praying with a 'burning' enthusiasm.
Hochmah	hmkj	Wisdom the second sefira. The singular purpose of creation.
Hochmah ba-amitut		Real wisdom
Hokhmat ha-razim		Science of secrets discussed by Rabbi Kook in relation to the equivalence of Raz and Or whose value is 207.
Hokhmah nistarah		Hidden wisdom
Hokhmah penimit		Inner wisdom
Hakhmey ha-Kabbalah ha-kedoshah ha-kadmonim		The ancient sages of the sacred kabbalah
Hokhmot ha-reshumot		Metaphorical wisdoms as in the Bahir with parables
Hoshekh		Darkness that which hides
Hoot		Thread
Illui		Rising after descent
Ka'asher heruni Ka'asher horuni		As I was shown from heaven As I was taught from heaven
Kabbalah penimit		Inner kabbalah or sublime kabbalah
Kadmon		Primordial internal light - Ayn Sof 1 st light of emanation to Keter.
Kav		Line
Kavvanah		Intention and concentration

Kelim		Vessels like the sefirot holding the shefa or sustenance from God.
Keter	rtk	Crown
Kivyakhoh		As if it were possible.
Ligament		Supportive tissue around joints to hold them together
Lishma		Pursuit of the Torah from ones own longing [1626]
Ma'aseh merkavah		The account of the chariot in the vision of Ezekiel in chapter 1
Mach shemo		May God strike out Amalek's name
Madd'a ha-Elohi		Literally the science of G-d alluding to theology or kabbalah [1627]
Maggid		Heavenly messenger
Mahashavah tehorah		Pure thought
Mashal		Figuratively, an example
Maskiley Emet		Enlightened with Truth
Maskilim		The intellectuals. [1628] Wise men. [1629]
Metzuhtzah Tzatzahot		Clear light - Ayn Sof 3 rd light of emanation to Keter.
Mekabbeley hokhmat ha-Emet		Receivers of the wisdom of Truth
Mekubbal hakham		Wise kabbalist steeped in the material
Mekubbal mevin		Kabbalist in training grasping with his intelligence
Mekubbalim		Kabbalists
Meviney madda		Those who understand matter/science
Mevinim		Those who understand
Mishkan		The Tabernacle consisted of tent walls in a large rectangle.
Mitzvah		Commandment
Mose'ey da'at		Those who find knowledge

Nezirim		Circle of followers of Rabad, Rabbi Abraham ben David
Nikhnas ve-yasa be-shalom		Entered and came out in peace in referenced to the the men who "entered the Pardes"
Nistarot		Mysteries
Olam elion		Supernal world corresponds to Atzulut
Olam ha-galgalim		The world of the wheels corresponds to Yetzirah
Olam ha-mitbodeded		The lonely world, a self-contained realm
Olam ha-nifradim		The world of the separated ones corresponds to Beriyah
Olam ha-shefel		The lower world or our world corresponds to Asiyah
Ophanim		Wheels seen by Ezekiel whose "rims full of eyes" (Ezek 1:18)
Peshat		Plain meaning
Perushim		Those occupying themselves with philosophy
Ratzon		Will
Remez		Allusion
Reshimu Roshem		Trace, remnant or better yet residue left behind from the withdrawal of G-d's light that with the power of judgment provided the material of the vessels, the sefirot.
Sah		Polished light - Ayn Sof 2 nd light of emanation to Keter.
Sefirotic		The divine pleasure of ascending the sefirot.
Shechinah		The feminine divine presence of G-d.
She'elah be-hakis		Waking question
She'elat halom		Dream question
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.

Sitrey Torah		Mysteries of the Torah
Shiloh		A time and place for G-d's restoration and Presence.
Shi'ur Komah		The measure of the Creator
Sod		Secret
Sofey merkavah		Observers of the chariot [1630]
Tehiru		Place where creation took place after the halal panui
Tendon		The connective tissue between bone and muscle
Tzelem		Man was created in the image of G-d.
Tzimtzeva paneha		Concealing her face as Rachel did so is the Tzimtzum figuratively
Tzimtzum		Contraction or withdrawal of G-d into Himself to permit a space for creation.
U-le-dovkah bo		And cleave to Him (Deut. 11:22) isolation and cleaving to G-d source for devekut (Nachmanides that is the Ramban)
Yesh		Substance
Yetzirah		Formation (world)
Yode'ey hen		Knowers of grace
Yode'ey madd'a		Those who know science
Yordey merkavah		Descenders into the chariot

This following material is from the Soncino Zohar glossary, available from Soncino press:

Table •31-2: Zohar Glossary

Zohar Glossary
ADAM. The Sefiroth, or divine grades, represented as a man, e.g. Hesed the right arm, Hod the left thigh, etc.
[Tr. note: For the Sefiroth and divine grades, see Appendix I.]
AGADAHS. Homilies and discourses of the Rabbis.

AMIDAH. The principal part of all the three daily prayers, to be recited

quietly and in a standing posture.

ANCIENT OF DAYS. The highest of the Grades of the Godhead.

APPLE FIELD. A name for the Garden of Eden.

ARMS. The divine grades Hesed (Right Arm) and Geburah (Left Arm) (v. Adam).

ARQA. One of the seven levels of the earth.

BEAUTY OF ISRAEL. The Sefirah Tifereth.

BODY. The Sefirah Tifereth.

CENTRAL PILLAR. A name for the Sefirah Tifereth, which unites the Right and the Left.

CHARIOT. That which God directly controls.

CHIEFTAINS. The celestial chiefs and guardians attached to the various nations of the earth.

COMMUNITY OF ISRAEL. The Shekinah in its connection with the people of Israel.

COVENANT. The sign of circumcision (v. Genesis XVII).

CROWNED. Glorified.

DAUGHTER. Same as Female (q.v.).

DISCLOSED. The divine grades following the first three.

DROSS OF GOLD. The k'lifoth, outer shells or lower-grade spirits.

DUMA. The spirit in charge of Gehinnom.

EL SHADDAI. God Almighty.

FATHER. The second of the divine grades (v. Appendix, Vol.I).

FEMALE. The last of the divine grades, synonymous with the Shekinah (v. Appendix).

FIELD OF APPLE-TREES. The Garden of Eden.

FIRE. The emblem of the grade Geburah.

FOUNDATION (Yesod). The ninth Sefirah, also called Zaddik.

FOUNDATION OF WORLD. A synonym for the Zaddik (q.v.).

GEBURAH (lit. force, might). The presiding grade of the left side, the source

of rigour and chastisement (v. Appendix).

GEDULAH (lit. greatness). Another name for the Sefirah Hesed.

GEHINNOM. Hell.

GRADE. Any degree in the scale of being; often=angel or demon.

HANUKAH. The Feast of Dedication.

HAYYAH (lit. animal). The highest grade of angel.

HOLY ONE. A name commonly applied to God in the aspect of Tifereth (q.v.).

HUSBAND. The divine grade called Hokmah (Wisdom).

ISRAEL. A name given to the highest of the divine grades.

JUBILEE. The supernal world; Moses as distinguished from Jacob.

KING. The highest of the divine grades.

KLIFOTH (lit. 'shells' or 'husks'). The powers of evil.

LAD. A synonym for Metatron (q.s.).

LAND OF LIFE. The Future World.

LEBANON (Trees or Cedars of). The Six Days of Creation with their associated grades.

LEFT. The side of Geburah (v. Appendix).

LESSER COUNTENANCE. The Sefirah Tifereth (Kether being the 'long countenance').

MALE. The upper world in its relation to the Shekinah (v. Appendix).

MALKUTH (lit. sovereignty). The tenth Sefirah: esp., the Shekinah in connection with Tifereth (q.v.).

MASTER OF THE HOUSEHOLD. Moses.

MATRON. One of the names of the Shekinah.

MAZZAL (lit. constellation, luck). The allotted portion of a human being.

METATRON. The chief of the Chieftains (q.v.), the power charged with the sustenance of mankind.

METATRON.[alt.] The head of the 'world of creation', called also the 'servant' or the 'body' of the Shekinah.

MEZUZAH (lit. doorpost). A scroll containing Biblical verses attached to a doorpost (v. Deut. VI, 9).

MIRROR. The source of the prophetic faculty in one or other of the firmaments, luminous for Moses, dim for others.

MOON. One of the names of the Shekinah (v. Appendix).

MOTHER. The third of the divine grades (v. Appendix, Vol. I).

NEFESH. The vital principle, the lowest of the three grades of the soul.

NESHAMAH. The moral consciousness, the highest of the three grades of the soul.

NORTH. The side of Geburah.

ONKELOS. The reputed translator of the Chaldaic version of the Pentateuch.

ORLAH (lit. foreskin). The condition of being unreceptive of the Shekinah.

PATRIARCHS. The three highest of the divine grades.

PRINCE OF THE WORLD. Metratron (g.v.).

RED. The symbolic colour of the divine attribute of judgment or severity.

RIGHT. The side of Hesed (v. Appendix).

RIGHTEOUS (Zaddik). The ninth Sefirah, also called 'Foundation'.

RIGHTEOUS ONE (v. Zaddik).

RUAH (lit. spirit). The intellectual faculty, the middle of the three grades of the soul.

SABBATICAL YEAR. The seven secondary divine grades; a name applied to Jacob when compared with Moses.

SACRED LAMP. R. Simeon b. Yohai.

SHEKINAH (lit. neighborhood, abiding). The Divine Presence (v. Appendix).
SHEMA (lit. hear). The proclamation of the unity of God, commencing with
'Hear, O Israel' (v, Deut. VI, 4).
SHEOL. The under world.
SOUTH. The side of the divine attribute of mercy.
SUN. The upper world in relation to the Shekinah (v. Appendix).
TALITH. A garment with fringes (v. Num. xv, 38).
THIGHS. The divine grades Nezah (Victory), and Hod (Majesty) (v. Adam).
TIFERETH (lit. beauty). The sixth Sefirah, often symbolized by the sun,
also by the Tree of Life with twelve roots and seventy branches.
TORAH. The Law of Moses, especially the esoteric doctrine.
UNDISCLOSED. The three highest of the divine grades.
VAU. The sixth letter of the Hebrew alphabet and third of the sacred Name, symbolizing the original heavens.
VOICE. The instrument of the Creation, identified with the original heavens.
WATER. The symbol of the divine attribute of Hesed (kindness or mercy).
WELL. The supernal source of being.
WHITE. The symbolical colour of the divine attribute of mercy or kindness (Hesed).
WIFE. The divine grade called Elohim or Binah (understanding).
WINE. The symbol of the divine attribute of rigour or severity (Geburah).
WISDOM. The esoteric doctrine of the divine grades.
YESOD (v. Foundation).
YOD. The tenth letter of the Hebrew alphabet.
ZADDIK (lit. righteous). The divine grade associated with the covenant.

[1621] An Introduction to the Kabbalah, Moshe Hallamish, SUNY press.

[1622] R. Moses Hayyim Luzzatto (the RaMHaL)

[1623] Kabbalah New Perspectives, Moshe Idel, p.128,131.

[1624] Nachmanides on Lev. 20:12

[1625] Hasidic Prayer, Louis Jacobs, p. 94

[1626] See below [Text •1-6](#) on p.5

[1627] Hallamish on Yehudah the Barcelonian, p.88

[1628] See enlightenment - Haskalah in [•2.1.1.1](#).

[1629] Daniel 12:3

-- 3 And they that are wise shall shine as
the brightness of the firmament; and
, they that turn the many to righteousness
, as the stars for ever and ever.

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[1630] Isaiah 33:17 - "The King in His Beauty will your eyes envision"

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