

Beyond Kabbalah

The Teachings That Cannot Be Taught



Preparing for the Messianic Era and Beyond

An introduction, orientation & illustrated
training manual to higher consciousness using the
universal ancient Kabbalah language of the future

Joel David Bakst

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The Teachings That Cannot Be Taught

(First Version)

by
Joel David Bakst

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Dedicated
in living memory of
Nitza Chaya Neher
A true and eternal Daughter of Adam
both in *Olam HaZeh* and in *Olam HaBah*
and without whom this work would not be manifest.



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Preface

Beyond Kabbalah - The Teaching That Cannot Be Taught is unlike any book you have read about Torah, about Kabbalah or about consciousness, Jewish or not. The contents will speak for itself, but even before we begin there is something else unusual about this book. Your first instruction is that you should *not* begin studying from the beginning of the book (The Five Steps) rather, the reader should start reading this work from the end of the book (The last chapter in Part II — Mind of Moses). (For those of us who generally prefer to read books and publications from back to front, this comes naturally).

Why begin at the end? Because *Beyond Kabbalah* has more in common with an inter-dimensional board game than a book, and if you seriously want to “play the game” then obviously you have to know the goal of the game. Furthermore, if you win the game, you will want to know what it is that you will win and to see if the “prize” is really worth your extensive time and effort (which this workbook requires). The “prize” in this case, however, is not for everyone. If you are not deeply intrigued and do not feel challenged by the bizarre encounter detailed at the end of the book between Moses and the Divine Mind (Part II, Act II), then likely you will not be interested in the “prize” and certainly not in playing the game. Truthfully, as explained and evident within, *The Teaching That Cannot Be Taught* is intended only for the one in a thousand, *but you have to be that one!*

From another perspective, learning *The Teaching That Cannot Be Taught* is akin to a long novel with an amazing and unexpected “twist” at the end of the story. There is, however, a “twist” on this twist, because the twist at the end of the *Beyond Kabbalah* story is that the twist is not just a metaphor. Rather, it *literally* is a twist, i.e., it requires you to *twist* your own consciousness and, as in the formation of a figure-eight, returns you to the beginning of the book, where the full story only now begins.

If, however, you don’t start at the end (for those of us who generally prefer not to follow instructions), then at least you should begin at another end — the end of Part I. This is the “Dance of the *Hasadim* and *Gevurot*,” which is so fundamental to ancient, futuristic Torah consciousness that it really should appear *before* the beginning of the book, i.e., even before this preface and even before the book title on the cover! The “Dance of the *Hasadim* and *Gevurot*” (the “*yin-yang*” of Torah based Kabbalah) is the little-known nucleus of Talmudic-Kabbalah consciousness. Moreover, as will be shown, the entirety of existence without exception — and even our concept of “God” — subsumes an intimate grasp of the cosmic phenomenon of the *Hasadim* and *Gevurot*

This book is a workbook and it has essentially been formatted as an auto-didactic instructional manual (for those of us who generally prefer to learn on our own). This is, however, a very large book, and the reader may choose to begin almost anywhere it initially grabs his attention (especially for those who generally prefer not to be told to begin at a beginning *or* at an end). It is also for this reason the contents are designed in a mandala-like, symmetrical fashion allowing you to enter from different sides or angles. This workbook is also modular, i.e., the sections can be studied independently of each other and then reconfigured to meet your personal preferences. This is possible because, within the Study House of the Four Doors, if you make a

chapter, a section or a lesson your beginning “home page” you will eventually end up hyper-linking to every other chapter, section or lesson. In the Torah land of *Beyond Kabbalah* all roads lead into the inscrutable mystery of the Mind of Moses and the searing secret of the Flames of Divine Love.

⌘. **Word to the Wise:** *Beyond Kabbalah* has been designed to be studied by one’s self. If one desires, however, to truly accelerate the learning process then there is no substitute other than to study this workbook together with a *chavruta* – a learning partner. Although this is not always possible, this is the ancient tried and true tradition of Torah learning. Torah is a very large cosmic Tree of Life, and if one wants to utilize its wood to build a spiritual home, then there is no comparison of one person with one saw to two people with a two-man saw. The other end of your saw is a friend or colleague who can challenge you in your thinking process, your underlying assumptions you’re your conclusions. The Sages teach that one must “Make for yourself a rabbi-teacher and acquire for yourself a friend [in learning]”. *Beyond Kabbalah* offers you the rabbi-teacher in the guise of the White Rabbi, but the responsibility — and gift — of acquiring a learning partner is up to you. ♪

What also makes *Beyond Kabbalah* unique is that it is revealing to the public, virtually for the first time, the secret formula behind those Flames of Divine Love that are forever burning within hidden recesses of the Mind of Moses. Utilizing the ancient, Kabbalah based code of the Talmudic Sage-Mystics this manual offers an unexpected, unprecedented, and utterly mind-boggling resolution to the phenomenon of evil and why really bad things happen to really good people. Moreover, this resolution can be — and must be — directly experienced.

In addition to its distinct pedagogical mode of instruction, much of the contents in *Beyond Kabbalah* has never been presented to the outside world. It presents a radically new *weltanschauung* of consciousness, yet it is a very ancient and authoritative tradition of Torah and Kabbalah that is simply unknown to the English speaking world (and almost as much in the Hebrew reading world). Truly, this work is part of a series on Torah, Kabbalah, and Consciousness, adding to the works currently available: volumes I and II of *The Secret Doctrine of the Gaon of Vilna*, in which are revealed secrets of Mashiach ben Yoseph, the Twin Messiahs, the Sacred Serpent, Leviathan, and Metatron. There the reader will also find the over two-hundred year old history of a virtually unknown astounding school of Kabbalah, as well as numerous sections of Talmudic transmissions (*Aggaddata*) systematically decoded by applying the methods of scholarship and knowledge explained in *Beyond Kabbalah*. A third book, *The Jerusalem Stone of Consciousness - DMT, Kabbalah & the Pineal Gland*, opens up more cryptic formulas of the Jewish Sages concerning the secret City of Luz, the puzzle of the Third Temple, the enigma of the Foundation Stone and the mystery of the pineal gland and its unexpected interface with the Hebrew *Peniel* — “Face of God”. *The Jerusalem Stone of Consciousness* is also a guide to an ancient and unique Jewish system of meditation-prayer that, although containing a multiverse of spiritual components, it is unlike anything in the world. With the help and grace of the Holy One, the next work to be written in this series will be *Metatron, Kabbalah, and the Redemption of Jesus of Nazareth*.

Distinct from the other works, *Beyond Kabbalah - The Teaching That Cannot Be Taught*, is about how to enter into and directly experience a state of Mosaic consciousness — the Mind of Moses. In short, this manual instructs the serious intellectual and spiritual seeker how to think like a Sage and experience like a Kabbalist. In so doing, if the practitioner perseveres, he or she will be granted a fractured fraction (a fractal) of Moses’ own higher-dimensional vision of the unraveling of the cosmic riddle of: “What did Moses know that God did not.” *Beyond Kabbalah* is a virtual

internet, hyper-linking almost every subject to another related subject, chapter or footnote, but learning *The Teaching That Cannot Be Taught* requires nothing less than a totally new language. This “new language” is the ancient language of the Torah masters, but it is wearing some amazing new outfits that allow a novice — or even a proficient Torah scholar — to grasp, in a relativity short time, what would otherwise not be possible. Even still, the reader must accept at the onset that many things will not make sense, and certainly cannot be integrated, until at least the second time around. This is part of the “Catch 22” refrain throughout — you can’t fully understand the first page until you have gone through the entire book.

At twenty years old, upon the threshold of rediscovering Torah, I remember the first time I entered the English speaking yeshiva world. I sat in on the daily talk given by the dean of the yeshiva (*Rosh HaYeshiva*) to the entire student body, yet I often could not fully follow the discourse. Yes, it was all in English, but it was not the English I had known! It was riddled with Hebrew words, Yiddish expressions, Rabbinic maxims and Aramaic phrases (Talmud is composed primary in Aramaic, an ancient sister language to Hebrew). In effect, the English language I was listening to was a new dialect (which has since to become known as “Yinglish” (Yiddish + English) or yeshiva jargon). It took many months of daily emersion to begin to decipher this modern mode of English code. I could not understand the “beginnings” until I had reached some “ends.” By the same token, in order to go *Beyond Kabbalah*, the reader must be willing to also go a bit beyond the English with which one has been familiar. *Beyond Kabbalah* also introduces a new set of English terms that requires much explanation and even more application before they can be integrated into one’s thinking and experiential process. (Hebrew and Aramaic words have been kept to the minimum if only because the numerous English neologisms and new concepts used here — whether from the Torah, the Kabbalah or from the New Sciences — are challenging enough). In order to get a jump start, however, on the new language of *Beyond Kabbalah* the “Quick Induction Symbol Glossary” is presented below. The full glossary is found at the end of the book.

Beyond Kabbalah is also about preparing for the Messianic Era and beyond. It is an introduction, orientation, and illustrated training manual to higher consciousness using the universal, ancient Kabbalah language of the future. The Messianic Era, according to Torah based Kabbalah, is explained within this book. For now, let us just say that whatever will be, or won’t be, of the much speculated apocalyptic final battles of Gog and Magog, there will be an equal and even greater battle concurrently and immediately following. This will be — and it has already begun — a battle to maintain a wholly new mode of concentrated mindfulness, all the while human consciousness itself will be ripped apart as it returns full circle to its original higher-dimensional state. Losing one’s life, depending upon one’s belief system, may or may not be a transition to hell or to heaven. However, if one is not prepared, losing one’s mind and existential orientation of physical reality, historical memory and experience of ego-self will certainly be hell. As such, *Beyond Kabbalah* is a primer for now, “the day before,” in order to prepare for “the day after” (i.e., after the disintegration of the cosmic crust of Gog and Magog).

The long prophesied Messianic Era is imminently upon us, as explained within these pages. Contrary, however, to secular public disbelief and over-simplified religious dogmatic belief (even among Torah scholars), the “Coming of the Messiah” does much more than simply usher in a period of world peace, abolition of suffering, and a time where everyone is happy and smiling at each other. Rather, we are on the threshold of a paradigm shift, not only in consciousness, but matter itself is imminently preparing to morph and reconstitute back into one singular multi-

Preface

dimensional consciousness/reality — the original Adam. *Adams*, i.e. humans, will no longer be “*Adams*” as we have known ourselves, and atoms will no longer be atoms as we have known them. This manual, among other things, aims to train some of us — if only the one in a thousand — how to begin to reconstruct our current consciousness into higher-dimensional messianic consciousness. This is the greatest form of protection and defense against the ominous dark storm of ever increasing viral animus against Jews, Israel, and the God of Jacob. Additionally, along the way, one can be initiated and graced with a unique form of Jewish enlightenment *together* with universal Adamic God-consciousness (This ability applies equally to non-Jews).

This work began over twenty-five years ago and has evolved and grown much since then. Its continual evolution has been, to a large extent, the reason for its delayed publication. In truth, if I were to continue to work on *Beyond Kabbalah* for another year, another month or even for another week, there would be more clarifications, additions and transmissions facilitating the challenge of trying to teach *The Teaching That Cannot Be Taught* — the inner soul of Torah based Kabbalah. Yet, this is the way of Torah — the more you peer and penetrate into her the more she opens and reveals to you. I am, however, stopping here for now (December 2013) and the never-ending clarifications and new insights will have to wait until the next edition — or until the next dimension.

Beyond Kabbalah is an “open source” book. This means that anyone who joins the Mind of Moses game theory and plays according to the rules of engagement can question, challenge, add on and, in anyway appropriate, contribute to its clarification and expansion. *Beyond Kabbalah* is interactive and participatory and almost by definition it must evolve into new versions and even new editions and your feedback is encouraged. It is for this reason that the title page states that this currently this is the “First Version”. The Mind of Moses is a living organism — a higher-dimensional collective consciousness that travels throughout time and space as the holy Zohar states, “The soul of Moses extends itself into each and every generation via the Sages and *tzadikim* involved with learning Torah”. May we all merit to not only receive the light of knowledge and wisdom from Moses our Teacher, but also to become the very rays of numinous light emanating out from his head. Amen. So may it be His Will.

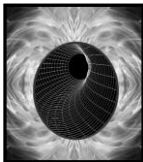


Quick Induction Symbol Glossary

The following icons found in *Beyond Kabbalah* are explained at length where they are introduced or associated with the subject next to where they appear. Additionally, some of them are inserted here and there simply to remind the reader to interface their significance with the teachings on the page where they appear. Utilizing this method of consciousness multitasking will be most effective on your second and third time through the manual. If you are picking up *Beyond Kabbalah* for the first time, this graphic glossary can function as a quick overview of some of the thematic threads that run through this workbook.



This icon, the 5M's masthead of *Beyond Kabbalah* — **Mission, Maps, Methods, Models and Mind of Moses**, continually reminds you of your final mission — to enter into the secret within the Mind of Moses — the Ascension of God's Thought and the Flames of Divine Love. Together the 5M's configure a unique mosaic of Mosaic consciousness. There is however, a "Catch 22". In order to attain Mosaic consciousness, you must first ascend 5 Steps and then enter though all Four Doors at the same time – all the while moving to the rhythm of an ancient, esoteric Jewish dance called the **HuG!** (*Hasadim* and *Geurot*).



In order to penetrate into the Mind of Moses there is an ominous "black hole" (here superimposed upon a cross-section of the "fire torus", also appearing in *Beyond Kabbalah*), through which one, if capable and worthy, must pass. This is the mystery of the martyrdom of Rabbi Akiva ben Yoseph and his 2nd century colleagues, the most pivotal event in esoteric Jewish history in almost 2,000 years. (This is the real story behind the four master sages, including Rabbi Akiva, who entered the *Pardes/Orchard* of higher-dimensional consciousness). Throughout *Beyond Kabbalah* this black hole of "Why do really bad things happen to really good people", as well as alluding to the Jewish Holocaust within our generation, is always staring at us, always too close for comfort, yet always beckoning us with the unspeakable secrets it holds on the other side of the Mind of Moses.



This icon is the final Hebrew letter *mem* and its door-like shape serves two symbolic functions. One, it is one of the four entrances into the Study House of the Four Doors which are prerequisite in order to enter into the Mind of Moses. Secondly, it is a doorway, tunnel and hyperlink that connects the subject you are reading about in one Door (or Step or Dance) with a subject matter in another Door. If you were reading this on the Internet you would simply click on the highlighted word and it would take you there, but here you have to be quick on your fingers to turn the pages. (The **□** also has other meanings to be explained.)



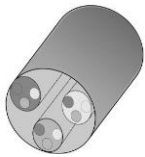
The backbone of *Beyond Kabbalah* is the question–answer format. Specifically, the *qashe-question* and the *revolving-resolution* that returns the question back to its starting point, only now from a new and deeper perspective. What is the basis of this dialectic? The Divine process operates through a cosmic law known as "Last in action, [returns to] first in thought". As Moses himself will teach us, God's consciousness Itself is also always revolving back onto Itself and, "As He is above, so shall you be below".



The Zohar prophesizes that global evolution is dependent upon a unique interface between the ancient Kabbalah and the New Sciences, specifically the new models of understanding how the universe works. It is impossible to go *Beyond Kabbalah* without utilizing these newly discovered scientific vessels to grasp the ancient language of the Kabbalah. No vessels, no lights — no scientific models, no insights into the Hidden Light of Torah based Kabbalah.



This wishbone icon represents the Dance of the *Hasadim* and *Gevurot* or HuG for short. *Hasadim* and *Gevurot* are the divine nucleus of polarized singularity that fuels the Torah, the Kabbalah, the universe and everything from before the beginning and to even after the “end”. HuG is the root of the straight and expansive masculine-like divine light and the curved and contracting feminine-like divine light. HuG is not a duality nor is HuG simply a singularity. Rather HuG contains both, yet is more than both! HuG is the little-known “*yin-yang*” of Torah but with a distinctive Jewish twist.



Every cross-sectioned “slice” of life has a right side, a left side and a middle — reflecting our right brain, left brain and middle brain. Everything in creation is generated and woven from holographic triune “trunk lines” consisting of triune “cables” which, in turn, contain triune “threads” — triune within triune within triune. The theme song of *Beyond Kabbalah* is the Two Jews’ Blues and in order to move with its cosmic rhythm you never walk a straight line. Rather, every thrice-slice of life moves first to the right, then to the left and then to the middle, with each side holographically containing the others! To survive within these pages you have to be quick on your feet.



The Tetragrammaton — Y-H-V-H — is known as the name of the God of Israel, but really it is not, simply because it is *not* a name. It is not even a noun. Rather, the God of Torah based Kabbalah is a grand fractal equation from which iterate — self-replicating fractured fractions of Itself — the entirety of existence. These four alpha-numeric digits and their endless permutations and configurations are the roots of all existence and consciousness and — as much as we can express that which we cannot, God’s *Own* Consciousness within Consciousness within Consciousness... .



In a Kabbalah based Torah world nothing is simply either a “this” or a “that”, rather every “something” includes both its “this” *and* its “that” and yet it is more than both. Any truth can only be fully perceived when disparate and even opposing components are superimposed one upon the other to create a new middle, the coherent superposition (CSP). The new middle (e.g., Mosaic consciousness) is as different from its two components (e.g., the Oriental and the Occidental consciousness) as those very two components are from each other. “Betwixt the Orient and the Occident it — the new middle Mind of Moses — is no accident”.

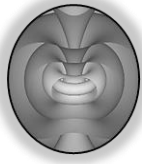


“Take the blue pill, the story ends. You wake up in your bed and believe whatever you want to believe. You take the red pill, you stay in Torah Wonderland and I show you how deep the *rabbi hole* goes ... Remember, all I’m offering is the truth, nothing more”. (From the movie, “*The Jewish Matrix*”). Throughout *Beyond Kabbalah*, with every step you take and every move you make you must ask yourself again and again, “Do I really want to

take the red pill”? “Do I really want to know the truth”? “Do I really want to enter into the mystery of the Mind of Moses — and the unspeakable horrors of the tortured martyrdom of Rabbi Akiva and his colleagues”?



All realities, possible and impossible, are analogous to concentric bands of divine Light emanating out of the *Ain Sof* as the shell of a snail is its own garment growing out of its own self. It is separate from itself, yet it is not. The *Ain Sof* grows its own “otherness” (We and all existence) out of Itself, yet “There is no other than Itself”. (Spoiler Alert: the “God” of Torah based Kabbalah, as revealed in *Beyond Kabbalah*, is not your “God” of Sunday school — nor even your “God” of Hebrew school!).



This image is a sliced “inside view” of a torus (Here actually a torus within a torus within a torus). A torus is a doughnut (or bagel)-like geometric form that is the curved, self-rotating, topological surface which is the *uber*-structure upon which the Divine Mind emanates, creates, formulates and actuates the entirety of existence — including Its own Self. As the White Rabbi is fond of saying, “From *Aleph* to *Tav* (Alpha to Omega) it is a torus on the back of a torus on the back of a torus... all the way down”!

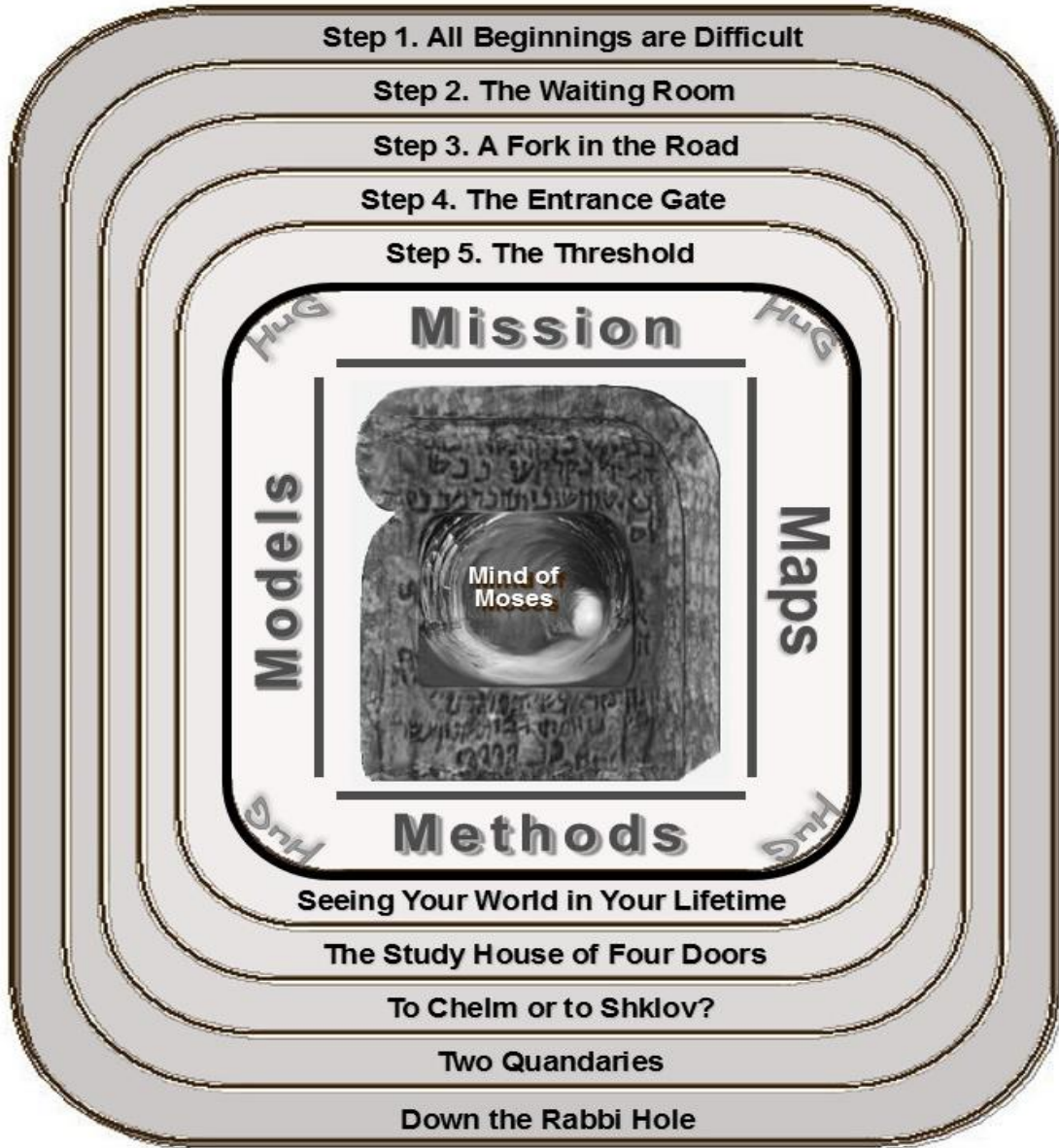


This is your guide and mentor, the White Rabbi, who is always looking over your shoulder to instruct you and to lead you to the next section or through the next Door. He is always waiting for you and he wants you to “get it” even more than you do (“More than the calf wants to suckle the mother cow wants to nurse” he would say, quoting the Talmud). He won’t be satisfied until you get in to the Mind of Moses. However, if you don’t sufficiently “get it” in order for you to get in, then he might just help you “get it” with a lovingly whack on your head — got it? He might mess with your head, but he don’t mess around — He’s on a mission from God.



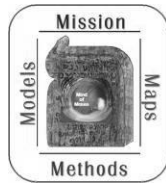
This is the White Rabbit from Torah Wonderland. We are more than curious as to why he is running so fast and where is he going? He is late for a date with the Mind of Moses! (He should have already been there *years* ago.) But even while on the fast lane to Mosaic consciousness, whenever he has to stop to catch his breath he prepares himself by reading another page or two from *Beyond Kabbalah* and really chewing on it (That’s what rabbits do). Yet, even when back on the road to enlightenment, while not studying he is still always jumping to a *niggun* (tune) called the “Two Jews’ Blues” (Those are also known as the Twin Messiahs, but explained within). The White Rabbit just *loves* learning, singing and jumping with joy for Torah and getting closer to his Creator! Not a bad act to follow. His passion should be an inspiration to us all.

Overview



Five Steps and a Dance Four Doors and One Mind

Five Steps



Step 1

All Beginnings are Difficult: Down the Rabbi Hole

If you aspire to become a master of your soul, if you still feel in yourself that your spirit is not satiated with dry words and you no longer find fulfillment in the external things that your eyes beheld in the days of your youth, and behold, you desire to descend into the inner depths of matters according to the true spirit of the Torah--then come and I will reveal to you the mystery of creation. You will then understand and “*see your world in your lifetime*”.

Rabbi Nosson Tzvi Finkel
The "Alter (Elder) of Slabodka"
Rosh Yeshiva, Talmudist and ethicist

Is this book for you? *This book is not for you.* That is, not for you unless you are willing to be challenged, stimulated, and pushed up to your very edge and then beyond. Even then, being willing alone is not sufficient. You must already have a preexisting desire simmering deep within your being, if not a fully conscious desire, to go beyond everything you ever knew or could even imagine. This applies whether you are a cultural Jew or an observant *halachic*-based Orthodox Jew; whether you are a lapsed Christian or a “born again” evangelical; whether you are a veteran Noahide; whether you identify with New Age consciousness, the Western hermetic and occult tradition, Eastern meditation, *kundalini yoga* and *tantra*; or you are simply a deeply searching human being who has long suspected there is much more going on in our *multi*-verse than meets the eye. You want answers, real answers with direct-experiential knowing.

This workbook will provide the seeds from hitherto unknown and unreleased teachings of the most authoritative Torah and Kabbalah sources. However, it is you, the reader, who must be willing to do the work, get your hands dirty, and become, in effect, your own gardener. *Beyond Kabbalah: The Teachings That Cannot Be Taught* is a guide to grow a Torah-based Tree of Knowledge in the soil of your own consciousness.

For well more than a decade I was trained in a unique rabbinical tradition¹ that, among many things, repeatedly taught, “A thousand go in but only one comes out—and *you* have to be that one!” Aside from the books written primarily for the academic community, most of the books

¹ The specific methodology of Talmudic exegesis and the strong emphasis on the Slabodka Yeshiva approach to *musar* (character development) of this tradition that I received was transmitted to R' Chanoch Henschel Leibowitz, z"l, Rosh Yeshiva of the Chofetz Chaim Yeshiva. He received directly from his father and Rosh Yeshiva R' Dovid Lebowitz (having named the Yeshiva after his great uncle, the Chofetz Chaim, whom he had also studied under) who, in turn, was a disciple of R' Nosson Tzvi Finkel of Slabodka (R' Finkel's discourse is the basis of Step 5: The Threshold).

in English written about Kabbalah are for the general public. Those are the popular books about Jewish mystical thought, meditation, introductions to the Zohar, and expanded kabbalistic glossaries written for the average interested mind. This book, however, is not intended for that general audience but rather for the “one in a thousand.”

**The Matrix
Movie Metaphor** Are you that one? Here is a simple litmus test that will indicate whether you want to go where *The Teachings That Cannot Be Taught* is pointing: *The Matrix* trilogy. If you haven’t seen the movies (at least the first of the trilogy) or you did see it and did not feel something archetypal in you being stirred and even inspired, then you probably won’t be interested in what this workbook has to offer you. Cinema in our generation acts as a collective language as well as a poor man’s prophetic vision, especially now with astounding computer animated graphics and new 3-D technology. As *2001—A Space Odyssey* expressed the zeitgeist of the 1960s, so has *The Matrix* done for the present generation. Even still, its message—conscious or unconscious—is not for everyone.

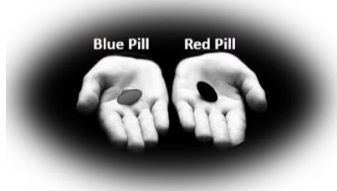
For some of us, the hero of *The Matrix* is a powerful model. Neo, the protagonist of the story, chooses the path of the savagely bitter and piercing truth, understanding that the entire reality of existence as he—and almost the entirety of humanity—has known it, is a façade, a veneer, a total existential lie. Every human being’s true consciousness had long been taken over by an alien intelligence (the “Machines”) and is being held captive in a virtual reality oblivious to the true nature of life. Only a small fraction of humans know the truth, and they are hiding out buried deep within the earth in the last refuge of conscious humanity, a secret underground enclave called “Zion.”²

In *The Matrix*, Morpheus, Neo’s mentor, reveals to him, “The world has been pulled over your eyes.” At first refusing to believe what is so counter-intuitive, in the end Neo not only accepts the initially irrational truth but also realizes that it is this very truth he has been searching for his entire life. If you are not prepared to embark upon the “hero’s journey,” to become a virtual “Neo Anderson” (whose name can be translated as “new son of man” and whose first name is an anagram for “one,” as in “the chosen one”) and be initiated into the hidden realities embedded within the fabric of space-time, then likely this guide book is not for you. Another character in *The Matrix* is Ciper. Like Neo, he was born into the external illusory reality, but unlike Neo the truth of the hidden landscape is too much for him and he sells out to the Machines. What is his trade-off? He agrees to betray his brothers-in-arms as long as he is guaranteed that he can eat steak and to live the rest of his life as “someone important—like an actor”—albeit an actor who is unconscious that once upon a time he knew the real truth. Morpheus continues to offer initiation to Neo:

Take the blue pill, the story ends. You wake up in your bed and believe whatever you want to believe. You take the red pill, you stay in Wonderland, and I show you how deep the rabbit hole goes ... Remember, all I’m offering is the truth, nothing more

² Many names and terms, not to mention motifs, in *The Matrix*, as with many other cinema productions (e.g., *Avatar*, etc.), are directly or indirectly influenced by the Torah. In this case, it is relevant to note that Zion (in Hebrew *Tziyon*) shares the gematria (numerical value) of 156 which is also equal to Yoseph. There are also 156 aspects of Mashiach ben Yoseph as delineated in *Kol HaTor*.

Five Steps



With *The Teachings That Cannot Be Taught*, we are not talking about Alice’s Wonderland, but rather about the Wonderland of Torah and not a rabbit hole, but rather a “rabbi hole.” The Rabbis here are not, however, the ones you are likely to be familiar with, even if you have studied Jewish history, are traditional yeshiva trained, or a rabbi yourself of any denomination. The Rabbis that we are going to follow down through an inter-dimensional hole of consciousness are a unique breed, members of a millennial old covert society of Talmudic Sage-Mystics, as they are referred to throughout *Beyond Kabbalah*.³ This workbook will introduce you to them and teach you how to think, see, and experience what this cadre of Torah masters thought, saw, and experienced. Truly, that would require decades of sitting and learning in yeshiva directly under the tutelage of Torah masters erudite in both the living exoteric and esoteric traditions. Rather, the methodology of the manual is intended to teach you about *how* they thought, *how* they saw, and *how* they experienced the world within them around them. As an exploratory seeker, you will even encounter a “White Rabbi” stationed at key junctures, whose job is to help direct you along the road to this ancient yet futuristic way of direct knowing.

(A rare picture, taken with Kirlian photography,⁴ of the White Rabbi is pictured below. Other twentieth-century Sages appear at the end of each of the Five Steps. These men represent but a few of the links in the vast unbroken human chain of Torah consciousness, going back more than 3,300 years to Mt. Sinai. Their images will help you to develop a personal connection to these Talmudic Sage-Mystics and their living legacy.)

The author’s role throughout this workbook is simply that of a guide and trainer—to coax and coach you toward a higher-dimensional mode of Torah consciousness. I have done so now with hundreds of students over several decades, from men and women returning to their Jewish roots to Torah scholars both young and old, and from Noahides to Bible-based gentiles with no

3 By coining the term “Talmudic Sage-Mystics”, I am including every patriarch, prophet, elder, *tanna*, *amora*, *rav*, *rabbeinu*, *rebbe*, *m’kubal* and rabbi who form an unbroken tradition going back to Moses, the Patriarchs, Noah, Enoch and even to Adam. There was a living “talmudic” tradition from the time of the Academy of Shem and Ever (Noah’s son Shem and Shem’s grandson Ever) long before it was written down beginning in the 2nd century C.E. The full term is actually Talmudic Science-Sage-Mystic as every sage was also a master of the Seven Sciences (the various fields of the natural sciences in each generation) together with having been initiated into the esoteric depths of the inner Torah, historically later to be referred to as the “Kabbalah”. The Sage-Mystics of the actual Talmudic period are the Torah masters who transmitted, analyzed, formatted and edited the entire Oral Torah that they had received as a living legacy from the Men of the Great Assembly who, in turn, had received from the Prophets, who received from the Elders, who received from Joshua, who received from Moses who received directly from the Mouth of the Holy One. Although, following the close of the Talmud, the vast interdisciplinary nature of the classic Torah polymath began to erode and give way to specialization (primarily the separation between the exoteric and esoteric), this demanding standard was still maintained by thousands of elite Torah masters over the last millennium. In the last 250 years, the personality who was the quintessential Talmudic Scientist-Sage-Mystic was the Gaon of Vilna. The Talmudic Sage-Mystics living today are the inheritors of this sacred brotherhood of masters. (For a full account of the history and personality of the Talmudic Sage-Mystic, see my two-volume work, *The Secret Doctrine of the Gaon of Vilna*).

4 Kirlian photography refers to a form of photography made with high voltage. It is named after Semyon Kirlian, who in 1939 accidentally discovered that if an object on a photographic plate is connected to a source of high voltage, small corona discharges (created by the strong electric field at the edges of the object) create an image on the photographic plate.

previous Torah knowledge whatsoever. *Beyond Kabbalah* presents a concise regimen of Five Steps, a Dance and Four Doors that lead into the Mind of Moses and beyond. (In going “beyond” you will enter into the mystery of existence itself, which is found within the enigma of the horrific martyrdom of Akiva ben Yoseph, the second-century *tzadik* and Talmudic Sage-Mystic).

Why are Beginnings Difficult? The Rabbi Hole is the first of the steps, and I know firsthand that going down through that tunnel, not to mention even trying to find it, can be difficult. It *should* be difficult. There is an old rabbinic and kabbalistic expression, “All beginnings are difficult.”⁵ On the surface this phrase appears as a simple aphorism similar to “A stitch in time saves nine” or “A penny saved is a penny earned.” As we will see, however, statements from the Sages of Israel, although they also have a simple, literary meaning (*pshat*), they also always have a greater depth hidden inside. Essentially, every statement they have made over the millennia is a double *entendre* (if not triple and quadruple one!). This is a guiding rule in order to enter *The Teachings That Cannot Be Taught*. The masters speak and reveal in order to conceal more information camouflaged within their expressions and thoughts (□-Door of Methods).

In our case, “All beginnings are difficult” is a formula alluding to the underlying structure of reality and it is paralleling an axiom in the Kabbalah that states, “The *klipah*/shell always precedes the fruit” (22 Methods). Any form of life or the emergence of any truth is always covered by a *klipah*/shell that must first be removed. This is the husk surrounding a nut, the embryonic sac surrounding the newborn, the shell of ignorance preventing understanding. Especially when pursuing the “Wisdom of Truth” — as Kabbalah is referred to by the Torah masters — by definition these truths do not come easy, nor should they. There is a lot of work, a lot of trial and error, and expected initial failure. As you persevere, remember that, “All beginnings [of new consciousness] are [concealed within a] difficult [*klipah*].”

If you begin this journey and enter through the Four Doors of Torah Consciousness as explained below, you will be entering into the core of Torah-based messianic consciousness, also known as the Mind of Moses. Moreover, if you are prepared to walk through the “looking glass” into another dimension and follow the Talmudic Kabbalistic tradition down through the Rabbi Hole, you will come out in a totally new reality with a new consciousness — the beginning of your personal and collective incoming Messianic Era. The goal of entering into Mosaic consciousness — the Mind of Moses — is not only about attaining transcendental God consciousness. The “M” in the middle of the Four Doors also stands for *Mashiach*, the Messiah/redeemer of humanity and all existence. True messianic consciousness is ultimately one and the same with the collective soul of Moses as well as the over-soul of Mashiach ben Yoseph and the Twin Messiahs. (See my two volumes of the *Secret Doctrine of the Gaon of Vilna*.)

Similar to the living Torah itself, this workbook is designed to be alive, which is to say that you, the reader, must directly engage it and even add on to it. *The Teachings That Cannot Be Taught* are alive only to the extent that you animate them. The opening diagram or “floor plan” to the workbook, following the Table of Consciousness, is constructed like a mandala. The outer boundaries of the Five Steps continue to grow and expand outward by your additional probing and questions. The center of the floor plan is the Hebrew letter, *mem*, representing the Mind of

⁵ This phrase is used in the Midrash (*Mechilta Yitro* 19:5) and in the Zohar (*Tetzaveh* 187a). “All beginnings are difficult” is also used by Rashi (quoting *Mechilta Yitro* 19:5) and by the Tosotot (Tractate *Ta’anit* 10b, “*Pesia’h gasah*”).

Moses. Its concentric expansion can be viewed as the growing shell of a snail, an image that was used by the Talmudic Sage-Mystics to describe the ever-expanding worlds and dimensions of the Light of the *Ain Sof*. (See **□**-Maps: Ohr Ain Sof Fractal Feedback Loop.) At the end of each of the Five Steps and within the Four Doors are a series of questions as well as a blank section for you to make notes and write down your questions. This is an integral part of the initiation process.

In addition, your penciled notes, questions, and underlining should show up everywhere throughout this work. This is one of the ways in which you interface with the living transmission of the Torah and Kabbalah. At the end of the day, if your copy of *Beyond Kabbalah* does not resemble a used and worn book, then it may be that you have not sufficiently done the work that is necessary to allow you to enter the final destination: the Mind of Moses. Your own notes, observations, and objections are also necessary for you to track your progress. If and when you reach the “end” of the journey, after surfing the crests and troughs of consciousness, you must return to the “beginning” (This is because “the end is rooted in the beginning,” as will be evident in the unexpected climax to be discovered within the Mind of Moses) and critique your own progress. What you originally saw as a difficulty or a concept that was intellectually or spiritually unacceptable to you may now make sense. Conversely, you will — and should — discover new problems. “Growing your own consciousness” requires you, the gardener, to watch how your garden grows — or not. In this regard, it is vital to write down at the end of each section any initial objections you have to anything you read. On one of your “return runs,” it is then important for you to resolve your own original objections. “He presented a difficulty and resolved it himself” is the way of the Talmudic Sage-Mystics.

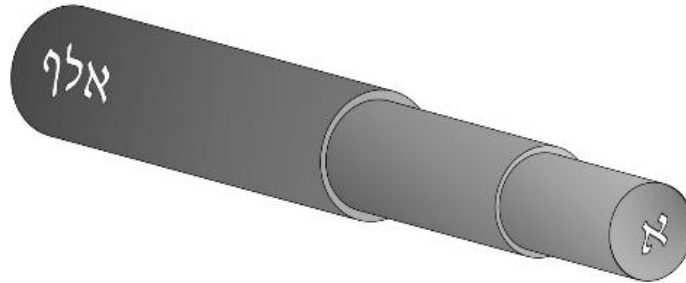


**Where Will the
Rabbi Hole Lead?**

The Messianic Era requires messianic consciousness, which is an entirely new way of not just *seeing* differently but of *being* differently. This book is a guide to *re-learning*, developing, and directly experiencing the New Light of the higher-dimensional messianic future. If you are one of the one-in-a-thousand willing to take the “red pill,” your future begins right here and right now and we are already late for the important date. Let us now see how deep the Rabbi Hole really goes. As an aspiring reader, you can then tunnel all the way through to the fifth step of The Threshold, learn how to dance the eternal Dance of the *Hasadim* and *Gevurot*, and then enter into the Study House of the Four Doors and begin to “see your world in your lifetime.” This little-known entrance is a “Torah tunnel,” and it may just be the wildest and most unexpected ride of your lifetime. But like any good ride worth the price of its admission ticket, you first have to stand in line and where else will you do this, but in the *Beyond Kabbalah* Waiting Room, found in the Step 2, where your guide, the White Rabbi, is waiting for you.

א
**The Aleph-Eleph
TorahScope**

Following the questions, at the end of each section, there is room for you to write down your own questions and notes as well as your objections and disagreements. Conceptually, each line is introduced by the Hebrew letter *aleph-א*. All Hebrew letters are alphanumeric, having both a consonantal and numerical value. The numerical value of *aleph* is one. The word *eleph*, formed from the same root as *aleph* with a minor vowel change, is one-thousand (As an abbreviation, the letter *א* can also represent a thousand) When you zoom in and magnify the *aleph/one*, you see hidden details of the *eleph/one-thousand*. The reverse is also true. Often when you decrease your view and zoom out of a difficulty, the larger collective picture supplies clarification. What appeared as a complex and confusing *eleph/thousand* can be more simply grasped as a single, all-encompassing *aleph-one*.



The Aleph-Eleph TorahScope is a methodological mind-tool—a type of spiritual combo microscope-telescope. This tool enables us to investigate the words of the Written Torah (Tanach) or any of the thousands of statement-formulas and traditions of the Talmudic Sage-Mystics (Talmud, Midrash, Zohar and over one-thousand years of Torah commentaries and endless hyper-links). Initially, what may appear “small” — limited, nonsensical, insignificant, archaic or simply irrelevant — upon closer examination will become “large” — encompassing, logical, profound, futuristic and extremely relevant, revealing its hidden *eleph* with a thousand new cascading phases, faces and facets. This is how we approach problems in *The Teachings That Cannot Be Taught*. “From *alef* to *elef*” takes you into the world of fractal iterations scaling all the way up and all the way down (□-Models: Fractal Geometry. The Torah methodology of knowing when you are zooming in or zooming out is explained in □-Methods: 22 Methods).

א Word to the Wise: Always carry your TorahScope with you as its tubular shape also functions to reveal “Torah Tunnels” — a hidden network of “cosmic wormholes” that interconnect seemingly separate and disparate aspects and regions of Torah consciousness. More on Torah Tunnels in Step 4. Additionally, as explained in □-Models, the TorahScope is a simple meta-tool to unify all Seven Models from the New Sciences into a single Torah viewing platform (In □-Models the tubular shape of the TorahScope will reveal itself to also be the secret of the Torah Torus).א

**Talmudic Sage-Mystic
and Your Guide and Mentor**



The White Rabbi

(Place and Date of Birth unknown)

Studied under Eliyahu HaNavi (Elijah the Prophet)
and was initiated by the Patriarch Enoch (Enoch's soul being
rooted in Metatron, as known). He is the author of numerous works still in
manuscript only to be released to the public upon the arrival of Mashiach ben David.

Questions:

1. Is this book for you? Why?

2. What can you learn from the Matrix movie metaphor?

3. Which do you find more appetizing – the “blue pill” or the “red pill”? Why?

4. Can you explain why, “All beginnings are difficult”?

5. What would you like to find at the other end of the “rabbi-hole”?

6. If you had a real-life mentor like the White Rabbi what would you like him to teach you?

Objections and Notes:

✕ _____
✕ _____
✕ _____
✕ _____



Step 2

The Waiting Room: Two Quandaries

The First Quandary

**What Lies
Beyond Kabbalah?**

You have tunneled with the White Rabbi through the inter-dimensional “rabbi hole” and you are beginning to emerge on the other side. But before we set out any further on the road to Torah consciousness we need to catch our breath here in the Waiting Room. Don’t worry about wasting precious learning time while waiting because the White Rabbi has two forms for you to fill out. You look at them and realize they are queries with two quandaries that you must quickly quash in order that there will be no qualms about you qualifying. Problems from the onset? As explained above in the first step, “All beginnings are difficult”, i.e., that beginning to understand any new concept must, by its very nature, will be covered (and from its perspective be protected) with layered difficulties – the *kliptot/shells*. This fact, however, can work to our advantage. In *Beyond Kabbalah*, you take the offense and turn this ubiquitous phenomenon (*kliptot* are everywhere!) into a conscious mind tool to help dig out the truth as you tunnel through the territory of Torah. In the Study House of the Four Doors the quandary is queen! (Once inside **□**-Methods, a Torah quandary is referred to as a *qashe-question*, as explained there).

Before we go any further, however, and while you are waiting in the waiting room this would be a good time to understand what the meaning of the word Kabbalah actually is. The dictionary definition of Kabbalah is “Jewish mysticism”, but truly this does not tell you much and, as emphasized throughout this book, it is a misnomer. The word literally means “received”, i.e., that which has been handed down and received through an unbroken tradition from master to disciple. Although not commonly known, originally the term Kabbalah referred to the entirety of the Oral Torah (**□**-Mission: Torah Cosmology: Foundations of the Kabbalah, Part 1, The Twin Torahs and **□**-Models: The Twin Torahs). Initially it was prohibited to write down that which was intended to remain only oral in nature and never to appear in written form. Consequently, the entire Oral Torah was referred to as *kabbalah*, i.e., that which was handed down orally as opposed to being written down. After much of the Oral Torah was written down (beginning in the second century after the Common Era), the most hidden and secretive mode of the Oral Torah — the esoteric Jewish tradition — was then designated as *the Kabbalah*.⁶

⁶ It is even less known (outside of Talmudic circles) that long before the vast corpus of the Oral Torah was permitted to be written down, the original usage of the term kabbalah referred specifically to all the other Books of the Torah outside of the Chumash (Five Books of Moses/Pentateuch.) The Chumash was the Torah proper and the remaining nine-teen books — the Prophets and the Writings — were uniquely designated as “Words of Kabbalah”, a received tradition also rooted in the Sinai revelation and in the Mind of Moses, i.e., received from a higher-dimensional reality. Simply speaking, this was done to distinguish the supreme sanctity of the Chumash from the relatively lesser sanctity and authority of the “Nach” (*Neviim/Prophets* and *Ketuvim/Writings*).

The term Kabbalah, as applied to the Jewish esoteric tradition, also has a secondary meaning that reveals a deeper intention. The root *k-b-l*, as explained, means “receive”. However, when the root is formatted as a causative verb — pronounced *hak-ballah* and meaning “to cause to receive” — the term Kabbalah now denotes “to correlate” and “to correspond”, i.e. one thing “receiving” from and corresponding with another. Thus, the term Kabbalah implies a system of correspondences and interconnecting coordinates. This explanation, together with its primary meaning of an unbroken, handed down transmission, is what Kabbalah is all about. Kabbalah is the meta-system and grand universal template to correspond, interconnect and reunite the entirety of the data (*da’at*) bank of human experience, global consciousness and God knowledge. Certainly, when applied within the Torah herself, Kabbalah is the “meta-program” to coordinate, correspond and reunite the Oral Torah with the Written Torah, the Divine “left brain” with the Divine “right brain” and the contracting light with the expanding light.

Now, let’s return to the problem. This workbook begins with a simple quandary and, because “The end is rooted in the beginning”, it also ends with a super quandary (one of unfathomable proportions, the searing, tortured murder of one of the greatest Talmudic Sage-Mystics of all time). The title of this book, even *before* we begin the actual book, confronts us with a difficulty. The problem is that the concept of *Beyond Kabbalah*, a theme that runs through this book, appears presumptuous if not grandiose. From a traditional perspective how can something be “*Beyond Kabbalah*” when Kabbalah – the esoteric inner teachings of the Written and Oral Torah, “Jewish mysticism” - is already assumed to be *beyond* the simple meaning of Scripture, prayer, ritual and *halachic*/legal observance? Even from a non-traditional perspective, that is, for one who considers him or herself a “kabbalist”, whether a “Hermetic”⁷ or “Occult kabbalist”, a “Christian kabbalist” or someone who has seriously studied any field of Kabbalah, how can there be anything *beyond* the Kabbalah? Even for an “academic kabbalist” e.g., a professor of Jewish mysticism or of comparative religion, as a “*Beyond Kabbalah*” claim would appear to have no scholastic basis.

Why do those intimately familiar with Kabbalah consider it already “beyond” most, if not all, forms and schools of ancient mysticism? Mathematicians proclaim math as the queen of the sciences because its exact method of symbolic notation and quantifiable logic is so unambiguous and “pure” that, it is from their perspective, the only true science. Certainly mathematics and geometry are together considered the primal root of all the sciences. Likewise, the Kabbalah is considered, both by the Jewish Sages themselves and by knowledgeable scholars, the Queen of Mysticism. (It will be evident; however, by the time you pass through the Four Doors, especially the Door of Mission, that “Jewish mysticism” is a misnomer. Kabbalah is the very life force running through virtually every aspect of Torah, Talmud, Jewish law and ritual observance. *Beyond Kabbalah* is beyond “Jewish mysticism”).

⁷ The term “Hermetic wisdom”, “Hermetic tradition” or “Corpus Hermetica” refers to an ancient Western theosophical and scientific tradition of universal knowledge dating back to Greece, ancient Egypt and earlier. The source of this system of thought, which is considered to be the basis of all Occidental occult, alchemical and astronomical knowledge is Hermes Trismegistus, a “man-god” and/or a composite of individuals who instructed early mankind in the arts and sciences. Hermes Trismegistus, however, in the rabbinic tradition is an aspect of the seventh generation Patriarch Enoch who was transformed while alive, as known, into an aspect of the supreme meta-archangel known as Metatron. “And Enoch walked with *elohim* (meaning both God or angels): then he was no more because God had taken him” (Genesis 5:24). “He walked with the angels for 300 years in the Garden of Eden [before he ascended]. He was with them and learned from them intercalation, astronomy, astrology and many fields of wisdom (Midrash Aggadah, Genesis 5:18). According to other sources, Enoch instructed and initiated all humanity into the 3 C’s of consciousness (see the Door of Mission) and is the pre-Sinaitic root of the universal Seven Sciences (*Torah Shelaimah*, ad loc). The Jewish Enochian and Metatronic roots of the Hermetic and ancient scientific traditions of the Seventy Nations will be developed in a separate work on Metatron.

Colin Wilson, an internationally known British writer (*The Outsider*, among other works.) undertook an exhaustive study of what is loosely referred to as the "occult". In the late 1960's, Kabbalah material in English translated from authentic Jewish sources was almost non-existent.⁸ Thus a gentile (or a Jew not proficient in Hebrew), had no access to the authentic Kabbalah and could only study smatterings of "Christian Kabbalah" or pieces of Rosicrucian and Masonic kabbalistic ideas taken from original Jewish sources beginning in the early Middle Ages. This genre of mysticism, in traditional Jewish Kabbalah circles, is charitably referred to as the "external Kabbalah", i.e., only the most outer layers of the true Kabbalah. Even though Wilson had access only to this external layer of the ancient science, his research brought him to this conclusion:

The importance of the Kabbalah lies in this: it is one of the oldest systems of mystical thought in the world; it was regarded for many centuries as the key to all the mysteries of the universe; and it was an influence on practically every philosopher and religious thinker from the founder of the Essenes to Roger Bacon. ...for most thinkers of the Middle Ages and Reformation the words "secret doctrine" had only one connotation: the Kabbalah.⁹

In other words, the Kabbalah, even in its most external form, is a long recognized universal template to organize and understand the underlying principles of all religions, schools of thought and secret knowledge. Almost any "Kabbalah Primer", with its teachings on dimensionality (the "Five Worlds" model) and polarity (the "Ten Sefirot" map), reveals the lowest common denominator of all human thought and belief, both ancient and modern (See **□**-Maps). Moreover, the vast and all-inclusive Jewish Kabbalah of the Talmudic Sage-Mystics is such that if you ask, "What is Kabbalah"? You must first ask, "What is science"? Unbeknownst to the world at large and to serious thinkers, seekers, and even self-identified "kabbalists", within the length and breadth of the world of Torah and rabbinic Judaism there are numerous schools of Kabbalah. Moreover, they are as divergent from one another as the various fields of science are from each other.

The science comparison is deliberate. Granted the number of advanced *m'kubalim* (traditional Kabbalists) cannot compare to the number of advanced scientists in the world. But then again, all the Jews in the world only make up about one-fourth of one-percent of the world population! However, although it is virtually impossible to imagine for someone not competently trained (which can only be attained through a living *m'kubal*), there are disciplines of Kabbalah that

8 This is aside from a few academic works of Prof. Gershom Scholem and others. His popular *Major Trends in Jewish Mysticism* was first published in 1941 and was the "final word" on "Jewish Kabbalah" until his lengthy entry in the *Encyclopedia Judaica* published in 1972 which was then printed separately in 1974 under the title Kabbalah. His approach and many of his assumptions have since been criticized and overhauled by other scholars of Jewish mysticism including by his own students.

9 Colin Wilson, *The Occult*, Random House, N.Y., 1971, p. 204. Kabbalah is spelled three different ways, Kabbalah (with a number of various letter permutations), Qabalah and Cabalah. Kabbalah, with a "K" points in the direction of traditional Jewish mysticism. Cabala with "C" points to "Christian" Kabbalah and Qabalah with a "Q" points in the direction of Occult or New Age mysticism. There are many exceptions to this rule and in the last few decades the spelling "Kabbalah" (with one or two "b"s and "l"s and with or without the final "h") has predominated. Often the implication of the "Q" and "C" forms of Kabbalah is the overt diminishment and exclusion of the rabbinical halachic/ritual interface of true Kabbalah. The users of the "Q" and the "C" Kabbalah have often been self-proclaimed "kabbalists" in opposition to the Rabbis and Sages. This is part of the phenomenon known as Torah in Exile (See Mind of Moses). When searching for Torah truth one should be wary when something is being presented only from a "kabbalistic" or "mystical" perspective to the exclusion of its *pshat*/literal and/or halachic dimension. Depending upon the source and the context, this is legitimate if the purpose is to magnify and analyze an esoteric component and then reintegrate the *sod*/secret back into the *pshat* and to return the soul to its body.

use a highly sophisticated form of mathematical-like notation. Together with the analysis and quantity of “peer-group” critiquing over the last several centuries, this genre of Kabbalah is as detailed and rigorous as one would encounter in advanced physics.

However, just as all true fields of science share a great common denominator of a systematic language and methodology, so do all the authentic schools of Kabbalah (□-Mind of Moses). If this is true then our quandary is rendered even more nonsensical. If the disciplines of Kabbalah are as sophisticated and multifaceted as the fields of science are, how can anything claim to be *Beyond Kabbalah*?

Such a claim is not new. For example, in more recent history Hasidism has claimed from its inception that their school of “applied Jewish mysticism” is, in fact, the next revelatory stage of the Kabbalah. Although inextricably based upon numerous kabbalistic principles, the Hasidic masters went *beyond* the Zohar and the Kabbalah of the Arizal (Lurianic Kabbalah). This view has been well developed and popularized by the great Chabad Rabbis, among others, for over the last 200 years until and including the last Chabad *rebbe*, Rabbi Menachem Schneerson. Proportionally, for example, very few Chabad-based Jews have ever studied – certainly not systematically – the classical works of Kabbalah including the Tree of Life and the “Eight Gates” of the Arizal (not to mention the rigorous mathematical-like Sephardic Beit El Kabbalah system of the Rashash or that of their legendary rival, the Gaon of Vilna). For Hasidism, Kabbalah is only a step to the crowning glory of the Kabbalah – the teachings of the Baal Shem Tov and the Hasidic masters. The “beyond” of the title of this work, *Beyond Kabbalah*, however, is not referring to the Hasidic path of Torah.

What is it then that could possibly be *beyond* the esoteric science of the Kabbalah? The answer, in short, is this: *Esoteric principles of traditional Kabbalah synergistically working together with the maps, models and metaphors of the New Sciences consciously using applied Talmudic methodology.* The long version of the answer to the question is the remaining content of this book. This approach to consciousness is beyond most books, websites or classes that teach *about* Kabbalah. This approach, on the other hand, first and foremost introduces you into a *mode* of perceiving. *Beyond Kabbalah* is the cipher that reveals the secret language of the Jewish Sage-Mystics and their vision and purpose of reality.

Beyond Kabbalah is also unique in that it systematically encourages and is ever vigilant in its search for apparent puzzles and paradoxes in the verses of the Torah and in the statements of the Torah masters. Paradox, however, is only “paradoxical” from the “outside” when initially approached only through the thinking mind. When you are, however, on the “inside” using the conscious tools of direct experience, it no longer appears paradoxical. To the contrary, now it starts to really make a new “inner” sense. As you work this workbook and learn the language of the Talmudic Sage-Mystics, one of the most important consciousness tools is learning to stay in the middle of any given conflicting thought or formula. It then becomes apparent that the “idea” in question is not being simply a “this” or a “that”, but rather what is being pointed at is more than both possibilities, generating a whole “new middle”.

Learning to stay in the secret of spiritual tension – the *torque* of Torah (see □-Methods) – requires you to go beyond simple binary thinking while never fully leaving the powers of analysis. The model of the Talmudic Sage-Mystic in this school of Kabbalah is both the lawyer and the kabbalist, yet his consciousness is more than both. (This is all explained in the Door of Models: The Coherent Superposition). Always looking for and intellectually demanding the “beyond-ness” of

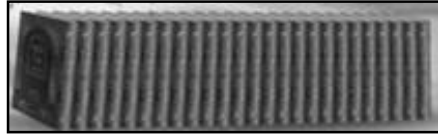
every thought is a self-teaching tool in and of itself. As an aspirant, you can then constantly be going beyond the “this and that” of Kabbalah. This is the beginning of consciousness itself.

There is an additional paradox implied in the title here as well. If you are to understand Kabbalah you must first go *Beyond Kabbalah* in order to understand it. If you do not understand the secret language of the Jewish Sage-Mystics you cannot truly begin to understand even the fundamentals of the Kabbalah. Yet, how do you go “beyond” Kabbalah before you even *begin* Kabbalah? This is similar to the quandary of the maddening book of which you cannot understand even the first page until you have read the entire book! The resolution to this “Catch 22” (more on that in **□**-Methods) with *Beyond Kabbalah* is this; when the *language* of thinking about the Kabbalah — the terminology of the sage-mystics — is introduced first, *it massages the perspective itself*, then allowing the terminology of the Kabbalah to be fully experienced.

The secret language of the Jewish Sage-Mystics within this workbook is neither directed to the average person nor is it designed for the conventional mind. The dividing factor is not one of intelligence, spiritual fervor, scientific mindfulness or scholastic background. These qualities are necessary to varying degrees and must, per force, be developed and nurtured if one desires to venture deeply into the minds of the Talmudic Sage-Mystics. Intelligence or religious training in and of itself is not enough to encounter this higher-dimensional mode of experience. *Beyond Kabbalah* is a school of Torah consciousness that is beyond contemporary approaches to Kabbalah. *Beyond Kabbalah* is mapped out as a kind of cosmic board game. Its objective, after ascending the Five Steps, learning a few dance steps and passing through the Four Doors, is entry into the collective Mind of Moshe Rabbeinu — our Teacher Moses. But this is only an entry level of the game with ever more deeper levels within.

Beyond Kabbalah is unlike other Kabbalah approaches. Many forms of contemporary Jewish mysticism are severed from the root, the living tradition of the Talmudic Oral Torah and, in many cases of non-Jewish and “pop Kabbalah”, even severed from Scripture and bereft of anything genuinely Torah based. Rather, this new model of consciousness applies Talmudic methodology to the heart and soul of the ancient teachings of the Kabbalah specifically using models from the New Sciences. These models of the Kabbalah synthesize the extremes of the lawyer with the mystic and the scientist with the seer. *Beyond Kabbalah* is an introduction into the little known higher-dimensional cosmology of the Talmudic Sage-Mystics.

Beyond Kabbalah presents a specific doctrinal school of the Talmudic Sage-Mystics. This tradition effectively maintains that any study or experience of Kabbalah that is not interfaced to some degree with Talmudic dialectics is an incomplete Kabbalah. Call it “kabbalistic”, “Jewish mysticism”, “neo-Hasidism” or “occult Cabalah”; it is not the fully integrated, over-arching cosmological system into which Moses was initiated within his forty-day Sinai higher-dimensional spacetime reality. Talmudic dialectics is the infrastructure that develops conscious learning, conscious thinking and conscious knowing (As exercised throughout this workbook and specifically in **□**-Methods).



An Edition of the Talmud

Talmud is comprised of the Six Orders of Mishnah (the digest and codex of the core of the Oral Torah) and the Gemara (the extensive amplification and commentary to the Mishnah). Both the vast content of the Talmud and its mode of methodology are virtually unique throughout the entire spectrum of world literature, legal codes, cultural and religious traditions. The Mishnah and the Gemara, together comprising the sixty tractates of the Talmud, have been the body and soul, heart and mind of the Jewish Nation for over 1,800 years. *Beyond Kabbalah* reveals that many of the most profound secrets of the Kabbalah, specifically for our generation, are concealed within the Aggaddata (the non-legal aspects of the Talmud) which comprise more than a quarter of the material within the sixty tractates (□-Mission and □-Maps). The recurring emphasis on Talmudic Aggaddata is also why this approach to Torah consciousness is *Beyond Kabbalah*.

The approach taken here requires that you constantly apply methodology to what you are learning, thinking about or receiving from any source, be it a master, a teacher, a book or your own mind. This system is not, however, about standing outside of the experience and objectifying it. Rather, you must enter into a state of consciousness that is always looking at *how* you are looking while fully engaged *in* the looking. *Beyond Kabbalah* differs from most approaches to the Kabbalah schools and forms of Jewish mysticism offered today simply because it adds consciousness to what you are being conscious about. In other words, it is not only about what is being looked at, but also from *where* you are looking. We look at not only the content of the information, but also the context of the mode of thinking and how one is processing that information. When methodology is merged with conscious learning you can enter into an altered state of true “knowing”. The vantage place of “from where you are looking” is where *Beyond Kabbalah* can take you – if you want to experience more of reality than “where” you are looking from now.

Although everyone is welcome to experiment with *Beyond Kabbalah* and attempt to play its higher-dimensional board game, it is not for everyone. *Beyond Kabbalah* is a critical thinking person’s experiential Kabbalah. This method is concretely rooted in ancient rabbinical consciousness but interfaced with future higher-dimensional messianic consciousness. How does *Beyond Kabbalah* achieve this? It does so by teaching *The Teachings That Cannot Be Taught*.

The Second Quandary

How do you teach that which cannot be taught?

The second essential theme of this book is found in its subtitle – *The Teachings that Cannot be Taught*. This is also problematic but problems, as explained, are just what we are looking for. Ostensibly, *The Teachings That Cannot Be Taught* refers to the concealed teachings of the Jewish sage-mystics – the Kabbalah. For millennia this esoteric tradition has been kept concealed among a secret elite fraternity of Torah masters. Fundamentally these teachings cannot be taught because they are prohibited to be taught to the untrained and uninitiated, the arrogant and the immature, the non-observant and the unlearned, the vulgar and the disinterested, the secular Jew and the gentile. The ancient traditions of the Kabbalah are *The Teachings That Cannot Be Taught* because they are

forbidden to be revealed except to one who is “proper and fitting”.¹⁰

On the other hand, the title of this book alludes to that which, strangely enough, *can* be taught. If, in fact, the Kabbalah tradition can be taught then “*The Teachings That Cannot Be Taught*” is self-contradictory. “Teachings” are something intended to be taught. If they cannot be taught then they are not teachings. Truthfully, the level of *sod/secret*, the inner soul of the Torah, *cannot* be taught except to that singular individual who has been initiated and, in the language of the Torah Kabbalists is able to, “understand on his own”.

The nature of this wisdom, unlike information in an encyclopedia or that which is readily accessible through the Internet, is such that it cannot be handed to you. You can only be pointed in its direction. “He gives wisdom to the ones who are wise”, declares the Book of Daniel. To this type of individual the kabbalists often conclude a teaching with, “And the one who understands will understand” or “For the wise one a clue is sufficient”. It is this mode of understanding that this book offers. As will be evident throughout these pages this understanding is literally a language onto its own. It is the secret language of the Talmudic Sage-Mystics. This unique way of seeing and experiencing reality can only come about from within one’s *own* evolving consciousness. These then are the Teachings That Cannot Be Taught: Their true nature can only be known through direct experience. (There is an additional reason why these are *Teachings That Cannot Be Taught* discussed in Step 4: In Search of the Lost Coordinate).

How can one workbook offer what normally takes five, ten, twenty years or more of sitting in a yeshiva or from being apprenticed to a rabbinic and/or kabbalistic master? How can a Jew with no yeshiva training or without even a traditional Torah background begin to think like a traditional rabbi? How is it possible for a non-Jew, although Torah-based and a believer in the God of Israel (a Noahide for example.), to begin to experience like a Torah Kabbalist? How can anyone succeed at this lofty goal – religious or secular, Jewish or not – if he or she is bereft of direct spiritual experiences and perhaps has never even experienced an altered state of consciousness?¹¹

How can anyone, even being the “one in a thousand”, be expected to overcome such insurmountable obstacles? “Who can ascend the mountain of the Lord?” and enter the Talmudic and Kabbalistic Mind of Moses? The Talmudic masters themselves observe that, “If a thousand enter to learn scripture only a hundred of those will succeed in the study of Mishnah. Of those one hundred only ten will continue on to successfully study Gemara and only one of those will succeed at being able to teach and adjudicate”. How can you enter what appears to be a locked door? The answer is that you cannot enter through a door at all as long as it is a single door. There is, however, something like a “side-door” entrance to *The Teachings That Cannot Be Taught*. In fact, the way in, is not through one door but through four doors simultaneously.

10 There is a well-known rabbinic warning that one is forbidden to study the Kabbalah unless he is 40 years old and that “his stomach is fully satiated with meat and wine (i.e., fully versed in the Talmud and legal codes)”. This admonition, however, is of relatively recent origin (following the infamous Shabtai Tzi debacle in the 17th century but essentially was never accepted among Sephardic Jewery). It is very telling that virtually all the Talmudic and Halachic based Torah Kabbalists were already masters of this science as young men, if not as teenagers. Rabbi Moshe Cordovero (1522–1570), the Kabbalah master of his generation (until the Arizal), writes in his introductory book to Kabbalah (*Ohr Ne’erav*) that one should be at least twenty years old, married and versed in Talmudic dialectics.

11 Additionally, this method of quick induction Torah learning makes it possible for a deeply religious and observant person with little or no background in Kabbalah to directly experience a state of “Seeing your world in your lifetime”. Likewise, this workbook is useful even for the Torah scholar who has no real interest in any and all matters appearing “mystical” or who may even have a natural or learned aversion to Kabbalah.

Five Steps

We are now leaving the Waiting Room to continue the journey (even if you are reviewing this section for the umpteenth time). But don't make the mistake of leaving the Two Quandaries behind. You may think you have answered them but any good question can, if you learn how to hone and rerun it, be used again and again – and again. Every good quandary is a potential quarry of experiential knowledge. Along the path you always want to be questioning yourself rhetorically, "What does this mean and how is this or that *Beyond Kabbalah*"? Likewise, you should always be asking, "Why and what makes these *The Teachings That Cannot Be Taught*"?

So here we go! But wouldn't you know that as soon as we finally start again we hit another quagmire! The resolutions to the Two Quandaries in the Waiting Room were essentially spoon fed to you (so you can always return to the Waiting Room and chew on them throughout the journey). Now we are about to encounter a more difficult problem in Step 3, a veritable fork in the road to consciousness – to Chelm or to Shklov?



(Later the White Rabbi will challenge you with a double-edged knife when you enter Step 5: The Threshold. But hold on to your plate until we actually sit down to eat the 3C's of Consciousness in the **□**-Door of Mission).

Sephardic Talmudist and Sage-Mystic



Chacham Yosef Chaim of Bagdad

(1832 –1909)

Head of Babylonian Jewry
(Modern Iraq), authority on Jewish law,
expounder of Talmudic Aggadata and master Kabbalist
continuing and transmitting the teachings and traditions of the
Holy Arizal (Lurianic Kabbalah). He authored, among other
works, *Ben Ish Chai* ("Son of Man (who) Lives"),
by which title he is popularly known.

Questions:

1. What is it about these teachings that make them “unteachable”?

2. How does one alter consciousness to “see your world in your lifetime”?

3. What does it mean to be “one in a thousand”?

4. How does one walk through four spiritual doors simultaneously?

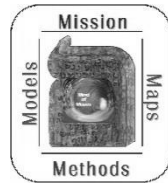
5. When is a quagmire a quandary to be quarried?

6. What are you doing while waiting in the waiting room of Kabbalah?

Objections and Notes:

✕ _____
✕ _____
✕ _____
✕ _____

Five Steps



Step 3

A Fork in the Road: To Shklov or To Chelm?

A Secret Mission

One of the fundamental axioms that permeate *The Teachings That Cannot Be Taught* is the Law of Polarity (Dance of HuG) which, among other things, informs us that we cannot fully know something without contrasting it to its opposite. We find an unexpected application of this cosmic law when we compare two Eastern European Jewish towns — Shklov and Chelm.

Chelm is a mythical town inhabited by fools (not to be confused with a real city called Chelm that still exists today in modern Poland). Chelm “tales” were created and told by Yiddish authors such as Sholom Aleichem and Isaac Bashevis Singer. Comical Chelm tales are still being generated today by writers using contemporary motifs. The “foolishness” of those who live in Chelm is centered around their mode of illogical thinking. The humor was often based on inane solutions to problems. Some of these solutions display “foolish wisdom”, which is to say, reaching the correct answer by the wrong train of reasoning or by simply being wrong.

“It is said that after God made the world, he filled it with people. He sent off an angel with two sacks, one full of wisdom and one full of foolishness. The second sack was of course much heavier. So after a time it started to drag. Soon it got caught on a mountaintop and so all the foolishness spilled out and fell into Chelm.” From a Chelm perspective, if the White Rabbi were to get impatient with you for an illogical or foolish way of thinking (or worse for asking a thoughtless “klutz-kashe” introduced in □-Methods) he may euphemistically “bless” you by telling you that you can “Go to Chelm”!

If there was ever a town the opposite of Chelm it could well have been the real Russian/Polish/Lithuanian (the borders have changed over the centuries) town of Shklov located not far geographically from the actual town of Chelm. It was also very Jewish with half of its shops being owned by Jews, as well as their being the “richest and most influential class of people in the city.”¹²

What really made Shklov unique, however, was the kind of Jew who lived there. By the late eighteenth century Shklov was inhabited by an elite fraternity of master Torah Sages, who were all disciples and followers of the Gaon of Vilna. Rabbi Eliyahu ben Shlomo Zalman — the Gaon of Vilna (Genius of Vilna, Lithuania, 1720-1797) — is universally recognized as one of the greatest Torah authorities of the last several centuries. Known for his extensive commentaries

¹² “In 1699, Jews were the “richest and most influential class of people in the city. In 1727, more than a third of the shops in the town’s marketplace were owned by Jews, and in 1760 – more than half”. Fishman, David E., *Russia’s First Modern Jews — The Jews of Shklov*, N. Y., 1995, p. 2.

covering the full range of Jewish exoteric teachings, the Gaon (also known as Gra, an acronym for Gaon Rabbeinu Eliyahu — the Genius, our Master Elijah) personifies the epitome of Talmudic scholarship. His penetrating clarity into the complexities of Jewish law, and his absolute commitment to its divine nature, has determined the character of much of traditional Torah study and observance to this day.

What is not widely known is that the Gaon was also a mystic and a scientist of the first order, whose vision of the ultimate unity of all knowledge was the subject of the vast body of his esoteric writings. It was in these writings, and in the oral teachings transmitted to his closest disciples, that the Gaon revealed a comprehensive mystical doctrine. This doctrine reveals that the discoveries of modern science will interface with, and directly affect our ability to understand, the ancient esoteric teachings of Judaism — the Kabbalah. He thus exhorted his followers to sanctify the Name of God by applying the secrets of the Kabbalah to all branches of secular knowledge. Only thus could they perceive the Divine wisdom that is embedded in the laws of the physical universe and grasp the underlying unity of all knowledge, both earthly and Divine. The goal was nothing less than a plan — a virtual spiritual conspiracy — to hasten the Redemption: a quantum leap in consciousness that would inaugurate a new era of human history and encompass the entire cosmos.

The most explicit source for the Gaon's spiritual approach to the secret soul of the traditional Seven Sciences is found in the book *Kol HaTor* — Call of the Turtledove.¹³ Among the disciples of the Gaon of Vilna residing in Shklov were R' Hillel of Shklov, the author of *Kol HaTor* and his father, the extraordinary R' Benyamin Rivlin of Shklov who was a cousin, colleague and disciple of the Gaon. Other Sages from Shklov who also left their mark on modern Jewish history and Torah scholarship are R' Menachem Mendel of Shklov, R' Yisrael of Shklov and R' Doctor Baruch Schick.¹⁴

Among the Gaon's disciples and followers from throughout Lithuania and Belarus, the Torah scholars from the town of Shklov were a unique class, set apart onto themselves. From an outsider's perspective they appeared to be integrating components of gentile culture and scientific knowledge into traditional Torah, and they have been referred to as "Russia's First Modern Jews".¹⁵ These Jews, however, were not the forerunners of the Modern Orthodox movement. This was because these Jews were also deeply rooted in the Kabbalah and in the Secret Doctrine and

13 This unusual work was written by a relative and intimate disciple of the Gaon, R' Hillel Rivlin of Shklov (1758-1838). The text of *Kol HaTor* began to take form during the period when R' Hillel was still serving and studying under the Gaon. It only became available to a limited public in 1968, after being closely guarded by family members and disciples of the Gaon for nearly two hundred years. Indeed, as a result of its mysterious history and unexpected content, attributing the text's complete authenticity to the Gaon of Vilna has been challenged. Even among those who do know of its existence, it is either not seriously studied or, if it is, remains a "closed book" to most people, due to its unfamiliar kabbalistic terminology and initially, many strange concepts. Volumes I and II of *The Secret Doctrine of the Gaon of Vilna* are an introduction, overview and extensive commentary of *Kol HaTor*.

14 According to published genealogical records, the author is, on his mother's side, an eighth generation descendant of the Gaon's younger brother, R' Avraham Ragoler of Shklov (1742-1807), a renowned Torah giant and the author of a book that is studied in yeshivot to this day. His work, *Ma'alot HaTorah (Virtues of the Torah)*, develops the ascendancy of in-depth Torah learning as the most direct, as well as obligatory path to serving and knowing God. He served as the communal *maggid* (preacher) of the town of Shklov, Lithuania, where the actual legacy of *Kol HaTor* began.

15 Ibid. "Taken together, the circle of devotees and disciples of the Gaon of Vilna in Shklov was one of the most intensive and creative centers of rabbinic learning in Eastern Europe in the late eighteenth and early nineteenth centuries" (p. 104).

messianic mission of their master the Gaon. More than labeling them “modern Jews” of the late eighteenth and early nineteenth century they were truly *ultra*-modern, with one foot already in the higher-dimensional messianic future. They were also men on a secret mission. At the head of this covert mission was R’ Benyamin Rivlin of Shklov.

Kol HaTor
Voice of the Turtledove

The distinguished Rivlin family also claims descent from the great Lithuanian Talmudist R’ Moshe Rivkes (died in 1671), the author of the classic rabbinic work *Be’er HaGolah* (*Fountain of the Exile*, a classic commentary on the *Shulchan Aruch*) and grandfather of the Gaon. R’ Benyamin Rivlin of Shklov was one of the Gaon's most outstanding disciples and colleagues, as well as a physician conversant in a number of languages.¹⁶

A history of the Rivlin family, first published in 1915, provides us with a vivid image of R’ Benyamin foraging in the fields of Shklov a few hours every day during the summer months:

He would collect herbs, roots and flowers from which he would manufacture medicines according to the rules of pharmacology. He knew this science well from the books of the wise gentiles, written in their own languages. In order to practice medicine he also familiarized himself with other branches of the natural sciences, mineralogy, botany, and zoology. He would administer the herbs and the cures, which he had prepared to aid any ailing person who sought his services.¹⁷

The unconventional nature of the Sages of Shklov is further evident in the model personality of R’ Benyamin as exhibited in his unusual but remarkably contemporary virtually vegan diet:

“He never ate bread or meat, nor did he drink wine or any other drink, even on the *Shabbat* and *Yom Tov*; he ate only whole grains and fruit, and on rare occasions a bit of fish with potatoes dipped in olive oil. His favorite drink, for thirst or with which to honor his guests, was the strong coffee we jokingly call “black bitter.”¹⁸

Under the Gaon's direction, R’ Benyamin and his business partner, R’ Yehoshua Zietlin,¹⁹

16 He is the author of *G'viah HaKesef* (novella on Torah and Talmud) and *Mass'at Benyamin* (sermons concerning Torah and redemption). It was R’ Benyamin's descendants who formed the branch of the Rivlins who became the Perushim (“separatists”) or Mitnagdim (Opponents of the Hasidic movement) in Lithuania (Byelorussia) and Jerusalem, and followed the customs and system of learning of the Gaon. R’ Benyamin's brother, R’ Eliyahu Riveles (or Platkes), on the other hand, was a disciple of R’ Shneur Zalman of Lyady, and his descendants were Chabad Hasidim. With the immigration of his grandson, R’ Eliyahu Yoseph Rivlin, to the Holy Land in 1847, the Chabad members of the Rivlin family joined their relatives and settled in such places as Jerusalem, Hebron and Tiberius, where the major Chabad communities existed at the time.

17 *Kiryah Ne'emanah*, quoted in, *HaRav Moshe Rivkash and his Descendants*, Benyamin Rivlin (Jerusalem, 1971) pp. 26-27.

18 Ibid.

19 R’ Yehoshua Zietlin (1742-1822) was a scholar and *shtadlan* (representative of the Jewish community to the government authorities with access to high dignitaries and legislative bodies). He was a student of R’ Aryeh Leib Gunzberg (author of *Sha'agat Aryeh* and, after the Gaon, considered one of the greatest Talmudists of his time). He wrote *Haggahot Chadashot* (“New Glosses”) on the *Sefer Mitzvot Katan*. Together with R’ Benyamin Rivlin he headed a large pharmaceutical company (Rivlin-Zietlin) that supplied medicinal herbs to all of White Russia. It was partly due to their business connections that they had influence on the government. He was also one of the wealthiest merchants in the area and owned estates with over 900 serfs. He built a palace for himself to the east of Shklov that

established a large, well-financed yeshivah in Shklov. Due to R' Benyamin's efforts, the unique study method of the Gaon was introduced for the first time on a large scale. Aside from Talmud and the legal codes, there was a special department for the study of Kabbalah, and the students were required to learn and attain complete fluency in *Tanach* (Torah, Prophets and Writings), all according to the system of the Gaon. Another innovation was that classes were given on the Hebrew language and its grammar. (For various reasons, contrary to earlier periods in Jewish history, the systematic study of Hebrew has fallen into disuse). A small group of students also studied the science of healing with R' Benyamin himself.²⁰

As a result of its high level of scholarship, the *yeshivah* gained tremendous prestige and became known as the "*Yavneh of Raisen*" (Belarus), after the famous late first and second century center of Talmudic Sages that became a primary refuge of Torah learning following the destruction of Jerusalem and the Second Temple. R' Benyamin was called the "Builder of Shklov and its scholars." At the age of fifty-two, R' Benyamin suddenly amassed a fortune, when his company sold a large tract of forest area, rich in medicinal herbs, to the Russian government. A short time afterward, he experienced a vivid dream in which he beheld an awesome vision of Jerusalem. Sensing that the extraordinary sum of money had been sent to him for the purpose of fulfilling a great mission, he traveled to Vilna to seek counsel from the Gaon. The Gaon immediately perceived a profound connection in these events. The dream, he explained, was a sign from Heaven. R' Benyamin and his son Hillel were being commissioned to initiate the first steps in the Messianic process: the ingathering of the exiles and the resettlement of the Land of Israel.

The long awaited time had arrived; *Chazon Tziyon* ("Vision of Zion"), as the Gaon named it, was to become a movement that would arouse the hearts of the Jewish people to begin the prophetic return to Zion. (It should be kept in mind that this "Zionist" activity was taking place at the end of the eighteenth century, long before the acknowledged beginning of the Zionist movement that would take root in the 1840s and 1850s, with its real objectives only being realized in the 1880s. The term "Zionism" was not coined until 1890.)

One of R' Benyamin's sermons, passed down in the Rivlin family from that period, speaks in fiery language about the return of the Jews to Israel. Commenting on the verse, "Behold, I will bring them from the northern land" (Jeremiah 31:7), he explained that the "northern land" refers to Russia, particularly the city of Shklov, which is to the extreme north of Jerusalem. The initial arousal for the return to Zion and the rebuilding of Jerusalem would begin in Shklov. (The great and last wave of Russian emigration to Israel in 1990 is, in many regards, the culmination of the initial arousal that began in the "northern land" in the late seventeenth and early eighteenth century with the Gaon's *Chazon Tziyon* (Vision of Zion).)

The eyes of Diaspora Jewry turned toward Shklov when, in 1808, the first group of *olim chadashim* (new immigrants) departed for the Land of Israel. Thirteen years later, in 1822, R' Benyamin himself left to join the new settlement, but died in route before reaching the Holy Land. However, the Vision of Zion that had been his dream was already well established and had been

housed a vast library. Many scholars were invited to make use of this library, including R' Benyamin Rivlin and R' Mendel Lapin (Lefin) of Satanov who wrote on education, science, medicine and hygiene. Lapin's famous ethical work *Cheshbon HaNefesh* (*Spiritual Accounting*) was patterned on Benjamin Franklin's *Poor Richard's Almanac*. It is likely that he gained access to this work in English from R' Yehoshua Zietlin's extensive library. R' Dr. Baruch Schick of Shklov (see Sha'ar Be'er Sheva and Part II, Chapter 3) also frequented the estate and Zietlin saw to it that there was a chemistry lab on the premises for the doctor to perform his experiments, *Chazon Tziyon*, p. 19.

²⁰ *Chazon Tziyon*, p. 14.

passed on to his son, Hillel Rivlin (1758-1838), who had been initiated into the secret process of redemption by the Gaon himself.

A direct descendent of R' Hillel of Shklov, R' Chaim Shraga Feivel Frank, wrote in his 1968 approbation to the first public printing of *Kol HaTor* (*Call of the Turtledove*):

Let us look into the work of the holy book *Kol HaTor* by my master and ancestor, the sage and mystic, our teacher Rabbi Hillel, son of the sage and saint, Rabbi Benyamin Rivlis [Rivlin] from Shklov, z"l. It illuminates, with perfect clarity, the paths of redemption and the wells of salvation, which were revealed to the world by his teacher, the Master, who was the likeness of an "angel of God," our master the Gaon, z"l.

Our teacher, the Gaon, merited to spread his wings over all the branches and hidden treasures of the Torah, in breadth and in depth, including *gematria*, allusions, and the hidden and recondite secrets, which no eye has glimpsed, and whose depths have not been plumbed in generations before or since. Especially, concerning the subject of the return to the land of our desire, resettling in the land of our glory, and rebuilding in the land of our holiness, there was revealed the divine spirit (*ruach hakodesh*) within the study hall of the Gaon.

We, the descendants and the grandchildren of the family, have received the tradition, from one to another, that our grandfather, the sage and mystic, Rabbi Hillel, may his merit protect us, merited to stand before his master, the Gaon z"l, many years. He received from him hidden secrets concerning the resettlement of the Land of Israel, and was commanded by him to awaken the slumbering love for "a dwelling place for the eternal God" [Deuteronomy 33:27] — that is, Zion and Jerusalem. [He was commanded] to return her to her former stature and to restore her as in days of old, to magnify her glory and let honor dwell within her, because when Jerusalem is rebuilt, the son of David [the Messiah] comes (Talmud, *Megillah* 17b). Rabbi Hillel condensed the essentials of what he heard directly from the Gaon in the book *Kol HaTor*.

It is a tragedy that, due to our many transgressions, this book is incomplete and that many pieces have been hidden from us. However, it is, nevertheless, incumbent upon us to praise the Master of All for [blessing us with] the descendants and grandchildren of the sage, the author of *Kol HaTor*, specifically: my grandfather, the leader, the Rav, the Light of the Redemption, our teacher Rav Zalman Chaim Rivlin, z"l, who raised the standard of Torah in Jerusalem with the Torah academy Etz Chaim in the year 5594 [1834]; and my uncle, the leader, the Rav, the great light, our teacher Rav Yoseph ("Yosha") Rivlin, z"l, who founded the new neighborhoods in the new city of Jerusalem, outside the walls of the Old City; and their cousin, the Rav, the recognized sage, Rabbi Yitzchak Tzvi Rivlin, z"l, the first Rav of the neighborhood Zichron Moshe in Jerusalem. They are the ones who guarded the remnants of the manuscript, preventing its loss. The sage, Rabbi Yitzchak Tzvi, mentioned above, collected, selected, and arranged specific chapters and passed them on to his cousin, Rabbi Shlomo Zalman, the son of Rabbi Yoseph ("Yosha") Rivlin, mentioned above.

R' Hillel was initiated into the secret process of redemption by the Gaon of Vilna himself. This secret process in all of its details was laid out in this strange little book called *Kol HaTor*. This

work is possibly the most extraordinary and revolutionary book in modern Jewish history. It is certainly Judaism's best-kept secret. *Kol HaTor* defies standard classification and is an esoteric work in all senses of the word: mystical, abstruse, and requiring in-depth initiation. Although, on one hand, *Kol HaTor* is a profound intellectual challenge, necessitating years of requisite study of Talmud and Kabbalah, on the other hand it is a simple, no-nonsense, step-by-step manual for grass roots, communal, and national activism that virtually everyone — men and women, adults and teenagers, Torah scholars and laypeople, Jews and non-Jews — can utilize and apply on a daily basis.²¹

Kol HaTor is also a metaphysical tool kit to understand, integrate, and apply the ever emerging new paradigms of science and technological breakthroughs from an unexpected messianic perspective. Additionally, *Kol HaTor* contains the keys to unlock transcendent states of consciousness and divine transmission (*ruach hakodesh*), in order to effect one's personal spiritual growth, as well as to directly stimulate cosmic rectification in the messianic process.

The Gaon of Vilna's teachings of *Kol HaTor* (although not necessarily in the format and digest that remain today) were a living manual that directed the spiritual consciousness and course of the sage-mystics of Shklov. The role that *ruach hakodesh* and intimate mystical experience played in the everyday lives of this elite group of Talmudic Sage-Mystics should not be underestimated. Below is one section, of many from *Kol HaTor*, that mandates a series of stages, processes and rectifications that all members of the fraternity must be consciously working on to prepare for personal and collective redemption. For each of the Seven Rectifications R' Hillel first explains it according to the esoteric level followed by its corresponding exoteric application.

One who is not initiated into the language of the Kabbalah, as well into the Gaon's system of *Kol HaTor*, will find the esoteric explanations comparatively undecipherable. An overall sense, however, is discernable, particularly in numbers two and four, of the role that *ruach hakodesh* and direct mystical experience played in the souls of these men and women (their mothers, wives and daughters). This inventory, composed over two hundred years ago, is an implicit "mission statement" that is virtually unprecedented from among any similar Kabbalistic and Hasidic "inner circle" declarations in its scope, intimacy and immediate relevancy to our generation.

The Seven Rectifications of the Decoder in Preparation for Redemption²²

(R. Hillel Shklov, *Kol HaTor*, Chapter 5)

1. Egalitarianism. This *tikun* refers to the equalization of the values of the Two Armies [*Y-HVH Tzevaot* and *E-lohim Tzevaot*] as in: "Their feet were a singular foot" (Ezekiel 1:7). [These are the *trei palgei gufa* — the two halves of the singular body of the messianic process] 499½ from the right side and 499½ from the left side, etc. Practically speaking, between colleagues this same aspect of egalitarianism is necessary to establish equanimity (*kav hamashveh*) within the Inner Circles.

21 By non-Jews I am referring here to Torah oriented non-Jews, which includes the rapidly evolving groups of righteous gentiles, Noahides (B'nai Noach), "Ephramites," and any spiritual truth-seeker who is beginning to look, in fulfillment of the ancient biblical prophecies, to the Torah and her Sages for direction.

22 The "Decoder" — *Tzafnat Pa'aneach* — lit., "Revealer of Hidden Matters" is the title Pharaoh gave to Joseph upon appointing him viceroy.

Five Steps

On the simple level (*al derech pshat*), Egalitarianism refers to the personal and ethical conduct of each individual; particularly in overcoming pride and arrogance, both on the material and spiritual plane.

2. Transcendence. The *tikun* of Transcendence refers to a state of higher consciousness released through the power of Metatron who is the collective Oversoul of Mashiach ben Yoseph, in the mystery of Formula 999-in-*Yesod*. This relationship is reflected in that *Metatron* (314) *Sar* (550) *HaPanim* (185, Prince of the Countenance) has the numerical value of 999.

On the simple level, Transcendence refers to the obligation for everyone to insure that he is on a path of continual spiritual growth. If one does not ascend from the purely physical then one remains comparable to a lowly beast.

3. Holism. The *tikun* of Holism refers to the *sefirah* and divine attribute of *yesod*, which characteristically contains all the other *sefirot* and divine attributes in the secret of "Zion [*yesod*] is the containment of beauty."

On the simple level, Holism refers to the principle: "All of Israel are responsible for each other." Each individual is an integral part of the community and "Jerusalem was destroyed only because individuals did not reprove each other."

4. Sanctification. The *tikun* of Sanctification refers to the supernal seed essence, the Dew of Light, which is the highest root and source of divine purity emanating in the *da'at*, the middle brain. From there, it is drawn down through a subtle channel within the spinal column, which is represented by the letter *vav* of God's Name, in order to unite with its final destination, represented by the final letter *hey* of God's Name. In this manner a sacred passage way is prepared for the souls to enter into this world.

On the simple level, Sanctification refers to purification from all desires that are harmful to body and soul. One must actively seek a spirit of purity which leads to divine transmission (*Ruach haKodesh*).

5. Creativity. The *tikkun* of Creativity is the revelation of new aspects in both the revealed and concealed teachings of Torah, specifically in the secret of Formula 999-in-*Yesod*, which, little by little, arouses and activates the "New Light" of Zion (*ohr chadash b'yesod*) as it is written: "From out of Zion [*yesod*] goes forth [the inner] Torah."

On the simple level, Creativity means that after one has achieved the prerequisite levels of growth, everyone must produce new Torah understandings, as well as perform community service. Everyone has a unique mission in the world, which includes revealing new concepts in Torah and creating and producing that which benefits the community.

6. Power. The *tikkun* of Power is the overpowering of the Amalakite spirit, according to the process exemplified by: "When Moses raised his hands" he was supported by the *Trein M'shechin* of his generation — Aaron and Hur.

On the simple level, Power refers to prevailing over the collective source of spiritual impurity. One who has attained to all the previous levels now has the

power not only to fight a defensive war, but to actually launch an offensive against the very spirit of impurity and moral decay that hides within the community of Israel.

7. Fusion. The *tikkun* of Fusion refers to the fusion of the masculine and feminine aspects of Divinity in the secret of the three digits 999. After the two branches — *Eitz Yehuda* and *Eitz Yoseph* — will first become one in the hand of mankind, then they will both become one in the Hand of God. This is the ultimate redemption of truth and the completion of the messianic process; this is the level described by the prophets as "The groom rejoicing with his bride."

On the simple level, Fusion refers to the process of fusing with God's Presence. After one has ascended through the six levels outlined above, it is possible to attain to the level of re-uniting the Holy One together with His Divine Presence, to experience the return of the *Shechina* to Zion and the fulfillment of Redemption. Amen, so be His Will.

The Sages of Shklov had their own secret manual and detailed agenda – a virtual *Shulchan Orech* (Code of Jewish Law)²³ for both personal and global evolution and redemption. What made this cadre of Jewish minds so distinct from virtually all of their contemporaries? In addition to their love and mastery of Talmud and Kabbalah was their messianic passion to redeem and reclaim the Seven Sciences in order to help accelerate the End of Days.

**The Secret Soul
of the Seven Sciences**

According to the Gaon of Vilna and his disciples of Shklov, the unique messianic relationship between Torah and science revolves around a statement in the Zohar (*VaYeira* 117a):

In the six hundredth year of the sixth millennium (5600 = 1840 C.E.) the gates of wisdom above [Kabbalah] together with the wellsprings of wisdom below [science] will be opened up, and the world will prepare to usher in the seventh millennium. This is symbolized by a man who begins preparations for ushering in the Sabbath on the afternoon of the sixth day.²⁴

23 This is the actual term that R' Hillel uses to describe *Kol HaTor* in Chapter 3, par. 1.

24 Traditionally, the universe in its present form is to exist for 6000 years (as we currently experience time following the collapse of Adamic consciousness) followed by a seventh millennium (Talmud, *Rosh HaShanah* 31a; Talmud, Sanhedrin 97a; Talmud, *Avodah Zarah* 9a; Gaon's commentary to *Sifra DeTzeniuta* 5, p. 66 (33b)). This macro-time scale parallels, in exact ratio, the micro-time scale of the week of Genesis, i.e., six days followed by the Shabbat, in accord with the verse, "A thousand years in Your sight are like a day gone by..." (Psalm 90:4). Thus, by dividing every 1000 year period (1 "day") into 24 parts we can calculate that every 42 years and 8 months equals 1 "hour" on the cosmic clock. Similarly, every 250 years is 6 "hours" and every 500 years is 12 "hours". According to this principle, and taking into account that a day in Genesis always begins at the onset of night, the year 5000 (1240 C.E.) was "nightfall" or the beginning of the "sixth day" of creation. The year 5500 (1740) heralded the "dawn" or "sunrise," and the year, 5750 (1990), corresponds to "high-noon" of the "sixth day". The year 5750 brings us 750 years or 3/4 into the sixth millennial day with a remaining 250 years or one quarter until its completion. According to the Gaon the first 250 year period from 5500 to 5750 is the messianic age of Mashiach ben Yoseph; the second and final period from 5750 to 6000 is the messianic age of Mashiach ben David. The demarcation between these two eras is, however, not absolute, and there is a definite period of overlap during which the two processes operate simultaneously. See the Gaon's commentary to *Sifra DeTzeniuta* 1, p. 20 (10b); R' Shlomo Eliyashiv, *Leshem Sh'vo*

This paragraph and the history and content of *Kol HaTor* are explained at length in my two volume work *The Secret Doctrine of the Gaon of Vilna*. Here is a short overview: The Gaon explained that the opening of the "gates of wisdom above" refers to new and profound revelations that would render the Jewish esoteric tradition, the Kabbalah, more accessible from the mid-nineteenth century onwards. The Gaon was far from being alone in this assertion. The same tradition has been handed down by another unexpected, yet highly authoritative source, R' Yisrael Salanter (1810-1883), the Torah master who spearheaded the Mussar Movement (emphasizing character and ethical development). In confirmation of the statement of the Zohar, he is said to have commented: "Prior to 1840 the study of Kabbalah was a closed book to all but the initiated." The master kabbalist of the Gaon's school of Kabbalah, R' Shlomo Eliyashiv, quotes this tradition and continues, "Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters."²⁵

The "gates of wisdom above" parallel the opening of the "wellsprings of wisdom below." This refers to revolutionary discoveries in the sciences that would completely change our view of the world.²⁶ We are all only too aware of the fulfillment of this part of the Zohar's prophesy. In retrospect, we have also seen continuing examples of the revelations of "wisdom from above." Although a number of the works of the Arizal were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemoneh Sh'arim* (Eight Gates) by R' Chaim Vital, remained in closely guarded manuscript until the beginning of the twentieth century²⁷. The availability of previously unpublished esoteric manuscripts of the early kabbalists, the teachings of the Ramchal and the Hasidic masters,²⁸ and finally the esoteric writings of the Gaon and his disciples (including *Kol HaTor*), have given our generation further access to crucial teachings of the Kabbalah.

V'Achlamah, Sefer Hakdamot VeSh'arim, p. 172; R' Rafael Shochat, *Torat HaGeulah B'Mishnat Rabbeinu HaGadol HaGaon MiVilna* (unpublished manuscript; note of *Leshem* at end).

25 *Leshem Sh'vo V'Achlamah, Sefer De'ah* 1:5:4 (p. 76).

26 The principle of a parallelism between the historical development of science and Kabbalah is also advanced by the contemporary Torah master, R' Dr. Chaim Zimmerman, z"l: "According to the Sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by hashgachah [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the Sha'agat Aryeh. In a generation of Einstein and Planck, the Torah world had a R' Chaim Soloveitchik and R' Abraham of Sochotchov.... In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The hashgachah has determined that these two categories of knowledge develop and progress in parallel lines." (R' Dr. Chaim Zimmerman, *Torah and Reason*, Hed Press, Jerusalem 1979, pp. 287, 291). For more on this subject see my *Secret Doctrine of the Gaon of Vilna*.

27 Although many books in English have appeared that introduce, expound upon and attempt to interpret Lurianic Kabbalah, most of the actual *ketvey* Arizal (writings of R' Isaac Luria) have not been translated into English nor is it realistic. It is tantamount to trying to translate a little known arcane school of higher-dimensional mathematics into English. However, many sections and selections have been translated including the entirety of *The Gate of Reincarnation* and the beginning chapters of the *Aitz Chayim* ("Tree of Life").

28 The Hasidic movement also takes note of this passage from the Zohar and agrees that it is heralding new revelations in Jewish mysticism, albeit with a different venue. It is well known in the Chabad tradition that the mystic revelations of the "wisdom from above" refer to the emergence of the Hasidic movement and to the publication of classic Hasidic (Chabad) literature, which occurred at the end of the 18th and beginning of the 19th centuries; see Rabbi M. M. Schneerson, *On the Essence of Chassidus*, Kehot Pub., 1974, p. 91.

While it is true that the principle of *hitkatnut hadorot* (gradual diminishment of generational stature) the gradual diminishment of each successive generation in its ability to understand the Torah, holds true with respect to its exoteric teachings, the school of the Gaon of Vilna emphasizes that the inverse of this principle holds true with respect to its esoteric truths. Simply stated, this means that as the world travels farther away from the revelation of the Torah at Sinai, at the same time we are approaching ever closer to the Messianic Era, when the inner secrets of ancient kabbalistic revelations become more manifest and available.²⁹

This does not mean that our generation is more advanced than our predecessors. To the contrary, our grasp of the "inner" wisdom is decidedly more "external." It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the redemption, the inner wisdom has come down into the public domain, with all the inherent dangers that this "descent" engenders. This is born out, on the one hand, by the emergence of the Kabbalah as an accepted field of academic research in universities in Israel and in the world at large. This is in sharp contrast to the Kabbalah's previous status in academia and secular society in belonging to the realm of superstition. On the other hand, this prophecy is reflected in the appearance of Orthodox *yeshivot* (mainly Sephardic), which openly teach Kabbalah side by side with Talmud and *halachah* (Jewish Law). Further, any longtime student of the Kabbalah cannot but be staggered by the recent proliferation of classical Kabbalah literature, in Hebrew, English, and other languages, volumes of which continue to increase in momentum. (It has been said, however, that the greatest obstacle to discovery is not ignorance but the illusion of knowledge. In the current age of overwhelming information there is already an illusion of the knowledge of Kabbalah. Ironically, the explosion of Kabbalah themed books, websites, classes, CD's and YouTube videos is now obfuscating much of the true depths of the Kabbalah. Too often the things we think we know obstruct the things we need to learn).



The revelations of the "wellsprings of wisdom below" during the past two centuries are better known, but nonetheless astonishing. Stimulated by the Industrial Revolution in the eighteenth century, a plethora of theoretical models and new technologies has burst forth with such intensity that a new paradigm of scientific thought, and consciousness, is emerging. Electromagnetic theory emerged midway through the nineteenth century. This, in turn, paved the way for the invention of radio, telecommunications, television, and computers. New psychological and neurological descriptions of the brain, black hole phenomena, genetic engineering, and the holographic model, are a few more examples of scientific discoveries that have taken place in our generation alone, and have given us completely new ways to perceive the world in which we live. Perhaps of even greater significance has been the effect of breakthroughs in the field of geometry during the first part of the nineteenth century. These new non-Euclidian geometries set the stage for the emergence of Einsteinian relativity, quantum mechanics, and the search for the Unified Field Theory in the 20th-century and beyond. Currently, under the name of "Super Strings," this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics. Pre-

29 R' Shlomo Eliyashiv states: "What was forbidden to investigate and expound upon just yesterday becomes permissible today. Every true exegete is aware of this. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above;" (*Leshem Sh'vo V'Achlamah, Chelek HaBi'urim*, p. 21d)

deterministic chaos theory and fractal geometry, beginning in the 1970s, has also now been proclaimed, along with relativity and quantum physics, as the third most profound discovery of the twentieth century changing our view of how we see and understand virtually everything.

The Gaon was a master Kabbalist and a master scientist. As is apparent from *Kol HaTor* itself, his doctrine of "Kabbalah and science" securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient religious truth and evolving scientific knowledge. According to the Gaon, the true confluence and interpenetration of these systems will only emerge when, paradoxically, the newly discovered models and metaphors provided by the "external wisdom" of science will help illuminate the deepest secrets of the ancient mysteries of the "internal wisdom" of the Kabbalah. Reciprocally, those same ancient mysteries will define, explain, and help reshape our perception of the entire phenomenon of the external physical world. Yet there is even more to the Gaon's unique vision of the role that secular wisdom must play in the messianic unfolding.

For the Gaon and the Talmudic Sage-Mystics of Shklov, science is not to be regarded as an aid in revealing the teachings of the Kabbalah and vice versa. Neither is its role exhausted in the great sanctification of God's Name that emerges out of this synthesis. There is a third revolutionary aspect to the interrelationship between Kabbalah and science. Kabbalah together with scientific discovery and its technology is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the very manifestations of the messianic process itself.

The messianic responsibility of learning the Seven Sciences was taken very seriously in Shklov. R' Hillel writes:

Our master [the Gaon] said that every single Torah scholar, especially of those initiated into the esoteric wisdom of the Kabbalah, is obligated to learn at least one of the Seven Sciences enumerated above³⁰ and teach it to other God-fearing Torah scholars. According to his aptitude and his natural and intellectual inclination, each one should choose one of these wisdoms.

[As a result] many of the Sages of our community in Shklov, as well as those from other cities, came to our master the Gaon in order to request his advice in this matter. The Gaon would determine the area of study that was suitable for each and every individual based on his particular aptitude and inclination. In addition, with his divine inspiration (*ruach hakodesh*), he would reveal where each individual's name and mission was alluded to in certain verses of the Bible. At times he would do this by means of a [special system of] divination (*goral*).³¹

30 "The [concept of the] Seven Sciences is implied in the verse, "Wisdoms have built her house; her hewn pillars are seven" (Proverbs 9:1). [Accordingly, all branches of science can be divided into the following seven categories]:

1. Mathematics, astronomy, and geometry.
2. Natural science and chemistry.
3. Medicine and pharmacology.
4. Logic, grammar, and syntax
5. Musicology and its esoteric theory.
6. Engineering and construction.
7. Parapsychology and the brain sciences

Kol HaTor, Sha'ar Be'er Sheva, Chapter 5 Part 2. For an explanation of these terms see *The Secret Doctrine of the Gaon of Vilna* Volume I.

31 Along with the systematic usage of gematria the scholars of Shklov also employed the Goral of the Gaon. This is a well-known methodology revealed by the Gaon for using the Scripture as a source of divination. The text of the Written Torah [actually the entire Bible or TaNaKh, which is an acrostic for Torah (the Five Books), Nevi'im (Prophets)

The doctrine that science and technology play a prophetic and spiritual role, alongside the ancient mystical teachings of Judaism, and that this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem, is unparalleled in Torah literature. This is certainly the case in *Kol HaTor*, where these factors are woven together and developed within a systematic and comprehensive framework of Jewish Law.

The first two functions of science — to grasp the wisdom of the Torah and to sanctify God's Name — must now be viewed against an even larger backdrop. This is the universal purpose of fulfilling a messianic destiny and serving to guide and prepare all humanity for a major paradigm shift in consciousness and a fundamental transformation of the laws of physics. According to the Gaon, the Torah Sages' mastery of scientific models and maps is an intrinsic and necessary component of the ancient, prophetic mission of the Jewish nation to be a global and evolutionary "light unto the nations" (Isaiah 42:6).

The View from Shklov The Jewish community of Shklov, far from being simply a town of great Torah scholarship and God fearing Jews, was the birthplace of a very different kind of Jewish mastery. This was the Torah Renaissance man – the scholar/Kabbalist/scientist – a breed set apart from both the surrounding Hasidim and from the traditional opponents of the early Hasidic movement, the *mitnagdim* (the "opposers", i.e., traditional rabbinical Orthodoxy opposed to some of the changes and direction of the early Hasidic leaders). The Shklov masters were neither Hasidim nor were they *mitnagdim*, certainly not the "standard model" of *mitnagdim*. The Talmudic Sage-Mystics of Shklov were a very unusual group of Orthodox Jews within the culture of late nineteenth and early twentieth century Eastern European Orthodox Jews.

The wise men of Shklov were a secret society spearheading a spiritual conspiracy. The plan was directed towards a unique synthesis of Torah, Kabbalah and science to be fused together primarily in the Land of Israel with its capital, Jerusalem, as a virtual clearinghouse for universal knowledge. This is the fulfillment of what the Talmudic Sage-Mystics have said, "In the future Jerusalem will be a beacon of light [i.e., knowledge] unto the world". According to the Gaon of Vilna, the obligation to study the Seven Wisdoms of science was not only in order to grasp the wisdom of the Torah and to sanctify the Name of God in the eyes of the Seventy Nations of the world but also to accelerate the redemption. For the elite members of the Shklov fraternity, science, as well as Kabbalah, has a mandated messianic role to play.³²

and Ketuvim (Writings)] becomes the means of divination. Based on the sacred number seven as alluded to in the verse, "Upon one stone are seven facets" (Zechariah 3:9), the practitioner holds a special edition of the Tanach that is printed with two columns on each page and silently meditates on the question he wishes to ask. He then (1) opens "randomly" to any page; (2) turns seven additional pages; (3) counts seven columns; (4) counts seven open paragraphs; (5) counts seven lines down; (6) seven sentences; (7) seven words. The Goral was used during the Israeli War of Independence to identify the graves of ten men who were buried. See *Chazon Tziyon*, p. 16; Simcha Raz, *A Tzadik in our Time*, pp. 162-170 (1977, Feldheim, Jerusalem). See Part I, Chapter 2, The Messianic Mission of the Gaon of Vilna, Section: Gematria, Transmigration, and Divination.

³² For a thorough discussion of traditional, as well as, some contemporary views of Torah and Science, see *Challenge - Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978). It should be noted that in the first volume of this otherwise comprehensive work only one short paragraph is quoted from *Kol HaTor*, and then almost in passing.

It is only in the second companion volume that a short summary of *Kol HaTor's* position on science is presented. *Encounter - Essays on Torah and Modern Life*, H. Chaim Schimmel and Aryeh Carmell, editors (Association of Orthodox Jewish Scientists/Feldheim Publishers, 1989, no longer in print). The essay is entitled "Tora im Derech

Five Steps

The scholars of Shklov were a very secretive sect, an elite Kabbalah based fraternity. Only those minds wide enough, deep enough and probing enough were allowed entry. Prerequisites: fundamental mastery of Talmud, Jewish Law, both civil and criminal, Aggadata and Midrash, as well as meeting the criteria of humility, awe of Heaven and psychological integrity. If you were a member you were steeped in rabbinic methodology and your mind set was always looking outside of the box. You were initiated into the breadth and depth of the Zohar as well as the entire corpus of Lurianic Kabbalah and the Gaon's system of Kabbalah. In addition, you were required to be proficient in basic astronomy, physiology, gynecology, zoology, and other sciences— all these because numerous fields of Torah observance and ritual required them.

On top of this, in order to be accepted into the inner Shklov circle as quoted above, you chose one field from the Seven Sciences to master in order to teach it to the others. You also engaged in intimate union with the Divine three times a day through your *tefilah*/prayer, you worked a full or part-time day job to support yourself and your family, studied secular sciences, for example, mathematics, trigonometry, engineering, music theory, logic, chemistry and pharmacology while frequenting the restroom (in order not to take away time from learning the sacred subjects of Torah which are prohibited to be brought into the lavatory). The remainder of the day and night you spent immersed in Talmud, Kabbalah, the legal codes, Tanach and Hebrew grammar. You took your learning into your *davening* (prayer) and your *davening* into your learning.

This was the reality/consciousness of this little known group of initiated masters. The scholars of Shklov were the living inheritors of the ancient Rabbis of the Talmud, Midrash and Zohar. The Talmudic Sage-Mystics are the Torah masters who transmitted, analyzed, formatted and edited the entire Oral Torah that they had received from the Men of the Great Assembly who, in turn, had received from the Prophets, who received from the Elders, who received directly from Joshua, who received from Moses who received from the Mouth of the Holy One. Over the millennia these several thousand masters were members of the most unusual fraternity of consciousness in the history of humanity, if only because they are part of an unbroken tradition of esoteric initiation that has stretched across millennia up to this very day. All of these masters, collectively referred to in *The Teachings That Cannot Be Taught* as the Talmudic Sage-Mystics, essentially functioned in another reality, a parallel but intersecting higher-dimension. This will be explained and demonstrated in the following sections. And most important, you, the reader, will be able to demonstrate it for yourself and experience it first hand by getting a peak at their mindset – the view from Shklov.

Where is Shklov today?

So where are the Talmudic Sage-Mystics of Shklov today? A large group of the scholars and Kabbalists of Shklov and their families

Eretz: A Fresh Approach” by Rabbi A. H. Rabinowitz. This source is quoted here in full to corroborate the assertion that what *Kol HaTor*'s Sha'ar Be'er Sheva is advocating in the name of the Gaon, regarding the necessary messianic role of science, is virtually unparalleled and unprecedented throughout the entire spectrum of rabbinic and kabbalistic literature:

“In a little-known volume compiled by a disciple of the Gaon of Vilna, *Kol HaTor*, this subject [of the relationship between Torah and secular study] is treated in depth. The views of the Gaon, as presented by his disciples in that volume, shed a fresh perspective on *Tora im Derech Eretz*, one for which even the opinions of Rav Shor and Rav Kook [previously discussed in the essay and both representing among the most liberal views on the subject] have only slightly prepared us. As far as I am aware, there is not even an inkling of it in Rabbi S. R' Hirsch's original approach. R' Hillel ben R' Binyamin of Shklov, expounds there the Gaon's view on the messianic process until the final redemption of Israel. Part II of the fifth chapter, called Sha'ar Be'er Sheva, is devoted to a detailed presentation of the Gaon's attitude towards the seven wisdoms, their study, and their part in the messianic scheme”.

immigrated to the Holy Land in the beginning of the nineteenth century, finally settling in Jerusalem (detailed in Volume I of *The Secret Doctrine of the Gaon of Vilna*). Today their descendants are “*Yerushalmim*”, the clans and families that make up part of the Ashkenazi (East European) community of Jerusalem till this day, both religious and not. For example, all Rivlins are descendants of R’ Hillel. Although, select individuals and some of the inner circles of the Kabbalah of the Gaon, and of the Ramchal, are seriously studied, there is virtually no serious study given to the Seven Sciences. Within the greater Orthodox Jewish population, along with most of the descendants of the scholars of Shklov, the messianic role of science and technology is at best only given back-handed acknowledgment (see the secret of Sasson and Simcha in Volume II of *The Secret Doctrine of the Gaon of Vilna*). In the Jerusalem of today the Lost Vessels of the Seven Wisdoms have yet to be returned to contain their original Edenic Lights of higher consciousness. It appears that R’ Hillel’s vision vouchsafed to him by the Gaon of Vilna never materialized.

This apparent failure of the Gaon of Vilna’s Vision of Zion (*Chazon Tziyon*) to be transmitted is, in many ways, the “elephant in the room” Many aspects of the prophecies of *Kol HaTor* have indeed manifested throughout the Land of Israel even among world Jewry and the supporters of Israel. However, the Zohar’s prophesy, regarding the prerequisite interactive confluence between science and Kabbalah appears to have never manifested. (Although Israel is a world leader in many fields of science and technology these disciplines have evolved separately and mostly in a different direction from the fields of Kabbalah and Torah). In *The Secret Doctrine of the Gaon of Vilna*, especially in Volume II, I explain this phenomenon at length. It is, however, succinctly revealed in a sharp and witty quote from a modern Hasidic rabbi, the Gerer Rebbe.³³

The Holy One bestowed three gifts (*hashpa’ot*) to the world and the Torah community of Israel. By not grabbing each of these gifts at the time they were given, the Torah community lost all three to the External Forces (the “Other Side”). *Chochmah* — wisdom — was lost and fell into the hands of the scientists. *Eretz Yisrael* — the Land of Israel — was lost and fell into the hands of the secular Zionists. *Teshuva* was lost and fell into the hands of assimilated Jews — the *Ba’al Teshuva* Movement.

33 Rabbi Simcha Bunim Alter (1898-1992), the fifth Rebbe in the Gerer Hasidic dynasty and brother of the previous Gerer Rebbe, the Beis Yisrael, was well known in Gerer circles for the statement that he made concerning the Three Gifts, (commenting upon the Kotzker Rebbe’s commentary to the Zohar 1:117a). In view of *Kol HaTor*’s doctrine, as presented throughout this work, of the messianic illumination of Mashiach ben Yoseph at key moments in history being forced into exile and going undercover, the following would be an explanation of his statement.

After almost 2,000 years of foreign rule, the Land of Israel, instead of falling back into the hands of the Torah leaders, fell into the hands of secular Zionism and became the secular State of Israel, (i.e., the “backside” of the Holy Land). Secondly (as explained at length in *The Secret Doctrine of the Gaon of Vilna*), the prophesied accelerated modern discoveries of the Seven Sciences, which should have been spearheaded by the Torah and Kabbalah elite, became instead the domain of the secular and atheists. Thirdly, the fact that the grass-roots Teshuvah movement fell into the world of predominantly secular and assimilated Jews should not be taken for granted. Teshuvah — in the form of an intense spiritual revival, returning to the inner teachings of the Kabbalah unified with the Talmud and the Seven Sciences, together with an outpouring of brotherly love — could have taken place among the different Orthodox camps themselves. Instead, something that was logically impossible to foresee occurred. Tens of thousands of highly assimilated Anglo Jews have since proclaimed, “Moses is truth and his Torah is truth.” Since the 1960’s, and seemingly out of nowhere, masses of these Jews have had their collective spirit transformed, have returned to Torah, and have become a powerful force ever affecting the face and direction of contemporary Judaism.

(In addition, we could add that a similar phenomenon may now be occurring with the Kabbalah teachings of the Gaon of Vilna and the doctrine of *Kol HaTor* that has had virtually no visible impact upon the Torah community. Will the ever-accelerating, global grass-roots Noahide movement, in its desire and commitment to embrace the Torah authority and messianic direction of the Gaon of Vilna, reveal yet another unexpected “backside,” orchestrated by the Holy One in the enigmatic unfolding of the covert mission of Mashiach ben Yoseph?)

The mission and protocols of Mashiach ben Yoseph, the Josephic Messiah) and his cosmic role in the unfolding of science, along with the Kabbalah, has continued unabated. He has only been forced to go “underground” as is the pattern in the secret of, “They (the brothers) did not recognize him [Joseph]” (Genesis 42:9). Still, the question must be addressed as to why the scholars of Shklov and their descendants did not grab the heavenly ball of “*chochmah*/wisdom” allowing it to fall into the hands of “outer reality” – the secular scientists. Where is the avant-garde society of Shklov and their descendants today? What went wrong?

There are many social, religious and economic factors, but it appears that there was one central factor. The problem with the original community, the sage-mystics of Shklov was simply that they were born too soon, before the advanced tools of science would be discovered. Or alternatively, the wellsprings of the New Sciences, simply could not keep pace with the outpouring of the Gates of Kabbalah from above. Although the Industrial Revolution formally took off around 1840, the true messianic nature of science and technology would not really begin to rear its astonishing head until closer to the beginning of the twentieth century when such ideas as relativity, the equivalency of matter and energy and quantum mechanics would emerge. They missed the potential synergistic stimulus of using the maps, models and metaphors of the vessels of the unfolding new sciences and their technology to understand and eventually disseminate the lights of the “new” Kabbalah being revealed.

If the scholars of Shklov would have had at their disposal the maps, models and metaphors of the exponentially increasing and radical new scientific knowledge of our times, they would have had the wherewithal to begin educating themselves and others in the new revelations and accessibility of the Kabbalah beginning to pour into the world. To anyone who understands the essential principles of *The Secret Doctrine of the Gaon of Vilna* and the unique nature of these men, there can be no question that if they were living at the beginning of the twentieth century and onward they would be devouring all the scientific knowledge and technological models they could get their hands on. They would then reclaim those maps, models and metaphors of the Secret Soul of the Seven Sciences to open up the secrets of the Torah and consciously and methodically use their synergistic force to stimulate the redemption process. Examples of these are the six simple scientific concepts explained in the Door of Models: Dimensionality (mathematics), Split-Brain hemisphericity (neurology), the Coherent Superposition (quantum mechanics), the Möbius strip (topology), holography (optics and information storage), fractals (geometry and chaos theory) together with the Torus Model of Consciousness. The Seven Sciences are the keys to open the doors of the Seventy Facets of the Torah.

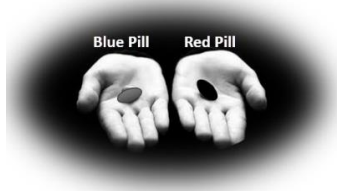
The disciples of the Gaon of Vilna were waging a clandestine war against the forces of the *other side*, but the “guns” they needed to win the battles did not arrive in time. And now, one and two centuries later, when the new scientific tools have been “discovered”, the inner Lights of the Kabbalah have been rendered mostly inaccessible as the growing chasm between the two modes of wisdom – Kabbalah and science – have apparently grown too wide to bridge. The prophesized messianic deluge of Kabbalah books, classes and web sites clearly has arrived. However, these resources cannot fully release the hidden Light of creation embedded within them without the aid of the “power models” of the New Sciences. Moreover in the current circumstances, the New Sciences will be explained, guided and elevated without the external influence of the Light of the supernal knowledge of the Kabbalah. The Shklov model, however, continues to radiate consciousness and it is this model that *The Teachings That Cannot Be Taught* strives towards. For both Jew and non-Jew, Shklov is a new model of Torah consciousness.

**To Shklov By
Way of Chelm**

There are isolated individuals but no longer a community of Torah Renaissance men and women today integrating *halachic* Torah, rabbinic methodology, Lurianic Kabbalah and cutting edge science and technology with all eyes on the higher-dimensional messianic future.

Shklov consciousness, however, is alive and well; if only in a community of minds (e.g., interfacing through cyberspace on the Internet). One of the entry points of the “Shklov of the mind” is through the working of this workbook and completing the initiation rites that are contained within *The Teachings That Cannot Be Taught*. But to fully appreciate how to visit Shklov, we must return to Chelm. Then, strangely enough, Chelm will lead us to the inter-dimensional town of *New Shklov* where everyone is conscious of their consciousness and the language spoken, on the street as well as in the study hall, is the “ancient and futuristic” language of the Talmudic Sage-Mystics.

In the realm of storytelling, Chelm lives on today. Like a global interactive video game in cyberspace, anyone can join. There is only one rule to follow. When entering Chelm you must embrace “Chelm consciousness” fully for the period while you are there. Likewise, when you enter Shklov you enter into a very different kind of consciousness which is the mind of the Talmudic Sage-Mystic. If Chelm were to be characterized as a *mythical* town then Shklov would be a *mystical* township. You can choose to become a permanent citizen of Chelm (Taking the “blue pill”) or a visiting resident of Shklov (Taking the “red pill”).



As Chelm exists in our shared collective mind so too does Shklov. Anyone can go to Chelm and participate, as one of the foolish citizens and learn their language. You can even get promoted and become one of the wise men of Chelm. The language of Chelm does have logic, but it is an illogical one. We can learn their unscientific way of “thinking” and then have fun, laughing at aspects of ourselves, seeing absurdities in the world and reflecting back on our own often illogical logical way of thinking and acting out those thoughts in the world! But the mind-set of Chelm, even though it is in a comical fashion, is ultimately about consciousness. Shklov likewise is also about consciousness.

As explained, one of the fundamental axioms that permeate *The Teachings That Cannot Be Taught* is the Law of Polarity (Dance of HuG) which, among other things, states that we cannot fully know something without contrasting it to its opposite. One quick induction technique for getting into a Shklov state of consciousness is to always be comparing Shklov to its polarity. Shklov and Chelm are not just localities with opposing values, but in terms of consciousness they are the inverse of each other from one extreme to the other. To the extent that Chelm is inane, Shklov is serious. Just as Chelm was not only about being silly and illogical but also was about a kind of inverse genius at play, so also the society of Shklov was not only smart and logical but was about a kind of inverse logic, an altogether different system of thought-processing.

As explained at length in the \square -Door of Models: Flatland and Torah Dimensionality, the mind-set in Shklov, as well as with all Rabbis in the tradition of the Talmudic Sage-Mystics, was predicated upon an additional coordinate – a fourth direction. The logic is 4-D (4-Dimensional or 4-Directional). Using the tool of analogical thinking, Chelm can be considered 2-D, a notch *below*

the rest of us, making them a type of “Flatlander”, with Shklov as a notch *above* our current 3-D world. To the degree that Chelm is unconscious of its consciousness, Shklov is consciousness becoming conscious of itself. As Chelm is a comical model of being stuck “in the box”, Shklov is a serious model of living outside of the box. Moreover, the members of Shklov were not just out of the 3-D box, they were working out of a 4-D hyper-box and thinking in hyper-dimensional constructs. (Alternately, they are working from within a Torah Torus model, as explained in Models).

All along the path that leads up to the Threshold of the Study House of the Four Doors the initiate is always performing regular systems analysis on his or her system of thinking. In response, anytime you get stymied or get off the path you ask yourself rhetorically, “Am I now thinking like I am in Chelm or in Shklov? If, when attempting to unravel a Torah Koan puzzle, you get stuck in your head, you monitor your consciousness by querying your mind, “Am I thinking in Chelm-space looking upward from below (inside the box) or am I in the hyper-space of Shklov looking down from above (outside of the box)?

This cadre of young men and elders, being born into the mindset of the Talmudic Sage-Mystics, *ipso facto* maintained a broad openness when it came to their psychological and emotional development. They were all masters of recognizing within themselves and within others the subtle underlying biases in the human decision-making process. They ceaselessly scrutinized their own thinking process and kept their minds exquisitely sharp by mentally “fencing” with their masters and their colleagues. The sage-mystics of Shklov were Torah warriors for higher truth. They were always looking for another angle, another surface, another facet, another aperture. Their reality was defined by their language and their language was defined by their initiation into the language of the Kabbalah. With this language they were able to “see” the world around them in an extremely different way than most of us do. They had all entered into the secret of higher-dimensional “seeing”.

The legacy of the Talmudic Sage-Mystics and of those initiated into their fraternity of consciousness not only lived in the world as we generally know it. They were also “seeing their world in their lifetime”. They were often in what we would call an altered state of consciousness through both their waking and their sleeping states. They were masters of living in two parallel but intersecting dimensions at the same time. They were living out the mission of *Kol HaTor*, their shared blueprint for a messianic conspiracy, in order to accelerate the quantum jump of global evolution to return to the higher-dimensional Edenic state of Adam’s original reality and consciousness.

**A New Model
of Consciousness:
The Torah Futurist**

The Sages of Shklov present a new kind of Jewish hero for both the Torah based Jew and non-Jew. He is the kabbalistic Talmudist, the Renaissance man, a mind with a messianic mission and every man with a methodical plan. He has his feet firmly grounded in the legal codes, his hands probing the sciences, his heart in ethical conduct, his thinking process molded by decades of Talmudic dialectics and his consciousness securely perched in the higher dimension of the Kabbalah. From the grand cosmological “view from above” the Talmudic sage-mystic of Shklov monitored his legal codes and rituals, his understanding and integration of the sciences, his application of his ethics and his erudite thinking.

The thinking process of the scholars of Shklov was, as explained, the very inverse of the inhabitants of Chelm. Whereas we laugh at the silliness of the illogic of Chelm we are astounded

at, what best can be called, the futuristic mode of thought in Shklov. They were a new breed of Torah warriors with a new creed of synthesis. They are the new Torah futurists. What is a Torah futurist? A futurist is one who engages in interdisciplinary and systems thinking on such matters as global trends, emerging markets and the next stages of evolving science and technology. Think of Alvin Toffler's 1970 best seller, *Future Shock*. In general a futurist is one who defines the present state of reality, the way it is being perceived and the choices being made, not only based upon personal and world history, but also based upon the perspective of where we are going and what will occur in the world's future. A Torah futurist is a Torah based individual who, although deeply rooted in the history of reality, is also consciously and methodically peering through the incoming membranes of the future higher-dimensional messianic era. Specifically, if you are a Torah futurist, you are not just looking from the present to the future reality but you are peering *from* the higher-dimensional future *down* into current reality. You are on the *inside* looking out.

The Teachings That Cannot Be Taught is primarily concerned with developing consciousness and that means getting conscious about one's consciousness. For even the "one in a thousand" who makes it past the Gate Keeper of the Study House and strolls in and out of the Four Doors must endure a paradigm shift. In terms of the human growth process, if you think about it, no one is going to jump into another paradigm – if only for a trial moment – any more than any of us would jump off the edge of a cliff if we don't know what is below on the other side. If you do not have a model for what you can be, why should risk be taken against the sense of survival? Often most of the fear of change, certainly spiritual change, comes about because you don't have any coherent idea of what that "new" you might look and feel like. You must have a model of what there is to grow into before leaving your current model, even though in most cases what you have is incomplete, self-contradictory and even self-defeating.

We need a model for a new type of Torah consciousness, a model for a new type of Torah scholar. Even if you will never become a scholar and certainly not a Kabbalah scholar, a model to look towards is necessary. Ships navigated by the North Star even though they would never reach that actual star. Another tradition that was hammered into us in *yeshiva* was, "A soldier who does not aspire to be a general will not even be a good soldier". Shklov, provides a model of the Torah based personality that employs a three-branched rendezvous with the immediate future, reuniting Talmudic methodology, principles of the Kabbalah and together with the emerging models of the New Sciences. When entering the Study House of the Four Doors, the model you will use as your spiritual compass is that of the Talmudic Sage-Mystics of Shklov.

In *The Teachings That Cannot Be Taught*, I want to be clear. I am not contending that the Shklov being used here as our model, is being exclusively defined by the historical Jewish town of the nineteenth century. Nor is there today any living community or even a secret fraternity that is living out the manual of *Kol HaTor*. Rather, what the Talmudic Sage-Mystics of Shklov have given us as a heritage is an ideal of the Shklov model and a way to methodically implement that ideal. I am talking about this model as if the town of Shklov and its unique brand of Talmudic Sage-Mystics had continued into the twentieth and twenty-first centuries, well-fortified with the weapons of the New Sciences, in which case, it would have evolved into the very model this workbook aspires towards. Chelm is an amusing model that occasionally sheds light on human behavior. Shklov is a serious model that consistently reveals the light of human consciousness. The Society of Shklov, therefore, is referred to from now on in the present tense and not the past, because it is the spiritual township of New Shklov that exists now as a model in our minds.

I pointed out in Step 1 that the Rabbis of *Beyond Kabbalah* are not the ones you have known or even could have imagined, neither today nor in recent Jewish history. These Rabbis are the

Five Steps

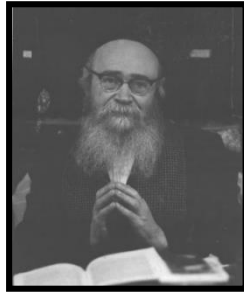
Talmudic Sage-Mystics and their inheritors are the Sages of Shklov and the Kabbalah School of the Gaon of Vilna. The Sages of Shklov, in turn, live on as a mindset and a methodology of synthesizing Torah, Kabbalah and science. This is truly the final frontier for the Final Generation.

The more you appreciate how very different the thought process is in Shklov, the more you will view much of the “normal” and “logical” world around us as appearing more and more as if it were its own kind of Chelm. A big difference, however, is that the Chelm we are living is often not funny at all. It is more like a cross between the Twilight Zone, Alien and the Matrix with no happy ending in sight, sequel after sequel. The way the world “thinks” – not just nations and groups but individuals as well – can be very disturbing and frightening. This painful truth begs the question, “What is the true nature and purpose of this reality into which we have been born?”

Outside of Shklov the “world has been pulled over our eyes”. Now that you have arrived in Shklov you are prepared to remove the worldly wool from your eyes. If you made it this far, you are now personally invited to a fractal Feast of Knowledge, a Banquet of Consciousness. Remember, for the novice in Shklov it is not about what and how much you know but rather it is about *how* you know *what* you know, no matter how little you know. You are now ready to have the world that has been pulled over your eyes lifted and to begin to “See your world in your lifetime”. But once in Shklov you still have to find your way to the Study House of the Four Doors, where the in-depth initiation takes place. And guess who is there waiting to warmly receive you – the White Rabbi! His continued guidance, however, comes with a price – He has another quality quandary and *qashe-question* waiting for you.



**Talmudic Sage-Mystic
and Direct Descendent of R' Hillel of Shklov**



Rabbi Chaim Shraga Feivel Frank

(d. 1972)

Rabbinic judge, Rav
of the Jerusalem neighborhood of
Yemin Moshe and author of *Toldot Ze'ev* on
the laws of Shabbat (two volumes). He wrote the
approbation in 1968 to the first public printing of *Kol HaTor*

Questions:

1. What is your mission statement?

2. How does your mission relate to the Shklov mission of activating the messianic process?

3. Of the Seven *Tikunim* (Rectifications), which one(s) stimulates you most to grow? Why?

4. Has a paradigm shift affected your life?

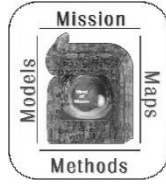
5. Give an example of yourself thinking about a problem in Shklov and then in Chelm.

6. Why would you want a new model of consciousness?

Objections and Notes:

✕ _____
✕ _____
✕ _____
✕ _____

Five Steps



Step 4

The Entrance Gate

The Study House of the Four Doors

So, you have decided to take the fork in the road to consciousness that leads to the town of Shklov and not to Chelm. At the entrance to Shklov a signpost reads:

Welcome to Shklov. You have made a superior decision but remember, "A thousand go in and only one comes out". Your decision to be that one will only materialize if you continue to *consciously* be making this same decision every step of the way. This holds true even if you enter in as far as the final destination of the Mind of Moses because even there the gravity of lower-dimensional Flatland dominated by Chelm "logic" will *always* be pulling you down. Rather, to succeed the spiritual pilgrim must be vigilant not to be misled by the *hidden* forks in the road of consciousness that will appear at almost every corner of thought. At every step you must choose *not* to go to Chelm but to the heaven of higher-dimensional truth found only here in Shklov.

Mosaic Consciousness Now that you have arrived in Shklov the next test is that you must find your way to the center of the town where you will find the public clock by which all community members set their personal watches. This "clock", however, is not one that tells time, rather it tells "Torah consciousness". Instead of its hands moving around the face telling you the units of time this "clock" uses holy books, ancient traditions and models from modern science to hand over to you timeless units of creation to reveal its hidden face. The central "clock" in Shklov is the *beit midrash*.

A study house in Hebrew is "*beit midrash*" – literally a house of searching, exploration and expounding.³⁴ The Study House of Four Doors is a *virtual* yeshiva – an academy of Torah learning – where you come to learn, not so much *about* Torah and Kabbalah (although herein you will find a treasure house full of essential material about Torah and Kabbalah, much that is not found elsewhere), but rather how to *think* about Torah and Kabbalah. The way to this goal is through varying fractals of altered consciousness that one develops within. It is not the consciousness itself

³⁴ Amazingly, the first yeshiva recorded in world history was not "Jewish", as we know this designation since Sinai. Rather, the first the study house of universal Torah was that of Shem and Ever. This is where, among many others, Jacob lived and studied for 14 years in route to his cousin Laban. Shem was one of Noah's three sons and Ever was Shem's grandson. According to the tradition Shem was the same person as the enigmatic Melchizedek, King of Salem, (later named Jerusalem), and he was a *kohen*/priest of the Most High God.

that is being offered here, but rather the tools for consciousness that you then use to re-construct a new mode of thinking. If you don't do it for yourself who will do it for you? And if not now, when? The Study House of Four Doors offers the serious reader tools towards deeper consciousness. *The Teachings That Cannot Be Taught* is a do-it-yourself tool box that comes with easily understood instructions.

There are four fields or disciplines of understanding that I have found to contain the essential information, approach and challenges necessary for an accelerated glimpse of the depth and breadth of exoteric as well as esoteric Judaism. This is a way in to the heart, soul and mind of Torah. At the heading of each of the Four Doors there appears the Overview. This is the core of *The Teachings That Cannot Be Taught* and introduces the Mission, Maps, Methods and Models which function as four points of entry into a central "Mind". Each discipline or mode of entrance is one door. The Mind, the final destination, is the collective consciousness of Moses – what I refer to as *Mosaic Consciousness* - and it is the master key to all Torah knowledge, revealed and concealed. "Mosaic" is an apt word used to describe this mode of consciousness because it refers to both "that which pertains to Moses" as in the Sinai and Mosaic tradition, as well as to "a configuration combining diverse elements". (The two words are homonyms, i.e., spelled the same way but of different origins). Fittingly, Mosaic consciousness implies both meanings simultaneously.

▣ -Mission This Study House is unique because it has four doors. These doors are four ports
▣ -Maps of entry all of which begin with the letter M: Mission, Maps, Methods and
▣ -Methods Models.³⁵ The four doors, in turn, take us into a fifth M, the central "Mind". This
▣ -Models master Mind is the collective consciousness of Moshe Rabbeinu, Moses, our
Teacher, and it is the master key to all wisdom and experience, revealed and
concealed, material and divine. The Mind of Moses at the center, in turn, opens into the "Mind of God". Known generically in mystical circles as the "Godhead" and specifically in esoteric Judaism as *Mocha Steema'ah*, it is the Concealed Head of the Light of the *Ain Sof*. There will be more about this when you get inside the Four Doors where you will encounter the secret of why bad things – even unspeakable things – happen to the most righteous *tzadikim*.³⁶

Each of the Doors and the material found within is meant to coax and coach you. You will be challenged at almost every step. You will be challenged in the beginning. You will be challenged in the end – and the end is rooted back into the beginning. (The final challenge – the secret of the martyrdom of Rabbi Akiva found within the Mind of Moses – will take you back not only to the beginning but to even *before* the beginning to the ineffable mystery of creation itself).

These four doors form a four-sided figure or a square. A square form is the shape of the Hebrew letter *mem*, (the final *mem*, the form the *mem* takes at the end of a word). All the doors resonate with the sound of this *mem* – which is the etymological root for the English letter "m". This system also acts as a useful mnemonic device which helps the novice to easily remember the coordinates (and there are ample particulars and methods to remember!). Without a coherent and methodological map that we can regularly refer back to the aspirant may get lost, and more

35 The Four Doors also correspond to the four alphanumeric digits of the Tetragrammaton, Y-H-V-H. One Template would be the *yud* lines up with the Mission, the first *heh* lines up with the maps, the *vav* lines up with the Methods and the final *heh* with the models. As the final *heh* is the most vulnerable and subject to temporary exile, so too the Soul of the Seven Sciences is the quadrant that has been severed and fallen out more than the others Doors.

36 The "M" in the middle also iterates as "Messiah/Mashiach" – detailed in my *Secret Doctrine of the Gaon of Vilna* - as well as representative of Judaism's greatest mystery known as Metatron which is the subject of a separate work.

importantly there will be no common language to communicate and share the revelations and host of experiences.

Moreover, the square *mem* has the numerical value of 40 (All Hebrew letters are alphanumeric digits having both consonantal and numerical values). Moses was upon Mt. Sinai for 40 days and 40 nights learning with his Teacher³⁷ while uniting with the higher-dimensional Torah, the Mind of God. Thus, to enter into Torah consciousness is to ascend Mt. Sinai and to become a disciple of Moses, our teacher, and become a part of the collective cosmic mind of the Jewish Sages and Kabbalists throughout the ages. (The square shape of the *mem* with its inner tunnel will be revisited when, after passing through all Four Doors, we will enter the Mind of Moses. It will then be revealed also as a doorway into the mystery of the martyrdom of Rabbi Akiva and the Ten Martyrs. This “Torah Tunnel” will then connect the end of *Beyond Kabbalah* right back here to the beginning of the book – and then beyond).

The four-sided *mem* also alludes to the 40 years the Nation of Israel was traveling in the desert. It was a period of being spiritually quarantined (cognate with quarter, four and forty) as well as it being a period of incubation and gestation. Forty is also the period of days in which Noah's ark was separated and protected from the waters of the flood. When one reaches the age of 40 the Mishnaic sage-mystics tell us that one has entered into the realm of *binah*/understanding. When a disciple of the Torah (lit., *talmid chacham*) turns 40, a more recent tradition teaches that if he has not yet begun to study the Kabbalah, he is now *obligated* to do so. For the Torah scholar, questioning Jew, or searching Ben Noah of any age who, for whatever reasons, has not yet formed an intimate union with the inner teachings of the Torah, now by passing through the House of Four Doors, he or she can begin to not only develop enlightenment, but also to prepare for the higher-dimensional Messianic Age and beyond.

Also located in the center of the Study House of Four Doors is a *mikvah* – a pool of living waters. A *mikvah* is used for purifying and elevating not only the body but emersion in a *mikvah* can also help elevate consciousness. When viewed from above, the pictograph of the Hebrew letter *mem* forms the walls of this *mikvah*, a vortex of liquid light. The letters that spell *mem* are also the root from which *mayim*/water is formed and forty, the numerical value of *mem*, is the precise amount of water that a *mikvah* must minimally hold – ‘*arbaiim s’ah/40 s’ahs*, (a biblical measurement equal to 200 gallons). As we venture in and out of the doors that lead into Mosaic consciousness, we must also regularly immerse ourselves in this *mikvah* and use its transformative powers as an aid towards mental and spiritual purification. If you get stuck along the way, momentarily lost in the labyrinth of revolving doors of perception, it may be helpful to stop, take a slow deep breath, leave yourself behind and dive in as the liquid light cleans your heart, mind and soul of old ways of feeling, thinking and experiencing.

If you familiarize yourself with the four “M’s” that lead into the Mind of Moses – Mission, Maps, Methods and Models, particularly familiarizing yourself with the Six Simple Scientific Tools and Torus Consciousness (detailed in **□**-Models), I will then be able to help you experience the sights and sounds, textures and shapes, aromas and tastes that are here now in our generation for the taking. This is because, as explained (see **□**-Mission and Maps) of where our generation is currently “located” according to the coordinates in cosmic spacetime. With these models it is now possible to achieve, unless you were a true Torah master, what was previously impossible. This

³⁷ According to tradition the teacher of Moses was Metatron, the Prince of the Presence - the “*mem*” here also standing for Metatron.

The Entrance Gate

book is a manual that can guide you and literally take you on a trip into the *razey dirazin* – the secrets of secrets – which was not possible just generations ago, let alone a biblical forty years past. The game plan is this: In order to understand what the Sages are transmitting one has to be able to think the way they are thinking, i.e. one has to learn how to think like a rabbi! More specifically one has to learn how to think like a Talmudic Kabbalist.

There is here, however, an inherent "Catch 22", one of many apparent paradoxes to confront us on our journey into developing Mosaic Consciousness. The little known way into the thought process of the Talmudic Sage-Mystics requires that the aspirant must pass through *all* four doors in order to receive the key inside of the Mind of Moses that alone can open up the very doors you must walk through! No easy feat for sure, but if one perseveres slowly and methodically it can be done. For those of us who require instant results this may sound like bad news, but the good news is that although *The Teachings That Cannot Be Taught* are quite simply profound, they are also profoundly simple – as long as your mind is not overly simplistic.³⁸ A good watchword to remember in the beginning of this journey - as well as in the middle and in the end - is, "It takes an unusual mind to perceive the obvious".³⁹

Riddle of the Four Keys Ready to journey? After you have gone through the first 3 Steps: going through the inter-dimensional "rabbi hole", have contemplated a bit in the Waiting Room, and consciously decided you want to go to Shklov and not to Chelm, you now appear at the Entrance Gate that will lead you to the Study House of the Four Doors. You may be here for a while so you will want some lodging. Behold! There is another sign above this gate that directs you to a higher-dimensional way in (But notice the disclaimer in small print). It reads:

This Way to the Shklov Way Inn
Beware: "Not every mind can handle this"
Zohar

You begin to enter but, just to make sure that you can in fact handle this, immediately there appears the Gate Keeper. Every time you are looking for the Way Inn, no matter where you are or how many times you begin again this stage of the initiation rites, you always encounter the Gate Keeper. The White Rabbi, appearing as the Gate Keeper, holds the key to the entrance to the Study House of Four Doors. His job is to keep conventional minds and spiritual mediocrity out. He does this by challenging you in the form of a riddle: the Riddle of the Four Keys.

The White Rabbi hands you four distinct keys to open the Four Doors. You are told that no single key will open any of the four doors but one key will open all the doors. Now, how do you get in? If you cannot figure out how to "key" the locks of the Four Doors to the Mind of Moses perhaps it is only because you are still in a box, i.e., not thinking *outside* of the box. But don't worry; if you consistently work on humbling yourself, the White Rabbi is always willing to reveal to you the secrets of the universe and the answers to life's mysteries. Now the question is (in addition to the original question of how do you get in) do you really want him to solve this riddle for you? Or

38 A related statement made by a contemporary scientist is that "if the universe were more simple to understand our minds would then be too simple to understand it".

39 British Philosopher and Mathematician Alfred North Whitehead.

do you want to figure it out for yourself? But why would you want to invest time in trying to figure it out for yourself if you can get the answer for free?

One of the many traditions I received from my teacher was that if there is something you can learn yourself but someone else resolves it for you, then it is a loss to your pedagogical development. In this case, it will be also be a loss to your evolving consciousness. If your first reaction was that you wanted the answer given to you, then although you may want to intellectually “talk the walk” of this workbook, you may not really want to “walk the talk” and get your hands dirty in the soil of growing your own consciousness.

What is the “key” to the riddle of the key? Truly, the answer to the Riddle of the Four Keys is not a secret even when you know the “answer” because the question – if it is a really good question - always remains.⁴⁰ (More about the art and power of the *qashe-question* in Π -Methods). If you think you know the answer in such a way that the original riddle is no longer relevant, then although you may know *an* answer to *a* question, it is not to *this* riddle-question. Ironically, if you simply repeat the same “answer” each time to the White Rabbi he will not let you pass even though it worked the first time. The previous key you constructed won’t get you in the next time around. You have to be creating a new key each time you come to search and learn in the Study House of Four Doors. Another transmission I received from my teacher was, “*Ain beit midrash bli chidush*” – “There is no [learning in a] House of Torah Study without [creating] novel understandings”.⁴¹ What worked yesterday is not enough for now and what works now will not be enough for tomorrow. A little too challenging? In the School of the Four Doors, you either pull yourself up by your own bootstraps or you get booted out of boot camp.

⌘ Word to the Wise: If you want to complete this course-journey in full you will be required to create, as one of your final tests, a consciousness riddle of your own that could be used to keep out “conventional thinking and spiritually mediocre”. How will you know that you have created a true rabbi riddle? Just ask the White Rabbi. He is here to train and test you. (If you impress him he may on occasion even let you play his role). You will learn more how to use the thinking process to go beyond itself in Π -Methods where you are introduced to the Torah Koan.⌘

What allows this Torah consciousness workbook to produce what it claims is the unique interfacing of three fields of study.

<p>Messianic Synergy:</p> <ol style="list-style-type: none"> 1. Talmudic methodology 2. Kabbalah axioms 3. New Science models 	<p>By integrating the general mode of the classic rabbinic discussion as practiced in Talmudic methodology with the underlying concepts of the Kabbalah together with the power tools of the New Sciences, this workbook presents a potent and accelerated method of teaching the hidden cosmology of orthodox Kabbalah. (For the <i>talmid chacham</i> – the Torah scholar who already has background in “theoretical Kabbalah” – this method also offers a path to a more direct experience of those theories.)</p>
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⁴⁰ Looking for the “answer”? A resolution is that each of the four unique keys is incomplete by itself, each being only one quarter of the whole key. Only when all four keys are put together to form a larger, single interlocking key does that key – the meta-key – open all the doors simultaneously. The whole meta-key is greater than the sum of its individual parts. But you already figured that out, right?

⁴¹ This is also stated in the Talmud (Tractate *Chagigah* 3a), “It is impossible for [for scholars learning in] a House of Study without [expounding] a novel *chidush/understanding*”. See also, Yerushalmi *Chagigah* 1:1, Yerushalmi *Sotah* 3:4 and *Bamidbar Rabba* 14:11.

In the popular mind, in the mind of the scholar, in the mind of the religious or scientifically-oriented person, these three disciplines may appear to be in conflict with each other. There is nothing that appears further apart than rabbinical “legal” Judaism from the “mystical” Kabbalah, mystical Kabbalah from the legal language of the Talmud, and the New Sciences from both rabbinic *Halacha*/law and Kabbalah! All three fields of study, however, when they are systematically and precisely synthesized with each other form an other-worldly yet amazingly new coherent language. It is this language that allows one to “see your (higher-dimensional) world in your lifetime” (as explained when you enter Step 5 - The Threshold). This is because language directs the way you are looking at things. It is even about the way those “things” are looking at themselves!

When one learns the rudiments of this ancient yet futuristic Mosaic language then essentially all the thorny and even ominous questions and contradictions - about God existing or not, the mystery of freewill versus predetermination, why bad things happen to good people, the cosmic riddle of natural evolution, the divine versus the human nature of the Torah, the belief in the resurrection and the very purpose of life itself, etc., come about only because of how one is looking at them. With this Mosaic language one can begin to approach the unapproachable. This will be evidenced when the reader enters the core of *The Teachings That Cannot Be Taught: the Mind of Moses*. Buried deep within this Mosaic consciousness is the secret of the Ten Martyrs of the Kingdom, what did Rabbi Akiva know that Moses did not and, even more astoundingly, what did Moses know that even God did not!

The intended originality of this workbook is its wholly novel unification of rabbinical methodology being applied to Talmudic Kabbalah (primarily the non-legal sections of the Talmud known as Aggadata) using the maps, models and metaphors of the New Sciences. Truly, this system is not new at all, yet it is a little known, yet very powerful system of thought tracing its roots back to (and even before) the receiving of the Torah upon Mt. Sinai. Only now, this ancient methodology is being examined and applied using the amazing power tools of the concepts and theories of the Seven Wisdoms – the new and ever growing fields of the New Sciences.

This system of Kabbalah turns itself onto itself in order to go deeper into itself by constantly challenging its own assumptions. This system teaches you how the Kabbalists do *what* they do and *how* they do it. Virtually all introductions to Kabbalah as well as to popular Torah learning show you what they produce and create (which can be very necessary, important and profound in and of itself) but they do not teach you their techniques of information processing, how they come to their conclusions, or how they “hyperlink” throughout the vast ocean of Scripture, Lurianic Kabbalah and rabbinical formulas. Significantly, present day masters and teachers do not consciously initiate you into the method of interfacing the Oral Torah with the Written Torah, i.e., how to think like a Talmudic Kabbalist. You may get it through osmosis after five, ten or twenty years, but even then there is no guarantee. Remember, “A thousand go in but only one comes out”. This point, however, is moot if only because of where many of us currently are in life, our limitations and the general inaccessibility and improbability of finding a White Rabbi who considers you material worthy of even becoming a disciple!

No one should be under the illusion that by studying this workbook and even mastering it you will become a Talmudist, a Kabbalist and certainly not a scientist. Rather, from the ocean of the Talmud I am training the reader in essentially one small but extremely powerful tool out of the immense arsenal of Talmudic methodology and rabbinic rules of Biblical exegesis: the *qashe-question*. I received this as an oral tradition and was initiated into this mode of observation and

analysis from my master-teacher while a disciple studying in yeshiva. (This is the art of the *qashe-question* as will be explained in **□-Methods**).

From the universe of the Kabbalah - aside from the overviews (**□-Mission**) and graphic illustrations (**□-Maps**) - I am essentially training the reader in one axiom out of virtually endless principles, concepts and teachings. This extremely powerful tool — and although little known it is central to the Kabbalah — is the masculine/positive and feminine/negative polarity known here as the Dance of the *Hasadim* and *Gevurot*. I received this esoteric initiation from the Kabbalah School of the Gaon of Vilna through years of studying and teaching the writings of Rabbi Shlomo Eliyashiv (known as the *Leshem*) – an early 20th century expositor of the Kabbalah of Rabbi Isaac Luria (the Arizal) and Gaon of Vilna (the Gra).

From the world of science I am introducing the reader to seven models from the New Sciences out of an ever growing array of scientific theories and technological discoveries. Although, I have no formal scientific training, over the decades I have collected and learned about these tools from popular books, periodicals and web sites. This is something anyone can do and must do in order to receive *The Teachings That Cannot Be Taught*. In my case, I often studied them side by side with my Kabbalah learning, all the while “match-making” the scientific “vessels” and “lenses” with the esoteric lights and consciousness of Torah.

This system is its own self-test. This approach is tried and proven and you can prove it — because you will do the testing yourself! This is conscious learning. By thinking about how you are learning concurrently while you are learning, is how you test out the system. What is different about this approach is that in order to experience this type of journey it is never enough to be looking at the information but you must also be looking at *where* you are looking from (22 Methods). This is how Torah should be learnt as opposed to gathering facts, ideas or simply being entertained. In fact, I was taught that if one is not learning *how* to learn while one is learning then this is not considered true, in-depth Torah learning. This applies to the exoteric/*pshat* as well as, surprisingly, to the esoteric/*sod*. One must be ever so vigilant to be constantly scrutinizing one’s own powers of thought-processing and reasoning. The *chidush* (novel understanding or new application) is that entry through the Four Doors requires analyzing every bit and byte of Torah and Kabbalah information with rabbinical methodology *fortified* with the models of science.

In Search of the Lost Coordinate The quadratic architecture of the Study House of the Four Doors that leads to Mosaic Consciousness also reveals a further key to *The Teachings That Cannot Be Taught*. Another reason why truly nothing can be taught of this knowledge is because its entire system is predicated upon a hidden fourth-dimension! This school of Talmudic Sage-Mystics was and continues to be based on a cosmological principle that subsumes there is a missing coordinate, a direction and a dimension to the entirety of existence past, present and future. The missing fourth-coordinate or dimension (4-D) is at the root of every space-time event from the most cataclysmic universal and historical events to the excruciating minutiae of every human’s existence on a second to second basis. This concealed dimension of reality, as explained above, is what our tangible world is embedded within. The way of perceiving in *Beyond Kabbalah* allows you to add a fourth coordinate, a fourth direction and a fourth dimension to every person, place and thing.

Moses ascending Mt Sinai for forty days and nights was not only a chronological period of time. Rather, it was also about a quadratic (40) “spatial” structure as well. Moses entered into the secret of the missing fourth coordinate (**□-Mission** and **□-Models**). This is alluded to again in the

square “*mem*” in the middle of the Four Doors, with its four walls creating the structure for a “spatial” state of consciousness in addition to the more obvious “temporal” state of Moses’ forty-day reality. Ultimately, to submerge oneself into the *mikvah* of the Four Doors is to become immersed in a four directional reality. Here, every quanta of existence — from the episodes of the Bible to the rise and fall of the stock market and standing in line at the local market, along with the three more obvious dimensions or coordinates (our more obvious “Flatland”), is mapped onto and within an additional fourth coordinate.

Entering into an exploratory search for the lost coordinate is another underlying theme of this workbook. This ability is one of the most profound and crucial gifts the advancing challenger can draw out from the field of higher-dimensional mathematics, as will be shown. A developing conscious awareness of the search for this hidden landscape is another fourth factor. When added to the formula of the three disciplines mentioned above – Talmudic methodology, Kabbalistic axioms and New Science models – it can virtually guarantee an experiential shift into direct Torah consciousness and the ability to begin to “see your world in your lifetime” (As explained in Step 5 - The Threshold).

This fundamental Torah belief that the sensory experience of our three directional reality is encompassed within a fourth dimension is not new or even “mystical”. The entirety of Torah, Kabbalah and the complete history and future of Jewish, as well as world existence, revolves around what is known in English as the Tetragrammaton (from the Greek meaning “four letters”). This is the four Hebrew letters Y-H-V-H which is universally known as the “name” of the God of Israel. These four alphanumeric digits, however, are much more than a name. Rather they are a notation for an equation — the underlying formula for the unified field of reality. Our entire reality is embedded within this higher-dimension, yet as modeled in the Matrix trilogy, “The world has been pulled over your eyes”. In a profound way, all of Torah and the mission of Israel are the legacy of the search for and reunification of the lost coordinate.

The Talmudic Sage-Mystics were cosmic navigators and they were acutely aware of the unseen 4th direction where we are headed within the higher-dimensional Adamic “body” of space-time. According to these long hidden secrets of esoteric Judaism, we know exactly where we are in the coordinates of the spacetime “body” of the *überground* of existence. We are on the “edge”, more correctly a “lip” of something. Because of the properties of this higher-dimensional “lip”, some of the rules of the game and the rules of spiritual warfare are changing. What is occurring beneath the veneer of history (including all things up to this moment as you read these words) is bigger than we can envision. But what is even more astounding is that we will soon actually be able to concretely visualize it. And there is more. The vision will then become reality.

Not only is the world about to change but the bedrock of reality itself is about to transform in a manner that will turn our conception of ourselves on its head and will quite literally turn all of us, down to the last molecule and subatomic particle, “inside-out”. More correctly stated, all humanity, and history itself is poised to be turned back “outside-in”. Reality, from one end of creation to the other and from the beginning of time to the end, is turning its single surfaced “side” from its present “outside” to its new “inside” (□-Models: Möbius strip). (This will all make more sense once we begin passing through the ever-revolving Four Doors of Torah Consciousness.)

There is a higher-dimensional light that is beginning to permeate the space-time fabric of human consciousness. This Light is known as the *Ohr HaGanuz* – The Hidden Light – one of its many names and aspects. This is also known as the Messianic Light which, more technically is the

cerebrospinal neural network of a formulation the Jewish sage-mystics refer to as Metatron.⁴² It is this Light of the Mind that is increasing daily all around us and it is this Light that allows these secrets of consciousness to be revealed. It is this Light that allows us to understand and internalize these ancient truths; it is this Light that allows us to go *Beyond Kabbalah* and to teach that which cannot be taught. It is this Light that allows the aspiring reader, if choosing to follow the Torah masters down through the inter-dimensional rabbi hole to begin to see fractal glimmerings of the Light of “The Next World” now while still in “This World”.

Working the Workbook *Beyond Kabbalah — The Teachings That Cannot Be Taught* is a workbook to enable the seasoned spiritual aspirant or seeker of unconventional knowledge — Jew and Noahide, secular and deeply observant — to develop direct access to a hidden dimension of reality. In order to present this highly evolved mode of esoteric Judaic thought in a relatively rapid and accessible manner I have developed, through decades of classroom teaching, a unique pedagogical method of instruction. This workbook is a virtual classroom in which the reader will be drawn into a medium of spiritual mind puzzles which forces the pattern of thinking into a different direction. Consequently, a higher state of consciousness will accompany the combined analysis and contemplation to produce a unique form of Torah prayer and study. This approach integrates the Talmud with the Zohar, the exoteric *pshat* with the esoteric *sod*, the lawyer with the mystic, the rational with the inspirational and the human with the Divine.

This book is not simply a book, it is a *work-book* and it is not intended to be simply read, but rather it is to be *exercised* (in order to *exorcise* the demons of unconscious thinking and spiritual mediocrity). There are purposely no chapters in this book and once you are inside the Four Doors there is no real order of entry. To the contrary, these doors to the 4-M's are intended to be constantly revolving in and out, i.e., you will be returning and retuning, viewing and reviewing angles and facets that you did not see the earlier times around. Each new understanding of anything you learn throughout *The Teachings That Cannot Be Taught* is then used as a newly polished lens to look at what you had previously learned, now with higher definition and greater integration. This workbook is intended to be a real workout.

This unusual format is an attempt to create a virtual classroom and the objective is to instruct and tutor. This book is formatted to be a type of Torah and Kabbalah immersion classroom. Similar to the Israeli Hebrew *ulpan* method you are thrown right in and must begin using the terms of the new language so that you immediately begin thinking in a new way. You must learn to think and talk in the language of the Kabbalah before trying to understand it. And as in a live classroom there is constant student teacher interaction, so there is here.

This is an exercise book for developing new consciousness muscles. It is intended to be well chewed, swallowed and digested — and then again and again. If the reader does not feel

⁴² Metatron will be the subject of an entire book. Simply, Metatron is not an angelic being, an archangel or even a “thing” at all. Rather the six Hebrew letters that make up the term Metatron are also a symbolic code for a vast formula that is the ultimate key to not only the “mind” of God but to the “spine” of God. Metatron is the divine “meter stick” with which the Emanator “measures”, computes and maps out the creation and its events. and the phenomenon of Metatron and its multitude of manifestations are ubiquitous throughout the Torah, both written and oral. The secret of Metatron is literally the “backbone”, as much as we are able to communicate that which we cannot, of God's Own consciousness. See *The Secret Doctrine of the Gaon of Vilna*, Volume II, Chapter 4 for the explanation of one aspect of this phenomenon.

challenged and pushed then no exercising is taking place. Understanding and entering into a personal relationship with the Mind of Moses is initially filled with a fusion of paradox, contradictions, mind puzzles, rhetorical questions and spiritual challenges. These apparent obstacles, however, are the very tools and techniques that massage the mind and consciousness opening up a porthole into another view of reality, a parallel world, a 4th dimension, allowing the practitioner to think, perceive and move in a 4th direction.

Although there is much information in this book the novel material being offered to the reader is a methodology and a systems approach to the Rabbinic mind in general and to the mind of the Kabbalist in particular. My role throughout this workbook is to be a guide and to coach and coax the reader to develop — if only a small fractal — of the unique Jewish higher-dimensional mindset of the Rabbis. This book teaches directly and indirectly fundamental concepts of the Torah and Kabbalah, but more importantly, the purpose of this book is to learn to recognize and begin to replicate the contours of the minds of those initiated into esoteric Judaism. It is about how to think like a rabbi — even though you aren't one — in order to experience like a Talmudic kabbalist — even though you will never be one. *The Teachings That Cannot Be Taught*, once again, is about how to learn that which, paradoxically, cannot be taught to you. But we are going to do it anyway.

**Doors, Tunnels,
and Hyperlinks**

The reader will notice that throughout this spiritual adventure there are numerous little portals or “doors” scattered throughout that look like this: **□**. These “doors” are, in fact, the same Hebrew letter *final mem* introduced above along with all of its iterations. They direct you to material in one or more of the Four Doors of the Study House for further explanation and details about the specific matters referred to. They should not, however, be considered as simple references or footnotes but rather as doorsteps that lead the reader through a labyrinth of doorways, tunnels, and hyperlinks. This is the way of Torah and her Sages — it is a vast interconnecting neural network constructed out of the minds of thousands of Rabbis and kabbalists across diverse nations and dissimilar Jewish cultures. Sound a little familiar?

Anyone who has spent time within the Talmud knows that this was the original “Internet”. Its 1,800 year old history has left its written architecture resembling a “mandala” with its core encircled by coded bands of glosses, cross-references, amplifications, argumentation, quandaries (*qashe-questions*) and commentary. If one page of the Talmud, with all of its commentaries, were to be fully digitized almost every other word of the main text (the Mishnah and Gemara) would be colored or underlined indicating it is hyper-linked to another source — elsewhere in the Talmud, Scripture, Midrash, the legal codes, and the early and later authorities up until our present generation. Astoundingly, Talmudic hyper-linking continues to grow to this very day. Talmud is a virtual living organism. For those who can get in (and stay in) — especially into the depths of the Aggadata of the Talmud (**□**-Methods), it is the most exciting, stimulating and challenging experience this side of *Olam HaBah* — the Next World.

The Study House of Four Doors is also designed to be infused with consciousness. This is largely achieved by you, the reader, working the “doors”, i.e., constantly cross-referencing, interconnecting and superimposing one thing upon another. It can be tedious for the one going on tour to be continually reminded to refer back and forth, up and down, in and out. But this is the way of Torah, as the Sages teach, she is “rich [with information] in one place and poor [with information] in another. The Talmudic Sage-Mystics regularly conclude an explanation or a teaching with expressions such as, “Remember this so that it need not have to be repeated again”.

Five Steps

In Kabbalah works standing refrains are, “As it is known” and “As written over there”. Additionally, *Sefer Yitzirah* (Book of Formation) exhorts us, “Understand with wisdom and be wise with understanding”. In The Study House of Four Doors these are essential traditions we keep alive.

If you want to accelerate your initiation process it is critical that you also *visualize* the interconnections and cross-referencing between these doors and the steps (1. All Beginnings, 2. The Waiting Room, 3. A Fork in the Road, 4. The Entrance Gate and 5. The Threshold) that lead up them. Talmud and Midrash is not “flat” and laid out in distinctly defined categories and neither is The Study House of Four Doors. Rather, envisage a large solid cube of Swiss cheese riddled with holes and tunnels extending and winding about in all directions. This is the terrain of Torah. Do you remember the classic children’s board game called Chutes and Ladders? ⁴³

The simple imagery of this game could be a children’s “floor plan” of The Study House of Four Doors – every other square you land on can take you in another direction and to another sector. Whatever coordinate you are on within *The Teachings That Cannot Be Taught*, whatever subject you are investigating and whatever problem you are attempting to resolve look for the hidden doorways, Torah Tunnels and endless hyper-links all weaving together to form a vast interconnecting neural network. Torah Tunnels are similar to the theory in cutting edge astrophysics of “cosmic wormholes” that can transport subatomic particles—and people, at least conceptually—from one cosmic coordinate to another at faster than light speed. “Torah Tunnels” are to be found throughout *Beyond Kabbalah*. Some will be pointed out while other Torah tunnels are buried for the seeker to discover.

x. **Word to the Wise:** If you get stuck in a concept or if something appears unacceptable to your way of thinking (e.g., anachronistic, sexist, misogynistic, cavalier, ethnocentric, or even just “boring”, etc.), remember that every statement, belief, or “truth” in the minds of the Talmudic Sage-Mystics is only a small fractured fraction – a fractal – of a much larger and all-encompassing equation. Always make the effort to visualize before you a 3-D structure of Doorways, Tunnels and Hyperlinks. Every statement of the Talmudic Sage-Mystics is only a partial truth and is intended to be one small cog in an ornate cosmic watch piece (T-Models: Fractals). n

If you want to enter the Study House of Four Doors another sign reads:

Please leave your dogmas and anthropomorphisms outside the Study House.

No Dogmas or Anthropomorphisms

The Teachings That Cannot Be Taught is a multi-dimensional board game. It is also like a “pop up” book. In this case, it is the reader who, by injecting consciousness into it, makes it “stand up” and come alive. One does not need to “believe” in the game before one plays. During the time one is playing, however, there are rules that one accept in order to make the game work and for consciousness to grow.

⁴³ It is known in England, from where it was imported, as Snakes and Ladders, which in turn was imported from India where it was originally a Hindu religious game to teach morality, the ladders leading to salvation!

The Entrance Gate

Depending upon the vantage point of the reader (e.g. traditional and/or Yeshiva trained or secular and/or philosophical/science based) these rules or assumptions will appear either obvious or absurd or somewhere in between. Even for the traditionalist, the extent, the details and immediacy of what is being offered here may still appear to be challenging one's beliefs. What is unique about this approach is that the reader does not have to believe dogmatically in anything.

Before going any further there are two items that you are not allowed to bring in with you – dogmatic beliefs and anthropomorphic projections. The first concept that you must leave behind is the kind of belief – religious or secular - which is dogmatic. When engaging *The Teachings That Cannot Be Taught* our motto is, “No dogmas allowed”. By dogma I mean essentially any foundational yet unanalyzed belief. From the cosmological viewpoint of the Talmudic Sage-Mystics any idea or thought, and certainly conclusions about life, that one is not able to take apart and put back together again is a dogma. In the Shklov mindset dogmas aren't allowed and this workbook doesn't need them to work the system of the Four Doors. This is because this workbook is not about beliefs and opinions, but rather it is about a way of thinking and looking at both our outer and inner worlds from an ancient perspective utilizing very simple yet amazingly powerful tools from the New Sciences.

When making a pilgrimage to Shklov, you will try on every concept and especially its underlying premises. You will do this with a set of goggles. These are, however, no ordinary pair of goggles. Instead of putting on special glasses that let you see modern movies in 3-D, these special glasses train you to see in 4-D. Applied properly you will begin to glimpse a hidden world, another dimension of reality and a higher-dimensional state of consciousness that will more than speak – and even “see” – for itself (This state of “seeing” is an aspect of “seeing your world in your lifetime”, as explained in Step 5 - The Threshold).

In some ways, the rule “No dogmas allowed” may be very welcomed by the scientifically minded and purely rational based. Ironically, however, this law can be more of a challenge to the religious minded and observant individual. This will depend on the manner in which a Torah based person – Jew or non-Jew – relates to his dogmas. A dogmatic belief, especially concerning deep cosmic principles, that is not ultimately built upon a conscious model is at a dead end and will not be able to continue growing. In Shklov it is not that there aren't extremely deep and fundamental beliefs of faith – these are the bedrock of the Nation of Israel - but any given belief is recognized only as a model for the next step, the next magnification and the next level of belief. This approach should challenge any true spiritual seeker.

This is an underlying assumption in the minds of the Talmudic Sage-Mystics. Ultimately, regarding one's world view and matters of faith and belief, there are no quantifiable discrete beliefs that stand before us, but rather every thought, idea and belief is a model for the next level. This is the secret of the multi-layered verse-formula, “And they ascend from ‘strength’ to ‘strength’” – each “strength” being the next level of continual evolving consciousness. One's “faith” is not only built out of visceral images and emotional experiences but rather the “faith” is how you interface and “thread” one model into the next. This is not “Flatland” thinking that moves across a blackboard, but rather the mind with its conclusion moves “perpendicular” to each experience. When one's consciousness of faith evolves in this manner it is an aspect of what the book of the holy Zohar refers to as *raza diM'haemenuta* - the “Secret of the Faith”.

The second concept that you must leave behind is “No Anthropomorphisms”. Ironically trying to leave this obstacle outside the doors can be more challenging to the academically and

agnostically minded more than for the “true believer”. The fundamental reason that agnostic and even atheistic perceptions (even natural doubts that may come and go within our own minds) reject belief in “God” is because they are unintentionally or unconsciously projecting a 3-D grid onto a 4-D reality. In the eyes of the Talmudic Sage-Mystics the Creator is mapped onto coordinates in a 4-Dimensional type of grid. The primitive Biblical God that is often being questioned or rejected *should* be rejected because it is a subtle but systemic form of anthropomorphism – projecting any aspect of “lower-dimensionality” onto any given higher-dimensionality. When one rejects or has doubts about the image of the “Old Testament” God, what is being rejected – and rightly so – are the primitive anthropomorphisms. The challenge in Shklov then is never to project lower-dimensional human attributes onto higher-dimensional reality (□-Models: Dimensionality).

Three Rules of the Game To enter and play the White Rabbi’s master game you only need to accept three rules or assumptions:

The first assumption: Our reality, i.e., our entire existence, history, people, places and things, the entire spectrum of what we know as geological and cosmic time billions of years back to what is referred to as the “Big Bang”, is only the three-dimensional periphery of a four dimensional super-structure. Utilizing the maps, models and metaphors supplied by the new sciences and directed by the lights of Torah we can now begin to access this reality, map its interface between the different dimensional constructs and actively engage in both our individual and global consciousness.

The second assumption: Our reality and everything in it are now teetering on the edge of that hidden 4-D landscape. We are about to come to the end of that edge. Reality, however, is not going to “fall off” the edge of time. Something better – or worse if we don’t begin to grasp it now – is about to occur. Even challenging oxymoronic terms such as “holy dread”, “agonizing ecstasy” and “excruciating bliss” can only begin to direct us in the general direction. (Bear in mind that just as these are *The Teachings That Cannot Be Taught*, this is a “direction” that cannot be pointed to).



(The reason that we cannot fall off the “end” is because the end is not a flat edge but rather it is more akin to a curved “lip”. The apparent movement of “time”, according to Torah blueprints, is not an “arrow” moving along through endless linear “flat” space. Rather the hidden 4-D surface that we are embedded within requires a more accurate “scientific” model (but by definition still limited), that history is “moving” along the 360 degree inner circumference of a cylindrical “tube of time”. When we hit the edge—the curved lip of the tube—our entire reality then *inverts* back on its own self, now appearing on the circumference of the outer surface of the tube traveling, as it were, in the reverse direction (from whence it originally came). The “lip” itself is known in the language of the Talmudic Sage-Mystics as the Messianic Era – which is the “cusp” of the cosmic spacetime tube. In this model, when we completely “flip the lip” from the inner surface to the outer surface of the “tube” and begin the Great Return, we are entering the “World to Come” and beyond. (See another reference to “flipping the lip” in Mission: The Feast of Leviathan and the Three C’s of Consciousness. The “tube model” is also an elongated torus. □-Models: Möbius strip, Klein bottle and the Torus).

The third assumption: The ancient fraternities of the Talmudic Sage-Mystics existed in a “hyperspace”, a higher-dimensional reality. Fundamentally, they were not only “seeing their

world in their lifetime” but they were *living* their world in their lifetimes. Everything they said, did or thought was fundamentally embedded within this higher-dimensional zone of reality and consciousness. All their expressions, all their *Halachah*/laws were promulgated and detailed from within this mode of consciousness. “Even the everyday words of the Sages require examination” for they are multilayered. The Talmudic Sage-Mystics are the model this workbook attempts to emulate. The assumption – which will prove itself or not by the time you get into the inner sanctum of Mosaic consciousness – is that these men and women literally lived and existed most of their lives in a higher-dimensional reality. They all partially lived in their “Next World” while living and functioning in “This World”. When the reader enters The Study House of Four Doors simply assuming this proposition, and utilizing the maps and models available here, a vast network of aphorisms, statements and actions recorded throughout the Talmud and Midrash coalesce to form an astounding coherent higher-dimensional language and conscious plan of action.

**Transmission,
Repetition, Mnemonics
and humor**

The word Torah comes from a root meaning to teach, to educate and to transmit. Torah, by definition, is the *active* transmission of higher-dimensional consciousness. *The Teachings That Cannot Be Taught* are part of that living transmission stretching back over 3,300 years to Moses on Mt Sinai. This is a crucial fact upon which this entire work rests. If I was not representing a living link in this transmission I would not be able to put forward the claims that I do in this workbook. I have personally received my methodology in Talmud and Kabbalah from two sources – “From the mouth of scribe-sages and from the mouth of books” (*Mipi sofrim u’ mipi sefarim*). I have received initiation directly through apprenticeship with living Torah teachers and *Roshei Yeshivot* (Heads of Academies) together with hundreds, even thousands, of sacred books of the Torah and Kabbalah masters of the past.

Emphasizing this truth, one of the close disciples of the Gaon of Vilna, the great Talmudic Kabbalah master R’ Menachem Mendel of Shklov, wrote:

It is time to act for the Lord for they have made void your Torah” (Psalms 119:126). It is revealed and known before the One Who spoke and brought the world into existence that I am not revealing [these secrets], God forbid, for my own aggrandizement... [but rather for the purpose] that the true Torah teachings of the Kabbalah will not be forgotten. [These teachings] are in our possession from the time of Moshe *Rabbeinu*, generation after generation without any interruption whatsoever until this day. It is only that they have been hidden on the bottom of the ocean floor of the Wisdom of the ancient ones.⁴⁴

Every new generation of Torah scholars and Kabbalists are obligated to apply the Light of the Mosaic tradition to the world around us and utilize the vessels of the world to draw out novel understandings and applications to those Lights of the Torah. All that I have received from my teachers and all that I understand are but a single drop of the liquid light of the supernal Torah. All that I am offering the reader is but a fractured fraction – a fractal – of that drop of supernal knowledge. Yet, even this infinitesimal scintilla of Torah has the power to plant the seeds of light of Mosaic consciousness within a true aspirant – if only that one in a thousand – and enable him or her to personally and directly begin to “see your world in your lifetime”. Moreover, the conscious

44 *Biurim v’Likutim* end of *Mayim Adirim*, 1987 Jerusalem.

awakening of one individual is simultaneously helping to stimulate and midwife the collective of humanity through the remaining “birth pangs” of messianic birth and resurrection.

Repetition, as known, has a significant role in any training program. Many terms and ideas in *Beyond Kabbalah* are repeated (including some material from my other books and essays). This is done intentionally. Although some readers may find at times the repetitions unnecessary and trying, I know from my decades as an educator that it is not the reading or listening you do the first time around that constitutes true learning. Rather, it is in the repetition and review again and again that allows for absorption and integration. This is a very Jewish way of transmitting information and especially with the *Teachings That Cannot Be Taught*. The very name “Mishnah” – the primary codex and digest of the Oral Torah (consisting of both Halachah and Aggadata) means to repeat as well as to teach, and the Gaon of Vilna is on record exhorting his most famous disciple, R’ Chayim of Volozhin that, “There is no comparison to learning something even one hundred times to learning it one hundred and one times”.

One of the advanced textual Kabbalah sources that has been a major source of Sinaiic transmission for me is the *Leshem*. Initially I found, as have many others, that his way of writing can appear monotonous as he repeats, rephrases, recaps, and reviews countless times again and again throughout his massive four volumes. Yet, as he himself writes, “I did not come to conceal but rather to reveal”, i.e., to instruct his readers and to make sure, as much as possible through the written word, that they consciously receive and absorb his teachings. The *Leshem* is a true educator which is fairly unique among the kabbalists, certainly among the Kabbalah School of the Gaon of Vilna – the Gaon being among the most cryptic writers of *all* the Rabbis over the last several centuries. Along with the secret of the *qashe-question* (□-Methods) I was also taught by my Torah teachers that the key to truly receiving Torah from Sinai is in the *review*, the *reanalysis* and the *reevaluation*.

⌘. **Word to the Wise:** If you feel a quote, explanation or concept is recurring in this exercise book so many times that you find it repetitious and tedious, then perhaps it is time for you to memorize it. And if you have not yet memorized it until now, why not? One of the reasons these *are The Teachings That Cannot Be Taught* is because they are fundamentally oral in nature. Oral means being able to repeat verbatim (or at least to be able to paraphrase) what you have received. If you can’t orally repeat it to someone else then you will never know if you really know it yourself. ַ

Mnemonics, double (triple and quadruple) entendres, neologisms, puns and word plays have been integral to the transmission of the vast Oral Torah from its inception. “Develop memory aids for Torah [learning]” declare the Talmudic Sage-Mystics in a number of places. Words, phrases and concepts, especially from the perspective of the Kabbalah, always have secondary or more meanings. Aside from these oral transmissions, the Written Torah also speaks simultaneously on a myriad of levels (*pshat, drash, remez* and *sod*). Throughout the Talmudic period, hundreds of Greek, Latin and Persian words or roots were taken, often modified and given new meanings, as part of developing and increasing the medium for continued Torah transmission and expanding rabbinical consciousness.

I have followed this rabbinic tradition, especially with this workbook, having the primary intention of educating and initiation. This requires the reader to retain most, if not all, of the material in order to develop a new perspective, a new way of “seeing”. Towards this end I have, for example, alliterated the “floor plan” of the Study House of the Four doors, all beginning with the letter “M” and The Three “C”s of Consciousness. Even the term “*qashe-question*” is a simple alliteration to enable the reader who is not familiar with the rabbinical “*qashe*” (meaning,

“difficulty”). I use the name of a little classical book Flatland, which is about higher and lower dimensionality, as a quick way to convey the extreme dimensional limits of our preset consciousness. I have coined words, such as the “Torah Koan”, the adjective “fractaled”, etc., in order to “bend” and “squeeze” the English language where possible to convey just a little more of the multidimensional fluidity of the Hebrew language and kabbalistic concepts.

Also, within the context of language, certain words, which are not unusually capitalized are here written with capital letters to indicate their higher root and source. The New Sciences, for example, as a rule, is being capitalized throughout the workbook for two reasons:

- 1) Unlike the vast fields of science of the past, the New Sciences are not what they used to be. There has been a major paradigm shift beginning in the 19th century, but really shifting in the 20th and now into the 21st century. Science-fiction writers are facing the death of an industry because what is being discovered and created on the cutting edges of science and technology is already going beyond what writers could have even imagined.
- 2) To indicate the honor the Torah accords the Secret Soul of the Seven Sciences when the sciences are viewed exclusively from their higher-dimensional roots in the Supernal Torah (Explained at length in Volume II of the Secret Doctrine).

Humor also plays an important role throughout this initiation process. Whatever bits of humor or playful acerbity we encounter along the way to Mosaic consciousness (often expressed by the White Rabbi), renders some of the more difficult challenges more manageable (especially if we don't fully get it the first time around). Humor can also be pedagogical tool enabling the reader to more easily grasp the material. Most importantly, a little directed humor can help loosen up the mind to be able to see things from different perspectives. Jewish humor is an ancient rabbinical tradition throughout the Talmud, Aggadata and Midrash which is interwoven with elements of irony, hyperbole, sarcasm, humorous observations and more. Even within the Torah herself we find Abraham and Sarah, the parents of Isaac, both laughing (albeit for different reasons) concerning the impossibility of them having a child at their very old age. Consequently, the child is named Yitzchak (Isaac), meaning “He will laugh”!

The ability to see one's own self and life's cosmic predicaments from unique and unexpected angles — often at the root of humor — is part and parcel of the Talmudic and Kabbalah mindset. The Sages (and continuing until this day with contemporary rabbis) often began their lectures with a joke or an amusing anecdote. During his lecture in the academy the Torah master Rabbi Akiva (2nd century CE and whom we will meet again in the Mind of Moses) presented a “Torah riddle” to arouse slumbering students. (My teachers, both in Talmud and Kabbalah, along with being capable of being extremely serious were also often lighthearted and very humorous). Even God is part of the divine comedy. The final End of Days cosmic battle and victory over Gog and Magog concludes with the removal of the evil *klipah* of the Seventy Nations. (All the holy parts of the Seventy Nations return, together with the holy parts of the Nation of Israel, back into the singular higher-dimensional Body of Adam). At that moment, and only at that moment, the Sages inform us that the Creator Himself “laughs”, so to speak, as King David declares in Psalms, “He (the Creator) who sits in Heaven shall laugh.”⁴⁵

Yet, even when a Talmudic passage appears to be only humorous don't think that they are not also simultaneously concealing *sod*-secrets beneath the surface. Two 4th century sages Rabba

⁴⁵ Psalms 2:4.

Five Steps

and Rav Zeira who once made the Purim feast together. "After they had felt the effects of the wine Rabba arose and slaughtered Rav Zeira (*shachat* - literally meaning ritually slaughtered at the throat). The next day, after the effects of the wine had passed, Rabba performed prayers for Rav Zeira and brought him back to life. The following year Rabba said to Rav Zeira, 'Come and let us make the Purim feast together'. 'Miracles', Rav Zeira replied, are not prone to occur every hour".⁴⁶ In this one short episode the profound esoteric teachings can fill up an entire chapter.

There is, however, another unexpected reason for the element of light humor woven into the fabric of *The Teachings That Cannot Be Taught*. At the end of the game, the material being offered here is extremely serious. These are "The matters that stand in the heights of the Heavens" and they are *Kavshey d'Rachamana* – the Concealed Secrets of Creation. Ultimately, this workbook is dealing, indirectly if not directly, with matters of life and death, good and evil, God's compassionate love and viral anti-Semitic hatred. According to the big cosmological picture what is about to happen to our reality will not only effect the global level, but also the galactic level down to the cosmic bedrock of our existential space-time fabric. Where *Beyond Kabbalah* ultimately leads and directs one is into the unspeakable jaws of suffering, destruction and death. It is no exaggeration to say that what is about to occur as we "flip the lip" of time is way beyond even the best genre of horror-science fiction. These are the final pangs of the Messianic birthing process also known as the wars of Gog and Magog. World War III, however if may manifest, is only the final transitional stage before the complete transformation of all existence into higher-dimensional Leviathanic reality and the reunion of the 3 C's of consciousness (□-Mission).

Ultimately, the underlying assumptions of *The Teachings That Cannot Be Taught* and where it leads—to the secret of the ghastly death of Rabbi Akiva and his colleagues—are so staggering and unspeakable that elements of humor are necessary to help mitigate the profundity of what is at stake. When you are parachuting out of a plane for the first time (and likely every time) hearing a little joke or sharing an amusing observation with a colleague goes a long way. We will, however, reach a point when we come to enter Moses' visionary confrontation of that martyrdom where even black humor cannot enter. But by then, after passing through all Four Doors of Torah Consciousness, the awakened and spiritually maturing seeker will be more prepared – even for that which it is impossible to be prepared. Another contradiction? This seemingly impossible feat is accomplished by the White Rabbi taking you right up to the threshold of reality and then gently pushing you over the edge. But you can always take the blue pill... and the story ends. Or you can take the red pill and the White Rabbi will show you how deep the rabbi hole really goes... Ready to roll through the Torah hole?



⁴⁶ Tractate *Megilah* 7a.

**Talmudic Sage-Mystic and
Renaissance Rabbi**



HaRav Abraham Isaac Kook

(1865–1935)

**First Ashkenazi chief rabbi
of the British Mandate for Palestine,
the founder of Yeshiva Merkaz HaRav, Halachist,
Kabbalist and a renowned Torah scholar. He was one of
the most celebrated and influential Rabbis of the 20th century.**

Questions:

1. What kind of time does a “Torah Consciousness” clock tell you?

2. What is enlightening about the term “Mosaic Consciousness?”

3. What are the advantages of constantly keeping your mind in “Mosaic Consciousness”?

4. Why does it take an unusual mind to perceive the obvious?

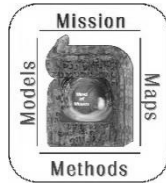
5. Why should you search for a “lost coordinate”?

6. What dogmas and anthropomorphisms are you willing to leave outside the Four Doors?

Objections and Notes:

✕ _____
✕ _____
✕ _____
✕ _____

Five Steps



Step 5

**The Threshold:
Seeing Your World in Your Lifetime**

Rolling with a Dual Singularity⁴⁷

Baruch

HaBah!

“Blessed is the
one who has come”!

The White Rabbi invites you in.

He challenges you to an unusual duel.

You begin the Board Game of Torah Consciousness.

You role the two dice which comes up every time with.... duality!

But in order to play this higher-dimensional game you must roll a “singularity”.
How does one do that if there are always a set of dual dice dancing in front of us?

This is a consciousness tool that will either get you in to play the game
or if you can’t unravel this and other Torah riddles then
the Gate Keeper keeps you out.

Ready to duel and roll

a Singular
Duality?

Welcome to:

THE PALACE AND THE CORRIDOR

When the Talmudic Sage-Mystics would take leave of each other
[to return home from the study house] they would say to each
other, “*May you see your world in your lifetime...*”

Tractate Berachot 17a

⁴⁷ “Dual singularity” is also referred to in *Beyond Kabbalah* as “polarized singularity”.

**Getting Conscious
about Consciousness**

The “Palace and the Corridor” is the Torah axiom of “This World” and the “Next World”. It is a relatively rapid, yet powerful induction method for direct and immediate HD (abbreviation for high-definition as well as higher-dimensional) Torah Consciousness (**□**-Models). It is based on a Torah axiom that can be used like a futuristic pair of binoculars that allows you to peer into a hyper-dimension. Here begins the reader’s training and initiation into glimpsing the secret behind existence, a secret into which were initiated all the Patriarchs, Matriarchs, prophets, and the long legacy of the Talmudic Sage-Mystics up to the generational masters and the modern Sages of the Shklov community. If you buckle yourself in tight, this *qashe-question* (**□**-Methods) will take you literally “out of this world” and, if seriously contemplated, it will also bring you back “into this world” allowing you to begin to “See your world in your lifetime”.

All of Torah and belief in the God of Israel is predicated upon an immutable cosmic fact; there are two modes of reality that *together* constitute existence. There is the challenging and often harsh reality of *this* world with the requisite work to be done, and there is another transcendental reality of the future *next* world where we are the recipients of the reward for that arduous and often painful work of *this* world.⁴⁸

In the wide-screen, panoramic view (i.e., from the Creator’s view) our tangible reality is referred to by the Talmudic Sage-Mystics as “*Olam HaZeh*”, literally meaning, “*this*” world or dimension. The “*zeh/this*” is referring to that which is right here, right now to the extent that we can point to it, touch it and feel it with our senses and say, “*this*”!

Here is one of a plethora of formulas found in the Oral Teachings (Talmud Tractate *Avodah Zarah* 3a):

This world is like the eve of the Shabbat, and the World to Come is like the Shabbat.
One who prepares on the eve of Shabbat will have food to eat on the Shabbat.

And this well-known formula of the Talmudic Sage-Mystics in Mishnah *Pirkei Avot* (Chapter 4-21, 22):

Rabbi Yaakov said, “*Olam HaZeh* is like a corridor before *Olam HaBah*; prepare yourself in the corridor so that you may enter the palace. He used to say: “Greater is one moment of *teshuvah* and good actions in *Olam HaZeh* than all the life of *Olam HaBah*; and better one hour of spiritual bliss in *Olam HaBah* than the entire life of *Olam HaZeh*”.

Simple enough. There is something strange, however, about the common definition (even in the Hebrew) of the term “*Olam HaBah*” that the Rabbis use to ostensibly refer to the future world. Although the term *Olam HaBah* is always translated as “The Next World” or “The (In) Coming World”, there is a deep problem with the term “*habah*”. It does not mean “next” or “coming” as it is not in the future verb tense. In Hebrew grammar “*habah*” literally means “he (or it) that *has* come, i.e., that is already here in front of us. In spoken Hebrew when someone arrives at your door, he or she is greeted with the expression, “*Baruch HaBah!*” meaning, “Blessed is the one who has (now) arrived”. Every *Brit Milah* (circumcision) begins with the entire assemblage greeting the baby boy with, “*Baruch HaBah!*” – “Blessed is he who arrives”!

⁴⁸ This is the corollary of another tenet of the faith, that of reward and punishment, which is included in the Thirteen Principles of Faith compiled from Maimonides’ writings.

So why do the Talmudic Sage-Mystics refer to the “future” as already here “now”? And if the “future” is “now”, then what is the “now” that we previously thought was “right here”, “right now”? As you will see in the transcribed discourse below this is a deep Torah secret of the “power of now” and it will reframe us into an unexpected new context the expression, “The future is now”. This *qashe-question* is a direct window into the hidden structure of creation. You can actually “see” a living fractal of “the World to Come” in the here and now, but be prepared to give up what you ever thought and felt was the “now”. You will actually be able to experience that which in previous generations, only unique and elite individuals, saintly and/or kabbalistic, could do. With this mode of Kabbalah methodology you will be able to understand what the Talmudic Sage-Mystics meant when they referred to *their* various modes of *Olam HaBah’s*.

This Torah Koan, “The Palace and the Corridor”, like Einstein’s famous “thought experiments” where he *experienced* the enigma of the speed of light before he could describe it in mathematical notation, is a consciousness experiment. This Torah “experiment”, when used properly, will produce an altered state of consciousness, if initially only for a fleeting moment. However, with practice this state lasts longer and longer and continues to go deeper and deeper, if the reader can decipher this Torah mind puzzle and that requires direct experience. Remember, the *qashe-question* only unfolds the map and helps direct you where to go. It is then up to the experimenter to leap *into* the experiment itself.

**The Two
Worlds Paradox**

Before we enter the “Two Worlds Paradox”, as this riddle is also being referred to, there is yet another clue embedded within the term *olam* itself which alludes to something else odd going on that initially is counter intuitive. The word “*olam*” shares the same Hebrew root with the word for hidden and concealed. “*Olam*”, when used as, “*min ha-olam v’ad ha-olam* (from eternity unto eternity), “*l’olam*” and “*l’olam va-ed*” (as in the second verse of the *Shema*) also means eternity and infinite space. This rabbinic term implies that even that which appears to be empirically our world - “here” underneath us, in front of us and all around us wrapped up in the fabric of a space-time continuum - is also concealing within itself layers of additional dimensions. What is the outer layer of “this” dimension hiding inside itself.

Now for the experiment: I have translated the following from *Ohr haTzafoon* (The Hidden Light) - A collection of discourses compiled from copies of *mussar* talks delivered by the Torah sage Rabbi Nosson Tzvi Finkel (1849-1927), known affectionately as the “Alter (Elder) of Slabodka”. He was the Rosh Yeshiva (dean) of the famed Slabodka Seminary in Europe & later in Israel and one of the leaders of the 19th century Mussar Movement.

I first encountered this unusually challenging consciousness puzzle decades ago during a traditional yeshiva “*mussar sh’moos*” (character building discourse) where, during one semester, each day a different sermon from the book *Ohr haTzafoon* was presented to the students and analyzed. This transcribed talk, originally delivered some one hundred years ago, appeared so bizarre and virtually heretical to the conventional way of religious thinking that the rabbinic instructor of the yeshiva outright rejected it and asserted that the one who recorded the original sermon delivered by Rabbi Finkel grossly erred in what he understood! From a traditional or simple religious perspective this discourse *is* initially very counter-intuitive and even nonsensical if not appearing outright antinomian. However, I persisted in grappling with the challenge and contemplated it for years and even decades until I started to “get it” (going deeper and deeper again and again...) and indeed, began to see “my world in my lifetime”. “If you no longer find

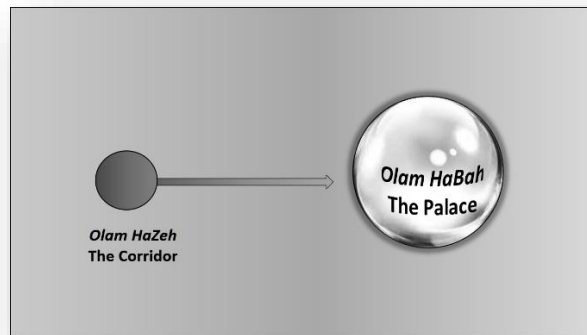
fulfillment in the external things that your eyes beheld in the days of your youth", as Rav Finkel exhorts us below, and use the language and tools of Talmudic Kabbalistic thinking, you can enter the world of New Shklov and literally begin to see "your world in your lifetime". This is a lesson in "how to think like a rabbi" in order to "see like a Kabbalist". "And if not *now*, when?"

Olam HaZeh and Olam HaBah

by

Rabbi Nosson Zvi Finkel

The Holy One, blessed be He, created two dimensions. There is the one we call *Olam HaBah* (the "coming" world) and the other we call *Olam HaZeh* (the "present" world). How do we understand the relationship between these two worlds? *Olam HaBah* is the dimension of pure thought - the soul world in which the righteous bask in the splendor of the *Shechinah* (the Presence of God). *Olam HaZeh*, on the other hand, is our gross material world in which the lower senses exert a forceful domination. The latter was not created except that it serves as the corridor (*prozdor*) through which we enter into the palace (*traklin*) which is true life and divine wisdom (*chochmah elyonah*). In our mind's eye this is how we picture these two worlds according to the simple understanding.



[The Two Worlds According to the Simple Understanding]

However, if you aspire to become a master of your soul (*ba'al nefesh*), if you still feel in yourself that your spirit is not satiated with dry words and you no longer find fulfillment in the external things that your eyes beheld in the days of your youth and behold, you desire to descend into the inner depths of matters according to the true spirit of the Torah (*ruach haTorah*) - then come and I will reveal to you the mystery of creation (*sod haBriah*). You will then understand and "see your world in your own lifetime".

When the Holy One, blessed be He, created reality He did not create it except through wisdom (*chochmah*) alone. The creation, in its entirety, is not but a revelation of Divine Wisdom (*chochmah elyonah*). This is the quality that the Holy One desired to bestow onto His creation. Behold, even *Olam HaZeh*, which appears to us as corporeal matter, it is written concerning it, "God, with *chochmah* founded the earth" (Psalms).

Five Steps

Now, imagine this. If it were not for Adam's grave miscalculation ("sin") and the decree that he must die, he would have continued to live in his world forever. He would never go on to any other world. Which would we then call *Olam HaZeh*? Which *Olam HaBah*? What distinction would we find between these two worlds? Is it possible that the Holy One created the earth and placed Adam upon it only in order to sin, to receive the punishment of death and have his world destroyed? Rather, we know that Adam was not created in order that he should transgress. He was supposed to live and exist forever and his world with him.

This being the case, don't you clearly see that there never could have been created a world that would serve only as a corridor, i.e., that the essence and purpose of any world being only an intermediary or preparation for another? Rather, all worlds, in their entirety, have but one essence and one form together.

We find, however, that the Torah does make a distinction between the worlds. There is the world which we call the *traklin*/palace and there is the world which we call the *prozdor*/corridor. You must know now that both of these are code names for Divine Wisdom. There is a type of *chochmah* called "palace" and there is a type of *chochmah* called "corridor". Our present plane of existence — *Olam HaZeh* — is not called a corridor because it only exits into a palace and is not a palace itself. Rather, it is only called a corridor because it is a unique type of palace that simultaneously contains the quality of corridor itself. Why then did the Holy One alter the appearance of this palace from all the others? What has been added that is not found in any other world?

The answer is that this palace — *Olam HaZeh* — is the very purpose of the Creation and of all that exist within it. The ultimate intention of the creation process is precisely to produce such a phenomenon as this - Man. That through the power of his *chochmah* he will be able to increase *chochmah* upon *chochmah*, to ascend from one plane to another, and to magnify dimension within dimension. Thus, he was not intended to be like the angelic entities who are "disembodied consciousnesses" (*sechlim nevdalim*) and who are forced in their perception and do not have the possibility to deviate in the least. Due to this quality they do not have the ability to ascend from their level and they stay wherever they are throughout their entire existence.

In order to grant the possibility to this creation - called Man [*Adam*, comprising both male and female] - to fulfill his function the Holy One created a sphere of *chochmah* for him that has the unique property of increasing magnification. This is the Garden of Eden in which the Holy One placed Adam. There is, therefore, no comparison to this sphere of *chochmah* - which is the world created by G-d expressly for Man - to all the other levels of *chochmah* that were created.

Every aspect of reality is an eternal yet stationary level of Divine Wisdom, each according to the measure that the Holy One revealed from His Wisdom. Each set level is a palace of wisdom with each and every angelic entity in its respective palace. This, however, is not the case with the palace of wisdom designed

especially for Man. After the fact that the Holy One bestowed onto Man that he would have the power to elevate himself from one dimension to another, there is no longer any stationary or specifically set level of wisdom to his Palace of Wisdom.

Behold, if one merits to stand within any given level of his Wisdom for even one brief moment and not to move from it, then immediately he receives his reward for it and is elevated along with his world to an increasingly higher level. The degree of wisdom that defined the palace the moment before now becomes the very corridor to the next palace of wisdom through which he enters the moment after. This is the way of Man - to evolve from one palace to another for all eternity.

Therefore, we do not have before us a corridor and palace. There is no gross, physical world that whose essence is only a means towards an end. Rather, we have before us a world of Wisdom that has concealed within it the wonderful quality of elevation. This is its aspect of the corridor and only because of this is it called the corridor.

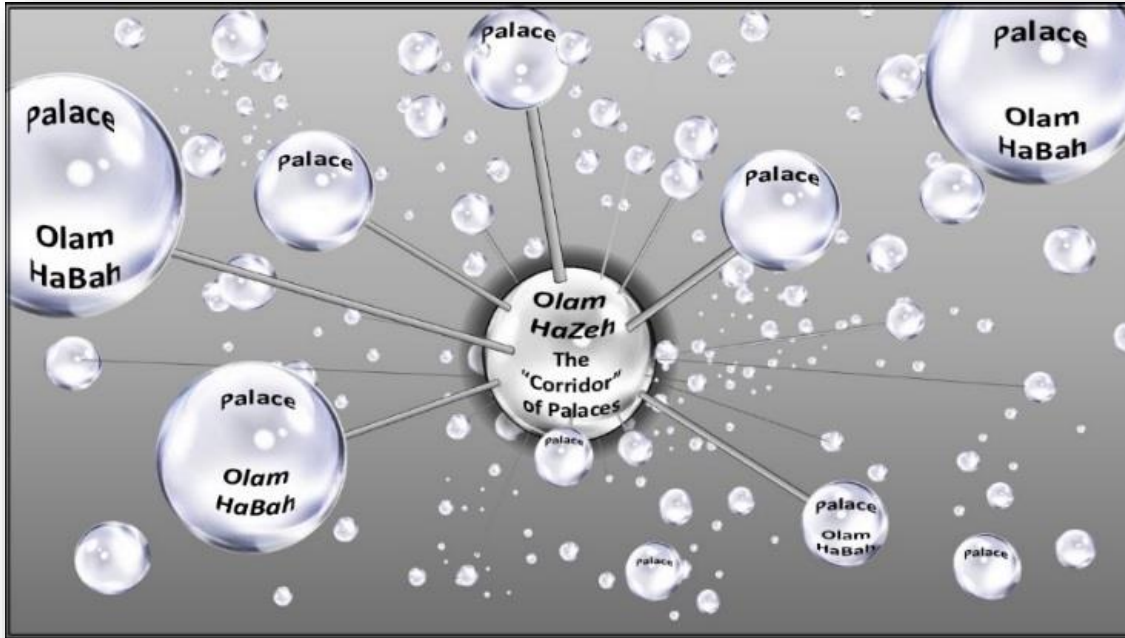
Precisely because of this we see among the masters of the world — the Patriarchs — that despite the fact that they reached the highest levels that man can attain they did not separate themselves from *Olam HaZeh* — our apparent physical world. Rather, throughout their greatness they were involved daily and for their entire lives. This was true to such an extent that we find [for example] that Jacob our Father, the “perfection of the Patriarchs”, was a shepherd for 21 years for Laban the Aramean. This was because through his greatness he “saw his world in his lifetime” and he discovered within everyday things, which appear to us so simple and external, peaks upon peaks of Divine Wisdom.

As a result, angelic entities were sent from above to teach him [the hidden mysteries] concerning the [coloring patterns of the] sheep — *akudim*, *nikudim* and *berudim* [the primordial worlds of "Bonded", "Pointed", & "Interconnected"]. To this day, generation after generation, when we stand in prayer we are dependent upon the merit of these [patterns that he engraved upon the sticks]⁴⁹.

Also because of this, where the written Torah mentions the reward for the *mitzvot*, we do not find explicitly stated also the reward that is given after one's death. Because, if one does not “see his world in his own lifetime”, this is a loss for him, as opposed to the fully realized man whose corporeality has been shed and he has returned to his true divine form. This then is his true *Olam HaBah* - his [endless] in-coming world [s] - now in the very present. And "Greater is one moment of *teshuvah* and good actions in this world than all the bliss of the coming world”.

END

49 Without a background in basic Lurianic Kabbalah this paragraph is completely cryptic. However, upon entering the Door of Mission it will become clear and the reader will want to return here. These words of Rav Finkel will then reveal their profundity on many levels.



[The Two Worlds According to the Deeper Understanding]

The spiritual seeker must understand that this entire essay is a long formula and it will not reveal its secrets unless it is worked over again and again. Moreover, it is not possible to intellectually “know” the answer, rather in this case the “knowing” must be experiential. As in a Zen koan mind puzzle (□-Methods: The Torah Koan) simply understanding the answer does not deliver the *state* of knowing. For the one who understands, you will know you are “knowing” *experientially* when you will no longer be the one “knowing”. Rather, it will be your world you’re your very consciousness which is being “known”! Paradoxically, to see your world in your lifetime you and your world, at least in the moment, are no longer “here”. In order to facilitate this requisite paradigm shift two diagrams accompany this essay. If used properly they are a graphic key to the “before” and “after” of “Seeing Your World in Your Lifetime”. Keep flipping them back and forth in your mind’s eye and then you will see (but “you” won’t be the one who is doing the “seeing”!).

It is important to appreciate that Rabbi Nosson Zvi Finkel, the author of this brief, but provoking discourse was not in any way considered a Kabbalist. Nor was he even tangentially associated with Hasidic thought. Rather, he is a major representative of mainstream rabbinic Judaism rooted in the Lithuania yeshiva tradition (Associated, but not esoterically, with the Gaon of Vilna). Many of the most influential and largest yeshivot in America and Israel were founded by his inner circle of personal disciples (He made *aliyah* himself to Israel two years before his passing). In other words, no one should mistakenly think that the “secret of creation” that he is revealing is an esoteric homily or “mystical” idea. The secret of “Seeing your world in your lifetime” is at the core of authentic, mainstream Torah based Judaism. Rather, this master, one of thousands initiated into the living tradition of the Mind of Moses, is speaking only to mainstream Torah Jews who “aspire to become a master of your soul... [and] desire to descend into the inner depths of things according to the true spirit-consciousness of the Torah”.

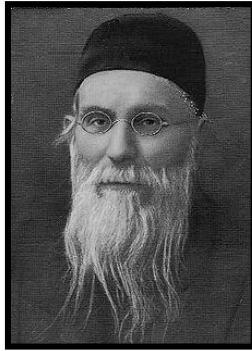
Anyone who grapples with this amazing Torah Koan mind-puzzle can appreciate why, even before we get to the Dance of the Hasadim and Gevurot and the Four Doors of the Study Hall, I have referred to this step in the process of consciousness as the Threshold. A threshold, as in “On the threshold of a dream” holds you in a state of having left one domain for another but not yet fully arriving in the new domain. Learning real Torah requires torque, and torque generates tension (22 Methods: Torah Torque). You aren’t exactly still “here” and you aren’t exactly “there” yet. If altered consciousness, however, is a critical medium to our goal of entering the Mind of Moses then this is exactly where we want to be (**Π**-Models: Coherent Superposition). As the White Rabbi would say about this phenomenon, “*Nicht a hen und nicht a hare*”, which is the Yiddish for, “It is not here nor there”. (That is, unless a *hare* is a rabbit and that rabbit is a rabbi who happens to be dressed in white — then it is both here *and* there and yet, more than both!).

Test Yourself You have now journeyed through the five steps that lead up to HuG and the Four Doors that take you into the Mind of Moses. The five steps are designed to be used continuously and the committed seeker can return to them in any order as necessary. One or all of the Five Steps can also be used as “warm up” exercises to prepare for the actual learning in the Study Hall. Once inside remember that the Four Doors of Mosaic consciousness are meant to be “revolving doors”, i.e., you can — and ultimately must — go in and out of the four departments studying a section of material in one door and then a section of material in another door and so on. The Doors certainly can be studied in order going clockwise beginning with Mission but the dialectical interaction of going back and forth — certainly the second time around — is what precisely, in part, allows *The Teachings That Cannot Be Taught* to actually be taught!

Before you leave The Threshold you may want to test yourself as to whether you are truly beginning to be able “to see your world in your lifetime”. Some of these “self-initiating” questions you may not want to grapple with for now. Come back later after you have been “around the block” of the Four Doors at least once or twice. Remember, all the material in this workbook is designed to be interfaced and integrated in a manner that you never look at any part without the whole and never the whole without its parts. If you run into apparent contradictions, know that they are precisely that — only apparent. Remember, all beginnings of true understanding are difficult precisely because, “The truth is in here” (not “Out there”), only you have to peel away the *kliptot* and dig it out.

Beyond Kabbalah offers you all the tools you need to seriously and deeply resolve every seeming contradiction, doubt, dead end, unsatisfactory answer and confusion that will arise — and should arise — in your mind. Since you do not have a real, live White Rabbi to whack you on your head if you don’t “get it,” you will have to do that yourself. This is what was referred to in the Entrance Gate as “Pulling yourself up by your own bootstraps”. With the methodology taught in the Study House of the Four Doors you can and *must* initiate your own self. And if you don’t do it who will do it for you? And in the famous words of the second Temple period Hillel, “If not now when”?

**Talmudic Sage-Mystic
and Author of *Olam HaZeh* and *Olam HaBah***



Rabbi Nosszon Zvi Finkel

(1849-1927)

The "Alter (Elder) of Slabodka" (Lithuania),
Rosh Yeshiva, Talmudist and ethicist. In the 1920s
he created a branch of his yeshiva in the Land of Israel in the city
of Hebron which moved to Jerusalem following the 1929 Arab massacre
of Jews in which many of the yeshiva students were murdered.
Some of his ethical discourses were published under the name
Ohr HaTzafun – "The Hidden Light", also meaning
"The Light of the Hidden (One)"

Questions:

1. What, from the view of the Talmudic Sage-Mystics, is consciousness?

2. Would you prefer that knowing the truth be easier? Why?

3. What is spiritual initiation and why is it the missing key to consciousness?

4. Do you still desire to be the "one in a thousand"?

5. Having entered the "Rabbi Hole" a bit, does the Matrix metaphor impact you differently?

6. Have you fully swallowed the "red pill" or are you still just sucking on it?

Objections and Notes:

x _____
x _____
x _____

Test Yourself: Self-Initiating Questions

The following ten questions are in order to reflect on your own consciousness based upon the secret of the Palace and the Corridor. The Palace and the Corridor is revealing a true Torah *sod*-secret that is a direct transmission handed down from master to disciple from the time of Moses. This *sod*-secret is, in fact, a fractal — a fractured fraction — of the Mind of Moses. The everyday usage of the word “secret”, however, refers simply to a piece of information that someone else has but you don’t as in, “I’ve got a secret”.⁵⁰ Once you know the missing information it is no longer a secret. A *sod*-secret in Torah Kabbalah, on the other hand, remains a “secret” even after you know the answer! This is because the root meaning of *sod* is “an assembly of parts”, i.e., a constellation of fragments whose whole is greater than the sum of its individual parts. Grasping a true Torah “secret” requires an altered state of consciousness, i.e., to connect the disparate “dots” that then reveal the “image”. If any of the “dots” are missing, the picture will not be complete and likely even be a distortion of the true picture.

As with the Riddle of the Four Keys these self-initiating questions are essentially rhetorical, meaning that you can ask them again and again even after you “know” the answer. Some resolutions you may “get” but not be able to articulate, but don’t let “sloppy” thinking take the place of direct “knowing”. You should challenge every assumption about every word or term that “sets up” the *qashe-question* and be mindful of “trick” questions that are there only to get you to think out of the box.

1) Like any good Kabbalah Koan, this Torah riddle of the Palace and the Corridor requires long and deep reflection that can, and should, last years (if not lifetimes). “Seeing your world in your lifetime” is a state of consciousness. It is not so much what you are seeing as much as it is a “lens” through which you are seeing. If you begin to be initiated into your “lens” and it begins to open up a “window” into your emerging Torah consciousness, ask yourself this rhetorical *qashe-question*, “From what direction are you looking, in or out”? And then ask yourself rhetorically, “Who is it that is looking through the window”? If you need some help you may want to, “Go ask Alice, I think she’ll know” as she had a lot of experience looking through looking-glasses from different perspectives.

2) You now see that, “To be” or “not to be” is not the question. Rather, to “see” or not to “see” is the question. Can you apply, i.e., *experience* this new mode of “seeing” with the Three C’s of Consciousness (□-Mission)?

3) Would you prefer ecstasy or bliss in your *Olam HaBah*? (Come back later for this one as this can be answered only with a good grasp of The Dance of the Hasadim and Gevurot).

4) From our perspective the polar opposite of “This World” is the “Next World”. However, the opposite of the “Next World” is _____ (Fill in the blank. Hint: Use the not-not language of the coherent superposition thought tool in □-Models).

5) An ancient inquiry among Jewish scholars, philosophers and Kabbalists is why does the Written Torah not explicitly state the rewards for observing mitzvot and studying Torah? This question occupies a famous section of Mishnah with its respective Gemara dialectics (Tractate Sanhedrin Chapter 11). Countless books and commentaries have been written suggesting answers and

⁵⁰ A popular television quiz show, the original version running from 1952 to 1967.

virtually every Torah master has addressed this super *qashe-question* one way or another. How does R. Finkel, in one fell swoop, resolve this vexing spiritual dilemma? Why, from the inner vantage point of the secret of the Palace and the Corridor, does the question never really start, but the *qashe-question* is *always* there?

6) If the ultimate challenge is to “See Your World in Your Lifetime”, then the ultimate reward is _____ (Fill in the blank).⁵¹

7) Applying the model of polarity and terrestrial pole reversal to the riddle of the Two Worlds Paradox reveals something astounding that few of us are prepared for (But we are learning now in order to be prepared!). There is significant hard-core scientific evidence (aside from popular beliefs and metaphysical traditions) that the earth’s north and south poles not only have reversed themselves numerous times in the past but they are imminently poised to reverse themselves again. The Messianic Age followed by the “Next World” is simply *Olam HaBah* and *Olam HaZeh* reversing their polarity along a common shared axis. This being the case, where does that put all time and history? In other words, “where” was this “past” taking place, if our “past” was not generated until the collapse of Adamic consciousness? (Π-Mission). Welcome to the inter-dimensional corridor of “This Dimension” that never stops coming and coming and coming... .

8) Are you ready for cosmo-geomagnetic “pole” reversal? The shared axis between *Olam HaBah* and *Olam HaZeh* is also the secret of the “spine” of Metatron (and the backbone and tail of Leviathan), the meta-axis *mundi* of all realities and consciousness. Metatron is the code name of the system (i.e., the meta “archangel”) of the underlying structure of the “revealed dimensions” of our world. Metatron is also the underlying structure of the “hidden dimensions” that interact with our lower-dimensional reality. Additionally, Metatron is the *interface* between this world and the next world (in children’s terms, between “earth” and “heaven”). If we (initially) recognize *Olam HaBah* as the “face” of reality and *Olam HaZeh* as the “backside” of reality, where in this equation is Metatron who is known as the *Minister* (or *Prince*) of the *Face*? “Face” here is also understood as “inner-face” as well as “inter-face”. Metatron is the cosmic structure that interfaces these two modes of God’s Own consciousness. Now, which is the “front” and which is the “back”?

9) The Gaon of Vilna is on record saying, “All the words of the Arizal (Lurianic Kabbalah) are a metaphor (*mashal*)”. In other words, they are not to be taken literally, but rather the graphic descriptions and personifications are symbolic notation that refer to what they are representing (the *nimshal*). He declared that the Ramchal knew the *nimshal* of the Arizal. The Gaon also said that for a period of time he was doubtful whether or not even R. Chaim Vital (the foremost disciple who transmitted almost the entirety of Lurianic Kabbalah) had entered into the true depths of what the metaphoric language of the Arizal was really referring to (the *nimshal*). Only after he saw what R. Chaim Vital had written in one place did the Gaon confirm that he had indeed also understood the *nimshal* of his own master the Arizal, only that he greatly concealed what he truly knew. The Gaon said about himself, “Thank God I also know the *nimshal*!”⁵² In terms of This World and the Next World, “Seeing your world in your lifetime” is to glimpse the *nimshal*. Now, which reality — This World or the Next World — is the *mashal* and which is the *nimshal*? Why not the other way around?

51 If you must know... the ultimate reward is that you can *now* “See Your World in Your Lifetime” – literally right here, right now.

52 *Aliyot Eliyahu*, p.105

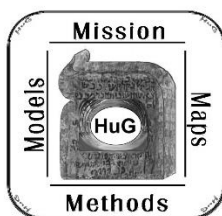
The Threshold: Seeing Your World in Your Lifetime

10) In Step 3 the reader is introduced to the concept of the Torah futurist. If you are a Torah futurist, you are not just looking from the present to the possible future, but you are looking *from* the higher-dimensional “future” *down* into the present. How does this distinction apply to “Seeing your world in your lifetime?”

0) Based upon the paradox of the Palace and the Corridor, you must now create your own *qashe-question* of self-initiation. Hopefully, you will know the “answer” (the *revolving-resolution*) to your own *qashe-question*! If you don’t, you can always ask the White Rabbi for help. He is a living link in the over 3,300 year old Torah tradition, going all the way back to Moses on Mt. Sinai and he is a master of Torah riddles and Kabbalah Koans. Remember, however, his help comes with a price – another *qashe-question*!

⌘. **Word from the Wise:** In his classic work *The Path of the Just*, on ethical, character and spiritual development, R' Moshe Chayim Luzzato (Ramchal) writes concerning the development of the trait of holiness that, “Such a person is as one walking before God in the Land of the Living (*Olam HaBah*), while still in *Olam HaZeh*. Such a person is himself considered a tabernacle, a sanctuary, an altar. As our Sages, z”l have said (*Midrash Rabbah*, Genesis 47:8), ‘The Patriarchs are the Divine Chariot’ and ‘The *tzadikim* are the Divine Chariot’”. ן





The Dance

THE DANCE OF THE *HASADIM* AND *GEVUROT*

The Nucleus of Talmudic-Kabbalah Consciousness

Lesson 1 ~ Beginning Dance: Getting to Know Your Dance Partners

Lesson 2 ~ The Mystery of the *Hasidim* and *Mitnagdim*

Lesson 3 ~ Meet your HuG Partners

Lesson 4 ~ The Dance Begins

Lesson 5 ~ The HuG of Healing: The Riddle of The Healing Serpent

Lesson 6 ~ The HuG of Prayer: Who is Praying to Whom?

Lesson 7 ~ End Dance: Flames of Divine Love

Introduction

Underlying the whole of the Kabbalah, the esoteric Judaic tradition, is a system of thought known as *hasadim* and *gevurot* or simply abbreviated *HuG* (pronounced "hoog" with a hard *h* as in *Chanukah* and *challah* bread). *HuG* is the inner mechanism that lies at the very center of the Kabbalah, yet its systematic analysis and conscious application are virtually unknown, even in scholarly Kabbalah circles.

Ironically, these teachings of the Kabbalah come from one of the last places a seeker would think to look (□-22 Methods: The last place you would think to look). Outside of a few very small groups and individuals, there is a little known, arcane school of Kabbalah from the 18th century Torah master the Gaon (Genius) of Vilna. The Gaon of Vilna handed over a complete analysis and methodology of both the revealed Torah and the concealed Torah. His teachings are the most esoteric of all the schools of Kabbalah. Yet, astonishingly, although he authored over seventy works on Kabbalah⁵³, the Gaon of Vilna did not believe there was a separate study called "Jewish mysticism". Rather, every *sod*-secret was inextricably interfaced with its corresponding *pshat*/literal meaning. There was only one "side" — a singular reality — to every phenomenon in existence albeit with *two* surfaces (□-Models: Möbius Strip). At the heart of what the Gaon of Vilna and his school taught is a cosmic dialectic between these two "singular surfaces". Sounds paradoxical? Welcome to the dance.

Hasadim and *gevurot*, however, do not belong only to the cosmological teachings of the Gaon of Vilna and his School of Kabbalah. Truly, all of the Kabbalah, the whole Torah and the entire universe revolve around this system. As you study these lessons, you will begin to see that this is not an exaggeration. Moreover, you will have an analytical and meditative tool that will enable you to open doors, portals and secret passageways into the Torah. Along the way we will learn about the holy names of God, clear up a confusing period of Jewish history between the Hassidim and their opponents, encounter a strange geometric shape called the Möbius strip, grapple with the riddle of the Copper Serpent and the healing art of homeopathy, revisit the sin of the Golden Calf from the "other side", develop a unique understanding and application of prayer and enter into the secret of the Divine Flames of Love. The mechanics of *HuG* offer a meta-historical vantage point to observe the divergent denominations and rivalries — religious and political — that are endemic in Judaism today and in the world at large.

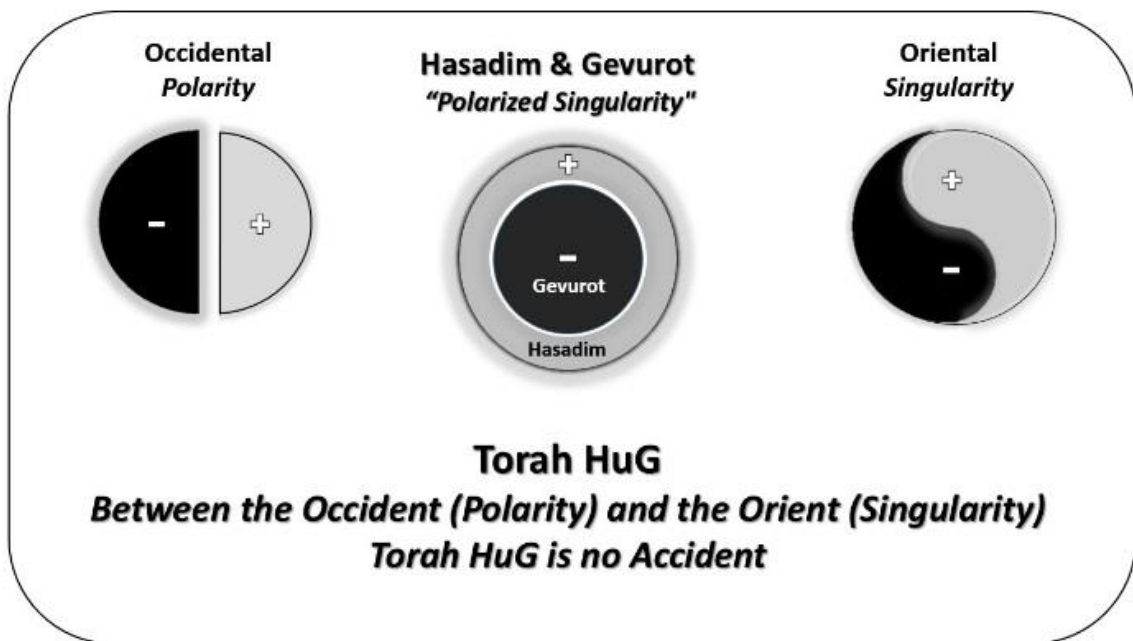
All Torah masters throughout the ages understood and experienced the dance of the *HuG* through the osmosis of decades of Torah study if not also directly through *ruach hakodesh* – divine transmission ("holy spirit"). What is unique here, both for the scholar and for the novice, is that the esoteric tradition of *HuG* is being codified for the first time in a conscious and methodical manner. The prerequisite to the Kabbalah, the dance of the *HuG*, is amazingly logical and, with perseverance and mature thinking, it is relatively simple to grasp. But be aware of what the Zohar points out: "Not every mind can handle this". My experience of some 30 years teaching this subject has taught me that, regardless of one's IQ or breath of one's knowledge, not everyone's soul is suited to master the paradoxical movements of this great cosmic dance. Many of us may enjoy watching the dance, but only some of us are called to be the dancers themselves. Moreover, going

⁵³ The Gaon's some seventy known works on Kabbalah (with still many more reportedly lost) are more than all the Hassidic masters together of his generation composed. This, however, is not surprising as the goal of the Hasidic masters goal was not to disseminate classical Kabbalah but rather to teach a revolutionary, new "therapeutic" application based upon some of the principals of Kabbalah.

Introduction

Beyond Kabbalah requires the dancer to become the HuG dance itself and that is only for the “one in a thousand”.

The Dance of the Hasadim and Gevurot is the first systematic translation of the esoteric doctrine of HuG from the foremost espouser of the Kabbalah School of the Gaon of Vilna, Rabbi Shlomo ben Hayim Eliyashev (early 20th century). Aside from my own additions of Torah examples in Lesson 1 and some commentary along the way, this material is being translated directly from the source. The Dance of HuG is divided into seven lessons. Lesson 1 is relatively simple to grasp and actually parallels some of the philosophy and cosmological world view of Oriental medicine. Lesson 2 is a social-historical application of Lesson 1. From Lesson 3 and on, however, the Dance of HuG will turn a uniquely Jewish twist that is not found fully found in the singularity of Oriental spirituality or in the polarity of Occidental theology. Likewise, the Jewish experience of HuG is also not simply the modern concept of “complementarity” born in the Western world from quantum physics at the beginning of the 20th century. (This is explained more below in \square -Models: Coherent Superposition). By the time you arrive at the 7th Lesson you will have been cajoled, coached and coaxed into the awesome dance of the *hasadim* and *gevurot* (And then you will be ready to begin the dance over again with Lesson 1!).



(For a full explanation see \square -Models: Coherent Superposition)

Beginning Dance: Getting to Know Your Dance Partners

The logic behind HuG is based upon the construct of two polar complements called *hesed* and *gevurah*. When referred to in the plural forms they are called *hasadim* and *gevurot*. There are no English equivalents with which to translate these two qualities. *Hesed* does not refer to "a benevolent act of loving kindness" as it would be translated in a Hebrew-English dictionary. Likewise, *gevurah* does not refer to "strength" or "judgment" as it is usually translated. Rather, these definitions are only partial manifestations of HuG.

Furthermore, HuG are not to be confused with the *Hesed* and *Gevurah* of the *sefirot* – the template of the ten divine emanations. (This is the tree-like diagram of the ten attributes of the Divine Light). Although sharing some qualities with HuG these two *sefirot* themselves are also manifestations of HuG. For the moment, however, the *hasadim* can be described as an expansive quality loosely associated with masculine energy and the *gevurot* can be described as a contractive quality loosely associated with feminine energy (yet *not* as actual male and female gender, as will be discussed below).

Take heed: The energy of the *hasadim* should also not be confused with the Jewish ethical-mystical movement of the 18th century who were called "Hasidim". Yet, as will also be discussed below, it is not without significance that both terms stem from the same root. This will shed an amazing light on the essence of Hassidism and its opponents.

In the Kabbalah these complementary opposites are not mystical concepts that transcend rationality. Rather, together with being actual spiritual forces, they are also traditional labels used to describe how things function in relation to each other and to the universe as a whole. They are used to unravel the mystery and purpose of existence and to map out the territory of everything from prayer and meditation, to understanding the march of history and international politics, to the subtleties of Talmudic dialectics. HuG is also *the* key to the Kabbalah. Without the HuG key it is not an exaggeration to say that the doors to the Kabbalah — as well as to the entire Torah — can never truly be opened.

The interplay of the HuG are not only a set of correspondences, they also represent a way of thinking, a mode of perception, an actual state of consciousness with which it is essential to be familiar with in order to appreciate the cosmological viewpoint of the esoteric Judaic tradition. HuG, without question, is the secret language of the Rabbis of the Talmud and the Zohar.

In this ancient system of thought, all things, both spiritual and physical, are seen as parts of a whole. According to this conceptualization no entity can ever be isolated from its relationship to other entities; no thing can exist in and of itself. The part can be understood only in terms of its relationship to the whole. There are no absolutes in and of themselves. *Hasadim* and *gevurot* must, necessarily, contain within themselves the possibility of opposition, change and transformation.

The logic of HuG is dialogical, meaning that there is constant and dynamic living dialogue going on between any given set of HuG. And because all existence is constructed out of HuG components every idea, experience and fundamental truth can only be fully communicated by dialoging between bits of information and fragments of events. These dialogues take the form of a dance that displays hidden symmetries and recurring patterns. Thus, one cannot understand the

cosmology of Torah by only reading or even simply studying Her.⁵⁴ Rather, one must be directly engaged with Her form and structure as if She were an actual dance partner. This is a skill that requires not only knowledge, but also training in thought experiments and mental exercises. The different aspects of each polarity will now be defined along with examples.

Throughout the vast spectrum of both the Written and Oral Torah, underlying the dialectics of the Talmud and generating the challenging sensual imagery of the Zohar (the fundamental work of the Kabbalah), five underlying axioms of the HuG tradition can be observed:

- 1) All things have two aspects: a *hesed* aspect and a *gevurah* aspect.
- 2) Any aspect of HuG can be further divided into *hasadim* and *gevurot*.
- 3) The *hasadim* and the *gevurot* mutually create each other.
- 4) HuG define each other.
- 5) HuG convert into each other.

**1) All things have two aspects:
a *hesed* aspect and a *gevurah* aspect.** As with space, the celestial luminaries, all species of life and existence can be divided into their respective units so also inside and outside, down and up, passive and active, empty and full, are all further examples of HuG categories. All these qualities are opposites, yet they describe relative aspects of the same phenomena. The qualities of *hesed* and *gevurah* exist only in relation to each other.

⌘. **Word to the Wise:** It is important to note that although the term “opposite” is being used, in actuality, with regard to HuG, it is a misnomer. Rather, HuG are “paired units” (*zugot*). Innately they cannot be characterized as being opposite, certainly not in the classic and common usage of the term. A more correct English term would be “appositional”, meaning the juxtaposition of one thing to another but not in opposition to each other. HuG are appositional polarities although they may display some oppositional qualities to one another. This is crucial to understand in order to enter into the true secret of the *gevurot*, as explained in the following lessons. ⌘

First example: The Midrash states⁵⁵, "Said the Holy One to Israel, 'My children, all that I have created I created in paired units (*zugot*). Heaven and earth are a paired unit. The sun and the moon are a paired unit. Adam and Chava (Eve) are a paired unit. This World and the Incoming World (*Olam haBah*) are a paired unit...". Likewise, the Talmud states⁵⁶, "All that the Holy One created in His world He created male and female, even the Leviathan...".

Second example: The Tetragrammaton — four Hebrew letter-numerals, Y-H-V-H – is the Torah's notation for the Divine Name of God. Truly, this "name" does not refer to the simple theological idea known as “God”. Rather, the Tetragrammaton is a kind of cosmic code or fractal formula that identifies specific aspects *within* the divine process. As a whole, the Tetragrammaton reflects the quality of the *hasadim*. However, as the axiom states, the *hasadim* can never exist on their own and their corresponding *gevurot* must always be found near at hand and this is precisely the case. This formula, although written as Y-H-V-H, is always pronounced by the formula of A-

⁵⁴ The word Torah—its root meaning teaching, instruction or transmission—is in the feminine gender. (All nouns in Hebrew are gendered there being no neuter). Moreover, Torah, relative to the masculine-like *hasadim* of the *Ain Sof*, is fractaling the feminine-like *gevurot*.

⁵⁵ *Midrash Rabba VaEtchanan*, 31.

⁵⁶ *Baba Batra 74b*.

D-N-Y- (*A-donoy* or *A-donai*), which signifies the *gevurot*. In the prayer books of the Kabbalists, Sephardic Jews and many Chassidim both names are written together one superimposed upon the other like this: Y-A-H-D-V-N-H-Y. This unified formulation of the two code Names reflects the first axiom of HuG: You cannot have one without the other.

Third example: Concerning the ineffable nature of the *Ain Sof* there is a powerful application of the cosmic logic of the second axiom of HuG. The Holy Arizal (16th century Lurianic Kabbalah), teaches that the Divine Light of the *Ain Sof* originally filled all primordial proto-spacetime. In order to manifest reality the *Ain Sof* vacated, as it were, a "space" within Its midst. Within this vortex the entire cosmos, both physical and spiritual, began to emerge and continues to exist. In the Kabbalah this "vacated space" is known as the *tzimtzum*—the constriction and contraction within the original light of creation. The *tzimtzum*, relative to the *Ain Sof*, is the very root of all the *gevurot*, (as will become clear in the following lessons). However, relative to the *tzimtzum*, the all-encompassing and ever-expanding Light of the *Ain Sof*, is an application and manifestation of pure *hasadim*.⁵⁷

Your own example from Torah

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Your own example from life

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**2) Any aspect of
HuG can
be further divided**

What this axiom means is that within each set of *hasadim* and *gevurot* another set of *hasadim* and *gevurot* can be distinguished. This is an extension of the logic that divides all phenomena into HuG aspects, allowing further division within division ad infinitum.

First example: As explained in the first axiom, the sacred name/formula of God, Y-H-V-H, is relative to its counterpart A-D-N-Y the attribute of *hasadim*. Relative to itself, however, it subdivides with only the first two letters, Y and H now signifying the *hasadim* and the latter two letters, V and H, now reflecting the *gevurot*. The first two letters themselves in turn continue to

⁵⁷ This same relationship between HuG iterates itself again in the formula and common rabbinic phrase, "The Holy One and His Shechinah", i.e., the *hasadim* and their corresponding *gevurot*.

subdivide with the Y-*yud* manifesting the *hasadim* and the H-*hey* manifesting the *gevurot*. Still further, the *yud* by itself continues to subdivide with the "crown" of the *yud*⁵⁸ revealing its *hesed* qualities relative to the *gevurah* qualities now contained in the body of the Y-*yud* itself.

This is a concept at the root of HuG initiation that requires constant review. It is also a form of meditation. The actual essence of God has no dual nature of HuG whatsoever. Neither does the essence of God have a name nor even a symbol to represent It. When it is necessary to refer to the unqualifiedly Essence of God the Kabbalists use the term *Ain Sof* which literally means *No End*, i.e., unbounded and infinite. The term "*Ain Sof*", however, does not actually refer to the Essence, rather the description "no end" is referring to the inability of the mind to fully grasp that which is beyond polarity. Although the term appears to be used as a proper noun, it is actually more of an adjective describing an ineffable process.⁵⁹ There is no end (*Ain Sof*) to the Source of the process behind the unfolding manifestations of the mystery of the *hasadim* and the *gevurot*.

κ. **Word to the Wise:** Truly, the term *Ain Sof* is an abbreviated notation. The full and more correct term used by the Talmudic Sage-Mystics is *Ohr Ain Sof* – the *Light* of the *Ain Sof*, i.e., that which emanates out from that which cannot be grasped. Thus, *Ain Sof* never refers to the root and essence, but rather to its emanations. Additionally, from a direct, experiential context, the intentional usage of the term *Ain Sof* is that it points to the direction to that which we cannot point and it begins the thought that we cannot think. *Ain Sof* refers to that which we cannot refer to. To this endless knowing there is *No End*. λ

Second example: A term used by the Talmudic Sage-Mystics is *gevurot hageshamim* – The Power(s) of the Rain(s).⁶⁰ It refers to the insertion of a phrase into the *Amidah* (the standing silent prayer) recited during the winter months that praises God for the phenomenon of rain and its life-giving power. The term, Power(s) of the Rain(s), however, poses an apparent HuG conundrum. Rain is composed of water and water is associated with *hasadim* relative to fire which is associated with *gevurot*. Additionally, heavenly rain is also associated with the penetrating and fertilizing masculine-like *hasadim*. Yet, here we see the quality of *gevurot* being used to qualify rain water! The answer is an example of the axiom that any aspect of HuG can be further divided into *hasadim* and *gevurot*. Here, the "Power" of the rain is the aspect of the *gevurot* from *within* the *hasadim*. Thus, it is still true that water, in and of itself, is a manifestation of *hasadim*.

A *drop* of rain and certainly millions of drops of rain, however, are a manifestation of *gevurot*. This is because the expanding element of water is being constrained and contained into disparate parts—the drops of water. Drops of water are bullets of pure *gevurot* and very powerful *gevurot* at that. This becomes even more evident when we see that the root of rain/*geshem* (*g-sh-m*) literally means substance or material, which again is associated with *gevurot* relative to *hasadim*. Thus, the term Power(s) of the Rain(s) is very exact. Moreover, as will be explained further in Lesson 3, plurality is only found within *gevurot* and not with pure *hasadim*, i.e., a pool of water is *hasadim* but a sky full of raining droplets is an aspect of *gevurot*.

Your own example from Torah

⁵⁸ The *kotzo shel yud* – the crown of the letter *yud* – is a miniscule spike protruding from the head of the letter *yud*. This is mandated by *halachah* and if, for example, it is missing from the *yud* in a Torah scroll it renders it unfit to be read from for ritual purposes (e.g., in the synagogue) until it is fixed.

⁵⁹ Chayim Volozhin, *Nefesh HaHayyim*, Gate 3 at length. Also see Gaon of Vilna, *Likutey haGra*, *Sod haTzimtzum* at the end of *Kovetz Peirushim/Yahel Ohr* (his commentary on the Zohar), "It is even forbidden to call It [the unknowable essence] "*Ain Sof*".

⁶⁰ Mishnah *Berachot*, Chapter 5, Mishnah 2.

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Your own example from life

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3) HuG mutually define each other.

Although HuG can be distinguished from each other they cannot be separated. They depend on each other for definition. The *hasadim* or *gevurot* qualities of any given subject cannot be observed without each other.

First example: The *Sefer Yetzirah* states⁶¹, "Also this in opposition to that has God made" (Ecclesiastes 7-14). Good in opposition to evil and evil in opposition to good. Good comes from good and evil comes from evil. The good defines the evil and the evil defines the good." This principle is summarized in an expression found in the works of the Kabbalah and Hasidism, "A thing is recognizable only through its opposite".

Second example: The *Midrash Temurah* ("Exchange") is explicit on this point: "Everything that He created He created complimentary. If there would be no death there would be no life and if there would be no life there would be no death. If it were not for peace there would be no evil and if it were not for evil there would be no peace. ...If all men were wise they would not be recognized as Sages, rather 'This in opposition to that did God create' Concerning all these interchanges King Solomon said in Ecclesiastes, 'There is a time for birth and a time for death...' all in order to make known the power of the Holy One that everything that He created He did so in duality and in partnership."

4) HuG mutually balance each other.

If *gevurah* is excessive then the *hesed* will be too weak and vice versa. If there is a balance then both aspects are mutually held in check and contained.

⁶¹ Chapter 6, *Mishnah* 4.

Beginning Dance: Getting to Know Your Dance Partners

First example: One of the code names of Divinity is *El Shadai*. The Talmud asks rhetorically⁶², "What is the meaning of the verse, 'I am *El Shadai* - God Almighty' (Genesis 17-1, 35-11)? I am He that said to the world: Enough! (*sh* - 'which' (said), *dai* - 'enough'). Resh Lakish said: 'When the Holy One created the sea, it went on expanding, until the Holy One rebuked it and caused it to dry up...". Water is an element associated with the expanding aspect of the *hasadim*. The constricting aspect of the *gevurot*, on the other hand, are here reflected in the aspect of Divinity known as *El Shadai* and the *hasadim* are depicted as the expanding waters. Thus, the Sages are teaching an illustration of *hasadim* being held in check by the *gevurot*.

Second example: The Midrash states⁶³, "Originally it arose in the Divine Mind to create the world [only] with the quality of *din* (*gevurot*), yet He saw that the world could not endure it. He therefore gave precedence to the quality of mercy (*rachamim*, a related form of *chesed*⁶⁴) and united it with the quality of *din* [*gevurot*]". Too much constricting justice (*gevurot*) must be tempered with softening love (*hasadim*).

Your own example from Torah

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Your own example from life

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⁶² Tractate *Hagigah* 12a.

⁶³ *Bereishit Rabba* 12-15. This formula is also quoted by Rashi on the first verse in Genesis.

⁶⁴ More specially, *rachamim*/mercy is part of a triad that includes *chesed* to the right, *din* to the left and *rachamim*/mercy in the middle. This is the template used in general when not using the more overtly kabbalistic mappings of the *sefirotic* template. In this context, the simple meaning as to why the term *rachamim* is used here by the Sages and not *chesed* is that neither a world created out of pure *chesed* nor out of pure *din* can exist in our lower dimension. Pure *chesed* can respond and bestow of its essence only to an act that is not one iota less than 100% deserving. Pure *chesed* can make no exceptions to its nature and therefore, such a creation also cannot sustain itself as to the lack of deserving. Both absolute *chesed* and absolute *din* must both be tempered with *rachamim*/mercy balanced in the middle.

**5) HuG convert
Into each other.**

The nature of this type of conversion is simply illustrated in the body by the manner in which inhalation is followed by exhalation or in which periods of activity and exertion must be succeeded by nourishment and rest. The *gevurot* of night are converted into the *hasadim* of day and the

hasadim of day into the *gevurot* of night. These are examples of natural and subtle HuG conversions. HuG also transform into each other via radical breaks producing the extreme polarity.

First example: King Saul was divinely directed through Samuel the Prophet to destroy the fanatically anti-Semitic nation of Amalek and to leave no survivors.⁶⁵ Out of his over-abundant kindness (*hesed*), however, Saul captured Agag King of Amalek but allowed him to survive.⁶⁶ That very night, while still in captivity, Agag had relations with a wife who became impregnated. Amalek continued to breed his evil seed in the world. Haman, the son of Hammedasa the Agagite of Purim infamy, is a direct descendant of Agag, King of Amalek. It is Haman who almost succeeded in annihilating the Jewish people. Thus, we see a classic case of too much *hesed* becoming transformed into too much *din*, the destructive side of the *gevurot*.

Second example: Regarding the sin of incest the Torah states (Leviticus 20:17), "And if a man shall take his sister [in marriage]... it is a *hesed*; and they shall be cut off in the sight of their people; he has uncovered his sister's nakedness; he shall bear his iniquity." Here *hesed* is translated as a "shameful thing", but why should the term *hesed*—otherwise always denoting something positive—now become something shameful and negative? (Likewise, the verbal form *heesayd* means to do good favors as well as to depreciate and reproach.)

Rather, according to the principle that sudden ruptures in the balance of HuG produce its extreme opposite it can be explained that what has occurred here is that an overflow of *hesed* (love and attraction) under prohibited circumstances has been transformed into over powering *gevurot* (known as *gevurot hazakot* or *din kashe*) – and thus iniquity. The disharmony of the initial act of *hesed* is altered into harsh *gevurot* even though the same term—*hesed*—is still employed. This destructive mode of *hesed* is the *gevurah* aspect of *hesed* itself. This follows the premise above that the two qualities were never separate from each other to begin with, but rather they simply occupied the two extremities of one unified continuum – revealing itself sometimes like this and sometimes like that all depending on the circumstances.

Your own example from Torah

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⁶⁵ 1 Sam. 15, cf. Ex. 17-16.

⁶⁶ King Saul reasoned, "If the law prohibits the slaying of an animal and its young on the same day; how much less permissible is it to destroy at one time old and young, men and children". Midrash Samuel. 18:99-100.

Your own example from life

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Him and His Name

In concluding this lesson (and for when you return to this lesson), there is another example and application of HuG that, if one looks at it from all of its inner and outer angles, it illustrates all five of the HuG axioms delineated above. Moreover, this example is an astounding Torah Koan (□-Methods: The Torah Koan) that has implications spanning the depth and breadth of Torah consciousness. An ancient Midrash states⁶⁷, “Before the world was created there was only Him and His Name”. On the surface this statement appears strange. Before there was any creation—before there was *anything* other than the *Ain Sof*—there should only exist Him and nothing else including “His Name”! Why would the *Ain Sof* even need a “Name” if there is no creation to recognize His Name and to call out to Him with it?

Additionally, there is the well known verse from the prophet Zachariah (also recited in the thrice daily *Alienu* prayer), “On that day God will be one and His Name will be one”. Now, not only was God not a simple “oneness” before creation (God and His Name), but even after all is done and gone, He will continue to consist of more than a simple unity (God and His Name) ! Is not God one now? Was God not one before creation or will God not be one after creation?! There are numerous answers that the Rabbis give, however, if both of these statements are viewed as algebraic-like equations, then the resolution is profoundly simple and simply profound. By inserting the secret of the *hasadim* in place of “Him” and by inserting the secret of the *gevurot* in place of “His Name”, the breathtaking fabric of existence begins to show fractal sparks of Itself. For the one who understands, relative to each other “His Name” is code for the *gevurot* and “Him” is code for the *hasadim*. This is the dance of HuG. One cannot exist without the other even “before” or “after” creation! In fact, before there was *anything* there was HuG, even — if understood and utilized as a Torah Koan — before there was God! (These formulas are discussed more in □-Models: Möbius Strip).⁶⁸

⁶⁷ *Pirkei diRebbe Eliezer*, Chapter 3 and with the commentary of *Radal* (R' David Luria). See also Chayim Volozhin, *Nefesh HaChayim*, Gate 2, note at end. The paradigm of this divine “polarized singularity” is a corner stone of the doctrine of the Talmudic Sage-Mystics. It is also known as the equation of *Ohr Ain Sof*/Light of the *Ain Sof*. *Ain Sof* has a *gematria* (numerical value) of 207 as the does the word for light, *ohr* = 207. This formula is an exquisite tool of consciousness and there are numerous ways in which it iterates, all of them being equally true and profound.

⁶⁸ Here is a quick image to simplify this otherwise very challenging concept. Imagine a tennis ball where the inner rubber lining has been peeled off, all in one piece, and then pulled inside out so the inner “skin” is now “prolapsed” on the outside (but still connected). The ball represents the aspect of the *hasadim* AKA “Him” and the inner lining (which gives the ball its bounce) is the aspect of the *gevurot* AKA “His Name”. We, the creation, are His inner lining that has been turned inside-out (*sod* of the *tzimtzum*). Until we, the entirety of existence, are re-inverted then He (the ball) and His Name (the inner lining) are not united as one. Until then (that state of reality/consciousness) His cosmic “ball” of unknowable essence does not have its true “bounce” and He cannot go “beyond” Himself - which is what He (the *Ohr Ain Sof*) is doing, whether we join in willingly or not (See Maps: *Ohr Ain Sof* fractal Feedback Loop and *Sha'ashu'a* as well as the model of the Möbius strip in the Seven Sciences).

The Dance of the *Hasidim* and *Gevurot*

There are endless illustrations of the principles and the interplay of HuG. These five axioms of HuG logic are universal in nature and are not unique to the rabbinical/kabbalistic way of viewing reality. One familiar, for example, with the Yin-Yang theory of Chinese medicine and Taoist philosophy will feel quite at home with the parallels those ancient systems share with the Jewish HuG tradition. In Lesson 3, however, the "Yin and Yang" of HuG will develop in a different direction that is unique to Torah Cosmology and to the collective soul of the Jewish Mind. Yet before we go there to explore the deeper nature of HuG, Lesson 2 will now provide some illuminating historical examples and applications of the five axioms of HuG that we have just learned.

~ Lesson 2 ~

The Mystery of the Hasidim and Mitnagdim

Before we further develop the dynamics of HuG let us review the five axioms that we have so far learned. This is going to be a “hands on” experiential review because we are going to apply these axioms to help solve a great historical puzzle. This puzzling episode was the most volatile internal event in modern Jewish history: the emergence in the 18th century of two major currents in Torah thought and practice till this day—the Hasidim and their opponents known as the Mitnagdim, i.e., those who are opposed (from *neged*, here meaning against or in opposition).

The evolution of the Hasidic movement is an intriguing period in Jewish history and it comprises an entire field of study. There have been many dozens of works attempting to analyze this phenomenon. What were the central themes that fueled Hasidism and its leaders and why was there such animosity to this movement?⁶⁹ This is especially difficult to understand now, some two hundred years later, because for the most part many aspects of Hasidism have been accepted and even incorporated into mainstream Judaism. Yet, there still are embers of the battles burning in the Lithuanian yeshiva world and ill feelings and triumphal attitudes harbored in Hasidic communities. Both for its historical value as well as for its ability to help understand contemporary Judaism it is important to explore the inner mechanisms of this phenomenon.

What can we achieve in a few pages when thousands of pages have been written on the subject? Amazingly, quite a lot. With even the few dance steps we have learned so far we have a powerful yet simple model to gain an overview of what was generating the volatile conflict of the Hasidim and Mitnagdim. Until now, a Kabbalah HuG perspective has never been presented to illuminate this crucial controversy. To set the context for this approach we will begin with a quote from one of the true renaissance men of the modern Torah world—the Talmudist and mystic, poet and ardent religious Zionist Rabbi Abraham Isaac Kook.

Rav Kook (1865-1935), the first Chief Rabbi of Israel, writes,

"The Hasidic movement also arose from this claim for spiritual inspiration that had become dormant. ...after all this there was the great peril that the nation might spurn altogether every vestige left it from the treasure of living spiritual inspiration. The result would have been sole dependence on a study of texts and the zealous performance of actions, the mitzvot and the customs. The people

⁶⁹ The deeper mystery is what was behind the bitter and almost unimaginable extreme opposition of the Gaon of Vilna. Although attempts have been made to explain his writs of excommunication and uncompromising position—even to the consternation of some of his own closest disciples—this question has never been sufficiently answered. (There have been explanations, for example, that suggest this astounding spiritual war was generally reflecting the classic Greek/Western cultural split between Apollonianism and the Dionysianism (i.e., “Jewish Apollonians” and “Jewish Dionysians”). However, when viewed from the Torah’s own built-in HuG system the secret to the mystery of the “strange behavior” on *both* sides of the controversy becomes profoundly simple and yet simply profound. Although outside of the scope of the present introductory material on HuG, I believe a unique solution to this unsolved mystery can be utilized. Three subjects of study will be interfaced with each other, 1) a deep understanding of the paradoxical nature of the *gevurot*, as elaborated in the following lessons, 2) the secret kabalistic mission of the Gaon of Vilna as outlined in his disciples’ document known as *Kol HaTorah*, and 3) an in-depth investigation into the dispute between the hasidic masters and the Gaon of Vilna over the nature of the *tzimtzum* – the primordial constriction or “concealment” of Divinity in the world. The *sod* of the *tzimtzum* itself can only be fathomed with a solid grasp of HuG principles.

would have become bowed in body and crushed in spirit. In the end they would have been unable to survive from a lack of vitality and uplifting of spirit".⁷⁰

R. Hayyim Volozhin (1749-1821), the most illustrious disciple of the Vilna Gaon and the architect for the Yeshiva model which became the prototype for the entire yeshiva world up until this day, made a similar observation. He sharply criticized previous generations for their neglect at inculcating the awesomeness of God among their contemporaries.⁷¹

"Earlier generations were preoccupied all their days with the Torah and its logic. They were entrenched in the houses of learning, with the Talmud, Rashi, and Tosafot; the love of Torah learning burned brightly in their hearts like a flaming fire, in their pure love and fear of God....With the passage of time, the evil inclination, true to its nature to be envious of these, the people of God, when they properly tread the path of God, injected its venom into them, with the result that some of the students began to devote all their time and attention in the *pilpul* (exegetical dialectics) of the Torah and nothing else. The Mishna teaches however that, 'if there is no fear [of Heaven] there is no wisdom'. On this account, many of the great authorities, the 'eyes of the congregation' - whose holy function it was to watch over the interests of all of our brothers, the house of Israel - took upon themselves to strengthen its adornments and to shore up any breaches, to remove all obstacles from the path of the people of God, and appointed themselves to address reproofs in matters of ethics and virtue. They compiled works for the cultivation of the Fear of God to set straight the heart of the people, that they engage in the study of the holy Torah and the efforts to attain the pure fear of God".

The Rosh Yeshiva of the famed Yeshiva of Volozhin and leader of non-Hasidic (*Mitnaged*) Jewry is recognizing, as has Rav Kook, that the grassroots reaction of Hasidism was rooted in the same ground as that of the reaction of the "Eyes of the congregation" who emphasized the significance of classical piety and ethics which also in his view went too far. In fact, each of these movements was a natural outcome due to the Torah community veering too far to one extreme. In this case it was in large part the power of analysis and linear thinking—an aspect of the *gevurot*—that had become overemphasized and which, in accordance with the principles of HuG theory, now demanded a re-balancing of the scales. Thus, there was now created an entire school of Torah emphasizing an opposing model – the form of inner contemplation, ecstatic prayer and direct experience of the Divine.

The qualities of the Hasidic movement, relative to the *gevurot*, are manifestations of *hasadim*. However, the Hasidic movement, for all the good that it accomplished, soon evolved to an extreme itself. We should then expect a similar counter-revolution to ensue – the controlling and delineating forces of the *gevurot*. The aspect of the *gevurot* within the collective soul of Israel fought back and often with a vengeance – excommunication, book banning, book burning and imprisonment by the non-Jewish governments via libelous charges by anti-Hasidic Jewish informants. The Hasidim called their antagonistic foes "*Mitnagdim*" (*Misnagdim* in Ashkenazic pronunciation), meaning "the opposers" which is precisely a manifestation of *gevurot*. (*Mitnaged* is

⁷⁰ *Derech HaTehiya – The Path to Renewal*. A translation of the entire essay into English can be found in *The Classics of Western Spirituality - Abraham Isaac Kook*, Ben Zion Bokser 1978, p. 287.

⁷¹ *Nefesh haHayyim*, Gate 4, Chapter 1.

the reflexive mode of *neged*, meaning against or in opposition). After the fact this phenomenon was also recognized.

Rav Kook continues,

"Future generations might well have lost the blessings of revival in Hasidism had it not been purified by suffering as a result of the fiery opposition from the shining light of Israel's tradition of talmudic learning centering in the practical disciplines of life. He himself felt the living force of inspiration but for him this was peripheral to his primary concern, textual study. I am referring to the school of thought of Rabbi Eliyahu, the Gaon of Vilna. He fought the spread of the divine inspiration of the teachings of the Ba'al Shem Tov, which had not been sufficiently grounded in textual study, thus creating the danger that it might become estranged from its roots in the Jewish tradition in the course of time."

The same justification of the strong hostility and opposition to the emergence of the Hassidic movement in its early days is voiced by one of the greatest of the Hasidic leaders himself—R. Menachem Mendel of Lubavitch known as the *Tzemach Tzedek* (after the halachic work he wrote by the same name) and third in the lineage of Chabad Rebbes. He writes,⁷²

"Our wholly devoted people [the Hasidim] do not know and are unable to appreciate the very great benefit and immense kindness in what the Vilna Gaon did for us by quarreling with us. They are not on a level [of spiritual development] to attain a proper conception of the tremendous gratitude we owe him and those who waged the battle - we, our children, and the generations after us. For if not for that fierce controversy, there would really have been a basis and a reason to worry and suspect that the new doctrine we developed for us, or rather that our fathers developed for us, in storm and stress, would slowly, slowly lead us, step by step, gradually further and further away from the limits set for the authentic tradition of Torah and religious observance. And there would have been a great anxiety not without foundation, that according to the force of the enthusiasm, exaltation and elevation of the spirit in the progress of the new doctrine that captured by storm the hearts of its creators and makers, originators and founders, in the end Talmudic learning would be charred by the fire of Kabbalah; that the hidden Torah of mysticism would diminish most of the stature and eminence of the overt, visible Torah; and the actual mitzvot to be observed in deeds would come to be held in low esteem in the face of the blazing emotions evoked by the mystic intentions in one's religious devotions....

Had all this come true, we would have been lost on our road, Heaven forbid. The controversy was therefore like a barrier against catastrophe for us, like a cast-iron fence against a raging sea. Moreover, the halachic compendium [known as *Shulchan Aruch HaRav*] written by my grandfather [R. Shneur Zalman, the author of the Tanya], I know with certainty that it was created only on account of the controversy - in order to draw the hearts of our faithful people closer to a way of life according to the doctrine of halacha and thus to increase and magnify the prestige and honor of the overt [non-mystic] Torah; to influence them to devote

⁷² As recorded in *Mekor Baruch* by R. Baruch Epstein (the "*Torah Temima*") in the name of his father R. Yechiel Michael haLevi Epstein, author of the renowned and authoritative *Aruch haShulchan*.

their time and energy to a preoccupation with the laws of the Torah, with proper attention and concentration, with an attitude of reverence and appreciation. To this controversy we must give thanks for the revelation of this treasure of illumination. If the controversy came only so that we should be granted these volumes, it would have been beneficence enough for us.... .

The Ba'al Shem Tov and his disciples did not purposely choose the name Hasidim because it comes from the same root as *hasadim* and sounds almost identical. The Hasidim were labeled as such by their rabbinical opponents in mockery for their intense devotion to piety and prayer as opposed to the study of the traditional sacred texts. Certainly the Mitnagdim did not choose their title — the "opposers" — it was branded on them by the Hasidim.⁷³ Yet, from a cosmological perspective it is apparent in this epic-making episode of Torah history that once again the dance of HuG was moving to the hidden rhythm of the collective Jewish soul. In this example the spiritual aesthetics at play reveal all five axioms of HuG.

1. Everything is HuG: This is exemplified in the historical division between the two Torah paths of the Hasidim and the Mitnagdim.

2. HuG splits into HuG: Reacting to what they considered to be dangerous straying from the original intentions of its founder bitter antagonism sprang up among some of the branches of Hasidism to other Hasidic sects. Consequently, they become opposing "Mitnagdim" to each other (and even paralleling some of the same arguments!).

3. HuG define each other: The title of the new movement of the Hasidim was self-described as a reaction to the over-constriction of the inner spirit of Torah. The descriptive title Mitnagdim was literally created for them by the Hasidim.

4. HuG balance each other: The Hasidim were generated as a healing response to the state of the over-constricting *gevurot* of the Mitnagdim. The over-expanding *hasadim* of the Hasidim, in turn, then had to receive a "readjustment" and rebalancing from the response of the Mitnagdim.

5. HuG convert into each other: There were a significant number of Talmudic scholars from the Mitnagdim camp who actually went from one extreme to the other and "converted" into Hasidic devotees, rebbes and masters. The *Ba'al haTanya's* famous legal compendium (*Shulchan Aruch HaRav*) mentioned above is an example of a near rupture over the ecstatic energy of the expanding *hasadim* that was converted into its opposing highly condensed energy of the *gevurot* i.e., a voluminous and detailed code of Jewish Law. The conversion of HuG within these two historical movements is simply one pulsating current within the inner dialectics of the collective Jewish mind itself. After over-expressing itself to one extreme, it, *itself*, ruptures its own self and appears to be transforming into an opposing quality, but which in truth is always just its own other side. It is our mistake to imagine that one thing is actually *becoming* another thing. Rather, the Torah cosmology of *Beyond Kabbalah* maintains that it is an eternal dynamic of two aspects of one unified whole—the eternal dance of HuG that together proclaim in unison the ineffable Oneness of creation.

⁷³ They have always referred to themselves as *p'rushim*, which means to separate or transcend, i.e., from certain material and impure aspects of the world. The title *p'rushim* was especially applied to the disciples and family members of the Gaon of Vilna who resettled Jerusalem in the beginning of the 19th century (This history is presented in *The Secret Doctrine of the Gaon of Vilna* Volume I). This ancient name goes back to Second Temple times and is known, although with very derogatory connotations, in the Christian Bible as the Greek transliteration "Pharisees".

~ Lesson 3 ~

Meet Your HuG Partners

This lesson is going to take us deeper into the virtual guts of HuG. This is meant literally because HuG will remain paradoxically confusing at best and “mystical” at worse, if you don’t develop a deep, visceral relationship with the “guts” of these two divine forces. HuG are not only conceptual but they are first and foremost a *kinesetic, sensory* and *inner visionary* experience. Knowing the secret of HuG requires direct experience. This will call upon our ability to visualize within the mind’s eye a form of mental animation to witness firsthand how these two HuG partners interact with each other. Without this ability it will remain impossible to enter into the subtle mystery of these forces—regardless of the degree of one’s scholarship or familiarity with the Kabbalah. Without learning the art of HuG, their nuclear power to open up the Kabbalah of the Torah, as well as life in general, will remain closed. So, even before we begin the dance (which will commence with the next lesson) we must now have an intimate reunion with your long-lost life partners – the *hasadim* and *gevurot*.

The Gaon of Vilna writes,⁷⁴

The quality of *hesed* is to combine and unite whereas the quality of *gevurah* is to separate and to distance. These two qualities are illustrated in the substances of water and fire. Water’s nature is to congeal and every substance such as flour dough clings together through the agency of the water. Fire’s nature is to separate for everything that is burnt disintegrates. Everything moist (water) clings together and everything dry (heat) crumbles. This is known regarding the case of *marror* [Halacha requires the bitter herbs used for the Passover Seder to be thoroughly chewed and broken up—an act of *gevurot*—before it can be swallowed] and in the mystery of the sacrificial incense [which requires that it be finely ground—also an act of *gevurot* as will be explained below]. This is also the principle of the [three consecutive verses found in Exodus 14: 19-21 each containing exactly 72 letters—the numerical value of *hesed*—being the well known] 72-letter name-formula of God and the [sum total of the three verses, i.e., 3x72 whose] letters equal 216 (the numerical value of *gevurah*). This [principle of HuG] is true in particular and in general.

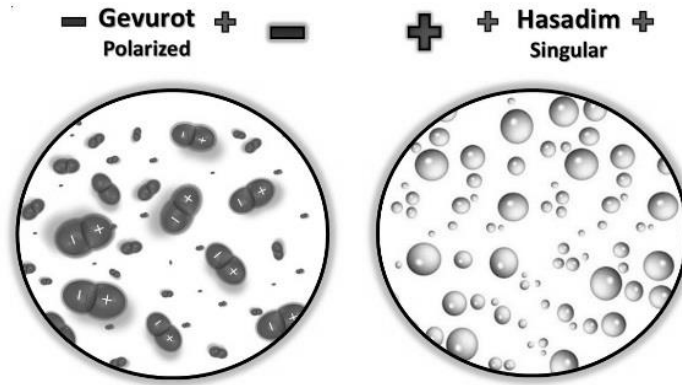
Commenting at length upon the Gaon of Vilna’s terse description the *Leshem* writes:

We see that every action and movement, whether a physical act or intellectual activity that generates a new thought, is brought to fruition via a source of stimulation. All stimulation, in turn, is itself a pulsation of oscillating energy producing a vibration. The vibrating pulsation itself is a process of the relocation of the initial energy moving from point to point. This quality of separation and consequent multiplication is the essential characteristic of *gevurah*. Every force behind an action or new thought is the original source point rubbing against itself and separating itself from itself and thus immediately initiating a geometric progression of unrestrained multiplicity with each point stimulating, igniting and lighting up (*mitlahatin*) the neighboring points of potential energy. It is from this self stimulation process, then, that transforms every action or new thought from potential to actualization.

⁷⁴ His commentary on the *Tikuney HaZohar*.

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Hesed is just the opposite. When in isolation⁷⁵ its natural essence is to unite into itself. It is absolutely still and awesomely quite. At the same time it is one with its surroundings as all of its potential energy is united with itself and into itself to such a degree that its nature absorbs and takes everything around it along with itself in the process of self-unification. This being the case, pure *hesed* has no revelation from itself to anything else outside of itself as no pulsation or stimulus emanates from within.



The key to getting initiated into HuG is visual imagery. If you are not already visualizing this dance in your mind's eye here is a visual aid. One way to get a sense of the nature of the *gevurot* is to imagine a display of multi-colored frenetic fireworks lighting up the black canvas of a night sky. Continue to imagine that each and every minute splinter of flashing colored light itself becomes its own center and continues to burst into a kaleidoscope of sparks. These, in turn, stimulate the area around each one to ignite into a textured display of colored explosions as much as with the first initial explosion. Now, allow this performance to repeat itself again and again in all directions lighting up every possible point *ad infinitum*. This visual experience mimics some (but not all) of the natural essence of the *gevurot* — auto-pulsating, self-dividing and exponentially exploding. This mental display is a model that can be used whenever you encounter any of the aspect of the *gevurot*.

Finding a visual aid for an experience of the *hasadim* is more difficult as its nature precludes objectivity, i.e., standing outside of it. In a concentrated form (theoretically without any *gevurot* whatsoever) it produces a paradoxical absence of movement and even an absence of thought so there is no action or idea to describe it. One thought experiment, however, is simply to do the opposite of what we just did with the *gevurot*. In your mind's eye simply reverse the *gevurot* movie of the exploding kaleidoscope of fireworks to go backwards in time to an inception point of absolute immobility: Absolute quiet, absorbing stillness, motionless, thoughtless and thing-less. And all this is with a passion and intensity for self-unification that defies definition.

This model falls short (as most models do), however, since the infinite sparks of flashing lights are not simply reversing their direction when they are united into the nature of the *hasadim*. The process of unification of the *hasadim* are such that they unite with each singular spark, *ad infinitum*, in their root essence before each spark even emerges, even before the *thought* of their

⁷⁵ Pure 100% *hasadim* only exist in pure isolation in theory as explained further below. The same is true with 100% pure *gevurot*.

Meet Your HuG Partners

potential existence. The unifying characteristic of the *hasadim* is not simply re-absorption. That would entail a movement from point to point (reversing the sequence of the frames in our animated movie) which is a quality unique to the *gevurot*. Rather, the space and time coordinates that each spark occupies are being *diluted* (alluding to the *chesed* quality of water) into their preexisting state. *Ipsa facto*, the essence of the *hasadim* is a seamless unity where all the “points” are unified even before they emerge. (Any process of emergence, at we will see, is rooted in *gevurot*.)

Getting a feel for the mechanics of the *hasadim* is challenging but not impossible. It just takes a bit of practice and balance like learning to ride a bike for the first time or juggling three or more items. Entering into an absolute state of pure *hasadim* is, however impossible, as its experience of itself is hermetically subjective. As soon as the contemplator becomes objectively aware of the absorbing unity, that very moment of awareness is already a quality of its polarity, the *gevurot* – separating and distancing itself from itself. However, knowing the limits of the mind can be a tool for pushing those boundaries to their threshold. Together with continuous dialectic concentration you can propel yourself into the direction of the illusive fields of pure *hasadim*.

Remember, HuG are modes of thinking as well as actual forces. One must train one’s self not only to be able to identify HuG – one from the other – but also one must be able to identify the dance of HuG within your *own* consciousness. You must be able to think in HuG language and to develop a “HuG Mind”. You must train yourself to switch into a “*hasadim* state” at will and then to be able to shift the gears of perception into a “*gevurot* state”. This is a dance, after all and you have to be quick on your feet. HuG is literally dancing everywhere in life. Penetrating deeper into the territory of HuG is no excuse for the map to become hazy and the mind lazy. As we are seeing more and more, HuG dialectics are the basis for not only traditional Jewish prayer/meditation but also the very landscape upon which all Talmudic discussion is superimposed. Authentic Kabbalah consciousness only sees and knows reality through the spiritual glasses of HuG.

Let’s now return to the explanation of the *Leshem* and turn our visual aids into a state-of-the-art, computer enhanced, 3-Dimensional animated masterpiece!

The distinction between HuG can be illustrated in another manner. We find in the language of the Torah the term *hesed pshut*—undifferentiated *hesed*. This adjective, however, is never found together with *gevurah*—“*gevurah pshut*”. When *hesed* is isolated by itself all of its potential manifestation and movements are hermetically absorbed and unified into itself. Although pregnant with infinite energies and unlimited potentialities its own overpowering nature renders its “parts” sealed into a seamless unity with absolutely no external sign of division or multiplicity. It is “*pshut*” – undifferentiated – to an ever- increasing degree of intensity. Therefore, it can be said that it doesn't even know the concept of revelation.

This is far from the case with the *gevurot*. When they are in isolation without any blend of *hasadim* to temper their power all they do is reveal their potential to actualization ad infinitum with nothing to stop them. It is not relevant for such a phenomenon to be qualified with the attribute of non-differentiation as it is the very opposite of its essential state of being.

What we learn from all this is that it is absolutely impossible to distinguish any activity whatsoever from absolute and undifferentiated *hasadim* as there is no stimulus and pulsation that can excite its unmanifested “parts” to interact with each other. The *hasadim*, relative to the self-stimulating *gevurot*, are always in a state of self-quieting to such a degree that from an external view point it appears as if they are in a state of “non-being”. Their

polarities, the *gevurot*, are totally opposite in function as they are in a perpetually excited state without rest or tranquility. They are eternally in a state of movement and constantly revealing themselves with all of their strength exponentially increasing in all directions. They increase throughout all dimensions with every newly revealed geometric pattern of "sparks" splintering off itself into an infinite multifarious show of electric-like kinetic energy going from potential to actualization, essence to existence, and "from strength to strength. It is for this reason that the creation story of Genesis – "*Ma'aseh B'reisheet*" – was completely orchestrated via the power of the *gevurot*. Thirty-two times the name/formula *E-lohim* is used when referring to the Creator of the six days of creation and never the name/formula Y-HVH.

As explained earlier, *E-lohim* is the notation the Torah uses to refer to activity emanating from a source of *gevurot* whereas Y-HVH represents an activity originating from a source of *hasadim*, both being contained within the *Ain Sof*. The *Leshem* continues:

Now, each of the HuG has a unique disadvantage. The *gevurot* are incapable of providing any coherency or ordered form of existence. This is due to their over stimulated, superluminal acceleration. Furthermore, because of their exponentially, self-perpetuating, auto-stimulating activity it they cannot ever establish themselves long enough to even truly exist! This was, in fact, the case with the primeval genesis of an entire dimension of pure *gevurot* that was unleashed prior to our present universe - the classic biblical story of creation. As is well known throughout the Zohar, the Arizal and the Gaon of Vilna, due to the overpowering nature of the *gevurot*, that entire dimension differentiated and multiplied into an infinite chaos of fragments and splinters only to be instantaneously be extinguished and "died". This is the World of Tohu - chaos - that will be dealt with later [in his work, *Worlds of the Void*]. For now the phenomenon of the Tohu is a powerful example displaying the inability for pure *gevurot* to bring forth its substance or to communicate its information in a coherent form. It cannot have an enduring existence without the concurrent blended existence of the quality of the *hasadim*, at least in its most minimal amount that is allowed for.

In truth, the essence and root of all existence is established only from the light of the *hasadim* because even the existence and manifestation of the power of the *gevurot* themselves is only via the *hasadim*. This is the import of the well-known verse, '*O'lam, hesed yebaneh*' - 'The world will be built from *hesed*'. It is known that the root of all the *gevurot* are in the *tzimtzum* - the primal concealment of the light [i.e., the *hasadim*] of the *Ain Sof* mentioned in the Arizal. Paradoxically, the *tzimtzum* itself has no revelation whatsoever! The *tzimtzum*'s relationship to the *gevurot* parallels the relationship between the foundation of fire and fire itself. [According to classical Jewish and Aristotelian philosophy] fire is in and of itself the essence of darkness in spite of the fact that it is the root and foundation to the phenomena of the illuminating nature of fire. In spite of this it itself is "black". This is precisely due to the nature of the *gevurot* as will now be explained.

The *gevurot* themselves have two opposing characteristics within their nature:

1. When it is absolutely isolated by itself it is the essence of concealment to such an extent that it conceals itself from itself, which is its "blackness".
2. Yet, when even the minutest drop of *hasadim* is added to its own element it explodes, comes alive and awesomely reveals everything that was, is and will be about their nature.

Meet Your HuG Partners

It is for this reason, as is known, that the original *tzimtzum*, after the ray of light from the *Ain Sof* reenters into its vacuous blackness is now called by the name of the *Tehieru E'la'ah*—“Supernal Brilliance”—which is the ultimate degree of luminosity of divine light possible. This [paradoxical nature] is similar to what we also see concerning the nature of fire. All of its ability to illuminate is only manifested when the essence of the fire has that of which to grab hold of [its fuel] and to generate combustion. Without this the actual nature of the fire remains hidden and concealed.

Thus it is with all of the *gevurot* when they are completely isolated from the *hasadim* they remain absolutely hidden and concealed and remain in the aspect of [existential] blackness. We must now qualified the apparent contradiction which we just stated above. When the *gevurot* are by themselves they are perpetually in a dynamic state of endless activity without confinement as was the case in the World of the Tohu. Then the *gevurot* lack the proper amount of *hasadim* in order to mitigate and “sweeten” their volatile nature as is required and as, in fact, was the case in the World of the Tohu. However, if there were in the World of the Tohu absolutely no *hasadim* whatsoever the *gevurot* would not even have been able to materialize their existence at all and would have remained hermetically concealed. This is based on the principle [explained above] that the essential force of all existence is only from the *hasadim*. Their revelation from hidden to revealed and from potential to actualization, however, is only through the power of the *gevurot*.

It has been explained that all life and its manifestations are only possible via the partnership of the HuG, both of them specifically functioning together. When either one of them are alone they remain hidden. Know, however, that the reason for the natural hiddenness of the quality of the *hasadim* is not the same as the reason for the natural hiddenness of the quality of *gevurah*. The *hasadim* are hidden because they are absolutely still, awesomely quiet and united into their essence and therefore cannot reveal themselves without the activity of the *gevurot*. The reason for the hiddenness of the *gevurot*, on the other hand, is their over-activity as they remove themselves from themselves, hiding themselves from themselves. Thus the factors behind the hiddenness of the HuG are based on two essentially opposing principles.

It has been explained that all existence is only through the instrumentality of the HuG with both of them working equally together. It is absolutely necessary that each one contain the portion of its opposing quality in the proper amount in order to actualize its potential into an existence. For if there were to be the proper portion of the *hasadim* are lacking from the act of *gevurah* it would be impossible to produce an ordered and stable existence. Conversely, if there were to be the proper amount of *gevurah* lacking from any act of the *hasadim* that was necessary reality would expand infinitely and forever without any bounds whatsoever. This is in the manner of what the Sages have said (Talmud *Hagigah* 12a), “When the Holy One created the world it continued to expand, etc., until the Holy One rebuked (*ga'ar*) it, etc.” The attribute of the *hasadim* are to expand without limitation and it is only due to the added quality of *gevurah* that allows it to control and limit itself. This is reflected in the “rebuking” referred to by the Sages. In any event, it is imperative that each aspect of the HuG have the proper admixture present for any and all existence to appear.

In conclusion there are three principles to both the HuG:

1. When both are totally isolated from each other they each remain hermetically hidden; the *hasadim* because they are quiet and immobile which is in the quality of

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undifferentiated unity and the *gevurot* because they remove all “otherness” from themselves and thus conceals itself.

2. When both contain each other but in a proportion that is the least amount possible, if the essence is the *hasadim* then it will expand without limit. If the essence is *gevurot* then it will activate without constraint becoming self-stimulating with all of its power and reveal every potential, lighting up, and fragmenting into sparks ad infinitum without order or lasting stability.
3. When they are properly co-dependent one with the other then there will manifest between themselves an ordered and self-sustaining existence. This is because the essence of reality emanates from the *hasadim* but its processing, organization, formatting and all its revelation (*tikun*) is through the active power of *gevurah*. It is the *gevurot* which stimulate the light of the *hasadim* to activate its potential to actualization and to bring it from concealment to revelation. The light of the *hasadim* is “illuminated” via the power of *gevurah* to bestow all its love (*hesed*) and goodness. Through this dual process all existence is fulfilled to its completeness.

Thus far the translation from the *Leshem*. Having met our HuG dance partners and studied some of their unique characteristics we are now ready to engage them more intimately. The dance begins next in Lesson 4.

~ Lesson 4 ~

The Dance Begins

The cosmic template of HuG symmetry was outlined in Chapter 1 and in Chapter 2 that HuG template was used for an “inside” view of a slice of monumental Jewish history. But until now we have been describing only the players of this divine dance between the *hasadim* and *gevurot*. We have been studying them as they would appear static and abstracted out of their true context. Now we are to begin a more challenging stage – a look at the dance movements *between* the HuG. We begin with an overarching and enlightening fundamental law:

HuG are equally necessary but HuG are not equivalent.

The axiom that HuG are both equally necessary and equally affect each other was detailed in Lesson 1. Now, we must add on to that axiom. Both are eternally necessary, however, relative to each other, the *gevurot* are the structure of existence, whereas the *hasadim* are the essence of existence. Yet, it is the “ground” of the *gevurot* that enable the *hasadim* to manifest. The *gevurot* animate the *hasadim* and are the fuel which stimulates the *hasadim* to act, but, herein lies the pivotal paradox - the *gevurot* have nothing of their own (Be aware that this paradox, as are all the apparent paradoxes in *The Teachings That Cannot Be Taught*, only appear paradoxical from the “outside” when we are trying to look “in”. Once your consciousness is on the “inside” they reveal themselves as sublimely logical and you realize that it could not have been any other way).

Pure *gevurot* are the true *fabric* of existence, but they are not the *essence* of existence. They are the vessels which reflect the light, the blank screen that captures the images from the projector. This is formulated in the statement of the Zohar, “*Malchut* has nothing of her own”, i.e., she reveals nothing of her own. *Malchut*/Kingdom has no separate and independent reality of her own apart from the *Keter*/Crown” of the King. *Keter* and *Malchut* are specific terms used in the template of the Ten Sefirot. In general, however, they also refer to the relationship of the *gevurot* (concentrated in *Malchut*) to the *hasadim* (concentrated in *Keter*). *Malchut*, in any of its myriad aspects and within any dimension, acts as the collection center and way station for different aspects of the *gevurot* to manifest. The *Leshem* explains:⁷⁶

The aspects of *Malchut*, within any level or dimension, when it is ‘above’ within its root, which is its *Keter*, the energies there of the HuG are united together in an exceedingly awesome state of unity. There the *gevurot* only serve to ignite and fuel the Flames of Divine Love and they are considered, for all practical purposes, literally as *hasadim* themselves with no quality of feminine energy discernible whatsoever. It is only in their exteriorization outward from the *Keter* that they become separate branches revealing themselves as the two manifestations of masculine and feminine gender. The *hasadim* manifest on the right side, which is the essential characteristic of the masculine, and the *gevurot* manifest on the left side, which is the essential characteristic of the feminine. The more the *Malchut* becomes externalized, ascending “below”, [the more] it concretizes and becomes more congealed. This is the quality of the *gevurot* and *dinim* that generate removal and concealment (*siluk*), i.e., concealment of the light of the *hasadim*. Therefore, “She has nothing of her own” except that which she receives from “above”, i.e., from the *hasadim*. The final stage of this process is the

⁷⁶ *Sefer Dayah*, Volume II, p. 316.

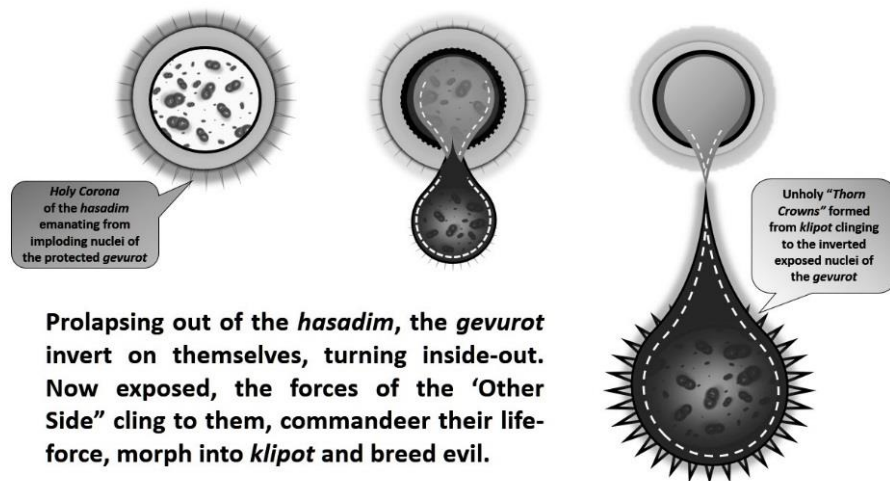
production of true female gender which is actually the energies of the *gevurot* which have been congealed into a vortex as their corresponding *hasadim* remain “above”. Yet, to the extent that the *gevurot* are rooted above, they are contained and redistributed within the *hasadim* and there is neither female gender nor even feminine energy discernible at all. Only when they are externalized [i.e., “turned inside out” as explained below] are the *gevurot* revealed to produce the phenomenon of female to the degree that it is necessary.

Elsewhere, the *Leshem* writes,⁷⁷

HuG appear as opposites. In their root, however, they are united via the Light of the *Ain Sof* which unites them together as one. This unification produces an effect known as Flames of [Divine] Love—*Shalhuvin deRechimu*—which is only possible via the agency of both HuG. This union is the mitigation and “sweetening” of the *gevurot* that are then transformed into Flames of Divine Love. Thus, through this union which takes place “above” in its root the *gevurot* are transformed [turned “outside-in”] to become actual *hasadim* where now, quite to the contrary, every potency and act of the *hasadim* are revealed and produced via the sweetened *gevurot*.

What now emerges is that there are always two modes of *gevurot*:

1. There are the *gevurot* which are fully contained and “rooted” in their *keter*/crown of the *hasadim*. These are the sacred mitigated or “sweetened” *gevurot*.
2. There are the *gevurot* whose *malchut*/kingdom have prolapsed or “branched” outside of their corresponding *hasadim*. These are the unmitigated *gevurot* which, congeal, concretize and “glob” together (with no *hasadim* to contain or dilute them). Potentially they become the breeding ground for the “other side” (the forces of evil) which, like a parasite or virus, clings to them and commandeers their life force.



⁷⁷ Ibid. p. 190.

The Dance Begins

It is crucial to note that the “branched out” *gevurot* are not evil in and of themselves. Rather, they are now only vulnerable to a type of spiritual virus that, having no true life force of its own, commandeers the divine essence of these exposed and unprotected *gevurot*. For the one who understands, herein lies the Torah secret behind the manifestation of the apparent power of evil only, however, to be followed by its ultimate disintegration. When the holy *gevurot* are “diluted” and are rerouted back into their crowns the parasitic forces of evil loose their host and simply disintegrates on their own. Evil has no true existence other than that which is temporally granted by its capturing and infecting the holy *gevurot*.

When united within the *hasadim* in a state of higher dimensionality the *gevurot* become, as it were, alchemically transformed into a new form of divine energy that does not, on the surface, conform to the original description of either *hasadim* or *gevurot*. They are considered as if they are *hasadim* yet they still carry the original characteristics of the *gevurot* and these are everything that the *hasadim* are not. So what is this new phenomenon?

Before we go any further it is crucial that we realize that a misunderstanding of the previous quote is a deal breaker in order to go *Beyond Kabbalah*. The inner secret behind HuG was just exposed and if you start to “get it”, you will either begin to enter into the *Shalhuvin DiRechimu* or you will remain on the outside. Ironically, this secret was clothed in the guise of what could appear as spiritual sexism and “Kabbalistic misogyny”, (God forbid). The *Leshem* states that when the *gevurot* are “turned outside in” and absorbed into the *hasadim* (fractally now in this reality and/or in the final act of cosmic *tikun*), there is no longer any aspect discernible regarding of what we would associate with the feminine. It appears that there no longer exists the feminine *gevurot* in the higher-dimensional “next” world. This is not true. As will become more evident in the lessons that follow what we now have is, as it were, the phenomenon of a new mode of “meta-masculine/feminine”. This is the fortified *hasadim*. This does not imply that there is now or in the *Olam HaBah* of higher-dimensionality only male, masculine and *hasadim*. Rather, the masculine *hasadim* are no longer what they previously were. This is so true that there no longer exists our lower-dimensional concept of *gevurot*/feminine and there now no longer exists our lower-dimensional concept of *hasadim*/masculine! Rather, what we are beholding is a fractal vision of higher-dimensional “androgyny”.

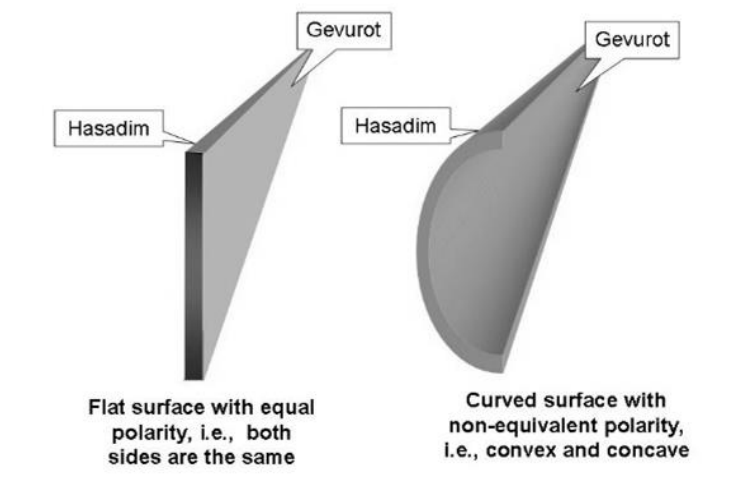
⌘. **Word to the Wise:** Our impending messianic future state of cosmic androgyny should not surprise us as this was the original, higher-dimensional state of Adam before the collapse. Chava (Eve) — Adam’s own *gevurot*, a.k.a the famous “rib” — was only intended to be taken out from Adam temporally. When the masculine and feminine aspects of Adam would have lovingly reunited with each other, those *gevurot* would have returned within Adam’s *hasadim*. Their previous “hermaphrodite” status would then morph into a new reality of Divine Androgyny — the eternal dance of HuG. As explained in **Ⓜ-Mission** the long-awaited Messiah is none other than the completed super-Adam him/herself. (See more below in Lesson 7).⁷⁸ Ⓜ

In this original or higher dimensional state the two polarities do not simply converge into an amorphous oneness because they were never two halves of an oneness to begin with. Yes, we did state above that the HuG are revealing two sides of the same story from two perspectives and the One is revealing itself as two which, in turn, points back to the original One. This truth,

⁷⁸This is the secret of the Talmudic formula: “In the World to Come there is no eating, no drinking, no procreation, no business... . Rather, the righteous *tzadikim* recline with their crowns *in* their heads while basking in the Light of the Shechinah”. As explained below in Lesson 7 this is, for the one who understands, the secret of the future state of “Him and His Name”, i.e., higher-dimensional androgyny.

however, must now be qualified as only part of the story (Every truth in the Kabbalah can only be a part of the story, but if we had not begun with even a partial truth we never could have come to the next truth — which now incorporates the initial truth and builds upon it).

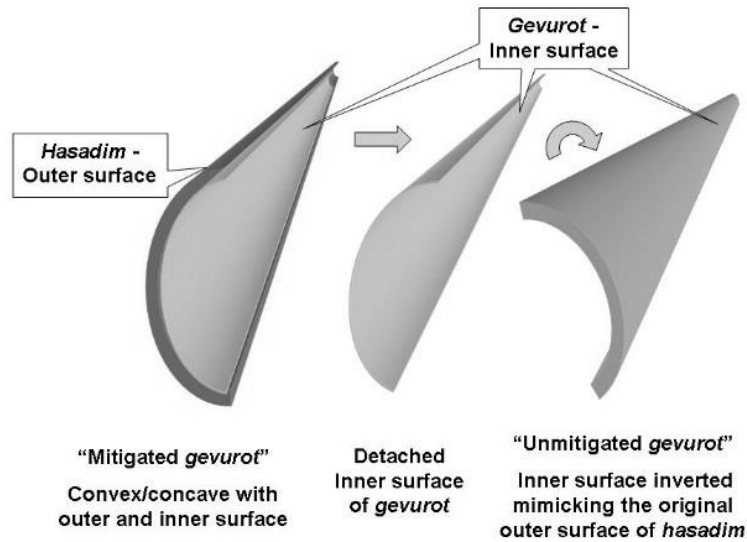
Truly from the perspective of the Kabbalah there are no opposites. When the Talmudic Sage-Mystics talk and meditate about heaven and earth, the sun and the moon, male and female, this world and the next world, these pairs are not simply complementary mirror images of each other. Rather, they are *front and backside* to each other. Moreover, the “backside” is the *inversion* of the frontside (□-22 Methods: Torah Topology, □-Models: Möbius Strip). Thus the Sages align Adam, who is “made in the image of God”, in his original higher-dimensional androgynous state with the verse/formula from Psalms (139-5), “Back and front You have formed me”.⁷⁹ Front and backside do have a type of hierarchy of values (e.g., the essence of a person is revealed through the face, not through the back of the head. *Panim*—face—comes from the same root as *penim*, meaning inner (essence). Cosmically the *gevurot* are the backside of the *hasadim* and the *hasadim* are the front side of the *gevurot*. This is true on every level and to any degree of the *hasadim* within every dimension. A simple diagram illustrates the difference between a surface having two sides that are equal in all respects and a surface with two sides where a different value can be assigned to the front and back.



It is only when the *gevurot* prolapse and “fall out” and descend into lower dimensionality do they begin to take on the characteristics of a separate and independent existence of their own. Then they are no longer simply the backside of creation, but for all practical purposes, appear also as a front side, a separate “face” of creation. They function as an actual opposite that “faces” its corresponding *hasadim* that they now are, in affect, in opposition to.

⁷⁹ Tractate *Chagiga* 12a.

The Dance Begins



To get a grasp on this switching between the two modes of the *gevurot* let us refer to the model of the Möbius Strip (□-Models, Part 2). This geometric structure has two surfaces with only one side (or, alternatively two sides with one surface). If we let the two surfaces represent the HuG, as explained, then it is a situation of a new type of duality that is really one unity with both surfaces equally valid and necessary in order to reveal the greater unity.

A verse/formula in Psalms states, "The world was created through *hesed*". Where are the *gevurot*? The *gevurot* act as the background to the *hasadim* serving as the "ground" of creation (e.g., Mother Earth). The *gevurot*, as known, have nothing of their own ("Malchut, ain lah meiaztmah klum" –the feminine Kingdom—the gravitational vortex of all the *gevurot* of creation). The *gevurot* are the vessels containing the light of the *hasadim*, a screen reflecting the projected images, the black canvas of creation upon which the white light of the *Ain Sof* unfolds.

But the "ground" of creation is far from being passive. Like a multitude of fireworks lighting up the night sky, she *always* retains her stimulating, auto-pulsating essence. Moreover, when they are now redistributed amidst the mitigating waters of the *hasadim* they become even more powerful and implosive *ad infinitum*. In the private intimacy of her true home, embraced and surrounded by the protective *hasadim*, the true feminine can now release the all and everything of her mysterious hidden nature. This is the ultimate truth and the highest purpose of creation. This is creation's greatest pleasure and God's greatest treasure — *Shalhuvin diRechimu* — Flames of Divine Love.

Yet the greatest paradox is that she — the holy *gevurot* — the source of the ever-rising, flames of eternal, divine passion are nowhere to be seen — except from the inside-out! The greater she is absorbed, the greater the burning love. The greater the burning love, the greater she is absorbed. This is King David's esoteric teaching in the book of Psalms (45-14), "The complete glory of the king's daughter (*malchut=gevurot*) is within (*hasadim*)". The more the imploding *gevurot* are united within the *hasadim* to be mitigated and sweetened, the greater is the revelation of their glory which in turn stimulates the *hasadim* to reveal its infinite potential to actualization. Whose glory is it? To whom does the light of consciousness belong? Who gets the credit? Who is the true crown of creation? The *hasadim* or the *gevurot*? Male or female? The Creator or the creation? God or man? Rapture or bliss? A paradox? Or simply the dance of HuG, inseparable soul-companions in love forever on a mission from God.

The *Leshem* continues:

The truth is that the *gevurot* which are the roots of all evil are only so *after* they have become externalized 'below' and have considerably distanced themselves from their source. Then the possibility exists for them to become converted into harsh judgments (*din kashah*) and to become the root for the existence of all evil. But in their essence and root Above they are tempered and sweetened via their unification in the light of the *hasadim*. There they are transformed into Flames of Love for the purpose of all the sweetness, the joy, the radiance, and the splendor which is the reward of the Torah and beneficiary acts for all the righteous as well as for the purpose for all the 'Hidden Good' of the future. On the contrary, in the coming future the very removal and total annihilation of the entirety of all evil will emanate from *that* source [the root of the *gevurot*]. It is as a purifying fire and cleansing detergent in which the wicked will be judged and the righteous will be enraptured [in the very same Flames of Love]. Likewise, from this source there constantly appears the tempering and subjugating power of the over-constricting judgments "below". It is well known that all the mitigation of judgment is through their reintegration back into their roots since in their roots they are reunited in the light of the *hesed* of the Light of the *Ain Sof* in an exceedingly awesome unification of unceasing Flames of Love. Forever it is from there that occurs the mitigation and sweetening of the *gevurot*. In conclusion we see that even though it is the *gevurot* that give root to the existence of all evil in its entirety, this is only after they have branched out "below" and have become greatly distanced from their source.

In the technical Kabbalistic language of the Arizal, the Gaon of Vilna and others, the "falling" out or "inversion" of the *gevurot* is known as *yeridat ha-Da'at* — Descent of the *Da'at*/middle brain. In this system the practitioner is always working with three consciousnesses or "brains" — a right and a left brain, which anatomically correspond to the two cerebral

hemispheres and a middle brain, which corresponds to the cerebellum (as well as other midbrain structures including the corpus callosum). The middle brain — the *Da'at* — itself has its own relative left side and right side. The two halves of the 'brain' of *Da'at* are none other than our familiar set of HuG — the *hasadim* on the right and the *gevurot* on the left, as the *Leshem* pointed out above.

Further, the designation *da'at* also means knowledge. There are three modes of knowledge: intellectual or cerebral knowledge, culinary knowledge and carnal knowledge (See □-Mission: Feast of Leviathan). The term *da'at* refers to all three modes of knowing as each mode is another form of each other simply on a different level. This middle brain structure which is comprised of HuG is none other than the *Eitz haDa'at Tov veRah* — the Biblical Tree of Knowledge of Good and Evil. It is now obvious that if *Da'at* is a manifestation of HuG then "*Tov veRah*" does not correctly translate as Good and Evil as the *gevurot* in and of themselves are not evil, God forbid. It is only after they fall outward/downward and become exposed that they become "captive" by the phenomenon of evil. On this level of higher dimensionality "*Tov veRah*" are only the potential dualistic roots for Good and Evil. In their root, however, they are pure and holy and they are none other than the *hasadim* and *gevurot*. This is the true meaning (i.e., the *pshat* of the *sod*) of the *Eitz haDa'at Tov veRah*.

Whatever level it may be or within any dimension it is always the *gevurot* that suffer the brunt of exile and experience the most suffering. However, in the Descent of the *Da'at*, when the *gevurot* fall they also take with them an aspect of the *hasadim*. By analogy, even when the princess is abducted and separated from her father, the king she carries some of his love with her and he himself is incomplete as part of his heart and soul has been abducted together with her. The Descent of the *Da'at* is the most central — albeit the most paradoxical — principle upon which the whole of the Kabbalah has its foundation. But in the end there is redemption. The holy *gevurot* fall from their super unified embrace within the *hasadim* via an inter-dimensional rupture, only to eventually return in a wondrous rapture of Flames of Love. God's all consuming wrath — the fallen, harsh *gevurot* — are the very self-same source of God's all consuming love.

It is we, the creation, which are the stimulus via the multitude of transgressions that cause an imbalance of universal laws causing the Supernal Love to "fall" and turn itself "inside out". These inverted *gevurot* are then transformed into constricting *gevurot* — accidents, catastrophes, abuse, punishment, disease, suffering and death. However, it is specifically through us, the creation — willfully and non-willfully, consciously and non-consciously — that returns and re-inverts the *gevurot* back into the ever increasing and eternal sacred passion of Flames of Divine Love. Yet, the *qashe-question* must then be asked, "If what has been lost is only now returning to its original source, then what has changed and what has been gained"? The *revolving-resolution* to this *qashe-question* is revealed in Lesson 7.

The two partners in HuG always appear to begin the dance but once they get into the "swing" of things and start "HuGing" each other, there is revealed to be only the One. The way in which they merge into that Oneness, however, is not exactly what one might expect. We are now going to look at a powerful example and application of the Kabbalah principle of the HuG at play in a passage from the Torah as it is formulated by the Talmudic Sage-Mystics of the Mishnah with amplification by the disciples of the Vilna Gaon.

~ Lesson 5 ~

**The HuG of Healing –
The Secret of the Copper Serpent**

This lesson is another truly mind-expanding application of HuG that also directs us deeper into the enigma of the apparently paradoxical nature of the *gevurot*. This is an “atomic bomb” *qashe-question* that lies at the very core of the mystery of good and evil (which in turn is rooted in the Tree of Knowledge of Duality). The very source of divine ecstasy and the ultimate reward of the *tzadikim* in *Olam HaBah* is rooted in the holiest of the holiest sacred *gevurot*. Yet, the source of human horror, heinous evil and random natural acts of destruction also have their roots in the same *gevurot*. And not just in some other strain of “good” *gevurot* but in the very selfsame *gevurot*. How can this be? Yet, this phenomenon is universally acknowledged, “That which can kill you is the very thing which can heal you”. Can we understand the actual mechanics behind this strange phenomenon that is, on the surface, so counter-intuitive? With HuG consciousness we can. In so doing we will now also unravel one of the most enigmatic episodes occurring during the forty year sojourn of the Nation of Israel in the Sinai desert. This is the riddle of the Copper Serpent.

⌘. **Word to the Wise:** If you master this lesson it will enable you to begin to unravel virtually every paradox, lurking question and seeming contradiction throughout the Written and Oral Torah regarding the dualistic phenomenon of good and evil in the face of a wholly good and singular Creator.⌘

It is written in the Book of Numbers, chapter 21, verses 4-9:

And they journeyed from Mount Hor, by way of the Sea of Reeds, to encompass the land of Edom; and the soul of the people became impatient because of the way. And the people spoke against God, and against Moses; ‘Wherefore have you brought us up out of Egypt, to die in the wilderness? For there is no bread, and there is no water; and our soul loathes this light bread [the manna].’ And the Lord sent among the people fiery serpents, and they bit the people; and many of the people of Israel died. And the people came to Moses and they said; ‘we have sinned, because we have spoken against the Lord, and against you; pray unto the Lord, that He take away from us the serpent [s – the Hebrew text is in the singular]. And Moses prayed for the people. And the Lord said unto Moses: Make for yourself a fiery serpent, and set it upon a pole; and it will be, that everyone that is bitten, when he sees it, shall live. And Moses made a serpent of copper, and set it upon the pole; and it was that if a serpent had bitten any man, when he looked unto the serpent of copper, he lived.

The Mishnah, the codex of the Oral Torah, states,⁸⁰ “Now did the serpent kill or did the serpent make live? No; rather when Israel turned their thoughts above and directed their hearts to their Father in Heaven, they were healed, but if not they rotted away.” In the classic work, *Nefesh*

⁸⁰ Tractate *Rosh HaShanah* 29a.

haHayim (*The Living Soul*, early 19th century) R. Hayim Volozhin synthesizes traditional Jewish ethics and Kabbalah as he decodes this Biblical episode together with the commentary of the Talmudic Sage-Mystics. In the passage below Rabbi Hayim is initiating his readers into the practice of *bitul yesh* – annulment of ego-self and the ability to transcend a limited state of selfhood.

In truth this is a great matter and a wondrous therapy (*segulah*) to remove from one's self all judgments and external powers to the extent that they should not exert any control over one's self and not to imprint any effect upon him whatsoever.

This is when one will make firm in his heart saying, 'Isn't God (Y-H-V-H) [signifying the undifferentiated *hasadim*, as explained above in Lesson One] the true God (*E-lohim*) [signifying the ever multifarious and divisionary *gevurot*] and there is literally nothing else besides Him [i.e., total reintegration of the *gevurot* and their manifestations back into the *hasadim*]. There is not a single separate power in the world or throughout all realities. Everything is filled up with only His undifferentiated Unity [the unifying *hasadim* within the *Ain Sof*]!

If one is able to nullify within one's heart with total nullification (*bitul yesh*) and not to be concerned in the least with any other forces or willpowers in the world but rather to subjugate and adhere the purity of one's thought only to the Unique Master, Blessed Be He, then He will fulfill his desire that consequently there will be nullified from him all the [negative] forces and willpowers in the world so that they will not be able to have any effect upon him whatsoever.

This is the matter which the Sages referred to in the Mishnah, "Make for yourself a fiery serpent, etc." and "Now, did the serpent kill or did the serpent make live? No; rather when Israel turned their thoughts above and directed their hearts to their Father in Heaven, they were healed, but if not they rotted away." What this means is that when they turned their thoughts above to the fiery serpent and contemplated its power of evil and *in spite of this* they nullified it (*bitul yesh*) from their hearts and were not diverted by its awesome power [the identification with the serpent's source of evil] but, rather subjugated their hearts in truth only to their Father in heaven alone, then they were healed. And this is the truth of the matter [known in the Kabbalah] of the sweetening of the powers of constriction (*kochot hadinin*, i.e., the *gevurot*) in their roots. This is clear to one who understands.

In Talmudic methodology what often appears as a question is, in truth, not just a question. Consequently, what appears to be the answer to that question is not simply an answer. In the language of the Talmudic Sage-Mystics there are virtually never any simple answers because the questions were *never intended* to be simple questions! The question and the answer format, ubiquitous to the Talmudic Sage-Mystics, is a rhetorical device, a unique pedagogical tool that is used to conceal esoteric truth and be self-initiating at the same time. This ancient technique, deeply embedded in the collective Jewish consciousness, is a dialectical interfacing of two half-truths, each of which makes up only part of the complete picture. The "answer" is not an end in itself, but rather it is intended to be superimposed upon the original presupposition that generated the question to begin with. Accordingly, the "answer" is not rejecting the "question" but rather it is *adding* onto the "question". To the contrary, the original presumption, e.g., in our case that the serpent cannot kill or make live, contains the elements of an even deeper truth than that of the answer, "Of course the serpent has no power whatsoever"!

⌘. **Word to the wise:** In Rabbinic/Kabbalistic methodology if a question is not requesting a simple missing piece of information, then it is usually not simply a question. Rather, in the guise of an apparent question it is really a *qashe-question* and it is not looking for a simple “answer” but rather it is calling out for a revolving-resolution. (See ¶-Methods).⌘

The rhetorical question here in our Mishnah, "Now did the serpent kill or did the serpent make live?" would appear to carry the implicit meaning of, "Surely not, as that would be idol worship (*avodah zarah*), God forbid!" Yet, the "answer" of, "No; rather when Israel turned their thoughts above..." is *not* rejecting the presupposition of the *qashe-question* that the serpent is, in fact, the actual source of life and death! The intention is that the source of healing was not the copper serpent alone nor was the source of healing the Divine alone. The supra-natural act of healing was issuing from more than both yet containing elements of both (This is an example of a coherent superposition. See the Door of Models). The hearts of the people were directed to God but they were looking *into* and *through* - not away from - the serpent and thus *the essence of the serpent was essential in the healing process*. This is obvious on its own merit as otherwise why did Moses construct a serpent and not another entity or artifact or why use any external, material prop at all? Let the people just do *teshuva* (repent) in their hearts and minds alone, which is exactly what ended up happening. Who needs a Copper Serpent?

The *revolving-resolution* to this *qashe-question* is that the source of this healing process is a state of consciousness referred to as *bitul yesh*. But what does nullification of consciousness have to do with the mitigation or sweetening of the powers of constriction, the harsh *gevurot*, in their roots? With our inner knowledge of the dance of HuG we will now see that *bitul yesh* – usually translated as “nullification of ego”, “transcendence of selfhood” or similar – is very limited. The HuG definition of the state of consciousness known to the Torah masters as *bitul yesh* is more correctly translated as the “de-congealing” and “redistribution” of the *gevurot*.

In order to unveil the secret behind the healing powers of the Copper Serpent it is necessary to apply what we have learned above about the dynamics of HuG. In particular, this will entail the principle of the “fallen out”, prolapsed or inverted *gevurot* and their mitigation and sweetening via their dilution and redistribution within the *hasadim*. We will also look at the little known secret of the Talmudic Sage-Mystics concerning the infamous *nahash*, the “serpent” of the higher-dimensional Garden of Eden.

Sacred Serpent In the Kabbalah the primordial serpent of the Garden of Eden is known to be the greatest manifested concentration of pure and undiluted *gevurot*. These *gevurot*, however, are holy in their root. The *Leshem*, the kabbalist’s kabbalist from the esoteric School of the Gaon of Vilna, writes:⁸¹

Before the Fall (the prolapse of higher-dimensional reality) the serpent was not yet composed of the actual essence of evil, rather originally it was only vulnerable for this [collapse] because it was created from the very root of the most powerful *gevurot*. Therefore, [before it inverted on itself and then became contaminated] it was permissible for Adam to use it [as was the case with all the other animals as is mentioned in the Talmud, Sanhedrin 59b]. This is because before the Fall it was not evil in any manner whatsoever. Its root was in the Holy Serpent which exists on the highest transcendent state of 'Holy of Holies'. This is in the Supernal *Da'at*

⁸¹ *Leshem* (*De'ah* II, page 80), in the name of the Arizal.

The Hug of Healing—The Secret of the Copper Serpent

[the archetypal “middle brain” of Adam Kadmon – Primordial Man – the source of all *hasadim* and *gevurot*.]⁸²

We now see that there are two “modes” of serpent. One is the collapsed and “unholy” serpent. The other is the “kosher” and holy serpent which is “sweetened”, integrated and absorbed into its higher-dimensional root. The fact that the serpent originally served as a powerful and even necessary ally to Adam is not unique in the literature of the Kabbalah, but is also explicit in other traditional sources. The Talmud states:⁸³

...and have usage over the fish of the sea, the birds of the heavens and over every living thing that moves upon the earth" (Genesis 1-28). The word 'every' comes to include the Serpent as it has been taught, "R' Shimon ben Menasya said, 'Woe, that a great servant was lost from the world. If the Serpent had not been cursed every one would have two serpents within his home and they would bring to him jewels, precious stones and pearls plus every beautiful thing in the world and no creature could harm them. Furthermore, they [the two serpents] could be used instead of the mule, donkey and ass and they would [also] produce the manure for the

⁸² There are endless examples, albeit well camouflaged, concerning the *Nachash DiKedusha*—the Holy Nachash—throughout the Torah, both the Written and the Oral. The idea, however, of a “holy” serpent in Rabbinic Judaism, especially in the Gaon’s writings, requires some illumination. For this the reader must turn to the Secret Doctrine, Volume II, Chapter 2, Sacred Serpent. The following is one note taken from that chapter:

The secret of a Sacred or Holy Serpent and its role in Torah cosmology, in contrast to the well known and rightly vilified evil serpent and all of its manifestations, has always been known to the sage-mystics of the Talmud, Midrash and Zohar. Likewise, this doctrine is well known among the Hasidic masters and even among the Mitnagdim, (who opposed their movement). This subject requires an entire book to properly correct many erroneous notions surrounding the existence and pivotal Torah role of the *Nachash diKedusha* – the Serpent of Holiness. Here is one brief but explicit example, which, considering who is writing it, speaks volumes and almost renders unnecessary the need to bring additional sources to substantiate this most fundamental Jewish tradition.

Rabbi Yaakov Emden (Also known as *Ya'avets*, 1697-1776) was a highly regarded German rabbi, Talmudist and kabbalist. He was also a leading Mitnaged and an unrelenting vigilante and prominent opponent of the false messianic movement spearheaded by Shabbatai Zvi. No Jewish text, no matter how accepted in Torah circles, nor Rabbis, no matter how sacred in the eyes of their contemporaries, were spared R. Emden’s damning critique and authoritative condemnation. Anything, which in his eyes smacked of non-Jewish heresy, became the object of his righteous wrath. If there was even the slightest innuendo of anything being “non-kosher” about the existence of a “kosher serpent”, he would be the one to discover it and uproot it. Yet, to the contrary this is what he wrote in his commentary on the Jewish prayer book, *Siddur Ya'avetz*, (section *Zimrat HaAretz* - his commentary on *Perek Shira*), where he explains the song with which various natural phenomena and animals, including the serpent, praise their Creator.

The Nachash proclaims, “God supports all the fallen ones and straightens all who are bent” (Psalms 145-14). Here is an [apparent] great difficulty from which we cannot hide ourselves. This verse implies that there will be a rectification to the serpent’s fall, yet did the Sages not teach (*Midrash Rabba* Chapter 20-5), “In the future [Messianic Age] all are healed except the nachash, as it states (Isaiah 65-25). “[In the future] A snake – dust will be its food”? And to that evil one we do not find for him an ally.

Rather, listen now to the words of the Living God and understand that there is certainly a reality corresponding to that of the nachash in the realm of sanctity who correspondingly stands there to break the power [of the evil nachash]. This is the level of the Messiah [358] which is numerically equal to nachash [358]. Therefore, Jesse the father of David is referred to as “Nachash” [II Samuel 17:25, ref. Talmud Tractate Shabbat 55b]. Similarly, King Hezekiah, of whom it is said (Talmud Sanhedrin 94a), The Holy One, blessed be He, desired to make Hezekiah the messiah”, also had his soul root in the [holy] nachash (ref. Isaiah 14-29). This is the matter of (which the Sages refer), “the fallen *succah*/canopy of David” which David “supported” through his Divine Inspiration (*ruach hakodesh*) when he composed [in Psalms], “God supports all the fallen ones”. This is mentioned numerous times in the Zohar.

Specifically, this is very clear in *Tikkun 21* (of *Tikkuney HaZohar*), “In that time when the evil serpent is removed from the “sea” [*Malchut*/Kingdom], the Holy Serpent will rule over it”. This is also the secret of what the Sages said (Talmud *Berachot* 12a), “When one rises [from bowing in the Standing Silent Prayer – the *Amidah*], one should rise upon uttering the name of God as it is written, “God straightens all who are bent”. And likewise they have said in their enlightened expression (ibid. 12b), “When one rises (in the *Amidah*) one should rise up like a serpent”.

Now, you the reader, if you have eyes you will see, your heart will be ecstatic, and your kidneys will rapture. You will rejoice in the words of the Sages as all the riches of the world and they will become a “garland around your neck” [based upon Proverbs 1:9].

⁸³ *Sanhedrin* 59b and repeated in *Avot DeRabbi Natan* 1-7.

gardens and orchards.

Similarly the Midrash,⁸⁴ states,

The world has lost a great good for if it were not so [that the Serpent was cursed] one could send it on business and it would carry on by itself.

The two states of the serpent are none other than the two states of the *gevurot*, the same essence, but in two different modes. In the case of the Copper Serpent some elements within the Nation of Israel⁸⁵ had triggered an effect, via their slander against God and Moses that uprooted the *gevurot* from their mitigating and transforming embrace within their corresponding *hasadim*. “Falling out”, these holy root *gevurot* became over-concentrated and congealed into *din kashe* or harsh *gevurot*. With sweet turning to bitter, the essence of the healing holy serpent now materialized in the form of destructive fiery serpents, (fire being a manifestation of the quality of the *gevurot* as explained in Lesson 1).

(It is also important to know that in this case there is no consensus among the classical commentators whether these fiery serpents were actual physical entities or etheric phenomena, i.e. similar to ghosts and demons. In other words, even from a *pshat* narrative perspective these “fiery serpents” could have existed both in our lower-dimensional world and simultaneously in the higher-dimension, each one isomorphically garmented within each other, as is known.)

The remedy to remove the destructive serpents and to heal all those who were bitten and dying was to nullify and reintegrate the essence of the fallen serpent (the prolapsed “bitter” *gevurot*) back into its source in the holy serpent (the present “sweetened” *gevurot*). Now, the source of their suffering and death was turned “outside-in” and reconverted back into the very source of healing itself — the divine flames of healing love. They took the source of their affliction — the fallen, over constricting *gevurot* of the serpent — back into its original root via its nullification in the absorbing and unifying powers of the *hasadim*. Consequently, the very same evil *gevurot* are transformed back into the healing *gevurot* which are now integrated back into the *hasadim*. Unexpectedly, the source of the healing is the serpent itself — the sweetened and holy serpent. It has simply been nullified and surrendered back into the healing light of the *hasadim*.

This is the resolution to the enigma of the healing serpent. It is the Torah consciousness and ancient Kabbalistic technique⁸⁶ known as “sweetening bitter with bitter”. In this case it is the process of healing the poison of the serpent with the root essence of the serpent itself. There is, however, also a modern model for the paradoxical healing power of the serpent. This model will also help us to better articulate this seemingly paradoxical phenomenon. In *Beyond Kabbalah* this is part of the process of how you can learn that which cannot be taught — finding the proper vessel to hold its own corresponding light. Here, such a model is the science of Homeopathy.

⁸⁴ *Midrash Rabba* 19-2.

⁸⁵ In this case the argumentative element among the people was the *Erev Rav* — the mixed multitude of converts who had never fully completed their spiritual transformation into the collective soul of Israel. (See the Secret Doctrine of the Gaon of Vilna, Volume II, Chapter 4 for a fuller explanation of the *Erev Rav*).

⁸⁶ Aside from Mishnah and other sources in Talmudic and Midrashic literature, the *Nefesh haHayim* traces this practice also to the Zohar.

Homeopathy Homeopathy is a branch of medical science that was founded just over two hundred years ago by the German doctor Samuel Hahnemann. Based upon principles and techniques that are radically different from traditional western medicine, homeopathy has in recent years finally gained acceptance in the United States. In fact, its increased popularity can clearly be seen in the rising number of medical doctors who are today becoming homeopaths. Homeopathy derives its meaning from the two words "homeo" and "pathos" meaning "similar suffering". In this system of medicine, the cure for every illness is found in the same substance which, in its crude form, actually produces the identical symptoms of illness in a healthy person. The crude form, however, is diluted and purified beyond the point of harm. In order to be effective, it is essential that the dilution is shaken rigorously (trituated) throughout many stages of dilution. In fact, the process of dilution is repeated so many times in a solution of water, alcohol or lactose that virtually no molecules of the original (sometimes poisonous) substance are left; what remains is its essential energy level. Although the validity of homeopathy has become undeniable, there is, as yet, no scientific explanation for this phenomenon.

It is theorized, however, that the process of diluting a symptom-producing substance tens, hundreds, thousands, even millions of times actually releases and potentizes the hidden curative energy which lies dormant in the possible poison. In fact, the more the toxic substance is diluted and nullified the more potent it becomes *ad infinitum*. It is thought that this serial dilution is necessary to increase the intensity of the electrodynamic field of the therapeutic agent, or in other words, the energy contained within the substance must be liberated in such a way as to make it more available to interaction with the organism, frequently on a non-physical level. Although the toxic affect is now nullified the original vibrational rate remains unaltered, i.e., the basic resonance before and after the dilution is maintained which is the homeopathic principle of the Law of Similars.

Together with the process of successive dilutions is the technique of adding kinetic energy to the dilutions through shaking. The combination of these two processes act to potentize the therapeutic effect while simultaneously nullifying the toxic effect. The assertion, that by serial dilution and repeatedly shaking the solvent (kinetic energy) the healing power of a toxic substance can be released and increased without limit while nullifying any toxicity, violates our usual understanding of physics and chemistry. Yet, this is confirmed by frequent clinical observations of homeopaths.

“Homeoserpentry” A leading practitioner and teacher of homeopathy, writes in *The Science of Homeopathy*:⁸⁷

As far as is yet known, there is no available explanation in modern physics or chemistry for this phenomenon. It appears that some new form of energy is released by this technique. The energy which is contained in a limited form in the original substance is somehow released and transmitted to the molecules of the solvent. Once the original substance is no longer present, the remaining energy in the solvent can be continually enhanced *ad infinitum*. The solvent molecules have taken on the dynamic energy of the original substance. We know from clinical results that the therapeutic energy still retains the 'vibrational frequency' of the original substance, but the energy had been enhanced to such a degree that it is

⁸⁷ George Vithoulkas, Grove Press, NY, 1980.

capable of stimulating the dynamic plane of the patient sufficiently to produce a cure.

It is not the objective here to critique or to defend homeopathy. Rather, as explained, a *modus operandi* in *Beyond Kabbalah* is that we are in search of the newly revealed scientific, and in this case medical, maps, models and metaphors that can function as vessels for the light of ancient Kabbalah-based truth. The homeopathic model can be a powerful vessel to understand the mystery of the healing serpent – the little-known Kabbalistic art of “Homeoserpentry”.

From the cosmological view of the dance of the *hasadim* and *gevurot*, the healing power of the solvent's molecules is due to the mitigation or sweetening of the *gevurot* of the toxin. The dilution and nullification of the toxin in the solvent liquid is the *din kasheh* or the harsh *gevurot* being diluted and redistributed back into its root within the ever absorbing waters of the *hasadim*. The molecular structure of the solvent no longer resembles the toxin, yet it continues to reverberate at the identical frequency. This is because they are, in fact, the very same powers of *gevurot*. Only now they act, for all practical purposes, as if they actually were the *hasadim* themselves, as explained above in the second chapter. Paradoxically, although clear to us by now, the same overpowering and disease-producing *gevurot* that were formerly on the "outside", when diluted now reappear on the "inside" in a highly potentized form of healing energy that becomes the essential active agent in the healing process. As in the Möbius strip model (See Door of Models), the "outside" has become the "inside". Thus, the homeopathic model – the unexplained phenomenon of the curative properties of like substances – parallels, on a therapeutic level, the HuG principle of "the sweetening of bitter with bitter in its root."

As to why there is the necessity for the repeated shakings of the solvent all the while that the toxin is being increasingly diluted, the answer is also to be found in the corresponding dynamics of HuG. The kinetic energy that needs to be supplied is the quintessential quality of the *gevurot* themselves. As quoted above the *Leshem* explains:

We see that every action and movement whether a physical act or intellectual activity that generates a new thought is brought to fruition via a source of stimulation. All stimulation, in turn, is itself a pulsation of oscillating energy producing a vibration. The vibrating pulsation itself is a process of the relocation of the initial energy moving from point to point. This quality of separation and consequent multiplication is the essential characteristic of *gevurah*. Every force behind an action or new thought is the original source point rubbing against itself and separating itself from itself. Thus it immediately initiates an exponential progression of unrestrained multiplicity with each point stimulating, igniting and 'lighting up' (*mitlahatin*) the neighboring points of potential energy. It is from this self-stimulation process that transformation of every action or new thought from potential to actualization occurs.

This is a description of the kinetic energy of the *gevurot* moving away from their hidden recesses deep within their "crowns" and becoming externalized in the "kingdom" on the "outside," evolving from their potential state to one of actualization. The kinetic energy of the *gevurot* that we are now discussing, is specifically when it moves from an externalized state back into an internalized state. It is actually using its own kinetic energy to reverse itself (or more graphically, to invert itself outside-in) by turning itself on itself. In the language of the Sages this is known as "sweetening bitter with bitter". The *gevurot's* own essence of self-stimulation and auto-pulsation (kinetic energy) is increased at an exponential rate to the extent that it divides, subdivides and sub-

subdivides itself ad infinitum out of existence! Its own kinetic energy is being turned on itself simultaneously all the while it is being nullified in the absorbing field of *hasadim*.

Using its own kinetic energy to nullify its own toxicity — both functions of the *gevurot* — is what the required forceful shakings supply. Now, it is true that the solvent powers of the liquid *hasadim* dilute the *gevurot* of the toxin but actually they only act as a base in order to receive and redistribute the "particles" of the *gevurot* and to prevent them from gravitating towards one another and congealing into "hard" *gevurot*. Therefore, the actual dilution and act of nullification must be performed by an act of the *gevurot* themselves even if issuing from a different source.

The two examples mentioned above are illustrative of this paradoxical phenomenon. This is the case of the *marror* or the Bitter Herbs used on Passover that is required to be thoroughly chewed and broken down before it can be swallowed. In order for the *marror* to affect its *tikkun*/rectification on the participant and be able to release its dormant power, it must first be chewed so it can be liquefied by the saliva of the mouth, the waters of the *hasadim*. The second case is that of the sacrificial incense which also requires for its rectification that it be finely ground up and pulverized in order to release its powers of *tikkun*.

All these substances are qualities of the *gevurot* and a particularly potent form of 'heavy' *gevurot*, at that. In order to become properly reintegrated into the *hasadim* and to reveal their transformative powers, the *gevurot* aspect of these ingredients must first be softened or tempered. Paradoxically, the tempering can only be accomplished with another mode of the *gevurot* themselves - literally fighting fire with fire. The term to "temper" (meaning to bring to a state of moderation or suitability, as by addition of another quality; to moderate as to temper with justice") also means anger. Even in the English language the principle of mitigating or softening an agent with the quality of its own harshness is implied.

In conclusion, the paradoxical encounter of *gevurot* with *gevurot*, *din* with *din*, fire with fire and bitter with bitter is a guiding principle throughout Torah cosmology and in the Teachings That Cannot Be Taught. With regard to the pivotal mechanism at play in prayer/meditation and in the mystery of human suffering Rabbi Hayim Volozhin writes,⁸⁸

And these are the holy *gevurot*, as it is the manner of the Holy One [i.e., the undifferentiated *hasadim* within the *Ain Sof*] to sweeten bitter with bitter. This is the transformation of personal and spiritual characteristics or *tikkun hamiddot* (transformation of personality traits,) in their roots, both personal and spiritual.⁸⁹

⁸⁸ *Nefesh haHayim*, Gate 2, end of chapter 11.

⁸⁹ The chemical sodium chloride - ordinary table salt - also illustrates this point. Isolated, in a quantity by itself, it burns and is poisonous - both qualities of *gevurot*. When, however, it is broken up and spread out - also a quality of *gevurot* - not only are its "harsh" qualities neutralized, but miracles of miracles - it now brings out the hidden flavor (the *hasadim*) and "sweetens" the food! The salt of the *gevurot* is always salt, yet when it serves to flavor the *hasadim* it is as if it is now the flavor of the food itself.

~ Lesson 6 ~

**The HuG of Prayer:
The Riddle of Who is Praying to Whom?⁹⁰**

The sixth lesson of HuG is a continued application of the principles we have learned so far. Using the tools of HuG we are going to analyze a difficult passage from of Talmudic Aggadata that will challenge your grasp of HuG and, once again, deepen the direct experience of HuG. This exposition can also serve as an “exam” to see to what extent you can walk the talk or in this case – romance the dance of HuG. You will also become acquainted with some unique rabbinical and Kabbalistic methodology as applied to the textual study of Scripture. In particular, this lesson applies one of the most powerful tools from the New Sciences (□-Models): the Coherent Superposition. The content of this lesson is also unique as it reveals the secret inner mechanism behind *tefillah* – Jewish prayer/meditation. The *qashe-question* is, when you are in a state of true prayer and your humanity is beseeching the Creator – who is it that is praying to whom?

Following the events of the Sin of the Golden Calf (Ex. 32) the Holy One, cloaked within the attribute of divine justice, demands the requisite judgment from the Nation of Israel (as in the case of the Copper Serpent, the instigators of the Golden Calf were the leaders of the *Erev Rav* – the Mixed Multitude and the element of the Nation of Israel proper were guilty only by inaction or by association). A vow of annihilation is decreed against them by the Divine Mind and Moses, through the power of his *tefillah/prayer*, contacts the cloud of constricting Divinity, i.e., the *gevurot*.

As we proceed, the reader must bear in mind that one of the keys to understanding the discussion below, as with every dialogue and interaction recorded in the Torah, is to remember that the Talmudic Sage-Mystics are always viewing the players first and foremost in terms of their spiritual essences. In our case here the dialogue between the “Lord” and Moses is in fact, mirroring the “divine circuitry” that often gets overloaded and needs to be reset (More specifically these configurations are known as *sefirot* and *partzufim*). These interactions are always occurring between the polarities of HuG. In the present case the prayer/prayee relationship is dancing between the human *hasadim* of Moses and the divine *gevurot* of God. Occasionally, throughout Jewish history the cosmic circuits connecting Creator and creation experience a virtual meltdown. This is the case of the Golden Calf.

The Talmud (Tractate *Berachot* 32b) begins by quoting the verse (Ex. 32:13) where Moses is in the process of defending the Nation of Israel against imminent annihilation:

"And did You not say unto them, 'I will multiply your seed as the stars of heaven and all this land that I have spoken of I will give unto your seed and they will inherit it forever'". (i.e., how can you, God, destroy the Nation of Israel and thus break your promise that you told them by not fulfilling Your word?).

A round table discussion of the Talmudic Sage-Mystics now follows:

"That I [Moses] have spoken of?" The verse should have stated, "That *You* [God] have spoken of." Rabbi Elazar said: Up to this point in the verse ("the stars of heaven") the text records the words of the disciple (Moses); from this point and on

⁹⁰ This is an advanced lesson that requires familiarity with the coherent superposition model explained in □-Models. Initially, this lesson may be skipped over continuing with Lesson 7.

("...and all this land that I have spoken of...") are the words of the Master (God). R. Shmuel bar Nachmani, however, said: Both (the beginning and the conclusion of the verse) are the words of the disciple and Moses' intention is thus: "Master of the Universe, the things which you told me (at the burning bush) to go and tell to the Nation of Israel in Your name (that they will be redeemed from their bondage in Egypt in order to be brought into the land of Israel) I have already told them in Your Name; now what will I say to them?"

The question of who spoke the words, "That I have spoken of" cannot be resolved by suggesting that Moses is also quoting God here as well as in the first part of the verse. The commentators⁹¹ point out that this cannot be the case because God's promise of multiplying the seed of Israel alone was made to the Patriarchs and passed on to their children. The promise of entry into the land of Israel, however, was never made to them using this specific expression. The words, "And all this land that I have spoken of I will give unto your seed", etc. is being stated for the first time and, therefore, cannot be simply that Moses is quoting God. Who, the Talmud proceeds to ask, is then speaking?

According to R. Elazar the "I" is the Holy One Himself who is finishing off the verse. If one would ask "Why then is God not introduced as the speaker as is the usual scriptural etiquette? Furthermore, in the original script there is no demarcation between the first part of the verse and the second part, which is normally the case that would indicate indicating two distinct speakers. Have we not, therefore, disregarded the proper grammatical sequence, the *pshat* — the literal narration of the verse? We could actually answer "Yes" and that would still be acceptable. According to the rules of Talmudic methodology the Sages are, where necessary, permitted to "maneuver" the punctuation and/or syntax of the script in favor of strong reasoning (*sevara*). This exegetical rule is never actually altering the *pshat*/narrative of the text. Rather, it is simply resetting our original frame of reference. Here in this case, however, this is not necessary and this is not the intention of R. Elazar.

The intention of R. Elazar in his statement, "That from this point and on these are the words of the Master [God]" is that the phrase, "and all this land that I said..." is, in fact, the voice of God speaking. Only that it is now issuing from the mouth of Moses. We now ask the obvious question, "then why is Moses being called God, the Master!?" The answer is that it is precisely at this moment in time and coordinate in space that Moses becomes the vehicle or conduit for the mitigation and sweetening of the attribute of divine retribution — the "fallen out" *gevurot*. Moses' personality has surrendered itself in order to take upon himself the entire judgment of Israel — the "contaminated" *gevurot*.

This interaction is loosely analogous to a faith healer "laying on the hands" upon a very ill person and drawing out the poison into the healer's own body where it can now be diluted and eliminated. However, rather than just eliminate these poisonous *gevurot*, Moses has taken the bull by the horns (in this case, a calf) and turned the deadly *gevurot* "outside-in" to be reconverted back into sweetened and all loving *hasadim*. Moses, through the tools of his prayer/mediation, has become the vehicle to transform the judgment against the Nation of Israel into mercy. The transformation of *din*/harsh *gevurot* into *hesed* is literally taking place inside of Moses himself! The metamorphosis is so complete that from R. Elazar's perspective the previous human aspect of

⁹¹ Maharsha (found in the back of the tractate), loco. cit.

Moses has receded into becoming a 'background' upon which the figure of God's divine love (the *hasadim*) is now speaking.

According to R. Elazar the narrative of the verse is not being maneuvered at all. It is still God, the Master, now speaking. If one persists, however, and should question, "Very well, but what is the literal translation, the simple *pshat* of whom is really speaking — is it God or is it Moses? It must be one or the other!" The answer is that it is literally *both* at the same moment in time and space. Only now the "human" content of Moses' mind has been momentarily disengaged in its roots. The content of Moses has become nullified and redistributed (*bitul yesh*) as a receding background in order to reveal the emerging contents of the reintegrated divinity (the sweetened and re-rooted *gevurot*). The entity speaking, then, in the concluding verse is the Divinity within man — the *hasadim* of the two sided yet single-surfaced HuG. Thus is it stated of Moses that he is *Ish haElokim* — a man of God — truly half man, half God.⁹²

R. Shmuel bar Nachmani, on the other hand, maintains that the "I" in the concluding phrase, "and all this land that I have spoken of..." is that of Moses, but he is *not* quoting God. Rather, Moses is emphasizing that the statement which God has already told him to say to the people of Israel in His Name has been, in fact, already told to them. The commentators explain that the strength of Moses' argument in defense of Israel is that it is known that once a prophet delivers a message to a third party of God's promise to do good, it can never be retracted.⁹³ This is true even when the third party does not uphold its responsibility in the contract. Moses, as the chief defense lawyer, has produced a clause in the contract that is immutable. Furthermore, on closer examination it will be seen that it is the Chief Prosecutor Himself who authored, inscribed and sealed this very principle into creation! Transcending the normal laws of nature the prosecutor has now become the defender.

According to R. Shmuel bar Nachmani, the transformation of the prosecution into the defense is alluded to in Moses' argument. "That which I have already said..." is echoing God's own decree, "that which I have already said...through a prophet for the good can never be nullified." Therefore, even though R. Shmuel bar Nachmani states that this is Moses speaking, he can agree with R. Elazar that this is also God speaking. One may then ask, "Why is God here being called Moses?" Because it is precisely at this point of contact in Moses' prayer that God's attributes of righteous vengeance — the harsh *gevurot* — are mitigated and softened through the human vehicle of Moses. The root cause of retribution and destruction advancing towards the Jewish Nation are now transformed into merciful love. The metamorphosis is so complete that from the perspective of R. Shmuel bar Nachmani the element of God's harsh divinity has receded into becoming only a background upon which the figure of Moses' conquering love now speaks.

If one persists, however, and again demands, "Very well, but what's the simple *pshat* of who is really speaking — is it Moses or is it God? It must be one or the other!" The answer is that it is *both* at the same time and place. Only that the context of God's constricting Self is now reformulated in its roots and re-integrated into the total picture (*hamtachat kochot hadinim b'shorasham*) The prior state of divinity is now redistributed to ground the contents of the newly emerging gestalt of a "human man" — Moses. Thus, it is stated of Moses that he is "*Ish haElokim*", a Man of God — literally half man/half God.

⁹² *Midrash Rabbah*, Deuteronomy, *Midrash Psalms* 90.

⁹³ *Tzelach*, *loco. cit.* quoting Maimonides.

Coherent Super-Unity The diverging views between R. Elazar and R. Shmuel bar Nachmani now appear to be two perspectives of the same phenomenon. According to R. Elazar, the "I" speaking in the concluding half of the verse is the divinity within man emerging to the foreground as the human element recedes into the background. According to R. Shmuel bar Nachmani, that same "I" speaking can also be logically viewed as the perfected human element being generated from within God and moving into the foreground of God's interaction with Moses as the Divine element recedes into the background.

Simply two sides of the same coin — or is it? At such a junction in a discussion of the Talmudic Sage-Mystics we may feel inclined to stop. However, if we persevere to question the Sages even further, one can be initiated into a great pillar of esoteric Judaism and truly romance the dance of the HuG. As a body to its soul, true *pshat* always contains its corresponding *sod*. As we direct the argument into a different direction we will witness the apparent simple *pshat* revealing the deep *sod* that it is concealing.

Let's ask a *qashe-question* — a difficulty in understanding brought about by the reevaluation of the original supposition. Being that both of the sage's positions are correct and there is really no substantial argument between them, why then does either master choose one view over the other? If both are simultaneously true let them each mention both views together or at least let only one master speak for both of them stating both views. Rather, is there something else going on here?

In order to understand the *chidush* — the novel Torah teaching — of what is about to emerge, one must utilize a conceptual tool from modern physics and quantum mechanics that is introduced in \square -Models: the Coherent Superposition. (What follows is a synopsis of what is explained there in more detail). A "superposition" is one or more things superimposed upon another. For example, in photography a double exposure is the superposition of one photograph positioned onto another. What one now has is a mixture of two things, yet which can still be broken down into its separate components. A coherent superposition, however, is not simply a composite of one thing superimposed upon another. It is a separate thing-in-itself. It cannot be separated into its components any more that a dog which is half Collie and half German shepherd can be separated into its Collie "component" and its German shepherd "component." In fact, a coherent superposition is a thing in itself which is as distinct from its components as its components are from each other.

Pure experience is never restricted to merely two possibilities. Our analytical conceptualization of an event is either "this" or "that". This perception is brought about by assuming that experience is bound by the same rules as are symbols. In the world of symbols and thought (which processes through symbols) everything is either black or white. Even a "gray area" of understanding in between the black and white is often only a mixture borrowed from its distinct components. In the world of experience, however, there are more alternatives. The question then, is how can experience be communicated if there is no system of representation for it? The answer is that experience cannot be transmitted. Direct experience can only be directly experienced by the person himself.

However, by dialectically maneuvering back and forth, down and around, from "this" view and from "that" view, within and without, one can coax the fixed structure of the thinking process to "bend" into some unusual postures and super-positions of direct experience.

This, then, is what the Sages are attempting to do; to force upon us, each according to his own capacity and level of growth, the very experience of Moses himself. R. Elazar and R. Shmuel bar Nachmani can take us only as far as the two-sided views — the former Divine garment of man ("I"/God) and the latter human garment of Divinity ("I"/Moses.)

But now, the master commands us, "Jump!" Jump into an esoteric experience that cannot be simply written down. The "I" that is speaking is neither God nor is it Moses — nor is it God and Moses together. Yet, it is not *not* God and it is not *not* Moses and it is not *not* God and Moses together! It is a coherent superposition of the two. It is as distinct from our prior knowledge of God and man as our prior knowledge of God and man are from each other. You are witnessing the exquisite dance of super-unification between the *hasadim* and *gevurot*.

Talmudic/Kabbalistic states of awareness, as here in the restructuring of the Moses/God consciousness continuum, can be suggested to us through the form of the *machloket*, the classical rabbinical "argument". The root meaning of *machloket* means to divide into parts. The process of breaking down and *de-structuring* that the Rabbis are so passionately involved in, however, is only in order to re-structure and reorganize the very parts of one's own logical thinking experience which can be written down into a direct experience of that which can not be written down.

The Torah state of consciousness as developed through the methodical study of Torah is a coherent superposition of unity and disunity, magnificently woven and bonded together. Further, the combined whole is greater ("super-positioned") than the sum of the individual parts. The individual parts, aside from the whole that they make up are independently and dynamically present throughout the discussion. The whole and its individual parts are both pushing away from each other and pulling towards each other. Meanwhile, the individual parts, between themselves, have never ceased to also be pushing away from each other and pulling towards each other.

The sought after coherent "super-experience" occurs when the Talmudic aspirant transcends the tension of the dialectic minefield while simultaneously remaining within and never leaving the web of tension. The original presuppositions and apparent difficulties are never completely rejected. The "conclusion" is not found at the end of the discussion, but is submerged and concealed within the strands of the dialectical web that has been woven. In Hebrew, the root of *machloket* is *chalak*. While *machloket* signifies division as its primary meaning, the root means to make smooth, i.e., to make void of any distinguishing features, signifying a united whole. The aspect of the whole is forever being filled with its individual contents and the individual contents are endlessly uniting into their greater whole. This is the underlying *sod* of every rabbinical discussion and *machloket*. They are the foot movements imprinted on the dance floor of the HuG.

The phenomenon of coherent super-unity is not limited to the Talmud alone, but is fundamental to the unique Jewish super-experience of the entirety of life and all existence. Our observation and participation in the prayer/*tefillah* and metamorphosis of Moses our Teacher is but one example. This profound experience is the state of being, which Adam haRishon existed within until the collapse of Adamic consciousness and the prolapse of higher dimensionality. Each one of us, however, can reclaim and return to varied states of unified consciousness. This is emphasized by the Midrash where it is written, "Each one is obligated to say when will my acts reach the acts of my Fathers!"⁹⁴

⁹⁴ *Tanna d'Ve Eliyahu*, 25 and see *Nefesh haChayim* Gate 2.

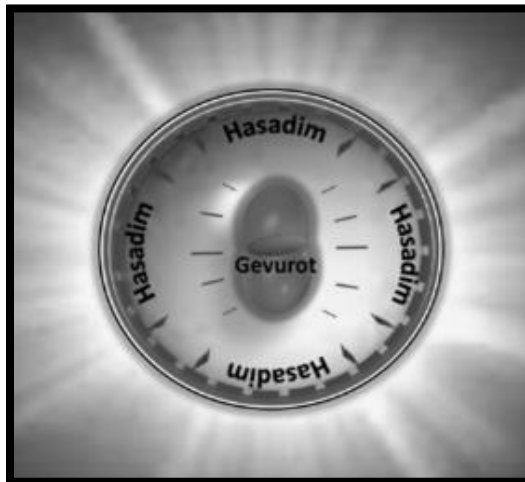
The Hug of Healing—The Riddle of Who is Praying to Whom?

Through the power of his prayer Moses' coherent super-consciousness dissipates the dark clouds of God's retribution (the exposed and contaminated volatile *gevurot*) to reveal the healing sun of His Eternal Love (the *gevurot* mitigated within the *hasadim*). The fruits of Moses' interactive prayer were the very *tikun* itself of the cosmic imbalance caused by the sin of the Golden Calf. Divine Grace is showered upon the Nation of Israel through the words and prayer of Moses in a concluding verse, "I [God] forgive them, according to your [Moses'] word".

~ Lesson 7 ~

End Dance:
Flames of Divine Love

The ultimate relationship — the synergistic reunion — between the *hasadim* and the *gevurot* is referred to in the Zohar by the Aramaic term *Shalhuvin d'Rechimu* — Flames of [Divine] Love. These flames are divine flames and the love is the divine love between the Absolute One and the relative many, between Creator and creation, between the *Ain Sof* and Its Light, between God and humanity and between all thing “masculine” and all things “feminine”. *Shalhuvin d'Rechimu* is the Kabbalah code word the Talmudic Sage-Mystics use to express the inexpressible — the primordial impulse that emerges within the Divine Thought of the Godhead to create creations. This flame is the beginning point before all beginnings that is forever beginning and there is no end to its never-not beginning. *Shalhuvin d'Rechimu* is God’s greatest secret and it is concealed within the holy *gevurot*.



This profound secret is discussed in the Zohar⁹⁵ where a well known verse is rhetorically questioned:

How great is Your good that You have hidden for those who fear You...” (Psalms 31) "What does it mean", [rhetorically asks the Zohar], "that God has hidden [this ultimate goodness]? Is it possible that anyone could steal and take from His hands that what He desires to give [or not to give]. Therefore, why does the verse states 'hidden?' [i.e., what does God have to hide and who is He hiding it from?].

“Rather, come and see the acts of divine mercy which the Holy One performs. With that which He afflicts from it, itself, He gives the healing. With what does he afflict? With the Left Side. With the Right Side He draws close and with the Left Side He afflicts. [Behold,] with that which He afflicts, from it itself, He gives the healing. It is written (Jeremiah 1-14), 'Out of the north will the evil break forth' [north is an aspect of the Left Side] and with the 'north' He afflicts as it is from there that emanates all judgments (harsh *gevurot*) and evil decrees. And [precisely]

⁹⁵ *Shelach Lecha* 173b.

in there dwells all the good reward and all the love that, in the future, the Holy One is to bestow ...and thus it is stated, 'How great is Your good that You have hidden for those who fear You...'. [*Tzafon* means north and *tzafoon* means hidden, i.e., the ultimate good is "hidden" in the "north" which is the aspect of the *gevurot*]

The Gaon of Vilna explains,⁹⁶

There are two modes of *din* (*gevurot*). One is [metaphorically] the "evil whip", the powers of judgment from the side of impurity, [in the context of the verse] "On the head of the wicked it will fall". The other is the *din* (*gevurot*) of holiness, the awesomeness of God (*yirat HaShem*). It is the Flames of Love. All arousal, joy, reward of the World to Come, it is all from there as it is written, "How great is Your good that You have hidden...", [meaning] in the north (*tzafon*) [the source of the *gevurot*. [Similarly,] 'Prepare the table for me...' (The table in the Temple was stationed in the north). This [selfsame source of the two modes of *gevurot*] is the 'Guarded Wine', the [spiritual] drug of ultimate intoxication (*Yayin haMesamaeach* that, 'No eye has beheld...'

Referring to this passage the *Leshem* continues to explain,⁹⁷

This [principle of the two-pronged nature of the *gevurot*] is also alluded to in the Midrash, *Letters of Rabbi Akiva*, letter *samech*, that the reward of the righteous in the Garden of Eden is also in the north since the Garden in Eden is located in the north of Eden. This is the *sod*/secret of the greater value and worth that gold has over silver even though silver is from the aspect of the *hasadim* and gold is from the aspect of the *gevurot*, which are *dinin* (judgments, i.e., harsh *gevurot*).

However, [the explanation of this apparent reversal of values], is that when the *gevurot* are mitigated and sweetened they have a greater value than the *hasadim* as it is they who manifest the existence of arousal and ecstasy. Likewise, all the *Shalhvoin d'Rechimu*, the Flames of Love come from them and all the goodness of the *hasadim* — their light, their revelation and their activity — is only via the sweetened *gevurot*. The root of all the *gevurot* above [within the *hasadim*] are exclusively "holy of holies" and they are mitigated and sweetened to the extremity of sweetness.

This is the secret of the statement of the Sages in Talmud *Hagigah* 5b. "But if you will not hear it [the reproof], My soul will weep in secret..." (Jeremiah 13-17). R. Shemuel ben Inia said in the name of Rav, "The Holy One has a place and its name is "Secret". But is there any weeping in the presence of the Holy One? Behold Rav Papa has said, "There is no grief in the presence of the Holy One, for it is written, 'Glory and majesty are before Him; splendor and joy are in His sanctuary'"! (Psalms 96-6). There is no contradiction; the one case [of the grief and weeping refers to] the outer chambers (*batay bara'ay*), the other case [of the endless joy and beauty refers to] the inner chambers (*batay gava'ay*).

⁹⁶ Commentary on the *Tikuney Zohar*, *Tikun* 21, pg. 47a.

⁹⁷ *Hakdamot veSha'arim*, pg. 47.

The Dance of the *Hasadim* and *Gevurot*

The intention that within the inner chambers there is no weeping is that there [returned and reintegrated into their roots] the *gevurot* are sweetened. Likewise, [a similar dialectic is also found in Talmud *Hagigah* 12b], “And darkness and cloud and thick darkness surround Him, as it is written, 'He made darkness His hiding place...' (Psalms 18-12). But is there any darkness before Heaven (on the part of God)? Behold it is written, “...He knows what is in the darkness and the light dwells with Him” (Daniel 2-22). There is no contradiction: the one verse refers to the outer chambers and the other verse refers to the inner chambers.

It is within the inner chambers that 'the light dwells with Him' because there the *gevurot* are sweetened and illuminated with Flames of Love. Therefore, there it is totally light, splendor and joy in His Place.”⁹⁸

“Their end is embedded in their beginning”⁹⁹ and “Last in production, first in Thought”¹⁰⁰. This concluding lesson of the dance of HuG returns us to the beginning. When you finish this lesson you must begin again with the first lesson and only then will you have arrived on the dance floor. “What is the essence of the *hasadim* and *gevurot*”? By now you will have realized that understanding HuG is not a linear process. The dance never stops and any ending or conclusion you arrive at must return you back to the original exploratory question. Yes, many of her individual movements, just as footmarks outlined on a dance floor, are small logical, linear steps. But, just as the dancers have to get into the “swing” of the dance, so here too in order to truly develop a HuG consciousness the dancer and the dance must become one.

In order to grasp the secret of the illusive nature of the dance of the HuG one must *become* HuG. The key, however, to becoming HuG is initially *not* to attempt to become the entirety of HuG, i.e., the *gevurot* and the *hasadim*. Rather, the secret entrance to HuG is to first merge and become one with the mystery of the holy *gevurot*. One must enter into the paradoxical nature of the *gevurot* in order to behold a vision of the inscrutable *hasadim* because now you will be on the inside of the *gevurot* looking outside and *through the field of hasadim*. The true essence of the *gevurot* can only be known when they are *inside* of the *hasadim* for this is her place of origin and home of birth where she is eternally being revealed and can safely and intimately share her naked core-self.

In the private intimacy of her true home, embraced and surrounded by the protective and mitigating *hasadim*, the eternal feminine now releases and reveals the all and everything of her

⁹⁸ Here is another application of HuG: It is the custom of observant Jews to dip the bread in the salt at the dinner table. It is an ancient custom to always have salt on the table and, following the breaking of the bread, to dip the slice of bread in salt (this is done at every occasion and not only on Shabbat). Why is this? Generally, three different reasons are given.

1. During temple sacrifice there is a scriptural requirement for salt to always be present when the Kohanim performed their ritual slaughter. The simple reason is given that the salt helped absorb some of the blood. Our eating tables today are considered to parallel the Temple altar and it is for this reason that some always keep salt on their tables.
2. Additionally, it is that in ancient times bread was never baked with salt. As salt brings out the best taste in the bread the first bite following the blessing over the bread should be dipped in the salt in order to "honor" the blessing and bread together.
3. The Kabbalists explain that the salt is *gevurah* and the bread is *hesed* (wheat emanates from the right column) and we unite the *hasadim* of the bread with the *gevurot* of the salt in order to mitigate and soften the powers of judgment.

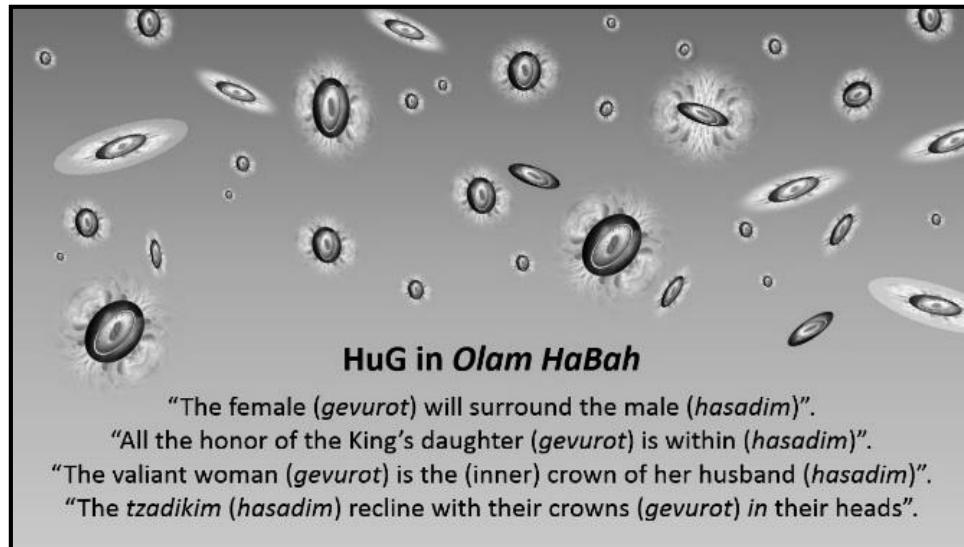
The last explanation should be readily understood from our study of the dance of the HuG. Dipping bread in salt is another example of spiritual etiquette based upon the underlying mechanics of HuG – sweetening the powerful feminine-like *gevurot* with the mitigating energy of the masculine-like *hasadim*.

⁹⁹ *Sefer Yetzirah* 1-7.

¹⁰⁰ Well-known verse from the poem *Lecha Dodi*, sung by Jews almost universally every Friday night to welcome in the Shabbat.

mysterious nature. This is the fire of eternity, the fuel of all existence, the initial impulse that “rises in the divine thought” to create the creation. This is the ultimate truth and the highest purpose of creation. This is the divine feminine’s greatest pleasure (i.e., the *gevurot*) and God’s (i.e., *hasadim*) greatest treasure — *Shalhuvin diRechimu* — Flames of Divine Love.

As explained above, the greatest paradox is that now when the holy *gevurot* have returned to their source, the ever rising, *Ohr Ganuzic* flames of eternal passion are nowhere to be seen — except from the hermetically sealed inside! The greater she is absorbed the greater the burning love, the greater the burning love the greater she is absorbed. “All the glory of the king’s daughter (the *gevurot*) is within (the *hasadim*)”. The more the raging *gevurot* are united *within* the *hasadim* to be mitigated and sweetened the greater is the revelation of her glory which in turn stimulates the *hasadim* to actualize their infinite potential. Whose glory is it? To whom does the *Ohr Ganuz*, the Hidden Light belong? Who gets all the “credit”? Who is the true crown of creation? The *hasadim* or the *gevurot*? Masculine or feminine? The Creator or the creation? God or man? Rapture or bliss? Rather, the reality is not a “this” or a “that”. The truth is an eternal dance, inseparable soul-companions on a mission from God — the *Ain Sof* — in love forever.



Now, with the key to the science of HuG — the paradoxical nature of the *gevurot* — within our grasp we can easily decode three relevant verses from the Torah. Without HuG consciousness these three verses (along with virtually the entire Written Torah) will simply appear as quaint Biblical aphorisms. Worse, they can even appear as condescending, sexist and misogynistic. All we have to do, however, is wherever there appears a term that denotes an aspect of what we otherwise perceive only as woman, female, daughter or wife, to supplant it with the essence of *gevurot*. Likewise, wherever we would otherwise perceive only as man, male, son or husband supplant it with the essence of *hasadim*.

The prophet Jeremiah declares that, “The female will surround the male”¹⁰¹. King David proclaims, “All the honor of the King’s daughter is within”¹⁰² and his son, King Solomon teaches, “The valiant woman is the crown of her husband”¹⁰³.

Now, simply plug in the HuG and a completely different picture emerges — these verses are also hidden formulas. In a vision of the higher-dimensional future the prophet Jeremiah reveals that, “The female (*gevurot*) will surround the male (*hasadim*)”. King David divulges the esoteric truth that, “All the honor of the King’s daughter (*gevurot*) is within (*hasadim*) and his son, King Solomon initiates us into the secret of, “The valiant woman (*gevurot*) is the crown of her husband (*hasadim*). Yes, Torah is astounding! The transformation that we just witnessed of these Biblical verses morphing into esoteric mathematical-like formulas is not limited to these three verse. Indeed, the serious seeker who wishes to go *Beyond Kabbalah* must now apply this rule to literally every verse throughout the Torah whenever and wherever possible.

Likewise, the same is true with the thousands of handed down oral transmissions of the Talmudic Sage-Mystics throughout the Talmud, Midrash and Zohar. When HuG is plugged in, what initially appears as “Legends of the Jews” and “Jewish mythology”, are none other than an entire calculus and cosmic template of the hidden landscape of not only “This World”, but of the higher-dimensional “Next World”. Here is one oft quoted example that, on the surface, simply appears to portray the reward for the righteous in a Jewish version of “heaven”:

“In the World to Come there is no eating, no drinking, no procreation, no business... . Rather, the righteous *tzadikim* recline with their crowns in their heads while basking in the Light of the Shechinah”¹⁰⁴.

Now, put on your dancing shoes and simply plug in the HuG and a very different picture emerges.

“In the World to come there is no eating, no drinking, no procreation, no business... . Rather, the *tzadikim* (*hasadim*) recline (mitigation) with their crowns (*gevurot*) *in* their heads while basking in the Light of the Shechinah”.

Notice that the Talmudic Sage-Mystics specifically use the preposition “*in*” their heads and not “*on*” their heads (although in English translation it appears as “*on*”). The *sod*-secret of the *hasadim* is that the male aspects and all of its iterations do not “wear” their consort’s “crown” on the outside of their “head”, but rather they wear the “crowns” of the female *gevurot* and all of her iterations on the *inside* of their “heads”. The “Light of the Shechinah” is literally being generated from the fully mitigated and hermetically sealed *gevurot* from *within* the *hasadim* themselves! Note that what the *gevurot* were when they were previously in their prolapsed state on the “outside” of the *hasadim* are no longer what they are now on the inside of the *hasadim*. Likewise, what the *hasadim* were when they did not have the *gevurot* in their “inside” is not now what they are with their

¹⁰¹ Jeremiah 31-21. This verse-formula has been used as a proof-text to support the notion that in the future (and beginning now in our generation) women will, in one form or another, reign supreme over men, i.e. that “The female will surround the male” *from the outside*. This understanding, however, is an interpretation of the verse that does not reflect its esoteric truth nor a deeper understanding of the dance of HuG (as clearly expounded in the writings of the *Leshem* — R. Shlomo Elyashiv).

¹⁰² Psalms 45-14

¹⁰³ Proverbs 12-4.

¹⁰⁴ Talmud *Berachot* 17a.

corresponding *gevurot* on the “inside”. The reunion of the HuG reveals themselves together as higher-dimensional synergistic androgyny. This uniquely “Jewish” mode of cosmic HuG reunion is what generates the *Shalhuvin d’Rechimu* and the one who understands will understand.

It is here, where the *gevurot* “crowns” implode within the “heads” of the *hasadim* — the most secret and paradoxical coordinate within the *Ain Sof* — wherein lie the keys to unlock the ineffable dialogue between human suffering and an all-compassionate and loving God. Referring to such matters the Sages have said, “These are the matters that stand in the Heights of the Heavens”. These are the matters that fuel the *Shalhuvin d’Rechimu* — The Flames of Divine Love, the most recondite teaching of the entire Torah and the *modus operandi* of the enigma of Jewish existence.

Shalhuvin d’Rechimu expresses the inexpressible — the primordial impulse that ascends within the Divine Thought and stimulates the Godhead to create the creation. *Shalhuvin d’Rechimu* is the final key we need to be able to enter into the vortex of the Four Doors: the secret of the Mind of Moses. It is within the hidden depths of Mosaic consciousness that we are prepared to encounter the ineffable and the unspeakable — the martyrdom of Rabbi Akiva and his colleagues, the wanton murder throughout human history of untold multi-millions of men, women and children only to be excruciatingly and unbearably amplified in the 20th century by the screaming echo of the unfathomable Holocaust. The secret of the *gevurot* are the source of the *Shalhuvin d’Rechimu*, the initial impulse that rises in the Divine Thought to create the creation.

The sacred *gevurot* of the *Shalhuvin d’Rechimu* are the secret of what lies hidden within the deepest recesses of the Mind of Moses. Here is where you will truly “meet your Maker”. Before we enter, however, into the Mind of Moses, we have a lot to learn and even more to experience. The White Rabbi now ushers us into Part 2 of *Beyond Kabbalah - The Teachings That Cannot Be Taught* — the Study House of the Four Doors. Here we really go tunneling down through the ancient rabbi hole and see how deep the Torah really goes.



PART II



FOUR DOORS and the MIND OF MOSES

First Door

▣-MISSION

Second Door

▣-MAPS

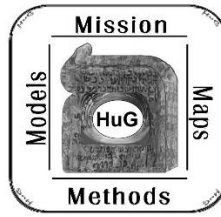
Third Door

▣-METHODS

Fourth Door

▣-MODELS

MIND OF MOSES



First Door

MISSION

□-The Four Doors to accelerated Torah consciousness are interdependent with each other. Full comprehension of Mission also requires entry through the Door of Maps (to visualize the Mission), the Door of Methods (to consciously analyze and integrate the material in Mission) and the Door of Models (to grasp the underlying principles of the Mission).

- 1 ~ The Adamic Time Body**
- 2 ~ Space, Time, and Beyond: A Guide to the Messianic Era**
- 3 ~ The Feast of Leviathan and The Three C's of Consciousness**
- 4 ~ Torah Cosmology: Foundations of the Kabbalah**
- 5 ~ Primordial Worlds: the Cosmological Roots of Torah Tikun**
- 6 ~ Betwixt the Orient and the Occident: It is No Accident**
- 7 ~ *Sha'ashu'a*: The Secret of God's DeLight**

In *Beyond Kabbalah*, everything begins within Adam and everything ends within Adam, only to return to the beginning of Adam. This follows the Torah axiom that "The end loops back into the beginning".

Within the □-Door of Mission, I have selected the following essays from among the many I have composed over the last several decades. I believe these seven essays contain the most fundamental and relevant information to know about Mission: What is the nature of this reality that we are born into? Where does our present reality come from? Where is our reality going? Herein are the keys to begin to understand the purpose of life and humanity's mission, especially that of the Nation of Israel which, as explained below, is following quite literally in the footsteps (i.e., fractal iterations) of the original higher-dimensional Adam.

As the essays below were originally written separately and independent of each other, there is some overlapping of material. Likewise, some of the material below is found in the the Door of Maps. This is to our advantage as repetition is one of the crucial keys to develop the mind-set of *The Teachings That Cannot Be Taught* (Step 4: Repetition.) It is also up to the reader to "hyperlink" all the relevant connections from these seven essays of Mission to all the Steps, Dances, Doors and finally down through the vortex of the Mosaic Rabbi Hole into the Mind of Moses.

The Adamic Time Body

The world is to exist for 6,000 years; 2,000 years of tohu, 2,000 years of Torah and 2,000 years of Mashiach.

—Talmud tractate *Sanhedrin* 97a

It is well known in Jewish tradition, from sources throughout the Talmud, Midrash, and Zohar, that reality in its present form is to exist for 6,000 years, followed by a 7th millennium.¹⁰⁵ If, for example, the Jewish year is 5,775 (corresponding to 2015), this means that it is 5,775 years after creation. (It should be pointed out that the Hebrew calendar, i.e., “Jewish time”, begins only after the formation of Adam on the sixth day of creation. More specifically, time as we know it did not begin ticking until *after* the dimensional collapse of Adam—the “Fall”). Consequently, our present reality is not yet 6,000 years old. Now, we all know how patently absurd this chronology appears as it flies in the face of universally accepted geological time and the scientific age of the universe (Currently believed to be some 14.3 billion years). Yet the rabbinic and kabbalistic tradition of the 6,000 years is a formula that contains an astounding esoteric law that is among “the matters that stand in the heights of the heavens”.¹⁰⁶

Far from being a dogma to be swallowed, the mystery of the age of the universe is a rare cosmological delicacy to be savored by the true spiritual connoisseur. “Jewish (or Hebrew) time” is cosmic time, and involves space, as well as time. However, we will not now deal directly with the obvious conflict between the evolutionists and the creationists.¹⁰⁷ For now, however, let’s understand the concept of the six millennia in-and-of-itself. Why is there the relationship between the values of six and seven, while not some other numbers?

The Torah concept of creation *ex nihilo*, that creation is “something from nothing” (*yesh me-ayin*), means that time itself is also a creation and has a beginning. Creation *ex nihilo* includes the corollary that creation also has an “end”; hence, time has a beginning and an end. The “beginning” and “end” of time also have a spatial-like quality in that there are coordinates to its structure.¹⁰⁸ In

¹⁰⁵ Traditionally, the universe in its present form is to exist for 6,000 years followed by a seventh millennium (Talmud Tractates *Rosh HaShanah* 31a; *Sanhedrin* 97a; *Avodah Zarah* 9a; see the Gaon of Vilna’s commentary to *Sifra DiTzeniuta* 5, p. 66 (33b)). This macro-time scale parallels, in exact ratio, the micro-time scale of the week of Genesis—six days followed by the Shabbat, as per the verse, “A thousand years in Your sight are like a day gone by ...” (Psalms 90:4). Thus by dividing every 1,000 year period (one “day”) into twenty-four parts we can calculate that every forty-two years and eight months equals one “hour” on the cosmic clock. Similarly, every 250 years is six “hours” and every 500 years is twelve “hours.” According to this principle, and taking into account that a day in Genesis always begins at the onset of night, the year 5000 (1240 C.E.) was “nightfall” or the beginning of the sixth day of creation. The year 5500 (1740) heralded the “dawn” or “sunrise,” and the Jewish calendar year, 5750 (1990), corresponds to “high-noon.” The year 5750 thus brings us 750 years or 3/4 into the sixth millennial day with a remaining 250 years or 1/4 until its completion.

¹⁰⁶ Based on the expression of the Talmudic Sage-Mystics, “These are the matters which stand in the height of the Heavens and yet people treat them lightly” *Berachot* 6b.

¹⁰⁷ According to the methodology of *Beyond Kabbalah* (See **I**-Methods), one should suspect that the truth of space-time will not be found in either extreme alone, of dogmatic scientific “fact” or in dogmatic religious “belief”. Both polarities are crucial to generate a new middle that will be more than both—and more mind-boggling than either simple science or simple religion alone could even imagine. The secret of the synthetic union between “biblical” and “scientific” time requires the rigorous application of the coherent superposition tool (CSP), as well as basic knowledge of the devolutionary dimensional descent of the universes as outlined in the *Eitz Chayim* of the Arizal (Lurianic Kabbalah). For a brief explanation, however, see *The Secret Doctrine of the Gaon of Vilna*, Volume II, Chapter 3, *Leviathan*.

¹⁰⁸ In Torah cosmology, the absolute interdependency of space and time—spacetime—as formulated in modern science, has always been subsumed. Although obvious, it is not commonly appreciated that in Hebrew the same word *olam* (world, space) is also a term for time, i.e., *l’olam*, meaning forever or eternity, implying a continuum of past, present and future. (See Step Five, Seeing your world in your lifetime).

The Adamic Time Body

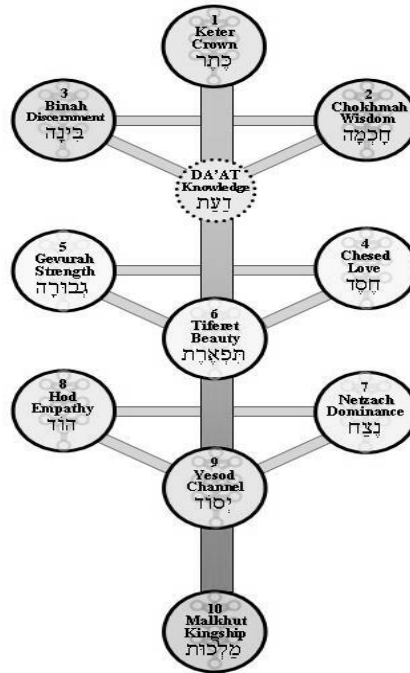
other words, the seven millennia of time have a *form*. The roots and true form of time exist in a higher dimension, so we cannot easily picture it or mentally grasp it. We can, however, perceive aspects and fragments of it that manifest in our world.

So, what can we know about the *body* of time? Let's start with the number 7,000. There is a simple and esthetic logic here at play. This macro-time scale, of the six and seven thousand, parallels, in exact ratio, the micro-time scale of the week of Genesis, the six days followed by the Sabbath. This cosmological parallelism is attested to in a Scriptural verse, "A thousand years in your sight are like a day gone by ..." (Psalm 90:4).¹⁰⁹ However, we can still ask the question: Why were the days of creation specifically seven? Seven is a "mystical" number whose value recurs throughout creation (e.g., seven colors, seven musical notes) and in the ratio of seventy (e.g., seventy nations, seventy members of the Sanhedrin). But why seven colors, seven notes, and seven days and not six or eight?

The answer comes by way of a *kabbalah*—a transmitted inner teaching of the Torah. The hidden nature of the seven days of creation (as well as all iterations of the value of seven) is revealed when we investigate the divine landscape and hidden symmetries upon which the creation process takes place. There is an inner design to the external structure of Genesis. The internal design of reality is patterned after the model of the Ten *Sefirot*, the ten Divine Emanations. *Sefira* means a number, a value, a coordinate, and a "day." The *sefirot* are the emanations of the *Ain Sof* that constellate and iterate in fractal-like patterns throughout creation. Below is a template of their basic structure:

¹⁰⁹ This verse-formula from Psalms does not intend to imply that a simple ratio of one to a thousand even begins to answer all the questions concerning the conflict between Biblical time and cosmological time. Rather, it is only one initial clue in a massive inter-dimensional jigsaw puzzle.

Template of the Ten Sefirot



(More on the *Sefiratic* Template is found in [T-Maps](#))

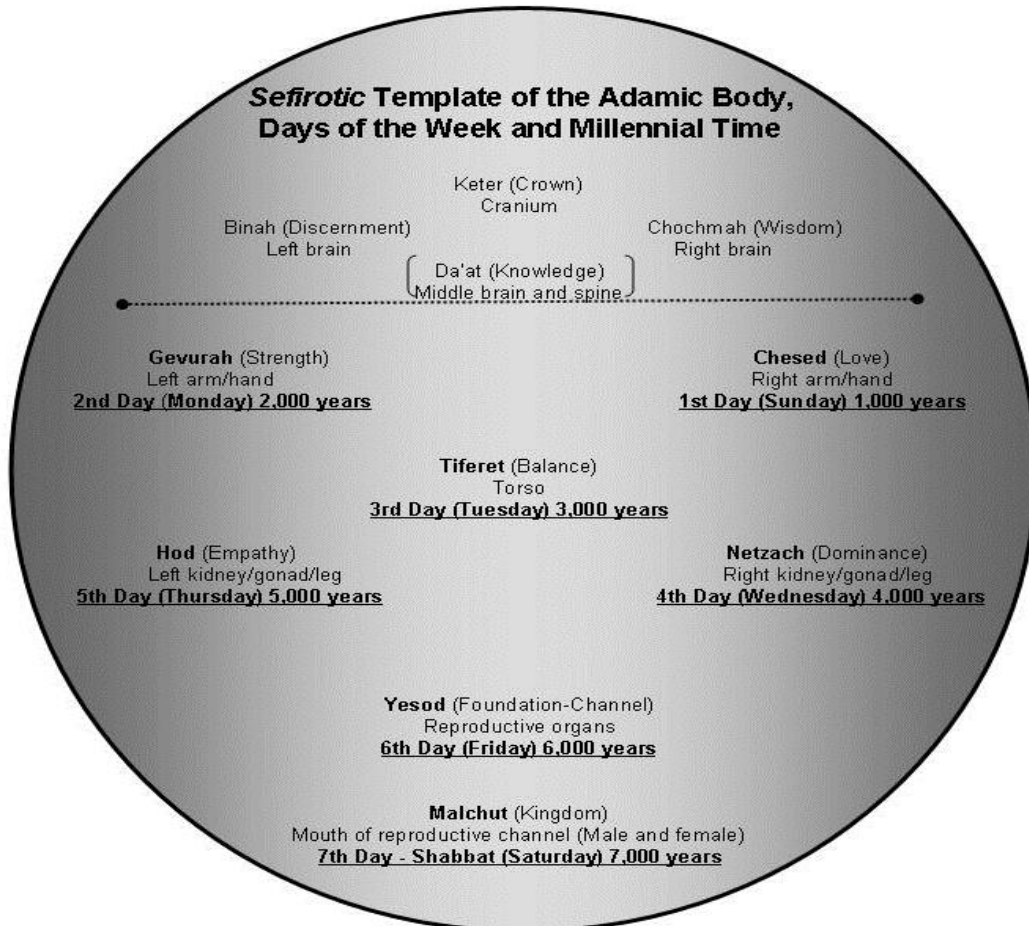
There need not be anything “mystical” about the Torah’s Ten *Sefirot*. This structure is simply a template to superimpose upon reality. This enables us to focus – either by zooming in or by zooming out, to get the coordinates of any given person, place or thing, action, speech or thought (See the *Aleph-Eleph Zoom Tool* at the end of Step One). What is astounding about this unique inter-dimensional, multitasking template is that it can be applied not only to the human, animal, vegetable, and mineral kingdoms, but also to zeroing in on “God’s” coordinates, i.e., the angelic and divine realms from the beginning of creation to the end of creation (as well as to that which *precedes* creation and that which *follows* creation!).

The *sefirotic* model takes a human-like form, which is to say the likeness of an *adam* –both the original Adam and *adam* as a human form with a right side, a left side, a middle, a top, a bottom, and so forth. Although there are Ten *Sefirot*, often it is only the lower seven that are directly accessible to us and through which we can affect a degree of *tikun* in the body of spacetime. In the case of creation, it is the seven lower *sefirot* that are themselves the substance of creation in its present form. It is the lower “body” of divinity in the mystery of the seven that is revealed while the “head” of the upper three *sefirot* remain concealed. Thus, for example, we see seven visible colors of the rainbow not ten, we hear seven audible musical notes and not ten, and we have seven days of creation and not a ten-day week.¹¹⁰

¹¹⁰ It should be noted that, although all the other “sevens” appear naturally in the world, the seven days of the week are universally unique to Torah and the Jewish tradition. Counting seven days and then beginning the weekly cycle again does not appear naturally and there is no astronomical way of inferring this or even knowing it intuitively. Now we take it for granted that there are six (or five) work days followed by the “weekend.” This universal reality, however, came into the world only through Torah consciousness of the Shabbat. (See Rachel Elior, *The Three Temples—On the Emergence of Jewish Mysticism*, Oxford, 2004, p. 78, note 76).

The Adamic Time Body

The nature of time is no different, especially since primeval time—the seven days of the creation process—is the temporal cosmic model from which the history of space and time is formed. The body of time is a garment that isomorphically contours with the *sefirotic* lights of the *Ain Sof*. We should expect time—and the age of the universe—to possess a shape of underlying symmetry that will convey both beauty and wisdom. When we map the days of creation onto the seven lower *sefirot* in the mystery of the “seven cosmic days of creation” a stunning image of supernal wisdom is revealed.



Torah views all reality in terms of an *adamic*-like structure comprised of a constellation of parts arranged in symmetrical form. Thus, everything has a “head,” “torso,” “feet,” left side, right side, front, and back. This is the meaning of the expression, “human/Adam is constructed in the image of God” – the “image of God” being the Ten *Sefirot*, as known in the Kabbalah. All spatial objects have this form. Time is no different. It also has a cosmic form. Thus, all time, past and future, is formulated as a spatial structure. When the six cosmic days of creation are superimposed upon the form of Adam, history reveals a hidden map.

As the body is divided into three segments, so is time divided into three periods. The “head of time” corresponds to the first 2,000-year period, the “torso of time” corresponds to the second 2,000-year period and the “legs (and feet) of time” correspond to the third 2,000-year period. Together, the completed *Adam* is six millennia “long.” The length of *Adamic* time is equal to the

duration of the present creation. This is to be followed by a seventh millennium, just as the six days of creation are followed by the Shabbat.

This eternal pattern continues each week with the concept and observance of the Shabbat. “And it was evening and it was morning: the sixth day. And He paused (the Hebrew verb is *shavat*, from where the noun *shabbat* comes) on the seventh day from His creative process.” The six days of creation are the microcosm to the macrocosmic six millennia of history. The terms—the World to Come (*Olam HaBah*), the Seventh Millennium, and the Great Shabbat—all refer to the same phenomenon. Similarly, the experience of Shabbat being a microcosmic taste of the World to Come is more than a metaphor expressing religious sentiments. Metaphysically—from the perspective being presented here—it is literally a fractal truth.

This then is the underlying significance of the statement/formula of the Talmudic sage-mystics that the world is to exist for six thousand years followed by a seventh. Torah *time* is also Torah *space*. At the root of the apparent *movement* of time is also a *structure* in space. The *Adamic* timeline is also the *Adamic* body. The recurring Torah pattern of the six and the seven is formulating an *Adamic* “body of time,” where the underlying structure of time is, from this perspective, even more fundamental than its application as a phenomenon of the temporal movement or passage of time. Time, when perceived as an *Adamic-Sefirotic* structure, is now the basis for understanding the mission and purpose, history and future of the Nation of Israel and its role in the great human drama. This cosmic drama truly began to take off with the Patriarch Abraham.

The Talmud (Sanhedrin 97a) teaches a fundamental principal, a virtual backbone for developing a Talmudic sage-mystic understanding of Torah and *tikun*:

The world is to exist for 6,000 years: 2,000 of Tohu, 2,000 years of Torah, and 2,000 years of *Mashiach*. And when did the 2,000 years of Torah begin? From the time of “the souls that they made in Charan”. (Genesis 12:5).

On the simple level “the souls that they made in Charan” refers to the individuals whom Abraham and Sarah converted to belief in God’s indivisible unity.¹¹¹ Abraham and Sarah, together with “the souls that they made in Charan,” left their home in Chaldea for the land of Canaan almost 4,000 years ago. According to this authoritative tradition, the fundamental initiation of the cosmological *tikun* of the world and the planting of the seeds of the Jewish Nation began precisely when the world was 2,000 years old. Abraham was then 52 years old, having been born 1,948 years after creation (or, more specifically, following the collapse of *Adamic* reality).¹¹² At 52 years old, as he now stood exactly at the end of creation’s first 2,000 years (1948 + 52), Abraham began his mission in earnest.

Also, on the simple level, the three terms the Talmudic Sage-Mystics use to delineate these three time periods all revolve around Torah in its role in the cosmic *tikun*/rectification of the damaged fabric of creation. The first 2,000 years are called “*tohu*/void” because the world was

¹¹¹ Theologically, this is known as monotheism. The more correct theological term, however, for this most fundamental Jewish perception that has influenced most of the world is panentheism. This is not the belief of pantheism, where reality as it appears and all the laws of nature are equated with God. Rather panentheism is the belief that everything is *inside* of God, (yet God is not inside of everything [equally]).

¹¹² It is one of the cosmic synchronicities found in creation that Abraham’s birth, 1,948 years after creation according to the Hebrew calendar, is numerically identical to the Julian calendar date of 1948 when the State of Israel was reborn. Of course, the dating of the Julian calendar has an arbitrary element built into it, as known, with even the exact date of the birth of Jesus long in question. In a fractaled reality, however, when higher-dimensionality “breaks” and “falls” into our lower dimensionality, it does so along hidden fault lines following specific symmetries. The relationship between the two 1948’s can be seen within this context. It may also be revealing God’s sense of humor.

empty and void of the rectifying capabilities of the Torah, the entirety of existence being maintained by unique single individuals in each generation. The second 2,000 years are called “Torah,” because during this period the rectifying power of the Torah was revealed at Sinai. Additionally, until this period ended with the death of R. Judah the Prince, the editor of the Mishnah, the Torah continued to be studied, taught, *understood*, and *applied* on fundamentally the same level that was done in the time of Moses himself. The third 2,000 years is called “Mashiach,” because it refers to the exile of the Nation of Israel from its home, and the anticipation of all hearts and souls for the arrival of the Redeemer. From this final 2,000 year period the universe accelerates toward the concluding Messianic Era that ushers in the final cosmic *tikun*. Not only does this final period culminate in *mashiach*, the resurrected Adam, but its entire two millennia are ever pregnant with messianic sparks, having the potential to accelerate the redemption and the process of *tikun*¹¹³ (Hence the many abortive messianic end times that have come and passed).

What was Abraham’s mission? His mission was nothing less than the *tikun* for the *Eitz haDa’at Tov v’Rah*—the catastrophic miscalculation of *Adam HaRishon’s* eating from the Tree of Knowledge of Duality, i.e., “Good and Bad”. The blueprint to rectify the dimensional “Fall” of reality was passed down from Adam himself and, afterwards, to all the Patriarchs, Matriarchs, Joseph, Moses, Aaron, and a plethora of others throughout the ages. This was the purpose and intent in every act and deed of King David and King Solomon, all the prophets, the Talmudic episode of the four Mishnaic Sages who entered the *Pardes*, and for all the Sages of the Talmud, Midrash, and Zohar. This has been the fundamental *raison d’être* for the creation and continued existence of the Jewish Nation. The very concept of *mashiach* is simply the completion of the *tikun* for the premature eating from, and unification with, the Tree of Knowledge. *Mashiach* is the totality of humanity resurrected and restored in the original, higher dimensional Adam.

There is only *one* game in town. It involves the entire universe and all the major players have signed up—even long before they were born. Moreover, all these “masters of the universe” had detailed maps in their possession that defined and directed their every move in life. They all knew the truth of the fourth missing coordinate (Step 4: In Search of the Lost Coordinate), and their entire *modus operandi* from birth until death was an undercover operation to reconnect our current 3D fallen Flatland reality back into its 4D roots. Noah, far from being a simple peasant hearing voices, indulging in his need to get drunk or being weak of character, was on this very same mission from God.¹¹⁴ Noah was the major player in his generation. In the big picture, however, he was not fully successful in his mission. But where Noah left off, Abraham picked up. Noah was the tenth generation from Adam. (*Malchut* is the tenth *sefira*, signifying completion and finality). Noah was, in fact, an aspect of Adam incarnate, thus the potential *mashiach*. Abraham, in turn, is the tenth generation from Noah. What Noah failed to complete—the *tikun* of Adam—was now in the hands of Abraham (and his son Isaac and grandson Jacob).

The essential *tikun* of the world and the beginning of the Jewish Nation began precisely when the world was 2,000 years old. The “head of time” had been completed, and now we were entering into the “torso of time.” At the end of the second 2,000 years, the Mishnah—the codex and summation of the Oral Torah from Sinai—was completed, closing that period of time. We are presently near the bottom of the third and final 2,000 year period, the “feet of time.”

¹¹³ For example, see R’ Baruch HaLevi Epstein (1860-1942), *Torah Temimah*, Genesis 12:5. Another little known source that he quotes in his commentary there (*Midrash Alpha Beta d’Rebbi Akiva*) adds an enigmatic 93 years to the six millennia, making the existence of the present reality lasting 6,093. The *Leshem* (*Hakdamot u’Shearim* note, p.114), however, explains the intentional esoteric significance of this additional period.

¹¹⁴ See my separate essay, “Noach—Now What Was He Thinking!?”

This is the simple meaning of these three periods of time that section the body of the Adamic time body. There is, however, a deeper meaning to these three *Adamic* space-time units that the Talmudic sage-mystics have transmitted to us. This will be explained below when we look at the primordial worlds and the cosmological roots of Torah *tikun*.

Space, Time, and Beyond

A Guide to the Messianic Era

A Guide to the Messianic Era From the beginning, let's make it very clear¹¹⁵ that having insider's knowledge about the End Times is not about predicting calendar dates and counting down to Armageddon.¹¹⁶ The Torah koan, "In Its Due Time I Will Accelerate It" (**Π**-Methods), makes it clear that the quantum-like jump into the higher-dimensional messianic future is dependent upon reaching a point of critical mass. That point is not set in time but rather depends upon a constellation of factors. The maps of creation, and even the signposts pointing in that direction, have a certain fluidity hardwired into their structure, and there will always be an element of paradoxical flips, turns, and inversions to the facts on the ground (**Π**-Models: Fractal and Chaos Theory). However, there is much information that the Torah maps out as absolute and unchanging, which we can know and must know. Even this knowledge, however, is primarily about preparing our *consciousness* for the massive influx of the *Ohr HaGanuz*—the hidden light that is going to transform everything from galaxies to subatomic particles and from human consciousness to human flesh. Being grounded in this knowledge is a powerful tool and weapon that can affect many actions and decisions we make in the time of battle and beyond.

According to the Gaon of Vilna—but contrary to popular belief and what appears on the surface from many statements of the Sages in the Talmud, Midrash, and Zohar—we can and must know the process of the End Times as it is unfolding in our generation—the Final Generation. The Sages have long referred to this period of time as *Chevolay Mashiach*—the messianic birth pangs. This is not just poetic metaphor. All of creation is wrestling with the pain of a laborious birth that is very frightening and feels like it is never going to end, but only get worse, which it will. "The darkest hour is just before the dawn" is a well-known formula of the Talmudic sage-mystics. Yet *we* are the new life that is soon to be born into a new dimension. Just as it is impossible that the Shabbat will not be ushered in at sunset on Friday afternoon, it is also impossible that the great Shabbat—higher-dimensional reality—will not also greet humanity as the sun of the sixth millennium sets upon the present transitional state of reality. The Great Shabbat is also calling upon us—if only the one in a thousand—to consciously greet her.

In this overview we address three aspects of the Messianic Era. These three aspects fractally fall into a paradigm found in *Sefer Yetzirah* (Book of Creation): *olam* (space), *shanah* (time), and *nefesh* (soul). We must now ask the questions: *Where* are we in the messianic process? *When* will it occur? and *Who* are we in this process? These three questions can be explored utilizing these three concepts with their three accompanying graphics (**Π**-Maps):

¹¹⁵ One should not expect most theologians and Rabbis to be familiar with these principles. Among the religious and scholarly, most have only the vaguest idea of the cosmic road map showing where we are coming from and where are we going. Of those that do have a sense about the "End Times," often what they have is an incoherent anthology of concepts and random statements of the Sages. For our purposes of preparing for the higher-dimensional messianic Era as well as for "Seeing your world in your lifetime," vagueness is not enough. Contrary to the common refrain, "No one can really know about these matters," there is a profuse amount of detailed information that the Talmudic Sage-Mystics knew and have transmitted to us. Even if you are not a Torah scholar or a Kabbalist, but master the Four Doors of Mosaic Consciousness, you will be amazed at what can be woven together.

¹¹⁶ "Armageddon" is a Christian theological term, whose pronunciation has been mis-transliterated from the original Hebrew. The place name appears in the book of Ezekiel where it is properly transliterated as "*Har Meggido*," the Mount of Megiddo, and, according to Jewish tradition, it is a coordinate where an aspect of the final battles of Gog and Magog are to take place.

1. *Olam*: The *Adamic* Time Body.
2. *Shanah*: The Cosmic Calendar.
3. *Nefesh*: The Twin Messiahs.

**1. *Olam*:
The Adamic Time Body**

A great paradigm shift, a cosmic quantum jump, the birth of universal God consciousness, and the reunification of the Three C's of Consciousness (the following essay), is about to take place.

Whether or not it is a matter of years or decades (or months and even days, depending upon when you are reading this), it will occur in our generation. This fact of where the world and all reality is headed is the most important foundation of faith that you can hold. This can be a lifesaver as we experience the screams, cries, blood, and afterbirth when the Jewish nation and the extended *Adamic* family of humanity pass through the birth canal of creation. Yet, as the proverbial statement goes, "in order to know where you are going you have to know where you are coming from."

From a cosmological perspective, where *are* we coming from? Here is a glimpse from R. Shlomo Eliyashiv—known as the *Leshem*—the great early 20th century Lithuanian Kabbalist from the esoteric schools of the Holy Arizal and the Gaon of Vilna:

Remember, and do not forget, the elevated stature and original level of all reality as well as the stature and transcendent level of *Adam HaRishon* before the Fall. [For example] the act of eating was then of a totally different nature and thus all of these matters are elevated and transcendent from our conceptualization. This is especially true regarding the Tree of Knowledge in the Garden of Eden. Even in the present Soul World [also known as the "Lower Garden of Eden" where departed souls reside until the total transformation of all reality takes place in the seventh millennium] which contains only spirit [and no relative corporeal bodies], there is no physical eating whatsoever. All the more so was this true according to the exalted and elevated stature of *Adam HaRishon* and his original level of existence. Now, even though all these events that are recorded in the Torah are as they are written and are in exact accordance with their literal meaning, they are, however, totally beyond our ability to grasp their substance. This is due to the fact that at that period, all realities in their entirety utterly and absolutely transcended our present existence to a degree that is inexpressibly awesome. Yet, there has been a *devolutionary* collapse of all these matters in exact ratio from the time of the Fall until now in a completely isomorphic fashion. The iterating [spiritual] deterioration has been from each subtle plane of existence to its corresponding grosser plane, which in turn devolved into its corresponding grosser mirror image virtually *ad infinitum*. The deterioration goes from soul to body to garment, and to garment within garment, like a stamp that leaves its imprint only to become, in turn, another stamp itself and to leave its imprint and so forth. Thus, all the layers are exact duplicates of each other, each being true according to its particular essence. Thus, the final and most exterior manifestation [of the events as written in the Torah] is literally true. This is sufficient [for the one who understands].

The words of the *Leshem* are a glimpse of where we have come from. Where are we going?—precisely from whence we and all reality of the present world order have fallen! In order to return to the Garden of higher-dimensionality—humanity's original home—all the sparks that have fallen into this present state of reality must be returned to the original *Adamic* state. This takes

place over a period of 6,000 “linear” years. It is a cosmological law that *Mashiach* and messianic consciousness cannot come until all the parts of the divine body are returned to reconstitute the original higher-dimensional Adam. Each minute sliver is one *nitzot*, a temporarily embedded and trapped fractal spark of divinity. Each spark, in turn, is an entire world onto itself, a virtual soul (and virtually endless fractals of souls within souls within souls) that joins with other fractal soul-sparks to rebuild and complete the body of Adam. This cosmic law is formulated in a statement of the Talmudic Sage-Mystics that, “Ben David (the final Davidic Messiah) will not come until all the souls in the body are completed.” These souls are the fractal sparks and fragments that must be elevated, integrated, and unified back into the universal body of cosmic humanity—the original Adam. (This is also the basis of the esoteric teaching presented in the final section, Mind of Moses, concerning the torture and ecstasy of Rabbi Akiva and the Ten Martyrs: The Ascension of God’s Thought.)

Now, if we know from where our reality collapsed and to where our reality is going, the next question is *where* are we now? Can we get any clarity as to where the collective soul of humanity is currently poised in the cosmic time line? If everything in existence is a part and an aspect of the original, higher dimensional Adam, an interesting question is this: Can we use this *Adamic* structure as a map showing us where we are in this process of returning all the parts to the body? Can we get a coordinated reading of where we are positioned, based upon some idea of the quantity and quality of the fractal sparks still left in the world to return? There is a simple and amazing way to see such a map based upon two Torah traditions.

Traditionally, the universe, in its present form, is to exist for 6,000 years, followed by a seventh millennium.¹¹⁷ Torah views all reality in terms of an *Adamic* structure,¹¹⁸ which is comprised of a constellation of parts arranged in symmetrical form. This forms the basis for what is known in the Kabbalah as the Ten *Sefirot*. As has been described previously, *everything* has a “head”, a “torso”, “feet”, a “left side”, a “right side”, a “front”, and a “back”. This is the meaning that “The human (Adam) is made in the image of God.” All spatial objects have this form. From a Torah cosmological perspective, the phenomenon of time is no different. Time also has a cosmic form—and all time, past and future—can be formulated as a spatial-like structure.

According to Torah, time is not simply a river that flows from the past through the present and into the future. *Rather, time is the protruding edge of a larger and more encompassing, higher-dimensional divine structure.* This structure has its own spiritual form with specific co-ordinates mapped into its body. This formulation of time is more analogous to the modern scientific notion of a space-time continuum. The notion of space-time assumes that the three dimensions of space are inextricably interwoven with the dimension of time and both are aspects of a larger and more encompassing structure. This body of space-time is known in Kabbalah as the *Shiur Komah* (Stature of the God-Image) or *Adam Kadmon* (Primordial Man or Archetypal Man.)

As explained above, according to well-known tradition, this span of 6,000 years is subdivided into three periods each with 2,000 years.¹¹⁹ Likewise, the human body is divided into three segments; the “head of time”, the “torso of time” and the “legs and feet of time”. Together,

¹¹⁷ *Rosh HaShanah* 31a; *Sanhedrin* 97a; *Avodah Zarah* 9a; Gra's commentary to *Sifra DeTzeniuta* 5, p. 66 (33b).

¹¹⁸ This is accepted even within the philosophical schools. “Know that this universe, in its entirety, is nothing else but one individual being,” *Guide for the Perplexed*, Rambam (Moses Maimonides), Chapter 72. This concept, however, is crucial throughout the Kabbalah.

¹¹⁹ *Avoda Zara* 9a.

Let's understand some basic terms: *Olam HaZeh* (This World/This Dimension), *Olam HaBah* (Next World/Higher Dimension), *Gan Eden* (Garden of Eden), *Gehinom* (*Gehenna*, "purgatory"), *Yemot HaMashiach* (The Messianic Era), *Ekvata DiMeshicha* (Heels of the Mashiach) and the End of Days.

Olam HaZeh refers to the present state of reality, comprising six thousand years from the creation of Adam (who includes both male and female, as is known). More specifically the six millennia of This World begin only from *after* the fall or dimensional collapse of Adamic reality. *Olam HaBah* refers to the seventh millennium, which is also known as the Great Shabbat. No matter how pure and rectified during this sixth millennium, no soul goes to the greater *Olam HaBah*. The cosmic law is that no one goes until everyone goes. Every aspect of existence—including all of history, macro and micro—goes together. (However, see Step 5 for the Two Worlds Paradox and the expression, "Seeing your world in your lifetime," for a deeper understanding of the relationship between *Olam HaZeh* and *Olam HaBah*). Moreover, there exist a number of aspects or types of *Olam HaBahs*. The mode referred to here as the seventh millennium and as the Great Shabbat is the big, "macro" *Olam HaBah*, which, due to the laws of dimensionality, even Moses and all the prophets could not clearly see.

From one perspective, following death, any purified and elevated aspects of the soul go either to what is known as *Gan Eden* or to *Gehinom*. The celestial Garden of Eden is where elements of the soul bask in the Light of God and are in a continual state of learning with God, the higher-dimensional Torah. *Gehenna* is a mode of purgatory, where other aspects of the soul are "burned off" and removed through a higher-dimensional "fire". When these soul fractals are sufficiently purified, they also enter *Gan Eden*. (It is also possible, and essentially requisite, that fractions of a soul associated with any former body, can be both in *Gan Eden* and in *Gehinom* simultaneously. The details of this, however, require an entire chapter onto itself).

Olam HaBah is not "heaven". It is a completely other-dimensional construct of reality. It is beyond any conceptual framework, and no one, not the prophets, nor even Moses—the source of all prophecies (See *Mind of Moses: The Descent of God's Thought*)—has seen the true and (relatively speaking) the final *Olam HaBah*. Regarding this spiritual fact, the Talmudic Sage-Mystics have applied the verse-formula, "No eye has beheld it except for You, O God".¹²⁰

The Messianic Era, on the other hand, is simply the transitional period between this world/dimension and the next world/dimension. This unique space-time period, however, is complex, a product of rich and often paradoxical forces. To understand a little of its nature we must look at the phenomenon of the Shabbat, especially since the Zohar uses it in its analogy quoted above.

The parallel between the present Shabbat and the Great Shabbat is more than a metaphor. It is very specific. Throughout history, the many millions of Jews who observe the Shabbat know that the energy of Friday afternoon is in a class by itself. This is true, *halachically* as well as kabbalistically. Human activity becomes rushed and is greatly accelerated as the underlying spiritual currents begin changing direction. The dusk before and during the entrance to the seventh day is a true "twilight zone," with unique characteristics that do not occur at any other time in the weekly cycle—not even on the Shabbat itself.

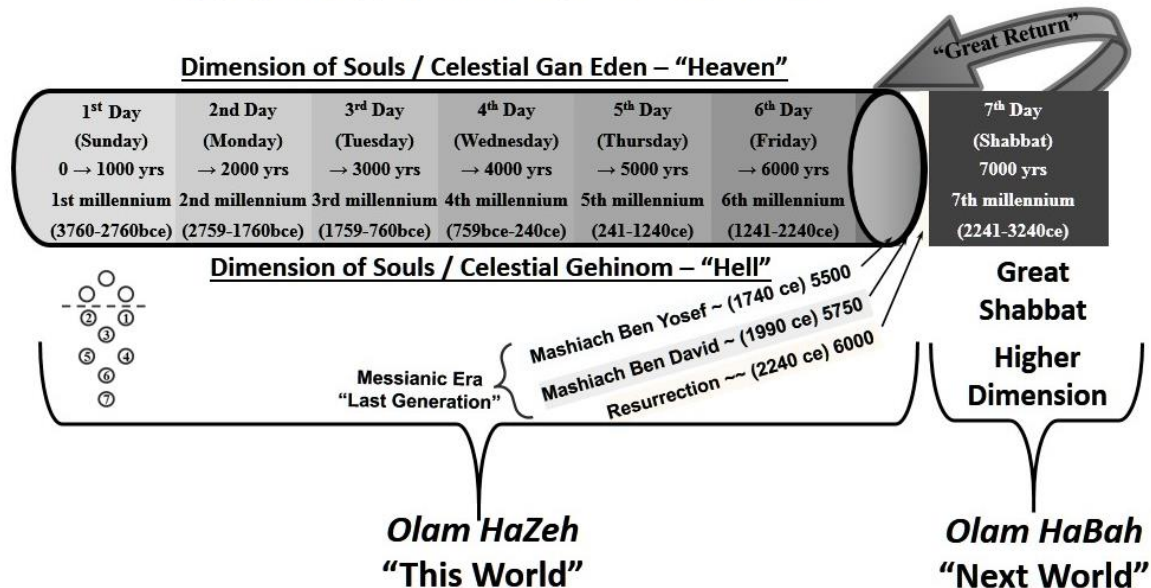
¹²⁰ Isaiah 64:3.

The same temporal energy, although greatly magnified in its global application operating between the sixth and the seventh millennium, is present now in this generation. This is the confluence between “This World Reality” and the higher-dimensional “Next World Reality.” When the edge of the sixth millennium meets the beginning of the seventh millennium, we are then in what is known as the End of Days—because the six days of the cosmic week are ending for good! A *Great Shabbat* Shalom!

The transitional *Ekvata DiMeshicha* refers to the relatively short period that, although beginning incrementally, accelerates exponentially and, upon reaching a critical mass, undergoes a “quantum jump” into the true Messianic Era. These Heels of the Mashiach can be pictured as the feet of a runner who is slowly, but methodically, accelerating his speed in order to jump across a great divide. In this case the jump is not yet into great *Olam HaBah* but into the “End of Days” of this dimension, known as the Messianic Era.

As will be explained below, the first 250-year period from 5500 to 5750 is known as the Messianic Era of *Mashiach ben Yoseph*; the second and final period from 5750 to 6000 is known as the Messianic Era of *Mashiach ben David*. Although the demarcation between these two eras is distinct, there is an overlapping period, during which the two processes operate together simultaneously.¹²¹ (For more details, see Volume I of *The Secret Doctrine of the Gaon of Vilna*.)

COSMIC TIME CALENDAR



3: Nefesh: *Mashiach ben Yosef*

Any introduction to the Messianic Era obviously revolves around the Mashiach, but contrary to traditional understanding, this is not the Mashiach from the lineage of King David, technically known by the Talmudic Sage-Mystics as *Mashiach ben David*—the Davidic Messiah. Rather, the key to

¹²¹ The Gra's commentary to *Sifra DeTzeniuta* 1, p. 20 (10b); R. Shlomo Eliyashiv, *Leshem Sh'vo VeAchlamah, Sefer Hakdamot u'Shearim*, p. 172.

understanding the final global battles of Gog and Magog, the End of Days, and the path to global redemption is to be found in *Mashiach ben Yoseph*. *Mashiach ben Yoseph*—literally messiah, son (or of the spiritually lineage) of Joseph—is arguably the most fundamental concept in all of Torah literature for our generation. The lost saga of *Mashiach ben Yoseph* runs through virtually all the sources of the biblical and rabbinical traditions—Talmud, Midrash, Zohar, and the vast writings of the Kabbalah. Although foreign to the vast majority of Jews, including scholars, this concept is axiomatic to a deeper understanding of the history and destiny of the Jewish people, and especially for an understanding of the End of Days. Yet this foundation principle has remained strangely hidden from the world.¹²²

This phenomenon is axiomatic concerning *Mashiach ben Yoseph*. Hiddenness and non-recognizability lie at the essence of *Mashiach ben Yoseph*. He is a master of disguise and camouflage. This is alluded to in the Torah when it states, "Yoseph recognized his brothers, but they did not recognize him" (Genesis 42:8).

"Yoseph recognized his brothers, but they did not recognize him."—This [concealment] characterizes Yoseph not only in his generation but also in every generation in which the *Mashiach ben Yoseph* recognizes his brothers, but they do not recognize him. It is part of a diabolic scheme (*ma'aseh satan*) that the qualities of *Mashiach ben Yoseph* are concealed in [the final period of] the Footsteps of the Mashiach. Due to our many sins, he is scorned as well. If this were not the case, our suffering would already have ended. If only Israel would recognize *Mashiach ben Yoseph's* "footprints," the signs of his presence, e.g., the ingathering of the exiles, etc. we would already have seen the complete redemption.¹²³

I have written about *Mashiach ben Yoseph* at length in *The Secret Doctrine of the Gaon of Vilna*, but the following can be used as a rule of thumb. *Mashiach ben Yoseph* manifests on three different levels:

1). *Mashiach ben Yoseph* is a meta-archetype, an all-encompassing collective consciousness that networks a vast matrix of smaller and distinct, yet interdependent, archetypal processes. These can remain on their collective root level, and/or they can also manifest in the form of (2) and (3) below. An archetype in Torah literature can also be known as an archangel, such as Michael, Gabriel, and Raphael. In this case, however, *Mashiach ben Yoseph* is the meta-archangel known throughout the Talmud (including the standard commentaries of Rashi and *Tosafot*), Midrash, and Zohar as Metatron. In spite of the initial strangeness of this concept, Metatron plays a critical role in the Gaon's Kabbalah and especially throughout *Kol HaTor*.¹²⁴

2). *Mashiach ben Yoseph* is an actual individual who exists in each and every generation. This is the deeper meaning of the verse, "The *tzadik* is the foundation channel (*yesod*) of the

¹²² R. Menachem Mendel Kasher, a world recognized Torah authority and, at one point, *Rosh Yeshivah* of the *Gerrer Yeshivah* in Jerusalem, wrote in 1968, "Behold, I have inquired among numerous Torah scholars, including a number of leading rabbinic authorities, whether they are familiar with the subject of *Mashiach ben Yoseph*. All of them without exception replied that they could not explain this concept with any clarity. There was also a portion of them who did not know that it is mentioned in the Babylonian Talmud, thinking that it is found only in midrashic literature. To the majority of them this was a new concept, which needed to be studied and understood." *HaTekufah HaGedolah*, p. 421. Although the general concept of the Josephic Mashiach is now, over forty years later, in the public domain, there still remains much obscurity and confusion on the matter.

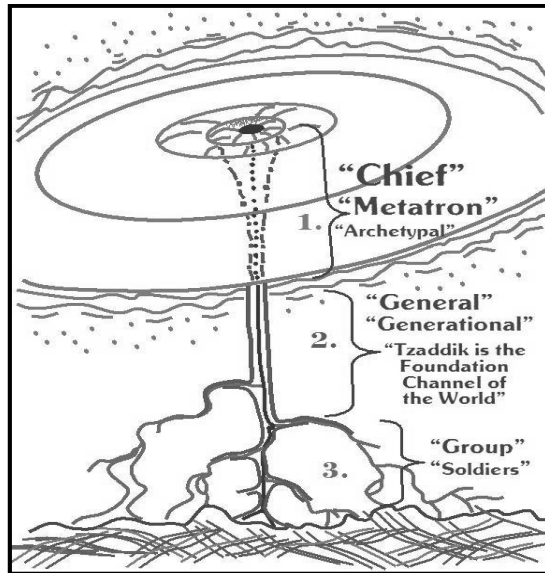
¹²³ R. Hillel Rivlin of Shklov, *Kol HaTor*, Chapter 2, paragraph #39 (p. 485 in the Kasher edition).

¹²⁴ This aspect or "Oversoul" of *Mashiach ben Yoseph* is also known in the Zohar and in the writings of the Arizal as the *Zihara Ila'a*—the Supernal Radiance of the soul of Adam.

Door of Mission

world." (Proverbs 10:25). How, where, and in what role he or she will manifest, is dependent upon a multitude of factors. The ability, however, to evolve from a potential to a fully actualized *Mashiach ben Yoseph*, in union with the aspects of *Mashiach ben David*, depends upon the collective merit of humanity, especially that of the Nation of Israel.

3). *Mashiach ben Yoseph* is any collective group—men or women—who are involved in the specific activities of *Mashiach ben Yoseph*: returning to the Land of Israel (including its expansion and rebuilding), learning and dissemination of Torah, and—for the Torah scholar—mastery of the Kabbalah and scientific knowledge. An individual's mission is then considered as a cell in the larger body of *Mashiach ben Yoseph*.



**The Twin
Messiahs**

Mashiach ben Yoseph is a complex subject, yet it is only one half of a larger picture. The other half, which is more familiar, is *Mashiach ben David*—King Messiah or simply *the Mashiach*. Together they are known in the *Zohar* and in the Gaon's teachings as the *Trein M'sheecheen*, which is the Aramaic term for the Two (or Twin) Messiahs.¹²⁵ *Mashiach ben Yoseph* can only be understood together with its complementary force of *Mashiach ben David*. It is the synergistic union—or antagonism—between these two cosmological forces that form the hidden landscape upon which the drama of the Messianic Era and path of redemption takes place.

The Two Messiahs act in dynamic partnership with each other and assist each other. They live and exist in each and every generation. *Mashiach ben Yoseph* is the secret of "Yoseph lives on," and *Mashiach ben David* is the secret of "David King of Israel lives forever." Although they operate in their own individual roles, each one is dependent upon the other, and they influence each other according to each one's unique characteristics.

Now, why two messiahs?¹²⁶ Why any Mashiach at all? What is the purpose of a *mashiach*? The *Mashiach* is an individual who is responsible for, and spearheads, collective *tikun*. *Tikun* means "rectification," "mending," and/or "purification". On a deeper level *tikun* also refers to a process of "elevation" and "transmutation." Whereas the second definition implies taking something that is already complete into a more refined state, the first definition implies that something has broken or become torn, in which case, the immediate goal is only to return it to its original state of completion. These are the two processes or modes of *tikun*.

When something has been broken, it obviously is not complete and it cannot function to its full capacity. It is, in a sense, in a state of "fallenness" and is being held captive, as it were, by the lower level where it has fallen until it receives its proper *tikun*. Its *tikun* is then the redemption from its captive state. The one who performs that act of restoration is said to be its redeemer (*goel*), which is another appellation for the Mashiach. Torah teaches that a certain type of breakage or primordial "fall" took place, which affected the entirety of creation. Therefore, the Mashiach is simply the one who is responsible for the restoration (*tikun*) and the redemption (*geulah*) of creation. This is the first step on the path to global redemption.

Even the second definition of *tikun*, as elevation and transmutation, implies a subtle form of captivity that requires a process of redemption. Something can be complete but still have the capacity to evolve to a higher level. As long as it has not yet attained that higher level, then it too, relatively speaking, can be said to be in a state of captivity that requires redemption. The one who performs that act of transmutation is said to be its redeemer, for he has released it from the bondage of its unfinished level of completion. This type of redeemer is also a Mashiach.

At present we can understand the need for the first type of Mashiach, one who will restore the world to its former state. But where does the second type fit into the picture? When was the

¹²⁵ *Trein* or *trei* (*m'sheecheen*) literally means two. However, due to the similarity in sound as well as to its fundamental significance, I have coined the term *Twin* Messiahs and I often use the two translations of *two* and *twin* interchangeably. Properly speaking, however, the *Two* Messiahs refers to the two messiahs in their separate meta-historical roles and especially to their separate eras, as explained further below. The *Twin* Messiahs refers to their constant interfacing and synergistic union as they play out in the cosmo-drama of Jewish and world history. For a full discussion of the two messiahs see the chapter, *Mashiach ben Yoseph* and the Twin Messiahs in both volumes of *The Secret Doctrine of the Gaon of Vilna*.

¹²⁶ Also see Rav Yitzchak Avraham Kook's essay "*Eulogy in Jerusalem*" and the Maharal's explanation in *Netzach Yisrael*, chapter 36 page 39.

world so complete that it needed only to be elevated to higher and higher levels of completion and perfection?

The answer lies in the time of *Gan Eden* (the Garden of Eden). Originally, when Adam, the first man/woman was created, he was placed into a world that was constructed out of infinite levels of perfection. His mission was to elevate, transmute, and increase the perfection of that which was already in a completed state. In spite of the fact that nothing in the *gan* itself had broken, all life was still undergoing an awesome spiritual evolution. The entire hierarchy of life—human, animal, plant, and mineral—was rising ever higher. The one orchestrating this was Adam. Even in the original utopian description of the Garden of Eden, Adam was life's redeemer and the World Mashiach.

After the eating from the Tree of Knowledge of Good and Evil, reality and Adam's mission radically changed. Adam's "fall" was a cosmic shattering and an existential tear that affected the entire fabric of creation. Adam now had a new task to perform because, through his actions, everything had collapsed into a lower world order. A new mode of *tikun* was therefore required—the *tikun* of rectification, restoration, and purification. This does not mean that his original task of higher transmutation had been nullified. It only means that until he has mended that which has been torn, his original task gets delayed for a while. In the end, he must return to complete it as well. The temporary "delay" is to last just under 6,000 years.

Adam, presently wearing the form of world humanity (we are all limbs and cells in the original Adamic body), is now two steps removed from God's true intent. First, we have to fix up what has been shattered, and then we have to take up where Adam left off and finish his original work of elevation and transmutation. Where there was originally intended to be one mode of *tikun*, now there are two modes. Where there was originally intended to be one redeemer for all of creation, now there are two—one for each mode of *tikun*. These two modes of *tikun* are referred to in Torah literature as the *Trein M'sheechen*—the Two Messiahs. Adam had, in effect, split his own self into two twin personalities. Adam himself is the *Trein M'sheechen*. The Two Messiahs, when reunited, will be the original *Adam HaRishon*.¹²⁷

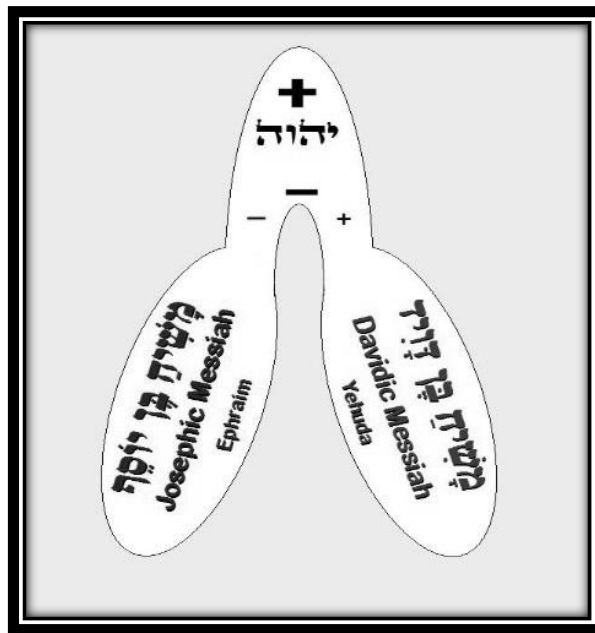
In general, the redeemer, whose mission is fundamentally one of restoration and purification is known as *Mashiach ben Yoseph*. The redeemer whose mission is fundamentally one of elevation and transmutation is known as *Mashiach ben David*. Similarly, the period of time that we are now in—after Adam's fall and expulsion from Eden—is broadly designated as the *Era of Mashiach ben Yoseph* because it is the time for the *tikun* of *Mashiach ben Yoseph*. As explained, the present world order is scheduled to exist for 6,000 linear years. It is during this time that the *tikun* of rectification must take place in small increments. After this *tikun* is completed, near the very end of the sixth millennium, we will enter the period of time designated as the *Era of Mashiach ben David*, because it will then be time to finish Adam's original *tikun* of transmutation. (Although in general the entire 6,000 years is the providence of *Mashiach ben Yoseph*, it is specifically the second half of the sixth millennium—from the year 5,600/1740 to 5,750/1990)—that is the primary period for the *tikun* of *Mashiach ben Yoseph*.)

¹²⁷ The creation of a dual world order, now dependent upon a two-staged *tikun*, is the actual origin of all duality—good/evil, male/female, heaven/earth, sun/moon, this world/next world, and so on—so inherent in our present reality. These sharp distinctions did not exist in the higher dimension of Emanation (*Atzilut*), which functioned according to a law of singularity known as the Tree of Life. All duality is a direct consequence of Adam's act of partaking from the Tree of Knowledge of Good and Evil, which, as its name implies, is the primal source of this duality.

Surprisingly, the famous Era of the Mashiach (ben David), so much described by the prophets and formulated by the Sages, yet so clouded in obscurity, is none other than a return to the original, but unfinished, Garden of Eden. And *Mashiach ben David* is none other than the original *Adam HaRishon* from before the Fall! This is certainly a return full circle if ever there was one.¹²⁸

Now, although there are two distinct periods for each of the *Trein M'sheecheen*, in truth, there is much overlapping between the two. Like the two-toned curved teardrops of the yin-yang symbol, each containing an aspect of the other, the *ben David* mode is always present in the immediate background of the *ben Yoseph* mode and vice versa. This is particularly true in the period when the first era begins transforming into the second.

The interpenetration of the two Messiahs operates on two levels, and thus the term *Trein M'sheecheen* has two meanings. The processes of *Mashiach ben Yoseph* and *Mashiach ben David* occur together at all times in every generation and in all places. The Messianic Era of *Mashiach ben Yoseph* and the Messianic Era of *Mashiach ben David*, however, refer to large-scale time frames where there is a sharper line of demarcation between the two modes of *tikun*. The first aspect of the *Trein M'sheecheen* that functions on the generational or micro-time scale—on a yearly and daily basis—I will call the generational *Trein M'sheecheen*. The second aspect of the *Trein M'sheecheen* that functions on the millennial or macro-time scale I will call the millennial *Trein M'sheecheen*.



The Twin Messiahs

**Two
Messianic Eras**

R. Chiya ben Abba said in the name of R. Yochanan: "All the prophets only prophesied with regard to the Messianic Era. As for the World to Come, 'No eye has seen it, aside from You God' (Isaiah 64:3)." These Rabbis differ from Shmuel; for Shmuel said: "There is no difference between the present world order and the Messianic Era except [that in the latter Israel will no

¹²⁸ This principle is included in the rabbinic formula, *Sof ma'aseh b'machshavah techilah* or "the final act [returns to] the original intended thought" (which, for example, is chanted in *Lecha Dodi* on Shabbat eve) and "The end is wedged into the beginning" (*Sefer Yetzira*). Truthfully, reality is not simply returning to where it was, but to where the Creator "left off", in order to continue the creation process to ever higher and higher levels. See *Mind of Moses*, Act II.

**The 999 Battles of
Mashiach ben Yosef**

longer suffer] the subjugation of foreign powers, as it says (Deuteronomy 15:11): 'For the poor will never cease out of the land [i.e., not even in the Messianic Era].'"

—Talmud tractate *Berachot* 34b

Shmuel's statement has become well known since it was codified in the Rambam's authoritative *Mishnah Torah* where he writes: "The Sages have said, 'There is no difference between the present world order and that of the Messianic Era except the subjugation of foreign powers.'"¹²⁹ Commenting, however, on the divergence between the R. Yochanan and Shmuel, the Gra writes:¹³⁰ "These and these are both the words of the Living God because *there are two messianic eras*" [i.e., the supra-natural order that was envisioned by the prophets is the period of *Mashiach ben David* and the natural order described by Shmuel is the period of *Mashiach ben Yosef*].¹³¹

The existence of two messianic time periods is another key to understanding where we are now in the cosmic schemes of things. As explained, these two periods are not only historical time frames but spatial structures. In our present reality, space-time consists of six units to be followed by a seventh that is of a different nature altogether. These six units are what humanity experiences as the six millennia of history to be followed by a unique seventh millennium—the Great Shabbat, the "World to Come" (*Olam HaBah*). The Kabbalah reveals that the six millennia of space-time are none other than the six *sefirot*: *chesed*, *gevurah*, *tiferet*, *netzach*, *hod*, and *yesod*. All six of these are then channeled (via the propelling power of *yesod* itself) into the seventh *sefira* of *malchut*.

In general, the quality of *yesod* is associated with the personality of Yosef, while the quality of *malchut* is associated with David. *Mashiach ben Yosef* is associated with the sixth millennium. The seventh millennium of *Mashiach ben David*, however, is not associated with the seventh millennium, the "Next World". Rather, this aspect of the *malchut* of *Mashiach ben David* is the *edge* of the sixth millennium, the *malchut* of the *yesod*, as known in the Kabbalah. Thus, the *yesod* of space-time—the sixth millennium of history (5,500-6000 = 1740-2240 C.E.)—is divided into two distinct periods. This is millennial *Trein M'sheecheen*.¹³² According to this understanding, the present period places us in the epicenter in the overlapping period between the Messianic Era of *Mashiach ben Yosef* and the Messianic Era of *Mashiach ben David*.

Where are we? In the Feet of the Mashiach, the original higher dimensional *Adam HaRishon*, poised upon his accelerating heels for a great leap that is about to take place throughout all reality. What time is it? The End of the Six Cosmic Days, dusk of the macro-Friday, the sixth day, as we prepare for the Great Shabbat. Who are we? The converging collective souls of *Mashiach ben Yosef* and

¹²⁹ *Hilchot Melachim* 12:2. But see Rambam, *Hilchot Teshuvah* 8:7, where he also brings the other tradition.

¹³⁰ *Biurei HaGra*, *Berachot* 34b

¹³¹ The author of *Shnei Luchot HaBrit* (R. Isaiah Horowitz) also maintains this view. See Kasher, *ibid.* p. 419.

¹³² "The *atarah* (crown) of the *yesod* split off ... This is the *sod* of the Messianic Era [of *ben David*] that will occur at the end of the sixth millennium at which time 'Death will be reabsorbed [back into its source] forever' (Isaiah 25:8)... It is the *sod* of the removal of the *orlah* (foreskin) from the *atarah* of the *yesod* ... and the *sod* of the duration of the Messianic Era [of *ben David*], which is equal to the measurement of the *atarah* [relative to the length of the measurement of the *yesod* itself]. If there is sufficient merit then *Mashiach ben Yosef* will come first and reign as did King Saul [who was the *Mashiach ben Yosef* of his era] before King David. ... Then [the Talmud's statement in the name of Shmuel will be fulfilled], 'There is no difference between the present world order and that of the Messianic Era [of *Mashiach ben Yosef*] except for the subjugation of foreign powers.' However, when the period of *Mashiach ben David* will be reached, then, 'Death will be reabsorbed [into its source] for eternity.' "The Gra's commentary to *Sifra DiTzeniuta* 1, pgs. 19, 20. See also the Gra printed at the end of the Vilna edition of *Tikkuney Zohar*, p. 27a, middle of left column. Also the Gra's commentary on *Chanah*, *Habakuk* and *Yeshayahu*; *Likutey HaGra*, pp. 40 and 63.

Mashiach ben David from two distinct, yet interfacing periods of time. But what about the apocalyptic prophesies concerning the End of Days? What about the final wars of Gog and Magog?

This is a full book onto itself, but suffice it to say for now that Gog and Magog is the rabbinic formula for an array of concepts—both historically and kabbalistically. Simply put, Gog and Magog represent the oversouls of those parts of the deeply anti-Semitic and anti-Torah nations that will attempt to annihilate the Jewish people in a final confrontation and to take control of the Land of Israel. It is well known that Gog and Magog have the combined gematria of 70, the number value associated with the traditional 70 nations of the world (not including Israel). All wars and battles against our enemies—earthly and spiritually—are waged via the agency of *Mashiach ben Yoseph*. This is true on the personal level, the generational level, and the collective soul level, as suggested above. The leader of Gog and Magog is a diabolical force with the code-name “*Armilus*,” who has the ability, and potential destiny, to murder the *Mashiach ben Yoseph* and everything that he stands for and represents. (This refers only to one aspect of *Mashiach ben Yoseph*.)

For the leader of the Jewish nation to be killed in battle, in whatever form or on whatever level, is a catastrophe of unheard cosmic proportions and consequences. The sovereign leadership of the current State of Israel would be lost. The Jewish homeland would once again be conquered and subjugated by foreign powers. Unprecedented destruction, dispersion, and exile would follow in its wake. The age of *Mashiach ben David* and the Great Shabbat would still come in their time, but the world and the Jewish people would have to endure this preliminary scenario of unimaginable horror. Although not signaling an absolute end of the Jewish people, Heaven forbid, it would be a physical and spiritual agony that would make the last several thousand years of Jewish suffering and humiliation at the hands of enemy nations of the world pale in comparison.

However, the Divine Mind, who is also the All Compassionate One, has a cosmic failsafe mechanism that, according to the Gaon of Vilna and many other Torah Sages, has been, and continues to be, implemented. This is the secret of the formula called *Od Yoseph Chai*. This teaching of the Gaon adds another crucial meaning to the term *ikvot* (heels or footsteps). Moreover, this tradition is a powerful weapon for fortifying ourselves as we continue passing through the birth canal of reality into the “Land of the [true] Living”, and returning to our higher and eternal Adamic selves.

Od Yoseph Chai (Yoseph Lives On)—Our master [the Gaon] based his entire doctrine on the underlying principle of “Yoseph lives on,” that is, *Mashiach ben Yoseph* is not only alive; he will continue to live and the decree that he is to be slain by *Armilus* the Wicked [the spiritual leader of Gog and Magog], has been nullified. The entire *Atchalta D’Geula* (Beginning of the Redemption) depends on him. The decree has therefore been atoned for by virtue of the length of [Israel’s] exile and the suffering he endures by carrying our afflictions (Isaiah 53:4)... . It has been nullified in the sense that it has been broken up into numerous smaller parts. This is the meaning of the analogy brought in the midrash: “It is comparable to a king who became angry at his son and swore that he would hurl a massive stone at him. Later, he regretted this and had compassion on the boy. In order to fulfill his own oath, however, he had the stone broken up into small pebbles. These were thrown at the boy, one by one.” In the same way, *Mashiach ben Yoseph* will not suffer the death penalty. He must, however, still suffer the pain of the smaller rocks. These represent the *Chevley Mashiach* (Birth pangs of

the Messianic Era) that come little by little together with the 999 phases [lit. *Ikvot*, footsteps] of the *Mashiach*. This occurs in such a manner that the decree is also divided up into 999 smaller segments.¹³³

“Moses & the Twin Messiahs”



¹³³ R. Hillel Shklov, *Kol HaTor*, Chapter 1, paragraph #6. The number 999 is the highest stage that the inner power of *Mashiach ben Yoseph* can achieve before it evolves into the number 1,000 and thus triggers the reciprocal and culminating response of the power of *Mashiach ben David*. Formula 999 is the point of critical mass in the slow and incremental process of the "arousal from below." The full discussion of 999 is to be found in the chapter on *Mashiach ben Yoseph* and the Twin Messiahs in both volumes of the Secret Doctrine of the Gaon of Vilna.

The Feast of Leviathan and the Three C's of Consciousness¹³⁴

The Talmudic Sage-Mystics state:

The Holy One in the time to come will make a feast for the righteous from the flesh of the Leviathan and He will make a canopy (*sukka*) from the skin of Leviathan ... the rest [of the skin] will be spread out by the Holy One upon the walls of Jerusalem, and its radiance will shine from one end of the world to the other, as it is said: "*Nations will walk in your light, and kings in the radiance (nogah) of your rising*" (Isaiah 60-3).¹³⁵

Although many pieces of the puzzling Leviathan (and directly related to other impossible, gigantic creatures¹³⁶) permeate the expansive fabric of Jewish tradition, the secret of Leviathan has been kept well-hidden by the Sages and mystics of Israel for thousands of years. It is only now in our generation that permission has been granted to begin to conceive of its deeper truth and imminent relevance. It is only now in our generation that we even have the maps, models, and metaphors to perceive one minute, fractured fraction—a mathematical “fractal”—of the outer skin of Leviathan. Embedded, however, in that one fractal chip is a taste of the higher-dimensional future. Our generation is presently teetering on the cosmic edge of that looming future.

According to Hebrew cosmological chronology and Kabbalistic timetables (i.e., fractal formulations), the present generation of “Baby Boomers,” their children, and their children’s children are known as the “Final Generation.” This is the Torah term used to refer to the edge of space-time, the final border of history, both cosmic and personal. This is the outer circumference that forms a rim to the concentric waveforms of the Light of the *Ain Sof* emanating outward like ripples in a cosmic pond. Here is where the “straight light” of Divinity becomes the “returning light” that sends the signal encoded within the formula of the *Tetragrammaton* Y-H-V-H back to the Source. It is within our generation that the Light of the *Ain Sof* completes, as it were, a new layer

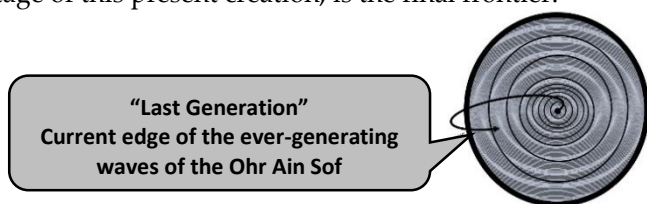
¹³⁴ This section is also found with more explanation in Volume II of *The Secret Doctrine of the Gaon of Vilna*, Chapter 3, Fractal 1, and further.

¹³⁵ Talmud Tractate *Baba Batra* 74a

¹³⁶ The two additional esoteric beasts are *Behemot* (Cattle), also known as *Shor HaBor* (Wild Ox) and *Ziz Sadai* ([Wild] Bird of the Field). Alongside Leviathan both of these entities are mentioned in Tanach as well as in Talmud, Midrash and Zohar. Altogether *Behemoth* and Leviathan are mentioned in the Tanach in the following places; Isaiah 27:1; *ibid.* 30:6; Psalms 50:10, 73:22, 104: 26; Job 3:8; 40:15, 25. These are the major talmudic and midrashic sources: *Shabbat* 77b; *Bava Batra* 74a-75b; *Avodah Zarah* 3b; *Chulin* 57b; *VaYikra Rabbah* 13:3, 22; *BaMidbar Rabbah* 21:18, 22; *Pesikta d’Rav Kahana* 6, 29; *Pesikta Rabbati*; 16, 23:5; 48:3; *Midrash Tanchuma Chaye Sarah* 3, *Shemini* 6, end of *Pinchas*; *R’ei* 6; *Nitzavim* 4; *Pirkei d’Rebbe Eliezer* 9-11; *Yalkut Shimoni* Isaiah 501, Jonah 550; Psalms 882, Job 957; Samuel 161. Additional sources in the Zohar are; Zohar I, 18b; Zohar II 34, 108, 223b; III 217a; 240a.

Additionally, these higher-dimensional “beasts” are all depicted in *Akdmut*, a well-known liturgical poem recited in some Jewish communities on the festival of *Shavuot*. An explanation of these two other phenomena is beyond the scope of the present work, but they are particulars in the Feast of Leviathan. Together they constellate a triune structure of right, left, and middle. The *Ziz* essence of aviary life-forms (“white meat”) is on the right side (*chesed*); the *Behemot* essence of terrestrial life-forms (“red meat”) is on the left side (*gevura* or *din*); and the Leviathanic essence of aquatic life-forms (“pink meat,” as in salmon) is in the middle (*rachamim*). The righteous *tzadikim* dining at the Feast of Leviathan will have their choice of poultry, red meat, or fish! This triune structure is also known as *chabad*, a Hebrew acronym for *chochma* (wisdom) *bina* (understanding), and *da’at* (knowledge). This corresponds to the right and left hemispheres and the middle-brain structures of the “Godhead.” See **□**-Models: Split-Brain Cosmo-Geopolitics.

in Its eternally ever-increasing and intensifying Garments of Light. The Final Generation, the final stage of this present creation, is the final frontier.



A new world with a “New Torah,” as explained below, is about to reveal itself beneath the old layer of crust, the thick bark of the cosmic “tree-rings.” It is this crust of the universe, the contaminated evil aspect of humanity, as we have known it, that now cracks and crumbles away to reveal a new layer of Divine “skin” growing underneath for thousands of years in the often decomposing soil of humanity. This cruhalsty edge includes the thick, corporeality of the world—pain, suffering, disease, and death—along with the contaminated parts of humanity, which include the collective evil of the archetypal Seventy Nations. The crumbling crust of creation—and its last desperate attempts to survive—is known as the final apocalyptic wars of Gog and Magog (*Gog u’Magog* being numerically equal to seventy, as is known).

Talking about our generation, we are unique from all previous generations of humankind for our gross deficiencies, weaknesses, loss of purpose, and depth of confusion—and for our unprecedented universality, technological and scientific acceleration, and the depth and intensity of our search for consciousness through sex, drugs, and religion (and rock n’ roll). The Kabbalah teaches that every generation is a complete Adamic-like structure onto itself, having one body with all its interdependent parts and processes. As a collective cosmic body, our generation is also unique in the degree of our ever-increasing obsession with, and insatiable desire for, youthfulness, sensuality, and sexuality. We are inundated with all things of skin and flesh. We are a generation like no other, obsessed with food and drink, with addictions and a cacophony of drug induced altered states of mind, available both over and under the counter.

From an inner Torah perspective—the Kabbalah—this generational phenomenon is following underlying patterns that are an intrinsic part of who and what we are as players in the Final Generation. The increasing deluge of spirituality and religion side-by-side with food and sex is not by coincidence. Rather, our present reality is on the edge of a cosmic *lip* that is about to *flip* onto, and into, the other side of its *own* singular surface (See □-Models: the Möbius strip, and a reference to the “lip of time” in Step 4: Three Rules of the Game). In the Kabbalah, this transmutation of reality—flipping the lip, as it were—is also known as the Tree of Knowledge reuniting with and turning back into the Tree of Life.

The Rabbis have always taught that the Tree of Knowledge and the Tree of Life are one and the same. The Tree of Knowledge is only that part of the Tree of Life that is branching out into this lower and limiting dimension, which produces the phenomenon of multiplicity. It is the higher-dimensional branching structure of the Tree of “Dual-Knowing” versus the rooting structure of the Tree of “Singular-Knowing.” As we reach the edge of the branches in the lower dimensional tree, it does not *end* but rather it curves *back* into itself. Depending upon the surface of the topological model we use, the “End of [linear] Days” is simply inverting upon itself and in so doing transforms the entire spiritual as well as physical universe. The lower dimensional Tree of Knowledge now reveals itself to be the original hyper-dimensional Tree of Life, whose roots are now in Heaven leading all the way back to the future, and the never-ending source of the Light of the *Ain Sof*.

The Tree of Knowledge, as well as the Tree of Life, is not an actual growth of vegetation.¹³⁷ Such understanding is a primitive anthropomorphic projection. Rather, this “tree” is a field of higher-dimensional dendrite-like midbrain structures of *Adam HaRishon* (who in turn is a microcosm and fractal of *Adam Kadmon*—the even higher-dimensional soul of *Adam HaRishon*). The midbrain (and other middle brain structures including the mysterious pineal body)¹³⁸ is the *da’at*/knowledge, the vortex of the cerebral spinal structure resting between the two hemispheres of the cerebrum and atop the spinal column.¹³⁹

**The Three “C’s”
of Consciousness**

Everyone knows that the pivotal *chait* or “sin” (the Hebrew literally means “miscalculation” or “missing the mark”) of Adam and Eve was that they partook from the fruit of the Tree of Knowledge. What is virtually unknown, but detailed in the rabbinical and Kabbalah tradition is that their

act of higher-dimensional eating took place in three distinct stages within three distinct domains. What began as an indescribable cosmic miscalculation was initially limited to the brain (thought), then progressed into the center of the throat (food), and concluded in the reproductive center (sexuality). These three acts are, in scriptural terminology, referred to as “eating,” “knowing,” and “union.” These three modes can be referred to as the “Three C’s of Consciousness”: cerebral, culinary, and carnal.

Viewed from our present hierarchy the Three C’s are:

1. Cerebral Consciousness of eating, knowing, and union through thought
2. Culinary Consciousness of eating, knowing, and union through food
3. Carnal Consciousness of eating, knowing, and union through flesh

The Feast of Leviathan will occur when all three modes of reality are experienced simultaneously within every individual being and within every cell in the body of Adam—the original root of all history and humanity.

These three states of human consciousness—thought, food, and sexuality—have been in various stages of exile ever since the higher-dimensional collapse of Adamic reality. The fact that they are now essentially separated from each other is due to each having been severed from one another into separate phenomena. They are now even located in three distinct spatial regions—the brain, the throat, and the genitals—whereas originally all three were rooted in one vortex, nested, one within another, each containing all the aspects of each other. This higher state has been called *holoarchival*, a holographic hierarchy.¹⁴⁰ However, in their present exiled state we experience them as three graduated senses, each one higher or lower than the other. We can now appreciate

¹³⁷ See the Secret Doctrine of the Gaon of Vilna, Volume II, Chapter 2, Sacred Serpent, for a fuller explanation of the dimensional terminology of the phenomena and events of the Garden of Eden, especially the quote there from the *Leshem* and the *Ramchal*.

¹³⁸ The pineal gland, and DMT, the neurotransmitter that it produces, is covertly referred to in Torah and rabbinical literature as the legendary *City of Luz*, the indestructible *luz* bone from where the resurrection is initiated and the higher dimensional *luz* essence, the *Tal Orot* (Dew of Lights). The pineal body is also the physiological analog for *Peniel*, the *Presence or Face of God*, one of the names and aspects of Metatron. For an extensive investigation into this matter see my *Jerusalem Stone of Consciousness - DMT, Kabbalah & the Pineal Gland*.

¹³⁹ This is also known in the Kabbalah as the central column of the cosmic midbrain of *Adam Kadmon*, the Supernal *Da’at* (Knowledge of the Godhead). This layer of divinity in turn is rooted in the primordial Ray of Light of the *Ain Sof* that penetrates the vacated space known as the *Tzimtzum*. (See above Chapter II, Sacred Serpent for more elaboration).

¹⁴⁰ The term holarchy (spelled with an “a”) was coined by Arthur Koestler in his 1967 book, *The Ghost in the Machine*. The spelling here, holoarchy (spelled with an “o”), is also used extensively by the philosopher and writer Ken Wilber.

why the technical term in the Kabbalah for the “Fall of Man” is *nefilat hada’at*—the falling or collapsing of the *da’at*—the higher-dimensional middle brain structure of Adam.

Although we don’t normally think of eating and sexuality as consciousness, they are very much so from the perspective of the Kabbalah. Only we don’t *know* them as such because they—and we—have fallen and collapsed into our present denser dimensionality. Accordingly, the Three C’s of Consciousness have been exiled from each other and desperately desire to return to their original higher-dimensional unity. These three modes of knowing are three pervading themes that make up the infrastructure of Leviathan.

These three themes of Leviathan are all aspects or fractals of *da’at* (knowledge). This is not, however, ordinary knowledge. Rather, it is a multi-dimensional universal consciousness that formally inaugurates the Messianic Era of *Mashiach ben David* and beyond (as explained in Chapter I). All humanity and existence will experience this knowing concurrently. Leviathan is the grand triune re-unification of these modes of knowing. In fact, the Hebrew *Levyatan* means “unification,” deriving as it does from the Hebrew root for “accompany,” “bring together,” and “unite.” In addition, *da’at* literally means “union,” as in the verse, “And Adam knew (*yada*) his wife Eve. That is, they united together.

Leviathan is a concept-package that encompasses the state of “eating,” as it will begin to manifest in the Davidic Messianic Era and will continue increasing in its magnitude into the Seventh Millennium—the Great Shabbat and beyond. It is a formula for the description of higher-dimensional eating. *Eating*, in this context, is about taste, smell, texture, and even sound—along with the physiological process of transforming a substance from the external environment into an ever-refining internal environment.

In other words, what we now know as eating is about to be transformed back into its higher-dimensionality at the time of the eating from the Tree of Knowledge. The other meaning of *da’at*, which is to deeply and intimately *know* something, is to *eat* it. For this reason, the Torah teaches that when Adam and Eve “ate” from the higher-dimensional fruit then they “knew.” This is also why it is called the “fruit” of the Tree of Knowledge. The culinary consumption at the Feast of the Leviathan is simply another dimension or aspect of *da’at*. In the future, the expression, “You are what you eat,” will take on a holy (sic) new meaning.

Also contained—and most importantly—in the vast encompassing framework of Leviathan is the aspect of ultimate sensual delight and sexual bliss. That this concept is contained in the Leviathanic matrix should not surprise us as the mystery of human and divine sexuality permeates the entire fabric of traditional Judaism. (The Kabbalah, as is known, is only amplifying and revealing that which is intrinsic within traditional Torah). The higher-dimensional function of sexuality is alluded to in the eating of the Leviathanic flesh at this grand cosmic event. Yet, the secret of the skin of Leviathan and the *sukka* (canopy) that will surround the *tzadikim* (righteous) in this new reality goes even more directly to the mystical source of human sexuality—the secret of carnal knowledge. Carnal knowledge—the biblical “knowing”—is the term that comes to us directly from the same verse above that refers to cerebral knowledge and culinary knowledge: “And Adam knew his wife Eve ...”

Leviathan is the term that the Torah—both the Written and the Oral—uses to refer to the reunion of the Three C’s of Consciousness. Accordingly, Leviathan is the futuristic synthesis of all possible modes of knowing: directly, intimately, and eternally. This is true “vertically” (Cerebral,

Culinary, and Carnal) as well as “horizontally” (the right and left sides of perception). Leviathan is the ultimate state of consciousness when all of humankind's wisdom (the "right side" or intuitive mode of knowing) and understanding (the "left side" or analytical mode of knowing) will be synthesized into a new (actually, the original) middle. Leviathanic knowledge is the union of thousands of years of human experience and discovery. It is the confluence between the Oriental search for truth and the Occidental quest for knowledge. Leviathan is the higher-dimensional fusion of religion and science. It is the next stage of human evolution. Leviathan is pure universal consciousness, pure universal being and pure universal bliss as the prophet proclaims: "For then I will transform the nations to a *pure* language and they will serve God with a singular consent." (Zephaniah 3:9)

In the idiom of our generation, Leviathan is “God consciousness”, and, to the extent that we are able to express the ineffable, the revelation of the light of God’s *Own* consciousness. (This is another reason why Leviathan is *so* big!) Leviathan is the hidden light of existence—the *Ohr HaGanuz*—as per the well known rabbinic statement, "In the World to Come the righteous will recline with their crowns *in* their heads basking in the pleasure of the radiance of God's presence." This radiance is the light of Leviathan and it is the primordial light of creation, through which *Adam HaRishon* "saw from one end of the universe to the other." Returning full circle, the Leviathanic light of pure consciousness, the original light of Genesis, is imminently upon us.

The collapse of the Three C’s of Consciousness was the consequence of the premature eating/knowing/union with the “Tree of Knowing.” Before the rectification of Adamic consciousness can be completed, all these aspects must be returned to their source. Their elevated and transcendent rectification is then known as the “Tree of Life”—the singular higher-dimensional root of all roots. This spiritual fact helps explain why there is now, in our Final Generation, such an unprecedented manifestation of these specific forces. The Three C’s of Consciousness are returning everywhere we think, taste, and touch. It goes without saying that everything is coming in, so to speak, through the backdoor. However, this is not only expected but imperative (as explained throughout *The Secret Doctrine of the Gaon of Vilna*). It is as if all the fractal sparks from throughout human civilization are being dumped into our generation, the final repository where they are being revealed from “above” and discovered from “below” in preparation for their imminent elevation and tri-union reunion.

Another reason for our generation’s inundation with cerebral information (the Internet, text messaging, virtual books), culinary delight (new flavors, fast foods, and international cuisine available everywhere) and carnal stimulation (obsession with youth, skin, and sexuality and its deluge via television, cinema, and the Internet) is that the higher-dimensional Tree of Life is about to be fully revealed. The return to that level of reality and its indescribable light is what the Jewish prophets and Sages refer to under the seemingly mythological creature know as Leviathan. If anything, our present state of collapsed reality is what should be termed “mythological,” while the higher-dimensional state of ecstatic consciousness, ecstatic eating, and ecstatic sexuality is the foundation of true reality! Although entering in through the backdoor, Leviathan has begun to emerge. It is shaping our lives and the lives of our children as we are ushered into the looming future.

**The
New Torah**

There is an even deeper secret embedded within the skin of Leviathan. The future messianic reality of Leviathanic consciousness, the ultimate “Feast of Knowledge,” is inextricably interconnected with another futuristic concept known as the “New Torah.” Before we attempt to peer deeper into the

inscrutable Leviathan, we must first take a glimpse into this little-known and initially antinomian tradition of the Rabbis. It is the teaching of the New Torah that will also alter forever our present perception of from where, in their root, the Seven Sciences are really coming. The source that the venerable masters of the Three C's of Consciousness—the unbroken transmission of the Rabbis—provide for the New Torah comes from another cosmic tale of Leviathan.

Concerning the messianic future, the prophet Isaiah (51:4) declares: "Torah shall go forth from Me." In view of the fact that God has already revealed His Torah to the world, we are struck by the seeming unnecessary usage of such a statement. Based on this verse, however, the Midrash makes a startling assertion:¹⁴¹

R. Yehuda ben R. Shimon said: Behemot [Also spelled *Behemoth*, meaning "animals," and also known as *Shor HaBor* (the Wild Ox), an archetypal giant and beast] and Leviathan are to engage in a wild-beast contest before the *tzadikim* (righteous) in the World to Come [in preparation for the Feast] ... "How will they be slaughtered? Behemot will pull Leviathan down with its horns and rend it and Leviathan will pull Behemot down with its fins and pierce it through. The Sages said: But is this a valid method of shechitah (ritual slaughter)?! Have we not learned the following in a Mishnah¹⁴²: "All may slaughter, and all implements are permitted for slaughtering except a scythe, a saw, or teeth [from the jaw of a dead animal]. This is because they strangle the animal [with their jagged edges rather than making a clean cut]". R. Abin bar Kahana said: The Holy One declared, "Torah shall go forth from Me" (Isaiah 51:4). i.e., a New Torah will go forth from Me [and the fin of the Leviathan will be an acceptable implement of ritual slaughter].

The *Leshem*, a chief expositor of the Kabbalah of the Gaon of Vilna, explains:

In the messianic era all spiritual impurity will be nullified, all physical substance will become transformed, and all the powers of constriction will be mitigated. As a result, the principle of *shechitah* (ritual slaughter) itself will also undergo alteration. By the same token all impure things will then become purified and all prohibited things will become permitted. This is in the mystery of, "The Lord will permit what is [presently] forbidden" (Psalms 146:7).¹⁴³

¹⁴¹ *Midrash Rabba*, VaYikra 13:3

¹⁴² Tractate *Chullin*, Mishnah 1:2

¹⁴³ *Leshem Sh'vo veAchlamah*, *Sefer De'ah* p. 114 (57b). *Midrash Tehillim* on Psalm 146:7 states that in the future, God will also cause the pig to return to its original state of being kosher. Rabbi Yaakov Emden, states explicitly (ibid, beginning of *Perek Shira* Chapter 5), that "Even with regard to the pig, our Sages have told us (*Midrash Tehillim*, ibid.) that in the Future, the Holy One will return it to us and make it permissible."

Similarly, the Ramchal (R. Moshe Chayim Luzatto, 1707-1746) explains (*Kinat HaShem Tzevaot*, Bnei Brak, 5740, p 117), "The Torah itself will not change, but rather it will be revealed in its aspect of *keter*/crown and not as it is now revealed in its [lower] aspect of *chochmah*/wisdom." See more about the future messianic transformation also regarding the *nachash* above in *The Secret Doctrine of the Gaon of Vilna*, Volume II, Chapter II, *Sacred Serpent*.

It should be noted that the novel expression, "New Torah," mentioned in the Midrash that the *Leshem* builds upon, has another possible interpretation that he, however, rejects. Some of the classical commentaries (loco cit. and e.g., the Soncino English translation of the Midrash here) emphasize that the Torah proscriptions regarding ritual slaughter (and any of the other prohibitions) will not change, only that a limited, one-time only exemption (known in rabbinical law as *horaat sha'ah*) will permit the Leviathan to be killed and prepared for the righteous. According to these commentators, they have the Midrash understanding the verse in Isaiah as, "[A new] instruction (the literal meaning of the word "torah") shall go forth from Me," which is to say "an exceptional temporary ruling will go forth from me." It is moot as to whether these later commentaries and similar sources elsewhere were not steeped in the deeper cosmology of the Kabbalah, or that they did, in fact, understand the secret of the New Torah of the future conforming to a higher dimension of reality, and simply concealed the matter by intentionally limiting the magnitude of its scope. The doctrine of the Kabbalah School of the Gaon, here being championed by the *Leshem*, however, is very

Feast of Leviathan

Performance of the mitzvot and the rectifications that flow from them are operational in all the spiritual universes according to the level of each particular universe. It follows that, as the universes become more and more purified and elevated, the performance of the mitzvot will still be operative, but in a way that is relevant to each level.

The New Torah of the Messianic era is none other than the timeless Supernal Torah that awaits its return and renewed revelation. When this revelation takes place, the entirety of reality will undergo a complete transmutation, and the phenomena formulated in this Midrash and elsewhere will become realized in a very real and concrete manner—albeit stripped of all corporeality. This new reality will be a higher-dimension; where everyday physical realities, such as ritual slaughter, the act of eating, and even the molecular composition of human beings will defy all presently known criteria. This then is what the Torah, Talmud, and Midrash are referring to under the multi-dimensional umbrella of “Leviathan.”

This new reality inaugurated by the New Torah of Supernal Wisdom is also known in Torah tradition as the “Feast of Leviathan.” It is an era of universal consciousness, of *all consciousness being conscious of itself*, which is the state of God’s Own consciousness being united in a seamless network with every single aspect of existence that ever was, is, and will be (and was *never-not!*). In the English language, the name Leviathan has been borrowed from its biblical environs to metaphorically conjure up the largest or most massive thing of its kind. “Behemoth” — the close relative of Leviathan—is similarly used). Yet according to Talmud sage-mystics, and amplified by the Kabbalah School of the Gaon of Vilna, the *secret* of Leviathan is even bigger than that.

So how big is Leviathan? It is so big that it cannot even begin to be grasped. Its magnitude dwarfs *all of creation*—a hundred billion galaxies each with a hundred billion suns and a trillion infinite spiritual worlds, universes, and dimensions of the light of the *Ain Sof*. Now, that is impossibly big! But in a very traditional Jewish way of thinking and perceiving, we are going to go beyond our apparent limits, catching a glimpse anyway. This ability, although not due to any merit of our own as individuals or as the collective generation, is translating into a new *responsibility of consciousness*—and that will be our generation’s merit. In essence, almost anyone can now do this—Jew or non-Jew, scholar or layperson, adult or teenager, Kabbalist or rationalist. This is possible now because we are the Final Generation, at the final edge of space, time, and history. Shalom and welcome to a foretaste of the feast for this is the little secret “tail” of Leviathan.



Leviathan (Aquatic),
Behemoth / Shor HaBor (Terrestrial),
and Ziz Sadai (Aerial)

clear and explicit that an entire New Torah of the higher-dimensional, messianic future, redefining an entirely new reality, is the plain meaning and intention of the words of the Midrash.

Torah Cosmology: Foundations of the Kabbalah¹⁴⁴

This section introduces the general reader to Torah Cosmology. *Torah Cosmology* is a term I am using in order to re-integrate the basic concepts of Torah and Jewish history together with Kabbalah and the mystical experience. Furthermore, although the Jewish people and her Sages have been the carriers and teachers of the science of Kabbalah, its tools and methodology are not intended for Jews alone. The term *Torah Cosmology* also refers to the universality of these teachings when and where applicable.

In the first part, I introduce some vocabulary and concepts, especially of the Kabbalah, that are basic to this tradition, followed by a brief history of Moses, the nature of the Twin Torahs, *tikun* and the Jewish people. The second part presents the paradoxical singular dualistic nature of divinity central to Torah, Judaism, and the Kabbalah. In the third part, I will conclude with Torah Cosmology's relation to other religions and cultures and its universal application.

Torah—the written Bible and her extensive oral traditions—is not flat. Torah is *Torahgraphy* — a gnarly landscape of subterranean tunnels and narrow mountain passes. She has an extensive geography, much still unexplored. Torah geography has her own diverse climates, changing elevations and varied geology. You will discover, especially within the inner Torah, as yet unclassified vegetation and strange populations. To enter the inner world of the Kabbalists is to enter an ever-changing topography that will often feel as otherworldly as science fiction. A multi-dimensional holographic wonderland! However, the terrain you will be touring is real and down to earth. It is the hidden landscape upon which all of history and time is unfolding. The space-time continuum reverberates within a divine form that can be known and studied. Every event frozen in scripture is a cosmic coordinate and every sage is a pressure point in the cosmic body of Archetypal Man (i.e., *Adam HaRishon*).

Part I

What does Kabbalah mean? Kabbalah is central to an understanding of Torah Cosmology. *Kabbalah* is the Hebrew word for “received tradition.” The word originally designated the entirety of the Judaic oral tradition as it was *received* from generation to generation. Later, however, it was limited to refer specifically to the mystical or esoteric elements of Judaism's vast oral teachings.¹⁴⁵

¹⁴⁴ This essay was originally composed in 1985 for a Hindu audience at the Rama Krishna Cultural Center in Calcutta, India. The attendees, aside from the head swami, had literally no knowledge whatsoever of Kabbalah or even of Judaism.

¹⁴⁵ Originally the term Kabbalah referred to the entirety of the Oral Torah. Initially it was prohibited to write down that which was intended to remain only oral in nature and never to appear in written form. Consequently, the entire Oral Torah was referred to as *kabbalah*, i.e., that which was handed down orally as opposed to being written down. After much of the Oral Torah was written down (beginning in the second century after the Common Era), the most hidden and secretive mode of the Oral Torah — the esoteric Jewish tradition — was then designated as the Kabbalah. It is even less known (outside of Talmudic circles) that long before the vast corpus of the Oral Torah was permitted to be written down, the original usage of the term kabbalah referred specifically to all the other Books of the Torah outside of the Chumash (Five Books of Moses/Pentateuch.) The Chumash was the Torah proper and the remaining nine-teen books — the Prophets and the Writings — were uniquely designated as “Words of Kabbalah”, a received tradition also rooted

The term Kabbalah also has a secondary meaning that reveals a deeper intention. The root *k-b-l*, as explained, means “receive”. However, when the root is formatted as a causative verb — pronounced *hak-ballah* and meaning “to cause to receive” — the term Kabbalah now denotes “to correlate” and “to correspond”, i.e. one thing “receiving” from and corresponding with another. Thus, the term Kabbalah implies a system of correspondences and interconnecting coordinates. This explanation, together with its primary meaning of an unbroken, handed down transmission, is what Kabbalah is all about. Kabbalah is the meta-system and grand universal template to correspond, interconnect and reunite the entirety of the data (*da'at*) bank of human experience, global consciousness and God knowledge. Certainly, when applied within the Torah herself, Kabbalah is the “meta-program” to coordinate, correspond and reunite the Oral Torah with the Written Torah, the Divine “left brain” with the Divine “right brain” and the contracting light with the expanding light.

Mysticism, in general universal terms, refers to a direct and immediate experience of the sacred or the knowledge derived from such an experience. Mysticism occurs in most, if not all, religions of the world, although its importance within each varies greatly. Orthodox Jewish mysticism, however, is inseparably wedded to the external form of traditional Jewish practice. This practical observance includes her rituals, her prayer/meditations, and her emphasis on the acquisition of knowledge for understanding.

The interdependency of Judaism's mystical soul with her bodily form, and the role it has played in Jewish history and in the molding of the collective Jewish mind, renders the term *Jewish mysticism* a misnomer. To the contrary, it is the minutiae of the laws and the traditional formulas of the prayers that are experienced by the Jewish Sages-mystics as the hidden landscape of divinity itself. When Talmudic learning and everyday rituals are viewed from this perspective and are permeated with flames of passion for the Divine, it is precisely here wherein lie the revelations and truths of existence, after which the Jewish seeker of unity thirsts. Once again, the term Torah Cosmology re-integrates "Jewish mysticism" into its original and all encompassing rubric.

My purpose here is not to unveil the Kabbalah proper but rather to introduce this ancient wisdom in a general way as it applies to a cosmology of Torah. The actual terminology of the Kabbalah is a highly evolved science employing mathematical-like analysis replete with its own detailed symbolic notation. The technical language of the Kabbalah is unique in its ability to speak on an abstract higher-dimensional level while still clothed in the language of human beings. While fluency on this level requires decades of study, the general principles can be made accessible to one with little background, just as the philosophy underlying much of modern physics has been "brought down" and translated into lay terms.

Yet, to explain basic concepts of the Kabbalah outside of the fundamentals of Judaism is impossible for a reason that is axiomatic to the Kabbalah itself. Once again, as a hand in its glove, the teachings of esoteric Judaism are inextricably isomorphic with her exoteric tradition of laws and customs. This principle is attested to not only by all schools of Orthodox Judaism involved primarily with the legal and ethical applications of living Judaism but also by virtually all Jewish mystics over the over past millennia of Jewish history.

in the Sinai revelation and in the Mind of Moses, i.e., received from a higher-dimensional reality. Simply speaking, this was done to distinguish the supreme sanctity of the Chumash from the relatively lesser sanctity and authority of the “Nach” (*Neviim*/Prophets and *Ketuvim*/Writings).

**Moses
and Sinai**

More than 3,300 years ago, a few million Hebrew refugees fleeing a life of 210 years of exile—eighty of which were bitter slavery—in the land of Egypt, were gathered together by their leader and prophet Moses at a mountain in the Sinai Desert. Here, they collectively experienced a revelation of such immense proportions that, according to tradition, each individual actually died and was then resurrected. In the manner in which Moses and his nation received the Torah, they were, in effect, restructured. The cosmic code carried within the genetic bloodline of each soul was altered, permanently transmuting this nomadic community into a singular and indivisible collective archetype—the newly born Nation of Israel. Each man, woman, and child was now existentially experienced as a living cell in a greater encompassing mind which was the inception of a process intended to spread to global proportions.

Although there have been numerous seers and holy men throughout Jewish history, the prophet Moses is accorded a unique status. The Bible observes that Moses was a "man of God" (Deut. 33:1) with the oral tradition being that he was "half man and half god." He was united with God at all times while maintaining a fully awakened state of consciousness. The Creator is personified as saying of Moses, "Mouth to mouth, I will speak with him." (Numbers 12:8)

It is within this context that the oral tradition discloses that not only was Moses the recipient of the Ten Commandments and the Five Books of Moses (*Torah*), but he also received all the traditions and visions contained in the books of the prophets (*Neviim*), in the additional writings (*Ketuvim*) and all of the oral discussions of the Talmud. (All three are known together by the acronym *Tanakh*) The Sage-Mystics teach, "All of them were given to Moshe at Sinai." Elsewhere it is taught (Tractate *Megilah* 19b) that, "The Holy One showed to Moses the minutiae of the written laws as well as the minutia of the oral laws and even that which the Sages would teach on their own accord in the future." (See **□**-Maps: the Twin Torahs).

The Kabbalah adds (*Tikunim*, *Tikun* 69) that it is, in fact, "the soul of Moses that extends itself into each and every generation via the Sages and saints that are involved with the study of Torah." *Midrash Seder Olam* (Chapter 30) declares, "Moses is the source of all wisdom and the source of all understanding." And similarly (*Midrash Tanna D'Vay Eliyahu*, Chapter 17), "Moshe is the father of all the Sages and the father of all the prophets".¹⁴⁶

Torah is a virtual *brain* through which the Absolute processes Its thought and modes of expression. The Torah contains the blueprint of all creation—past, present, and future. Moreover, her verses, words, and letters, *are* the consciousness through which all reality is evolving and guiding itself.

**The Twin
Torahs**

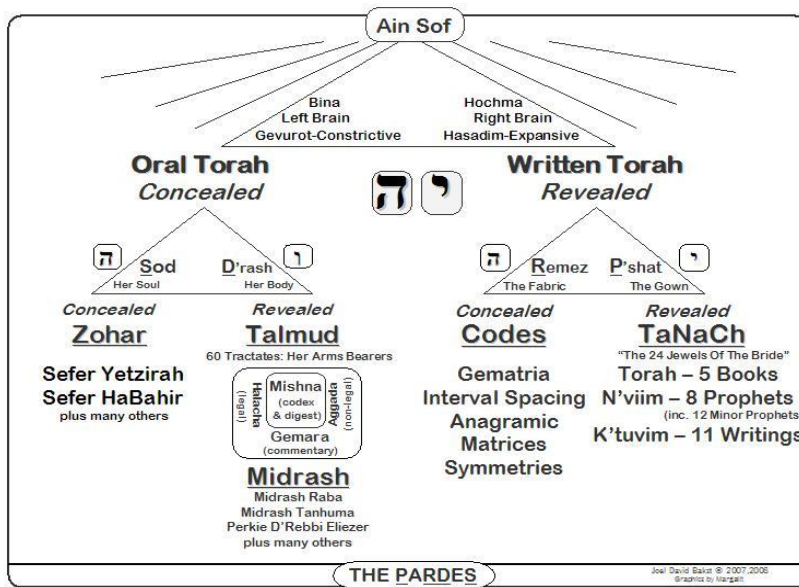
The term *Torah* means "teachings" and "instruction." It refers specifically to the Five Books of Moses—the Pentateuch—that contain the episodes of Adam and Eve, the serpent and the Garden of Eden, Noah's ark, the Ten Commandments, and so forth. These five volumes, which contain 5,845 verses, comprise the "Written Torah." The remaining nineteen books of the Hebrew Scriptures (Joshua, Isaiah, the accounts of King David and King Solomon, the books of Psalms and Proverbs, and others), although considered also to be of divine origin, do not have the stature of the Pentateuch itself and, in one sense, can be viewed as an extended commentary on the first five

¹⁴⁶ For the full discussion of the nature of Mosaic consciousness and the *qashe-questions* it entails, see *Mind of Moses*, Act I, "What did Rabbi Akiva know that Moses did not?" and Act II, "What did *Moses* know that God did not?"

volumes. The term *Torah*, however, is also loosely used to refer to *all* three sections of the Bible—the Pentateuch, the Prophets, and the Writings.

The term *Torah*, however, has an even wider generic meaning that encompasses not only the scriptural tradition but also extensive oral traditions. These oral traditions were originally given to Moses during the Sinai revelation, though intentionally not in written form. One reason is that this aspect of the tradition is organic and fluid in its form. Parts of it were initially revealed only in their "seed" form, not to sprout until generations later in the appropriate time.

This is related to the explanation above concerning the unique spiritual character of Moses. The rabbinical/kabbalistic mind is considered to incarnate an element of the consciousness of the original Moses. Thus, his teachings continue to be revealed through the living spirit of the self-same Moses via the living Sages in each succeeding generation. This body of evolving teachings is known as the "Oral Torah," even though much of it has since been written down over the past two millennia. The Twin Torahs are considered one entity, with the oral traditions acting as the soul animating the body of the written word. Without the chain of oral traditions from the prophets and Sages to their disciples, the written law is virtually a sealed book, both from the mystic's perspective as well as from that of the strict legalist.



(A larger version of the Twin Torahs is found in **T-Maps**)

The Oral Torah is in turn comprised of two parts. First is the practical, ritual, and ethical material, which traditionally a Jew was trained in from early childhood. This mode of study and practice can be an immensely rewarding experience. It is an adventure into the relationships between human beings and their fellows. Within these teachings virtually every aspect of sociology, psychology, ethics, logic, medicine, anatomy, comparative religion, etiquette, aesthetics, philosophy, metaphysics, jurisprudence, love, and sexuality is discussed. Each subject is taken apart again and again with the scrutiny of a master mechanic dismantling a sophisticated machine, cleaning and analyzing each part, and then reassembling it in order now to use it with greater knowledge and efficiency. This methodology, if motivated by love of God, is considered *the* supreme form of worship and religious devotion towards which one can aspire. The experiential

understanding and enlightenment experienced are considered to be the thought forms of the Creator.

The second facet of the Oral Torah is the Kabbalah. This is what is usually translated as "Jewish mysticism," but it is known by those who study and practice the Kabbalah as the "Concealed Wisdom" or the "Inner Torah." Here, once again the revealed and the concealed teachings of the Torah are united as one. The massive body of sixty volumes of extensive commentaries is called the "Talmud." What is most interesting about these two aspects of the Oral Torah, the legal/moral and the Kabbalah, is that the two are often found side by side in the same literature.

Within the Talmud there exist two parallel streams of discussion, one dealing with the practical, legal, and ethical aspects of life and the other with the philosophical and metaphysical realities. This latter aspect is the Kabbalah, and with this introduction we should now be prepared to catch a glimpse of the underlying surface upon which the Kabbalist constructs his experience.

Thus, the Jewish mystics have simultaneously been the judges, legal advisers, and community activists to the Jewish nation in all matters both civil and religious. This premise—that the most sublime transcendental unity of God's being is most concentrated and accessible through the manifest diversity of the daily laws, both sacred and profane, as well as through intense meditation upon the formulas of the daily prayers—cannot be overemphasized. This is the very light with which the Jewish mystic navigates through the hidden landscape of creation.

In order for this navigation to occur, we must first ask a question that the Kabbalist is, in one sense, also asking himself. What was and what continues to be, the purpose of the Sinai revelation and its covenant, which is replete with hundreds of ritual laws and commandments? What kind of world are we living in that necessitates such an intricate and often overwhelming system of obligation?

To answer this question we must go back in time to the episode of Adam and Eve in the Garden of Eden. Generally, Jewish history is considered to have begun with Moses and the Exodus from Egypt or even 400 years earlier with Abraham, the father of the Jewish people. From a cosmological perspective, however, the story begins almost 6,000 years ago with Adam, the first man/woman.

The details of this account are both deeply allegorical and concretely historical. The conflict of this chronology with that of geological time can be resolved, at least in part, by realizing that, according to this scheme, time and space as we now know it was not manifested until *after* Adam and Eve "fell" and were exiled from their former plane of existence. In other words, the first man, and the events leading to his fall, existed within a completely different dimension of reality, not bound by our present laws of physics and logic. An hour of Adamic time could be equal to a thousand years or even a thousand millennia or more of our time.

Similarly, these two beings were not "human" as we are today, nor was their reality a corporeal one as is ours. Rather, they were forms of divine, god-like consciousness bound by and acting within a radically different framework of existence. Adam and his consort did have physical bodies *relative* to their state of consciousness. Thus, all the details of the events regarding them, recorded in Scripture, are historical fact *in ratio* to that mode of time and dimension of space. This

is another example in Torah Cosmology, where the deeper esoteric truth is inherently united with its literal counterpart in exoteric reality.

What is essential to understand here is that humanity's "fall from grace" is analogous to an exponential collapse in consciousness, which pulled down all reality, including the entire proto-spacetime manifold, along with it. Prior to this catastrophic event, all realities—from the most transcendental down through the most physical—were united. What this means is that every part of existence was contained within, and shone forth from, every other part. There were no three dimensional-like separations whatsoever; rather an absolute Oneness shined forth from within an infinite multiplicity. After the ensuing descent, all reality has become fractured, separated from her indigenous unity, dispersed throughout the many different ethnic groups, religions of the world, schools of wisdom and science, diverse forms of organic, as well as inorganic life, even within the chronology of time and coordinates of space.

The causes behind this cosmological collapse constitute a profound study and a special field within the Kabbalah itself (This is the Lurianic study of the *tohu*/primordial worlds, discussed further below). What is relevant here is that humanity's present consciousness and experience of reality is in a state of cosmic exile, striving to regain its true state of being. Furthermore, since Adamic consciousness is inextricably united with the Absolute consciousness (there being only one "substance" to all realities as will be explained momentarily), there is now a very real aspect of Divinity that has, so to speak, become trapped in a lower and more corporeal dimension. As the prophet writes, "I (God as the Absolute) Am with him (man as the manifest) in his affliction (Isaiah 63:9).

Twenty generations following the Adamic Fall, the prophet Abraham began seeding the roots of a community, whose purpose would be to rectify this collapsed state of consciousness, thereby reuniting the manifold divisions of reality. As part of this process, his great grandchildren were enslaved in Egypt in order to gather the necessary elements and experiences—both emotionally and spiritually—to complete their cosmological "mission impossible." This brings us back to the revelation of the Torah at Mt. Sinai—and to the multitude of laws, ritual forms, and methods of study.

Tikun From this Adamic perspective, it can now be appreciated that the Sinaic Covenant is no longer simply a code of laws along with its intellectual analysis. Rather, the written and oral Torahs are specific *tools* with which to rectify, reconstitute, and resurrect all humanity and reality. This process of "cosmic mending," with the intent of reconnecting and unifying, is called in Hebrew "*tikun*," and if there is one word that could epitomize the essence of Judaism for the Kabbalist it is this. (Even the Hebrew word *mitzvah*, which is usually translated as "commandment," as in the *Ten Commandments*, also translates as "connection" and "union.") Thus, the Talmudic exegesis among scholars becomes a communal effort to search out, identify, and extract the impurities and external elements within the form of legal difficulties. For the Kabbalist, every act, word, and thought performed within this Torah context, is reconnecting the severed conduits within human consciousness and reuniting the Absolute with His own displaced Self, so to speak.

This principle of *tikun*—that present existence has *de*-volved yet is now once again evolving via the direct engagement of human consciousness and endeavor—is the underlying philosophical theme of Judaism. This is expressed in a formula upon which every observant Jew, Kabbalist or non-kabbalist, is encouraged to meditate, during the performance of every *mitzvah* and before the study of any portion of the Torah—written or oral, revealed or concealed. The formula reads, "I am

now uniting the Holy One and His Presence in awe and in love ..." The Holy One here represents the male principle of the Absolute relative to the "Presence," which represents His own female counterpart of the manifested creation. It is this female aspect of existence that throughout the cosmic catastrophe, as explained, has become separated and exiled. Her divine sparks of life, like a shattered diamond tossed about in a hurricane, have fragmented and scattered throughout history and nations, ideas and religions, the natural and the supernatural, ever awaiting Her ingathering and redemption. Then She, as manifest creation, will emerge to unite with Her beloved, the Absolute, this time in even greater rapture and awareness than before Her 'momentary' separation. "The voice of my beloved! [the Absolute] behold, He comes leaping upon the mountains, skipping upon the hills...He said to me [the manifest creation], Rise up, My love, My fair one, and come away". (Song of Songs, 2:8, 10).

Part II

The Singular Duality of God

Although we have stated that the process of *tikun*—cosmic mending, unification, and ultimate redemption—is the ultimate purpose, actually, this is only half the picture. Opposing this is the biblical verse, "Know this day and meditate within your heart that the transcending Absolute *is* the manifesting divinity ... there is no other" (Deuteronomy 4:39.) There is no other *one*, no other *thing*, no "otherness" — period. All that can be said to exist is the unqualifiable and ineffable Divine Oneness. The phenomenal world with its multifarious finite beings, ruled over by a personal God and detailed process of *tikun*, has only a provisional reality relative to the *absolute* reality. Thus, the Kabbalists refer to God as the *Ain Sof*—the Oneness that has no existential end or edge. It negates even the possibility of "otherness." Yet at the same time, relative to itself, the appearance of the phenomenal world and its subjugation to its Creator and King is certainly real. From this vantage point it demands, and rightfully so, equal validity and devotion.¹⁴⁷

This is true because the "Divine perspective" and "our perspective" are two aspects of the same inexpressible Oneness that is only appearing to be in two different states. Therefore, no perspective alone—not "ours" or "His"—points towards the real "essence" of "God". Moreover, since the combined whole of these opposite yet complementary poles is always greater than the sum of its different parts, there is *no* level of consciousness, even the "Divine perspective," that can totally grasp that "essence". This total Essence is not a state of being that is subject to thought or even to direct visionary experience. Rather it is, so to speak, a *process* that is forever transcending even Its own transcendence. This "nonexistent Essence," which keeps evolving beyond Itself, is *also* called the *Ain Sof*—the Oneness that has no end or edge. In this case, the name refers to the limitlessness of Its process of transcendence. The mechanics of how the unqualifiable *Ain Sof* manages to *appear* as a dichotomy, i.e., two opposite and mutually exclusive realities, which display on the one hand limitation and otherness and on the other hand limitlessness and unity, is an intoxicating study discussed at length. Its truths have been integrated into Jewish religious practice, particularly during the past two centuries, by the east European and Russian Kabbalists (the Chassidic movement and the School of the Gaon of Vilna).

The belief that God has "no other" and that there is "no end" to the emanating/transcending dialogue is not unique to Jewish mysticism. For example, the non-dualist *Advaita Vedanta*, taught in the Hindu tradition, expresses this same idea. Yet, there is one observation from a Kabbalah

¹⁴⁷ Elsewhere in *Beyond Kabbalah* this principle is also referred to as "polarized singularity".

perspective that warrants closer discussion here concerning the field of non-dualistic experience. Does the *Ain Sof's divine perspective* constitute a greater frame of reference and purpose, relative to the transience of *our perspective*? Is the theme of God's unity ultimately more truthful than His apparent disunity? This brings us to the concept of distinction and specificity within our perspective: Its necessity and its eternal sacredness as integrated into the framework of non-dualism.

This requires that we look more closely at the relationship between the two modes of reality which we have characterized as "God's" and "ours." Not only does the finite and provisional mode of existence receive an absolute value concomitant with the Absolute mode Itself, but despite its relative "unreality" and illusory nature, it has within itself an innate potential to become imbued with a value of distinction and specificity that even the Absolute, paradoxically, is proscribed from attaining. This sacred value of distinction is the quality of eternal "perfectionization,"—the ability to continually evolve beyond the Absolute's otherwise endlessly emerging yet static state of absolute perfection.

The *Ain Sof*, in the Absolute mode is, in and of Itself *primie facie*, always in a state of perfection and therefore cannot go beyond Itself, for if It did, this would point to a previous deficiency. Yet, in order to be able to ascend and go beyond even Its own previous absolute existence, the *Ain Sof's* own Absoluteness creates (or more metaphorically "squeezes" out of Its hermetic unity) an opposing yet complementary polarity—an "otherness"—that, as something *other* than absoluteness and perfection, displays limitation and deficiency. This "new" creation is the proverbial "philosopher's rock." (*Can God create a rock so heavy that He cannot lift it up?*) Yet, though incapable of rational explanation from our perspective, He has done it anyway. He has separated and manifested to Himself an aspect of His own Self that functionally transcends His own omnipotent control. Not only does this diversionary process not impinge upon the former perfection of the Absolute (since these limitations are all taking place exclusively *within* the Absolute, as mentioned), but this pulsating dialogue from within Its own Being reveals an even greater unity—a unity that necessitates and incorporates a hierarchy of distinction.

For the Kabbalist, the complete unity of God consciousness is "not this alone" (the absolute field of being) nor "that alone" (the relative field of being), nor is it a simple compounded mixture of the two. Rather, it is the pulsating dialectic *between* the *Ain Sof* as the Absolute and the *Ain Sof* as the relative that is endlessly contracting and expanding in an evolutionary spiral eternally ascending towards a higher and more unified consciousness, literally having no end. Therefore, as previously mentioned, the central appellation for God used by the Kabbalists is the *Ain Sof*—the Oneness that has no edge to Its existence and no end to Its process of becoming.

Returning now to the principle of distinction and specificity, both polarities—that which is identified as God and that which we identify as His creation—are equally valid partners in the revelation of what is more than both together. Yet, they are not identical—each possesses something which the other lacks and requires. Creation's needs are known all too well to us and are extensively discussed. God's "needs", however, seem impossible to describe in that they meet with numerous logical mazes from which there is no escape, except to avoid the discussion altogether. If God is omnipotent, then He doesn't have needs, and if He has needs, then He isn't God. However, the "needs" of the Divine do not limit the omnipotent unity since the interchange is all taking place *within* Itself, *from* Itself, and only *to* Itself, as there is ultimately nothing here *but* Itself, as previously explained. Therefore, we can dispense with the anthropomorphic quandary of "needs" without losing the force of an intimate interchange and recurring union between the subject

(God) and the object of His attention (the creation). Even though the manifest creation lacks absolute reality (relative to the true Absolute) and therefore has nothing of its own, its illusory "otherness" hides within itself the quality of eternal "perfectionization." It is this quality that the already perfect Absolute lacks and passionately desires.

From this perspective it can be understood, according to the Kabbalah, from whence the sacredness of distinction and uniqueness draws its power. Any object, moment, or thought in existence is that which, in truth, It has temporarily concealed and hidden from Itself. At specific temporal moments and spatial coordinates, the Absolute *Ain Sof* momentarily, so to speak, "dips" back into the substance of Its own relative field. This is a definition of Sacredness: the extent to which an aspect of Its Own absoluteness deeply touches an aspect of Its Own "separateness".

The separation of Itself from within Itself thus produces a value of sacredness via the dialectic of the process of graduated levels of ascending divinity. By necessity, however, the ascending divinity leaves behind a grosser aspect—its relative background—while the *effect* of the accretion is absorbed back into the field of the Absolute. The object or moment thus utilized by the Absolute for Its process of passage beyond Its own Self, so to speak, has now become sanctified and holy. It is the Absolute Itself emerging and becoming separate and distinct from within Its own opposing "otherness." This is the Jewish definition of a person, place, or thing becoming "holy" (in Hebrew: *kadosh*, *kiddush*, *kaddish*, *mikdash*). It is this aspect of the Infinite, via Its own finite mode, that is in the process of evolving even beyond Its own infinity. Thus, that which is designated as *holy* (as opposed to *secular* or *profane*) refers to that distinct and specialized aspect of finite divinity whose evolutionary process has now become animated as it begins its emerging ascent. That which is shed off into the relative background becomes profane and secular for the time being, be it six days or six millennium, only to eventually undergo the same process itself, all factors being equal.

The entire spectrum of creation—humankind, animal, vegetable, and mineral—is, for the Kabbalist, experienced as a miraculously manifested state of God's own Being, in the process of transcending the threshold of Its own absolute existence, absolute consciousness, and absolute joy. This "finite" side of the Infinite, which like a spider's web being spun out of Itself, now becomes the sacred substance out of which human consciousness and all manifest reality is constructed. The sum total of God's emerging "otherness," the "other end" of the Godhead, currently accessible on an individual level and in the future on a global level, is known in the Torah as the *Ohr HaGanuz*—the Hidden Light. It is this highly concentrated "earthly" form of divinity that actually illuminates and crowns the "head" of God's absolute Oneness and thus, amazingly, reveals in itself an aspect that is "higher up" and more divine than the Divine Itself. It must be remembered, however, that the process by which the God "head" (the state of Absolute perfection) is crowned through the evolving movements of the God "body" (the state of relative "perfectionization") is not an end in and of itself. Rather, together these two polarities are producing a synergistic whole which is greater than its two opposing parts. All opposites emanate from that *greater* wholeness: the ineffable *Ain Sof* as It is, in and of Itself.

Let it once again be reiterated, however, that despite this seemingly paradoxical dual nature within the *Ain Sof*, in the Kabbalistic experience this does not in any functional way alter or even minutely modify the cosmological law of classical Judaism, which asserts that the Absolute Oneness is all that exists. There is literally nothing that intervenes and separates Itself from Itself; as is stated in the ancient tome of Jewish mysticism, the Zohar, "There is no place devoid of Him."

This, in short, would be a Jewish interpretation of absolute non-dualism. Not only does the ancient Kabbalistic tradition allow for the relative yet necessary existence of distinction and

specialty, but its vision of ultimate unity *demand*s a sliding scale and evolving hierarchy of subordinated and superordinated values, as explained. These manifest as functional differences between the sacred and the profane, between the force of light and darkness, between intervals of time and coordinates in space, and ultimately, among the nations of the world and their respective lands of origin. Jewish non-dualism can thus be pictured as poised within the tension of a synthesis between classical monotheism, panentheism, and metaphysical monism. There is only one Supreme Being, who, as our sole object of focus, is eternally *separate* from and forever transcending our grasp. This we call "Lord and King," who decrees and seals the daily destiny of humankind (monotheism.) Meanwhile, every aspect of our apparently separate and subjugated reality is contained *within* the Supreme Being (panentheism = "Everything is contained within God but God is not contained within everything"). And even the reality of separateness as it appears from "our perspective" and the encompassing reality that we call "God's perspective", is ultimately of the *same* unified substance (monism.) This then is the conceptual framework that the Jewish seeker of unity uses to chart his course and understand his interaction with the world.

In concluding this section it should, parenthetically, be emphasized that no matter how subtle and detailed our descriptions of the divine process may become, all that has been said and all that can ever be said is, at best, only a model and symbolic representation of the deeper truth itself. One must never mistake the map for the territory. One must never mistake knowing *about* God for the direct experience of simply *knowing* God.

Part III

Torah and Religions of the World

After having scanned through Jewish history and outlined the foundations of the Kabbalah, it would now be appropriate to discuss some of the universal applications of Orthodox Kabbalah. Kabbalah means literally "that which has been received" — or the esoteric traditions which are transmitted from master to disciple by word of mouth. Yet it also has a deeper meaning, for etymologically, it derives from the Hebrew root, *kbl*, which also signifies the process of comparing, correlating, and interrelating varied and even opposing events. The implication is that Kabbalah, aside from containing elements of all mystical systems, is additionally a system of coordinating and integrating these different religions, mystical schools, and philosophical systems.

Classical Jewish Kabbalah functions as a highly refined system of categorization replete with an articulate terminology that can systematically define and present virtually every idea, thought, and experience throughout the history of humanity. Furthermore, it is capable of uniting the scientific "vessels" with the "lights" of religion, as well as suiting the secular "garment" with its appropriate holy "body." Thus, when the Torah functions in its universal mode, it no longer serves only the Jewish nation, but it now becomes a universal meta-system with which to correlate all rivers of religions and streams of thought into one organic whole, while maintaining and validating the unique character of each separate belief system.

Rabbi Abraham Isaac Kook, the first Chief Rabbi of Israel in the beginning of the twentieth century, emphasized that it has never been the intention of Judaism to eliminate the religions of the world but rather to be "a light onto the nations."., (Isaiah 49:6), i.e., helping wherever possible in the elucidation and evolution of the various cultures and ideologies throughout the world.

Judaism has never been a missionary religion and only accepts converts under special conditions. Rather, she has recognized the value and necessity of all forms of God consciousness even as these very same religions have attempted to destroy her. The great medieval Talmudist and philosopher, Moses Maimonides, wrote that although Judaism does not accept for herself the teachings of Jesus and Mohammed, she does recognize that these two religions (which developed directly from classical Judaism) have, in fact, propagated fundamental Judaic ideas throughout the world even unto far-removed and undeveloped peoples. Consequently, most of the world's population is conditioned by beliefs in God's unity, spiritual cause and effect (*Karma*), moral responsibility, and, perhaps most essential of all, belief in the Messianic Era — the vision of universal peace where all nations exist as a "Global Village," speaking the same language, and evolving together towards a higher and more perfected state of consciousness.

The idea of a messianic evolution of humanity and reality is intrinsic to both esoteric and exoteric Judaism. If a Jew rejects this belief, then he disconnects himself from the fold of Orthodox Judaism, both legally and spiritually. From the perspective of *tikun*, exile and return, concealment and revealment, we can see why this is so. The evolution of consciousness, "ours" and "God's", is the beginning, the middle, and the end of all existence, as explained. Thus, the Sinaic experience, which serves as the vortex for Jewish consciousness, is only a microcosm of the future universal experience of all humanity.

In this sense, Sinai was the testing ground, the prototype, for what is to come. As the Jewish Nation of a few million souls was transformed into one Adam (*Adam* meaning "human" as well as the personal name for the progenitor of humankind), one indivisible being with total God consciousness, knowledge and bliss, so will all the multi-millions of the world's inhabitants evolve and emerge as the one true Adam. "Then I will transform the peoples to an evolved language that they may all call upon the name of the Absolute as one man" (Zephaniah 3:9).

Originally, all humanity (as well as all of the animal, vegetable and mineral kingdoms) were included in higher-dimensional Adamic consciousness and reality. Due to an extremely complicated and esoteric process, known as the "eating" from the Tree of Knowledge of Good and Evil (i.e., duality), all humanity prolapsed out of Adam. Abraham began the process of the *tikun* of the *nefesh* of Adam, Isaac the *ruach* of Adam and Jacob the *neshamah* of Adam. The 12 tribes, the sons of Jacob, further completed this incremental process of the resurrection of Adamic reality and consciousness. Jacob then descended with his Adamic clan of seventy souls — microscopically iterating the macroscopic seventy nations of the world — into the Egyptian bondage, enslavement and final purification. This was the last process necessary for the final *tikun*. 210 years later the nation emerged in the Exodus. Fifty days later, arriving at Mt. Sinai, the entire nation was literally resurrected back into the original, higher-dimensional Adam as existed before the collapse. Every Hebrew man, woman and child — from Moses on down to the embryos in their mother's womb — were fused together into a single consciousness, a single being, the single, original higher-dimensional androgynous Adam. If it had not been for the grave miscalculation of the Golden Calf, the remaining entirety of humanity would have followed suite and also be reunited into the higher-dimensional Body of Adam.

Ultimately, the vision of Adamic consciousness is the sole purpose and goal of the Jewish tradition. The words of the Bible, the visions of the prophets, and the discussions of the Rabbis overflow with this idea and the means of achieving this end. Even during the Temple periods, 2,500 and 2,000 years ago, regular offerings were dedicated to the seventy nations of the world with

prayers and visions for the evolution of universal consciousness. On certain occasions, both Jews and non-Jews alike participated in these rituals. It is the Jewish belief, especially as articulated through the Kabbalah, that each religion and spiritual quest feels the growing pains of the others, and must try to help clarify the others without obstructing the others' unique path of growth. This is all part of the evolving universal *tikun* superimposed upon, and one with, the absolute unity of God that lies at the heart of orthodox Jewish Kabbalah. The realization of the complete *tikun* for the individual, for nationhood, for all humanity and for the entire cosmos is the Supreme Being's own divine promise, "And it shall come to pass, that I will pour out My spirit upon all flesh..." (Joel 3:1) and, "...In that day the Absolute will be One and His manifestation will be One" (Zechariah 14:9).



"You stay in Torah Wonderland and I show you how deep the rabbi hole goes..."

Primordial Worlds: The Cosmological Roots of Torah Tikun

What is the singular foundation principle of Judaism? What is it that the Torah is illuminating with its most crucial message to Jews as well as to the entire world? The standard answer is monotheism—the belief that there is only one God. However—and making a long story of several thousand years very short—the world already knows this, if not directly through Jews and Judaism, then through Christianity and Islam, as is known. If, in the ancient past, this was the Torah’s central message to the world, it no longer is relevant and certainly no longer revelatory.

An answer of more immediate concern as to the essential message of Torah Judaism for the world is this: that all peoples, nations, and religions constitute one single being, one single consciousness, one single *Adam*. This is clearly a central theme running through the books of the prophets, elaborated and amplified by the Talmudic Sage-Mystics. The ultimate unity of all humanity, and creation itself, is a revelatory truth. But even this concept, surely in the last several decades, has gained acceptance throughout the world, if only superficially. The Torah vision, of *a singular consciousness fully resurrected into the higher-dimensional body and mind of Adam*, is far beyond slogans such as, “One world, One people,” the popular idea of *Gaia*, and even the putative “United Nations”. In fact, the seeds of a reunified creation have been planted, and this truth is no longer novel. All humanity as a single Adamic being, although true and crucial, can no longer be the only eternal message of the Torah.

Rather, the message of the Torah to the world in our generation is truly revelatory and cannot be known without having been received from a higher-dimension — the revelation at Sinai. This is the long held secret of primordial worlds, universes and dimensions that existed before the apparent “beginning” of Genesis. The most important message of the Torah to the world today—and into the future Messianic Era and beyond—is to be found in the enigmatic and little understood esoteric teaching of higher-dimensional rectification. This process is also more commonly known as “resurrection”. However, the concept of resurrection, for the Talmudic Sage-Mystics, requires a solid understanding of these primordial dimensions which are also known as the Kings of Edom.

Secrets of the Kings of Edom

Genesis, chapter 36, tells the family history of Esau, the twin brother of the Patriarch Jacob, “*These are the descendants of Esau, who is Edom,*” At the end of the chapter the Torah lists a related chronology:

These are the kings that reigned in the land of Edom, before there reigned a king in Israel. Bela the son of Beor reigned in Edom, the name of his city being Dinhabah. Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. Jobab died, and Husham of the land of the Temanites reigned in his stead. Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his stead, the name of his city being Avith. Hadad died, and Samlah of Masrekah reigned in his stead. Samlah died, and Shaul of Rehoboth on the Euphrates reigned in his stead. Shaul died, and Baal-hanan the son of Achbor reigned in his stead. Baal-hanan the son of Achbor died, and Hadar reigned in his stead, the name of his city being Pau; his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

Until this final section, this chapter in Genesis has been very dramatic and event-filled. Jacob has confronted his estranged twin brother, Esav, and wrestles victoriously with an angelic

entity only to be, in the last moments, maimed in his hip. Jacob's daughter Dina is raped by a Canaanite prince whose entire Canaanite clan is then deceptively killed by Jacob's two sons Shimon and Levi. God appears again to Jacob and changes his name to Israel. While traveling Jacob's wife Rachel goes into labor, gives birth to his twelfth son only to die during childbirth. Rachel is buried in Bethlehem and Isaac passes away at the age of 180.

The conclusion of the chapter — the anti-climactic listing of some of Esau's descendants — appears to be an account of Biblical chronology. In contrast to the other six *aliyot* of this chapter,¹⁴⁸ this section appears to be a rather dull history lesson. This Biblical section, and many other apparently lackluster and irrelevant Scriptural passages, makes it difficult to believe that the Torah is a higher dimensional cosmic code emanating out of the Divine Mind! To complicate the matter, this entire list of Esau's genealogy repeats itself again, with minor changes, in the Book of Chronicles.¹⁴⁹

In exploring esoteric Judaism one of the principles we must bear in mind is that where one least expects to find the secrets of the Torah buried, it is often precisely there where the spiritual excavation begins. Each year this seventh section of the weekly Torah portion is read in the synagogue on Shabbat morning. Those with knowledge of the Kabbalah long to be called up to read from the Torah for this final *aliyah*. What can this one paragraph possibly be concealing? For those that know, concealed in these few verses are among the most recondite teachings of the Torah. In the Talmud, R. Shimon ben Lakish informs us that:

There are many verses in the Torah which to all appearances ought to be burnt like the books of the heretics [either because they appear incredulous, blasphemous or simply superfluous], but they are really the very essence of the Torah ("*Hain, hain gufay haTorah*").¹⁵⁰

The Kings of Edom is a *secret within a secret*, a "seal within a seal".¹⁵¹ The secrets of the Kings of Edom are fundamental to understanding the underlying cosmology of Judaism, the history of the Jewish people and even why the world looks and operates the way it does. But if so, why is something so essential so hidden? Yet before we can unveil the secret within the secret, we must first behold the secret. The secret is that the Torah we know and the Biblical verses we read, whether in the original Hebrew or in a foreign translation (the Torah of *Briah*/Creation—Torah "B") is a collapsed version of the original higher-dimensional Torah (The Torah of *Atzilut*/Emanation—Torah "A"). The Torah is in Exile.

¹⁴⁸ The weekly *parashah* chapters are traditionally broken up into seven sections or *aliyot*.

¹⁴⁹ The corresponding list is found in I Chronicles 1:43-54. "These are the kings who reigned in the land of Edom before any king reigned over the Israelites: Bela the son of Beor, the name of whose city was Dinhabah. When Bela died, Jobab the son of Zerah of Bozrah reigned in his stead. When Jobab died, Husham of the land of the Temanites reigned in his stead. When Husham died, Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his stead; and the name of his city was Avith. When Hadad died, Samiah of Masrekah reigned in his stead. When Samiah died, Shaul of Rehoboth on the Euphrates reigned in his stead. When Shaul died, Baal-hanan, the son of Achbor, reigned in his stead. When Baal-hanan died, Hadad reigned in his stead; and the name of his city was Pai, and his wife's name Mehetabel the daughter of Matred, the daughter of Mezahab. And Hadad died."

¹⁵⁰ Talmud Tractate *Hullin* 60b.

¹⁵¹ This section appears in chapter thirty-six of the book of Genesis. Thirty-six is a number that alludes to the Hidden Light of Creation which shone specifically for thirty-six hours for Adam in the Garden prior to his collapse.

The Secret of Torah in Exile

Well known in the Kabbalah is the principle of Torah in Exile that is mentioned above in the Feast of Leviathan (as well as in the Door of Methods). Primarily due to the catastrophic events surrounding the events of the Golden Calf and the breaking of the first set of the Ten Commandments (*Luchot haRishonot*), aspects of the higher, primordial Torah collapse (i.e., the “Fall”). Consequently the Torah is forced to go into hiding to protect Herself from a pantheon of diabolical adversaries, cosmic viruses and spiritual parasites. In all cases, however, these aspects of the Torah take refuge or become captive in the last places we would think to look. Supernal Wisdom itself goes into exile. The master Kabbalist Rabbi Shlomo Eliyashiv explains:

...[consequent to the Fall of Adam] the external forces have control over the emanations of the Light of Knowledge that descend below...this is the exile of the Torah. Therefore, the Torah has become clothed in this world in garments and foreign *klipot* (shells) that are not befitting her nor comely to her, as, for example, the section at the end of section *VaYishlach*, ‘And these are the kings that reigned in the land of Edom...’ Likewise is this so in the section of Deuteronomy, ‘And the *Ivrim* who dwelt in *Hatzerim* [i.e., the entire passage appears superfluous]. In the same manner, there are numerous *Aggadot* of the Sages that are difficult to listen to, and one’s sensibilities are astounded at them. Yet, within them are hidden the secrets of the Torah. This is all due to the emanations of the Light of Knowledge becoming clothed in the *klipot* and in the external forces, God save us. The exile of the *Shechina*, the exile of the People of Israel and the exile of the Torah are all due to the original fall of Adam.¹⁵²

The Deaths of the Kings of Edom contains the foundations for the Zohar’s *Sifra DeTzniuta* – The Book of Concealment. These five short chapters are a codex and digest of a fundamental doctrine of the Kabbalah, namely the details of how our present reality has been formed out of higher-dimensional worlds preexistent to the universe of Genesis.¹⁵³ Why is this secret of the Torah buried here and not elsewhere in the Torah – perhaps in the beginning of Genesis or at the giving of the Torah at Mt Sinai? It is well known that “There is no chronological order to the Torah”.¹⁵⁴ Furthermore, the Torah is not “flat”. Torah is a gnarly surface of subterranean tunnels and narrow mountain passes. She has an extensive geography, much still unexplored. Torah geography has its own diverse climates, changing elevations, and different soils. What purposely appears as a dry desert may conceal deep beneath its surface rare oils for the soul (22:Methods: Toragraphy). On the other hand, episodes that appear captivating, and with a psycho-ethical message that is obvious, can also be acting as a garment shielding more intimate secrets of the Torah.

¹⁵² *Leshem Shevo VeAchlama, Sefer Day’ah, D’rush Etz haDa’at*, end. Torah in Exile is an aspect of the consequences of the eating from “The Tree of Knowledge”. This is what is now known as the “collapsed knowledge” (*N’filat HaDa’at*) and this is what allows for the phenomenon of Torah in Exile. The Gaon of Vilna writes elsewhere, “This is the Torah that has been given over to the External Forces” and “it is a great mystery and exceedingly concealed”. Additionally, the Gaon of Vilna writes, “This passage (‘And he is afflicted because of our sins’) is referring to Moses (Talmud Sotah 14). The intention is that, due to the sin of *May Mareeva* (the incident of the Bitter Waters, where Moses hit the rock instead of speaking to it), it was decreed upon Moses that his holy teachings would be desecrated. Strange *aggadot* of the Oral Torah would clothe his teachings, which has given a place for the scoffers in each generation to belittle them. This is what Moses petitioned from the Divine Mind: not to conceal the secrets of the Torah in these forms, but the Divine Mind did not grant this to him. This is the matter of Moses’ death and his burial *outside* of the Land of Israel. In the future the secrets within them will be revealed and this is the “New Torah” of the messianic era. See also *The Secret Doctrine of the Gaon of Vilna*, Volume II, Chapter 2.

¹⁵³ *The Book of Concealment* forms the basis for most of Lurianic Kabbalah and the Gaon of Vilna wrote an extensive commentary on it as well.

¹⁵⁴ Talmud Tractate *Pesachim* 6b and a dozen other places including Rashi and Zohar.

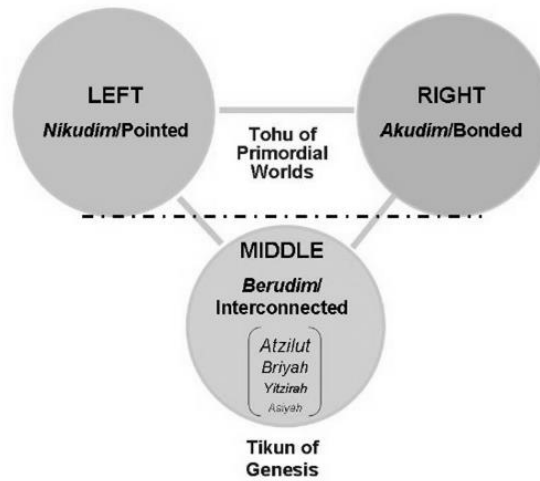
Only at the end of time, when reality returns to its original higher dimensionality, will we be able to “look down” from “above” (or from “inside-out”) and behold the supreme symmetry and underlying logic to the order and format the Torah was forced to take when it went into exile and manifested in the lower dimensions of creation (the Torah of *Briah*/Creation—“Torah B”). Only then, will we know exactly how and why the cosmic cards fell the way they did. However, remember that, whether she takes her original multi-dimensional form (The Torah of *Atzilut*/Emanation—“Torah A”), or our present, lower-dimensional form, from the first letter to the last letter, “The entire Torah is the Name/formula of God.¹⁵⁵ Now, exactly what lies buried — the secret within the secret — in this strange patch of Torah?

**The Secret
within the Secret**

The mere idea of primordial worlds, of a creation process before Genesis, appears alien to classical Judaism. Yet, truth be told, the entire account of Genesis is only concluding what occurred prior to its mode of existence.

In order to prepare for the emanation and creation of Adam and his dimension much occurred before Genesis. Actually, Genesis is act III — there being two fundamental stages to the creation process preceding Genesis.¹⁵⁶

These three stages, although they follow a progression, do not progress in a linear fashion. Rather, they form a triune relationship to each other, i.e., right, left and middle. The terms for these three different realities are *akudim* (“bonded”), *nekudim* (“pointed”), and *berudim* (“connected”).¹⁵⁷



¹⁵⁵ Zohar, Yitro 87a and the Ramban’s introduction to his commentary on the Torah.

¹⁵⁶ Even these two stages—dimensional stratifications in the fabric of the *Ohr Ain Sof*—are the tip of the cosmic iceberg. This is well known to those familiar with the basics of Lurianic Kabbalah. See □-Maps: *Ohr Ain Sof Fractal Feedback Loop* and the secret of the *Sha’ashu’a*.

¹⁵⁷ These terms are actually found in the Torah’s narration of the three types of sheep that Jacob manipulated to be produced. They are called, “*akudim*,” “*nekudim*,” and “*berudim*,” or, ringed (bonded), spotted (pointed), and streaked (connected) (Genesis 31:10). Although, on the surface Jacob was increasing the number of sheep and his material possessions as he was preparing to leave his father-in-law Laban, on the esoteric level he was entering into the essence of the primordial worlds of the Tohu. He was affecting *tikun* in the archetypal roots of creation to correct the collapse of Adamic reality. See *The Five Steps: Seeing Your World in Your Lifetime* where these terms reveal the higher-dimensionality where Jacob was affecting *tikun*. Jacob was not only “seeing his world in his lifetime”, but he was “rectifying his world in his lifetime”, i.e., his higher-dimensional world in his own lower-dimensional lifetime. (Alternatively, Jacob was rectifying his lower-dimensional world from the vantage point of his higher-dimensional self in the dimension of his eternal self).

The necessity of this triune structure to the creation process is imperative. “God (i.e., the Godly dimension of the Sefirot) said: “Let us make adam/man in our image”.¹⁵⁸ Even the details of our anatomy mirror that of the Creator; and, therefore the Torah states, “From my flesh I will behold God”.¹⁵⁹ The brain and the physiological manner in which it processes thought are also a microcosm of the Divine. As a thought develops, the right brain receives it as an intuitive flash, subjectively bound up in itself and so unified that it cannot express itself. A set of nerves (the corpus callosum) transfers the right-brain illumination to the left-brain where the singular idea is broken down into its distinct points and objectively analyzed. The final product, the actualized idea communicated, is the child (*berudim*) produced from the union of the father’s seed (*akudim*) with the mother’s egg (*nekudim*). This relationship, like an infinite fractal pattern, replicates itself throughout creation. Those familiar with the basic sefirotic pattern will recognize this triune structure as *chochmah*, *binah* and *da’at* (or replicated again on a lower level as *chesed*, *gevurah* and *tifferet*, etc.). “Right brain” (*chochmah*), “left brain” (*binah*), and “middle brain” (*da’at*) are ancient terms fundamental to the Kabbalah.

The first of these two realities, the world of *Akudim* (“Bound Up”, i.e. unified), corresponds to the right hemisphere of the Divine Thought process. It contains all the details of creation, still in a state of absolute unity. In *Akudim* the concept of separateness and duality and multiplicity has not yet begun. There is only absolute Oneness. The second world, of *Nikudim* (“Points”, i.e., individualized), corresponds to the left hemisphere of the Divine Thought process. The same cosmic code and minutiae of all people, places and things unified in *Akudim* now explodes into separateness, duality and multiplicity — the world of *Nikudim*. It is upon the “ground” of this primordial discharge that Genesis, also known as *Berudim* (interconnected, i.e., completely integrated), the third and concluding stage of creation, is built. This is the literal meaning of the Torah’s opening verses: “In the Beginning...And the ground [the remnants of the previous worlds] was *tohu* [chaos]....” The new universe of Genesis resurrects and is reformulated out of the previous reality.

Two primordial worlds — the “Worlds of Chaos” — preceded our present reality. Although each one is in a state of chaos due to its lack of equilibrium, it is the world of *Nikudim* that is the essential *tohu*. It is here, in the cosmic left-brain of the Godhead, where division first took place. We are dealing with the seven lower Sefirot because, in general, it is following these seven aspects and their permutations that pattern creation. Each Sefirah is also a vessel containing a different aspect and magnitude of the Light of the *Ain Sof*. In the World of *Tohu* each sefirotic vessel undergoes a breakage. This process is known throughout Torah as the “Breaking of the Vessels (*Shevirat haKelim*)”. In addition, because each Sefirah is a Kingdom unto itself, each “king” is said to reign in an infinite flash and then “dies”. The collapse of the vessels of these seven sefirot is the Death of the Primordial Kings. These kings represent the chaotic world of “points” which is radically unstable due to the lack of integration of its disparate and diverging forces, as well as due to its abrupt disconnection from *Akudim*, the universe of its birth.

Esoterically, the Zohar, in highlighting a few verses from the Book of Psalms, also points to this phenomenon. “Behold, the kings (i.e., the Kings of Edom) assembled...they advanced in concert (in the Land of Edom, *Edom* also meaning red, the color associated with strict *din/gevurah*). They saw and were astounded: they were terror-stricken; they hastened to flee. Trembling seized

¹⁵⁸ Genesis 1-26.

¹⁵⁹ Book of Job, 19:26.

them there, pangs as a woman in the throes of labor; they were crushed by an east wind (i.e., each one reigned and died).¹⁶⁰

The Edomite Kings are the key to the primordial universes. Based upon the Zohar, Lurianic Kabbalah writes volumes on these esoteric codes, yet the existence of entire universes with a myriad of higher-dimensional civilizations is also referred to in the Talmud and Midrash. They are also known as the 974 Primordial Generations. Rashi, quoting the Midrash and commenting on the first verse in the Torah, alludes to their aborted birth: “In the beginning it arose in the Divine Thought to create the [prior] world with the attribute of *din* (constricting *gevurot*), but He saw that it would be too unstable, and therefore generated the attribute of mercy (*rachamim* – the balance between the right-side of *chesed* and the left-side of *din-gevurah*) and integrated it with the *din*”.¹⁶¹

The Death of the Primordial Kings could appear to be a “miscalculation” by the Creator, or even revealing an absence of God, a void in His omnipotence. The very opposite, however, is true. Rabbi Abbahu said,¹⁶² “The Holy One created worlds [each world being a vessel or a king] and destroyed them, as it is written, ‘He made *everything* beautiful in its time.’¹⁶³ When we apply the micro-macro principle of “From my flesh I will behold God”, the hidden beauty of the *tohu* strangely begins to make sense. After the spermatozoa impregnates the ovum, it begins to divide to produce billions of individual cells. If a person were microscopic, securely resting upon that ovum, witnessing this process, one would experience nothing less than an earthquake of cosmic proportions! Yet, biologically we know that it is part of a larger plan—the very beginning of life!

In Genesis, Chapter 36, the kings listed are eight in number. Seven of the kings “reigned...and died”, but regarding Hadar, the eighth king, there is no mention of his death. However, while the name of Hadar’s wife, Mehetabel, the daughter of Matred, daughter of Me-Zahab, is mentioned, the wives’ names of the other seven kings are not. These and numerous other distinctions exist throughout the list. There are also apparent changes in the details between this list of the Kings of Edom here and the list in the Book of Chronicles, as mentioned above. Far from being different accounts or scribal errors, these minor discrepancies are intrinsic components of a complex formula that contains the genetic-like code to a detailed calculus of preexistent dimensions out of which our present reality is constructed. (When we enter the Mind of Moses and the secret of the Ten Martyrs, it will become evident that our present reality—until this very moment—continues to be reconstructing itself out of the Tohu.)¹⁶⁴

Back to the Tohu

As introduced above, the Talmud (Tractate *Sanhedrin* 97a) teaches a fundamental principle, a virtual backbone for developing a Talmudic Sage-Mystic’s understanding of Torah (here referring to the Twin Torahs, both the oral and the written) and *tikun* (the *mitzvot* and all their permutations). “The

¹⁶⁰ Psalm 48, quoted in *Leshem*, intro to *Dayah*.

¹⁶¹ Midrash Rabbah 12:15, Zohar 1, 180, III, 302b. The statement is a formula and requires its own analysis as to the specific terms the Sages used.

¹⁶² Midrash Rabbah, 9:2.

¹⁶³ Ecclesiastes 3:11.

¹⁶⁴ There is a further *qashe-question* in this puzzle that confronts us: Torah methodology (Door of Methods) teaches that, “No scriptural verse can be divorced from its literal meaning”. For all of the higher truths hidden within the verses concerning the Kings of Edom, actual historical humans lived and played out the lives of these earthly kings some 4,000 years ago. Now, did they know who they were? Did they know their cosmic connection in the prehistory of creation, the root of their souls in the *non-earthly* Land of Edom? Did the historical Kings of Edom know their own secret?

world is to exist for 6,000 years; 2,000 years of *Tohu*, 2,000 years of Torah, and 2,000 years of Mashiach. And when did the 2,000 years of Torah begin? From the time of ‘the souls that they made in Charan’ ” (Genesis 12:5).

As explained above in the Adamic Time Body, these three periods have a simple application. By superimposing the three sections of the human figure—the head, the torso and the legs—upon the six millennia of time, an important correspondence is observable. The “head of time”—the first 2,000 years—was completed with the beginning of the mission of Abraham and Sarah. At this junction the spiritual history of the world was entering into the “torso of time”—the second 2,000 year period. At the end of this second 2,000 years, the Mishnah—the codex and summation of the Oral Torah from Sinai—was completed, closing that period of time. Presently in the timeline of creation we are near the bottom of the third and final 2,000 year period corresponding to the “feet of time.”

This is the simple meaning of the rabbinic formulation for the current state of reality. However, a profound *qashe-question* exist concealed behind the words of the Talmudic Sage-Mystics. Why do the Sages refer to the first 2,000 years with the uncommon term of *tohu*, which means “void”? There are many other words in Hebrew that could have been used to designate a vacuous, chaotic, or nonproductive period of time. Furthermore, although the word *tohu* can be translated as chaos and void, this is not its primary meaning. Rather, there is an esoteric teaching concealed in their choice of the word *tohu*. Although virtually unknown, this teaching is a fundamental concept of Judaism. It will also enable us to begin unraveling the greatest mystery of humankind—why the world is plagued with so much destruction, evil, and death? Where is the “very good” in “And behold He saw all that he made and it was very good”? (Genesis 1:31) Why does the world look the way it does? The answer reveals the little known cosmological roots of Torah and *tikun*.

The Sages are very deliberate when transmitting formulas such as this one, and it is fundamental that “no rabbinical statement can be completely divorced from its literal meaning”. *Tohu*, as anyone who has studied Lurianic Kabbalah knows, has a very concise meaning, and it is this meaning of *tohu* that is being used here. *Tohu* is the name of the dimension or stratum of reality that precedes the creation of Genesis (*Ma’aseh Bereshit*). This is the literal meaning of the Torah’s opening verses, “In the Beginning ... And the ground (the fragments of the previous world/dimension) was Tohu” It is upon the residual *ground* of this primordial universe that Genesis, and everything afterwards until this very moment, is built.

⌘ **Word to the Wise:** One can consign the correspondence of the ancient term *tohu* with the modern term chaos as an interesting coincidence. Yet, it may also portend something profound — even messianic — coming full circle. For the one who understands, this connection is also a *reconnection*: Another example of modern discovery reuniting with ancient, esoteric Torah knowledge. It is now up to the seeker, through the study of both scientific fractals and Kabbalistic *tohu*, to return the pieces to the cosmic puzzle, each piece having its own external scientific vessel to its corresponding inner Torah light. ⌘

To be more accurate, the creation story of Genesis is being *reconstructed*. This cosmological reconstruction is also known as *Tehiyat haMateem* (Resurrection of the Dead), a spiritual concept that applies to more than just dead bodies. Our current dimension has been reconstructed and resurrected out of a prior reality that served as a precursor to this new creation. This well-known biblical verse depicting the *Tohu* is actually a formula containing the genetic-like code to a detailed calculus of how that preexistent reality interfaces with our present one. In fact, they are interdependent and inseparable from one another. The details of the *Tohu* are extremely complex

and constitute a separate field of study in Lurianic Kabbalah that is generally reserved for elite disciples. In fact, until the time of the Arizal (Rabbi Isaac Luria) over 400 years ago, even its mere mention in public—let alone a detailed study of the *Tohu*—was forbidden.

Initiation into the teachings of the *Tohu* is shocking to human sensibilities. Its mappings and details are among the secret possessions of the Jewish people. It turns our entire concept of creation and the purpose of life on its head — as well as upside down and inside out. One of the oldest books of the Kabbalah, *Sefer HaBahir*,¹⁶⁵ asks the rhetorical question, “Why is it called *Tohu*? Because it traumatizes humanity (*m'taheh*, sharing the same root as *tohu*)”. The repercussions of trying to come to grips with the *Tohu* are traumatizing. Yet, the *Tohu* is the key to understanding Judaism and all reality. Without it there can be no real understanding of life and particularly the Jewish experience. Without the hard truth of the *Tohu*, Torah will remain a “Bible,” and *mitzvot* will remain social conventions and “good deeds.”

As stated above, The World of *Tohu*, also known as the 974 Primordial Generations, is also referred to by the Sages as The Breaking of the Vessels, or The Death of the Primordial Kings. Rashi, quoting the Midrash and commenting on the first verse in the Torah, alludes to the aborted birth of these 974. “In the beginning it arose in the Divine thought to create the [prior] world with the attribute of *din*/judgment (implosive divine energy known as *gevurot*), but He saw that it would be too unstable. He therefore generated the attribute of *rachamim*/compassion (expansive divine energy known as *hasadim*) to balance between the right-side of *chesed* and the left-side of *din-gevurah*”. Because there was too much *din-gevurah*, a process of cosmological catharsis rebalanced the situation, and the 974 Primordial Generations aborted in a cosmic nuclear-like implosion of unimaginable proportions. The excess *dinim* were expelled.

The process of the *Tohu* would appear to be a chaotic tragedy. However, the very opposite is true. R. Abahu said, “The Holy One created worlds (each *world* being a “vessel” and a “king”) and destroyed them, created worlds and destroyed them, as it is written, ‘He made everything beautiful in its time’” (Ecclesiastes 3:11). Documentation of the Death of the Primordial Kings is recorded in the Talmud, Midrash, and Zohar. The details are encoded in an inconspicuous section in the Torah. “And these are the kings that reigned in the land of Edom ...” (Genesis 36:31-40). This passage is a codex and digest of the most fundamental doctrine of the Kabbalah, namely, how our present reality has been formed out of worlds *preexistent* to the universe of Genesis.

The Land of Edom is also known as the dimension of *Tohu* wherein each sefirotic vessel (even primordial reality is formed of *sefirot*) undergoes a breakage, and this process is also known as the “Breaking of the Vessels” (*Shevirat HaKelim*). Because each *sefira* is a kingdom unto itself, each “king” is said to reign in an infinite flash and then “dies.” The collapse of these vessels (the seven lower *sefirot*) is the “Death of the Primordial Kings.” This then is the true meaning of the term *tohu*—the state of reality before Genesis.

Now, another *qashe-question*: If the term *tohu* refers to primordial reality *before* Genesis, why have the Sages, who are very specific with their expressions, used *this* term to describe the first 2,000 years *after* Genesis? The period and state of reality *was* the *tohu*, but with the rectifying acts of the six days of creation, *Tohu* is past and *tikun* is now. The mind-boggling answer to this *qashe-question* is that the creation process *after* Genesis became distorted as well, and it was *tohu* all over again. This was not a metaphoric *tohu*. It was literally part of the same *tohu* replicating itself. This is what the world knows as the “Fall of Man.” But in the Kabbalah, what actually “fell” is another story.

¹⁶⁵ *Sefer haBahir* # 2.

The Breaking of the Primordial Vessels parallels the death of a human being. When the vessel of the soul—the body—breaks and dies, most of the contents of the vessel—the soul—return immediately to their source. The fragments of the vessel—the dead body—descend into lower levels taking with them some of the sparks of the light of the soul. These soul particles, after their purification in the ground, will then be extricated, reconstructed and resurrected in the Resurrection of the Dead (*Tehiyat haMateem*). Prior to Genesis, the cosmic vessels containing the divine light broke; the majority of their light—their souls—ascended; their pieces scattered and fell into lower dimensions. But the next stage was for their retrieval and revival into a new creation, a *renewed* universe. This follows the principle that the antidote is created before the disorder.

Immediately following the “breaking,” with the opening verses of the book of Genesis, the seven days of creation are none other than the reconstitution—gluing together broken pieces—of the Broken Vessels and resurrection of the Primordial Kings. The entire six days of Genesis were literally the resurrection of the dead. The culmination of the restoration was to take place through one final phase. Adam, together with the radiance of the incoming Shabbat, was intended to complete the process. This is what is written (Genesis 2:15), “And God placed the man in the Garden of Eden to work it and to guard it.” “To work it” is to redeem, convert and elevate the fallen sparks of the *Tohu*. “To guard it” is to prevent any spiritual fallout, left over from the *Tohu*, from contaminating the process of *tikun*. “To work it” is the essence of all the positive *mitzvot*. “To guard it” is the essence of all the negative *mitzvot*.

However, just as Adam and Eve were performing their higher-dimensional *mitzvot* of reconstruction and adding the final touch of perfection, they miscalculated (a more precise and literal translation of *chait*, the Hebrew word for “sin”), slipped and fell, taking crucial aspects of their reality with them, this time a second step away from the reunification of creation. Adam reiterated the phenomenon of the *tohu*. Therefore were they instructed, ‘On the day that you eat from it you will surely die,’ (Genesis 2-17). The essence of this death is iterating the very same death of the Primordial Kings and phenomenon of the *Tohu*, death, in Torah, being descent to a level lower than one’s true nature.

When Adam brought death into the world, in effect he caused the resurrecting and ascending seven sefirotic days of Genesis to be plunged back into the *Tohu*, back into the primordial *Tohu*. This was more than an implosion; he caused the *New World* to collide with the *Old World*. “On the day that you eat from it you will surely die” was a cosmological collision of dimensions and an existential death sentence of our entire universe that staggers the mind. Adam’s death was an inter-dimensional, *multi-versal* catastrophe of unimaginable consequences.¹⁶⁶

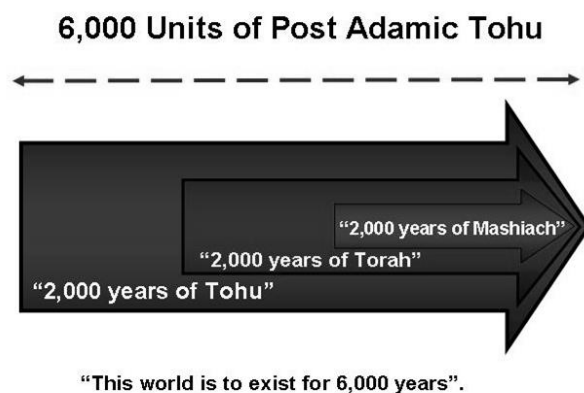
The question now stands: “where are we” (as well as, “what are we)?! The answer to this question will explain the cosmological purpose of *mitzvot*. The world is to exist for 6,000 years; 2,000 of *Tohu*, 2,000 years of *Torah* and 2,000 years of *Mashiach*. This reference to the *Tohu* is the primordial *tohu*, into which our present universe, the universe of *tikun* also known as Genesis, has partially collapsed. The Sages refer to the giving of the Torah at Sinai in the same terms and concepts as the creation process

Tohu light of the Genesis creation process, resurrecting the sparks of fallen light from the
Continues

¹⁶⁶ Alternatively, if the events of creation are envisioned as always moving “forward”, then it can also be said that Adam caused a rupture in the fabric of his higher-dimensional space-time. This allowed toxic elements of the previous layer of *Tohu* to seep into the newly reconstituted dimension of Genesis. For more on this perspective and its resolution to the enigmatic Biblical account of the Nephilim, see my essay *Fallen Angels and Cosmic Fallout*.

Tohu. Torah is *tikun*, the cosmic map for the *tikun* of the post-Genesis *Tohu*. The *mitzvot* are the cosmological tools to implement this *tikun* at its root level—in *the Tohu*.

According to the model of 6,000 years divided into three 2,000-year periods, does this mean that the *Tohu* ended when the period of Torah began? A quick look at history tells us otherwise. Although Moses and his generation, the Generation of Knowledge (*Dor De'ah*), as they are known, could have brought about the final *tikun*, this did not occur. Due to the sin of the Golden Calf (another grave miscalculation that iterated the Adamic collapse), the state of *tohu* has continued. Furthermore, the period of *Mashiach* has not yet brought us into the Great Shabbat—the Shabbat that Adam himself never fully attained. Doesn't this contradict the model? The difficulty can be resolved by viewing the periods not as separate from each other but as *extensions of the Tohu through the entire six millennia*, with the periods of Torah and Mashiach being added onto the underlying ground of the *Tohu*.



Our entire world is in a state of chaos—nothing new there. Everyone knows that the world is full of chaos, uncertainty, and evil. But what the Sages are revealing is that the chaos we experience in the world and in its history is more than a metaphor. It is the mind-bending cosmological chaos of the *original Tohu*. The harsh and dreadful truth is that our universe —“from the horns of the reindeer to the eggs of lice”¹⁶⁷, from the heights of the heavens to the depths of the earth, from super massive galaxies to subatomic particles and from the day of our birth to the day of our death and beyond—is embedded within the *Tohu*.

This is the universe of the *Tohu* that existed prior to the universe of Genesis. Because of the degree of divinity that the higher-dimensional Adam embodied, his miscalculation with the Tree of Knowledge collapsed and caused the newly resurrected creation to return to the state of the primordial universe of the *Tohu*. Consequently, all phenomena of history—millennium-to-millennium, minute to minute—are following patterns etched into the dark underbelly of the *Tohu*. This applies particularly to the mystery of suffering in general and specifically to the holocaust of much of Jewish experience.

An understanding of the *Tohu* truly is the backbone for all Torah knowledge as well as a method to develop a Talmudic Sage-Mystic’s understanding of the *mitzvot*. The reason the world looks and feels the way it does is because we are in the vortex of worlds—*tohu* and *tikun*—in collision.

¹⁶⁷ “The Holy One sits and provides nourishment for the entire world from the horns of the reindeer (*re'emim*) to the eggs of lice”, Talmud *Shabbat* 107b and *Avodah Zara* 3b.

Additionally, it can be said that these dimensions are in *collusion* with each other because they have interfaced and integrated with each other. We are now embedded and encased within the original *Tohu*.

Stranger than the best science fiction, the light of Genesis is bizarrely mixed with the “darkness” of the *Tohu*. The *good* of “And He saw it and it was good” has collided and colluded with the residue and cosmic fallout from the 974 Primordial Generations, producing a mutated reality. Torah and the *mitzvot* are the continuation of the cosmic *tikun* for the *Tohu*. *Mashiach* is the culmination of the process, the fruition of thousands of years of Jewish practice of the *mitzvot*. This is the Divine service of the Nation of Israel. Every positive commandment of the Torah is sifting the fallen and trapped light out of the cosmic darkness of the *Tohu*. Every act of restraint from transgressing a negative commandment is restraining the darkness from spreading. In fact, there is no action, speech, or thought, no matter how insignificant and momentary it may appear to be, that is not an actual part of this Divine process.

Within our present plane of reality, across the span of the six millennia of world history, cosmic *tikun* for the *Tohu* is evolving, and accelerating. The next stage of reality, the Era of the *Mashiach* and those following it, will only be ushered in when every last fractal-spark of Divinity is distilled and every last world and dimensionality is reset in its place. “And God placed him in the Garden of Eden to work it and to guard it.” (Genesis 2:15) The Talmudic Sage-Mystics have taught that, “to work it” are the positive *mitzvot* and “to guard it” are the negative *mitzvot* that were as relevant for Adam in his higher-dimensional reality as they are for us in this moment.

The *tikun* for the “second” *tohu*, caused by the partaking of the Tree of Knowledge, is the long and painful global process of gathering in every last fractal-spark of the higher-dimensional “body” of the original Adam from before the Fall. This must occur *before* the advent of the *Mashiach*. The *Mashiach*, in turn, is none other than the original Adam, now fully resurrected and returned to his original higher-dimensional stature. This is why the concept of the Resurrection of the Dead is fundamental to Jewish consciousness and to the understanding of Torah. It is not an “extra” belief or a “luxury” idea that one can choose to accept or reject. It is the essence of Jewish existence and the *modus operandi* of the God of Israel. Resurrection of the *Tohu* lies at the core of each *mitzvah*, every prayer and in-depth learning of Torah. Collectively, the soul of the world has ascended while its body has descended, to decay in the grave and slowly to become purified. Its true body will be resurrected from the d

ead. The entire universe will shed its external form—the outer shells of the *Tohu*—and reveal its true self, the original light of Genesis. After the six days of Genesis will be redeemed and resurrected from the *Tohu*, we will begin where Adam left off and enter the seventh day, the seventh millennium—*Olam HaBah*, the World to Come, the Great Shabbat, the original—and now fully realized—Genesis.

⌘. **Word to the Wise:** The Torah teachings of the primordial worlds are akin to the modern concept found in the new physics and higher mathematics of parallel, free standing (but intersecting dimensions). Counter-intuitive to the term “primordial”, they are actually all here, right now. Sensorial they *appear* to be part of an unimaginably distant past, of a creation before our present creation. The entirety of our past, present and future are, however, are literally embedded and rooted in them. Although they are described in past tense terminology, the one who understands will understand that these worlds from “a time before time” are actually layers within layers of stratified dimensions upon which our observable reality is built (discussed below in the secret of the *Sha'ashu'a* and in □-Maps). *Tohu* has no past. ⌘

Betwixt the Orient and the Occident: It is No Accident

This essay will revisit the Torah teachings of the Tohu explained above, while presenting additional crucial information about the hidden substructure of the dimension of the Tohu and how it is affecting us today. By delving deeper into primordial reality once again, a great contemporary Torah *qashe-question* can be resolved.

A perplexing question has surfaced in our generation that has yet to be sufficiently answered. Why has almost 99% of the Diaspora of the Jewish people since their inception as a nation and especially over the last 2,000 years of exile, been in the Western World? Jews have been exiled, dispersed, migrated, settled and resettled within virtually every country in the world – that is, in the Western World. Jewish presence – and consequently its contributions – in the Eastern hemisphere, aside from a few anomalies and speculations on the whereabouts of the “Ten Lost Tribes”, has essentially occurred in the last century and even then has been relatively insignificant. (By the same token, anti-Semitism has been virtually a Western World phenomenon).

Abraham’s progeny was destined to expand worldwide like “the sand of the sea and the stars of the heavens” and all the earth’s inhabitants would receive their blessing through his children’s children’s children. If this is the case, why then does it appear that only half of the planet is playing out this great cosmic drama? The apparent absence of a historical Jewish connection to Eastern culture and religion is especially meaningful for those of us who have been influenced by Oriental theologies or who have actually gone on spiritual journeys to the East. Almost as extreme as the historical void of Jewish acculturation with the far Eastern mind has been the modern fascination of (mostly unaffiliated and/or assimilated) Jews with its esoteric traditions. Why have so many Jews gone on this particular journey? What is behind the unprecedented Jewish love affair with Hinduism, Buddhism, Yogic meditation and eastern schools of mysticism? Ostensibly, these facts are arbitrary quirks of history, yet beneath their veneer lies a key to understanding the mystery and purpose of Jewish existence – and the Adamic Mission.

In response to the question of Abraham’s “gifts to the Orient”, there is an understanding in some Jewish and Torah circles that the religious practices and beliefs of the East actually come directly from Abraham. After his wife Sarah died, Abraham remarried a woman named Keturah and had six sons from that marriage¹⁶⁸. They are known as *Bnai Keturah* – the Children of Keturah. What happened to those children and their legacy? The Torah tells us (*Genesis* 25:1, 2, 5, 6):

"Abraham married [as a *pilagish*/concubine] another woman, whose name was Keturah. She bore him [children]. Abraham gave all that he owned to Isaac [the son of Sarah]. To the children of the concubine that were to Abraham, Abraham gave gifts. He sent them away from Isaac his son while [Abraham] was still alive, eastward to the land of the east."

¹⁶⁸ Rashi, quoting the Talmud, informs us that Keturah is Abraham and Sarah’s original maidservant Hagar, only now with a new name reflecting her newly rectified persona.

The Talmudic Sage-Mystics answer rhetorically “What were these gifts? Abraham transmitted to them esoteric knowledge”.¹⁶⁹ What is the nature of this “esoteric knowledge”? A traditional orthodox view is that the “gifts” that Abraham sent east with his (“non-Jewish”) sons of his wife Keturah were in fact “impure names”, i.e., names and practices for the spiritually impure. This view maintains that this esoteric knowledge is certainly not intended for Jews, the primary descendants of Abraham, Isaac and Jacob. The reasoning is that Abraham sent his foreign sons away to prevent them from mixing with Isaac.¹⁷⁰ In their essence these teachings are not “kosher” for Jews and Torah based Jews should stay far away from their influence.

On the other hand, there is a more recent understanding in certain Jewish circles that the religious practices and beliefs of the East are actually part and parcel of the teachings that Abraham transmitted to the Children of Keturah. In their essence these teachings are “kosher” for Jews and, in fact, should be integrated back into Judaism, if not to actually engage in some of the Eastern practices themselves.

The approach in *Beyond Kabbalah* is (as we should expect) neither “this” alone nor “that” alone. Rather, the truth behind the gifts of the East will contain elements of both truths, yet will be more than both truths together (This is an example of a coherent superposition as explained in \square -Models). In order to present this counterintuitive perspective, however, we must journey once again deep into the hidden teachings of the Torah and into the minds of the Talmudic Sage-Mystics. We will begin again before the beginning, i.e. before Genesis into the outer-limits of the Tohu. The dimension of Tohu, as explained above, is before time as we know it began. The primordial worlds that preceded our present reality are *Olamot haTohu* — The Worlds of Chaos. The primordial dimensions, however, interact and affect each other. Moreover, they are in collusion with each other.

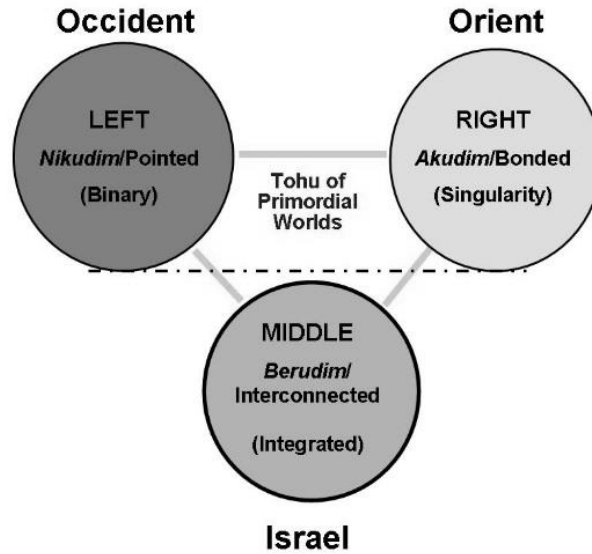
Worlds in Collision

In order to understand the significance of the gifts Abraham gave to the Children of the East, let us review what was explained in the previous essay. The Worlds of Chaos—the dimension of Tohu—occurs in three stages. Although they follow a progression, these three stages are not linear. Rather, these universes form a triangular relationship to each other, i.e., right, left and middle. As explained above, the terms for these three realities are *akudim* (“bonded”), *nekudim* (“pointed”) and *berudim* (“interconnected”).¹⁷¹

¹⁶⁹ Talmud Tractate *Sanhedrin*. The term in Hebrew is *shem tumah*, lit. “Impure name/formulas”. Over the last one thousand years there has been a plethora of explanations and Kabbalistic commentaries as to the nature of these name/formulas. All the explanations, however, be they *pshat* or *sod*, agree that what they received was initiation into some form of esoteric knowledge along with the details of their mission.

¹⁷⁰ In this context it is interesting to note that *Brahma*, a Hindu deity, sounds uncannily close to Abraham—*Avraham* in Hebrew (Abram/Avram being his original name). Additionally, a *Brahman* is a member of the Hindu priest class. Likewise, the female deity *Sarasvati* is similar in sound to Sarah. The other god in the Hindu trinity is *Shiva*. The number seven in Hebrew is *sheva* and the town of *Beer Sheva* was home, for a period, to Abraham and Sarah. Although, similar phonetic sounding words from two distinct languages (and there are also more similarities) is not proof of any intrinsic connection, considering this unique context these similarities may be significant.

¹⁷¹ See above note 10.



The necessity of a triune structure to the creation process is simple. Man is made in the image of God. This means that even the details of our anatomy mirror that of the Creator. Our brain and the physiological manner in which it processes thought are also a microcosm of the Divine. In the last several decades the science of neurology and neurosurgery have revealed that we have not one, but two brains within us, each with its own mode of perception. In general the right hemisphere is intuitive, unifying, subjective and holistic. The left hemisphere, in general, is analytical, dualistic, objective and disparate. As a thought develops, it is first received in the right brain as an intuitive flash subjectively bound up in itself with such unification that it cannot yet be expressed. The illumination is then transferred via a set of “wires” (the corpus callosum) to the left brain where the singular idea is broken down into its distinct points and objectively analyzed and communicated. The final product is the actualized idea. On the biological level the child is the final product (*Berudim*) which is produced from the union of the father’s seed (*Akudim*) and the mother’s egg (*Nekudim*). This relationship, which replicates itself throughout creation, also has an echo in the philosophical construct of thesis, antitheses and synthesis. In the language of the Torah, in general, the roots of these attributes are known as *chesed*, *din* and *rachamim*—lovingkindness, judgment and mercy.

Familiarity with the basic sefirotic pattern (□-Maps) reveals this triune structure as *Chochmah*, *Binah* and *Da’at*. (This pattern is replicated over again as it scales down to a “lower” level as *Hesed*, *Gevurah* and *Tifferet*, then *Nesach*, *Hod* and *Yesod*). “Right brain” (*Chochmah*), “left brain” (*Binah*) and middle brain (*Da’at*) are ancient terms fundamental to the Kabbalah. Without the Torah construct of cosmic split-brain hemisphericity (□-Models: Split Brain) it is impossible to appreciate the underlying symmetry of creation. Understanding the secret of Abraham’s gifts to the Orient— and what it is that is now coming full circle—is part of this symmetry.

The connected world of *Berudim* is also known as the world of restoration or rectification/*tikun*. It is the integration and *tikun* of the two prior stages. But the mode of synthesis here is not a grey formed by the mixing of white and black. Rather, *Berudim* is a paradoxical union of opposites containing both the collectiveness of *Akudim* and the individuality of *Nikudim*, in a gestalt whose whole is greater than the sum of its individual parts.

As previously elaborated above, the first of these two realities, the World of *Akudim*, corresponds to the right hemisphere of the Divine Thought process. It contains all the details of creation, yet still in a state of absolute unity. In the bonded World of *Akudim* the reality of separateness, duality and multiplicity has not yet begun. There is only absolute Oneness. The second reality, the atomized World of *Nikudim*, corresponds to the left hemisphere of the Divine Thought process. The same cosmic code and minutiae, of all people, lower kingdoms, places and things unified in *Akudim*, now explodes into separateness, duality and multiplicity—the highly individuated and “pointed” World of *Nikudim*. It is upon the “ground” of this primordial discharge that Genesis, also known as the interconnected and integrated World of *Berudim*, the third and concluding stage of creation is built. This is the literal meaning of the Torah’s opening verses, “In the Beginning...And the “ground” [the remnants of the previous worlds] was *tohu* [chaos]...”. A new world—*Olam HaTikun*—was resurrected and reborn. This dimension of restoration is also known by its more common name—Genesis.

A resurrected inter-dimensional vortex of virtual perfect cosmic balance was the world into which Adam and Eve were placed. There were a few finishing touches that were needed before the zenith of creation would be revealed as the Great Shabbat was approaching. Adam and Eve were commanded concerning these crucial acts. They were on a mission from God, there was only one game in town and they were the man and woman of the hour. But there were a series of tragic miscalculations and Adam triggered an imbalance in the entire framework of creation, causing aspects of it to prolapse and “fall”. In the Kabbalah, the “Fall” of Mankind or the *chait* (“sin”) of the eating from the Tree of Knowledge of Good and Bad is referred to by a technical term—*Nifilah*, simply “the Fall”.¹⁷²

There are many details and consequences of the inter-dimensional collision and subsequent prolapse of reality, but for our purposes here it is important to understand one cosmic principle: where the major impact of the Fall took place. We know that in general all right sides are associated with the expansive/masculine and unifying divinity of the *hasadim* and the left sides are associated with the contracting/feminine and polarizing divinity of the *gevurot*. Although these two primordial forces are equal in quality and necessity, they are not equivalent in manifestation or in their vulnerability to become imbalanced. As is known, *gevurot* are more powerful than *hasadim* but paradoxically they are more volatile. Putting it simply, if something goes wrong in the scheme of things the first to get hit and the hardest to fall are the *gevurot*, the “left side” of creation (□-Models: HuG).

When Adam “sinned”, he generated a chain reaction along a universal, pre-existing “fault line” that primarily caused the “left” side of his world to shift “out/downward”. He now had to repair the damage. This meant that he was required to descend “downward” and to the “left” of creation in order to engage and perform the necessary *tikun*. This is the meaning of the verse, “For on the day that you eat of it [triggering the cosmic fault] you will surely die [by way of a forced descent]”. Adam’s mission now was to descend into the lower realms of the “left side” of creation to retrieve and repair the damage. So, where is the “left side” of creation?

When the anatomy of the brain is superimposed onto the globe of the earth an amazing symmetry appears. The Eastern and Western hemispheres of the earth line up with the two

¹⁷² Anyone familiar with the events recorded in the Book of Genesis cannot avoid the apparent similarity of the term, *nefilah* to the event of the Nephilim—the infamous “fallen angels”. For millennia this episode, especially in the eyes of the gentile world, has been by far the most enigmatic and controversial few verses in the Bible. Yet, with the overview presented here, it is possible in one fell-swoop to unravel this ancient mystery in a profound but coherent manner. See my essay *Fallen Angels and Cosmic Fallout*.

hemispheres of the brain! Relative to each other, the religions and intrinsic modes of perceptions of the Orient and Occident reflect the brain's own hemisphericity. In general, Hinduism, Buddhism, etc. are based on a unified view of reality. In contrast, Christianity (in all of its variations) and Islam are based on a dualistic view of reality. The Torah, Jews and the Land of Israel are right in the middle functioning as the global and spiritual corpus callosum. Beware: "Judeo-Christianity" and often what appears in the name of Judaism and Torah do not serve in this function. Judeo-Christianity is a Christian theological term created in order to "graft the branch back into the root". Such a conception of "Old Testament" Judaism is certainly a creation of Western duality and a Greek mind-set. The ancient Torah Judaism of the Talmudic Sage-Mystics is not a duality. In fact, when the Hellenization, Christianization and the westernization of Torah are stripped away, esoteric Judaism—the core of the Torah—is more Eastern than it is Western! So, betwixt the Orient and the Occident lies the mystery of Jewish existence and it is no accident.

**The Return of the
Children of the East**

Bnai Ketura, the Children of the East, completely disappeared from history. The Torah never again mentions them or their descendants. They play no role in the direction and mission of the initiates into the esoteric Jewish tradition – Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David, no role that is, until the reign of King Solomon. The only other time in Scripture that the term Children of the East is mentioned is in the Book of Kings I (5:9-11), when a stage of unification similar to that of the messianic future was reached:

And God gave Solomon much wisdom and marvelous understanding. He expanded [Solomon's] heart so that he could understand [the details of wisdom that are numerous] like the sand that is on the shore. Solomon's wisdom thus surpassed the wisdom of the Children of the East [the knowledge rooted in the primordial worlds] and the wisdom of Egypt [the knowledge of the occult and demonology].

King Solomon was not only the master Talmudist and scientist, but also the master kabbalist. Accordingly, the wisdom that he had amassed was not only of a secular nature, but of a corresponding spiritual nature as well:

It was revealed to him (King Solomon) the nature of the entirety of the creatures, all their forces and their components in profuse detail. Likewise, he knew the [spiritual] root of each and every one...¹⁷³

King Solomon had inherited the secret tradition of the Talmudic Sage-Mystics and he was the man of the hour on the mission of the millennium. It was, in fact, the eleventh hour and King Solomon was perfecting the complete and final *tikun* for the eating from the Tree of Knowledge of Duality. He had penetrated more deeply into an aspect of the lair of the primordial serpent, all the klipot and the roots of evil more than any of his predecessors and was only moments away from nullifying the cosmic root of evil and reversing all reality back to the higher dimensional state before the Fall. As part of this universal conspiracy, King Solomon elevated and synthesized the fallen fractal sparks of the two global traditions: the mystical wisdom of the east—the Orient and the hermetic/occult tradition of the West—the Occident—into one Universal Torah (Torah literally means Teachings).

¹⁷³ *Leshem Sh'vo V'Achlamah Sefer De'ah* 2:4:21-2, p. 169. See also Ramban's (Nachmanides) introduction to his commentary on the Torah (Chavel English edition, p. 12).

**Gifts from
the Orient**

The two great global traditions of the Orient and the Occident are vestigial iterations of the two primordial universes—*akudim* and *nikudim*—that existed prior to our present reality, the universe of *berudim*. How can the present East and the West be remnants of worlds that existed in the past, especially the world of *nikudim* that virtually imploded upon itself? One answer is that our present universe is partly reconstructed from the fragments and residue left over from the Worlds of Tohu, plus some new cosmic glue injected to resurrect and hold it all together (i.e., “Let there be light...”). *Akudim*, the “right-brain” of creation, is the underlying substance of the Orient. *Nikudim*, the “left-brain” of creation, is the underlying substance of the Occident.

If we “walk the talk” and go *Beyond Kabbalah* there is a deeper explanation having profound implications for us right here, right now. As briefly mentioned above, time as we have known it did not begin until the dimension of *berudim*, the third stage of creation, also known as Genesis. (This is technically known as the dimension of *Atzilut*, which contains within itself, prior to their “falling out”, the three other modes of reality of *Briyah*, *Yitzirah* and *Asiyah*). *Akudim* and *Nikudim* were not yet bound by post-Genesis time. As a linear movement of “past”, “present” and “future”, time did not manifest until *after* the dimensional collapse and the inversion of reality. When Adam existed in his higher dimensional state, all three universes existed as one triangulated super-multiverse. The two worlds of the Tohu were transcendent to, yet immanent within Gan Eden. The Garden of Eden was not just the Kingdom of Heaven (*Malchut haAin Sof*), but the Kingdom of *all* Heavens that ever were or would be. Adam and his Garden vortex were the point singularity of all possible realities, the meta-vortex within the *Ain Sof*. We cannot conceive of such a reality (although higher dimensional mathematics is helpful), because it requires an acausal and non-local progression of events.

Because of his catastrophic miscalculation, Adam caused all three worlds to crash together into one mutated hybrid contortion, a.k.a., the world and its history, as we know it. These worlds in collision are actually worlds in *collusion* because these three dimensions have partially merged, interact together and are now in collusion, as it were, with each other. If one grasps the full impact of the implications of this Torah fact, it will not only appear stranger than fiction, it will appear stranger than *science fiction*. These three different universes that occupied three separate dimensions have collapsed and are now “squeezed” into one very different, synthetic composition. *Akudim*, the “right-brain” of creation, is literally the underlying form that molds the collective thought patterns of the right-brained perspective of God. *Nikudim*, the “left-brain” of creation, is literally the underlying form that molds the collective thought patterns of the left-brained perspective of God. *Berudim*, the “middle-brain” of creation, is literally the underlying form that molds the collective thought patterns of the middle-brained perspective of God.

Based on this understanding, many obvious questions and apparent anomalies can now be resolved. For example, Oriental accounts from the Hindu’s cosmology of the world is measured in *yugas*, periods of astronomical expansions of time, billions of years long, both for the past and for the future. Additionally, from an Eastern perspective there is no concept of a Mashiach, a messianic era and beyond into an ultimate “Cosmic Shabbat”. There is no need for cosmic redemption and no Adamic *tikun* necessary in order to complete Creation. Yet, from the perspective of the “right side” of the global hemisphere, being rooted in the dimension of *Akudim*, they are correct and true to their collective consciousness. This is precisely because that is how time is experienced in the dimension of *Akudim* – time is virtually timeless! Reality is singular at its root and space-time is fundamentally an illusion.

On the other hand, for example, the phenomenon of time in the Western world (mostly via Greek thinking and Christian belief), is very limited. For multi-millions of fundamentalist believers, “Biblical time” mandates that the universe is literally only 6,000 years old. Yet, from the perspective of the “left side” of the global hemisphere, being rooted in the dimension of *Nikudim*, they are correct and true to their collective consciousness as that is precisely how time is experienced in the dimension of *Nikudim* – time is very real! Reality is dualistic at its root and space-time is concretized. History has a definitive beginning and requires a necessary end with its redemption ushered in by a very real *savoir* and Mashiach.

The terms Occident and Orient refer to the Western and Eastern worlds. It is instructive to know the origins of these words in English. Orient points (“orientation”) to the direction of the rising of the sun and Occident points to the direction of the setting of the sun. The root meaning of Occident is “to fall”, i.e., where the sun “falls”. That the word Occident means “to fall”, from a cosmological perspective is revealing. It is in the left hemisphere, the side of the *gevurot*, as explained, where the greatest aspect of the higher-dimensional Fall of Adam occurred. It was there, in the “West”, where Adam, with his maps and blueprints, was sent on his mission to “repair the world”, i.e. essentially the Western world. The complete collection of these maps is the esoteric tradition of the Torah, transmitted to Adam who in turn initiated his son Seth. This transmission continued through Noah and the Patriarchs. Abraham knew these maps and directed every step of his life in accordance with them. The gifts he gave to *Bnai Ketura* were based precisely on these primordial maps of creation. “To the children of the concubine that were to Abraham, Abraham gave gifts.” According to the tradition of the Talmudic Sage-Mystics, he gave them unique esoteric knowledge—divine formulas of impurity (*shem tumah*)—keys to creation. But why would their loving and compassionate father give his own children “spiritual impurity” and why did he send them off to the East if his work was in the Western hemisphere?

When Abraham gave his gifts to the children of Ketura he achieved two goals. One, he was returning what actually belonged to them, i.e., to their collective soul which was rooted in the primordial World of *Akudim*. Abraham is the “father of all nations” and the blessings for all mankind are channeled through him. He is the spiritual father of the Occident *and* the Orient. The gifts were aspects of the “right side” of his universal soul that had to be returned to their source. This was in order to re-structure not only a global balance, but a primordial cosmic balance to rectify the Primordial worlds as well as the ensuing Fall of Adam. This process will continue, as Abraham is part of a triune over-soul that consists of himself, Isaac and Jacob. They are the incarnations of the three *sefirot* of *Hesed*, *Gevurah* and *Tiferet* – right, left, middle. Abraham, himself is too extreme and must produce an Isaac at the opposite pole. Cosmic harmony is not reached until Jacob, the balance and beauty of the Patriarchs (*Tiferet* means both balance and beauty). Jacob is then called by the name Israel completing the process.

The second purpose is purification. The children of the East and their gifts are fallen fractions of the residues left over from the Death of the Primordial Kings. This part of Abraham needed to be purified out of his collective soul in order to prepare for the universal *tikun*. Yet, “One man’s ceiling is another man’s floor” and one man’s *klipah* (impurity) is another man’s healthy and nutritious food. What was expelled as impure residue from Abraham’s perspective was, from the perspective of the *Bnai Ketura*, nourishment and food for their souls and all that is universal rooted in them. Abraham, as an incarnation of an aspect of the original Adam, was on a mission to purify the soul of mankind and filter the cosmic *fall-out* that remained from the Tohu and was then compounded by the miscalculation of Adam in Gan Eden.

The gifts that Abraham gave are the residue left over from the Death of the Primordial Kings. They are the “ground” of the Tohu. This part of the collusion of the three worlds needed to be purified out of the collective soul of Abraham in order to prepare for the formation of the Nation of Israel (Israel being the additional name given to Jacob).

Yet, the children of the East and their gifts still contain the sparks of Abraham and therefore are called Abraham’s children.¹⁷⁴ The immutable connection between the Children of Israel with the children of the East would lie buried within their over-soul for thousands of years with barely a mention and only a hair’s connection. The reunion of the sparks of Abraham would not materialize until the future. This would explain the enigmatic explanation of the Arizal, that, “In the future, Bnai Ketura will become servants to the Nation of Israel”.¹⁷⁵ What is unique to these non-Jewish children of Abraham that the Talmudic Sage-Mystics singled them out from all others? The secret knowledge of the Children of the East will serve the Torah of the Children of Jacob. In other words, Jews are intended to master Oriental wisdom—not to directly practice or to participate in it—but to study and understand it from a Torah perspective and then to apply it from within the context of the cosmology of the Talmudic Sage-Mystics. This is occurring now in our generation precisely in order to accelerate the messianic process of the collection and redemption of the fractal-sparks of spiritual truths that have fallen from the original higher-dimensional Adamic reality.

So why have so many Jews gone on the journey to the East? What is behind the unprecedented Jewish fascination with Hinduism, Buddhism, Yogic meditation and eastern schools of mysticism? The answer is that as we enter the final stages of the Messianic Era Abraham’s ancient gifts are being reopened. The “sweet aroma”¹⁷⁶ of *Bnai Ketura* is arousing segments of the Jewish people to once again encounter the long, lost “other children” of Abraham.

On a deeper level, the Arizal explains¹⁷⁷ that this is the reason that Abraham also married Hagar who, according to tradition, is another name for the original Ketura. This strange scenario recapitulates what occurred to Adam. Adam initially married “the First Eve” (Her “back side” became known as Lilith) before entering into union with “the second Eve”. This was consciously done in order to expel the impure residue and spiritual impurity that had contaminated his soul that was left over from the Tohu. Thus, Abraham took Hagar to purify his body in order that Isaac would be born pure and untainted. Bnai Ketura were born after Hagar and therefore are partially rectified. The cosmic necessity of Bnai Ketura was to give birth to the overpowering gevurot that would have otherwise been transmitted and released through Isaac. If this would have occurred, however, the world could not have endured because Isaac himself is the vehicle for the strong constricting forces of the gevurot. Therefore, they had to come through Abraham and it is upon the background of the primordial world of Akudim that created the unique existence of the Wisdom of the East – the sweetened gevurot of Abraham bounded up in the right brain of the Godhead.

¹⁷⁴ *Zohar Chadash*.

¹⁷⁵ *Sefer HaLikutim*, Parashat Chayay Sarah, end (p.15).

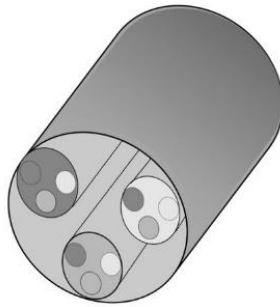
¹⁷⁶ The name *Ketura* shares the same root with the word for incense, *ketoret*. She was called ‘Incense’ because her acts were sweet as incense (Rashi, loc. cit. quoting *Midrash Rabbah*). It is also interesting to note that to this day, the Orient, especially India, is famous for its incense. This modern Eastern influence has made incense very popular in the West. Ironically, sacrificial use of incense was paramount in Biblical times and the “sweet aroma” of the East has reawakened the children of Abraham, Isaac and Jacob to their own ancient tradition of the role and power of incense (e.g., frankincense and myrrh which are two of the eleven ingredients in the sacred Tabernacle/Temple incense.)

¹⁷⁷ *Sefer HaLikutim*, Parashat Chayay Sarah, end (p.15).

Betwixt the Orient and the Occident: It is No Accident

When we enter the Messianic Era, however, all three dimensions will receive their *tikun* and regain cosmic balance (This is the *sod* of the *Matkelah*—the Divine Scales, as explained in the Mind of Moses). Oriental wisdom and Occidental understanding will be sublimely integrated and unified with the mystery of the middle—the Land, the People and the Torah of Israel.¹⁷⁸ The entirety of world history as we have known it will reveal its absolute perfection and all mankind will see that nothing happens at random and betwixt the Orient and the Occident, it is no accident.

And it shall come to pass in the end of days, that the mountain of God's house shall be established as the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it. And many peoples shall go and say, "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."¹⁷⁹



¹⁷⁸ A significant example of this influence and confluence is found in my book, *The Jerusalem Stone of Consciousness - DMT, Kabbalah & the Pineal Gland*, where my rediscovery of the Two-Tailed Leviathan was, many decades ago, directly informed from my encounter with the Oriental teachings of Kundalini yoga and related practices.

¹⁷⁹ Isaiah 2, Talmud *Pesachim* 88a.

Sha'ashu'a**The Secret of God's "DeLight"**

The following material has never been presented to the English reading audience. Even in Hebrew there is little written, and even less with its details explained, about this unexpected and astounding Torah secret of the Talmudic Sage-Mystics. This unique field of study is so esoteric and so little known that it is rarely even studied within the inner circles of Torah based Kabbalah. Certainly, it is never integrated into the rest of the body of Torah (and the Body of Adam). Even after having studied Talmud and Kabbalah (including the Primordial worlds and the Tohu) for many years, when I first encountered the secret of the *Sha'ashu'a* in the work I have translated below, I was spellbound. Before me lay a detailed description of a higher-dimensional Torah that *preceded* the present Torah! In rigorous mathematical-like language it depicted coordinates in the "God Head" that, literally, as it were, *preceded* the God of Genesis! (In fact, this level of reality precedes the opening pages of the *Tree of Life (Eitz Chayim)* of the Arizal — the *magnum opus* of the arcane teachings of the master Kabbalist Rabbi Isaac Luria). The processes described in this holy book were speaking in a language that was more akin to cutting edge cosmogony of modern physics than anything appearing theological or religious. Yet, for the Talmudic Sage-Mystics this material is more than fundamental. Before there was the New Light ("*Mah Chadash*" in the terminology of the Arizal) of Genesis, before there were the Worlds of Tohu and their Primordial Kings, before there was Adam Kadmon, before there was the Malbush and even before the "standard model" of the *tzimtzum* of the Arizal, there was the *Sha'ashu'a*. The study of the *Sha'ashu'a* presents the infrastructure upon which the entirety of reality and consciousness is constructed. What is more, as much as we can try to express that which we cannot, the *sod* of the *Sha'ashu'a* is the hidden infrastructure upon which even our consciousness of God and this very moment is structured.

Religious convention informs us that God is one. This is known as monotheism – the belief that there is only one God Who rules supreme. He—or even He/She—is omnipotent and omnipresent and there are no intermediates. The inner teachings of the Torah—the Kabbalah—however, reveal a very different concept of God's "oneness" than the one that is conventionally associated with the "one God" of Judeo-Christianity. That "one God" (whether accepted or rejected) is fundamentally the same throughout the spectrum of secular Judaism, new age Judaism, observant Judaism and among most academic and even orthodox Torah scholars. The absence of the deeper comprehension is understandable because the hidden teachings concerning the "oneness" of God and its relationship to man and creation lie at root of what the Talmudic Sage-Mystics refer to as the "Mystery of Faith". The secret *behind* God's unity, however, is not dogmatic faith, but rather a "faith" that is meticulously built upon a transmission of counter-intuitive esoteric data and direct experience that is far from being not self-evident.

What is presented below (and more in **□**-Maps: *Sha'ashu'a*) is barely the tip of this cosmic iceberg. The purpose of including the extremely esoteric teachings of the *Sha'ashu'a* in *Beyond Kabbalah* is to allow us a minute glimpse of how truly vast and all-encompassing is the multi-dimensional Torah. As the multiple layers of an onion, these are the "worlds within worlds" and the "worlds of the *Ain Sof*" that are alluded to in the Zohar and elsewhere. Plunging, even for a moment, into the *Sha'ashu'a* is an experience of divine ecstasy and consciously surfing even a fractured fraction of its wave-form is very challenging. However, for the "one who understands",

is able to “iterate one thing to another” and is able to generate a cascade of coherent superpositions (□-Models: Quantum Logic), a veil, covering the mysteries of life, may momentarily be removed.

Unknown to most of the world, Kabbalah, just like science, has numerous different fields of study and forms of disciplines. One of the highly specialized areas of traditional Kabbalah is known as the secret of the *Malbush*, the “Garment”. This highly advanced field of Torah study is also known as the teachings of the Worlds or Dimensions of the *Ain Sof*. There are very few, even among the serious and disciplined students of the Kabbalah, who frequent this sector of the spiritual universes. Current classical Kabbalah reveals the previously hidden details of *Tohu* and *Tikun*. These are the Primordial Worlds that preceded the creation of our present reality and the consequent restoration, resurrection and interfacing of those dimensions into the codex of the Torah’s account of Genesis. The entirety of Lurianic Kabbalah (which can take more than a lifetime to master and even then, “A thousand enter but only one may come out”), however, only begins where the worlds of the *Sha’ashu’a* and the *Malbush* leave off.

As explained above, these pre-Genesis worlds—other dimensional intersecting realities—are variously known as the primordial Breaking of the Vessels, the Death of the Primordial Kings and the birth of the Primordial Generations. As is known from the holy Arizal (who is only elaborating upon the living legacy of the Talmudic Sage-Mystics, specifically from the *Zohar*), the cosmic breakage itself is emanating out of even deeper strata in the divine process. This cosmic stratum is the world of *Adam Kadmon* – Primordial Adam. (Simply put, *Adam Kadmon*, also known as the higher-dimensional “image” of God or the “God Head” and “God Body, is the prototype, precursor and soul of *Adam HaRishon* of Genesis). The reality of *Adam Kadmon* and the lights, i.e., the fields, worlds and dimensions, that emanate out of the different parts of Its Godly Form are governed by a different set of cosmic rules—a different phase of Torah, as it were—than by which we are currently bound. Yet, it is the very exact Torah given to us by our Teacher Moses at Mt. Sinai! This is the Primordial Torah that then existed on an even more transcendent level of reality and consciousness. This Torah is the cosmic template for *Adam Kadmon* and all the primordial words that manifest and emanate out from Him.

The Mind of God behind the Primordial Torah is not a divine Person, a cosmic Place or even a transcendent “Thing-ness”. This “God” is not even the great, cosmic “Oneness”. Rather, the secret of the “God” of the Primordial Torah can only be described as a formula. It begins as a simple formula consisting of four alphanumeric units. The last two of these four units of Divine Formula enfold into the first two so now, in essence, there are only two digits. The second of these two units, in turn, enfolds into the first so that now there is only a single unit that contains all the others. This singular unit, containing the other three, is represented as the smallest point, one iota, a minute jot. This “point singularity” is the Hebrew letter *yud* (or *yod* from which both the Greek iota and Latin jot are borrowed). The alphanumeric *yud* itself is contained in the minute prong that sits atop and crowns this letter and thus all four parts of the formula branch out from the crown, the hidden fifth dimension. This singularity, however, when its contents unfold into its four aspects, acts upon itself now as if it were an equation, with each value acting upon the other. The *yud* remains constant while the value of the other values change. When functioning as an equation, it is a dynamic process, computing Itself upon Itself. “God” is a dynamic equation that is forever iterating upon itself (□-Models: Fractals). The true God of the Torah and the Talmudic Sage-Mystics is not a noun nor is God a verb. Rather, as much as we can express that which we cannot, God is an equation. It is an equation that has no beginning and It has no end and It had never-not been iterating out consciousnesses within consciousnesses within consciousnesses. We—from

every atom to every galaxy, from me to you, and all of human consciousness — are these very iterations.

As explained, the arcane study of the *Malbush*, the *Sha'ashu'a* and the cosmic strata or "Worlds of the *Ain Sof*" are among the most esoteric fields of advanced Kabbalah. One of the few Kabbalah masters to elaborate on this tradition of the Talmudic Sage-Mystics is, once again, the early 20th century Lithuanian sage and Lurianic kabbalist, Rabbi Shlomo Eliyashiv, the *Leshem*. What follows is a loose translation from the first two chapters (out of a total of 46 short chapters) of his *Sha'ar HaPoneh Kadim* (The Eastward Facing Gate).

It is written, "I was a nursling beside Him, I was then [His] delight every day, playing before Him at all times" (Proverbs 8-30). These are the personified words of the holy Torah who proclaims that She is the architect for the Holy One. The primeval revelation and inception of all of His manifestations, in their entirety outside of and exterior to His hidden essence, was the holy Torah. Afterwards, all existence was revealed in the Torah and through the Torah such that She becomes the exclusive agent, architect [tool and map] for all reality. ¹⁸⁰

This is the meaning of the verse, "I was a nursling beside Him", that because of and through the Torah, She became His architectural tool. The term "beside" or "next to" is specifically used here because *etzlo* – "next to" is from the same Hebrew root as *atzilut*, meaning emanation [as in *Olam Atzilut* – the World of Emanation], i.e., that the Torah was the first emanation which emanated out of the unknowable essence of the *Ain Sof*.

The Torah Herself now continues and explains the order of Her manifestation and how She began the process of emanating out of the *Ain Sof* with the words, "I was then [His] delight (*Sha'ashu'a*) every day", that She emanated out of Him through the phenomenon of *Sha'ashu'a* – sheer internal ecstasy. Her initial revelation was via the act of *Sha'ashu'a* and through this act She emanated from and out of the *Ain Sof*.

An arousal and movement that occurs within its own Self generates the essence of the *Sha'ashu'a*. Every movement, in turn, is a gathering and *tzimtzum*/contraction between point and point. In other words, the stirring movement within the *Sha'ashu'a* is a contraction from within Itself to Itself. There are now two aspects – the force of the stirring arousal itself and the *tzimtzum*/contraction that is being generated between each pulsation. Each *Sha'ashu'a* within the Light of the *Ain Sof* consist of a dual rhythm oscillating among every outward movement and its corresponding contraction [egression and regression].

Fundamentally such stirrings, and particularly here in our case, produce the appearance of flickering light. This is due to the fact that the *Sha'ashu'a* generates and reveals the flickering effect of a succession of twinkling lights. This is the vibration we are speaking of, namely the effect of the flickering. Here, this occurs

¹⁸⁰ "In the beginning was the word and the word was with God and the word was God". This phrase is from the Christian Gospel of John. The King James' "word" is a translation from the Greek *logos*. *Logos* is generally understood to be a translation of the Hebrew "*devar*", here also meaning "word". *Logos* (as well as *devar*) can also conceptually be understood to originally have referred to the *Havayah* name-formula — the "word" or linguistic formulation of God's Own higher-dimensional consciousness. The *Havayah*, as manifested through the Torah, is the word, the *logos*, the name/formula from which all and everything manifests. With this understanding it is correct, from a Torah perspective, to state, "In the beginning was the *Havayah* and the *Havayah* was with God and the *Havayah* was God". This is simply the equation between the *Ain Sof* ("God") and the *Ohr* (*Havayah*, the "Word") of the *Ain Sof*. This same relationship is here depicted in this verse, "I was a nursling beside Him".

in a similar manner as the stars that flicker and sparkle in the night sky and appear as if they are actually moving. These flickerings that are revealed are due to the phenomenon of the *Sha'ashu'a* and initially appear as individual points. These points are in the aspects of *chesed* and *din* [*hasadim* and *gevurot*]. The aspect of *chesed* illuminates and reveals whereas the aspect of *din* contracts and delineates. Through this process a series of points is revealed, each point separated unto itself.

Now, due to the increasing number of *Sha'ashu'a* and flashing of the lights, each point joined one to another and constellated into the primordial forms of the Hebrew letters. All the points flickered and interconnected with each other. The flashing of the lights vibrated within itself (*mishta'shay'ah*, lit. "delighted itself") with the appropriate amount necessary for the entirety of all the letters throughout the Torah.

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The first coordinates of vibrating points to be revealed, however, were the four alphanumeric letter-forms of the formula/name *Y-H-V-H* (the Tetragrammaton). Each value (single digit, doubled digit, tripled digit, quadrupled digit) of the four letters is successively contained within each other revealing the value of 10. ($1+2=3$, $3+3=6$, $6+4=10$). The 10 are in turn contained within each other and thus they produce all of the 22 letters of the Hebrew *Aleph-Bet*. Likewise, all the 22 primordial letters are contained one within the other through the process of the order of the 231 Gates ("*R'lah She'arim*"). These letters continue to unify with each other from permutation to permutation infinitely and without end until the Torah emerges as "3,200 times the size of the entire universe" (Talmud, *Eruvin* 21a). The Torah has its foundation in the 32 circuit gates [known as the 32 Paths of Wisdom] and each circuit manifests to 100 via the extension from ten to ten producing the number 3,200. All of this is generated from the primordial delights [here the plural form is used — *sha'ashu'im*] that occurred in the "two thousand years" in which the Torah preceded the present creation. This is what is written, "I was a nursling beside Him, I was then [His] delight every day (lit. "day, day")" and one "day" of the Holy One is the metaphysical equivalent of one thousand years as it is stated in the *Midrash Rabba* (*Bereshit*, Chapter 8 sect. 2).

The underlying matter of all this is, as we have stated, that each *Sha'ashua* consists of two alternating elements – an initial pulsing followed by a contraction. These two aspects are the *hasadim* and *gevurot* mentioned above. Upon deeper magnification, however, we can discern an additional two hidden aspects that actually precede the expansion and contraction of the *Sha'ashu'a*. These two, which are contained within each other, are the Primordial Will and the Primordial Thought of the *Sha'ashu'a*. In fact, it is through the *Sha'ashu'a* that the Will and the Thought are revealed. This second set of two aspects is contained within the first set, which accords with the formula, "Two that are four".

Now, [as mentioned above] all four letters are contained within each other equaling 10. One with two is three, three with three is six and six with four is ten. They are the root of the manifestation of the four digits of the name code *Y-H-V-H*, blessed be He, which now also has the value of ten. In addition, each of the four letters also contains ten. These are the four expansions of the *Y-H-V-H* [*Ab* 72, *SaG* 63, *MaH* 45 and *BeN* 52] as is known in the Kabbalah, and as will be explained below. All this is generated with each and every *Sha'ashu'a*. It is necessary to comprehend this.

Based upon what we have explained so far, all the flickering of the lights which initially appear as vibrating points unite together to form the primordial letter-shapes which are all occurring within the *sha'ashu'im*. And these primordial flickering lights of the *sha'ashu'im* have their root in the four letters of the Tetragrammaton, the *Shem Havayah*, blessed be He.

The explanation is the following. The first “*yud*” of *Havayah* encapsulates the primordial Will. This is because it is simply a single “point” and the essence of a point is that it has no “form”, i.e. it has no dimension [nor does it indicate any “direction”]. Likewise is the primordial Will for without the addition of the next stage of “Thought” it remains as undifferentiated Will. The first “*hey*” alludes to the inception of the primal Thought which is beginning to form. The Will and the Thought that generates the *Sha'ashu'a* together with the *Sha'ashu'a* itself reveals three aspects that together form the three “lines” of the letter “*hey*”. Because through the Thought the primal Will is also revealed and per force they are unified one within the other, which form the first two lines of the writing of the letter “*hey*” which [by themselves] form the letter “*dalet*”. The *Sha'ashu'a*, however, which is produced by the Will and the Thought, is manifested in the third line of the “*hey*”. Now, when the *Sha'ashu'a* is fully manifested as its own self it is represented as the letter “*vav*” of the *Shem Havayah*. It appears in the elongated form of the “*vav*” because, as we have explained above, the twinkling of light is the aspect of *hesed* and the essence of *hesed* is to expand and extend outward. This is the letter “*vav*” of the Tetragrammaton.

Now, there is no manifestation of the vibratory flickering except via the *gevurot* of the *tzimtzum* which is the fourth stage and revealed in the “*dalet*” of the *Shem Havayah*. Thus, it is only through her, the fourth aspect, that all the previous three aspects are revealed. Behold, the essence of this final *heh* is literally the same essence of the first *heh* containing all the three elements we mentioned above that constitute the structure of the first *heh*. Only now, the second *heh* is fully manifesting the first *heh* because without this actualized manifestation there can never be any existential reality to any aspect of the previous stage. This final *heh* then is the actualization of the third stage referred to above, the *Sha'ashu'a* itself – its full realization and existence.

It is now clear that all of the four letters of the *Shem Havayah*, blessed be He, are literally all one, only that they are expanding from one stage to the next. The process is from primal Thought to initial Will that generates the movement of the pulsating light and all three of these are only revealed through the *tzimtzum*. This evolving process recapitulates itself within each and every *Sha'ashu'a*, thus making the four letters of the Tetragrammaton the primordial root of everything.

Previously we have explained that all four letter-forms of Havayah contain the power of ten in this manner, *Y, YH, YHV, Y-H-V-H*. We have also stated that each of the four contains the power of ten in the following manner: The *yud* is the ten-lettered expansion of the Havayah which uses three *yuds* as the fill-in letters in one state of unification. Fundamentally, then all four letters of the Havayah are literally one and the same.¹⁸¹

8. **Word to the Wise:** After having studied the *Dance of the Hasadim and Gevurot* in Part I it will be apparent that the pulsation animating the *Sha'ashu'a* is none other than the dance of HuG. Likewise, the dance of HuG are none other than the primordial movement of the *Sha'ashu'a*. *Qashe-question:* Which came first, the dance of HuG or the pulsation of the *Sha'ashu'a*? Can you turn this *qashe-question* into a Torah Koan (□-Methods: Torah Koan)? 8

Thus the end of the translation from the *Leshem*. One of the primary sources for our knowledge of the *Sha'ashu'a*, and to which the *Leshem* refers, is found in the Zohar¹⁸². The following is a translation concerning the seminal verse quoted above from Proverbs.

"Know therefore this day and consider it in your heart that *Y-H-V-H* is *E-lohim* ("Lord" is "God") in heaven above and upon the earth below, there is no other [Other-thing-ness] beside Him " (Deuteronomy 5-39). The entire Mystery of the Faith (*raza di'mehemanuta*) depends upon this; from this comes the knowledge of the mystery of mysteries, the secret of secrets. *Y-H-V-H E-lohim* is one complete Name, and the complete Name is one. Herein is a mystery of mysteries to the masters of the esoteric knowledge. And, indeed, blessed are they who endeavor to comprehend the Torah.

When the Holy One resolved to create the world, He guided Himself by the [primordial] Torah as by a plan, as has been pointed out in connection with the words "Then I was by him as an *amon*" (Proverbs 8-30), where the word *amon* (nursling infant) may also be read *uman*, an architect. Was the Torah, then, an architect? Yes, for if a King resolves to build himself a palace, without an architect and a plan, how can he proceed? Nevertheless, when the palace has been built, it is attributed to the King: "here is the palace which the King has built", because his was the thought that thus has been realized. Similarly, when the Holy One, blessed be He, resolved to create the world, He looked into His plan and, although, in a sense, it was the plan that brought the palace into being, it is not called by its name, but by that of the King. The [primordial] Torah proclaims: "I was by Him an architect; through me He created the world"!

The Torah preceded the creation of the world by two thousand [primordial] years; and so, when He resolved to create the world He looked into the Torah, into its every creative word, and fashioned the world correspondingly; for all the words and all the actions of all the worlds are contained in the Torah. Therefore, did the

¹⁸¹ I also have in translation, Chapter 3 of the *Leshem's Sha'ar HaPoneh Kadim*, but did not include it here as it is not directly related to the fundamental meaning of the *Sha'ashu'a*.

¹⁸² *Terumah*, 61a.

Holy One, blessed be He, look into it and create the world. That is why it says not merely "I was an architect", but "I was, alongside of Him, an architect".¹⁸³

It may be asked, how can one be an architect with Him? God looked at His plan in this way. It is written in the Torah: "In the beginning God created the heavens and the earth"; He looked at this formula and created heaven and earth. In the Torah it is written: "Let there be light"; He looked at this word-formula and created light; and in this manner was the whole world created. When the world was all thus created, nothing was yet established properly, until He had resolved to create man, in order that he might study the Torah, and, for his sake, the world should be firmly and properly established.

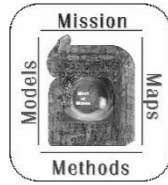
Thus, it is that one who concentrates his mind on and deeply penetrates into the Torah, sustains the world; for as the Holy One looked into the Torah and created the world, so one who looks into the Torah and keeps the world alive. Hence the Torah is the cause of the world's creation, and also the power that maintains its existence. Therefore blessed is the one who is devoted to the Torah, for he is the preserver of the world.



We have now completed the seven overviews of the Door of Mission. Among the questions (and *qashe-questions*) we have looked at are: What is the nature of this reality into which we are born? What is consciousness? Where does our present reality come from? Where is our reality going? What is it that is "going" and what does "going" mean? As we now proceed through the following Doors of Maps, Methods and Models, it is crucial to take our Mission with us. Is Adam's mission clear to you? Do you have a "mission statement"? Based upon the material presented in the Five Steps together with the material presented above, what is Adam's mission? What was (and continues to be) his "mission statement? What do you want to do with your Adamic gift of consciousness? Where are you in the Body of Adam? Where is Adam in your body – and in your soul? Where are you in the "Thought of God" (□-Mind of Moses: The Ascension of God's Thought)? Still don't have a clear, coherent picture? The next door, the Door of Maps, provides graphic maps to gain a clearer view to aid in developing an Adamic "mission statement".



¹⁸³ The term "alongside" or "next to" is specifically used here because *etzlo*—"next to"—is from the same Hebrew root as *atzilut*, meaning emanation, as in *Olam Atzilut* – the World of Emanation. In other words, the Torah was the first emanation which emerged out of the unknowable essence of the *Ain Sof*.



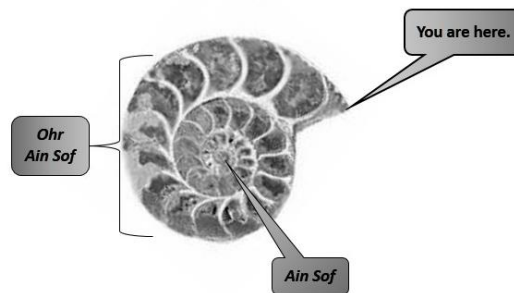
Second Door

Maps

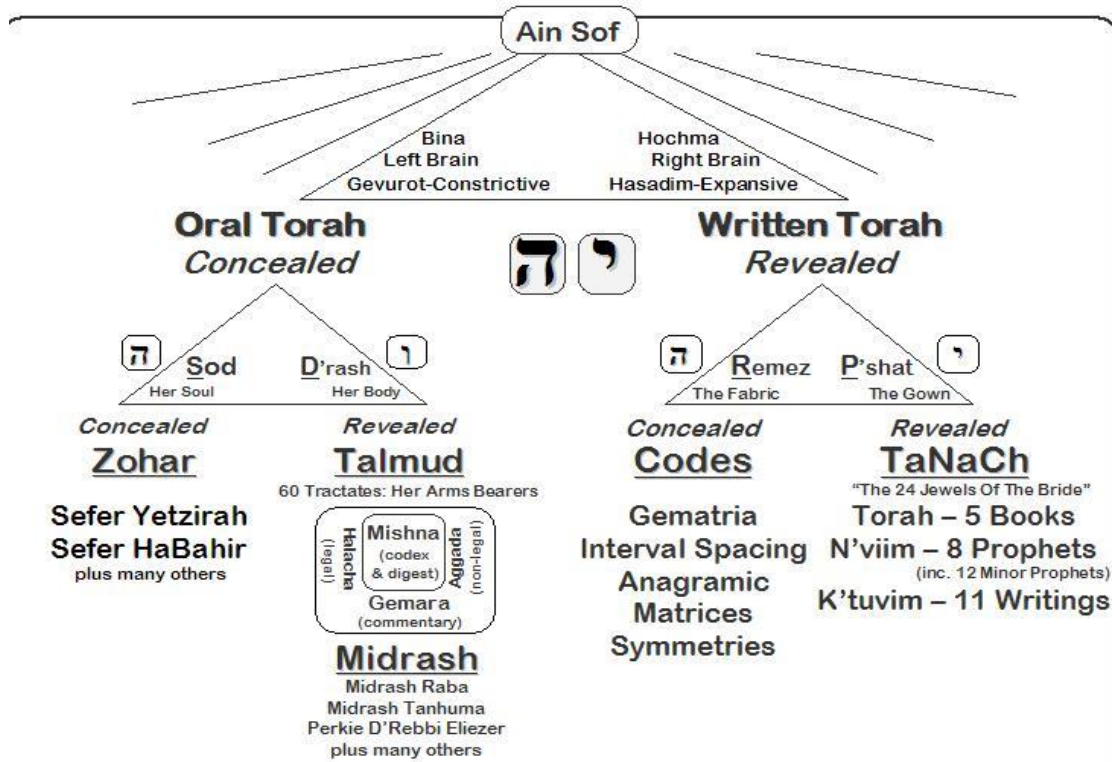
□-The Four Doors to accelerated Torah consciousness are interdependent with each other. Full comprehension of the Maps (to visualize and get a quick “aerial view” of how the Talmudic Sage-Mystics view reality), also requires entry through the Door of Mission (to understand the big picture and the direction we are going), the Door of Methods (to consciously learn while you are learning and to think like a Rabbi) and the Door of Models (the vessels to securely grasp the underlying Kabbalah principles of the Mission, Maps and Methods. And of course, without a grasp of HuG you can’t even enter *any* door of the Study House of the Four Doors.

The Door of Maps serves two purposes.

1. It is a graphic *overview* of some, but not all, of the material presented in the Doors of Mission Methods and Models, as well as in HuG. Additionally, there are maps included here that are not found elsewhere in *Beyond Kabbalah*. Those graphics are only explained here.
2. It is a graphic *review* of the same material. These graphic illustrations can also be used to “test” yourself. After going through the manual, including the Door of Maps, are you able to look at each graphic and fundamentally explain what it means — to yourself, to another? In most cases, there is additional explanation accompanying the graphic. In some cases the explanation will be found in its respective section elsewhere within the Study House of the Four Doors. Some graphics, however, are not directly explained in the other sections and the data, along with the graphic, is being presented only here in the Door of Maps.



“Like a snail who’s garment (shell) is growing out of its own self”.



The Twin Torahs

(See also □-Mission: Torah Cosmology)

There is one Torah, but functionally there are two Torahs, in fact, they are *Twin Torahs* and that is how they are referred to in the Study House of the Four Doors. Logically, this must be so because, as explained in the Dance of HuG, everything without exception, is polarized and comes in pairs. The twin Torahs are iterating the phenomena of the *hasadim* and *gevurot*, masculine and feminine and the cosmic split-brain (□-Models: Split-brain). Each one cannot exist without the other. Serious end-depth Torah learning is, in fact, the process of interconnecting and interfacing the Twin Torahs. Utilizing conscious and methodical learning, the mind of the disciple of wisdom (*talmid chacham*) becomes, in effect, a virtual corpus collosum, the bundle of some 200 million nerve-wires that unite together the right and left hemispheres of the human brain. As we are “made in the image of God” – and we have two modes of information processing – so does the Divine Mind. God’s two higher-dimensional hemispheres are literally, so to speak the Twin Torah.

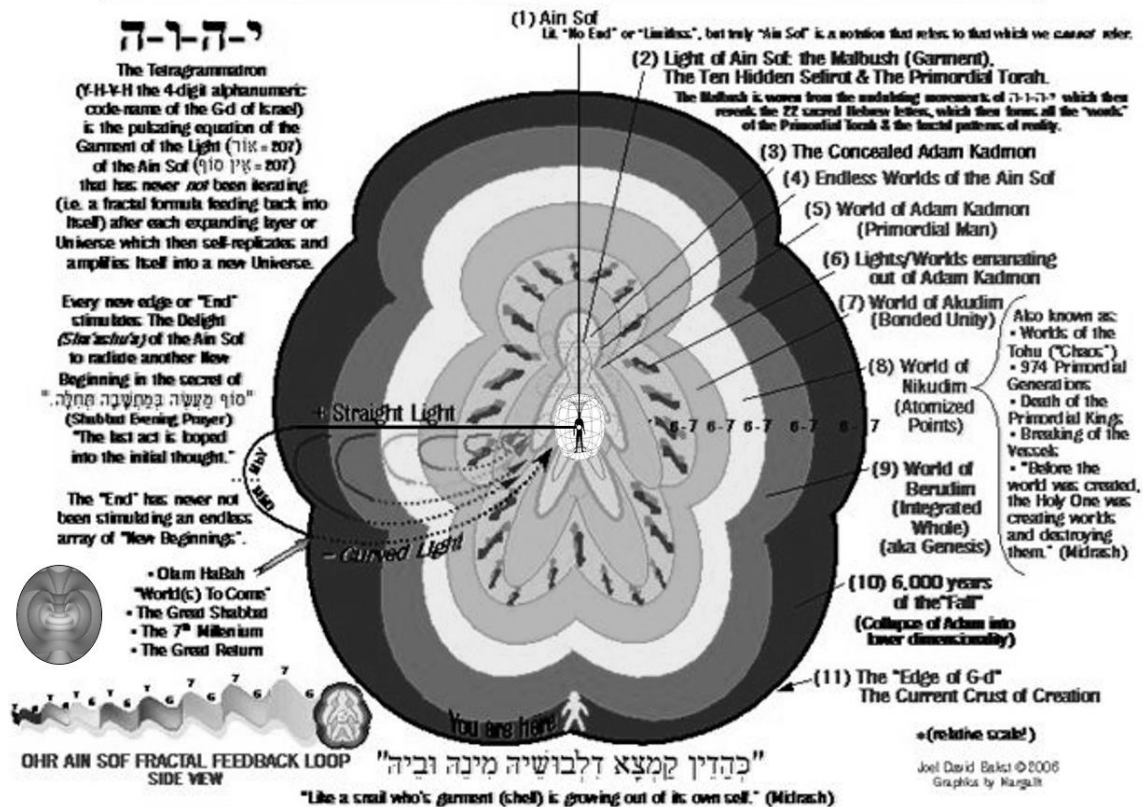
The map of the Twin Torahs and their details graphically speaks for itself. The two Torahs, relative to each other, are the revealed and concealed aspects of the Light of the *Ain Sof* – the straight, expansive Light and the curved, constricting Light. This polarity is then replicated within the two modes of the revealed Written Torah and within the concealed Oral Torah. (Originally the Oral Torah was not written down, thus “concealed”). The Written Torah is represented by the letter *yud* of the Divine Name and the Oral Torah is represented by the letter *hey* of the Divine Name, both of which iterate their polarities by subdividing, each now with two aspects of its own self. These four aspects are iterating the four alpha-numeric digits of the *Havayah* – the Tetragrammaton. In the map we also see the “Pardes”, the Orchard of Wisdom”, also an anagram for the four levels

of Torah exploration. *Pshat* refers to the surface or simple narrative of Scripture, *remez* refers to same verse or episode on the level of allusion, allegorical or encoded formulas, *drash* is the homiletic exposition of the self-same section and *sod* is the secret or esoteric level being the “soul” of the other three. Both Torahs, relative to the *Ain Sof*, are manifestations of the Shechinah, the feminine (*gevurot*) counterpart. Conceptually, the Pardes can then also corresponds to the fabric from which Her sacred gown is woven that covers her physical body which is the sanctuary for Her soul.

Torah Texting The Oral Torah is an extremely long equation consisting of a vast network of formulas that, if written out, would fill up endless blackboards. If any of the formulas are missing the equation will be incomplete, inconclusive or even incorrect (As unfortunately is often the case). These formulas are found throughout the texts of the Talmud, Midrash and Zohar (This is aside from the actual text of the Torah herself which is one extremely long equation – the woven tapestry of the “names” of God). Therefore, one’s direct knowledge of Torah and Kabbalah depends upon the extent of one’s database of textual sources, both in the Written and Oral Torah. Do not make the mistake of thinking that the text of Torah is separate from non-ordinary, experiential direct *knowing*. To the contrary, non-ordinary or altered states of Torah consciousness are inspired by, if not directly generated by the sacred texts. This is true, however, only if one knows how to understand the language of the Torah as taught in *Beyond Kabbalah*. In any event, one needs to become familiar with as much of the Torah data (*da’at*) base as possible in this lifetime. This is why constantly learning and decoding Torah must be the mission of every true seeker of Torah consciousness. One’s accessibility to the matrices of textual sources are what enable the ability to weave the fabric for the garments for the *Ohr Ain Sof*. The Divine Mind is texting us the secrets of creation and what we need to know in order to prepare for the imminent Messianic Era. We only have to have a strong desire to learn her hidden language.



OHR AIN SOF FRACTAL FEEDBACK LOOP.



Ohr Ain Sof Fractal Feedback Loop

(See also Mission: *Sha'ashu'a*)

*What, you ask, was the beginning of it all? And it is this... Existence that multiplied itself for sheer delight of being, so that it might find itself innumerably.*¹⁸⁴

The Ohr Ain Sof Fractal Feedback Loop, on its basic level, mostly speaks for itself. Although truly requiring a chapter onto itself devoted to its details, the salient points are discernable and numerous Torah axioms are visible. The Talmudic Sage-Mystics teach that the relationship between the Supernal Emanator and Its creation is, "Like a snail whose [external] garment is [growing] from out of its own self".¹⁸⁵ Reality is layered and stratified and, from one

¹⁸⁴ Sri Aurobindo (1872 –1950) Indian nationalist, freedom fighter, philosopher, yogi, guru and poet. Quoted in Arthur C. Clarks' *The Colors of Infinity*, both in the documentary and at the end of the book. Viewing this statement from a Torah perspective we can reword this quote as:

What, you ask [Always begin with a *qashe*-question], *was the beginning* [i.e., the *Beresheet*/Genesis of the Beginning of the Torah] *of it all? And it is this... Existence* [The Tetragrammaton is the Name/Formula of that refers to God as the root of all existence, past, present and future and when pronounced as "*Havayah*" literally means "existence"], *that multiplied itself* [secret of the multiplicity of the *gevurot*] *for sheer delight of being* [secret of the *Sha'ashu'a*], *so that it might find itself innumerably* [the secret of "From Itself, to Itself, for Itself and all within Itself].

¹⁸⁵ Midrash Rabbah, Genesis 21-5. This expression in the Midrash is being used there to describe the relationship between the "body" of the archangel Gabriel and the "linen garment" he is depicted as wearing in Ezekiel 9-2. The Midrash explains that he only appeared to be wearing an earthly linen garment but, in fact, his "garment" was an

aspect, is similar to the process by which a snail grows its own shell. Every new expanding concentric ring becomes a new layer that is literally growing out of itself yet, that layer now becomes its own garment, seemingly external to itself. In this case, the body of the ever-expanding “snail shell” is the *Ohr Ain Sof*. The never-not beginning in the center is the *Ain Sof* and the concentric waves that are never-not being generated and radiating out of the at the center of the feedback loop is the form of an human/*Adam*. This is the higher-dimensional form that the Light of the *Ain Sof* wears as its “garment”. Everything that expands outward from the iteration of this divine form is also in the higher-dimensional form of an Adam. Although in the diagram the more exterior concentric bands lose their Adamic shape due to the limitations of the diagram, in reality they do not. In other words, there is nothing that does not have, at its core, the Adamic form. This divine form is the template of the Ten Sefirot. The Divine Formula of Y-H-V-H and its countless iterations are sacred notation for the Adamic form.

The small torus (actually tori within tori) in the lower left-hand corner informs us that the concentric bands must also be viewed as rotating toroidal movements. The cosmic pond in which the *Sha'ashu'a* “expands” does so through toroidal movement with each band being another layer of tori. In fact, at the center of the center, the point singularity of the *Ain Sof* is, as much as we can try to express that which we cannot, the never-not, non-dimensional Torah Torus! The torus shape and the Torah Torus are explained at length in **□-Models** (Also 22 Methods: Torah is a Torus). Thus, the full name for this map is the *Ohr Ain Sof Toroidal Fractal Feedback Loop* and this is how it should be viewed and utilized.

At the heart of *Ohr Ain Sof* Feedback Loop is the secret of the *Sha'ashu'a* —the Divine Delight. This is the primeval double-rhythmic pulsation of the Light of the *Ain Sof* Itself. The pulsating *Sha'ashu'a*, in turn, weaves the strands that make up the World of the *Malbush* / “Garment” —the most “ancient” of all the layers of the *Ain Sof* that It, *Ain Sof* are the “Ohr/Lights of the *Ain Sof*. Each concentric wave-form is one “world” or “dimension” and they are known in the Kabbalah as the “Worlds of the *Ain Sof*”. Although the concentric bands are all worlds or dimensions of the *Ain Sof*, each sector has known coordinates and is referred to by its own specific nomenclature. The details of these wave forms and virtually endless dimensions are staggering and they constitute the main corpus of Lurianic Kabbalah, which in turn, is drawn from the Zohar with allusions to the primordial worlds appearing throughout the Talmud and Midrash. Some of the major strata are designated here along with their basic definitions. As depicted in the map, our present reality is the current edge of the cosmic pulsation.

indivisible part of himself, “growing” out of his own self. Likewise, the Sages draw this same relationship between the higher-dimensional “garment” that covered Adam HaRishon (before his cosmic prolapse) that was growing out of his own self, that was like a fingernail growing out from the body (Midrash Rabbah 20-12). By fractal extension, the Kabbalists use this analogy of the snail to its shell in order to convey the relationship between the Creator and the creation. The initial act of creation in the Thought of the Emanator is the process of *tzimtzum* – divine contraction (preceding expansion). For the one who understands, in the language of the Talmudic Sage-Mystics, *kamtza* is a code word for the *tzimtzum*.

It is relevant to note that the term used here in the Midrash for snail is the Aramaic term “*kamtza*”. *Kamtza* can also be translated as locust (its garment — its exoskeleton — also growing out of its own self). In fact, Targum Onkelos translates “locust” in the verse regarding the incident of the spies (Numbers 13-34), “We were like locusts in their eyes”, as *kamtza*. This may shed an esoteric light on the deeper meaning being conveyed by the spies in this verse and why they specifically made their analogy to the locust/*kamtza*, ie, the constricting *gevurot* within the *tzimtzum* process. Additionally, the well-known event, which tragically snowballed into the destruction of the Second Temple, began with two men whose rather unusual names were *Kamtza* and *bar Kamtza* (Talmud Gittin 55b). The spies related their evil report with reference to the *kamtza* on the Ninth of Av, as is known. The Ninth of Av, Tisha b’Av, is the day the Temple was destroyed.

⌘. **Word to the Wise:** The “fuel” for the *Sha’ashu’a* is the secret of *Shalhuvin diRechimu* (⌘-Models: HuG,) which is the secret of the Ascension of God’s Thought (⌘-Mind of Moses) which all together are in the secret of “The end (edge) is looped into the beginning (center)”. This entire process, in turn, is in the secret of the rotating, never-not, self-propagating Torah Torus (⌘-Models: Torah Torus) .ן

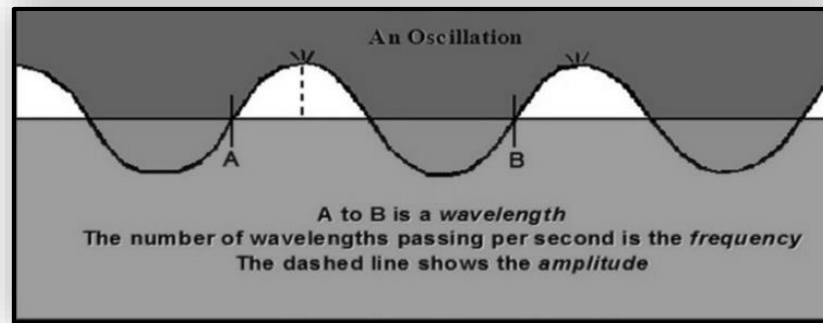
The cosmic feedback loop subsumes the two most fundamental concepts at the heart of the Talmudic Sage-Mystics. These are the two counter-intuitive laws of inter-dimensional multi-verses and polarized singularity. When viewed from a “flat” two-dimensional perspective (as in this graphic) the stratifying dimensional bands appear separate and limited to their own “band” of light. If one, however, contemplates the true nature of the feedback loop from a higher-dimensional perspective, it becomes evident that they are not compartmentalized at all. In fact, each band has no concluding boundary, not above it nor below it. Every world emanating out of the *Ain Sof*, although distinct from each other, has no real edge—except in one place where all the edges are etched out and meet. This is *Olam HaZeh*—our unique dimension.

The secret of the edge is that it is not of the same nature as any of the previous worlds. Rather, the coordinates of the circumscribing edge is the inter-dimensional nexus where all the “previous” dimensions converge, interact and affect each other. This is part of the grand secret of Judaism that “The end (edge) is looped back into the beginning (center)”. In addition, the edge is where each newly generated (emanated, created, formatted and actualized) band concludes its signal after having traveled and traversed the entirety of the infinite layers of the *Ohr Ain Sof*. The “signal” is then reflected back to its source. Additionally, the signal on its return run picks up speed only to accelerate so exponentially that when it reunites within its source, the incoming wave of collected consciousness stimulates the very source within the *Ain Sof* to generate another new wave expanding out into the cosmic pond!

The “edge” of the straight light expanding outward is what the Talmudic Sage-Mystics refer to as “*Olam HaZeh*” and the returning light is referred to as the aspect(s) of “*Olam HaBah*”. (Actually “*Olam HaBahs*” — in the plural) The edge itself is designated the “Messianic Era”. When we project this structure onto a 3-Dimensional toroidal tube, i.e. the “Torah Torus”, instead of the flat 2-Dimensional flat surface as pictured here, the flat edge becomes a rounded lip. The convexity of a curved lip has its relative ascendancy to its apex followed by its descent. These are the two stages of the Messianic Era — Mashiach ben Yoseph and Mashiach ben David.

The *Ohr Ain Sof* Fractal Feedback Loop also visually introduces us to the secret of the Tohu (⌘-Mission) from a unique panoramic vantage point. Here the Tohu clearly appears as components of the outer layers in the stratification of the ever expanding rings of the *Ohr Ain Sof*. Although, as introduced in Mission, the very concept of “primordial words” prior to Genesis is shocking enough, we see in this diagram that even the primordial Tohu is preceded by virtually infinite worlds and dimensions prior to its manifestation. In fact, relative to itself and the layer preceding it, every layer in the cosmic garment of God undergoes a process of tohu and tikun. This is partially indicated in the graphic by the endless series of units of sixes and sevens. Consequently (as depicted in the miniature “side view” of the Feedback Loop), the entire spectrum of raising and falling crests and troughs “*min haOlam ad haOlam*” — “From the highest dimension to the lowest dimension” are an iterating cosmic cascade of *tohu-tikun, tohu-tikun, tohu-tikun* and on and on. This phenomenon is contained in the rabbinic formula that “The Holy One was creating worlds and destroying them, creating words and destroying them” (The intentional repetition within their formula is emphasizing the infinite nature of this process and the *Sha’ashu’a* undulations).

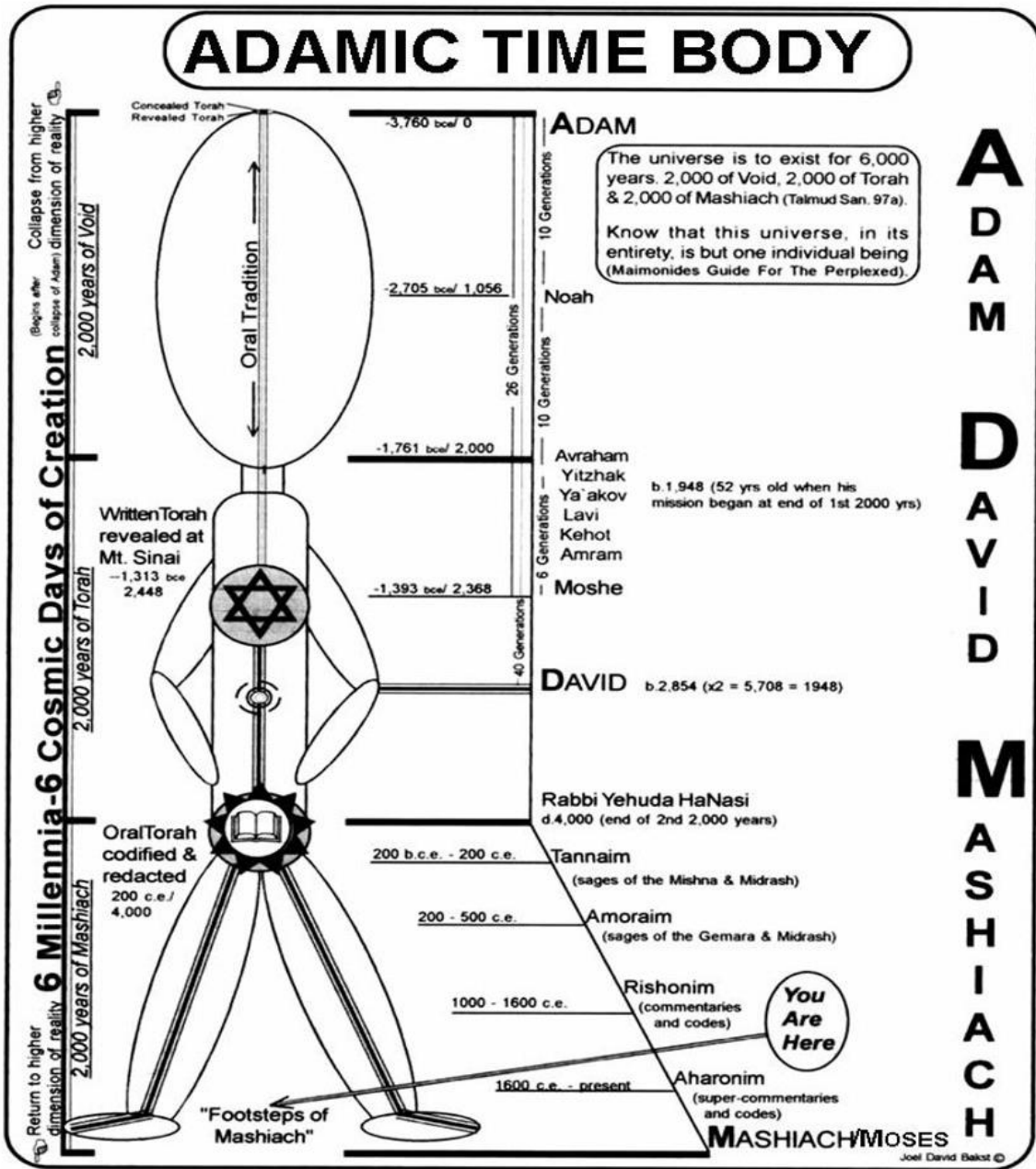
Although each new stratification is preceded by a “tohu”, as just explained, *The Tohu* refers only to the tohu most adjacent to our current state of reality. In fact, it is inappropriate (“forbidden”) to refer to the previous modes of “destructions” as tohu because, after the fact, from our perspective they carry no sense of negative destruction whatsoever. By analogy, although the creation of a human being, from the microscopic view of a single spermatozoa penetrating the ovum involves the cataclysmic death of millions of the other sperm cells and the apparent demolition of the ovum, from a human perspective we do not call this “catastrophic chaos”, i.e., tohu. Rather, it is the restructuring of a new order, i.e., tikun.



The *Sha'ashu'a* Wave Equation

On a simple level, the *Sha'ashu'a* can be viewed and experienced as a sine wave. Each *Sha'ashu'a* is recognized by its “wave equation” that is notated with the alphanumeric code of the sacred formula of Havayah (Y-H-V-H). Each “wave” consists of an oscillating pulse of *hasadim* and *gevurot* – HuG. In turn, each oscillation is defined by its wavelength, its frequency and its amplitude. From the “wave” perspective the following elements can be observed in *one Sha'ashu'a*.

- **Oscillation:** One double rhythmic pulsation of HuG, *hesed* that radiates and expands outward and *gevura* that contracts and delineates (*tzimtzum*). (Also: Decompression (or expression) and compression, egression and regression, centrifugal and centripetal).
- **Wavelength:** In the language of the Kabbalah, the movement (*tenua'*) of one wavelength, consisting of a crest and trough (peak and valley), is the cosmic unit of “Two thousand years the Torah preceded creation”. Each divine wavelength is moved by the oscillating HuG that reveals every continuing act of creation. Every point of existence is animated by the concealed waves of the *Sha'ashu'a*.
- **Frequency:** “Frequency” is the arousal caused by the degree of the intensity of the *Sha'ashu'a*, the rate of the *gevurot* being stimulated directly from the amount of pleasure being generated in the “head” and “center” of the *Ain Sof* from Its own “end” and “edge”. “The end is looped into the beginning”. “HaShem will rejoice with His creation”.
- **Amplitude:** The “peaks” or “points” are like flashing lights that connect together to form the primordial Hebrew letters that then connect to form the building blocks of words that weave together the divine fabric of the Primordial Torah.



The Adamic Time Body

(See also □-Mission: The Adamic Time Body)

Torah views all reality in terms of an Adamic-like structure comprised of a constellation of parts arranged in symmetrical form. Thus, everything has a "head," "torso," "feet," left side, right side, front, and back. This is the meaning of the concept that the human/Adamic being is modeled in the "image of God" – the image of God being the arrangement of the Ten Sefirot, as known in the Kabbalah. All spatial objects have this form and temporal experiences are no different. Time also has a cosmic form. All time, past and future, is formulated as a spatial structure. When the six cosmic days of creation are superimposed upon the form of Adam, history reveals a hidden map.

As the body is divided into three segments, so is time divided into three periods. The

“head of time” corresponds to the first 2,000-year period, the “torso of time” corresponds to the second 2,000-year period and the “legs (and feet) of time” correspond to the third 2,000-year period. Together, the completed Adamic Body is six millennia “long.” The length of Adamic time is equal to the duration of the present creation. This is to be followed by a seventh millennium, just as the six days of creation are followed by the Shabbat.

This is the underlying significance of the formula of the Talmudic Sage-Mystics that, “The world is to exist for 6,000 years; 2,000 of Tohu, 2,000 years of Torah, and 2,000 years of Mashiach. And when did the 2,000 years of Torah begin? From the time of “the souls that they made in Charan (Genesis 12:5)”.

Torah *time* is also Torah *space*. At the root of the apparent *movement* of time is also a *structure* in space. The Adamic timeline is also the Adamic body. The recurring Torah pattern of the six and the seven is formulating an Adamic “body of time,” where the underlying structure of time is, from this perspective, even more fundamental than its application as a phenomenon of the temporal movement or passage of time. Time, when perceived as an Adamic-Sefirotic structure is now the basis for understanding the mission and purpose, history and future of the Nation of Israel and its role in the great human drama. This cosmic drama truly began to take off with the Patriarch Abraham.

Also, on the simple level, the three terms the Talmudic Sage-Mystics use to delineate these three time periods all revolve around Torah in its role in the cosmic *tikun*/rectification of the prolapsed fabric of creation. The first 2,000 years are called “*tohu*/void” because the world was empty and void of the rectifying capabilities of the Torah, the entirety of existence being held up by unique single individuals in each generation. The second 2,000 years are called “Torah” because during this period the rectifying power of the Torah was revealed at Sinai. Additionally, until this period ended with the death of R. Judah the Prince, the editor of the Mishnah, the Torah continued to be studied, understood, taught and applied on fundamentally the same level that had been done in the time of Moses himself and thereafter. The third 2,000 years is called “Messiah” because it refers to the exile of the Nation of Israel from its home the anticipation of all hearts and souls for the arrival of the Redeemer. From this final 2,000 year period the universe accelerates toward the concluding Messianic Era that ushers in the final cosmic *tikun*. Not only does this final period culminate in Mashiach, the resurrected Adam, but its entire two millennia are ever pregnant with messianic sparks having the potential to accelerate the redemption and the process of *tikun*¹⁸⁶ (Hence the many abortive messianic end times and their advocates that have come and passed).

The three letters of the word Adam comprise an anagram that spells Adam, David and Moses—these three figures signifying the beginning, the middle and the end of time—with the “M” for Moses also standing for Mashiach.¹⁸⁷ From Adam to Noah there are ten generations, from Noah to Abraham there is ten generations and from Abraham to Moses there are six generations. Together, from the creation of Adam to the giving of the Torah there are twenty-six generations. The number 26 is significant as it is the gematria of Y-H-V-H, the Tetragrammaton.¹⁸⁸

¹⁸⁶ For example, see R’ Baruch HaLevi Epstein (1860-1942), *Torah Temimah*, Genesis 12:5. Another little known source that he quotes in his commentary there (*Midrash Alpha Beta d’Rebbi Akiva*) adds an enigmatic 93 years to the six millennia, making the existence of the present reality lasting 6,093. The *Leshem (Hakdamot u’Shearim* note, p.114), however, explains the intentional esoteric significance of this specific additional period.

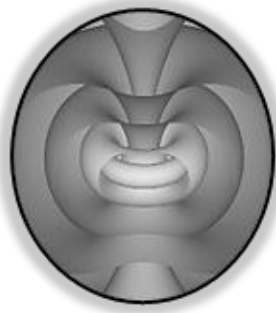
¹⁸⁷ The letter M can also stand for Metatron. For the one who understands, all three M’s—Moses, Mashiach and Metatron—are simply scaled iterations of the same formula, each one an exact ratio of each other, yet each one with its unique nuance and application.

¹⁸⁸ There is another esoteric significance to the 26 generations from Adam to Moses. The revelation of the Torah, as is known, was intended (all factors being equal) to affect the final *tikun* for the collapse of Adamic consciousness. The

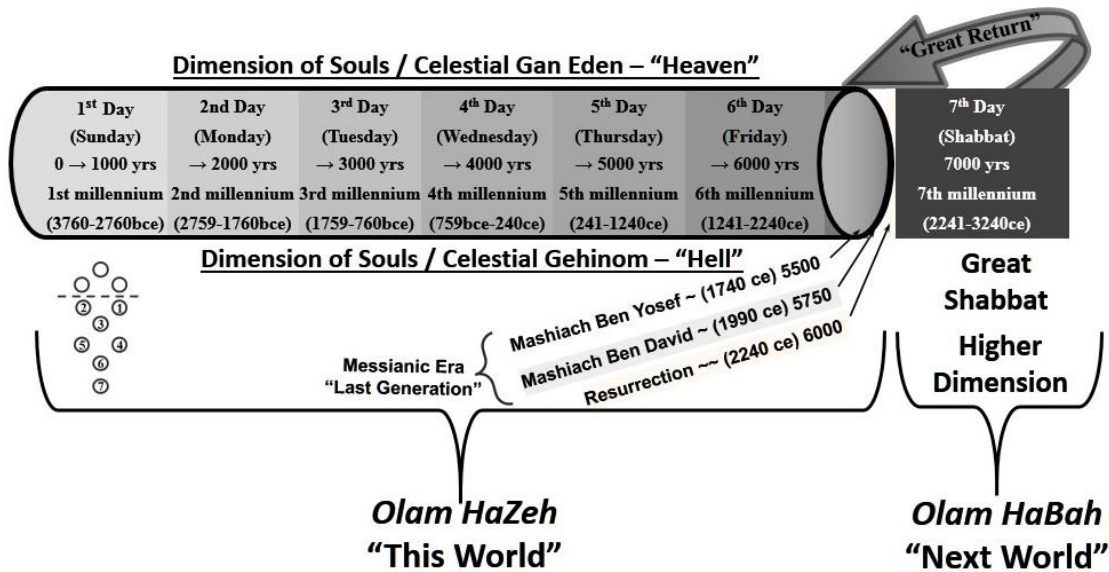
Maps

When the divine form of Adam—head, torso and feet—are superimposed upon the traditional six millennia of the present reality, we have the Adamic Time Body. This map has a number of applications. This is also a way to understand a simple “who’s who” in Jewish chronology, the history and future of the Jewish people, and when major Torah events occurred. The Adamic time body is also a visual aid to easily grasp our location in the final period of time known as *Ekvata DiMeshicha*—The Heels or Footsteps of the Messiah. This term is traditionally explained in the sense of getting close to the goal, to be “on the heels” of something—in this case, the Davidic Messianic Era. Using the Adamic time body map, another meaning of the term can be understood quite literally. Where are we in the body of time? We are *in* the feet of time, the feet of time being the bottom or edge of the Adamic time body, the body of Adam, the resurrected *Mashiach*.

While Abraham concludes the period of the “head”, the Written Torah was revealed at Mt Sinai at the period that would historically correspond to the “heart” of the Adamic Body. King David, interestingly enough, coincides with the “navel” of time. The Oral Torah, in the form of the Mishnah, was the prodigious product of a generation of Talmudic Sage-Mystics that historically would correspond to the fertile reproductive center of the Adamic Body. The “legs” of the final one-third of the Body demark the generations of the Tannaim, Amoraim, Savoraim, Geonim, early and late Rishonim concluding with the early and late Acharonim to our present generation (the “feet”). It is for this reason that the final period—the Final Generation—is also known as “The Footsteps of the Messiah”. These are the “Feet” of the Adamic Time Body and we are the thick, calloused “soles” of the original Adam. We are not only metaphorically in the feet, but rather we *are* the feet! But from bottom of the “sole” to highest heights of the “soul” we are now on the cusp of the Great Return.



generation of Moses was intended to be the culmination of our present world order and to return us to the Garden of Eden to pick up where Adam left off. Twenty-six seems like an odd number. There is even a more odd number—the 974 primordial generations of the Tohu (□-Primordial Worlds). Like two incoherent pieces in a jigsaw puzzle that only make sense when fitted together, these two values when added together equal one thousand. This is the secret of, “He has commanded his word unto a thousand generations”. In other words, The 26 generations of stratifying Ohr *Ain Sof* (See above the Ohr *Ain Sof* Fractal Feedback Loop) is only the “tip of the iceberg” of reality and our human civilization. There are 974 generational layers that are lying submerged beneath us—the Primordial Generations.

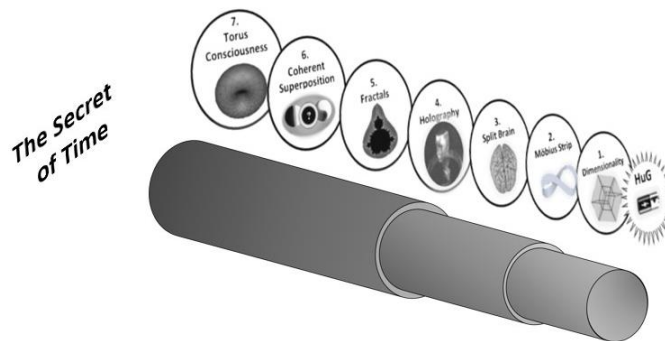


Cosmic Time Calendar

(See also □-Mission: The Adamic Time Body and Space, Time and Beyond: A Guide to the Messianic Era)

Our reality, i.e., our entire existence, history, people, places and things, the entire spectrum of what we know as geological and cosmic time billions of years back to what is referred to as the “Big Bang”, is only the three-dimensional periphery of a four dimensional super-structure. Utilizing the maps, models and metaphors supplied by the New Sciences and directed by the lights of Torah we can now begin to access this reality, map its interface between the different dimensional constructs and actively engage in both our individual and global consciousness.

The following explanation is only intended to be the rudimentary *pshat* — a stick-figure schematic overview. For the details the reader must return to the Door of Mission and study the first two chapters. The obvious contradiction between “Biblical time” and “Scientific time” is addressed there. In addition, in order to truly enter into the mystery of time all the modeling tools of the New Sciences explained in the □-Door of Models must be employed.



The Supernal Emanator created the world in six days. He then rested on the seventh day, the Shabbat. The creation, taking place in the first six days was preparatory – and was brought to completion on the seventh day, as is stated in Genesis: “It was evening and it was morning, the sixth day. Heaven and Earth and all their hosts were completed. With [the advent of] the seventh day, God brought all the work He had done to completion. On the seventh day, he ceased from all the work he had completed (Genesis 2:1-2).

Maps

The six days of creation followed by a Shabbat are a microcosm of a larger picture. The pattern of one week serves as a template for what is known as the 6,000 years of history that are followed by the Great Sabbath (Sanhedrin 97a). The universe in its present form is to exist for 6,000 years followed by a 7th millennium. As per the verse, "A thousand years in Your sight are like a day gone by...," each millennium parallels one "cosmic day."

By dividing every 1000 year period (1 "day") into 24 parts we can calculate that every 42 years and 8 months equals 1 "hour" on the "cosmic clock." Similarly, every 250 years is 6 "hours." In this way we can equate every Biblical year to a particular Common Era year:

<u>Biblical Years</u>	<u>Common Era</u>
5000	1240 C.E.
5250	1490 C.E.
5500	1740 C.E.
5750	1990 C.E.
6000	2240 C.E.

According to this principle, and taking into account that a day in Genesis always begins at the onset of night, the year 5000 (1240 C.E.) was "nightfall" or the beginning of the 6th Day of creation. The year 5500 (1740) heralded the "dawn" or "sunrise," and the Jewish calendar year, 5750 (1990), corresponds to "high-noon." The year 5750 thus brings us 750 years or 3/4 into the 6th millennial day with a remaining 250 years or 1/4 until its completion. According to the Kabbalists the first 250-year period from 5500 to 5750 is the messianic age of Mashiach ben Yoseph; the second and final period from 5750 to 6000 is the messianic age of Mashiach ben David. The demarcation between these two eras is not absolute, and there exists a period of overlap during which the two processes operate simultaneously.

According to the Biblical Calendar, we are in the year 5764, which is 764 years into the 6th millennium, 236 years before its conclusion and the advent of the 7th millennium. This time corresponds to the afternoon of the sixth day.

<u>Biblical Years</u>	<u>Cosmic Clock</u>	<u>Common Era</u>
5000	6:00 p.m. ("evening")	1240 C.E.
5250	12:00 p.m. ("midnight")	1490 C.E.
5500	6:00 a.m. ("noon")	1740 C.E.
5750	12:00 a.m. ("noon")	1990 C.E.

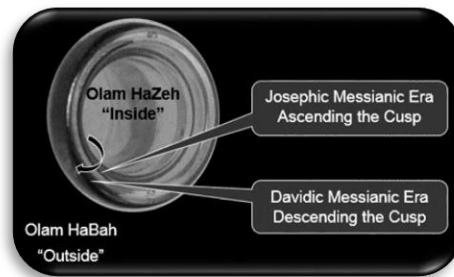
As introduced initially in Step 4: The Entrance Gate, our reality and everything in it are now teetering on the edge of a hidden 4-D landscape. We are about to come to the end of that edge. Reality, however, is not going to "fall off" the edge of time. Something better – or worse if we don't begin to grasp it now – is about to occur. Even challenging oxymoronic terms such as "holy dread", "agonizing ecstasy" and "excruciating bliss" can only begin to direct us in the general direction.



The reason that we cannot fall off the "end" is because the end is not a flat edge but rather it is more akin to a curved "lip". The apparent movement of "time", according to Torah blueprints, is not an "arrow" moving along through endless linear "flat" space. Rather the hidden 4-D surface

Maps

that we are embedded within requires a more accurate “scientific” model (but by definition still limited), that history is “moving” along the 360 degree inner circumference of a cylindrical “tube of time”. When we hit the edge—the curved lip of the tube—our entire reality then *inverts* back on its own self, now appearing on the circumference of the outer surface of the tube traveling, as it were, in the reverse direction (from whence it originally came). The “lip” itself is known in the language of the Talmudic Sage-Mystics as the Messianic Era – which is the “cusp” of the cosmic spacetime tube. In this model, when we completely “flip the lip” from the inner surface to the outer surface of the “tube” and begin the Great Return, we are entering the “World to Come” and beyond. (See another reference to “flipping the lip” in *Mission: The Feast of Leviathan and the Three C’s of Consciousness*. The “tube model” is also an elongated torus. □-Models: Möbius strip, Klein bottle and the Torus).



The Cosmic Time Calendar also removes confusion about concepts such as “heaven” and “hell”. (These “religious” or “theological” terms and similar are not Torah based and are all but useless, even counter-productive). Where do souls go after the body they once inhabited is no longer functioning? First, we have to understand (□-Models: Fractals/Gilgul) that in advanced Kabbalah based Torah there is no such “thing” as a “soul”. Putting it more directly, there are no “people: here, i.e., as distinct and indivisible entities. Rather, there are only aspects of soul. More specifically there only exist fractured fractions – fractals – of souls. The soul, as diagramed below, is an extensive spectrum of bands of divinity. When a person dies, certain aspects of that soul’s entire spectrum continue their journey until all of reality completes its journey together, i.e., until we complete the current God unit of 6,000 years and enter the dimension known as *Olam HaBah*. In the meantime, fractals of one’s soul enter a realm known as the Dimension of Souls. If those soul fractals still require tikun and purification they enter the Celestial Gehinom. If those soul fractals are sufficiently purified they enter the Celestial Garden of Eden (Gan Eden). Neither distinction are permanent and are, in the big picture, simply “way stations” within the circuitry of the higher-dimensional Body of Adam. Life after death is an advanced field of Kabbalah study and the details of the Jewish “heaven” and “hell” are, as expected, profoundly detailed and are intrinsically interwoven with the entire Twin Torahs.

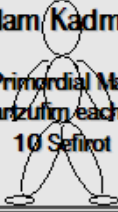

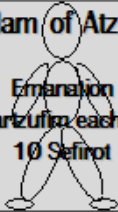

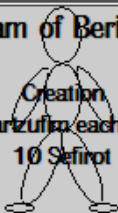

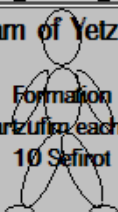

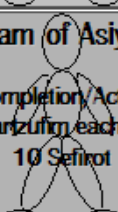



Dimensions of the Soul

As just explained above, according to the Talmudic Sage-Mystics there is no “thing” or single quantifiable entity called the “soul”. Rather, as depicted in this graphic the “soul” consists of five essential levels— and that is just for starters. It cannot be emphasized enough that the subject of the “soul”, as with the entire Torah from the perspective of *Beyond Kabbalah*, is not religion or theology. Every term and concept—and that includes every person, place and thing in the Tanach and every statement, narrative and episode throughout the Oral Torah—is a rigorous equation with specific mathematical-like notation and coordinates. The study of the soul is a case in point.

Moreover, as depicted in the SouloHoloarchy graphic below, each level of soul, by definition must contain all the other levels. In order to redeem the “soul” from its captivity in the concepts and terminology of religion and philosophy, for example, one must be constantly conscious of the corresponding iterations to all the other dimensions of Torah. The final “hey” of the *Havayah* is the dimension of *Asiyah* which itself contains Ten Sefirot, which in turn constellate into five *partzufim* (□-Models: Fractal Geometry). Without knowing the relationship of the “hey” to the “vav” and *Asiyah* to *Yitzirah*, for example, one cannot know the relationship of the *nefesh* to the *ruach*, and vise-versa. This is important to firmly grasp.

5 Levels of the Transmigrating Soul

Alphanumeric Code In Tetragrammaton	World	Soul Level	SouloHoloarchy
YHVH / ה-ו-ה-י Crown Of Yud י	Adam/Kadmon Primordial Man 5 Partzufim each with 10 Sefirot 	Yechidah (Lit. "Singularity")  Divine Essence 5th Level	Yechidah Chaya Neshama Ruach Nefesh
Yud ו	Adam of Atzilut Emanation 5 Partzufim each with 10 Sefirot 	Chaya (Lit. "Life")  Living Essence 4th level	Yechidah Chaya Neshama Ruach Nefesh
Heh ה	Adam of Beriyah Creation 5 Partzufim each with 10 Sefirot 	Neshama (Lit. "Breath")  Breath 3rd level	Yechidah Chaya Neshama Ruach Nefesh
Vav ו	Adam of Yetzirah Formation 5 Partzufim each with 10 Sefirot 	Ruach (Lit. "Wind")  Spirit/Direction 2nd level	Yechidah Chaya Neshama Ruach Nefesh
Heh ה	Adam of Asiyah Completion/Action 5 Partzufim each with 10 Sefirot 	Nefesh (Lit. "At rest")  Animating Force 1st level	Yechidah Chaya Neshama Ruach Nefesh

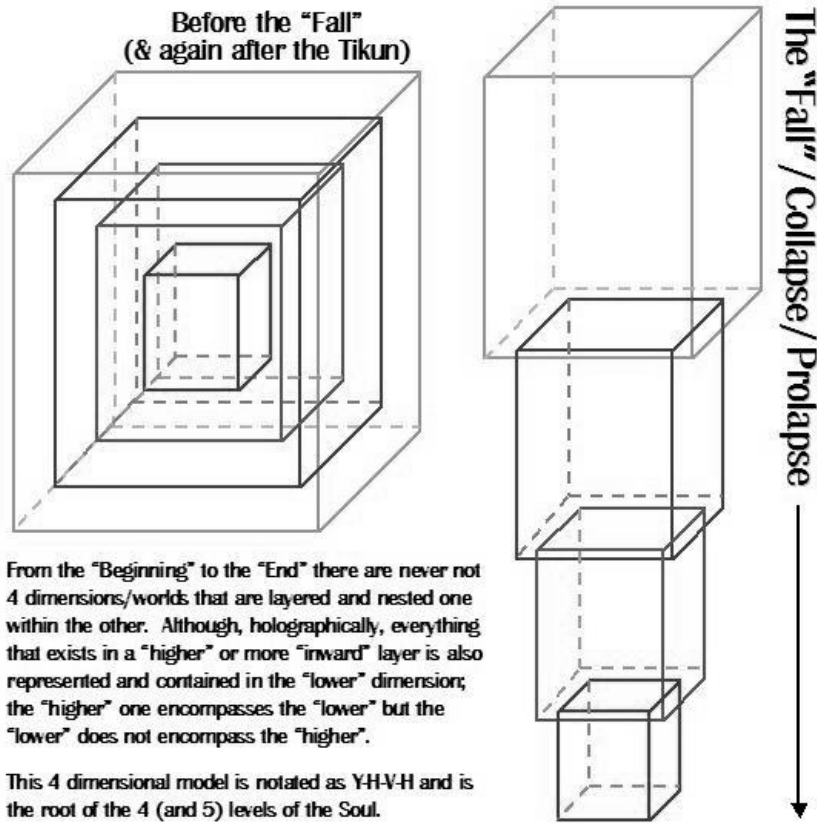
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 Graphics by Margalit

SouloHoloarchy

This graphic goes together with the previous one as well as with the one below. They are, certainly when interfaced with each other, self-explanatory.

H O L O A R C H Y

Holography + Hierarchy



Joel David Bakst © 2006

Holoarchy

(See also **□**-Models: Holography)

Holoarchy is a relatively recent neologism.¹⁸⁹ The word is a combination of holography and hierarchy, i.e., a holographic hierarchy. The map of Holography is also a quick introduction to Torah dimensionally. In the most simplistic version, according to the Talmudic Sage-Mystics, our spectrum of consciousness is embedded within four fields or dimensions of space, three of which are observable and an additional one that is not. Reality is 4-Dimensional or "four-field", i.e. extending in three directions and as well as within a fourth field. This is the reason the *Havayah* Name-equation consists specifically of four alphanumeric Hebrew digits. These dimensions are observable in the Four Worlds Map with their respective names in the Torah tradition. This, of

¹⁸⁹ The term holoarchy (spelled with an "a") was coined by Arthur Koestler in his 1967 book, *The Ghost in the Machine*. The spelling here, holoarchy (spelled with an "o"), is also used extensively by the philosopher and writer Ken Wilber.

course, is an entire study in and of itself and together with the law of polarized singularity, it is the substructure upon which the entire Twin Torahs operate.

There is yet another layer within the Light of the *Ain Sof*, a fifth dimension. This dimension—known as the world or dimension of *Adam Kadmon*—is represented by the crown or apex on the head of the *yud* of the *Havayah* formula. As the crown of the *yud* is barely perceptible—certainly from a distance—so is the fifth dimension barely perceptible. For this reason it is usually left out of the main equation when working with the mathematics and geometry of creation. Yes, the crown is an intrinsic part of the *yud*. (In a scroll of the Torah if the crown of the *yud* were missing, the entire *yud* would be rendered “not kosher” and, in fact, it would render the entire Sefer Torah not kosher for ritual use until corrected). Thus, the essence of the crown of the *yud*—representing 5-Dimensionality—is always present and is utilized in the Torah equations when appropriate. Additionally, a fractal of the fifth element is holographically ever present, in varying degrees, within the each of the other four. For practical purposes, however, generally only the four “lower” and more external dimensions of the *Ohr Ain Sof* are utilized.

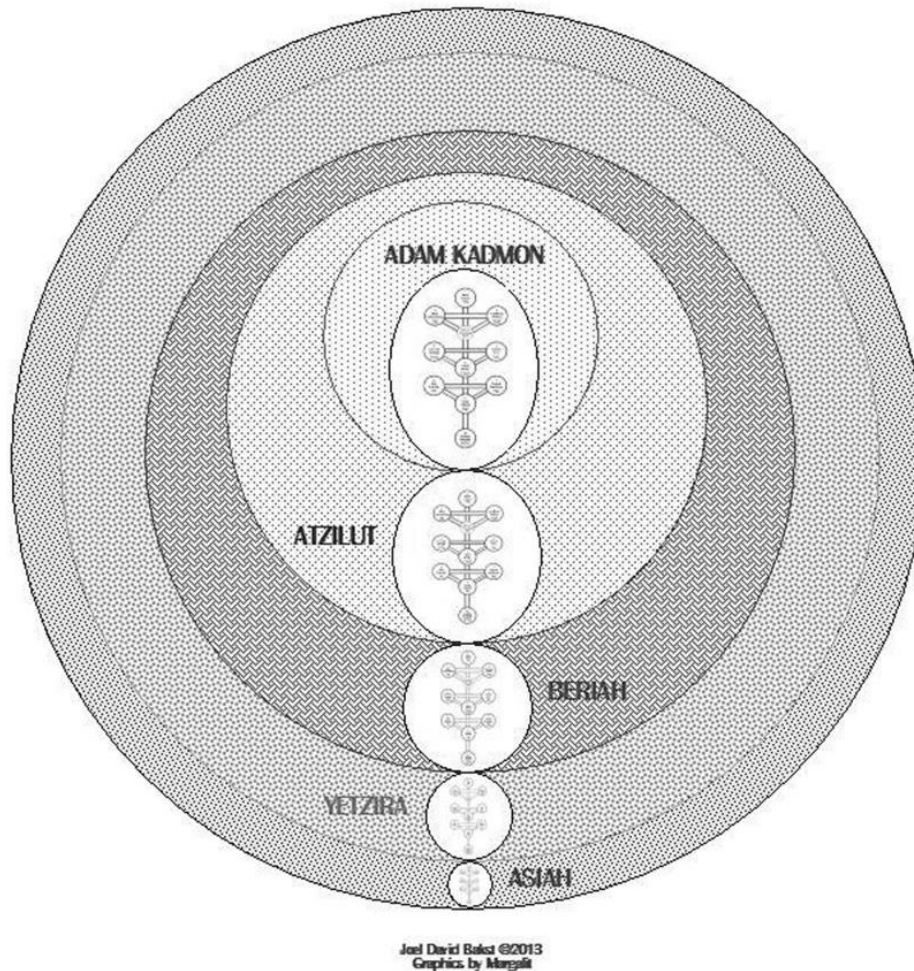
The term *Adam Kadmon*—the “World of Primordial Man”—should not confuse us, as its name appears to be of a different nature from the other four dimensions. These four are singular words describing processes, whereas *Adam Kadmon* consist of two words and appears to be a proper noun. However, rather than being the “odd man out”, the term *Adam Kadmon*—usually abbreviated as *A”K*—is actually the primary term and the others are iterations of its “stamp”. The full names of the four worlds are really *Adam of Atzilut*, *Adam of Briyah*, *Adam of Yitzirah* and *Adam of Asiyah*. One of the most fundamental cosmic laws of Torah is that everything is in an Adamic “human-like” form—from the initial “crown” of the *yud* to the bottom “leg” of the final *heh* of God’s Name/Formula. “Adam/Man is made in the image of God”. “God” here, as is known in the Kabbalah, is really *Adam Kadmon* and each of the four following dimensions are fashioned in the same iterating “image”. From this illuminating perspective, there is nothing here other than endless iterations of “Adam, scaling up and scaling down. This is a deeper meaning of the Biblical verse, “There is no other”, i.e., there is no other pattern here except for the iterations of *Adam Kadmon*. (*A”K*, in turn, is the never-not original sefirotic configuration of the Light of the *Ain Sof*).

The reason the fourth dimension of *Atzilut* is, in general, hidden from us is because technically it is not a “creation” (*briyah*) as the other three are. Creation is defined as *yesh mi-ayin*—something from nothing (*creation ex nihilo*), whereas *Atzilut* is an emanation—nothing from [an even higher level of] “nothing”. Included in the process of creation is also the process of formation (*Yetzirah*) and actualization (*Asiyah*). This is similar to our familiar 3-Dimensional spatial reality. 2-Dimensionality and 1-Dimensionality are inseparable from 3-Dimensionality. Even what appears as a single one-directional line (1-D), if magnified sufficiently, will reveal its 2 and 3-Dimensional texture. We can talk about *Yetzirah* and *Asiyah* as separate dimensions, just as we can speak geometrically of a 1-Dimensional line or a 2-Dimensional plane, but they do not exist without each other.

Therefore, in advanced Lurianic Kabbalah the term “*Biah*” is often used, being composed of the first letters of *Briyah*, *Yetzirah* and *Asiyah*. When these three fields are reunited with *Atzilut*, forming a unified “four-field”, the term “*Abiah*” is used, adding the “*A*” from *Atzilut*. When engaged in Lurianic systems analysis and applied prayer *kavanot* every *nitzotz*/fractal spark that is being redeemed and elevated, no matter how infinitesimal, is one full spectrum “*Abiah*”. Each of the four dimensions, in turn, are comprised of five major *partzufim* with each *partzuf* constructed out of ten sefirot, which then holographically all ten contain each other. When the dimension of *Adam Kadmon* is added to the mix, as explained above, the term used is *A”K* and “*Abiah*” (As

detailed as this may appear, it is only the tip of the cosmic iceberg of the Kabbalah of the Talmudic Sage-Mystics).

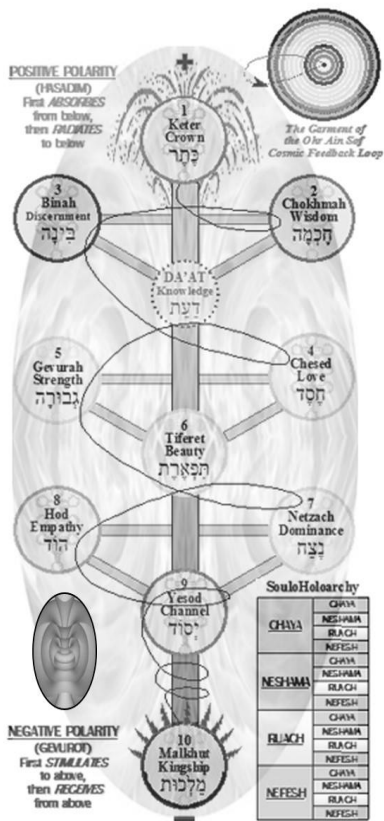
FIVE WORLDS MODEL



Five Worlds Models

This graphic is an amplification of the column titled Divine Names and *Olamot* (Worlds) in the Fractal Kabbalah chart below. Additionally, the sefirotic structure is holographically visible within each of the dimensions, i.e., each dimension contains ten sefirot. Moreover, although not depicted here, in advanced Kabbalah this *entire* graphic exists within each individual dimension. This is logical as all the sefirot are holographically operational within each and every sefirah. In this graphic, it is important to see the four and five dimensions with their sefirotic template are not only linear, i.e., one on top of each other, but they also share a concentric format. Both are equally true and necessary, but in reality there is nothing higher-dimensional that is simply linear or concentric. All of these maps are only flat, two-dimensional representations and we always have to be vigilant not to mistake the map for the territory (□-22 Methods: Misplaced Concreteness). It is more correct — and more experiential — to superimpose everything onto the rotating, double-funneled surface of a torus as described above in the Ohr Ain Sof Fractal Feedback Loop.

A MAP TO FRACTAL KABBALAH.



Sefirot	Divine Names and Olamot (Worlds)	Soul Level	Partzufim and ה.ה.ו.ו. Permutation	Incarnation	Adamic Anatomy	Conceptual	Alpha Numeric Code	
Keter (1)	E-beh Asher E-beh ה.ה.ו.ו. אשׁר ה.ה.ו.ו. Crown of Yud Adam Kadmon	Yechida יחידה	Atik Yomin אריך אנפין		Cranium	Primal Pulsation, Will "Ain Sof"	1	
Chokmah (2)	Yah - ה.ה. ה.ה.ו.ו. אשׁר ה.ה.ו.ו. Adam of Atzilut	Chaya חיה	Abba אבא-72-עב		Right Brain	Inception, Abstract Thought, Thesis	2	
Binah (3)	Y-HVH - ה.ו.ה. Pronounced E-lohim - ה.ו.ה.ו.ו. אשׁר ה.ה.ו.ו. Upper Heh ה Adam of Beriyah	Neshama נשמה	Imma אמא-63-סג		Left Brain	Conception, Applied Analysis, Antithesis	3	
DA'AT				Metatron/ Nachash/ Staff	Middle Brain/ Cerebral Spinal Network	New Birth, Union, Synthesis	4	
Day of Week								
Chesed (4) 1 st day (Sunday)	E-I-L-H ו.ו.א.ו. Adam of Yetzirah		Z e i r A n p i n	Avraham אברהם	Right arm, Hand	Loving Kindness, Expansion	5	
Gevurah (5) 2 nd day (Monday)	E-lohim - ה.ו.ה.ו.ו. אשׁר ה.ה.ו.ו. ו.ו.א.ו. Adam of Yetzirah			Yitzhak יצחק	Left Arm, Hand	Strength, Contraction		
Tiferet (6) 3 rd day (Tuesday)	Y-HVH - ה.ו.ה. (pronounced A-donoy - ה.ו.ה.ו.ו. אשׁר ה.ה.ו.ו.) ו.ו.א.ו. Adam of Yetzirah			Yakov יעקב	Heart/ Torso	Harmony, Beauty, Truth		
Netzach (7) 4 th day (Wednesday)	Y-HVH Tzevaot י.ו.ה.ו.ה.ו.ו. אשׁר ה.ה.ו.ו. אשׁר ה.ה.ו.ו. ו.ו.א.ו. Adam of Yetzirah			Moshe משה	Right Leg, Kidney, Testicle, Ovary	Dominance		
Hod (8) 5 th day (Thursday)	E-lohim Tzevaot ה.ו.ה.ו.ו. אשׁר ה.ה.ו.ו. אשׁר ה.ה.ו.ו. ו.ו.א.ו. Adam of Yetzirah			Aharon אהרן	Left Leg, Kidney, Testicle, Ovary	Empathy		
Yesod (9) 6 th day (Friday)	Sh-addai, E-I Chai ש.א.ד.א.י, ה.ו.ה.ו.ו. אשׁר ה.ה.ו.ו. אשׁר ה.ה.ו.ו. ו.ו.א.ו. Adam of Yetzirah			Yosef יוסף	Phallus, Clitoris, Vaginal Canal	Foundation, Conduit		
Malkhut (10) 7 th day/ Shabbat (Saturday)	A-donoy - ה.ו.ה.ו.ו. אשׁר ה.ה.ו.ו. אשׁר ה.ה.ו.ו. ו.ו.א.ו. Adam of Atiyah	Nefesh נפש		Nukha of Zeir Anpin ב.ע.נ-52-קן	Daveed דוד	Corona/Labia Base of Spine Separated Female		Completion that has "Nothing of Her own" yet reveals All

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Graphics by Margalit

A Map to Fractal Kabbalah

The Map to Fractal Kabbalah contains the majority of the concepts upon which the Torah and her Kabbalah is based. In *Beyond Kabbalah* this is referred to as *fractal* Kabbalah because, as explained in the Door of Models: Fractal Geometry, in the world of the Talmudic Sage-Mystics, all reality—from the highest to the lowest and from the beginning to the end—is a virtually infinite series of cascading self-replicating copies of itself. Yet, each level of iteration has its own unique nuances. From this perspective, the “God” of Torah is a mathematic formula that—as much as we can try to conceptualize that which we cannot—has never-not been scaling Itself down (Or, from the vantage point of the *Ohr Ain Sof* Fractal Feedback Loop, it has never-not been scaling itself “out”).

X. Word to the Wise: Developing fractal consciousness is also the key to begin to unravel the riddles of free will vs. predestination, fate, providence, divine “decrees” and why bad things happen to good people. When, after going through the Four Doors and one enters into the Mind of Moses, this question will lay at the core of the ultimate challenge for the seeker who wishes to go *Beyond Kabbalah* and learn *The Teachings that Cannot be Taught*. This is the fractal secret of The Eternal Iterating Decree and of the martyrdom of Rabbi Akiva and his colleagues (Mind of Moses). ת

At the far right you have the initial four alphanumeric symbols for the four and five primary iterations of *Havayah*—the Tetragrammaton. In this system you are always working with four elements that are embedded within, and ultimately dependent upon, their corresponding fifth

element. Everything—without exception—is viewed as a quadratic structure superimposed upon the backdrop of the fifth aspect. Truly, the “fifth” aspect is the “first”, i.e., it is the primary root from whence the other four unfold. (A glimpse of the seminal point of the *yud* generating and unfolding into the three other letters can be found in **□**-Mission: *Sha'ashu'a*). The following columns to the left are not in a particular order and, in fact, one needs to develop the flexibility to move, i.e., to iterate, from any given column to any other, staying within the corresponding iteration. This is the key to not only understanding how the Kabbalah operates, but also to be able to “work it” and “walk the cosmic talk”, i.e., to follow the iterations of your own consciousness all the way back into the higher-dimensional Body of Adam (This is the science of *gilgul*, **□**-Models: Fractal Geometry).

Here the ten major fractal iterations are shown. There are many more corresponding iterations than are displayed here. In fact, every word in the Written Torah is a specific iteration together with its coordinate in the Body of Adam. These ten, however, are the primary fractal formulas from which all the others follow. Moving from right to left, each pictographic character (letter-number) of every *Havayah* has:

- 1) Its conceptual iteration.
- 2) Its corresponding anatomical iteration within the human body.
- 3) Their incarnation into Biblical personalities (including the manifestations of Metatron, the *Nachash diKedusha* (the Sacred Serpent¹⁹⁰) and the secret of the “staff/spine of Moses”).
- 4) Their configurations into the major *partzufim* (as found in the Zohar and Lurianic Kabbalah).
- 5) Their scaling down (or “out”) into their analogs of the four major collective permutations of the *Havayah* (These are primarily used when working in the zoomed out “big picture” i.e., in the structure and lights emanating out of Adam Kadmon).
- 6) Fractalling into their respective bands in the spectrum of the soul.
- 7) Revealing their subsequent sacred ten Name/formulas of “God”.
- 8) Iterating their dimensional layers of *olamot*/worlds/dimensions.
- 9) Their equivalent within the days of the week and.
- 10) Their resultant homologs in the Sefirotic template.

The absolute holographic nature that this matrix depends upon cannot be over emphasized. For example, not only is the aspect of *Keter* and its iterations contained within its own *Malchut* and its iterations, but the entire matrix is replicated and contained within every single iterating “square”! Yet, this inclusiveness does not diminish or obscure the hierarchical structure. Both aspects are synthesized into a dynamic, seamless *holoarchy*. Without developing a constant holoarchitectural consciousness there can be no true appreciation and certainly no true application of Torah and Kabbalah. In order that the “law of holoarchy” should be set before one’s consciousness at all times, a smaller version), of the larger SouloHolograph (minus the fifth level) is included.

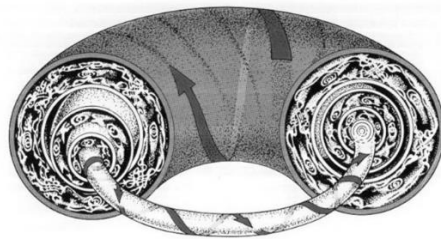
Also, a miniature map of the *Ohr Ain Sof* Fractal Feed Back Loop is included. This is so one does not get lost in the details from “zooming in” and loose perspective of the “big picture”, i.e., the macro view of zooming out. The miniature torus in the bottom left-hand corner is to remind us that, although everything here is depicted as “flat” and “hierarchical”, in truth, everything is tori within tori within tori. Additionally, as explained above, viewing the Sefirot in the form of concentric circles or encompassing spheres is necessary along with working with them in their linear mode.

¹⁹⁰ For further explanation see *The Secret Doctrine of the Gaon of Vilna*, Volume II, Chapter 2, Fractal 3 and notes.

Maps

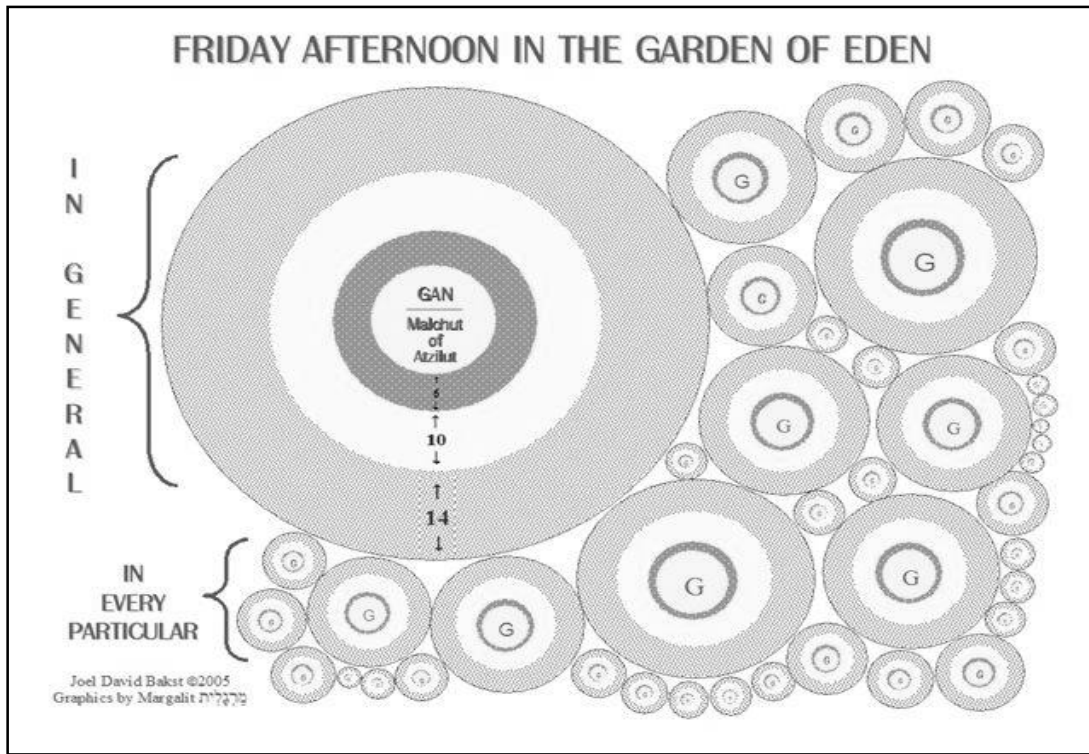
At the far left is the traditional placement of the Sefirotic template. Although the Hebrew words *sefirah* and *sefirot* sound like the English word *sphere* and they are often portrayed as spheres, the Sefirot are not spheres. Depicting them as circles or spheres is more of a visual convenience than reflecting their true nature. As explained above and in **□-Mission**, all reality is in the form of the divine image of Adam, i.e., the Sefirotic template is simply the ten sectors of the human form. (In traditional Kabbalah the Sefirot are generally never depicted with their anatomically corresponding human forms, although in “Christian/Occult/New Age Kabbalah this is not the case). The entire sefirotic template is superimposed upon a sliced-open torus, again emphasizing that Torah based Kabbalah begins and ends with toroidal consciousness in the sod-secret of the Torah Torus.

The essential Dance of the *Hasadim* and *Gevurot* has been incorporated into the Ten Sefirot revealing their underlying polarity and torque. With a little imagination, it is easy to visualize that the Sefirot are simply the 2-Dimensional representation of a toroidal movement—the Torah Torus. Finally, in the full color version of the Map to Fractal Kabbalah all the iterations have been “color coded”. This enables the user to visually follow and stay within any given iterating thread. For example, the red colored second letter *heh* of the *Havayah* is iterating the Sefirah of *Binah* and resonating with all the different aspects in-between.



The Never-Not Tzimtzum/Contractions Tunneling through the Ohr Ain Sof from Itself, to Itself, for Itself, forever penetrating deeper into Itself - “There is no other-self” (Deut. 4:39).¹⁹¹

¹⁹¹ This torus model is called the Vague Attractor of Kolmogorov or VAK, for short. (From *Fractals – The Patterns of Chaos*, John Briggs, Touchtone, N.Y., 1992.)



Friday Afternoon in the Garden of Eden

The Garden of Eden has been referred to in the explanation of Flatland and Dimensionality in the Door of Models and has been mentioned in the Door of Mission relative to Adam *HaRishon*. *Beyond Kabbalah*, however, does not discuss in details the actual higher-dimensional events that occurred in the Garden of Eden. (There is only so much that can be explored in one book). However, the centrality of the “events” (if we can even categorize them as such) that took place on this higher-dimensional plane of existence is, ultimately, not only the beginning of our present consciousness in this world, but Gan Eden is also a return to that beginning and beyond. The map of Friday Afternoon in the Garden of Eden, together with the map of the Dimensional Descent below, enables a quick, but revelatory view of the basics that are necessary to know.

Together with the Holographic Model, the Four (and Five) Worlds Model, the Dance of the HuG and familiarity with Fractal Kabbalah, we can get a profound glimpse of where we have “fallen” from — and where we are going. What we have here is a map the gives us a “bird’s eye view” of the state of reality when it was still higher-dimensional and fully holographic, i.e., each part containing the whole. Once again, the state of Adamic consciousness/reality before the dimensional prolapse and its consequent total inversion is a complete field of very advanced study in Kabbalah. The simple “big picture”, however, is very revealing. The first important point is that “garden” is a code term for the aspect of *Malchut*/Kingdom. Moreover, it is the aspect of the *Malchut* of Atzilut (which in turn is the *Malchut* of Adam Kadmon, which is the *Malchut* of the *Malbush* which is the *Malchut* of the *Ain Sof*, as is known. (“Its fractals all way down” is one of the mantras of the White Rabbi).

The four concentric bands — general or particular — are the same four dimensions depicted in the Four Worlds model. Each world or dimension iterates its own set of ten sefirotic

units, thus there are a total of forty units within the full spectrum of the four-field template. The great truth that is little known, even to most students of Kabbalah (Outside of the Sephardic Rashash School and some minor exceptions), is that the three worlds of Beriah, Yitzirah and Asiah are not true worlds. Rather, only Atzilut (4D) is a true dimension, in and of itself. The three states of Beriah, Yitzirah and Asiah (3D) are not and never really have ever been three distinct realities on their own. Rather, they have “fallen” or collapsed out from Atzilut. More specifically, they have inverted, i.e. been turned “inside out”. This is depicted in the Holoarchy map (See also 22 Methods: Re-Invert the World). The consequences of this catastrophic phenomenon are unimaginable (They should be unimaginable, but tragically they are only too real as this is the fundamental reason behind the horrors and hells of our current reality. Due to the Adamic prolapse, the new reality iterated the previous layer in the Sha’ashu’a wave equation process. We are partially back in the Tohu as explained in **□**-Mission).

Now, a question that should be obvious: If these three dimensions originally did not exist outside of Atzilut and they only prolapsed out following the cosmic events of the Tohu, what is it that they “fell” into? The answer is that they fell into the thirty sefirotic units of cosmic space that would “become” the “place” of these three dimensions, each one containing ten sefirotic sub units. But what were these concentric bands of thirty cosmic units? (As the White Rabbi would phrase it, “How did they get “there” before there was a “there” to get there?). To fully answer this would require a chapter onto itself (as it does, in fact, in the *Leshem’s* massive work *Expositions on the Worlds of the Void*).

The simple “stick-figure” structure, however, as depicted in these two graphics is this: At (the equivalent of) high-noon on Friday in the Garden of Eden the majority of the fractal sparks that had imploded in the previous layer of Tohu had been separated out, redeemed and elevated into the true dimension of life — *Atzilut* (Actually, the new structure of Atzilut, itself consisting of the partzufim, is reconstructed out of the those fractal sparks). There were, however, six units of divinity that still existed outside of the Gan, i.e., the malchut of Atzilut. This is the sod-secret of the “work” that Adam was directed to do, to finish the process of separating out, redeeming and elevating. Outside of this band of six units there is a “space” of ten units that, like a mote, separated the redeemable six units from the remnants and residue leftover from the implosion of Tohu. The contaminated remnants of the Tohu — the proto-essence of all “future” evil and death itself — occupies proto-space of fourteen cosmic units. This is the “cosmic graveyard” of the remnants of the Tohu. In Hebrew the number 14, spelled with a *yud*/10 and a *dalet*/4, equals 14. The same two number/letters spell the word “*dai*”, meaning enough! (“Enough” as in “*Daiyanu*”, the section of the Hagadah that is sung on the night of the Passover Seder). These 14 units are the extent and edge of all reality. This 14 unit “no man’s land” of the “other side” is alluded to in a well-known Aggadata: The Talmud asks rhetorically¹⁹², “What is the meaning of the verse, ‘I am *El Shadai* - God Almighty’ (Genesis 17-1, 35-11)? I am He that said to the world: Enough (14)! (*sh* – ‘which’ (said), *dai* - ‘enough’).” In other words, Shadai is the aspect of the Divine Mind that set the outer limits of the klipah of the “other side” at 14 God-units.

A second point is that we notice that the Gan Eden of Genesis is not a religious dogma, a nebulous idea or a philosophical metaphor, but rather the Gan has a very specific structure to it of which the master Kabbalists have much details (of which only a minuscule fraction is mapped out here). The third point is that we see that there is not simply “one” Gan, but virtually infinite “Gans” as every higher-dimensional “atom”, “molecule” and literally every aspect of its higher-

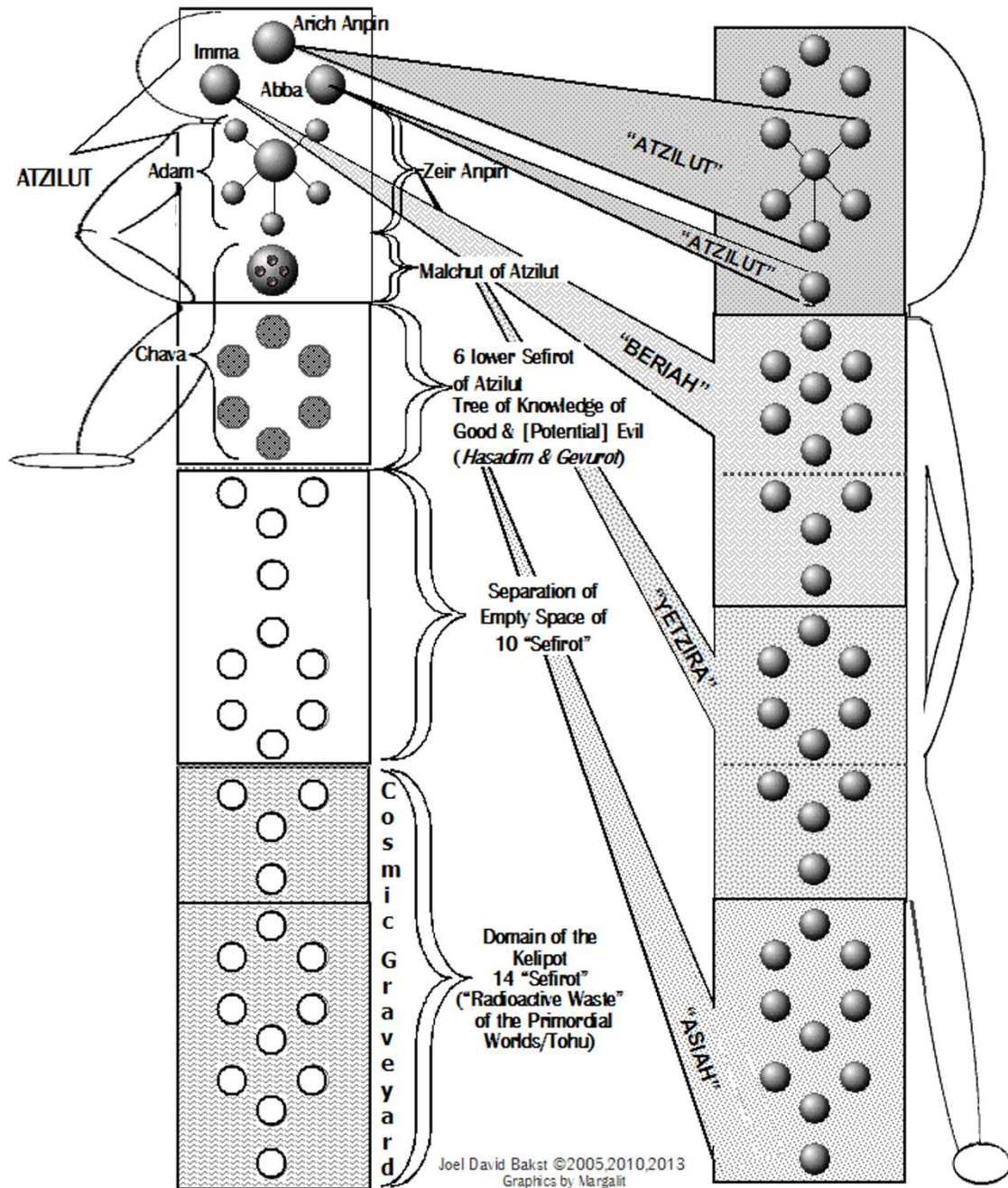
¹⁹² Tractate *Hagigah* 12a. See HuG: Lesson 2 for the HuG explanation of this Aggadata.

Maps

dimensional “proto-spacetime” replicates the structure of every other aspect. This is simply due to the holographic nature of reality, even more seamless and unified at this stage in the creation process. From an Adamic vantage point, anything and everything seen, felt or thought about would contain every other element of the Gan. Additionally, every aspect of the Gan was a fractal iteration of every other aspect. All *da’at*/data that would ever exist was contained in this reality. The Gan was a higher-dimensional, holographic, fractal wonderland! Not only did everything have consciousness—including the higher-dimensional mineral and vegetable kingdom—but everything *was* consciousness! All of this is so foreign and alien to us simply because there is an unimaginable “dimensional gap” (as in “generational gap”) between our present dimension and Adam’s dimension. When one begins to firmly grasp this lost truth — if initially only for a brief moment — it can only leave one traumatized with holy dread. (If not, then perhaps the next time around).



DESCENT OF THE WORLDS



Descent of the Worlds

In the Descent of the Worlds (or Dimensions) we see a map of the unimaginable dimensional collapse and descent from the original higher-dimensional Adamic reality/consciousness. This is an extremely advanced study in Lurianic Kabbalah and it is not the intention here to explain the details involved in this process. Rather, the purpose of including this

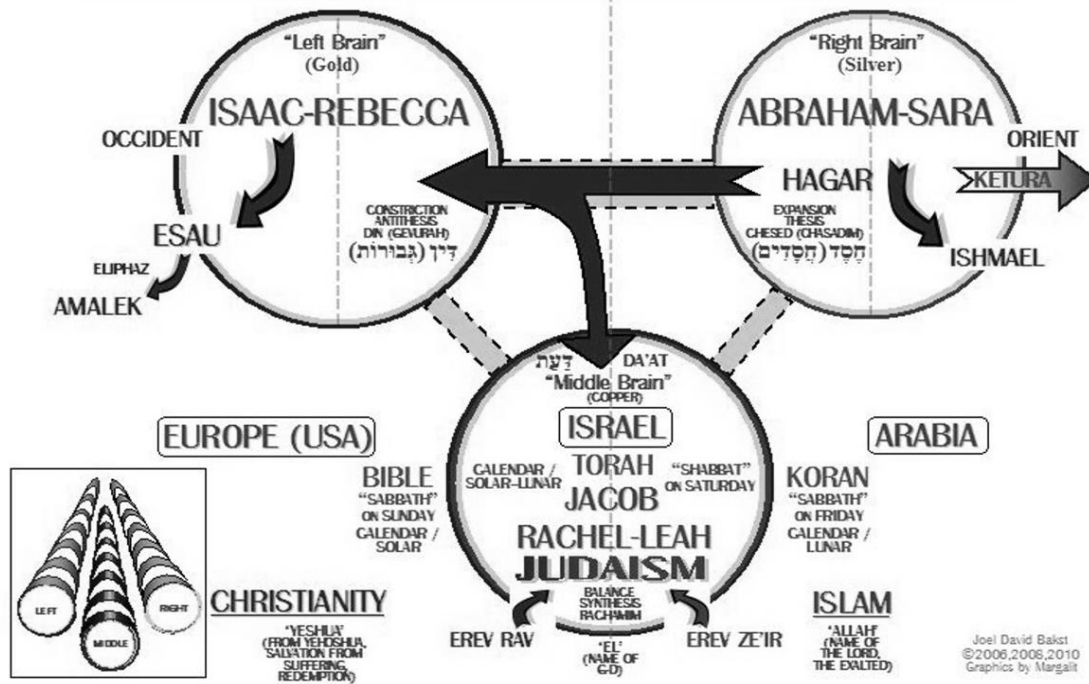
Maps

graphic in the Door of Maps is so that the reader (who has a familiarity of the basics of Kabbalah dimensionality and sefirotic structure) can visually get a little sense of a really big matter – where we are now. The “we” includes not only our present reality of seven billion humans, but all humanity that has ever existed. This also includes the entirety of prehistoric beings (however one chooses to understand what they are) and all the phenomenon associated with life’s creation from its very inception. The “we” here also includes the entirety of geological time, galactic time and going back to “Big Bang” proto-time –and even before that. For the one who understands, the Adamic dimensional prolapse includes the entirety of the historic past, as not only “space” has collapsed, but “time” as we know it is not what it was before the “eating” from the higher-dimensional “Tree” of *Da’at*/Knowledge. In fact, there was no “before” or “after”, consequently even that what we call the “future” – including what will occur in the very next second – is in a post-Adamic “fallen” state. Don’t worry if you can’t wrap your head around this one, as it requires fractals of messianic consciousness utilizing flickers of the *Ohr HaGanuz* – the ancient (*sic*) primordial Light of the higher-dimensional future (*sic*)!

As explained in the Door of Mission, Adam’s fundamental role was to complete the *tikun* that was resurrecting out of the previous primordial strata of Tohu. Adam and Chavah were essentially the entire stature of the dimension of Atzilut with all of the five worlds. Not only did Adam not complete his original task, but he caused reality to partially “fall back” into the Tohu. (Alternatively, he caused aspects of the Tohu to “seep” into the almost rectified new creation of Genesis. Even without going into details, this map gives us a peek from how far we have collapsed and the severe and truly unimaginable “dimensional gap” that we are now embedded within.

In order to understand the details of this map, it must be superimposed (conceptually) upon the previous map, Friday Afternoon in the Garden of Eden, with the details explained there.

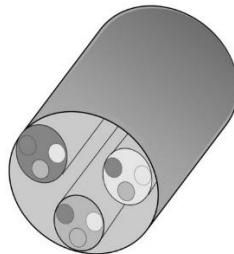
SPLIT-BRAIN COSMO-GEOPOLITCS



Cosmo-Geopolitics

(See also D-Models: Coherent Superposition)

This graphic contains a great deal of information and is a powerful teaching tool. Here we will only touch on a few of the highlights. The underlying symmetry for cosmo-geopolitics is explained in the section on the coherent superposition found in the Door of Models. Understanding this map actually begins in the lower left-hand corner. Although the main diagram is flat, it must be viewed by imagining a third direction that adds the dimension of depth. In other words, the map to Cosmo-Geopolitics is only a slice in a very long “trunk line” of cosmic history that ultimately goes all the way back into the *Ohr Ain Sof*, passing through all the concentric bands depicted in the map of the Feedback Loop. One of the great secrets of life is that all reality is an indivisible triune configuration that is expanding and adding layers upon layers to Itself. This process is none other than the pulsation of the *Sha'ashu'a* as explained above and in D-Mission.



“A thrice woven cord is not easily broken” (Ecclesiastes 4-12)

Here we are showing another aspect in this process of the never-not expanding *Ohr Ain Sof*. Each trunk line extending out from the *Ohr Ain Sof* contains within itself another three cords and each of those cords contains three strands and each of those contains three threads and on and on. The right side iterates the triune structure within itself, as does the left side and as does the middle. Truly, this phenomenon is a manifestation of polarity with the “middle” being the union of the two sides, creating a new middle. These are the “three pillars” of the sefirotic template and these are the three primordial worlds of *Akudim*, *Nikudim* and *Berudim* (□-Mission: Tohu). The fundament formula iterates upon itself. In the example here we see:

- Right brain, left brain and middle brain
- *Chochmah*, *Binah* and *Da’at* (*chabad*)
- Silver, gold and copper
- *Chesed*, *din* and *rachamim*
- Expansion, contraction (and their balance)
- Thesis, antithesis and synthesis
- *Hasadim*, *gevurot* (and their unification)

This triune formula also plays out on the national and geopolitical level. Cosmo-geopolitics, a term introduced in *Beyond Kabbalah*, is viewing international political events — “geopolitics” — superimposed upon the backdrop of these same hidden symmetries embedded within reality (□-22 Methods: The Truth is in the Balance). Cosmo-geopolitics applies equally to ancient biblical times, as well as to contemporary current events. This is because current geopolitics — especially the Middle East conflict — is literally following the biblical narrative script! For the one who understands, fundamentally there is no difference today from the time of the Patriarchs and Matriarchs. The characters are the same, the script is the same, and only the costumes have changed (22 Methods: The “Stacked” Torah) — that is except for the Arabians whom dress as they did thousands of year ago! (Especially those living in the Arabian Peninsula, which is the center of Islam, e.g., the Kaabah, the center of Islam is in Mecca, Saudi Arabia).

One of the rules of the Kabbalah cosmic consciousness is that “*Klipah* always precedes the fruit” (22 Methods: Torah Topology and Shell Yourself). This is an immutable law. Everything has elements of contamination that must be removed, every face has its corresponding backside (The “shadow” in Jungian psychology) and all living things have both an anabolic system and a catabolic system.¹⁹³ *Klipah*, however is a relative concept and “One man’s *klipah* is another man’s holiness” (22-Methods: Absolute Relativity). Ishmael carries away the relative impurities (“heavy” *gevurot*) of Abraham as does Esau does for Isaac. (Abraham, following the death of Sarah, marries Keturah whose six sons carry away additional *gevurot* from Abraham. □-Mission: Betwixt the Occident and the Orient it is No Accident). From the over-soul of Ishmael is born Islam and from the over-soul of Esau is born Christianity.¹⁹⁴ From the Torah’s cosmo-geopolitical perspective, however, there is no “religion” of Christianity or Islam. Rather, there is Jacob’s twin brother Esau, who wears a

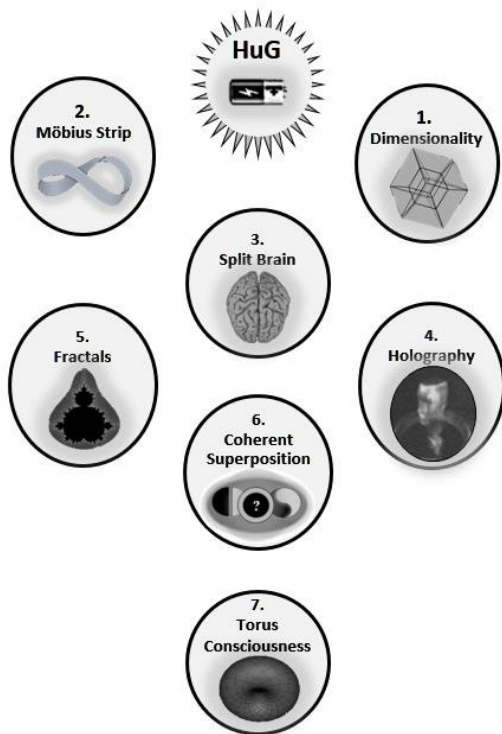
¹⁹³ Anabolic is the metabolic process in which molecules are “built up” by being synthesized from simpler ones. Catabolic is the metabolic process in which molecules are “broken down” to gain their energy or to prepare them for disposal from the body.

¹⁹⁴ America (USA), although an extension of European Esavian Christianity, is a unique phenomenon. This is the American (holy) “head” of Esau as opposed to his European “Body”. This is a chapter onto itself that is not included in *Beyond Kabbalah*.

“garment” of the historical phenomenon called “Christianity,” and Jacob’s uncle Ishmael, who wears the “garment” of the historical phenomenon called “Islam.”

Consequently, if you want to understand the spiritual roots of Christianity, study the life and times of Esau from the vantage point of the Talmudic Sage-Mystics. Likewise, the same applies to Islam. Additionally, one of the most important lessons to be learned from the map of cosmogeopolitics is that Christianity cannot be fully understood without viewing it in the context of its symmetry with Islam. Islam, even the most benevolent aspects of its *klipah*, cannot be critically analyzed without simultaneously critiquing the history and ideology of Christianity. Truly, even Judaism cannot be fully comprehend on its deepest levels without viewing it in the context of its “right side” and “left side”. Only then can we begin to fathom the secret of Jacob’s (Judaism’s) own two klipot known as the *Erev Rav* and the *Erev Katan* or *Erev Ze’ir*. When we “zoom in” to the small picture in the center, i.e. Jacob, we find that holographically the “right side” and the “left side” of the zoomed out big picture are replicated. “The truth is in the balance” (22 Methods) and searching for the hidden symmetries often reveals unexpected — and challenging — truths.¹⁹⁵ The other details included in this map are iterations of all the other components and the reader should be able to understand them on his own.

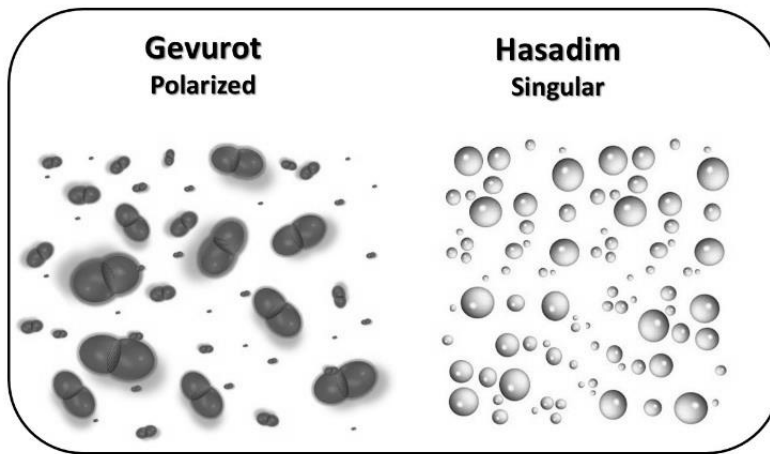
Sefirotic Guide to the Door of Models



The Sefirotic Guide to the Door of Models is the overview of the entire Door of Models. These seven models, including the Dance of the *Hasadim* and *Gevurot*, are presented as viewed from the sefirotic template. This is primarily to act as a mnemonic aid in order to remember them. In order to go Beyond Kabbalah one must be familiar with each one of these models from the New Sciences and be able to utilize and apply them to the extent that they become second nature. They are among the “lost vessels” that prolapsed out from the higher-dimensional Adamic reality/consciousness. From the perspective of their prophesized role in the messianic process, they must be not only used consciously, but for the one who understands, ultimately their status as vessels must be reabsorbed back into their corresponding lights. This is the secret of the “skin” (i.e., the skin of science and technology) being turned out side in back to their original state of “light”.¹⁹⁶

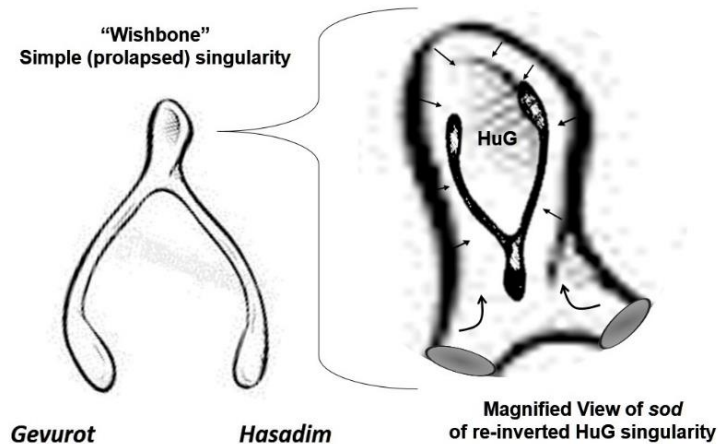
¹⁹⁵ Jacob also has his respective *klipah*, both from the right and left side. These are the little known phenomena of the *Erev Rav* and the *Erev Ze’ir* which are the respective “back sides” of the Twin Messiahs. I have explained this at length in the fourth chapter of the second volume of *The Secret Doctrine of the Gaon of Vilna*.

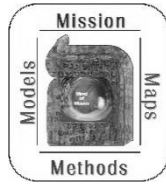
¹⁹⁶ This is the profoundly deep sod-secret of *klipah* of “*nogah*” that is explained at length in Volume II, Chapter 3 of *The Secret Doctrine of the Gaon of Vilna*.



Hasadim and Gevurot

This map is from the Dance of the Hasadim and Gevurot and it is explained at length in that section. In *Beyond Kabbalah - The Teaching That Cannot Be Taught*, everything begins and ends with HuG, so it is appropriate to end the Door of Maps with this graphic. These two images (or similar in your mind's eye) of HuG must be itched into one's consciousness and everything must be viewed through this template. All that is in the *sod*-secret of masculine and feminine starts here. The truth seeker who deeply desires to go *Beyond Kabbalah* must be able to fully explain this graphic, not only to one's self, but unless you can adequately explain it to another person, this is an indication that this Torah axiom has not yet been fully grasped. And who should that other person be other than the White Rabbi himself, so you better have it down good as he just might kick you out of the Study House of the Four Doors! (But he will always give you a second chance because he wants you to get it even more than you do yourself!)





Third Door

METHODS

▣-The Door of Methods trains us to begin to think like a rabbi and how to learn *while* you are learning in order to go *Beyond Kabbalah*. Remember, the Four Doors are interdependent with each other. Full comprehension of the Methods also requires entry through the Door of Models (to give us the modeling tools to grasp Torah and Kabbalah), the Door of Mission (to know our purpose from the primordial past to the higher-dimensional future) and the Door of Maps (to be able to visualize all the teachings in a single glance). Together, all four Doors then lead into the Mind of Moses and the secret of the Flames of Divine Love.

1. The Art of the *Qashe-question*

2. The Torah Koan

3. Secrets of the *Aggadata*

4. 22 Methods: Thinking like a Rabbi

In the beginning (as well as in the end) it is not so much about what you know or about how much you know, rather it is about *how* you know what you know, no matter how little you know.

The White Rabbi

When reading the works of an important thinker, look first for the apparent absurdities in the text and ask yourself how a sensible person could have written them.

T. S. Kuhn, *The Essential Tension* (1977)

The bedrock of *Beyond Kabbalah* is here through the Door of Methods. That rock is the *qashe-question*, explained below. Learning how to apply the *qashe-question* is to develop a Skhlov mindset as opposed to a Chelm mindset personified by the *klutz-kashe*, also explained below. The *qashe-question* is what allows the serious trainee to go beyond “Jewish mysticism” because it incorporates elements of Talmudic methodology into the higher-dimensional experience. It is a form of meta-learning – learning while actually being within modes of non-ordinary states of consciousness. This way of learning is learning how to learn while you are learning. In this approach, if you are not

consciously learning about *how* you are learning then that is not true learning. You may be gathering information, entertaining yourself and others or preparing for a future career in Judaic studies but, it is not what in-depth Torah learning is really all about.

This principle is part of a living tradition I received from my teachers. For sure, Talmudic exegesis and Rabbinic dialectics requires many years and even decades of apprenticeship from Talmudic giants and Kabbalah masters. There is, however, one method of Talmudic application that is really at the crux of learning how to think like a Rabbi. When this same technique is applied to the Kabbalah it is like atomic particles exploding into each other within a bubble chamber and breaking open to reveal a whole new array of sub-atomic particles. This method is the power of the *qashe-question*. This is not an ordinary type of question and it is not simply a matter, in the stereotypical Jewish manner, of answering one question with another (But see **□**-Models: Coherent Superposition). Rather, this method is the secret of the *qashe-question*. It is an internal martial arts of the mind.

The art of the *qashe-question* is not simply about asking questions and acquiring information. Rather, in order to learn the teachings that cannot be taught we gather information in order to formulate *qashe-questions*! Additionally, the *qashe-question* has no limits as to where it can or cannot be applied, rather it has free reign. In order to go *Beyond Kabbalah*, dogmatic beliefs and conventional religious assumptions are not allowed – for or against. The *qashe-question* is also used to go “where no man has gone before”, i.e. even to ask *qashe-questions* directly about God, good and evil and why bad things *really* happen to good people. This is precisely where the Four Doors lead us – into the Mind of Moses and to grapple with the most unimaginable and ultimate *qashe-question* of all existence – the *qashe-question* that, as much as we can express that which we cannot express, even God asks!

Here we not only encourage *qashe-questions*, but the system itself demands it. Even more so, we embrace *qashe-questions* because if we can formulate a good *qashe-question* then this is precisely where the *klipah* of nescience – ignorance and lack of knowledge concealing the light of consciousness – is hiding. A good *qashe-question* can function as a GPS – Global Positioning System – directing us to the coordinates of where to zoom into, mark the spot with an “X” and then dig in for the buried treasure.

It is impossible to understand what the masters of the Kabbalah are saying if we do not understand the *language* that the Talmudic sage-mystics are talking in. It is not so much what we are looking at, but from *where* we are looking. That is, we must reflect upon what type of mental geometry are we superimposing our thoughts. In the adage of Marshall McLuhan, “The medium is the message”. The results can be the difference between a Western/Greek way of formulating a question followed by an answer and the Jewish way of throwing another question back onto the question itself. *The Teachings That Cannot Be Taught* is a meta-learning approach. This is so true that “If you are not learning how to learn while you are learning then you are not learning”. The result is the creation of an active form of dialogical meditation where the reader learns to engage the Divine through direct experience without ever leaving the arena of analysis. Learning Torah with a conscious methodology is the means to a direct and intimate relationship with the Creator. It is the experience of the *sod* firmly grounded in the intellect of the *pshat*.



The Art of the *Qashe*-question

In Talmudic methodology what often appears as a question is, in truth, not simply a question. Consequently, what appears to be the answer to that question is not simply an answer. In the language of the Talmudic Sage-Mystics there are seldom any simple answers because the questions were *never intended* to be simple questions! The question and the answer format, ubiquitous to the Talmudic Sage-Mystics, is a Jewish rhetorical device and ancient pedagogical tool that is used to transmit that which cannot be transmitted (due to persecution, imprisonment death or exile of the teachers). This method, however, was also devised to ingeniously conceal esoteric teachings as well as being a highly sophisticated system for initiating the disciples into deeper secrets of Mosaic consciousness. The "answer" to a problem is often not an end in itself, but rather it is intended to be superimposed upon the original presupposition that generated the question to begin with. Accordingly, the "answer" is not *removing* the "question" but rather it is *adding* onto the question. The "answer" does not move away from the "question" but rather it is "looped" back into the question, as explained below.

If, however, a Talmudic, Midrashic or Zoharic question is, in fact, simply requesting a piece of information it is *also* being used as a linguistic device. If the editors of the Talmud already know the answer, why include the question? Why not simply skip the question (and the ink and parchment and time it takes for the scribe to write it) and present the

**Why are
questions
so important?**

answer as a statement? Why are questions so important? Seriously, why *do* Jews, as the anecdotal observation goes, answer a question with a question? Rather, in addition to its rhetorical value as just explained, the *Dance of the Hasadim and Gevurot* teaches us that the stimulation of the *hasadim* from "above" — the answer — *must* begin with the *gevurot* from "below" — the question. Although the answer to the question could have simply been introduced as a statement of fact, the question-answer format is, in actuality, effecting a "HuG Hug". For the one who understands the dialectics of HuG, the classic question-answer format, so instinctive to Jewish consciousness, is simply an iteration of the unifications between the feminine/*gevurot* and masculine/*hasadim* and the name/formulas of God as explained there.



The *Qashe*-Question

Qashe, literally meaning "hard", is Hebrew for a specific type of question, one that is hard or difficult. It is usually transliterated as *kashe*. In the Study Hall of the Four Doors, however, we spell it with a "q" in order to alliterate it with the "q" of question — a *qashe-question*. The famous Four Questions of the Passover Seder, traditionally asked by the youngest child present, are known in Yiddish as the *fier kashes*. ("The best *kashe* is kasha with gravy," is an old pun based on the fact that *kashe* in Yiddish means both buckwheat grits and a question. Also, if spelled *kashe*, with a "k" instead of a "q", in Chelm they may try to eat it instead of asking it.)

A *qashe-question* is not an ordinary question. If you ask someone, “What time is it?” this is a simple question. If for example, however, you are in a clock shop with clocks covering the walls and the watch maker, who is also wearing a watch, asks you “What time is it?” you would be taken back. This is because this type of question is likely not an ordinary question, but rather it is a *qashe-question*. As its root meaning implies, a *qashe-question* is a *hard* question, either because there is no simple answer to it or because any simple answer you give will involve you in contradictions leading to more questions. A good *qashe-question* immediately invites more questions and, in order to go *Beyond Kabbalah*, that is precisely what we want. Approach the Torah as a grand puzzle. Every question opens a door into a new territory of the hidden landscape of the Torah.

The Five Steps in Part I of *Beyond Kabbalah - The Teaching That Cannot Be Taught* are riddled (no pun intended) with *qashe-questions*. This specific term “*qashe-question*”, however, had not yet been formally introduced. Other terms, such as “quandary” were used”. Some examples of the *qashe-questions* in the Five Steps were “What is *Beyond Kabbalah*”? and “How do you teach that which cannot be taught”? In fact, most of the questions at the end of each Step are formulated to be *qashe-questions*, especially the ten Self-Initiating Questions at the end of Step 5: The Threshold.

An example of a very strong *qashe-question* is the Riddle of the Four Keys introduced above in Step 4.

The White Rabbi hands you four distinct keys to open the Four Doors. You are told that no single key will open any of the four doors but one key will open all the doors. Now, how do you get in?

Although originally introduced as a riddle, in fact, it could just as appropriately be called the *Qashe-question of the Four Doors*. Likewise, most of the questions, quandaries and quagmires throughout the Five Steps — and within the Four Doors are really *qashe-questions*.



The Klutz-Kashe

At the other extreme of the *qashe-question* is the *klutz-kashe* (Here *qashe* is being spelled with a “k” to alliterate with the “k” of klutz). In modern parlance a klutz is a clumsy, graceless person, the quintessential bungler, an innate block head. (*Klotz* is German for a block of wood or wooden beam coming to us in English as klutz by way of the Yiddish). A *klutz-kashe*, appropriately, is a question asked by a klutz. However, one does not need to be a klutz in order to ask a *klutz-kashe*. (But can a klutz learn to ask a *qashe-question*?). A *klutz-kashe* is a “silly question which brings up irrelevant problems or rests upon foolish premises”.¹⁹⁷ A *klutz-kashe* is a question that is both

¹⁹⁷ Rosten, Leo, *The Joys of Yiddish*, 1968, Simon and Schuster. Ironically, A *klutz-kashe* can also refer to its very opposite. Specifically in the yeshiva world, a *klutz-kashe* is a very powerful *qashe-question*. It refers to a difficulty that is so obvious that *even* a klutz would ask it! Alternately, the explanation for this opposing definition is based on the opposite application of its original meaning. Aside from klutz meaning a “block of wood” it is also “hard wooden beam” which acts as a central supporting structure, ergo a hard central question.

pointlessly stupid and always taking us off the path of what we are really after. (The *klutz-kashe* was first mentioned in passing in Step 4).

A *klutz-kashe* is a question that the questioner thinks is hard but, in truth, it is foolish, either because the answer is so obvious or because there's no plausible answer at all! For example, there is a genre of Aggadata where the descriptions are so impossible and fantastical that they are clearly not meant to be taken literally as in the famous fifteen episodes reported by Rabba bar bar Chana, mentioned below. In such episodes, which are ubiquitous throughout Talmud and Midrash, "You don't ask *qashes* on a *mayse*". A "*mayse*" (*ma'aseh* in Modern Hebrew) is Yiddish for a story, a fable or a parable. In other words, if one were to ask an illogical or irrelevant "*kashe* about a *mayse*," this would likely be a *klutz-kashe*.

For example, there is the well-known (in Torah/Kabbalah circles) of the Zohar's parable about a king and his son. The king wanted to test his son to see if he had the integrity and qualifications to inherit the kingdom after the father passes away. He sends his son off on a mission but, knowing where the son will be travelling, the king hires a courtesan to attempt to entice him away from his mission, if only for a short period. The son, however, perseveres and is not entrapped by the harlot. Upon returning to the king there is great rejoicing in the kingdom, but the Zohar quires, "Now, who is it that rightfully deserves the praise; the son for proving his worth to the king and his kingdom or to the woman who, only because of her the son could prove his worth?! So, if someone were to ask, "But isn't prostitution illegal"?, this would be a *klutz-kashe* because it is irrelevant to the concept being taught and it is also illogical because, as in a dream, a parable need not conform to the logic and laws of our everyday reality. One does not ask a *qashe-question* on a *mayse* — unless you are in Chelm, because in Chelm you don't ask a *kashe*, you eat it.

Within the Study House of the Four Doors, the *klutz-kashe* is the bane of *The Teachings That Cannot Be Taught*. Within these walls the greatest achievement is learning how to ask a good *qashe-question*. (The crowning achievement is to also have a *revolving-resolution* to the *qashe-question*, as explained below). Inversely, within these walls the greatest failure is to ask a *klutz-kashe*. But that is what we are here for — to learn the difference between a *qashe-question* and a *klutz-kashe*. There is only one thing worse than asking a *klutz-kashe* and that is to not know you are asking a *klutz-kashe*!



The Medium is the Message¹⁹⁸

In *Beyond Kabbalah* answers are not simple retorts with which we can finish a chapter or close the book. This is because the questions are never simple queries to begin with. This approach, however, is not unique to this manual. Rather, it is based upon my years of extensive training in

¹⁹⁸ *The Medium is the Message: An Inventory of Effects* is a book co-created by media analyst Marshall McLuhan in 1967 and became a bestseller with a large following. The "medium is the message" is a play on McLuhan's oft-quoted saying "The medium is the message". McLuhan uses the term "message" to emphasize the effects each technological medium (e.g., television, radio, telephony, etc., has on our consciousness, i.e. how they "massage" the way we perceive and experience reality.

an advanced school of Talmudic dialectics, which in turn, is part of a living Torah tradition going all the way back to Moses at Mt. Sinai (Mind of Moses). In the study hall, whenever an “answer” was presented in a rabbinic dispute (from a classic text or generated out of our own discussions on that text), the fundamental assumption was that the questioner in the Talmud or in the commentaries also knew the answer that was given. *If so, then what was the presumption (the *hava ameena*) behind the question to begin with?* In other words, the “answer” intentionally returns us to the original “question”. Only now, we are forced to understand the question from a new perspective. Now, what was he thinking?!, to ask a question for which we ostensibly know the answer. This is a *qashe-question*. Of course, the *qashe-question* is only a small part of the entire art and skill of the vast field of Talmudic dialectics, but it truly is the beginning, the middle and the end (which takes you back to the beginning!) of the mind-set of the Talmudic Sage-Mystics and it is at the core of the collective Jewish soul. In doubt? When you enter the Mind of Moses, just ask Moses.

Throughout my years of additional study in all the major schools of Kabbalah mentioned above, I have taken this traditional Talmudic method of rabbinic dialectics and applied it to the esoteric parts of the Torah and especially to the dimension of Aggadata — the non-legal sections of the Talmud and Midrash. What I discovered was that, contrary to common knowledge, this form of dialectical investigation is not only fundamental to the revealed teachings of the Torah, but it is also a crucial *modus operandi* within the Kabbalah as well. In the Zohar and elsewhere, higher states of consciousness and ecstatic revelation are often not achieved through meditation and prayer alone, but rather also through the dialectical exploration and conscious learning of Torah. This was not uncommon with the Talmudic Sage-Mystics whom, while actually learning and teaching Torah, were often in the midst of transcendent states of higher consciousness, unified with the Divine Mind. They continued to use their minds while surfing waves of the Hidden Light being released from textual exegesis. When this mode of learning-meditation is applied to the Kabbalah a cosmic dance is revealed, and you, observer, become an inter-active participant in your own meditation and attainment of *da’at* Torah — Torah knowing.

In *Beyond Kabbalah* the golden rule is that *it’s not so much what you are looking at but from where you are looking*. The medium is the message that massages and molds our consciousness. The very language you use (or don’t use) is the lesson to be learned. The medium we use to think and communicate with is our language and it is this linguistic medium that shapes and frames not only the answers we receive, but also more importantly, the questions we ask and the manner in which we ask them. There are no right answers to wrong questions.



The Zen Koan

The methodology of Talmudic-Kabbalah learning normally requires many years and even decades of intense study and training. In order, however, to quickly induct the reader into this mode of esoteric learning the concept of the *koan* is being introduced. This Oriental word, similar to mantra, mandala, yin/yang and nirvana, has also made its way into our dictionaries and is used to express a subtle mental quandary or a seemingly paradoxical idea. A brief look at the usage of the koan can offer a model of how the Sages also use the power of the mind to go beyond itself into direct experiences of life’s mysteries.

The Art of the Qashe-question

The koan is a mental tool that has its origin in the Japanese school of Zen Buddhism.¹⁹⁹ It is a meditative exercise that uses an abstract thought or riddle that is given to the student by the master to contemplate. The most famous koan known in contemporary Western culture is “What is the sound of one hand clapping?”

The koan refers to the particular question itself as well as the state of mind to be cultivated through concentrating upon the question. “The koan cannot be understood by logic; it cannot be transmitted in words; it cannot be explained in writing; it cannot be measured by reason. It is like a great fire that consumes all who come near it.”²⁰⁰ The koan is a meditative technique which is used to change not just what one perceives, but *how* one perceives (as well as *who* or *what* is it that is doing the perceiving). The Koan is a puzzle which cannot be answered in ordinary ways because it is paradoxical. Most importantly, there is no single correct answer to a koan.

A koan is commonly understood as a tool for teaching true insight. The “teaching” is encapsulated in the form of a short story or in a one-line formula. It contains patterns, like blueprints, for various inner exercises in attention, mental posture, and higher perception. The disciple who, often after countless hours and even years of constant and intense contemplation, “gets it” can now hold entire universes of thought in the mind all at once, without running through doctrinal discourses or disrupting ordinary consciousness of everyday affairs.



¹⁹⁹ There need not be concern about borrowing from another religion or being influenced from a source external to Judaism because koan meditation is simply a technique and it posits no belief about God one way or the other. In traditional zen meditation there are no mantras, no gods, and no dogmas. The Zen koan is simply a method used in an Eastern philosophical school of thought. It can be said that the koan is a type of martial arts of the mind. Moreover, the Kabbalah Koan does not utilize any of the substance of the original koans, but only playing off of the concept.

²⁰⁰ Zen Buddhism WWW Virtual Library.



The Torah Koan

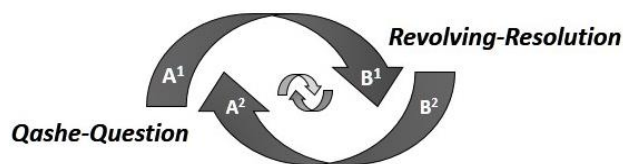
There is a traditional method of dialectical analysis in the Talmud that is introduced with a *qashe-question* – an apparent difficulty with a Biblical verse or with a statement of the Talmudic Sage-Mystics. The *qashe-question* is a type of rhetorical difficulty whose search for a resolution (the *tayrutz*) intentionally reflects itself back to the original question. The return lap is not merely begging the issue again. Rather, systematic magnification of the dialectic reveals elements the Sages intentionally concealed within the *qashe-question*. If there was a single source and claim of “Jewish genius” it is the perpetuity of the *qashe-question*.

A *qashe-question*, like the koan, is not simply a problem to be solved or a question to be answered. It requires the penetrating mind of one who can begin to “understand on his own” as the Talmudic Sage-Mystics use this phrase. The Torah Koan is a method of exploratory and contemplative learning that is especially suited to those who are not satisfied with the obvious and do not find solace in answers that satisfy the questions of others (e.g., the words of Rav Finkle found in Step 5: The Threshold). Here questions are asked on the original question – even when we know the “answer”. This is not done out of ignorance or arrogance. Rather, we use the *qashe-question* to probe deeper because we suspect there is more present than meets the eye – the inner eye of higher wisdom.

I was taught that, “No one can understand a thing and make it his own when he learns it from another as when he discovers it for himself.” This rule is axiomatic in Talmudic learning and it applies all the more so when one attempts to unfold the never-ending layers of the Kabbalah. A *qashe-question* is used to crack open the shells of consciousness by forcing the issue back on itself, again and again. Therefore the conclusion will also not be a simple answer. Rather, it will be a *revolving-resolution*, looping the end in the beginning and leaving us in the spiritual tension of the middle. Here is a diagram showing the difference between a common “question” and a “*qashe-question*”.



1) Conventional relationship between a question and its answer



2) The Torah relationship between a question and its answer

The goal of the *qashe-question* is to seek out the dynamic relationship between the “beginning” and the “end”. As each problem is presented, wrestling with the parts reveals an often hidden tension. It is this tension or torsion that is at the root of the mechanics of the *qashe-*

question. Torah requires torque (See 22 Methods). Torah torque is the key to understanding the methodology that leads to *chidushay Torah* – novel discoveries and illuminations in Torah both in the exoteric *pshat* and the esoteric *sod*.

Torah Koans are a living and ongoing method of study and contemplation. They can and should also be an interactive, group process open to critiquing and evolving commentary by readers, students, colleagues and teachers. There are virtually thousands of Torah and Kabbalah Koans throughout the spectrum of the Twin-Torahs. There are classic *qashe-questions* (Well-known Torah “problems” and “difficulties”) that are much discussed in Torah circles from the Talmudic, Midrashic and Zoharic traditions. Within the same texts, however, there are other Torah gems that still lie buried and are waiting to be dug up, polished, honed and presented to the world.

The Torah Koan of God and His Name

Above, in Lesson 1 of the Dance of the Hasadim and Gevurot a HuG based Torah Koan was introduced. An ancient Midrash states²⁰¹, “Before the world was created there was only Him and His Name”. On the surface this statement appears strange. Before there was any creation – before there was *anything* other than the *Ain Sof* – there should only exist Him and nothing else including “His Name”! Why would the *Ain Sof* even need a “Name” if there is no creation to recognize His Name and to call out to Him with it?

Additionally, there is the well-known verse from the prophet Zachariah (also recited in the thrice daily *Alienu* prayer), “On that day God will be one and His Name will be one”. Now, not only was God not a simple “oneness” before creation (God and His Name), but even after all is done and gone, He will continue to consist of more than a simple unity (God and His Name) ! Is not God one now? Was God not one before creation or will God not be one after creation?! There are numerous answers that the Rabbis give, however, if both of these statements are viewed as algebraic-like equations, then the resolution is profoundly simple yet simply profound. By inserting the nature of the *hasadim* in place of “Him” and by inserting the nature of the *gevurot* in place of “His Name”, the breathtaking fabric of existence begins to reveal fractal sparks of Itself. For the one who understands, relative to each other “His Name” is code for the *gevurot* and “Him” is code for the *hasadim*. This is the dance of HuG. One cannot exist without the other even “before” or “after” creation! In fact, before there was *anything* there was HuG, even before there was God!

Now, if one takes the HuG parts of the “God equation”, configures them properly and with the right amount of Torah Torque, you will have a powerful and amazing cosmic mind puzzle (but whose mind?). This is the Torah Koan of “God and His Name”. For the one who know how to work it, the amount of God consciousness contained in this revolving equation is limitless.

The Torah Koan of the Accelerated End

The following is a more fully developed and intricate Torah Koan, one of the never-ending examples, which can be discovered and developed from within the Torah. This one is specifically relevant to the Secret Soul of the Seven Sciences (Step 3) and the Prophetic Confluence between Kabbalah and Science (Introduction to \square -Models). (This essay also introduces the reader to the coherent superposition, yet without referring to it directly. The coherent superposition is a consciousness power tool that is explained in detail in \square -Models. The Möbius strip tool, also explained in \square -Models, is likewise being employed here, again without referring to it specifically

²⁰¹ *Pirkei diRebbe Eliezer*, Chapter 3. See more on this matter there in Step 1.

by name. If this Torah Koan initially appears too difficult, then come back to it after going through the Door of Models.)

Torah, especially as understood in the Kabbalah, has long envisioned and even required, an evolving interface between scientific discovery and esoteric truth. A critical component of this synergistic interaction is the rate of acceleration at which this phenomenon is occurring. Obvious to everyone, the only constant is the ever-increasing rate of the evolution of modern science and technology, together with the new revelations and unprecedented proliferation of the ancient Kabbalah.

The period of time that we are in now has long been known in the Torah tradition as the Messianic Era, the Last Generation and the Heals of the Messiah. Why, from a spiritual perspective, is the phenomenon of increasing acceleration a necessary component for global evolution? A verse from the book of Isaiah (60:22) prophesies, "The least one shall become a thousand and the smallest one a strong nation: I, the Lord, will accelerate it in its due time". The Talmud states (Sanhedrin 98a),

R. Alexandri said: "R. Yehoshua ben Levi pointed out an [apparent] contradiction [the *qashe-question*]. It is written [as to when the messianic process will begin], 'in its due time' yet, it is also written, 'I (Havayah) will accelerate it' (which implies *before* the due time and thus the phrase appears self-contradictory). [There is no contradiction], if they are worthy, I will accelerate it: if not, [the Messiah will come] in its due time".

The apparent answer given in this passage from the Talmud is a classic example of how the Talmudic Sage-Mystics in their literally thousands of Aggadata transmissions "reveal one handbreadth and [simultaneously] conceal two handbreadths". Under the guise of a simple "either/or" solution they have satisfied the mind's need for a rational explanation, yet they have also intentionally concealed an esoteric truth. The "answer" given here is actually a *drash*, a homiletic exposition and not the *pshat* – the simple, literal explanation. Ironically, it is in the *pshat* where the deeper truth often lies.²⁰² This was the approach of the Gaon of Vilna (Rabbi Eliyahu ben Shlomo Zalman, 1720-1797).

Our Master told us that in the final analysis a scriptural verse can never be divorced from its plain meaning ("*Ain mikra yotzae meday p'shuto*"). The literal intention [of this verse] is that *even* 'in its due time I will accelerate it' [i.e., the verse literally means that both aspects will occur simultaneously and not one way or the other, which is the homiletic interpretation (*drash*) offered by the Talmud]. And when will this occur? When, 'The least one shall become a thousand and the smallest one a strong nation'. The 'least one' and the 'smallest one' are referring to [aspects of the global messianic process]. Now, it is known that the extreme threshold level of this process is achieved through the 'arousal from below' in [the power of] one thousand minus one, that is [the formula of], '999 in the Yesod' [*Yesod* = technical term and the ninth of the Ten Sefirot, literally meaning conduit

²⁰² *Pshat* and *sod* – the narrative reading and the esoteric level – are not opposites. True *sod* is simply looking at the *pshat* from the inside out – the soul marveling at its own body. True *pshat* is simply looking at the *sod* from the outside in – the body marveling at its own soul. The deepest *sod* is when it is isomorphic with its own *pshat*, like a hand in a form-fitting glove (□-Models: Mobius strip).

or channel and it is the higher-dimensional root of the process of reproduction]. 'The least one shall become a thousand', means that when the messianic will reach, through its activity, a degree just up until the conclusion of the one thousand — then, 'I, Havayah (the 'Lord'), even in its due time, will accelerate it. The intention is similar to the verse (Deut. 32-35), 'The things that come upon them make haste' according to the explanation of our Master.²⁰³

Many times I saw our Master pacing back and forth in his study and speaking in an awesome stormy spirit saying, 'Master of the Universe, do you not have a middle path between 'in its due time' and 'I will accelerate it?!' We are relying with all of our strength upon the plain and literal meaning [which contains the deepest *sod-secret*] in the words of your promise, 'I, Havayah, will accelerate it in its due time'.

It is difficult to understand what the Gaon of Vilna could be referring to when he pleads before the Master of the Universe that He fulfill the literal meaning of the scriptural prophesy by revealing a "middle path". There appears to be only two avenues (only two possible answers) through which the final stage of global evolution — the Messianic Era — can occur:

- 1) If on one hand, *teshuva* — global repentance — will not occur and the present human condition continues in the natural process as it has for the past millennia, then this is the path of "*b'etah*" — the End in its own due time.
- 2) If on the other hand, however, the whole world "sees the light" then this will trigger an immediate redemption and the natural process will have been "jumped" forward to the End. This is the path of "*Acheeshena*" - accelerating the End before its time.

Thus, the Messianic Era — the cusp at the Edge of Time — can only come in its due time or be humanly triggered to appear before its due time. It is either this or that. There doesn't appear to be any room for a third alternative. Further, the same section of Talmudic Aggadata continues with a similar dialectic and responds to it also in a homiletic fashion, understanding the apparent contradiction as referring to two distinct modes of action:

R. Alexandri said: 'R. Yehoshua opposed two verses against each other [the *qashe-question*]. It is written (Daniel 7-13), 'And behold, one like the son of man came with the clouds of heaven,' whilst [elsewhere] it is written (Zachariah 9-7), "[Behold, your king comes unto you...] lowly, and riding upon a donkey.' [There is no contradiction] if they are worthy, [he will come] with the clouds of heaven (i.e., miraculously swift), if not, then [he will come] lowly and riding upon a donkey."

Once again, the only apparent two alternatives for the messianic arrival (only two possible answers) are either that of the natural path (riding on a donkey) or that of the supra-natural path (riding on the clouds). What then, is the third path to which the Gaon of Vilna refers? Is there a process that is both natural and supra-natural? Can an event be hastened to arrive at its due time? Can a birth arrive before its time *on its due date?!*

²⁰³ The GRA's commentary Aderet Eliyahu on the Chumash

**The Reunion of
Technology and Soul**

According to the teachings of esoteric Judaism all knowledge, both spiritual and material wisdom, originally coexisted in a seamless unity within a higher dimension. Together these two modes of wisdom compromised a larger, all-encompassing Universal Torah (Torah meaning "Teachings"). A collapse (more precisely a prolapse), however, ensued in which the database of all knowledge split itself into "spiritual" and "material" planes of existence. Thus, we have the basis for the historical conflict between "religion" and "science". Yet, any given spiritual truth can only be one side of a puzzle piece, the other side of which is technological and vice-versa. Thus, the material world is also a mode of spirituality, only externalized and concretized. The ultimate truth is not revealed through the supra-natural alone nor is it only discovered through scientific development. The Teachings of the Universal Torah contains both truths, yet is more than both. *These two forms of wisdom are destined to reunite with each other and it is their prophetic rendezvous that is stimulating an ever-accelerating worldwide paradigm shift in consciousness.*

The two aspects of the messianic process — spiritual and technological — are two sides of one cosmic coin. The material events ("riding upon a donkey") are another mode of the selfsame spiritual reality ("riding upon the clouds"). It is the supra-natural force that aids every act of "arousal from below" performed through the natural and technological process.

In other words, any human pursuit involved with the discovery and application of scientific knowledge, although it appears on the surface as part of a natural, "man-made" process, it is in truth, being directed by a supra-natural, providential force. From the ultimate perspective there is only one source of providence, yet, when it is revealed in our present reality we find it clothed in the guise of human struggle and the laws of "nature". That which is aided and directed by the collective force and consciousness is just the natural and earthly counterpart to the supra-natural and heavenly aspect and vice versa.

"And the word of the Lord came to me saying, 'and you, son of man, take one branch,...: then take another branch,...: and join them one to the other to make one stick; and they shall become one in your hand. '...and they shall be one in My hand"
(*Ezekiel 37-15-20*)

The entire redemption is dependent upon the unification of these two branches of reality. These two forces which will initially 'become one in your hand', i.e. the interaction between technology and spirit, e.g. the Internet and Torah, afterwards 'they shall be one in my hand' — the Hand of God, i.e. through the supra-natural path 'upon the clouds of heaven'".

Although the two modes are two branches of one root they appear to function in distinct and even opposing paths, as we have seen from the midrashic/homiletic) explanation of the Talmud itself. According to a deeper truth hidden in the plain meaning of the verses there is, however, a manner in which the two can synergistically interact with each other in a unique union. Each will maintain its distinct mode of function yet combine with the other to produce something more than both — an amazing third path. This is achieved by stimulating the "heavenly" supra-natural force from "below" which in turn will reciprocally "artificially" stimulate the natural process to quicken and speed up its otherwise natural and gradual rate of accretion.

**The New
Middle**

The third path to which the Gaon of Vilna refers is the phenomenon of artificially accelerated global evolution. In this process so much momentum is reached that all reality and consciousness is literally stimulated to "jump" into a higher dimension while simultaneously triggering that higher

dimensionality to receive us into its midst. Since the beginning of the 19th century the divine process is "artificially" stimulating the natural growth rate of planetary transformation through scientific "discovery" and applied technology in order to accelerate the "arousal from below" which, upon picking up breathtaking speeds, will then furiously trigger the climatic "jump" both from "below" and from "above" simultaneously - the coming of messianic world consciousness.

The third path to universal redemption has revealed an entirely new middle state of reality that is not simply natural — "in its due time" — nor is it simply supra-natural and miraculously hastened before its time. Rather, it is an extreme qualitative increase in "the supra-natural force that aids every act performed via the 'arousal from below' through the natural occurring process." The supra-natural is already completely clothed in the guise of nature (in this case science) and animates it. Only now the higher and "other worldly" supra-natural force unites with the "very worldly" and accelerates it to "miraculously" develop at ever increasing speeds in order to, in turn, prematurely stimulate its own "heavens" and "hasten" its climatic arrival in its "due time". The fact that an escalated arrival of the "due time" (*b'etah*) can, in theory, be triggered before its natural "due date" is not any infringement upon the natural laws to which it is bound. It is still following a precise, step by step sequence of events and stages that produce, through strict causality, its ultimate conclusion. Only the progress of its sequence of stages has been "artificially" accelerated. The natural growth process continues, but as with the addition of fertilizer together with the enhancing of the natural growing conditions and plenty of sunlight, the fruition can be achieved at a highly accelerated rate.

The new middle contains both distinct paths and yet, is more than both at the same time. Amazingly, however, the third path is as distinct in its nature from either one of the two other paths as each of the two paths are distinct from each other! This is the power of the synergistic union between the earthly and the heavenly. This is the power of the spirituality of ancient religious truth synthesized with the "hard reality" of evolving scientific discovery.

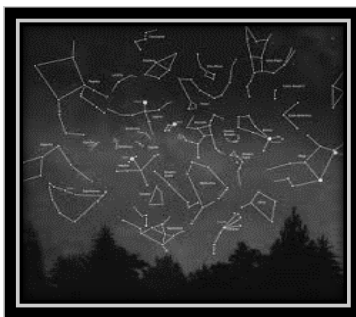
Both modes of existence continue to evolve at accelerating speeds — the Kabbalah via its revelations from above and science via its discovery from below. Yet, the ever-extending branches of scientific exploration are but a map, mirroring, in the finite mode, the infinite territory of Divinity itself — the concealed fruit of the self-same tree. The two run side by side, but as two co-existing yet non-touching worlds they have yet to share true intimate knowledge of each other. Can the end arrive before its time? Can we affect the "time" of the "end"? This is the work that lies before us and this is the Torah Koan of the Accelerated End of Time.



The Kabbalah of Aggadata

The Secret of *Sod*

In Hebrew a *pardes* is simply a fruit orchard, but it has another meaning as well. It is used to refer to the paradisiacal orchard of wisdom (The word *paradise* comes from this same root). There is the well-known Talmudic account of four 2nd-century Sages who entered the "*pardes*".²⁰⁴ The Sages of the Talmudic period intentionally borrowed this term from the ancient Persian (among whom they were living at the time) as it carries a double meaning. The four Hebrew letters that spell *pardes* — *prds* — is also an anagram for the four levels of Torah exploration: *pshat* refers to the surface or simple narrative of Scripture, *remez* refers to same verse or episode on the level of allusion, allegorical or encoded formulas, *drash* is the homiletic exposition of the self-same section and *sod* is the secret or esoteric level behind all the three others.²⁰⁵ These four levels, in turn, parallel the four letters of the Tetragrammaton — Y-H-V-H — and the four spiritual universes or dimensions of *Atzilut*/Emanation, *Beriyah*/Creation, *Yetzirah*/Formation and *Asiyah*/Actualization (□-Maps: Fractal Kabbalah).



In general, the level of *drash* is associated with *pshat* and the level of *remez* is associated with *sod*-secret and for now, we will concern ourselves with only the two levels of *pshat* and *sod*. On the surface *pshat* is simple enough — it is simply just that — only the surface of any given verse. *Pshat* is the simple narrative, nothing more what a flat "stick-figure" representation of what a human interaction would be. There is, however, much confusion concerning the meaning of *sod*-secret. The everyday usage of the word "secret" refers simply to a piece of information that someone else has but you don't as in, "I've got a secret".²⁰⁶ Once, however, you know the missing information it is no longer a secret. A *sod*-secret in Torah Kabbalah, on the other hand, remains a "secret" even after you know the answer! This is because the root meaning of *sod* is "an assembly of parts", i.e., a constellation of fragments whose whole is greater than the sum of its individual parts. Grasping a true Torah *sod* requires much study and accumulation of data together with a unique state of consciousness, i.e., the ability to connect the disparate "dots" that only together reveal an otherwise hidden transmission. If any of the "dots" are missing, the picture will not be complete and will likely even be a distortion of the true picture. In other words, a true *sod*-secret is never one thing, a single concept or simply a piece of information. It is a constellation of interconnecting and interfacing parts, all of which one must be aware of to *know* the *sod*-secret.

²⁰⁴ Talmud *Chagigah* 14b. It is not by coincidence that there were precisely four men involved in this episode and off these four spiritual masters only Rabbi Akiva "entered in peace/shalom and left in shalom". For more on the *Pardes* see: Mind of Moses, Back to the Tohu.

²⁰⁵ See *Zohar* 3:110a; *Tikuney Zohar Chadash* 102d.

²⁰⁶ A popular television quiz show, the original version running from 1952 to 1967.

There is additional misunderstanding about *sod* and its relationship to *pshat*. The two, in truth, cannot be separated from each other. R. Menachem Mendel of Shklov, one of the Gaon of Vilna's most outstanding disciples wrote:²⁰⁷

I heard from my Master on numerous occasions that every one of his explanations of the simple meaning (*pshat*) of the Torah concealed an even deeper significance (*sod*). "Without the *sod*," he said, "the simple meaning is simply not true."

I am obligated to proclaim that which I heard explicitly from his holy mouth, namely, that he never explained the simple *pshat* of a single verse if he did not know its inner *sod*. Only then did he dress the *sod* in the *pshat*.

In a note to the text of the Gaon's commentary he also wrote:²⁰⁸

When one will clearly understand the *sod* then everything will be clear to him – the *pshat*, the *remez*, *drush* and *sod*. Until then, even the *pshat* will elude him, as it is written in *Zohar Mishpatim* [99a]. This is what I have heard from my mentor, my teacher and rebbe – for whom I would offer myself numerous times as ransom in place of his death. Understand this.

R. Yisrael of Shklov, another outstanding disciple of the Gaon, wrote:²⁰⁹

His entire methodology in the revealed Torah was permeated by kabbalistic knowledge. No mystery eluded him. I heard this from the one for whom my soul longs, the great Rav and saint, the recognized Kabbalist, our teacher and master, Menachem Mendel z"l [of Shklov]. While transcribing the Gaon's commentary on the Mishnaic order of *Taharot* the Gaon told him that he never drew any novel conclusion or explanation on that order unless he understood the connection between the external *pshat* and the internal *sod*.

In his introduction to *Hadrat Kodesh* (Sacred Beauty), the Gaon's esoteric commentary on Midrash Ruth, R. Avraham Simcha, R. Chaim of Volozhin's nephew, wrote:

It is impossible that the esoteric portion of the Torah could ever be at variance with its exoteric portion. How could the Torah ever contradict itself? Seeming divergences exist between halachic decisions only because we do not understand the true explanation of the text in question. In dealing with any text, whether it was Scripture, Mishnah, Talmud or Zohar, he united their exoteric and esoteric understandings. They became one in his hand, with a perfect and absolute unity. One who is accustomed to study his holy words in *Aderet Eliyahu* [the Gaon's commentary on Chumash] will witness in numerous places that this was, in fact, his method of analysis, namely, to securely unite the revealed with the concealed.

²⁰⁷ Introduction to Gaon's commentary on Proverbs. R. Menachem Mendel transcribed the Gaon's dictation for that commentary. See further quotes in *Ma'alot HaSulam (Aliyot Eliyahu)*, p. 47, note 7.

²⁰⁸ Proverbs 2:9. See also Gaon's commentary on Proverbs 25:11 and note from R. Menachem Mendel to Proverbs 10:26.

²⁰⁹ Introduction to *Takleen Chadateen*, reprinted in the new edition of *Aliyot Eliyahu*, p. 47. Similarly, "We were told by our master that, God forbid, one should say that the esoteric level of a subject contradicts the *halachic* decisions about that topic". *Magen V'Tzina*, R. Yitzchak Izik Chaver (second generation disciple of the Gaon).

I have seen this in numerous instances in his manuscripts, and such is also the case regarding his halachic decisions in the Talmud... I also heard directly from my uncle the gaon, our teacher, R Chaim z"l [of Volozhin], that this was the entire modus operandi of our master in Torah.²¹⁰

This is the secret of *sod* and the secret of *pshat*, i.e., the *pshat* cannot be separated from the *sod*. *Sod* is the soul of the *pshat* and the *pshat* is the body for the soul of the *sod*. They must fit together as a hand in a glove (22 Methods: Clothe the naked and feed the poor). Consequently, if the *sod* of the Kabbalah is separated from the *pshat* of the Talmud — and this includes the portions of Aggadata — the Kabbalah is not the complete Kabbalah and the Talmud is not the complete Talmud.

Which Kabbalah? Before we go any further a short overview is due of a subject concerning Kabbalah that is rarely talked about. This is the subject of the different schools of Kabbalah (first mentioned in Step 2). The reason this subject is not taught is mostly due to the fact that, as unbelievable as it is, most instructors of Kabbalah don't know that other schools of Kabbalah even exist! Even the teachers and books about Kabbalah that do know of the other schools place little if any value on them because they have no intimate knowledge of them, never having studied them. Obviously, the details of these schools are beyond the scope of this present work. Rather, the major schools are important to know primarily for the purpose of understanding the uniqueness of the Kabbalah School of the Gaon of Vilna, upon which much of the material in *Beyond Kabbalah* is based, as explained primarily in Step 3 - A Fork in the Road: To Shklov or to Chelm.

Rabbi Isaac Luria (1534–1572), also known by his anagram Ari or Arizal, is the grand master of contemporary Kabbalah for the last four hundred years. Four schools of Kabbalah branch out from the Arizal's *Etz Chaim* (*Tree of Life*, the massive core text of Lurianic Kabbalah).²¹¹ These four schools were revealed and developed independently by four supreme Torah masters who, although living during the same time period, had no contact with each other. They are

1. R. Shalom Sharabi - the Rashash (1720-1777)
2. R. Yisrael Ba'al Shem Tov - the Besht (1698-1760)
3. R. Eliyahu ben Shlomo Zalman – the Gra (1720-1797)
4. R. Moshe Chaim Luzzatto – the Ramchal (1707-1747)

The system of the Rashash, the Sephardic School of the Arizal, is the most abstract and mathematical-like of the three. It is also known as the kabbalistic school of Beit El, but it is little

²¹⁰ *Keter Rosh*, oral traditions from R. Chaim of Volozhin, end, #15.

²¹¹ It can be said that there is a fifth school that of R. Yehuda Ashlag (1885—1954) author of the *Sulam* (The Ladder), an extensive translation (From the original Aramaic into Hebrew) and commentary on the Zohar along with other works on Kabbalah. R. Ashlag developed a systematic interpretation of Lurianic Kabbalah, the first since the other four schools developed in the 18th century. (It is correct, however, to maintain that the *Leshem*, R. Shlomo Elyashiv (1841-1926) also developed an extensive new systemization of the Kabbalah of the Arizal synthesized with the Kabbalah of the Gra). The Ba'al haSulam's system also emphasizes the transformation of human consciousness from the "desire to receive" to the "desire to give," i.e., from egocentricity to altruism. In the last several decades his writings have become very popular throughout Israel, as well as some of his works having been translated into English.

known outside of Israel, where it continues to be studied and practiced, both privately and in a growing number of Sephardic yeshivot. It deals with the Arizal's meditative *kavanot* (directed meditative intentions) that must accompany the performance of mitzvot and especially during the daily prayer sessions. In this approach all the Hebrew words of the prayer book are viewed as discreet spatial "quanta" of divine energy. The Rashash maps out every *kavanah* onto a three-dimensional grid system so that the practitioner can move through and unify each spatial coordinate with the others, and thereby fulfill the Divine Will to make a tikun in the fabric of creation. The Rashash's Kabbalah calculates and elevates the "space" of the world.

The teachings of Hasidut, fathered by the Ba'al Shem Tov, are primarily involved with the *nefesh*/soul aspect of one's relationship to God and creation. In this sense, Hasidut is a spiritually-therapeutic application of the Arizal's system, bringing his teachings, and those of the Zohar, "down to earth." The Hasidic schools are by far the most well-known, as they were also directed to the masses from its inception²¹². The system of the Ba'al Shem Tov liberates and elevates the personal "soul" of the world.

The Gaon of Vilna, however, is primarily concerned with the mystery of time. His cosmology, more than any other, is involved with the historical process of redemption and it's programmed "end times." The Gaon's concept of time, differs substantially from the old version of "Newtonian time." In an Einsteinian fashion, the Gaon unites time into one continuum with space. Time becomes a structure that actually follows an underlying divine form. This structure has specific spatial coordinates that we presently experience as "time". For the Gaon, the redemption process, which culminates in the two messianic eras of the Josephic Messiah and the Davidic Messiah, involves mapping out and rectifying the fallen structure of space-time and history itself. The Gaon's Kabbalah aims to redeem and elevate the "time" of the world. The Gaon of Vilna is also known for his statement, "The final redemption will come through the learning of the Kabbalah". What specifically, however, is the "learning of Kabbalah" that the Gaon is referring to?

**Secret data of
the Aggadata**

Beyond Kabbalah — The Teachings That Cannot Be Taught is an approach to Torah, Kabbalah and life in general that incorporates elements of Talmudic methodology into non-ordinary consciousness — "mystical" experiences of direct knowing. This approach also incorporates elements of the Kabbalah back into Talmudic consciousness. This school of Kabbalah represents a doctrine that maintains that any study and experience of Kabbalah that is not interfaced with aspects of Talmudic dialectics is not true Kabbalah. Call it "kabbalistic", "Jewish mysticism", "occult Cabalah" or even "Hasidic", but it is not the cosmological system that has been handed down from the time of Moses (as will be evident upon entering the Mind of Moses). Although this approach may appear new to the layperson and scholar alike, it is not. To the contrary, the synthesis between the Talmudist and the Kabbalist — the "lawyer and the mystic" — is not new at all. This sacred synthesis is the most ancient of ancients and now, in our generation, the reunion of these two genres is truly the last frontier of Torah exploration.

"The final redemption will come through the learning of the Kabbalah". The proliferation of the Kabbalah (along with the New Sciences) has been explained in Step 4. What specifically, however, is the "learning of Kabbalah" that the Gaon is referring to? The Zohar? "Practical

²¹² The two most well-known Hassidic movements alive today are Chabad Lubavitch and Breslau. Ironically, they represent virtually the two extremes of Chassidic thought and practice.

Kabbalah” (Theurgy – the manipulation of spiritual and physical forces)? Theoretical Lurianic Kabbalah (the Arizal)? “Kabbalah centers”, on-line Kabbalah sites, lengthy Sephardic meditations on the siddur (liturgical Lurianic *kavanot*)? Kabbalah based Chassidic philosophy?

“The honor of God is to conceal the matter and the honor of kings is to investigate the matter” (Proverbs 25-2). The Gaon of Vilna writes, “There are two aspects of the Oral Torah: Halachot (legal matters) and Aggadot (non-legal matters). It is within the Aggadot where the secrets are hidden for they are the “honor of God” and it is necessary to conceal them”. [The Halachot are the “honor of kings” and it is necessary to reveal them].²¹³ When referring to the necessary role of the learning of Kabbalah in the messianic process at the current Edge of Time, the Gaon of Vilna is specifically referring to the Kabbalah hidden within the sixty tomes of the Talmud (22 Methods: The last place you would think to look!).

Within the great sea of the Talmud, there are two dimensions to be navigated. One, Halachah (lit, “walking”, i.e. along a path), deals with laws, rituals and jurisprudence and comprises the majority of the sixty tractates of the Talmud. The Aggadah (lit, “telling”), comprising over a quarter of the Talmud (together with a library of Midrashim), is the non-halachic genre of the rabbinic discussions. The Aramaic word for Aggadah is Aggadata and it is the preferred term in *Beyond Kabbalah*.²¹⁴ The reason for this is the phonetic sound of the last two syllables — data — which happens to spell out one of the most crucial words in our technological culture — data, i.e., information and knowledge (da’at). Aggadata is an umbrella term for an entire spectrum of data that touches upon virtually every aspect of life and its concerns, none the least of which are the inner teachings of the Torah, that later became known under the term Kabbalah. Many secrets of the esoteric tradition of the Sages are systematically embedded throughout the Talmudic tomes and volumes of Midrash.²¹⁵

⌘. **Word to the Wise:** What is the difference between Midrash and Aggadata? Midrash (lit. “Expounding”) is essentially *aggadic* material that is not included in the Talmud, but exists as separate works and collections. On the other hand, *midrashic* material contained in the Talmud is called Aggadah. The two frequently overlap with corresponding texts (often with slight variations). There is, however, an often overlooked benefit to midrashic literature appearing in the Talmud (where it is then referred to as Aggadata). As it appears back-to-back and often seamlessly interwoven with the halachic genre of the Talmud, this should inform us that the Aggadata requires the same degree of attention and in-depth analysis that always accompanies the halachic material that it appears with side-by-side. Unfortunately, because the Aggadata, relative to the Halachah, is often treated lightly, many — even in Torah circles — are unknowingly getting “burnt” by the Sages (22 Methods). “Oh, that is just a Midrash or just an Aggadic tale” is not an uncommon refrain. This, as the Gaon explained above, is nothing less than the agonizing fact of “Torah in exile”. ♪

The Torah and Her Sages are trying to transmit and communicate a reality that is truly other-worldly, literally from another dimension. We — not only our material reality but our very consciousness — has collapsed (prolapsed) from a higher reality that is far removed from our

²¹³ Commentary on Proverbs, loc. cit.

²¹⁴ Aggadah, primarily in older sources, is also referred to as Hagadah, from the same root. This should not be confused with the Hagadah of Passover, although they both have the same meaning — “Telling”.

²¹⁵ There is a separate genre that is called *Midrash Halachah*, the main sources being *Mechiltah*, *Sefrei and Sefra*. These works are running commentaries that expound upon halachic sections of the Chumash).

current “Flatland” existence. The problem is how do you communicate that which is fundamentally not communicable? The Talmudic Sage-Mystics, utilizing their living legacy from Sinai, their innate genius and *ruach haKodesh*, created the answer: Aggadata

The indivisible interface between Kabbalah and Talmud — between the Torah mystic and the Torah lawyer — continued following the final redactions of the Talmud (around the 5th and 6th centuries) among the Torah elite, but as a systematic methodology it fell into disuse. For various historical, educational and acculturation factors (the influence of an Aristotelian philosophical worldview being a major factor) the age of rationalization, categorization and Torah specialization became the rule. The legal, ritual and moral teachings of the Talmud were taught and codified, as it were, in one classroom and the esoteric, kabbalistic and higher-dimensional teachings of the Talmud were taught in another classroom. Even then, attendance in the “advanced courses” in Talmudic Kabbalah were attended less and less. While both classrooms were still side by side on the same campus, i.e., on the same page of Talmud, the legacy of the Talmudic mystics continued but now in a covert fashion.

Although there was a number of authoritative works of higher-dimensional Torah cosmology (*Sefer Yetzirah*, *Sefer HaBahir*, the *Heichalot* literature including the *Book of Enoch*, etc.) the emergence of the Zohar in the 13th century as the preeminent system of Kabbalah further isolated the Kabbalah teachings of the Talmudic Sage-Mystics. The systematic and highly authoritative writings of the Arizal (Lurianic Kabbalah) in the 16th century up until today, further marginalized the methodical kabbalistic exploration of Talmudic Aggadah. (Note, however, that without the Arizal’s extensive explanations and incorporations of Aggadata into his teachings we would be bereft of many of the keys to unlocking the Aggadata. In fact, the corpus of Lurianic Kabbalah devotes an exclusive tract to specifically explaining numerous statement/ formulas of the Aggadata). The advent of the Hasidic movement in the 18th century ironically furthered this great divide. With its emphasis on direct God consciousness and inner contemplation it steered the novice and scholar alike away from textual learning in general and specifically from Talmudic dialectics, which included the Aggadata.

It cannot be over emphasized, however, that it is categorically impossible to approach the secrets of the Aggadata without a foundation in the Zohar, the Arizal and in the vast multitudes of sacred works composed by the Kabbalists over the last one thousand years (many still being in manuscript). Likewise, it is impossible to even begin to grasp the arcane Kabbalah cosmology of the Gaon of Vilna without extensive familiarity with the voluminous tomes of the Arizal. Although there are, in fact, a number of kabbalistic commentaries composed by the Kabbalists themselves on small portions of the Aggadata and Midrash, they are usually short and cryptic in themselves. However, for the most part, even these commentaries do not educate a disciple of the wise (lit., *talmid chacham*) with a conscious methodology as to how to approach these sections, which is not the case with the methodically well-studied non-Aggadic sections of the Talmud.

Some Aggadata deals openly with kabbalistic (“mystical”) matters, as in the lengthy account of the four 2nd century Sages who entered the Pardes/Orchard of esoteric knowledge, mentioned above, and the consequences that ensued. Other events, stories, observations and aphorisms, however, due to the manner in which they are ingeniously worded and encoded, are not obvious to the uninitiated yet, they are also dealing with “The matters that stand in the heights of the heavens”. The Sages are masters of “revealing one handbreadth as they conceal two”, i.e., concealing esoteric information in the expressions and stories that they reveal.

Five modes of Aggadata Within the wide spectrum of Aggadata, in general there are five modes of how kabbalistic data is covertly transmitted:

1. The simple truth (*pshat*) of the passage is sufficient for its psycho-ethical or philosophical message and there is no apparent need to dig any deeper. An example of this type of Aggadah is the Talmud teaching us the lesson of loving kindness from Abraham who, although just having undergone circumcision, runs out to greet three visitors, washes their feet and feeds them. The Sages, however, are simultaneously also instructing us that Abraham's act of loving-kindness/*chesed*, is the *sefirah* of *chesed* for which Avraham is incarnating into his being as part of his mission to rectify that aspect of the prolapse of Adam consciousness.²¹⁶
2. Aphorisms, sayings and maxims that, also ostensibly, satisfy the mind with its simplicity and usually accessible meaning. An example in the English language is, "A stitch in time saves nine". An example in the rabbinical language is, "When wine goes in, the secret goes out". The surface meaning of the "secret" is one's inner character that is revealed by how a person handles himself when wine or liquor has been drunk. The deeper "secret", however, of this rabbinic phrase fills up volumes of Kabbalistic texts. The gematria of both "wine" and "secret" are seventy. Wine, as known, always alludes to the gevurot. As detailed in the Dance of HuG there are two modes of gevurot — harsh, unmitigated gevurot and sweetened, mitigated gevurot. If one know how to mitigate the gevurot — "To hold ones liquor" — then he can access the secrets of the inner Torah also through direct experience — alluded to by the "altered state" of inebriation.
3. The kabbalistic teaching is camouflaged in the guise of an archaic medical remedies, astronomical and anatomical observations or other facts of nature known to the ancients — Jewish or not. This is the case whether or not those facts of those times continue to remain true according to our contemporary scientific belief.²¹⁷ As an example of this type of Aggadata, Rabbi Gamaliel is quoted as saying, "A certain star rises once in seventy years and leads the sailors astray...". Although this "star" has been likely identified as

²¹⁶ This is detailed in my separate essay entitled *Guess Who's Coming to Dinner? A Study in the Dietary Habits of angles*.

²¹⁷ The Ramchal writes in his *Ma'amar HaAggadot* (Discourse on the Aggadah, printed at the beginning of all editions of *Ain Ya'acov*):

The sages encoded much of the esoteric tradition that they had received in matters relating to nature or astronomy. In other words, they utilized the knowledge of nature and astronomy that was accepted among gentile scholars of their time in order to transmit something else. Thus, they never intended to teach the physical "facts" concerning these phenomena, but rather, to utilize these facts as vehicles for kabbalistic secrets. One should therefore not think that they were wrong because a particular model, which they used, is no longer accepted. Their intention was to clothe the hidden tradition in the accepted knowledge of their generation. That very tradition itself could have been clothed in a different garment according to what was accepted [as scientific fact] in other generations. And, in fact, the originator of that particular Aggadic statement would have done so himself if he would have stated it in those other generations.

In *Adir BaMarom* (p. 66b), the Ramchal writes further:

All the aggadic statements that you find in the teachings of the sages concerning the sun and the other stars that are no longer accepted [according to current scientific belief] are referring to the inner dimension of Divine Providence. One who is not familiar with the Paths of Wisdom [the Kabbalah] can only grasp the external structure of reality in accord with its physical description... The essence of the matter is that the sages are referring to the inner structure of reality. This is the knowledge of the Torah, which encompasses all wisdom. It is, however, all in the mystery of the internal design and not in the external form.

Halley's Comet, Rabbi Gamaliel is primarily alluding to an esoteric principle that has to do with the number 70 and its iterations, only using a physical phenomenon known in his time to clothe a higher truth.²¹⁸

4. The fantastic, "other-worldly" or apparent absurdity of the rabbinic account deters us from approaching and taking it seriously. The outer "garment", however, is a decoy. Sadly, such sections, and much of the *Aggadata* and *Midrash* in general, have been referred to as the "legends of the Jews". "There are numerous *Aggadata* of the Sages which are difficult to even listen to and one's sensibilities are astounded at them. Yet, within them are hidden the secrets of the Torah".²¹⁹ An example of this type of *Aggadata* are the fifteen accounts of Rabba Bar Bar Channa, a 3rd century Talmudic sage, in which he describes phenomena he encountered on his global adventures which more than compete with the descriptions found in *Gulliver's Travels*. And, as if to add insult to our injured sensibilities, Rabba Bar Bar Channa, exclaims, "If I hadn't been there, I would not have believed it"! "Yet, within them are hidden the secrets of the Torah".²²⁰
5. There is a fifth category of *Aggadata* found throughout the *Talmud* and *Midrash* where there is little, if any, later commentary, i.e. over the last one thousand years until this day. These are the numerous direct and indirect references to Yeshua HaNotzri (Jesus of Nazareth), Christianity and the collective soul of the gentile nations (particularly that of Esau, the metaphysical progenitor of ancient Rome incarnating into the European and Russian nations.²²¹ With this type of *Aggadatic* material, the lack of commentary is due to Church censorship beginning in the early Middle Ages. Additionally, often the text of the *Talmud* dealing with these matters was censored by the scribes and type setters themselves by altering words or even removing entire passages.²²² This was done to protect the Jewish people from accusation by anti-Semitic priests and Jewish apostates.

Over the last one thousand years (several centuries after the close of the *Talmud* and most *Midrashim*), the lineage of the Talmudic Sage-Mystics have explained many of these otherwise

²¹⁸ It is remarkable, nevertheless, that the periodic cycle of a comet was known to the Rabbis of the second century, some 1,500 years before this phenomenon became an established fact of astronomy.

²¹⁹ *Leshem Shevo VeAchlama, Sefer Day'ah, D'rush Etz haDa'at*, end.

²²⁰ Rabba Bar Bar Channa's adventures are recorded in tractate *Bava Batra*.

²²¹ This is also true, although to a much lesser degree with Islam and its founder Mohamed, which did not develop until the 7th century, after the vast majority of the Oral Tradition was put into writing.

²²² There is no longer church censorship and the censored Talmudic and Midrashic texts (including a few commentaries) have been restored. Although virtually never appearing so, all the statements from the Talmudic Sage-Mystics concerning Christianity and Jesus of Nazareth are dealing with esoteric matters. It is impossible to decode these formulas without intimate knowledge of the Kabbalah of the Arizal, the complex science of *gilgul* (□-Models: Fractal Geometry), the mystery of Metatron and the secret of the Twin Messiahs. The secret behind the phenomenon of Yeshu HaNotzri and all of its iterations is not what Christians believe nor is it the standard model in Ortho-Judaism nor is it the numerous views proffered in academia. Our generation, however, is in a unique position to begin to reapproach this subject. The Gaon of Vilna has stated, "the final redemption will come through the learning of the Kabbalah". In order for the messiah to emerge, all the lost and hidden seeds of higher truth buried within the Torah and in the spiritual genius of the collective rabbinical mind must sprout and bear their fruit. In fact, revealing the secrets of the *Aggadata* as outlined in *Kol HaTor*, is one of the pivotal missions of Mashiach ben Yoseph (see *The Secret Doctrine of the Gaon of Vilna*). This includes the esoteric Jewish teachings concerning Christianity. This is material for another book tentatively entitled, "*Metatron, Kabbalah and the Redemption of Jesus of Nazareth*".

superfluous or cryptic passages. There are, however, numerous passages that have remained sealed for almost two thousand years. From the time they were written down, little or no later commentary can be found to adequately explain what the ancient Sages have encoded. Why, however, would we have received these vast sections of oral tradition — which were written down with the purpose to preserve them and pass them on — yet they remain mostly undecipherable?

The answer to this question is crucial for going *Beyond Kabbalah*. The Oral Torah contains an almost infinite number of seeds of wisdom, understanding and knowledge that were, in effect, planted at Mt. Sinai in the collective heart, mind and soul of the Jewish Nation. This genre of teachings were only intended to sprout throughout time in each and every generation according to each one's unique qualities (□-Mission: Adamic Time Body). Even at the time of the codification of the Mishnah (2nd century) and during the formulation and redaction of the Talmud (3rd and 4th centuries) there were seeds of esoteric truth which, although their formulas were included, their time had not yet come to shed their husks and sprout. In fact, there is so much still hidden in the Torah — both the Written and the Oral — that when it will all be revealed it will be as if we will be looking at a whole new Torah. This is the "New Torah" of the Messianic Era. The Gaon of Vilna wrote,

"On the surface the Aggadot appear as wasted words, God forbid, yet all the secrets [of the Torah] are concealed within them". In the future these secrets will be revealed and this is the New Torah that, in the prophet Isaiah's vision, will be unveiled in the future".²²³

Concerning one of the multi-hundreds of Aggadic passages a disciple of the Gaon wrote:

There were secrets that the Gaon of Vilna would not reveal to any of his disciples. The secret of "Sasson and Simcha" [The Aggadata (Tractate *Succah* 48b) about two Jewish "heretics" who bicker back and forth with each other with inane name-calling], was one of these. Concerning this passage we heard from his holy mouth that one of the earlier masters (*gedolay haRishonim*) fasted numerous fasts in order to be worthy of having the secret of this passage revealed to him from above. His request was not granted. Our holy Rabbi, his soul be in Eden, confided that the secret of Sasson and Simcha had been revealed to him and that if he had been created only in order to grasp this matter, it would have been sufficient for him.²²⁴

The little know phenomenon of Torah in Exile was introduced above in □-Mission: Feast of Leviathan. Primarily due to the cosmological tragedy of the events surrounding the Golden Calf and the breaking of the first set of the Ten Commandments (*Luchot haRishonim*), aspects of the higher, primordial Torah — the cosmic code of creation (Torah "A") — prolapsed. Consequently, the Torah is forced to go into hiding to protect herself from a pantheon of inter-dimensional, as well as human, adversaries. In all cases, however, these aspects of the Torah take refuge or become captive in the last place we would think to look (22: The last place you would think to look). Supernal Wisdom itself goes into exile.

²²³ The revelation of a "New Torah" in the higher-dimensional future is alluded to by the prophet Isaiah, chapter 35. The "New Torah" is actually the primordial and eternal Torah that will be stripped of its present lower-dimensional 3D skin as explained □-Mission: The Three C's of Consciousness.

²²⁴ R. Menachem Mendel of Shklov, one of the Gaon's master disciples in his introduction to the Gaon's commentary on *Pirkey Avot*. For a lengthy explanation see *The Secret Doctrine of the Gaon of Vilna*, Volume II Chapter 4.

...[consequent to the Fall of Adam] the external forces have control over the emanations of the Light of Knowledge that descend below...this is the exile of the Torah. Therefore, the Torah has become clothed in this world in garments and foreign klipot (shells) that are not befitting her nor comely to her as, for example, the section at the end of section *VaYishlach*, 'And these are the kings that reigned in the land of Edom....' [This passage appears as superfluous chronology of irrelevant kings]. Likewise, is this so in the section of Deuteronomy, 'And the Ivvim who dwelt in Hazerim [This entire passage appears superfluous]. In the same manner, there are numerous Aggadot of the Sages that are difficult to listen to, and one's sensibilities are astounded at them. Yet, within them are hidden the secrets of the Torah. This is all due to the emanations of the Light of Knowledge becoming clothed in the klipot and in the external forces, God save us. The exile of the Shechinah, the exile of the People of Israel and the exile of the Torah are all due to the original fall of Adam.²²⁵

**Concealing the Revealed:
Aggadic Steganography**

In order to gain a glimpse of how this inter-dimensional brotherhood communicated one with another we can use the mathematical/computer model of an algorithm: a set of rules that precisely defines a sequence of operations for solving a problem (In computer lingo also known as a "macro"). The Talmudic Sage-Mystics, throughout their Aggadic formulations, are generating hundreds—even thousands—of esoteric algorithms. Accordingly, all the components of their "conversations" must be used because they were all intended to be used—even the elements of the Aggadic episodes and the Sages' own statements that they seem to be rejecting! Virtually every single word of these masters is sequencing hidden Torah algorithms.

Consequently, Talmudic Aggadata is as much about the practice and art of revealing information as it is about the practice and art of hiding information. Aggadata is rabbinic cryptography. The Aggadic passages, be they one line maxims or pages and pages of mythical sounding "stories", is a unique form of kabbalistic *encryption*. Encryption is the process of converting ordinary information ("plaintext") into unintelligible gibberish (the "cipher text"). In the case with the Talmudic Sage-Mystics, they are converting unimaginable kabbalistic secrets — here the plaintext being the *pshat* of the *sod*/secret — into virtually unintelligible gibberish — the cipher text of the ostensibly outlandish and impossible tales and "legends" of the Talmud!

A sub-category of cryptography is steganography and it is an even more accurate model of what the Sages are doing. Steganography is hiding a secret message within a larger one in such

²²⁵ *Leshem Shevo VeAchlama, Sefer Day'ah, D'rush Etz haDa'at*, end. Torah in Exile is an aspect of the consequences of the eating from the "Tree of Knowledge". This is what is now known as the "fall of knowledge" (*N'fielat HaDa'at*) and this is what allows for the phenomenon of Torah in Exile. The Gaon writes elsewhere, "This is the Torah that has been given over to the External Forces" and "it is a great mystery and exceedingly concealed". Additionally, the Gaon writes, "This passage ('And he is afflicted because of our sins') is referring to Moses (Talmud *Sotah* 14). The intention is that, due to the sin of *May Mareeva* (the Bitter Waters, where Moses hit the rock instead of speaking to it), it was decreed upon Moses that his holy teachings would be desecrated. Strange *aggadot* of the Oral Torah would clothe his teachings, which has given a place for the scoffers in each generation to belittle them. This is what Moshe petitioned from HaShem: not to conceal the secrets of the Torah in these forms, but HaShem did not grant this to him. This is the matter of Moses' death and his burial *outside* of the Land of Israel. In the future the secrets within them will be revealed and this is the 'New Torah' that will be revealed in the future".

“These and these are the words of the living God” a way that others cannot discern the presence or contents of the hidden message. It is the science of writing hidden messages in such a way that no one, apart from the sender and intended recipient, suspects the existence of the message — no one even knows there is a secret message that has been encoded! It is a form of “security through obscurity”. Whereas the standard cryptographic encryption protects the contents of a message from “outsiders”, steganography protects both the messages *and* the communicating parties — in our case, the Talmudic masters. Though the medium of Aggadah only the Sages know who they are transmitting to and who understands what they are transmitting. Outsiders and “external forces” don’t even know that a form of “meta-communication” between the Talmudic Sage-Mystics, spanning millennia around the globe, is occurring.

The Talmudic Sage-Mystics were master cryptographers — publicly passing information in the Talmud with hidden messages to their colleagues and disciples in a manner in which the uninitiated would literally not have a clue as to what the intended content was about. In other words, the ancient technique of Aggadic steganography conceals a deeper layer of data within another layer of data that is worded in such strange, impossible or simply banal “tales” that no one not initiated into the inner circle will take seriously. Yet, the collective Jewish genius of these spiritual titans still managed to reveal and teach everyday lessons of morality, ethics and fundamental spiritual truths for the public in the Aggadata’s revealed messages (the *pshat*) while simultaneously concealing the Aggadata’s deeper concealed messages for the inner circles (the *sod*). Astoundingly, the surface *pshat* is never distorted by the *sod* as the *sod* wears the *pshat* like a hand in a glove and a soul in a body (22: Clothe the naked and feed the poor)

The rabbinic machloket, permeated with endless cascading *qashe-questions*, is literally the dialectic fabric from which the Talmud and Midrash are woven. Although, little known to the outside world (and even in much of the Torah world), this is also the case with the Kabbalah. This becomes evident when we realize that that the Aggadata of the Talmud and the myriad collections of Midrash cryptographically contain virtually the entirety of the Kabbalah.²²⁶ There are thousands of these apparent disputes, contradictions and inconsistencies. There is, however, a well-known formula in the Talmud which informs us that, “These and these are the words of the Living God”.²²⁷

This statement is a complex formula that has numerous layers of meanings and applications. In short, the Talmudic Sage-Mystics are telling us that HuG — the Dance of the Hasadim and Gevurot — is the name of game. Every concept, observation and problem, every Halachah, tradition and truth must be an iteration and manifestation of the interaction between the hasadim and gevurot. The Rabbis are never arguing with each other. Instead, they are dancing with each other to consciously probe, reveal and produce more than a “this” and more than a “that,” and even more than both! The “opinions” alluded to in the phrase “These and these”, are at their essence, nothing other than aspects of HuG. The “Living God” is referring to the higher-dimensional roots of the HuG.²²⁸ Every recorded discussion of the Sages, without exception, are

²²⁶ Regarding a specific section of Aggadata that records a dialogue between the Talmudic Sage-Mystics, the Gaon of Vilna said “within this particular passage are alluded all the roots of the Kabbalah of the Arizal z”l in the matter of the *partzufim*”. *Aliyot Eliyahu*, p. 91. The *partzufim* are the groupings of sefirot that constellate into divine personas, such as *Atik Yomin*, *Abba*, *Imma*, etc. that constitute the majority of Lurianic Kabbalah. For an explanation of *partzufim* see □-Models: Fractals.

²²⁷ Talmud *Eruvin* 13b, *Gittin* 6b.

²²⁸ The term “*Elohim Chayim*” (Living God) is specifically being used here by the masters. As known, in this context

fractal distillations of “The matters that stand in the heights of the heavens”. Accordingly, both (or more) sides of a true *machloket* are iterating out higher-dimensional reality as it manifests here in our lower-dimensional reality. Utilizing the Möbius strip model “These and these” are simply “two sides of one surface”. Decoding volumes of rabbinic *machloket*, as in constructing a Möbius strip, only requires a little twist of Torah consciousness.

Yet, here in 3D Flatland final decisions have to be made between “These and these”, e.g., to follow the path of the *hasadim* or the path of the *gevurot* and all their iterations. As known, in a *machloket* regarding a halachic/legal conflict, the matter must ultimately be adjudicated and one view will be designated the primary law and accepted practice while the “rejected” view (or views) will remain the minority view. In fact, the word Halachah comes from the root for walking or going along a path. The minority view, however, even though it may not be operative now, remains the other half of a whole picture. Even in 3D land there may be a time and place when the dormant view will come alive and be utilized. This may be, for example, in an emergency or in the future. In fact, in the future Messianic Era an entire library of laws that over the millennium the Talmudic Sage-Mystics voted against will become the way of life. The most well-known example of this are the “disputes” between the two Talmudic Sage-Mystics Hillel and Shamaï and their disciples. In almost all cases the collective Mosaic mind has directed us along Hillel’s path — the path of the *hasadim*. In the higher-dimensional future, however, the very same Mosaic mind reveals to us that we will then be guided along Shamaï’s path — the path of the mitigated and sweetened *gevurot*.²²⁹

In matters of Aggadah and Midrash, however this is not the case. In the world of Aggadah one view is not more “binding” than the other, as none of the views affect any legal or ritual decision. Here, the formula “These and these are the words of the Living God” can and must be taken literally whenever possible. All of the rabbinic views in any given Aggadic discussion must all be true simultaneously. Moreover, the full picture will not emerge until all the components are assembled. Here, certainly the whole is greater than the sum of the individual parts (□-Models: Coherent Superposition).

⌘. **Word from the Wise:** Throughout the Talmud the quintessential rabbinic disputes between the Sages are also known as “The *havayot* (plural) of Abbaya and Rava” (Two 3rd century colleagues whose numerous discussions epitomize the classic rabbinic *machloket*). *Havayah* (singular) also means “existence” or “being”. Additionally, *havayah* refers to the Name/Formula of the Tetragrammaton. The four letters that spell the word Y-H-V-H are a rearrangement of the four letters of the Tetragrammaton, which now renders the Name/Formula pronounceable — *Havayah*. Although Y-H-V-H, as explained in □-Mission: *Sha’ashua*, is a higher-dimensional equation, the word also grammatically translates as “He will bring into existence” and this attribute of the *Ain Sof* is also known as the Name/Formula of Existence. What then is the connection between the *havayah* of Abbaya and Rava, the *havayah* state of “being” and the *Havayah* Name of God? The Talmudic Sage-Mystics are effecting higher-dimensional *tikun* (unifications) in the realm of divine Being (“God”) through their conscious construction of *machloket*, *qashe-questions* and *revolving-resolutions!* ⌘.

Elohim refers to *Binah* (the holy root of the *gevurot*, i.e., the multiplicity of reality) and *Chayim* refers to *Chochmah* (The root of the *hasadim* i.e., singularity of eternal life). Also, *Chochmah/Abba* is the 4th *partzuf*, from the bottom up, which iterates with *Atzilut*, the 4th dimension and Chaya, the 4th aspect of the soul. Thus, “these and those” are the HuG manifestations — the “words” or “matters” — of the lower male and female (*zeir anpin* and *nukvah*) which descend and iterate out from *Elohim Chayim*, the upper male and female (*Abba and Imma* in eternal union).

²²⁹The three consonants of Moses (*MSH*) are an acronym for ***Machloket Shamaï Hillel*** — the controversies for the sake of Heavne between Hillel and Shamaï, which in their higher root, are all taking place within the collective Jewish Mind of Moses. *Likutey Maharar* 56:8 based upon *Megalleh Amukot*, aspect 74.

22 + Methods: Thinking like a Rabbi

An Operational Glossary

The following section is a collection of 22 methods, revealing fractals of the thinking process of the Talmudic Sage-Mystics and the underlying assumptions upon which *The Teaching That Cannot Be Taught* is built. (There are, in fact, 32 methods, but they are referred to as the 22 Methods as explained below). They can apply when approaching any aspect of the Twin Torahs. They are particularly effective in the realm of the *sod*-secret, but they apply as well to the realm of *pshat*-literal. However, as explained below, if the *pshat* is not isomorphic with the *sod*-secret then even the “simple” *pshat* is simply not correct. The most powerful purpose of the 22 Methods, however, is to help construct a seamless unity *between* the inner soul of the Torah — the *sod*-secret — and her outer garment — the *pshat*. This approach is true Torah learning and these 22 methods help resurrect this little-known language of the Talmudic Kabbalists. As these methods and principles are applied, they will exercise and “massage” the reader’s mind into developing a kabbalistic intuition. This “mental massage” will reveal the message as a new medium of communication into *The Teachings that Cannot Be Taught*.

It is important to note that these tools are only a fraction of the inner language of the Talmudic Sage-Mystics. Furthermore, these tools are not the actual system of logic behind Torah textual exegesis, nor are they the rigorous dialectical methods used by the Rabbis throughout the Talmud. Nor are these tools the principles of the Kabbalah proper — not of the Zohar, not of Lurianic Kabbalah and not of the Kabbalah of the Gaon’s disciples of Skhlov. Rather, these 22 methods are the principles that are assumed *prime facie* before one even begins to learn Torah or Kabbalah. Although most Torah scholars are familiar, in one form or another, with many of these 22 methods, they have never been collected and written down in the manner that they are being presented here. Additionally, those scholars who are knowledgeable about these rules, in general, have absorbed them through a process of osmosis over decades of study with their rabbis and teachers, but not in a conscious and systematic way. In order for the novice, as well as for the seasoned scholar, to accelerate the pace of going *Beyond Kabbalah*, conscious and systematic methodology is essential. These 22 Methods are conscious learning applied.

These 22 methods are rules of thumb used to enter the minds of the transmitters of this tradition. By mastering these methods it is possible to sense the direction of the thought patterns of the Kabbalists. Each concept is a technique to help rewire one’s mind to be able to go *Beyond Kabbalah*. Mastering these methods develops a unique Jewish mindset and at the same time explores the subtle folds and crevices of how one’s own mind thinks about things, especially matters of a metaphysical nature.

These methods are corrective lenses to wear in order to explore the landscape of the inner Torah and lay the groundwork to develop a Kabbalist’s intuition — also known as *ruach haKodesh*: divine inspiration (See Intro. to Mind of Moses). Some of these methods may appear to be merely authoritative fundamentals of faith and religion that must be believed. Do not be fooled. To the contrary, in this approach you do not have to believe in anything, but rather one only needs to try on a particular set of headsets and goggles. When applied with consistency, these techniques can be used as power tools to pry open that which stays concealed from “outsiders.” If you continually apply them, they will even train you to catch yourself when you are veering off the path, if not on the wrong road altogether. As you explore the inner Torah, each of the 22 methods must become

a spiritual *nigun*—a melody that you naturally hum to yourself. These are the *notes* to the song of the soul of the Torah. It works if you work it, but it will not if you do not.

Each method is a crucial key in and of itself, but perhaps the key to the keys – the meta-key – is this: As impossible, immense and heavy as the words of Torah may feel at times, always stay light on your feet. Always remind yourself to *step back* and observe that, “It’s not so much what I am looking at but from *where* I am looking.” *The medium is the message and the mental language you use is also the lesson to be learned.* The tools that we use to think and communicate with, are in and of themselves, a language and it is this linguistic medium that shapes and frames not only the answers we receive, but more importantly, the questions we ask. The wrong question will only lead to a wrong answer. (Remember the sagely advice of the White Rabbi, “There are no right answers to wrong questions!”)

To enter the coded language of the Talmudic Sage-Mystics one must learn a new language and that requires a new alphabet. The sacred language of the Kabbalah is Hebrew and the Hebrew alphabet contains 22 letters. I have summarized the methodology used throughout *The Teachings That Cannot Be Taught*, into 22 micro-teachings corresponding to the 22 letters of the Hebrew alphabet. The reader will notice, however, that there are actually more than 22 methods! In fact, there are 32, which are being presented in two sections, one containing 22 and the other section containing the remaining 10. Truthfully, the rules of engaging Torah consist of more methods than even the 32 presented here. This, however, is also the way of Torah and it is a teaching in and of itself – a “meta-teaching”, i.e., a teaching *about* the teaching. There are always exceptions to the rules, sometimes even more exceptions than the rule itself! This is not the product of a defective rule. Rather, the rule is correct. Only upon magnification the apparent exceptions reveal themselves to be details of the original formula or the rule itself turns out to be part of a larger rule. Accordingly, the current list contains 32 Methods. The 22 Methods are intended to be applied specifically to textual study or to a statement or episode from the Talmudic Sage-Mystics. The additional 10 Methods are intended to be applied in general to approaching any aspect of Torah, both the Written and the Oral.²³⁰

⌘. **Word to the Wise:** Note that many of the 22+ Methods are also explained explicitly, if not implicitly, throughout *Beyond Kabbalah*. Here, a digest of some of those methods are being presented. There are, however, other methods of conscious learning that are *not* contained in the current 22+ Methods, yet they are also found elsewhere *Beyond Kabbalah*. It is the responsibility of the reader to search them out or to take note of them when studying other sections and then adding them to this section. Remember, *Beyond Kabbalah - The Teaching That Cannot Be Taught* is a workbook — it only works if you work it. ♪

Additionally, the number 22 or even 32 is not absolute for another reason. This is in order that the student of *The Teaching That Cannot Be Taught* can also add his or her own methods of how

²³⁰ The total number of 32 is also significant on its own. The “32 Pathways of Wisdom” are the circuits or gateways through which Wisdom/*Chochmah* interfaces with Discernment/*Binah*. Although the 32 are rooted in the *sefirah* of *Chochmah* (or the *partzuf* of *Abba*) they are only revealed in the *sefirah* of *Binah* (or the *partzuf* of *Imma*). Incidentally, this explains why in the account of Genesis the divine name *E-lohim* — and not *Havayah* — is utilized 32 times. Relative to *E-lohim*, *Havayah* is *hasadim* (“masculine”) with *E-lohim* being a name-formula for the *gevurot* (“feminine”). The creation process is manifested via the *gevurot*, as is known (Dance of the *Hasadim* and *Gevurot*).

to interface with the Twin Torahs. To add on from your own experience or to qualify these methods by “tweaking” them is part of the process of conscious learning. As explained, the medium is the message and the language, i.e. the methodology that is used, is also a lesson, in and of itself to be learned. The medium of processing the methods, and even to create your own is, in fact, another one of the methods! Subsequently, this collection of methods is not so much a static list as it is a dynamic process and, you the reader, are now a living part of that process!

The 22+ methods listed below are modular and they are not in any particular order (Except for the first one and the last one). In other words, within the template of the 22 rules they can be arranged and rearranged as one wishes. However, all of the 22 methods comprise an integrated gestalt with each one interfacing and being interdependent with the others. And that is the catch. You cannot fully apply one without applying all of the others. Once again we encounter one of the many paradoxes of learning the *Teaching That Cannot Be Taught*. You cannot begin until you finish because “The end is looped into the beginning” which is itself one of the methods! But what else would you expect from a Jewish Catch 22?²³¹ And this is the first step in learning how to think like a rabbi: embracing paradox, thinking way out of the box and not being limited by an impossible “Catch 22” – Jewish or not.

Here are the headings of the current collection:

1. It’s Not So Much What You Are Looking at but From *Where* You Are Looking.
 2. Non-Sense Can Make Better Sense.
 3. Adamcentricity and “Location, Location, Location”.
 4. Clothe the Naked (*Sod*) and Feed the Poor (*Pshat*).
 5. Are We Dealing Here With Fools?!
 6. Turn The Question Into a Statement.
 7. Shell Yourself: *Klipa* Always Precedes the Fruit.
 8. The Truth is in The Balance.
 9. Stage a Copernican Revolution.
 10. Torah Plays Offense, Never Defense.
 11. The Last Place You Would Think to Look.
 12. Don’t Get “Burnt” By The Sages.
 13. The “Stacked” Torah – Same Characters, Same Script Only Different Costumes.
 14. Connect The Torah *Da’ats*.
 15. Mute the Moot.
 16. The Super-Positioning Torah: The Language of *Not-Not*.
 17. Zoomed In or Zoomed Out?
 18. Absolute Relativity.
 19. Torah “A” or Torah “B”?
 20. No Vessels, No Light – No Models, No Insight.
 21. “Literally, So To Speak”
 22. Torah Topology - Front and Back.
1. **Not so much what you are looking at but from *where* are you looking.** Often, the block in understanding Torah comes about from not so much what you are looking at, but from what

²³¹ *Catch-22*, first published in 1961, is a satirical novel by the American author Joseph Heller. Set during World War II, it is frequently cited as one of the great literary works of the twentieth century. The title “*Catch-22*” refers to a self-contradictory circular logic, the dictionary definition being “a problematic situation for which the only solution is denied by a circumstance inherent in the problem or by a rule”. A “*Catch-22*” has become common idiomatic usage meaning “a no-win situation” or “a double bind” of any type.

vantage point you are viewing it. What geometry or topology are you employing to observe the concept or problem? Upon what surface are your thoughts being superimposed? Are you "thinking like a Greek" without realizing it? If your surface is limited to a dualistic or "flat," Euclidean geometry, then not only will your conclusions and answers be limited to the structure of that "head space," but your very questions will, by necessity, be forced to conform to a flat, linear or dualistic perspective. The Torah question, therefore, never even starts because *there are no right answers to wrong questions*. Are you looking from outside-in or from inside-out? Above from a higher-dimension or below from a lower dimension? An aerial view or a side view? From 3D to 4D or from 4D to 3D? Does your thinking process move from "A" to "B" (Thinking like a "Greek") or is your "B" looped back into your "A"? (Thinking like a "Jew"). From God's view or from our view? (The White Rabbi will likely use this opportunity to ask you with a glimmer in his eyes, "From the "inside" of a Kline bottle or from the "outside" of a Kline bottle?! □-Models: Möbius Strip).

2. **Non-sense makes better sense.** If any aspect or explanation of Torah sounds so simple that you could close the book, go home and get some good sleep then that is not Torah. If it is too easy to grasp something is wrong. Rather, look for an aspect or perspective where it could appear non-sensible or paradoxical. A deeper truth will often be concealed beneath the veil of apparent non-sense or inconsistencies. What appeared as non-sense, upon analysis, can reveal a new understanding, even a new paradigm, shifting your entire Weltanschauung of reality. "When reading the works of an important thinker, look first for the apparent absurdities in the text and ask yourself how a sensible person could have written them."²³²

3. **Adamicentricity and "location, location, location".** Always bring it back to Adam HaRishon, Adam the First [Being], the divine, higher-dimensional androgynous consciousness integrating, yet transcending both masculine and feminine (i.e., *hasadim* and *gevurot*). It starts with Adam's paradigm prolapse (the "Fall") and ends with Adam's future, higher-dimensional, paradigmatic resurrection of space, time, and history (Re-inversion). Every episode of every person, place, and thing in the Torah is a *tikun* for Adam's cataclysmic miscalculation with the Tree of Knowledge of Duality. Every event — from the beginning of time to the end of time — is his *tikun*. As known, the Messiah is none other than the original Adam returning full circle. When learning Torah always ask yourself: What has this person or event to do with Adam? What coordinate in the cosmic body of Adam is this Biblical personality, this evil King, this prophet or this rabbinic master? What aspect of Adam's "search and rescue" mission is unfolding through a particular event or process, even now in the current cosmo-geopolitical reality? What aspect are *you* in the Adamic process and where is your coordinate in the body of Adam? ("Ask not what God can do for you, but what can you do for Adam"? Heard in the name of the White Rabbi). Contrary to uninformed criticism (and anti-Semitism) Judaism is not ethnocentric, but rather Torah is Adamicentric. (And what you may ask is the role of the rest of humanity? See 22 Methods: Strangers in a Strange Land). As well-known in real estate the ultimate value of a property — be it a lavish mansion or a rundown cabin — depends upon "location, location, location". When viewing reality through the inner-eye of Torah, everything, without exception, depends on *where* in the Body of Adam is the person, place or event taking place. This is true whether in the *klal* (general, zoomed-out big picture) or in the *prat* (particular, zoomed-in little picture). (Once again, "It is not so much what you are looking at, but from *where* you are looking). As explained in □-Mission, our entire present generation and location in time is, in the big picture, the "feet" of

²³² T. S. Kuhn, *The Essential Tension*, 1977.

the Adamic Time Body. The “foot”, however, (as with the entire body) is holographic (more specifically, *holoarchival*) and is a homunculus containing all the components of the entire body, e.g., the “foot” has its respective “head”, “torso”, “feet”, right side, left side, front and back. As you travel through Torah remember to chant your mantra, “*location, location, location*”.

4. **Clothe the naked *sod* and feed the poor *pshat*.** In Torah cosmology *pshat* and *sod* – the surface narrative and the esoteric soul – are not opposites. True *sod* is simply looking at the *pshat* from the inside out – the soul marveling at its own body. True *pshat* is simply looking at the *sod* from the outside in – the body marveling at its own soul. The deepest *sod* is when it is perfectly isomorphic with its own *pshat*, like a hand in a form-fitting glove. (This is one of the many insights utilized from the Möbius strip model – two surfaces of a “single sided” Torah). The *sod* will remain bare and naked to the elements without the appropriate garment to cover and protect her. Always remember to “cloth the naked.” One who would knowingly leave her bare of her royal gown and ornaments and vulnerable to the elements is not her true friend. On the other hand, the *pshat*, the external body of the Torah, is an empty vessel and “poor” of soul without her *sod* to breathe life into her and animate her. When approaching Torah have compassion on the famished *pshat* and always remember to “feed the poor” with the form-fitting soul of the *sod-secret*. Likewise, be sensitive to the delicate *sod-secret* and always remember to “cloth the naked” with the form-fitting narrative *pshat*.

5. **Are we dealing here with fools?!** (*Atu b'shuftani askinan*²³³) This is one of the most crucial tools in order to go *Beyond Kabbalah* with textual exegesis. This rhetorical device is used by the Talmudic Sage-Mystics in the context of analyzing the motives behind the acts of the masters and *tzadikim*, as well as with classic Biblical bad guys (e.g., Laban, Balaam and Pharaoh) and groups (e.g., the *Erev Rav*, the mixed multitude). Even the most evil Jewish kings and “sinners of Israel”, chronicled in Scripture and discussed throughout the Talmud, were Torah giants with cosmic consciousness who possessed a profound metaphysical rationale to their words and actions. This is the case, as well, with all the non-Jews mentioned in the Torah. Think about it: if we assume, as the Talmudic Sage-Mystics do, that every word and letter of the Torah is part of an integral and eternal genetic-like code, then anyone who is recorded in it and their conversations also have an eternal cosmic role. Virtually every Biblical character had access to cosmic maps of creation and esoteric knowledge and methodically planned their thoughts, words and actions in accordance. This is all the more so with the “masters of the universe” – the patriarchs and the matriarchs and all the male and female prophets. When probing the acts of the ancient masters of the Twin Torahs, imagine that, with the cosmic maps of creation and the level of their consciousness, what did *they* think they were doing, not what *we* would be doing if we were them living in their time and place. When you encounter what appears absurd, archaic or something so simple or ridiculous that we, ourselves, would do it, always ask yourself, “Are we dealing here with fools”?! Rather, when what was the underlying presupposition (*hava ameena*) to ask the question, make the statement, or commit the act?

6. **Turn the question into a statement.** When applicable with certain verses, try turning the interrogative, with a little twist, into a statement of fact. In Hebrew, biblical verses and terms signifying questions such as “who?” (*mee*) or “what?” (*mah*) are also code words referring to

²³³ *Bava Kamma* 85b, *Bava Metzia*, *Bava Batra* 122a. A similar phrase is found in the Zohar (II, 64b, “Were the Israelites fools that they did not understand this matter” [i.e., Of course not and therefore a different interpretation of the verse must be intended].

specific coordinates in the cosmic landscape. Additionally, for the Talmudic Sage-Mystics the answers are often ingeniously encoded within the questions themselves. An underlying Möbius strip structure of reality (□-Models) requires that a serious question is simply the inverted backside of its own "face" — the answer. Rather, turn the question into its own statement. This is what Albert Einstein did in order to answer the greatest unsolved question facing physics at the beginning of the 20th century. This was the phenomenon of light (electromagnetic radiation) and the missing medium of the "ether" that light presumably required to travel through. Rather, his starting point was that there was *no* ether or any medium that light needed in order to travel. Now, *we* had to conform our concept of light to the new reality and not to try to force physics into our assumed conceptual framework. In one fell swoop, he turned the baffling question itself into a statement of fact and, in so doing, forced the entire world of physics to be turned on its head. (Similarly, the problem is not with the Torah or with her Sages, but rather with our limited perception, i.e., from where we are looking). If your question can only give you an answer it will not take you very far. Rather, try to reformulate the problem or question into a given statement of fact, the shape of reality to that which you must now mold your perception. (See also Torah ambigrams in Mind of Moses Act II).

7. **The last place you would think to look.** The resolution or data for which you are searching is often to be found in the last place you would think to look. Within the lackluster Genesis chronological narrative of the Edomite Kings is encoded the formulas to the primordial worlds of the Tohu (□-Mission) and within the often fantastical or otherwise apparently mundane *Aggadata* of the Rabbis are the entire foundations of the Kabbalah (as explained above). Torah is one giant equation that consist of a myriad of formulas. Moreover, every chapter and verse in the Written Torah, be it thought-provoking or seemingly not, has its corresponding "mate" in the Oral Torah, be it thought-provoking or seemingly not. The whole Torah is panoramic jigsaw puzzle where every piece is necessary, even the ones that on the surface seem to lack anything of value — until they are fitted back into the whole picture. That one little piece is integral to the whole puzzle and it can often appear in the last place you would think to look.

8. **Shell yourself: *Klipa* always precedes the fruit.** A covering or shell in Hebrew is *klipah* (plural, *klipot*), and it is an indispensable concept in the Kabbalah. *Klipah* means a shell or husk and it is usual associated with something negative, but a *klipah* is also a vessel or a container which contains the substance or surrounds the fruit. *Klipot*, although not evil in themselves, can become the breeding ground for the seeds of evil. It is the *klipot* that surround the kernels of truth, mixing the truth with distortions and misrepresentations. In Talmudic Aggadic methodology a corollary to the *klipah* is the *qashe-question*, an apparent difficulty posited in a rabbinic *machloket*, as explained above (Also □-Models: CSP). A true *qashe-question* is a question with a mission and that mission is to isolate the *klipah* that is camouflaging and concealing the complete picture. (Because there will always be elements of the truth mixed within the *klipah*, a true answer — the *revolving-resolution* — will never fully reject the *qashe-question*. A carefully orchestrated *revolving-resolution* removes the objection, yet it also validates the presupposition of the objection). One must be vigilant to ask *qashe-questions*, i.e., to search out the *klipot* concerning the issue at hand. This is the process of removing the *klipah*/shell that surrounds the truth lodged in the *qashe-question*. One must be even alert to "shell yourself" — to remove your own *klipot*, to be your own best opponent and ask *qashe-questions* on your own observations and conclusions. You must

always be critiquing your own position — and critiquing your critique — as you peel away the *klipot* of your mind.

Central to the teachings of *klipah* and the roots of evil is the axiom that “The *klipah* always precedes the fruit”. The external covering of the fruit precedes the fruit and the embryonic sac precedes the new birth. Tohu precedes creation, Ishmael precedes the birth of Isaac (the “fruit”), Esau precedes the birth of Jacob. (*Klipah*, however, is relative and the White Rabbi reminds us that, “One’s man’s *klipah* is another man’s fruit” — 22: Absolute relativity). When studying Scripture always start with an uneven playing ground, i.e., assume there are *klipot* everywhere, some broken fragments and some fully intact. Only then look for and savor the fruit.

9. **The truth is in the balance.** Everything in Torah comes in patterns, i.e. symmetrical forms of one configuration or another. This is because there is nothing in existence that is not polarized (See Dance of HuG: Axioms and \square -Models: Split Brain and Cosmo-geopolitics). Once you have polarity, you now have a third component, the “middle” aspect between the two polarities and thus, a triune structure. If you don’t see underlying polar or triune structures then you must find them because they *must* be there. Pure truth shines with an intrinsic beauty that is generated from the synthesis between any given set of polarities. The three pillars — the triune structure of the three sefirot of *hesed*, *gevurah*, and *tifferet* — are the spiritual prototype for the philosophical concepts of thesis, antithesis and synthesis. *Tifferet* means beauty, from the Hebrew root word *paar*, signifying to branch out, i.e., the trunk balancing its branches. (On a deeper level this law of symmetry is known in the Zohar as the *Matkalah* — the primordial Cosmic Scales or Balance, which is the beginning of the story of the *Tohu* discussed in \square -Mission). Looking for deeper Torah truth? The truth is in the balance, i.e., in the obvious or otherwise hidden symmetries. Also, look for what appears to be missing in the balance — asymmetry, anomalies and sudden, unexpected patterns. These are what we are hunting for — the cracks in the surface of the otherwise impenetrable *klipot*/shells that conceal the ever iterating branching out of the cosmic balanced beauty of truth.

10. **Stage a Copernican revolution.** Nicolaus Copernicus (1473–1543) was a Renaissance mathematician and astronomer who revolutionized our entire view of the cosmos. Western Christian civilization had long held that the earth was the center of the universe with the sun, along with all the planets, revolving around the earth. Copernicus formulated a heliocentric model of the universe which placed the Sun, rather than the Earth, at the center.²³⁴ Consequently, a Copernican revolution is a metaphor that refers to a new idea or discovery that is so radical and counter-intuitive that it requires a complete reversal of one’s conceptualization. Such an ability requires one to “turn the matter on its head,” to experience a “quantum jump” in consciousness and to bear witness to a paradigm shift in perception. Most people are constitutionally incapable of this. “Shallow ideas can be assimilated; ideas that require people to reorganize their picture of the world provoke hostility”.²³⁵ A Torah warrior who goes *Beyond Kabbalah* is always prepared to stage a Copernican revolution in his (or her) own perception of God, Torah and reality.

²³⁴ This new model of the universe was at odds with the authority of the Church and in 1633 Galileo Galilei was convicted of grave suspicion of heresy for “following the position of Copernicus”. Galileo refused to recant and he was placed under house arrest for the rest of his life.

²³⁵ James Gleick, *Chaos – Making a New Science*. (See \square -Models: Fractals and Chaos).

11. **Torah plays offense, never defense.** No apologetics allowed here²³⁶. In the face of scientific or worldly knowledge historically there is an attempt by some Torah educators to "apologize" for the Torah with "one-upmanship". For example, when science claims a new discovery the refrain often heard is, "There is a verse in the Torah that already alluded to that" or "The Sages already knew about that." This is a form of apologetics – expounding the Torah in *response* to an attack – real or perceived – from the outside world. Yet, it is a case of "winning the battle but losing the war." Now, it is true that "*Hafach bah, vahafach bah, deKolah Bah*" – "Delve in her [the Torah] and continue to delve in her for everything is in her"²³⁷ and "There is nothing that is not alluded to in the Torah." Yes, the honor of Torah must be protected, but a defensive response alone will seldom point us in the direction of the deeper truth at hand. To the contrary, this defensive tactic only serves to obfuscate the possible treasure that lies buried there. The methodology of *Beyond Kabbalah* is to use the model of science to understand something in the Torah, not only using the Torah only to counter an idea in science. It must be shown how a new discovery is not only contained in the Torah but that the concept is axiomatic to the entire Torah and this is how it plays a pivotal role on a spiritual lever as well. The discoveries of science are the lost vessels of Adamic consciousness that can help us rediscover the inner lights of the Torah. This is the secret of the redemption of the Soul of the Seven Sciences. Truthfully, Torah must be the guiding light for New Sciences and, for that matter, for all da'at knowledge in the world. Kabbalah based Torah plays offence and not only react in defense.
12. **Don't get "burnt" by the Sages.** "Warm yourself by the fire of the Sages, but beware of their glowing coal lest you be burnt – for all their words are like fiery coals."²³⁸ The simple *pshat* meaning of this sagely advice is that one must become intimately knowledgeable with Torah Sages' massive library of cosmic laws, maxims and episodes, but be careful not to enter where permission has not been granted or where you are ill prepared to grasp the fiery depths of their levels of consciousness (Who let you in here?).

In our culture there is also a vernacular meaning to the word "burnt" i.e., getting ripped off, cheated or unjustly losing out on something that should have been yours. With the legacy of the Talmudic Sage-Mystics, if you think you are dealing with people like ourselves you will get "burnt" and unnecessarily lose out and miss the very thing you may be searching for (consciously or not). When something in the Oral Torah appears ridiculous, archaic, ethnocentric, offensive to your sensibilities or simply redundant or boring, remember who you are dealing with – the Sages of the Talmud, Midrash and Zohar. First of all, they are all Jews and Jews collectively are a supra-natural phenomenon that defies the laws of nature and categorization. As explained (Strangers in a strange land) the *collective* Jewish mind (not the *individual* Jewish mind) is, in fact, wired differently than that of the Seventy Nations. History has proven this as a fact. Secondly, the elite of the Jews – the Patriarchs, the Prophets, the Talmudists and the Kabbalists – have been the greatest single collection of

²³⁶ Apologetics is a branch of theology concerned with the defense and rational justification of a religion, most notably Christianity. Historically, "Jewish apologetics" refers to periods of persecution in which Torah leaders, especially during the Middle Ages, were forced to defend Judaism, and specifically the Talmud, against libelous accusations from the Church.

²³⁷ *Perkei Avot*, Chapter 5-26.

²³⁸ *Perkei Avot*, Chapter 2-15. This *pshat* explanation is based on the one given by R. Chayim Volozhin in his classic work *Nefesh HaChayim*, Gate 3, Chapter 1.

masterminds and citadels of exemplary character produced by any one people in the annals of human existence.

Consider this: The three most influential minds of the 20th century were all Jews — Einstein, Freud and Marx. If they would have lived before widespread Jewish emancipation and assimilation began (primarily from the beginning of 19th century) they almost certainly would have been among the cadre of Talmudic Sage-Mystics. Now realize that virtually all of the tens of thousands of Rabbis, from the time of Moses, throughout the millennia of Jewish history, were master-minds of this caliber. The difference is that these three minds would be all rolled up into one single Sage and to top it off he would have also been a prophet or a mystic — along with being a scientist, a psychiatrist and a professor of economy and history²³⁹! Moreover, every Sage was a living extension of the higher-dimensional Mind of Moses – virtual synapse in the Mind of God (Mind of Moses).

The moral of the story? Never take the words of the Sages for only as they appear. (For that matter, never take the verses, laws and episodes in the Tanach only as they appear). “When reading the works of an important thinker, look first for the apparent absurdities [or apparent platitudes] in the text and ask yourself how a sensible person [or a Talmudic lawyer and mystic] could have written them”. Never forget who we are dealing with. Don’t get “burnt” by the words of the Sages, i.e., loose out from their wisdom by disregarding their apparent simplistic platitudes or “highly imaginative” stories. Rather, get closer, gently blow on the glowing coals of their words and reveal the hidden, higher-dimensional fire within.

13. **The “Stacked Torah” - Same characters, same script only different costumes.** The inscrutable Torah speaks through the language of iteration (**□**-Models: Fractal Geometry). When King Solomon formulated, “There is nothing new under the sun”, he is teaching us that throughout all possible (and impossible) realities there is literally nothing *new*, i.e., nothing which does not “previously” exist in its corresponding higher dimension. Rather, everything — from the beginning to the end — is replicating nuanced copies of itself. Its iterations all the way down and all the way up. The Torah is the story of the never-ending iterations of God (**□**-Mission: *Sha’ashua*). The first letter *bet* of Genesis replicates itself and iterates into the word *berisheet* (In/With the beginning) which iterates into the first verse which iterates into the first chapter which iterates into the first of the Five Books of Moses which iterates into the following four Books. All the sagas, episodes, persons and places of the Torah are replicating copies of themselves, each “new” iteration with its unique nuances. (In fact, our everyday lives and the entire geopolitical world are iterating out of the self-same Torah **□**-Models: Split-brain and Cosmo-Geopolitics).

When studying Torah and you get stuck trying to understand the “what’s what” and the “who’s who” of Scripture and “How could the Torah do *that?!?*”, don’t approach the stories and the personalities as fractured pieces, comparing, side by side, one to another. Rather, the stories and the personalities are replicating fractals of each other, each one layered upon the previous one. Don’t contrast side by side, but *superposition* one *upon* the other. The truth is that the Biblical cosmic deck really is “stacked”, that is, each person and event is stacked one *on top* of the other all the way back to Adam (and beyond into the Primordial Worlds). You won’t get “side-swiped” if you insist on an aerial view from above and see that the entire

²³⁹ If you have a positive image of Jesus, as a man, as a Jew or as a rabbi of his time, whether from an academic or spiritual perspective, you can add him as a fourth Jewish mind together with the other three to get a glimpse of the magnitude of the mental and spiritual stature of the many thousands of Talmudic Sage-Mystics throughout history.

Torah, chapter upon chapter, as one single structure from the head down to the feet – the Body of Adam. From Adam to David to Moses and Mashiach, they are all iterations of the same characters, playing out the same script, only with new names and wearing different costumes (Π-Models: *Gilgul* and Adamic Trans-Iterations).

14. **Connect the Torah *da'ats*.** Each statement or episode of the Talmudic Sage-Mystics is a quanta of *da'at*, a packet of knowledge, a definable and knowable quantity of God consciousness. (The term *da'at* is the same *da'at* of the Tree of Da'at-Knowledge, the middle brain of *da'at* knowledge, i.e., *ChaBaD – Chochmah, Binah, Da'at*, as well as its everyday usage as *da'at* knowledge). The individual statements and episodes of the Sages are comparable to the night sky filled with endless stars whose placement and size appear random and disordered. Yet, by connecting the “dots” of stars together configurations of constellations begin to appear. Likewise, one must always approach Torah with her heavenly arrays of textual coordinates by connecting one text to another and from one oral tradition to another—connecting *da'at to da'at*. This is primarily done with the statements, formulas and episodes from the Talmud and Midrash. This is the “data” of the Aggadata. The Sages teach that, “Torah is rich [in detail and explanation] in one place and poor [in detail and explanation] in another”. In yeshivot and academic circles some of these “*da'ats*” are well known. Others are not (even to Torah scholars). Today, each field of specialized study can claim to possess parts of the whole Torah equation. Every statement of the Talmudic Sage-Mystics, regardless of how it appears, is in fact, a formula that represents an esoteric principle. There are thousands of such *da'at* formulas and all together they make up one giant equation (as big as the *sod-secret* of Leviathan! Π-Mission: The 3 C's).

Whenever a statement is made by any of the Sages of the Talmud and Midrash it is critical to know that they simultaneously had intimate knowledge (*da'at*) of every other statement-formula of their colleagues and predecessors (and certainly every statement of their own found elsewhere in the sources). No rabbinic statement can ever stand exclusively on its own. Every “definitive” statement is not solely intended for itself, rather it is a formula meant to qualify and be integrated with every other statement and vice-versa. Contrary to popular, and even scholarly, misunderstanding the Talmudic Sage-Mystics are not arguing with each other (Π-Models: Coherent superposition). This explains why there appears to be so many apparently absolutist statements, (e.g. “If someone does “X” he loses his portion in Olam HaBah” or “If someone does “Y” he inherits Olam HaBah”) that often contradict each other. Rather, the masters are playing a master’s game which consists of virtually as many stars that light up the night sky. They all had *da'at Torah*, however, and knew how to connect the *da'ats*.²⁴⁰ Connecting deeper *da'ats* is the secret of *sod*, as explained above.

15. **Mute the moot.** “The day is short and the work is great.”²⁴¹ *Beyond Kabbalah* is an accelerated path to learning as much Torah methodology and how to think like a rabbi, in the least amount of time possible — be it months or years. Therefore, one must be vigilant not to get bogged down in theological or religious questions that do not require immediate attention

²⁴⁰ One who can connect a totality of integrated *da'ats*, together with other requisite qualities, is considered to have what is called “*da'at Torah*”, the highest accolade a disciple of wisdom (*talmid chacham*) can receive. If a Torah teacher cannot connect the *da'at's*, or worse, does not believe that the *da'ats* are really even connected, or rejects entire hemispheres of *da'at* stars in the night sky, e.g. learns only the Halachah of the Talmud but not the Aggadata, learns the Zohar but not Halachah, learns the Written Torah but not the Oral, etc., you need to take your search for Torah truth elsewhere. (Interjects the White Rabbi, “Do you got *da'at*?”).

²⁴¹ Perkei Avot, Chapter 2-20.

or that are not directly relevant to the matter at hand. Stay centered and do not get off track with tangential problems and questions. (In going *Beyond Kabbalah* there are absolutely no dogmas and, ultimately everything inside and outside of Torah without exception, can be and *must* be questioned. But one must first learn the art and skill of knowing how to ask a question!) In order to stay focused like a laser beam, an important tool is the word "moot." Something that is moot means that it is, relative to the immediate issue, of little or no practical value or it is purely "academic". Something that is moot distracts us from our mission. When going for the gold one must look for the underlying theme that is being explored and not get stuck in non-essential questions, apparent contradictions and theological doubts, as valuable as they may be in and of themselves. Along this serpentine trail there will be many intriguing artifacts and numerous little trails leading off to new territory. There will always be a plethora of questions (and the more one learns to think like a rabbi the more one knows how to ask better questions). For now, push the mute button if it is moot and continue on your way. (And if it is a *klutz-kashe* then certainly you will want to keep your finger on the mute button!).

16. **The Super-Positioning Torah: The language of "not-not".** "There is nothing that is not alluded to [i.e., implicit and encoded] in the Torah". Everything in the world has, by definition, fractal sparks of higher-dimensionality ("holiness") embedded within them, no matter how secular, "anti-religious" or foreign (i.e., "not-Jewish") and even antithetical to Torah consciousness. Ultimately Torah — and specifically the New Torah of the messianic era (□-Mission: The New Torah), Adamic Torah "A" — must gather and return all of these fallen, prolapsed fractals. Contrary to popular conception, Torah based Judaism does *not* fully reject anything. (Logically this is impossible because Torah is the blueprint for everything and ultimately there is nothing here but Torah!) Every idea, custom, belief, school of mystical thought, and of course science and technology, is part of the Jewish Torah, which is the universal Torah which is the higher-dimensional Primordial Torah — Torah "A".

The totality of humanity are parts of Adam *HaRishon* which is "made in the image" of Adam *Kadmon* which pulsates out of the *Ohr Ain Sof* (□-Mission: *Sha'ashua*). "The Davidic Messiah will not come until all the souls in the [higher-dimensional] body [of Adam] are completed". "All the souls" includes all knowledge together with all humanity. As all humanity, in its purified form, will return to the original Adam, so must all knowledge, in its purified form, return to the original Torah. Literally everything, however, is mixed with or covered in *klipah*. Before anything can be brought back into the Torah parts of it must be excluded, i.e. one must identify and reject the aspects of *klipah* that are *not* Torah. Only then can the fractals of truth be extracted, included and brought home. If you want to redeem and include the fallen fractals of Adamic knowledge from the secular, scientific or religious fields of knowledge from outside the Torah you must also learn to "peel off" and exclude that which is not Torah (Shell yourself). The sum totality of Torah "A" is everything in existence superimposed, one thing upon the other. Additionally, the whole of Torah "A" is even greater than the sum of its individual parts. This can only be done, however, when one also knows what is *not* Torah. Paradoxically, however, the exclusionary function of the "not this" and "not that" of Torah is primarily only in order to *include*, i.e., it is "*not-not* this" and "*not-not* that". This is the language of *not-not* explained at length in □-Models: Coherent Superposition.)²⁴²

²⁴² This method is crucial in order to go *Beyond Kabbalah*, but it also requires much study and serious *da'at Torah*, i.e. logically and intuitively knowing *how* the Torah herself "thinks" and knows what it knows in order to separate the wheat from the chaff and the gold from the dross.

17. **Zoomed in or zoomed out?** The common Hebrew word *klal* refers to the general, collective or universal. *Prat* refers to the particular, specific or individual. (To remember *klal*, think of *Klal Yisrael* — the term that refers to the collective body of the Jewish people. To remember *prat*, think of the similarly sounding English word “*part*”²⁴³). The *klal* of any given Torah coordinate, e.g. a Biblical person, place or event, is the large, *zoomed out* picture. The *prat* of any given Torah coordinate is the small, *zoomed in* picture of the self-same *klal*. As we know, “It is not so much what you are looking at, but from where are you looking?” Consequently, from the perspective of the Torah there is never, ever an absolute, defined view. Rather, in any given problem, observation or analysis always ask yourself, “Am I trying to understand it from the zoomed out, general *klal* or from the zoomed in particular *prat*”? For example, “Within which sefirah is the soul of Moses rooted”? In the zoomed out *klal* Moses is the sefirah of *tifferet* (or the central column of *da’at*, *tifferet* and *yesod*) which branches out into all the surrounding sefirot (Moses is also the root of *Klal Yisrael*). In the zoomed in *prat*, however, Moses is specifically the sefirah of *netzach* while his brother Aaron is *hod* (Together they comprise the identical masculine/feminine “twins” of *netzach* and *hod*, as known). This method was first introduced at the end of step 1: The Alef-Eleph TorahScope.
18. **Absolute relativity.** There is absolutely only one absolute law in Torah and that is that everything is absolutely relative. Nothing can be defined only from in and of itself. “No matter is discernable except through its opposite”. There are many examples and applications of this principle throughout *Beyond Kabbalah*. One example, discussed in the Dance of HuG, is that any aspect of HuG can be further divided into *hasadim* and *gevurot*. The sacred name/formula of God, Y-H-V-H, relative to its counterpart A-D-N-Y, emanates the attribute of the *hasadim*. Relative to itself, however, it subdivides with only the first two letters, Y and H now signifying the *hasadim* and the latter two letters, V and H, now reflecting the *gevurot*. The first two letters themselves in turn continue to subdivide with the Y-*yud* manifesting the *hasadim* and the H-*hey* manifesting the *gevurot*. Still further, the *yud* by itself continues to subdivide with the “crown” of the *yud* revealing its *hesed* qualities relative to the *gevurah* qualities now contained in the body of the Y-*yud* itself.²⁴⁴ Every verse, episode and formula-statement of the Talmudic Sage-Mystics is contextual.
19. **Torah “A” or Torah “B”?** Torah is a blueprint and a map for all possible (and impossible, adds the White Rabbi) realities and dimensions. Moreover, there is a unique Torah map for each and every dimension yet, each one form-fitting into the one above it and below like a set of cosmic Russian dolls. Fundamentally, there are two major dimensional modes — 4-D and 3-D (which includes 2-D and 1-D). Following the Adamic collapse and then reiterated through the events of the Golden Calf, our present reality is governed by the Torah map of *Briah* (which includes *Yitzirah* and *Asiyah*) — Torah “B”. There is also a unique Torah map for *Atzilut* — Torah “A”. Torah B is an exact self-replicating iteration of Torah A, as a silicone glove form-fitting a hand. Never forget that Torah B *is* Torah A, only with its unique nuances, i.e. the primordial Torah as manifested in “3-2-1-D” instead of “4-D”. It is a given that the higher-dimensional Adam had the higher-dimensional Torah of *Atzilut*. Torah A is the Adamic Torah. As known, Mashiach is literally the original higher-dimensional Adam, and thus the Torah of the Messianic Era is the original higher-dimensional *Atzilutic* Torah of

²⁴³ For more on the connection of *prat* and part see: □-Models: Fractals and *Partzufim*.

²⁴⁴ The *kotzo shel yud* — the crown of the letter *yud* — is a miniscule spike protruding from the head of the letter *yud*. This is mandated by *halachah* and if, for example, it is missing from the *yud* in a Torah scroll it renders it unfit to be read from for ritual purposes (e.g., in the synagogue) until it is fixed.

Adam (D-Mission: The 3 C's and the New Torah). When learning Torah B, it must be also true simultaneously in the dimension of Torah A — the true Adamic Torah. When learning Torah and you are encountering many of the difficult verses, strange chapters and confounding episodes rhetorically ask yourself, "How would Adam see and understand this in *his* Torah"? "If I was in the Messianic Era right now, how would I see and understand this with Adamic consciousness?" It is now time for the return of the Adamic Torah.

20. **No vessels, no light – no models, no insight.** Going *Beyond Kabbalah* is built upon the highly skilled and very specific utilization of maps, models and metaphors. It is virtually impossible to truly grasp a new idea, a radical Kabbalah concept or a revelatory insight into the Torah without a prior metaphor or model from which to initially see it and then from which to construct it. The metaphor or model functions as the container or vessel for the light of the new concept which, without the light, cannot be clearly focused upon or held. Simultaneously, the model acts as the prototype from which the new insight can be built. This is why in the Study House of the Four Doors we are always scanning and searching the outside world for maps, models, and metaphors be they from the New Sciences, other spiritual traditions or even from one's own previous non-ordinary or altered states of consciousness. The Adamic Torah, the New Torah of Mashiach, contains the fractal formulas of the entirety of human (and super-human) consciousness. It is missing the point, however, to equate the fractured fragments of secular or religious truth equivalently with that found within the Torah. Rather, the fallen fractals of universal truths are the maps, models and metaphors — the vessels — to see and understand the higher-dimensional Adamic Torah. Matching the correct vessels with the correct corresponding lights is a life-long project and it cannot be expected immediately or to be applied in all cases. At least, however, be acutely aware that when we see anything in the Twin Torahs that appears ridiculous, archaic, ethnocentric or offensive to your sensibilities or simply redundant or boring, it is likely so only because we don't yet have the maps, models and metaphors to even *begin* to grasp what is being described. Remember, just as when there is no vessel there is no light, if there is no models there cannot be true Torah insight. (This phenomenon also applies to one's growth — both psychological and spiritual. One cannot change into something new and better (aside from rare epiphanies, being "struck by lightning" or being hit over the head by the White Rabbi) unless there is some sort of model of what that new emotional or spiritually me is supposed to look like. How to get those human models is another story).
21. **"Literally, so to speak":** When studying the commentaries and works of the master Kabbalists a strange expression encountered is "*Mamash, kivyachol*" — "Literally, so to speak". How can something be literally true, yet only be a figure of speech, implying that it is *not* to be taken literally? This little oxymoronic phrase, however, is actually a formula and it is at the root of the Torah consciousness of the Talmudic Sage-Mystics. How does one talk about that which cannot be talked about? How does one teach that which, due to its higher-dimensional nature, is not allowed to be taught? In effect, every anthropomorphism — human descriptions projected onto God and the divine realm — in the Written and Oral Torah is an example of "Literally, so to speak". One of the thousands of examples is, "The long, outstretched hand of the Lord". Is this literally true or not? When we simply remember the Torah axiom regarding dimensionality, this otherwise very confounding matter is clarified. Reality (when zoomed out in the big picture) consists of two fundamental dimensions: The human realm which, in the Study House of the Four Doors, in shorthand is referred to as 3D (which includes 1D and 2D) and the divine realm is referred to as 4D. In Kabbalah, 3D are the three dimension of *Briah*, *Yitzirah* and *Asiah* and 4D is the

dimension of *Atzilut*. When something is being described in *Atzilut* and *being viewed or conceptualized from the perspective of Atzilut* it is literally true — but only from that perspective. There it is *mamash* – literally true. When something, however, is being described in *Atzilut* (and certainly if being described in the lower 3 dimensions), yet being viewed or conceptualized from the perspective of the 3 Dimensions of *Briah*, *Yitzirah* and *Asiya*, then any terminology used is literally *not* true. Rather, the usage of those human terms are only intended to be metaphors for the abstract, higher-dimensional truths of the higher-dimension. So, is “The long, outstretched hand of the Lord” literally true or not? The answer is totally dependent on, “It is not so much what you are looking at, but from where you are looking”! In short, this is also an application of Torah “A” or Torah “B”. In Torah “A” everything there — when viewed from the vantage point of Torah “A” — is literally true. When viewed, however, from the vantage point of Torah “B” then everything is only a metaphor for what it is really referring to — its true essence in Torah “A”. (See **□**-Models: Dimensionality and Test Yourself: Self-Initiating Questions #9).²⁴⁵ This method is easy to apply — you only have to learn to live in two parallel dimensions and oscillate back and forth!

22. **Torah Topology - Frontside and Backside:** Torah consciousness and Torah learning is predicated upon the axiom that the entirety of reality — including the Divine realm (a.k.a. “God”) must always be viewed from the perspective of simple topological (geometrical) models. One model, in one fell swoop, offers a wholly new way to understand the relationship between God and man, good and evil and it is a lost key to “reading the Bible”. In the mind’s eye, imagine a sheet of rubber that goes off infinitely in all directions, i.e., it has no boundaries. Now, imagine a “finger of God” is pushing up through the inaccessible and unknowable “underside” of the stretched rubber sheet. As it pushes up through the sheet the protruding surface becomes convex. Now let go allowing the sheet to return to its flat default form. Next, imagine that two of the “Divine fingers” are “pinching” the exact same spot of surface from underneath and pulling it down, the surface now becoming concave. Torah reality is a single surface manifesting, along a single axis, as either convex or concave. This model is the secret of the frontside or “face” of the Divine and the “backside” or back of the Divine. This model is profoundly simple, yet simply profound to begin to understand that the entirety of humanity and creation is “God” and the Creator, literally, so to speak, turned inside out. Everything, without exception can only be an “inverted iteration” of itself

²⁴⁵ An unexpected and amazing application of this rule can be used to resolve a historically famous (infamous by some standards) *machloket* between the Ba’al HaTanya (The first Lubavitcher Rebbe) and the Gaon of Vilna (HuG: Lesson 2). This is regarding the Arizal’s depiction at the beginning of his *Eitz Chayim* of the *ztimztum* — the primordial “contraction” and removal of the Light of the *Ain Sof*, which now allows for a “vacated space” for the creation to take place. When the Arizal writes that the Light was vacated, is his intention that the Light was *literally* removed or is the term “vacated” only intended as a metaphor and the “vacated space” is still filled with an aspect of the Ohr *Ain Sof*? Although there is no explicit sources for the allegation, it is a Chabad tradition that the Gaon (and others) erred in taking the words of the Arizal literally, whereas the truth, according to Chabad (and others) is that all the words of the Arizal are a *mashal* – a metaphor (But see the quote of the Gaon at the end of Step 5, Question 9). By applying the rule of “*Mamash, kivyachol*”, if one’s vantage point is, so to speak, in 4D *Atzilut*, then the words of the Arizal are literal, but occurring in a higher dimension. If, on the other hand, one’s vantage point is in 3D *Briah*, then the words of the Arizal are only a metaphor, being viewed from a lower dimension and referring to that which is in a higher-dimension. This subject, is an entire book onto itself and many chapters and books have been written about this subject. The one who understands, however, will now be able to quite literally understand the root of the *machloket* and, “These and these are the words of the Living God”.

(22: Re-Invert the World) and ultimately even the root of evil is good turned inside out. Thus the Sages align Adam, who is “made in the image of God”, in his original higher-dimensional androgynous state with the verse/formula from Psalms (139-5), “Back and front You have formed me”(Dance of HuG: Lesson 4).

For the one who understands, every person, place and thing in the Torah is the never-ending story of how the *Ohr Ain Sof* turns Itself, literally, so to speak, “inside-out” beginning with the Tohu of the Primordial Worlds and then iterated with the prolapse of Adamic reality. The Torah then continues with the story about how the self-same *Ohr Ain Sof* now reverses the process *back* “outside-in” — the tikun of the Patriarchs culminating with the Exodus and Moses at Mt. Sinai. The sin of the Golden Calf, however, iterates again the Tohu and the prolapse of Adam (22: The Torah is “stacked” with the same characters, same script only difference costumes!) with the *Keruvim* on the Ark of the Covenant within the Tabernacle and the two Temples, along with all of the rest of Jewish and world history, again attempting to reverse the process.

When applied to studying the Torah, e.g., the episodes of the weekly Torah reading, Torah topology reveals the mechanics of the “inside” story. Esau is an aspect of the “inverted backside” of his twin brother Jacob”. Balaam, the arch enemy of Moses is none other than the “inverted backside” of Moses’ “frontside”. (This is the root of the well-known statement, “There never arose another prophet like Moses – except for Balaam”). The Erev Rav (the Mixed Multitude who left in the Exodus with the Jewish Nation) are the “inverted backside” of the Nation of Israel. (22: Shell yourself and 22: Re-invert the world).

Here are the additional 10 Methods that have general application:

1. Toragraphy.
2. Torah Takes Torque.
3. Stranger Than Science Fiction.
4. Strangers in a Strange Land.
5. Last in Action (Loops Back to) First in Thought.
6. Who Let You in Here?
7. Make God’s Problems Your Problems.
8. Misplaced Concreteness.
9. Re-Invert the World.
10. Torah is a Torus.

- 1 **Toragraphy.** The neologism (newly coined word) Toragraphy allows for numerous allusions with words that end in “graphy” (denoting a process or form of drawing, writing, representing, recording, or describing). One of these is the model supplied by the disciplines of geography and topography (not to be confused with topology, a field of mathematics that studies the properties of geometric forms that remain invariant even after bending, stretching or inverting). Geography is the study of the earth’s surface, as shown in the climate, elevation, soil, vegetation, population, etc., and their global interrelation and interdependency. Topography refers to the relief features or surface configuration of an area or structure. Together these terms refer to the arrangement and surface structure of a complex entity: the geography of the mind. Torah — the Written and its extensive Oral tradition — is not flat. Torah has a surface. It has an extensive geography, much still unexplored. Torah geography has its own

diverse climates, changing elevations, different soils. It also has a lot of as yet unclassified “vegetation” and strange “populations”. To enter the inner world of Torah based Kabbalah is to enter an ever-changing geography that will often feel as otherworldly as science fiction: A multi-dimensional holographic, fractaled wonderland! Through the eyes of *Beyond Kabbalah* the terrain, however, is very real and down to earth. It is the hidden landscape upon which all of history and time is unfolding. Every event captured in scripture is a cosmic coordinate in the higher-dimensional Body of Adam (Adamicentricity) and every sage is a synapse in the higher-dimensional Mind of Moses (Don’t get “burnt” by the Sages). Real Torah learning is not a stroll along a well-paved, flat surface. If studying Torah feels rough, just get tough because that is the way it is supposed to be!

- 2 **Torah Takes Torque.** When engaging any Toragraphical terrain — and most importantly throughout this manual — there must always be present an underlying tension, a subtle torsion, the little “twist” that, for example, turns a simple ribbon into a Möbius strip (□-Models: Möbius strip). Torah takes torque. True *chidushay Torah* — novel discoveries and illuminations in Torah, whether in *pshat* or in *sod* — can only be born from wrestling with the parts. Torah torque is the key to the methodology of the *machloket*, the ubiquitous rabbinical dispute, the famed “Talmudic argument.” (□-Models: Coherent Superposition). “If there is no [ground] flour there is no [bread of] Torah” (*Im ain kemach ain Torah*).²⁴⁶ If the teachings you receive are not ground up in the mill of the mind, you will not produce satiating Torah for the soul, i.e., no torque, no Torah. In the Zohar and elsewhere, higher states of consciousness and ecstatic revelation are often *not* achieved through meditation and prayer alone, but also through the passionate dialectical battle between Torah warriors (See: The Dance of the Hasadim and Gevurot). If Torah seems flat and lifeless, *look* for problems and torque it up with some good *qashe-questions*.
- 3 **Stranger than science fiction.** Your mind must be boggled, your senses jarred and your heart set afire. A leading astrophysicist has stated, “If a scientist really examines the implications [of the “Big Bang”], he would be traumatized.”²⁴⁷ If this is true for science, which is only the “back side” of Mt. Sinai (□-Models: Introduction), it must be all the more so with the “front side” of Mt. Sinai — The Twin Torahs. If one really examines the profundity and implications of the Torah from the inside view of the Jewish esoteric tradition he will be traumatized. The psycho-spiritual impact of revelatory discoveries (*chidushay Torah*) in the Kabbalah can never be less than the theoretical and technical discoveries in science. Additionally, the classical metaphors, sagely similes and proverbial stories of the past no longer serve us as we now straddle between the end/edge of this dimension and the beginning of the Messianic dimension. Science fiction is paramount in the collective consciousness of our generation. From *2001—A Space Odyssey* to *The Matrix* to *Avatar* and from the *X Files* to *Star Trek* to *Star Wars* and a plethora of others and more to come. It is these messianic maps, models and metaphors found in Sci-Fi that are preparing us for the future and the future is now. Yet, even with science fiction’s mind-stretching plots and out of this world 3-D graphics, Torah cosmology is not just stranger than fiction, it is stranger

²⁴⁶ *Perkie Avot*, Chapter 3, 21.

²⁴⁷ Robert Jastrow, quoted in *The Aquarian Conspiracy*, Marylyn Ferguson, p. 173, J.P. Tarcher, L.A. 1980.

than *science* fiction. As a general rule, if your Torah learning does not affect you in this way, it is not yet Torah.

- 4 **Strangers in a strange land.** When analyzing strange events in the Torah or strange statements of the Sages, it is crucial to remind yourself that, historically and spiritually, Jews *are* strange with an indeginously strange way of thinking. This is because Jews are, in fact, strangers in a strange land, i.e., higher-dimensional Adamic strangers in a lower-dimensional collapsed Flatland of the archetypal Seventy Nations. Whether you are Jewish or not, there is no way of avoiding this cosmological enigma. You can love ‘em or you can hate ‘em (philo-Semitism or anti-Semitism), but throughout history every culture that has encountered the Jews has known that Jews are different – *really* different. The collective Jewish soul, that indestructible entity that breaks all the rules of history and transcends all known categories of humanity (a nationality? a creed? a religion? a belief? an ethnicity?) emanates from another world. If you – Jew or non-Jew – take this seriously it is staggering. The reason that Jews are often treated like aliens – with great respect and even adoration or with fear, envy and vile hatred – is because they fundamentally *are* aliens, strangers in a strange land. At the essence of this otherworldly “strangeness” is because the collective Jewish soul and mind is, in fact, wired differently than that of the Seventy Nations. The collective Jewish mind, the Mind of Moses, not only speaks in a different language but fundamentally thinks in a different language – and “you are *how* you think” and how you think makes you what you are. Yet, at the same time the core of *Klal Yisrael* is the very essence of the Seventy Nations. Jacob descended into Egypt with his Adamic clan of seventy souls – microcosmically iterating exactly the macrocosmic seventy nations of the world. Jews *are* just like everyone else – only more so. They are the consecrated juice of the fruit of the archetypal seventy root Nations of the world. The messianic return of Adam is not only the redemption and resurrection of the Jewish people, but the redemption and resurrection of the entirety of all humanity back into one singular Adam. (For more explanation see Mission”Torah Cosmology, Part III). (In order to avoid the *kliya* of arrogance, triumphalism and ethnocentricity, a Jew must also be working to develop a deep intuition of collective humanity (22: Adamicentricity), a clear sense of a historical mission (□-Mission) and constantly being totally mind boggled and humbled by the cosmic drama that has been and continues to unfold).
- 5 **Last in action (loops back to) first in thought.** Questioning existence and unraveling its inscrutable mysteries, is in many ways (certainly from the perspective of the Kabbalah), the search for the hidden cosmic loops. This begins with the contours of one’s thinking process. Is the end of your thought process somehow rooted back to your beginning point? Does your response or answer loop back in to the original problem, the *qashe-question*? If not, then re-root or re-route the end back into the beginning. Looped reality is the hidden topological landscape upon which the entirety of Torah consciousness is predicated. This is the *sod*-secret of “The end is wedged into the beginning”²⁴⁸ and “[That which appears as] last to be actualized, [has arisen] first in thought.”²⁴⁹ This formula is also at the root of the otherwise cryptic formula with

²⁴⁸ *Sefer Yitzirah*

²⁴⁹ Stanza from *L’cha Dodi (Come My Beloved)*, the hymn welcoming in the Shabbat. Shabbat, the seventh day, is a prime example of this axiom. Although, as the seventh day, it was last in the act of creation it was, however, the first intention in the mind of the Creator. This “path” or “circuit” is actually the toroidal movement of a “six day” or six

which the Divine Mind responds when Moses expresses his shock and horror at the martyrdom of Rabbi Akiva and his colleagues: "Thus has it risen in Thought before Me" (Mind of Moses). A simple model to use here is the infinity sign – a figure eight on its side that continually loops back into itself. You can ratchet the model up another notch if the "figure-eight" is also viewed as a Möbius strip with two sides but only one surface (□-Models). If this model is then superimposed (both visually and conceptually) onto the Torah Torus model, you will have in your hands a virtual key to the secret language of the Talmudic Sage-Mystics.

- 6 **Who let you in here?** Neither the Torah nor the Talmud, especially the sections of *Aggadata* and Midrash, were intended to be read by "outsiders," i.e., regular people, Jews or non-Jews, who have not been initiated into her tradition. Certainly, the Kabbalah, the most hidden part of the Torah, was never intended to be viewed by the uninitiated. It is often overlooked that, as impossible as it may seem, the Written Torah was *never* intended to be translated into any language other than Hebrew, and it was never intended to be "open hunting season" outside of the inner circle of the Talmudic Sage-Mystics. The episodes recorded in the Torah were never supposed to be viewed as "Sunday school" stories. The Rabbis and Sages are speaking only to themselves and are purposely concealing and camouflaging their cosmic data in apparently strange, absurd and mind-numbing statements, boring chronologies, and "tall tales." Essentially, when reading the words of the Rabbis, or the narration of the Torah, you are eavesdropping on a hermetically sealed system, transmitted in code language and mapped out in linguistic equations. Even when their words appear coherent, they are concealing more than they are revealing. All this is intended to keep the arrogant, the immature, the academicians, the heathens, and *you* out. Never forget that you are not supposed to be here so "Who let you in here?!" Only then may you be permitted to enter — with a subjugated mind, humbled heart and a bowed head (and a highly elevated *da'at*). Paradoxically, that is the ticket that lets you in even just to get past the door. (As the White Rabbi teaches, "If you go in knowing that you are nothing and know nothing, only then can you possibly begin to be something and know something").
- 7 **Make God's problems *your* problems.**²⁵⁰ Approach a problem from the "inside out," the view "from above," i.e., from the Divine perspective. All the questions, apparent problems and contradictions that appear in the Written and Oral Torah are, in their higher root, the thoughts of the Supernal Mind of the Holy One that have "fallen out," (prolapsed) as it were, into the present lower-dimensional reality. This is Torah in Exile (□-Mission: Torah in Exile). The ultimate act of cosmic *tikun* is to make God's problems *your* problems — from the first pulsation of the *tzimtzum* within the *Ain Sof* to the martyrdom of Rabbi Akiva and his colleagues rising in the Divine Thought. Moreover, by making God's problems' your problems, He will make *your* problems His problems, i.e. if you try to see reality from His perspective (higher-dimensionality) He will try to see reality from your perspective (lower-dimensionality). (If there is nothing here but

unit "long" torus. The bottom funnel — the last "seventh day" — ascends up through the middle tubular column outward to crown the top funnel, the inception point of the divine thought where the essence of Shabbat began. This entire unit (all six days including the seventh) is one Shabbat unit. Each toroidal Shabbat unit is what makes up the Ohr of the *Ain Sof* and it is how, as much as we can express that which we cannot, the *Ain Sof* "measures" Itself and adds on toroidal layer upon layer — tori within tori within tori, ad infinitum.

²⁵⁰ This echoes the formula in *Perkie Avot*, Chapter 2-4, "Make God's will your will and He will make your will His."

Its Own ineffable Self, could it be any other way — could your problems not be His and yours His?) God and His Torah are one. When studying God’s Torah it is not enough to find problems but to also realize that, until they are resolved, they are also *His* problems. Now, by making God’s problems *your* problems the luminosity concealed within the Torah will begin to reveal itself. You are now learning Torah for her sake — Torah *lishmah* and Torah *l’Shem Shamayim* — Torah for the sake of Heaven (higher-dimensionality).

- 8 **Misplaced concreteness.** The map is not the territory. In the land of *Beyond Kabbalah* higher-dimensional data can ultimate only truly be transmitted to the receiver by receiving it through direct experience. Therefore, we must always be on the lookout for the “fallacy of misplaced concreteness.”²⁵¹ This phenomenon occurs when the mind has abstracted a concept and understands it so well, that it “feels” as if it is real and present, to the point where one believes he or she is actually concretely experiencing it. This “experience”, however, is *misplaced* concreteness. It is an abstracted “seeing”, that subjectively appears real and even “experiential.” It is, however, but a facsimile of the true and direct experience. It is a case of mistaking the map for the territory²⁵² i.e., it is possible to know the details a map so intimately and thoroughly that one thinks he is actually in the territory itself, when, in fact, this is not the case. The fallacy of misplaced concreteness is the bane of many highly intelligent minds, a perennial trap for Torah scholars (especially for masters of Talmud and Halachah)²⁵³ and a potential black hole for geniuses of any persuasion. There is almost no way of knowing that this mode of *symbolic experience* is not *direct experience* unless something or someone from the outside “hits you on the head” to wake you up. The fallacy of misplaced concreteness is particularly virulent when exploring Talmudic *Aggadata*. This is because, contrary to common understanding, *Aggadic* transmissions are primarily crafted, not for information sake alone, but rather the highly encrypted data of the *Aggadata* is also in order to bring about direct inner-knowing and even visionary experience.
- 9 **Re-invert the world.** The “Fall” of Adam is more accurately defined as a paradigmatic dimensional collapse. More specifically, Adamic reality and Adamic consciousness “prolapsed” and has turned “inside-out” of its own self. The entirety of reality has literally “inverted” on itself with the “highest” becoming the “lowest” and vice versa. The ramifications and consequences of the phenomenon of cosmic inversion are more profound than can possibly even be imagined let alone be expressed. To grab a glimpse of this “truth of all truths” is to be smitten with a hall of mirrors of holy dread. Not only has, in the words of the Matrix’s Morpheus to Neo, “The world has been pulled over your eyes” but, “The world has literally been turned inside-out” (A favorite expression of the White Rabbi). The *tikun*? We must consciously “re-invert” ourselves,

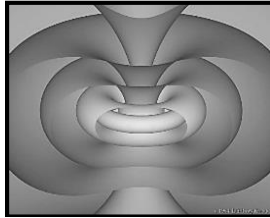
²⁵¹ This phrase was coined by Alfred North Whitehead (1861–1947), the English mathematician and philosopher. “One commits the fallacy of misplaced concreteness when one mistakes an abstract belief, opinion or concept about the way things are for a physical or “concrete” reality. Whitehead, Alfred North (1997) [1925]. *Science and the Modern World*. Free Press (Simon & Schuster), p. 51.

²⁵² The expression “the map is not the territory” first appeared in print in a paper that Alfred Korzybski (1879 –1950), a Polish-American philosopher and scientist, gave at a meeting of the American Association for the Advancement of Science in New Orleans, Louisiana in 1931.

²⁵³ A Talmudic corollary for this phenomenon is the expression, “*MiShum Churpei lo m’ayin bah*” – “Due to the sharpness of his mind he overlooked it”.

i.e. turn “outside-in”, not only our own consciousness but also the very fabric of our existence. This principle applies to the Torah herself and, for the one who understands, this is the root of Torah in Exile (as explained above). When engaging Torah, re-invent your consciousness by *re-inverting* yourself and, if you do so, you will take the Torah — and all reality — with you.

- 10 Torah is a Torus.** As explained at length in **D-Models**, the topological shape of the torus — a donut-like spherical vortex of self-organizing and self-sustaining energy — is a profound model to understand the primal structure of the universe. Moreover, the fundamental shape and direction of toroidal flow is the invisible structure of the Torah herself.²⁵⁴ Consequently, all of creation is a cosmic torus, the Torah being the blueprint from which all creation is modeled. Additionally, the infinite layers of God’s Own consciousness is, as much as we can try to express that which we cannot, also in the “form” of inter-dimensional tori — torus within torus within torus, ad infinitum. (As illuminated in *Mind of Moses*, toroidal structure is the key to understanding the most perplexing and unfathomable *qashe-question* in the entire Torah, as well as throughout Jewish history — why really bad things happen to really good people).



When studying Torah, by superimposing every person, place and thing onto toroidal space, almost immediately many otherwise intractable issues are resolved. How? The torus shape has a top, a bottom, an outside and an inside, but since it is always dynamically rotating the bottom becomes the top and the outside becomes the inside. What now becomes of apparent opposing forces? What of duality? The interface between God and man? The dichotomy between Torah and science? The distinction between Jew and non-Jew? Between “This World” and the “Next World”? The rule: always superimpose what you are looking at upon the surface of the Torah Torus and then you will see that “It is not so much what you are looking at but from where you are looking”.²⁵⁵ Consequently, for example, the *qashe-question* quagmire of our generation to believe or not to believe in “God” is simply a matter of choosing or not choosing to peer through the eye of God, i.e., through the vortex of the Torah Torus. The Torah Torus is *Torus Chayim* — the Torus of Life —

²⁵⁴ Not only conceptually does the Torah function as a torus, but even topologically the Torah is in the shape of a torus. As known, the middle letter of the Chumash (Five Books of Moses) is an enlarged “vav” (in the word *gachon*/belly). The pictographic shape of the *vav* is a straight line, a conduit and always associated with the spine. Although the Torah appears flat and linear, when viewed hyper-dimensionality it is also a torus with the cylindrical *vav* running up through the middle — the “hole” in the Torah Torus.

²⁵⁵ It is not being suggested, as is also clear, elsewhere in *Beyond Kabbalah* that these distinctions are simply relative or do not exist. To the contrary, these distinctions are real and sacred and they, in fact, rooted in higher-dimensionality. Rather, utilization of the Torah Torus model forces us to look at these phenomena, not from a “Greek/Western” mind-set based upon classic duality, but rather from a unique Torah perspective and it is so far out of the box that it morphs into a torus!

Door of Methods

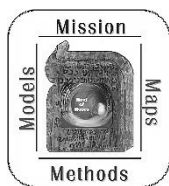
and in order to go *Beyond Kabbalah* one should never be without it.²⁵⁶ (See also at the end of Step 1 the Aleph-Eleph TorahScope, tubular Torah and Torah tunnels).

Toroidal movement must even be applied to the totalilty of the 22 Methods. (This is also an application of the perineal principle “The whole is greater than thean sum of its parts). As explained above, the 22 Methods are not so much a linear list as they are a vibrant process. This becomes evident when we also superimpose this “list” itself upon the surface structure of the Torah Torus. “The end is looped back into the beginning” which is exactly where the bottom funnel of the torus now takes us — right up though the middle and out the top funnel and around again. This is also the fulfillment of the methodological paradox that you can’t grasp the beginning until you get to the end. And that is the “Catch 22” of the 22 Methods!



⋈. **Word from the Wise:** In the end (as well as in the beginning) it is not so much about what you know or about how much you know, rather it is about *how* you know what you know, no matter how little you know (Now, do you finally got *da'at*?). ן The White Rabbi

²⁵⁶ The neologism *Torus Chayim* — the torus of life or the living torus — is a play on *Toras Chayim* which is the Ashkenazi (and Yiddish) pronunciation of *Torat Chayim* — the Torah of life or the living Torah. (Simple synchronicity or simply God’s sense of humor?).



Door 4

MODELS

□-The Door of Models gives us seven modeling tools from the New Sciences to understand the underlying principles of Torah consciousness in order to go *Beyond Kabbalah*. Remember, the Four Doors are interdependent with each other. Full comprehension of the Models also requires entry through the Door of Mission (From our primordial past to our higher-dimensional future), the Door of Maps (a graphic “aerial view” to visualize all the teachings together) and the Door of Methods (to begin to think like a rabbi and to learn how to learn while you are learning). All four Doors then lead into the Mind of Moses and God’s secret of the Flames of Divine Love.

Seven Scientific Models Tools for Talmudic/Kabbalah Consciousness

Introduction: The Prophetic Confluence between Science and Kabbalah

Overview of the Seven Models

The Seven Models:

1. **Flatland and Torah Dimensionality** (Higher-Dimensional Mathematics)
2. **The Möbius Strip and the Kabbalah of Singular Duality** (Non-Euclidean Geometry)
3. **Split-Brain and Cosmo-Geopolitics** (Neuropsychology)
4. **Torah and the Holographic Universe** (Optics, Lasers and Psychology)
5. **Fractals, Chaos Theory and the Iterating Torah** (Interdisciplinary)
6. **Quantum Logic and the Talmudic Coherent Superposition** (New Physics)
7. **The Torus and the Topology of Torah Consciousness** (The Shape of Consciousness)



The Prophetic Confluence Between Science and Kabbalah

Any sufficiently advanced technology is indistinguishable from magic [miracles].²⁵⁷

Arthur C. Clarke

With the gradual opening of the gates of wisdom above and below the messianic revelation that will begin from the year 1840 will resemble the wisdom of King Solomon in his day.

R. Hillel of Shklov

The Door of Models, one of the four entrances into the Mind of Moses, subsumes that a futuristic, higher-dimensional reunion of Torah and science is prophesied, i.e. cosmically mandated and vitally necessary for an imminent global paradigm shift to ensue. As explained below and throughout *Beyond Kabbalah* that futuristic, higher-dimensional reunion of Kabbalah with the New Sciences is here now and the tools are readily available.

As emphasized throughout this work, the relationship between Torah and science, specifically between Kabbalah and the New Sciences, is crucial. Without securely grasping this prophetic rendezvous it is impossible to go *Beyond Kabbalah*. The following introduction was first presented above in Part 1 as The Secret Soul of the Seven Sciences (Step 3 — A Fork in the Road: To Skhlov or the Chelm?). (For an in-depth examination of Kabbalah and the New Sciences see *The Secret Doctrine of the Gaon of Vilna*, Volumes I and II).

The past century and especially the last several decades have brought a great interest in expanded human potential. There is a full and growing library in the subject of, what has been called, the confluence of mysticism and the New Sciences. Kabbalah, the Jewish esoteric tradition, has long envisioned and even required an evolving interface between scientific discovery and esoteric truth.

Within the ancient volumes of the Holy Zohar, a vision of a new global paradigm is recorded, not to begin unfolding until many centuries in the future:

In the 6th century of the 6th millennium (i.e., in the years 5,500-5,600 in the Hebrew calendar corresponding to the years 1740-1840 CE.) the gates of wisdom from above (Kabbalah) and the fountains of wisdom from below (science and technology) will be opened up and the world will make preparations to enter the

²⁵⁷ From his 1962 essay *Hazards of Prophecy: The Failure of Imagination*. Arthur C. Clarke's intention with the usage of the term "magic" is not "stage magic", but rather theurgic magic, i.e., the manipulation of metaphysical laws to affect the physical realm. When this form of spiritual or "inner technology" is directed by God, yet often orchestrated through man, we know it as a "miracle". (In occult literature, theurgic magic is often referred to as "magik", spelled with a "k").

7th millennium just as one makes preparations on the 6th day of the week when the sun is about to set [for the 7th day - the Shabbat].²⁵⁸

This passage has been explained by the Talmudic Sage-Mystics of Israel, the Hassidic masters and specifically by the Sages of Shklov, as referring to the fact that from the 18th — and especially from the 19th — century onward, the Kabbalah would experience a profound renewal clarifying and rendering more accessible her own esoteric traditions.²⁵⁹ Any student of contemporary mysticism cannot but be astounded by the relatively recent dramatic accessibility of the Kabbalah and its new and ever increasing popularity.²⁶⁰

Paralleling the revelations of "wisdom from above," this prophecy necessitates revolutionary discoveries occurring simultaneously in the secular world, re the "wisdom from below." Stimulated by the Industrial Revolution of the 18th century, the wellsprings of theoretical models and new technology have incessantly burst forth. A wholly new paradigm of scientific thought - and consciousness - is emerging. The year 1840 witnessed the emergence of electromagnetic theory, which in turn paved the way for the discovery of radio waves, telecommunications, television, computers, and the investigation of atomic energy and the development of the atomic bomb. New psychological and neurological descriptions of the brain, ethnopharmacology, black hole phenomenon, genetic engineering, lasers and holography, are further examples of the changes and ideas that have taken place in our generation. Of even greater significance has been the effect of the early 19th century breakthroughs of non-Euclidean geometry, which set the stage for the 20th century theories of Einstein's relativity, quantum mechanics, and the search for the Unified Field Theory. Currently, under the name of "Super Strings," this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics. Most recently, the scientific community and public at large are being initiated into a new world of fractal geometry, chaos theory, virtual reality and the ever accelerating, neural network of the worldwide Internet.

According to the teachings of esoteric Judaism, all knowledge, both spiritual and material wisdom, originally coexisted in a seamless unity within a higher dimension. Together, these two modes of wisdom comprised a larger, all-encompassing Universal Torah (Torah literally meaning "instruction" or "teachings"). A collapse, i.e., the episode of the eating from the Tree of Knowledge, however, ensued in which the database of all knowledge split itself into "spiritual" and "material" planes of existence. Thus, we have the roots of the conflict between "religion" and "science." Yet, any given mystical or technological truth can only be one of two sides of the same puzzle. Thus, the material world is also a mode of spirituality, only externalized and concretized. Vice-versa, the spiritual world is a mode of the material reality, only internalized and spiritualized.

²⁵⁸ Zohar *VaYaira*, 117a.

²⁵⁹ "What was forbidden to investigate and expound upon just yesterday becomes permissible today. This is felt by every true exegete. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above". R. Shlomo Eliyashiv, *Leshem Sh'vo V'Achlamah, Chelek HaBi'urim*, p. 21d.

²⁶⁰ This same tradition has been handed down by an unexpected yet highly authoritative source, R. Yisrael Salanter (1810-1883), the leader of the Mussar Movement. In confirmation of the statement of the Zohar, he is said to have commented, "Prior to 1840 the study of Kabbalah was a closed book to all but the initiated." The Kabbalist, R. Shlomo Eliyashiv, who quotes this tradition, continues, "Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters." *Leshem Sh'vo VeAchlamah, Sefer De'ah* 1:5:4 (p. 76)

From both a secular and scientific perspective, as well as from a fundamentalist religious perspective, this unique synergistic re-union is very challenging, if not intimidating and appears “heretical.” Yet, this is the explicit doctrine of the Gaon of Vilna and his clandestine cadre of Talmudic Sage-Mystics of Skhlov. The ultimate truth is not revealed through the supra-natural alone nor is it only discovered through scientific development - it is more than both. Both forms of wisdom are destined to reunite. Perforce, this is stimulating a worldwide paradigm shift in consciousness. These stages of global evolution are aspects of the Messianic Era which is central to the teachings of esoteric as well as traditional Judaism.²⁶¹

According to this tradition, our role as the “Final Generation” in the re-unification of these two modes of wisdom is achieved by matching the right tool with the right job. In other words, we must use the new maps, models, and metaphors of the “wisdom from below” in order to grasp the “wisdom from above.” In turn, the transcendent wisdom of the Torah will cast its light of clarity and direction upon the enchanting and often overpowering tools of science and technology.

Additionally, according to the redemption doctrine of the Talmudic Sage-Mystics (specifically, but not exclusively the Shklov school of the Gaon of Vilna), the Messianic Age cannot be fully ushered in until specific scientific “vessels” are redeemed and returned to their higher-dimensional roots in their corresponding “lights” of Torah. It is a Torah axiom that there is only “one surface” to reality (See below the model of the Möbius strip), any given true discovery or accepted hypothesis in the New Sciences can only be the concave surface to its own convexity in Torah. When the two “sides” are isomorphically aligned with each other, then all factors being equal and at the right time and place, the external scientific model will actually be “absorbed” back into the light of the Supernal Torah, intensifying and fortifying the supernal light now from the “inside-out.”²⁶²

²⁶¹ For a thorough discussion of traditional, as well as, some contemporary views of Torah and Science, see *Challenge - Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978). It should be noted that in the first volume of this otherwise comprehensive work only one short paragraph is quoted from *Kol HaTor*, and then almost in passing.

It is only in the second companion volume that a short summary of *Kol HaTor*'s position on science is presented. *Encounter - Essays on Torah and Modern Life*, H. Chaim Schimmel and Aryeh Carmell, editors (Association of Orthodox Jewish Scientists/Feldheim Publishers, 1989, no longer in print). The essay is entitled “*Tora im Derech Eretz: A Fresh Approach*” by Rabbi A. H. Rabinowitz. This source is quoted here in full to corroborate the assertion that what *Kol HaTor*'s *Sha'ar Be'er Sheva* is advocating in the name of the Gaon, regarding the necessary messianic role of science, is virtually unparalleled and unprecedented throughout the entire spectrum of rabbinic and kabbalistic literature:

In a little-known volume compiled by a disciple of the Gaon of Vilna, *Kol HaTor*, this subject [of the relationship between Torah and secular study] is treated in depth. The views of the Gaon, as presented by his disciples in that volume, shed a fresh perspective on *Tora im Derech Eretz*, one for which even the opinions of Rav Shor and Rav Kook [previously discussed in the essay and both representing among the most extreme views on the subject] have only slightly prepared us. As far as I am aware, there is not even an inkling of it in Rabbi S. R. Hirsch's original approach. R. Hillel ben R. Binyamin of Shklov, expounds there the Gaon's view on the messianic process until the final redemption of Israel. Part II of the fifth chapter, called *Sha'ar Be'er Sheva*, is devoted to a detailed presentation of the Gaon's attitude towards the seven wisdoms, their study, and their part in the messianic scheme.

Still, the editors of R. Rabinowitz's posthumously published essay were compelled to add the bracketed note, “It must be noted however that this work [*Kol HaTor*] is not universally accepted as an authentic presentation of the views of the Gaon of Vilna.”

²⁶² The underlying axiom behind the relationship between the scientific vessels and the lights of Torah is replicating (i.e., fractal iteration) exactly that of the eternal dynamic between the *hasadim* and *gevurot* – the divine masculine

The doctrine of the Gaon of Vilna and his clandestine cadre of Talmudic Sage-Mystics of Skhlov explain that the opening of the "gates of wisdom above" refers to new and profound revelations that would render the Jewish esoteric tradition, the Kabbalah, more accessible from the mid-19th-century onwards. The same tradition has been handed down by another unexpected, yet highly authoritative source, R. Yisrael Salanter (1810-1883), the Torah master who spearheaded the Mussar Movement (emphasizing character and ethical development). In confirmation of the above statement from the *Zohar*, he is said to have commented: "Prior to 1840 the study of Kabbalah was a closed book to all but the initiated." The Kabbalah master, R. Shlomo Eliyashiv, quotes this tradition and adds on, "Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters."²⁶³

The "gates of wisdom above" parallel the opening of the "wellsprings of wisdom below." This refers to revolutionary discoveries in the sciences that would completely change our view of the world.²⁶⁴ As outlined in the previous chapters, it is all too easy to see the fulfillment of this part of the *Zohar*'s prophecy. We have also seen ongoing examples of the revelations of "wisdom from above." We can see it historically, in the release and publishing of crucial Kabbalistic teachings. Although a number of the works of the Arizal were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemoneh Sh'arim* (The Eight Gates) by R. Chayim Vital, remained in closely guarded manuscript until the beginning of the 20th-century. The availability of previously unpublished esoteric manuscripts of the early Kabbalists, the teachings of the Ramchal and the Hasidic masters,²⁶⁵ and finally the esoteric writings of the Gaon and his

and feminine forces within the *Ohr Ain Sof* (Five Steps: HuG). For more amplification of the intrinsic divine roots of the Seven Natural Sciences that emanate out of the Torah (which in turn emanates out of the Supernal Torah, the "Mind of God"), see my Secret Doctrine of the Gaon of Vilna, Volume II, Chapter 3, especially Fractal 4 (p. 127). There the Gaon is quoted as saying, "The distillations [i.e., iterations] of Torah are the natural sciences of the lower world".

²⁶³ *Leshem Sh'vo V'Achlamah, Sefer De'ah* 1:5:4 (p. 76).

²⁶⁴ The principle of a parallelism between the historical development of science and Kabbalah is also advanced by the contemporary Torah master, R. Dr. Chaim Zimmerman, z"l: "According to the Sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by *hashgachah* [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the *Sha'agat Aryeh*. In a generation of Einstein and Planck, the Torah world had a R. Chaim Soloveitchik and R. Abraham of Sochotchov.... In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The *hashgachah* has determined that these two categories of knowledge develop and progress in parallel lines." (R. Dr. Chaim Zimmerman, *Torah and Reason*, Hed Press, Jerusalem 1979, pp. 287, 291).

²⁶⁵ The Hasidic movement also takes note of this passage from the *Zohar* and agrees that it is heralding new revelations in Jewish mysticism, albeit with a different venue. It is well known in the Chabad tradition that the mystic revelations of the "wisdom from above" refer to the emergence of the Hasidic movement and to the publication of classic Hasidic (Chabad) literature, which occurred at the end of the 18th and beginning of the 19th centuries; see Rabbi M. M. Shneerson, *On the Essence of Chassidus*, Kehot Pub., 1974, p. 91.

A direct tradition from the Ba'al Shem Tov himself is quoted by R. Aaron Marcus (1843-1916), a German Torah scholar who wrote on Kabbalah and Hasidut. He became a strong adherent of Hasidic teachings and maintained close relations with many Hasidic leaders in Poland and Galicia, in particular with R. Shlomo Rabinowitz of Radamsk. In his *Keset HaSofer* he writes what is almost a commentary on the Gaon's view of the revelations of science during the period preceding the Final Redemption: We now know with certainty that the prophecy of the *Zohar* in *Parashat VaYeira* has been fulfilled in our generation. Thus, throughout the first 6 centuries of the sixth millennium (5000-5600 = 1240-1840), the spiritual quality of *Malchut*-Kingdom, which is also known as the "Lower Wisdom," would ascend slowly. Then in the six hundredth year of the sixth millennium (5600 = 1840), "the gates of wisdom above and the wellsprings of wisdom below" began to open. This is also the prophecy of our master R. Yisrael Ba'al Shem Tov concerning the *kavanot* (meditations) while reciting Psalm 107 [during the Minchah prayer immediately

disciples (including *Kol HaTor*) have given our generation increasing access to these crucial teachings.

From a traditional Torah perspective, however, this new degree of availability would appear to be contraindicated. There is an accepted principle of the gradual diminishment of each successive generation (*hitkatnut hadorot*) in its ability to understand the Torah (□-Mission: The Adamic Time Body). This principle, however, only holds true with respect to the Torah's exoteric teachings. Unexpectedly, the inverse of this principle holds true with respect to the Torah's esoteric truths. Reality and consciousness, as it is traveling through the body of time, is falling further and further away from the "head" of Adam and the "heart" of Sinai. Yet, paradoxically, as our generation descends into the "feet" of time we are approaching ever closer to the Messianic Era and the Hidden Light. Here now, at the paradoxical edge of history, the inner secrets of the ancient kabbalistic revelations become more manifest and available.²⁶⁶

This does not mean that our generation is more advanced than our predecessors. To the contrary, our grasp of the "inner" wisdom is decidedly more "external." It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the redemption, the inner wisdom has come down into the public domain, with all the inherent dangers that this "descent" suggests. This is born out, on the one hand, by the emergence of the Kabbalah as an accepted field of academic research in universities in Israel and in the world at large. This is in sharp contrast to the Kabbalah's previous status of belonging to the "Old World" and the realm of superstition. On the other hand, this prophecy is reflected in the appearance of Orthodox yeshivot (mainly Sephardic), which openly teach Kabbalah side by side with Talmud and Halachah (Jewish Law). Further, any longtime student of the Kabbalah cannot but be staggered by the recent proliferation of classical Kabbalah literature, in Hebrew, English, and other languages, which continues to increase in momentum.

According to the Talmudic Sage-Mystics, after thousands of years of travel, humanity has reached the final shore. Across the great ocean lies a new mode of consciousness and a new territory of reality, Eretz HaChayim — the Land of the [truly] Living. Yet, even now, as we stand upon this seashore of the final vestiges of earthly space and time, there are strange and mind boggling artifacts being washed ashore. Let us now reach into the sand and redeem a few small items that have, embedded within them, the fractal-sparks of divinity — fallen data from the higher-dimensional Tree of Knowledge. In so doing we can prepare ourselves and the world to usher in a Messianic Era of higher dimensional consciousness.

Kabbalah, together with scientific discovery and its technology, is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the very manifestations of the messianic process itself. The doctrine of (combined and intertwined) "Kabbalah and science"

preceding the onset of the Sabbath]. He interpreted the verse homiletically, "In His hand are (*mech'karei aretz*) the deep secrets of the earth and the heights of the mountains are His" (Psalm 95:4). Instead of reading *mech'karei aretz*, "deep secrets of the earth," read *me'chakrei aretz*, "investigators of the earth." The "Hand of God" represents here the aspect of *Malchut*-Kingdom, the last [and most manifest spiritual] level that is now operative. It is in this Hand of God that all the progress and success of the gentile investigators lies; *Keset HaSofer, Bereshit 2*, p. 8.

²⁶⁶ R. Shlomo Eliyashiv states: "What was forbidden to investigate and expound upon just yesterday becomes permissible today. Every true exegete is aware of this. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above;" (*Leshem Sh'vo V'Achlamah, Chelek HaBi'urim*, p. 21d)

securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient religious truth and evolving scientific knowledge. Accordingly, the true confluence and interpenetration of these systems will only emerge when these two things happen. Paradoxically, the newly discovered models and metaphors provided by the "external wisdom" of science will help illuminate the deepest secrets of the ancient mysteries of the "internal wisdom" of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah's "internal wisdom" will define, explain, and help reshape our perception of the entire phenomenon of the external physical world.

There is even more to the unique vision of the role that secular wisdom must play in the messianic unfolding. Not only does science and technology play a prophetic and mystical role, alongside the ancient mystical teachings of Judaism but, according to this tradition of the Talmudic Sage-Mystics, this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem.

This is the universal purpose of fulfilling a messianic destiny. It is serving to guide and prepare all humanity for a major paradigm shift in consciousness. Accordingly, the Torah Sages' mastery of scientific models and maps is an intrinsic and necessary component of the ancient, prophetic mission. According to the Gaon of Vilna, this role is central to the fulfillment of the Jewish nation to be a global and evolutionary "light unto the nations" (Isaiah 42:6).

Tachtit HaHar
The "Bottom Side"
of Mt. Sinai

In order to understand and grasp what is contained in the light of the upper wisdom; that is the Torah; it is necessary to learn the Seven Sciences hidden in the lower world of nature. This is the mystery of the verse: "...they stood on the bottom side of the mountain" (Exodus 19:17). Which refers to Israel at Mt. Sinai, receiving the Torah]. Our master said that "the bottom side" is analogous to a teacher of children who is able to explain numerous matters in the Torah, by using simple diagrams, 'toy' models and similar devices.²⁶⁷

In the world of physics there are six types of tools, dating back to the ancient Greeks, which scientists call "simple machines." All machines, no matter how large or complicated, are made up of combinations of these six simple "tools." (They are the pulley, the wheel and axle, the lever, the inclined plane, the wedge, and the screw.) Over the last several decades, following the Gaon of Vilna's prophetic imperative in the secret of *Tachtit HaHar*, I have discovered, within the "wellsprings from below" of the New Sciences, six simple tools that can transform one's ability to grasp fundamentals of the Kabbalah — the inner teachings of the Torah. It appears that virtually all the spiritual machinery of the Kabbalah, no matter how encompassing or complicated, are made up of combinations of one or more of these six simple models — "Flatland," the Möbius strip, split-brain, holography, fractals, and the coherent superposition (These are in addition to the Torah HuG model at the end of the Five Steps). Additionally, there is a seventh tool — the torus model. Although this model has also emerged from the New Sciences (primarily from the disciples of topology and cosmology), it has roots in metaphysics as well. In any event, as will be evident below, the seventh model is adjunct to the six, yet it is also in a class by itself.

These "tools" are expressed in the mapping, modeling, and metaphoric power found in profoundly simple, yet simply profound, concepts. Simply put, they are "teaching aids." This is what the Gaon intended when he referred to, "...using toy models and similar devices, as well as

²⁶⁷ *Kol HaTor*, Chapter 5, Section II, par. #6

simple diagrams.” These tools are necessary in order to internally interface the Kabbalah with the Talmud, the *sod*/secret level with the *pshat*/plain meaning of Scripture and to integrate the messianic future with the Torah’s ancient and eternal truth.

To the casual bystander, these devices may appear only as intellectual novelties or technologies to make our lives easier or more exciting. However, the Gaon of Vilna tells us that they are also the secret weapon for revealing an inner technology. These “spiritual toys” for revealing inner technology are more than simple vessels. The amount of light of and secret wisdom they can reveal in our world and enable us to see from the Torah is inestimable. With them we can bend down, reach into the sand, and redeem items that have, embedded within them, the fallen fractal sparks (*nitzotzot*) of divinity. With them, we can better prepare ourselves for, and work to actively bring in and complete, the Messianic Era of Mashiach ben Yoseph.

The upcoming seven sections describe examples of the messianic synthesis of scientific models being used as tools to grasp some of the basic teachings of the Kabbalah. Understanding the fundamentals of a Kabbalah world view, in turn, allows us to begin to grasp the minds of the Talmudic Sage-Mystics. Learning from these masters then gives us access to the hidden landscape of reality — including access to our inner selves. As will be self-evident, learning how to use these tools is profoundly simple, but their usefulness is nothing less than simply profound.

A short synopsis of the seven models is presented first as an introductory overview. Each of the seven will then be explained in more detail. The serious seeker must know, however, that what follows is only intended to “whet the appetite.” The following sections will reveal a little of how these models work and then to show how they can be applied to “seeing the light” of specific principles of the Torah in general, and of the Kabbalah in particular. However, if one truly wants to enter the Mind of Moses, a spiritual explorer must continue developing knowledge of these seven tools through books (there are many written for the lay person with some of them listed below), popular periodicals (e.g., Science News, Discover, New Scientist, Scientific America, relevant articles in National Geographic, etc.), media and the every growing plethora of web sites devoted to these amazing discoveries. Furthermore, just as one is always learning in the Study House of the Four Doors, one must regularly revisit these tools for developing higher-dimensional consciousness. Experience has shown that using these seven simple tools incorporated with other modern maps and state of the art models are powerful and effective teaching aids. As the vessels grow, so will their capacity to contain the lights of the secrets of the Torah.

**A Kabbalah-Science Tool Kit
for the Messianic Era**

The following are seven examples from a myriad of new messianic tools from the “Bottom side of Mt. Sinai.” These simple tools enable the Torah scholar, as well as the novice, to develop an amazingly deep grasp of some of the most profound and subtle secrets of the Torah and life itself. (For the one who understands Torah and life itself are indivisible). Together, these seven models are preparing us for what the Gaon of Vilna describes as the “New Torah” whose revelation has begun in our generation, the Final Generation (□-Mission: The New Torah).

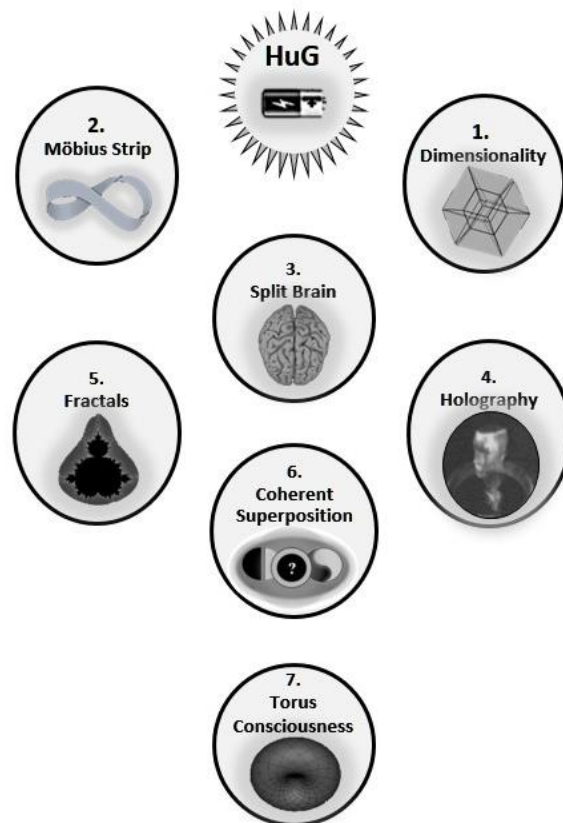
Each of these maps, models, and metaphors requires serious study, first in the secular context in which they are found, and then as the vessel or lens to hold and perceive the particular light of the kabbalistic concept. In the world today occasionally metaphors culled from “the wellsprings of wisdom from below” are used in teaching concepts within the Kabbalah. However, many aspiring students of Kabbalah do not have a full appreciation of the details and applications

Introduction

of these models. In other cases, the teacher him or herself may not yet fully grasp the “light” of the matter, simply because the scientific vessel has not been sufficiently studied and grasped. There is now a plethora of websites dealing, in whole or in part, with all these models. It is up to the serious seeker — the one in the thousand — to continually gather as much data as possible and then, using the light of the Torah and guided by the Talmudic Sage-Mystics, transform it into *da'at*/knowing of higher consciousness.

As shown in the diagram of the Sefirotic Guide to the Door of Models, these seven models from the New Sciences can also be viewed through the template of the seven lower sefirot, including the additional “sefirah” of *da'at* (□-Maps). The order and association of the seven models with a specific sefirah is not fixed and they could be arranged differently. This correspondence has been made primarily to help as a visual mnemonic in order to help hold all seven in the forefront of one’s mind. There is no question, however that HuG would correspond to the coordinate of *da'at*, as it is the *da'at* with all of its iterations that is at the root of the lower seven. Also, both split-brain and the coherent superposition models would certainly occupy the central column (corresponding to *tifferet* and *yesod*). And true to the nature of the torus model — it is the *malchut*/kingdom that, although “She has nothing of her own,” it is the torus that contains and reveals all the other six (plus *da'at* and HuG). The torus is the topological surface upon which all the other tools manifest. The torus is the Torah model for consciousness itself.

Sefirotic Guide to the Door of Models



Overview of the Seven Models

1. Flatland and Torah Dimensionality

The greatest difficulty in wrapping one's mind around the texture of a Kabbalah-based Torah in general and biblical events, such as the Garden of Eden in particular, is an unfamiliarity with the concept and *experience* of higher and lower dimensionality. Truly, the entire Torah world-view subsumes that there is a fourth direction ("dimension"), aside from the everyday length, width, and depth by which reality appears to be governed. This is the significance of the Tetragrammaton — the four-digit alphanumeric Name, or sacred Formula, of God. All the sage-mystics throughout Jewish history knew through direct experience — prophecy, *ruach hakodesh*, revelation, meditation, prayer, etc. — that our immediate three-dimensional space-time reality is embedded within a four-directional fabric of a "higher" (or "inner") and entirely encompassing dimension. It is not for naught that the Rabbis of the Talmud, Midrash, and Kabbalah refer to our reality as *Olam HaShafel*, literally translating as "Flat Land," i.e., our lower dimensional reality." Flatland is also the name of a modern literary classic that introduces us to dimensionality.

2. The Möbius Strip and the Kabbalah of Singular Duality

The Möbius strip is described as the remarkable surface of a paper strip, which has no "other side." Astrophysicists and cosmologists (who both deal with the origin and structure of the universe as a whole) make use of this unusual topological surface when trying to understand the possible "shape" of our physical cosmos. According to one model, the universe, like the Möbius strip, curves back on itself, and has no "other side" — the universe as non-dual. According to the Torah, the relationship between God and man, like a Möbius strip, curves back on itself, and thus has no "other side" — the interface between the Divine and human as non-dual. Thus, the verse-formula in the Torah, "There is no other beside Him."

3. Split-Brain and Cosmo-Geopolitics

Only in the last several decades has the science of neurosurgery revealed that we have not one, but two "brains" within us, each with its own mode of perception or "information processing." The concept, for example, of "right brain" holistic seeing versus "left-brain" linear thinking, has become ubiquitous in our generation, allowing for new insights into the phenomenon of knowledge itself. Yet, the very terms "right brain" and "left brain" are fundamental among the Talmudic Sage-Mystics. The Torah declares, "God made man in His Own image" (Genesis 1:27). We have two distinct brains *precisely* because the Divine Mind operates through two modes of divinity. The split-brain model is the key, among many other things, to easily understand concepts throughout the Torah and it is an actual map which allows us to view geopolitics, religious politics and even national "right-wing and "left wing" politics from a refreshingly clear vantage point.

4. Holograms and the Holographic Torah

One of the amazing technological developments to appear in the world in the last decades is the hologram. A hologram is a type of three-dimensional optical storage system — commonly known as a "picture." From a Torah perspective, there is another quality of holography that is even more intriguing than its three-dimensional life-like appearance. If you take a true holographic photograph of a man and cut one section out of it, say, the foot, and then enlarge that section to the original size, you will get, not a large foot, but a picture of the whole man. In other words, each

individual part of the holographic picture contains the whole picture in condensed form. The part is in the whole, and the whole is in each part — a type of unity-in-diversity and diversity-in-unity. It is this holographic principle that can help us understand an axiom in the Kabbalah known as *Hitkallelut veHitkashrut haOlamot* — the interconnection and interpenetration of all existence. It is a holographic universe and it is a holographic Torah.

5. Fractal Geometry, Chaos Theory and the Iterating Torah

The term fractal, only coined in the 1970's, began as a new field of mathematics and geometry, but has now evolved to interface with almost every category of modern knowledge, including the arts. The term, a cross between "fracture" and "fraction," is used to describe the discovery of underlying order to chaotic systems. Along with relativity and quantum mechanics, fractal geometry (and chaos theory), has already been claimed as the third great revolution of the 20th-century in physical science. Moreover, fractal science is the rediscovery of the true esoteric language of the Kabbalah. With a simple grasp of the nature of fractals, in one fell swoop, we can begin to understand that the Tetragrammaton is really an equation, how God constructs reality, demystify *sefirot* and *partzufim*, the science behind *gematria* and why *gilgul* (reincarnation) has always been intrinsic to true Torah consciousness.

6. Quantum Logic and the Talmudic Coherent Superposition

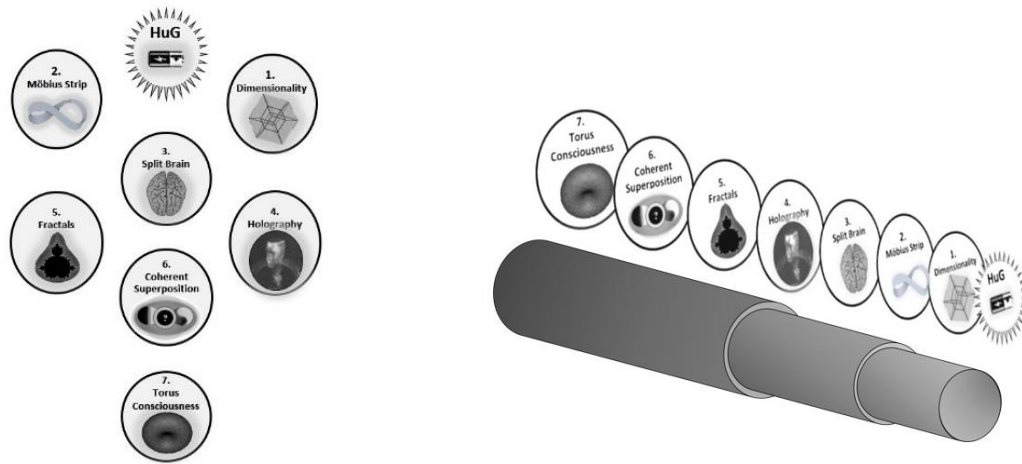
A coherent superposition (CSP) is a conceptual tool from the new physics that is used to peer into the quantum layer of physical reality. In this sub-atomic realm, "matter" behaves in a bizarre and counter-intuitive manner. Nothing is a simple "this" or "that." In order to quantify anything one must employ a (CSP). A superposition is one thing or more superimposed upon another which usually creates a distorted image or an *incoherency*. A *coherent* superposition is when a "this" is intentionally superimposed upon a "that" in order to generate a new *coherent* image or concept. It is a separate thing-in-itself yet it is only generated when there are two (or more) dynamically opposing forces. At the root of the tradition of the Talmudic Sage-Mystics lies the ubiquitous *machloket* — the classic rabbinical "dispute" — that weaves the warp and the woof of the entire Talmud, Midrash, and even the Zohar. With the conscious application of the CSP tool it becomes amazingly clear that, in truth, the Rabbis are never simply arguing with each other. Rather, they are intentionally producing a new CSP which is more than the one rabbi's "this" or the other rabbi's "that." It is a new Torah CSP!

7. The Torah Torus

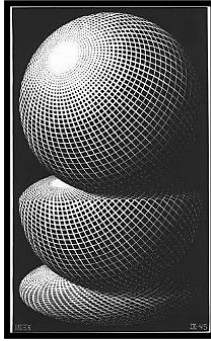
A torus is donut-like form which, in our generation, has been gaining a lot of attention. Toroidal space is the area a torus occupies and its toroidal movements are the unique modes of how it flows through itself and around itself. Toroidal space is one of the most, if not the most, critical models now accessible to describe the relationship between Creator and creation, Divinity and humanity, soul and body and between higher and lower dimensionality. The synchronistic similarity in sound between "Torah" and "torus" underlines the kabbalistic truth that, from a Torah perspective, there is virtually nothing in life that does not subsume this exquisitely exotic form or some aspect of its topology and laws of operation. The Torah Torus even provides the mappings to higher-dimensional consciousness — the very "Thought" of God. It is the secret of the ascension of God's thought that will then lead us into the epicenter of the Four Doors — the Mind of Moses.



Tubular Torah Each one of these models from the New Sciences is a power tool by itself. The goal, however, is to integrate all the tools together. Upon trying to understand a formula of the Talmudic Sage-Mystics or to unravel an apparent contradiction in the Torah, the utilization of one tool may be more applicable than another but ultimately are all necessary. Gradually one can learn to use two, three or more simultaneously. As all the seven lower sefirot constitute an integrated gestalt, so too all seven tools from the New Sciences must be superimposed one upon the other. Then and only then we can begin to “think like a Rabbi” and “experience like a Kabbalist.” In the end what we want is a super-model of a cosmic world view, micro and macro, that is trans-dimensional, Möbius striped, split-brained, holographic, and fractaled all dynamically super-positioned one upon the other. Then the amalgamation of all six are superimposed upon the surface of a hyper-dimensional torus. And of course, the Dance of HuG is the battery that runs the whole show.



Methodologically, this can be done by using the TorahScope introduced at the end of Step 1. There it was explained how to use it to zoom in and out of Biblical scriptures or rabbinic formulas — from *Aleph/1* to *Eleph/1000*. Here is another way to use the tubular nature of the TorahScope. Each of the six tools is a separate lens that is inserted into six slots along the length of the Torah Tube. You look out into the world through each separate lens as it is inserted (Similar to how your vision is checked by an optometrist by inserting and removing lenses to ascertain the correct lenses for your prescription). You see the world now through the lens of dimensionality, then the through the lens of a Möbius strip, then through the lens of split-brain, etc. Now you slip all of them into the TorahScope at the same time and look though each one superimposed one upon the other. But where is the seventh tool, the torus? The entire tube is the torus. The entirety of consciousness is a torus, and the entirety of creation is a Torah Torus (as explained below).



1. Flatland and Torah Dimensionality (Higher-Dimensional Mathematics)

Future historians of science may well record that one of the greatest conceptual revolutions in the twentieth-century science was the realization that hyperspace [higher-dimensionality] may be the key to unlock the deepest secrets of nature and Creation itself.

Theoretical Physicist Michio Kaku, *Hyperspace*

Remember and do not forget the elevated stature and original [higher-dimensional] level of all reality, as well as the stature and higher-dimensional level of Adam HaRishon before the Collapse.

Theoretical Kabbalist Shlomo Eliyashiv, *Sefer Dayah*

It is crucial to be intimately familiar with all of the seven scientific models in order to go *Beyond Kabbalah* and to learn *The Teaching That Cannot Be Taught*. Without a doubt, however, the most critical is the model of dimensionality. Before we can even begin to talk about God, religion and good and evil or, for that matter, even up and down and in and out, Torah consciousness begins with an axiom: We — our past, present, and future — are embedded within a hidden reality, a missing dimension. This fundamental Torah truth was first introduced in Step 4: In Search of the Lost Coordinate.

Our external senses essentially only detect the dimensions we see, touch, taste, etc. — “what-you-see-is-what-you-get.” Torah consciousness, however, subsumes that we do not live in a single universe, but rather in a *multi*-verse consisting of myriads of parallel universes or dimensions. (More accurately, these additional dimensions are not geometrically parallel to each other, but rather they are perpendicular or angular to each other). These parallel worlds are “free-standing” and independent of each other, yet — and this is crucial — they all interface with each other and affect each other. All these dimensions form a spectrum of holoarchival consciousness (See Holography below), each one greater and more encompassing than the one “below/outside” it and less encompassing than the one “above/within” it. Moreover, an aspect (a fractal) of each and every one of these parallel-intersecting conscious dimensions, converge in a common center or vortex.

The converging vortex of all these intersecting dimensions is the reality the Rabbis refer to as “This World”; the intricacies of life, the annals of history, all thought, speech and action of every person and animal, every place and thing that ever was, is or will be. The unimaginable complexity of the infinite array of the hidden dimensions is what the Rabbis refer to as *Olam Habah*. This term is usually translated as “The Next World” or “The Coming World” but this is misleading. The problem is that the term *Olam HaBah* does not really have an English equivalent (and it certainly is

not “heaven”!). More correctly it should be *Olam HaBahs* — in the plural (The correct Hebrew would be *Olamay HaBah* or *Olamot HaBahot*) — as the “World” in question is, in fact, an infinite array of intersecting higher dimensional worlds that keep “coming” and “coming,” each one greater and more encompassing than the previous (See Step 5: Seeing Your World in Your Lifetime). All these hidden dimensions are contained within the hidden fourth coordinate, which in turn, is encoded within the first alphanumeric Hebrew digit of the Tetragrammaton, the *yud* (equaling ten and is in and of itself a fractal formula with all of its iterations zooming in and zooming out).

Fundamentally, however, we need only work with two major parallel-intersecting dimensions. Our lower human dimension, which in *The Teaching That Cannot Be Taught* is referred to as “Flatland” or 3D reality, and the Divine higher dimension, which for simplicity sake is referred to as 4D reality. By definition, all three constitute one continuum, as 3D contains both 2D and 1D. A separate 2D or 1D exists only as conceptual idea. Even what appears as a simple, flat one dimensional line, upon magnification, reveals that it also is three directional with not only length, but width and height, i.e., three directions. Likewise, in the Kabbalah the 3rd dimension of Briah always contains the 2nd dimension of Yetzirah and the 1st dimension of Asiya. (In advanced Kabbalah the three together, which constitute one continuum, are abbreviated as “Biah” — *bet, yud, aleph*. When the fourth dimension of Atzilut is added, all four are abbreviated as “Abiah.” Every Havayah is also one entire Abiah).

Yet, are there only four dimensions? Contemporary physics string theory (also known more recently as M-theory) posits ten, eleven and even more dimensions. Current mainstream scientists are now even postulating that our multiverse consists of 10⁵⁰⁰ dimensions! In truth, there is an additional fifth dimension upon which the entirety of Torah is predicated. This fifth dimension corresponds to the crown of the yud of the Havayah formula (□-Maps, Mission and below). The technical term that is used to refer to this 5D reality is *Adam Kadmon*. Kadmon means earlier, ancient or primordial, so Adam Kadmon is often translated as Primordial or Archetypal Man. (Everything, from the highest to the lowest is in the sefirotic geometrical form of a human adam and the dimensions of Briah, Yitzirah, and Asiyah are actually abbreviations for the Adam of Briah, the Adam of Yitzirah, and the Adam of Asiyah. The true root, however, of the three lower dimensions, including Atzilut, is within the root of the roots of Adam Kadmon.) “AK,” as Adam Kadmon is abbreviated, refers to a non-temporal “beginning” (*nihilo ex nihilo* — “nothing from nothingness”) that is the precursor to the temporal beginning of Genesis (creation *ex nihilo* — “something from nothing” (The latter on a simple level corresponds to the “big bang” of modern science). This is a state of beginning that is never-not beginning.

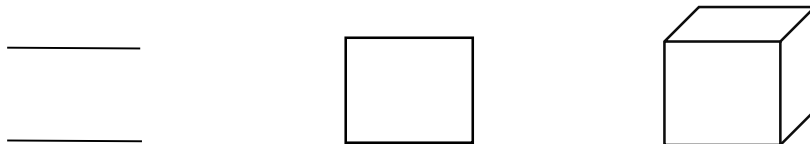
But then, why only five? Being that these four and five dimensions are holographic (more correctly, *holoarchival*, as explained below), each contains all the others so, in reality, we are dealing with an unlimited array of hidden dimensions with countless interfacing permutations. A multiverse with 10⁵⁰⁰ dimensions, from a Torah perspective, is just the beginning (but which beginning?). However, to keep it simple, here in *Beyond Kabbalah* we will refer to the fundamental four dimensions, which are really two — 3D (which includes 2D and 1D) and 4D (which includes 5D and beyond).

Still searching for the lost coordinate As initially introduced above in the Step 4, this school of Talmudic Sage-Mystics is based on a cosmological Weltanschauung that subsumes there is a missing coordinate, direction, and dimension to the entirety of existence past, present, and future. The missing fourth-coordinate or dimension (4-D) is at the root of every space-time event from the most cataclysmic universal and historical events to the

excruciating minutiae of every human's existence on a second to second basis. This concealed dimension of reality, as explained above, is that in which our tangible world is embedded. This way of perceiving in *Beyond Kabbalah* requires and trains one to add a fourth coordinate, a fourth direction, and a fourth dimension to every person, place, thing, thought, and action. This is also "Seeing your world in your life time" (Step 5: The Threshold).

This fundamental Torah belief that the sensory experience of our three directional reality is encompassed in a fourth dimension is not new or even "mystical." The entirety of Torah, Kabbalah, and the complete history and future of Jewish (as well as world) existence, revolves around what is known in English (derived from Greek roots) as the Tetragrammaton — the four Hebrew letters Y-H-V-H, which is the "name" of the God of Israel. These four alphanumeric digits, however, are much more than a name. They are a notation for an equation that contains the underlying formulas for the unified field of reality, both physical and spiritual.

But what is "4D" — the fourth dimension? What is dimensionality? To the non-mathematician (or even to most of us who are simply not inclined to math) the very concept of dimensionality appears abstract or more suited to the realm of metaphysics or science-fiction. Dimensionality, however, is very down to earth. In fact, our very experience on earth would not exist without dimensionality. A dimension is simply another way of saying direction. Our entire spatial experience on earth (as well as in outer space) is defined by the three perpendicular directions in which we can move. We can move in one direction along a north/south axis, a second direction along an east/west axis at a right angle to the first, and a third direction along an up/down axis also at a right angle to the second. These three directions create three "spatial" dimensions. Relative to each other, the first "space" is a simple line, the second "space" is a plane, and the third "space" is what we commonly call (true) space or a solid. To build a simple object, we can take two vertical lines, attach them to two horizontal lines, and then have a "square." If we take six squares and attach them to each other, we have then have created a "cube." But that appears to be the "end of the line," or in this case, the end of the cube.



As much as one would try, it is not possible to move in a fourth direction perpendicular to the third direction. Apparently, a fourth direction or dimension does not exist. You cannot point to it and (under most conditions) you cannot even imagine it. The Torah, however, informs us that a fourth dimension *does* exist, and it need not be based only on faith or religious belief. Rapidly, higher-dimensionality is the name of the game of physics and modern cosmogony (the study of how the universe came into being). Dimensionality is no longer the exclusive domain of mathematics and science-fiction, but it is part and parcel of the New Sciences.

**Thinking like
a Greek?**

Myriads of gods and goddesses occupying secret domains, mythological "heavens" and "hells" and metaphysical beliefs in other worlds and dimensions, have always existed throughout the world. A fourth extra dimension as a *scientific* concept, however, only began in earnest in the 1800s ("...from the years 1740 to 1840 and onward the fountains of wisdom from below will open up...").

Prior to that, although there were some philosophical and theological musing about a fourth dimension, such a concept as being *scientific* was considered virtually heretical.

Euclid (c. 300 B.C.E.) is the great Greek mathematician and "Father of Geometry." His treatise *Elements* is one of the most significant works in the history of mathematics and has served as the main textbook for mathematics and geometry until the late 19th or early 20th century. Euclid taught that a point has no dimension, a line has one dimension, a plane has two dimensions and a solid has three dimensions. But beyond that nothing could have a fourth dimension.

Following in his footsteps, the Greek philosopher Aristotle (384-322 B.C.E.) wrote:

The line has magnitude in one way, the plane in two ways, and the solid in three ways, and beyond these there is no other magnitude because the three are all.

Yet, beginning with the reassessment of the fifth of Euclid's five axioms of plane geometry (that two parallel lines never intersect, which in fact, they do on a curved surface), his geometry, which had held sway over the world for two-thousand years, began to give way to whole new schools of non-Euclidian geometries. (His canonized laws of geometry were only then referred to as "Euclidian" geometry to distinguish it from non-Euclidian geometries, because until then his was the only school of geometry).

It can now be appreciated why limiting the underlying construct of existence to only three dimensions and three coordinates is literally to "think like a Greek" (□-Methods: Thinking like a Greek). This, in Jewish history and thought, is the basis for what is known as *Chachmat Yevanit* — "Greek wisdom" or "Aristotelian philosophy," which is contrary to the foundations of authentic Judaism. A Torah based Kabbalah world view requires the validation and integration of a fourth dimension (and far beyond as explained above). This is the missing coordinate, this is the *yud* of the Name/Formula Y-H-V-H. Fundamentally, this is the distinction between the true Kabbalah and philosophy — whether it be Greek philosophy and its branches or "Jewish philosophy" and its variations, e.g., "philosophical Kabbalah." Without this axiomatic truth, one will only see Torah and the world through the man-made lenses of philosophy and human rationalism. In order to go *Beyond Kabbalah* and grasp *The Teaching That Cannot Be Taught* this point is critical. For the one who understands, this is why the new scientific foundations of higher-dimensionality and the tools it offers for our generation is nothing less than messianic.

For millennia intellectual arguments and proofs have been posited both for and against the merit of a philosophical and purely rationalistic view of reality versus that of the higher and inter-dimensional view of the Kabbalah. In Talmudic times there were ongoing discussions between the Talmudic Sage-Mystics and Greek philosophers in which the profound differences were delineated (often camouflaged, as usual, in the cryptic formulas and often bizarre sounding "legends" of the Aggadah and Midrash (□-Methodology). Philosophical arguments and the world of ideas can be very compelling and enthralling. There are important differences, however, between a philosophical based model of reality and that which is a Torah Kabbalah based model of reality. It is possible, however, to go straight to the core of the issue using the New Science model of dimensionality.

From a dimensionality perspective, a philosophical approach to Torah is, in effect, based on a single *universe* model, whereas a Kabbalah approach to Torah is fully based on a *multiverse* model. Moreover, the ancient tradition of rabbinic Kabbalah asserts the maps to this hidden

dimension are alive and well and that those who are properly initiated can access this dimension. Regrettably, following the close of that era of the Talmud and Midrash (roughly about 500-800 years after the Common Era) the spirit of Greek “Aristotelian” philosophy began to creep into the minds of some Torah masters and, consequently, the original and uniquely Kabbalah based Torah consciousness became tainted. Philosophy, as defined by the Torah, is a world view that is the construct of the human mind, as deep and stimulating as many of these ideas are. It is fractured fractions of these ideas that then took the place of the previously unbroken transmission of the Kabbalah.

Consequently, from this perspective it is a question of dimensionality that divides those who are initiated into the inner sanctum of Torah from those who are not. This helps explain a baffling phenomenon that perplexes many entering into the world of traditional Torah and Kabbalah. How it is possible for one to be an observant Jew (or Noahide), to embrace the Divine origin of the Torah, to study the Torah as the Word of God, accept the transcendent authority of the Rabbis, yet reject the Kabbalah tradition of the Talmudic Sage-Mystics? In some cases, there are those who, although very knowledgeable about other areas of Torah, build their entire edifice of belief solely on a “rationalist” perspective. Consequently, they may harbor suspicion or even disdain for sources quoted in the name of the Zohar or the Kabbalah or for anything that sounds too “mystical.” In short, the answer to this question is that without realizing it, they are living in a single *universe* with only three coordinates, not a multiverse that incorporates a fourth corresponding dimension, and they are “thinking like a Greek” rather than like a Jew in the tradition of the Talmudic Sage-Mystics.

It must be emphasized that the key to understanding dimensionality is not only to “think” it, but to “become” it. This follows the central axiom in *Beyond Kabbalah* that: “It is not so much what you are looking at, but from where you are looking” (¶-22 Methods). A 4D reality/consciousness can be “known” in two different ways. One can be trying to look at it from a 3D perspective or from a 4D perspective. If one is only looking from a 3D perspective then any knowledge of a fourth dimension will not be more than a projection from a 3D reality. This is actually a subtle form of anthropomorphism — projecting lower dimensionality, e.g. human attributes, onto a higher-dimensionality, e.g. God. One may “think” he or she has an analogical grasp of higher-dimensionality, but unknowingly, one has fallen into the “fallacy of misplaced concreteness,” i.e. thinking one has a concrete grasp of a 4D reality when, in fact, one has never left the 3D world! This sticking point is also known as “mistaking the map for the territory.” In this case, it is possible to “know” the details of the map so thoroughly that one thinks they are perceiving from in 4D, when in fact, their 4D is an elaborate mental construct of the map itself! One must, at least partially, be experiencing a 4D state of consciousness in order to “see” the ascending and descending spectrum of higher and lower dimensionality (¶-22 Methods: Fallacy of Misplaced Concreteness).

⌘. **Word to the Wise:** Are you that one in a thousand? (Step 1). Here is a major indicator: If you are not turned on and deeply stimulated by the *scientific* notion of a fourth dimension and higher dimensionality then likely you are *not* that one in a thousand. Yes, mathematical dimensionality is *only* a model for Torah dimensionality, the four, five “worlds” and beyond that the Kabbalah subsumes. A fourth dimension is only a vessel for the light of Torah dimensionality as encoded into the four alphanumeric digits of the Havayah. But it is specifically this *vessel* of the New Sciences that can astoundingly reveal the lights of Torah dimensionality. ⌘

**Back to
the Garden**

The first thing to demystify when we speak of a fourth dimension is that we are referring to a fourth *spatial* dimension and not a dimension of time. But isn't time the fourth dimension? When Albert Einstein constructed a new model in physics — the general theory of relativity — he suggested that the phenomenon of time be considered *as if* it were a fourth dimension, in addition to the three dimensions of space. This new formulation now viewed space and time as a seamless unity of one continuum called space-time. Consequently, the concept of the four dimensions of space-time — three of space and one of time — is ubiquitous in our generation.

Time, however, is not the only possibility for a fourth dimension, and when we refer here to a fourth dimension, it is to a fourth *spatial* dimension. By far, the best science model for the Torah law of spatial dimensionality is from a little book called Flatland. Before we introduce Flatland, as usual, we must begin with a *qashe-question*. This *qashe-question* is going to take us back to the Garden of Eden. A recurring theme in the literature of the Kabbalah, and the most pivotal event in Torah cosmology, is the event of the Garden of Eden: Adam and Eve, the Serpent, the eating of the fruit of the Tree of Knowledge of Good and Evil, and the resulting Collapse (the "Fall"). Yet, from early on this short account — and for that matter, the entire written Torah — has been the source of much confusion among spiritual seekers, and even among scholars and theologians.

To some the events described in the Torah are not to be taken literally. Rather, if they have any meaning beyond that of contradictory fragments of lost legends, then they must be of an allegorical nature, containing subtle truths intended for the initiated — or for archetypal based psychologists. Numerous works of philosophy, occult theosophy, modern day gurus, and wizened teachers proclaim the "true" transpersonal truth of scripture. From this perspective an attempt to understand scripture literally is foolish at best and religious fundamentalism at worse.

On the other hand, there are those who interpret the narrative *only* in a literal sense. They picture Adam and Eve more or less as a present day man and woman, the serpent as some kind of bi-pedal reptilian creature, and the Tree of Knowledge as a large vegetative growth. The literal word is the literal truth. The wealth of art works, especially from during the middle ages and up until this day, attests to this anthropomorphic personification. To attempt to understand the verses otherwise is considered to be a blasphemous insult to God and truth.²⁶⁸

According to the Talmudic Sage-Mystics, however, "These and those are both the words of the Living God). Moreover, both are necessary. Yes, there are profound and eternal meanings in the text far beyond its simple narrative account. This is the level of the Torah exploration known as the *sod/esoteric* dimension. And yes, the text is also true to the literal narrative that is known as the *p'shat/literal* dimension. This is the intention of the Talmudic Sage-Mystics who teach us that, "*Ain mikra yotzae meday p'shuto*" — "A scriptural verse (despite its concealed layers) can never be divorced from its plain meaning."²⁶⁹ Moreover, in our case here in Genesis Scripture explicitly describes Adam as a being both "male" and "female." How do we relate to this androgynous-like Adamic phenomenon as a real human being existing within chronological time, and at the same time, also as a transcendent entity and archetypal consciousness? How did the Talmudic Sage-Mystics and master kabbalists envision Adam and his reality?

²⁶⁸ See, e.g., Maimonides, *The Laws of Kings* where Islam and Christianity are examples of these two extreme views.

²⁶⁹ Talmud *Shabbat* 63a and *Yavamot* 24a. Midrash *Pesikta Zutra VaYaetzay* 29b and 49d. Also, there are a number of quotes from the Gaon of Vilna that emphasize this principle when approaching every textual verse.

The Talmudic Sage-Mystic Rabbi Moshe Chayyim Luzzatto (Ramchal), commenting in early 18th century Italy, wrote concerning the two “trees” in the garden — the Tree of Knowledge and the Tree of Life:

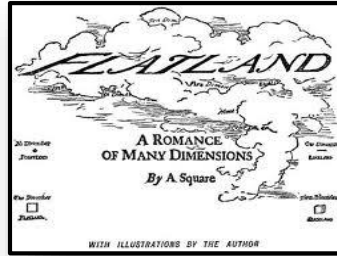
Certainly no verse can disregard its plain meaning. The trees *were* trees, the fruit *was* fruit, and the act of eating *was* eating. However, the fruit was so ethereal, and the act of eating was so ethereal, that our thoughts cannot picture it, as our thoughts are capable only of picturing things of a corporeal nature.²⁷⁰

How did the Kabbalists picture the events in the Garden of Eden? The answer is that the Rabbis, knowing full well the limitations of their own minds — even as powerful as they were — did not picture any anthropomorphisms! However, our dilemma remains unresolved and has even been further compounded. How can something be literally true, have existed in some mode of time and space and yet, not be a concrete reality? How does the Torah expect us to relate to the description of the events of the Garden of Eden? How do we relate to that which we cannot see and can barely even attempt to conceptualize?

From the perspective of *Beyond Kabbalah*, our dilemma comes about due to our lack of familiarity with the concept of dimensionally — both higher and lower-dimensionality. In the Kabbalah this is known as *Torat Hishtalshelut haOlamot* — the Doctrine of Dimensional Progression (or Evolution). The entire Kabbalah is based on this system and years of study and meditation are required to grasp its depth and complexities. (In the section below on fractal geometry it will become evident that dimensional progression is fractal iteration).

There is a powerful, yet deceptively simple model from the New Sciences that is available. With a little introduction and exercise we can begin to see that which we cannot perceive and begin to conceive that which we cannot even imagine!

²⁷⁰ *Da'at Tevunot*, page 114 (*Siman 126*).



Flatland Over a hundred years ago a small book was written by the mathematician and Shakespearean scholar, Edwin A. Abbott. entitled *Flatland — A Romance of Many Dimensions*. Flatland has since achieved a popularity among both the scientific and literary communities that has never diminished. (It has also appeared through the medium of animated film). Although there are numerous works concerning the subject, to this day Flatland is considered the best introduction into the manner of grasping higher and lower dimensionally.

In this satirical story, we are made to understand the way in which the inhabitants of Pointland (zero dimensions), Lineland (one dimension), and Flatland (two dimensions) are satisfied with their universes. They are not only incapable of understanding the limitations of their view, but are enraged by any attempt to enforce them to transcend those limitations.

We might well imagine that we, from our superior viewpoint of three dimensions, faced with no fewer than *three* stages of transcendence — from point to line, from line to plane, from plane to solid — would be ready to understand the concept of step-by-step increase and decrease of dimensional space without number. Certainly, we could accept and understand a universe of four spatial dimensions.

Not so! Abbot shows how an inhabitant of Spaceland (our own familiar three-dimensional Universe), after explaining in detail the two-dimensional limitations of Flatland, and forcing an inhabitant of that plane to accept the additional dimension, himself falls into a rage when asked to contemplate a fourth dimension.

Here is a synopsis of the story:²⁷¹

In the durable Victorian fantasy, *Flatland*, the characters are assorted geometric shapes, living in an exclusively two-dimensional world. As the story opens, the narrator, a middle-aged Square, has a disturbing dream in which he visits a one-dimensional realm, Lineland, whose inhabitants can move only from point to point. With mounting frustration he attempts to explain himself — that he is a Line of Lines, from a domain where you can move not only from point to point but also from side to side. The angry Linelanders are about to attack him when he awakens.

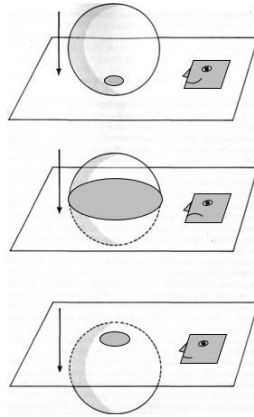
Later that same day he attempts to help his grandson, a little Hexagon, with his studies. The grandson suggests the possibility of a Third Dimension -- a realm

²⁷¹ *The Aquarian Conspiracy*, Marylyn Ferguson, p. 66, J.P. Tarcher, L.A. 1980.

Flatland and Torah Dimensionality

with up and down as well as side to side. The Square proclaims this notion foolish and unimaginable.

That very night the Square has an extraordinary, life-changing encounter: a visit from an inhabitant of Spaceland, the realm of Three Dimensions.



A sphere passing through the "flat" (planar) reality of a square.

At first the Square is merely puzzled by his visitor, a peculiar circle who seems to change in size, even disappear. The visitor explains that he is a Sphere. He only seems to change size and disappear because he was moving toward the Square in space [our three dimensional reality] and descending at the same time.

[As the 3-D ball passes through the 2-D surface all that can be perceived is an increasing and decreasing line at the commonly shared points of intersection. Furthermore, since the Flatlanders have no height from which to glimpse an aerial view of the Space intruder they cannot see its circular shape just as if we were to bend down and look at a round coin eye to eye at its surface level — it would appear only as a straight line. Only after a Flatlander would circumscribe the intruder and felt his lack of edges would it be known that this strange new "Flatlander" was indeed a circle.]

Realizing that argument alone will not convince the Square of the Third Dimension, the exasperated Sphere creates for him an experience of depth. The Square is badly shaken:

There was a dizzy, sickening sensation of sight that was not like seeing: I saw a Line that was no Line; Space that was not Space. I was myself and not myself. When I could find voice, I shrieked aloud in agony, "Either this is madness or it is Hell."

"It is neither," calmly replied the voice of the Sphere. "It is knowledge; it is three dimensions. Open your eyes once again and try to look steadily."

Having had an insight into another dimension, the Square becomes an evangelist, attempting to convince his fellow Flatlanders that Space is more than just a wild notion of mathematicians. Because of his insistence he is finally imprisoned, for the public good. Every year thereafter the high priest of Flatland, the Chief Circle, checks with him to see if he has regained his senses, but the stubborn Square continues to insist that there is a third dimension. He cannot forget it, he cannot explain it.

The story goes on and on with each page being an amusing exercise in training the mind to develop something akin to a whole new set of muscles. For the Talmudic Sage-Mystics initiated into the subtleties of Torah cosmology, the analogical mathematics of ascending and descending through varying dimensionality has always been axiomatic. It is so axiomatic that, as mentioned above, it readily becomes futile and nonproductive to even try to understand *anything* about God and the purpose of creation. Yes, there is a way.

Rabbi Shlomo Eliyashiv, the great early 20th century Lithuanian kabbalist from the esoteric school of the Gaon of Vilna, alerts and instructs us:²⁷²

Remember, and do not forget, the elevated stature and original level of all reality, as well as the stature and transcendent level of *Adam HaRishon* before the Fall. The act of eating was then of a totally different nature, and thus all of these matters are elevated and transcendent from our conceptualization. This is especially true regarding the Tree of Knowledge in the Garden of Eden. Even in the present Soul World [also known as the "Lower Garden of Eden," where departed souls reside until the total transformation of all reality takes place in the Resurrection of the Dead] which contains only spirit [non-corporeal bodies] there is absolutely no physical eating at all. This was all the more so true according to the exalted and elevated stature of *Adam HaRishon* and his original level of existence. Now, even though all these events that are recorded in the Torah are as they are written and are in exact accordance with their literal meaning, they are, however, totally beyond our ability to grasp their substance. This is due to the fact that at that period all realities in their entirety utterly and absolutely transcended our present existence to a degree that is inexpressibly staggering. Yet, there has been a *devolutionary* collapse of all these matters in exact ratio from the time of the Fall until now in a completely isomorphic fashion. The regression has been from each subtle plane of existence to its corresponding grosser plane, which in turn devolved into its corresponding grosser mirror image almost *ad infinitum*. The digression goes from soul to body to garment and to garment within garment like a stamp that leaves its imprint only to become in turn another stamp itself and to leave its imprint and so forth. Thus, all the layers are exact duplicates of each other each being true according to its particular essence. Thus, the final and most exterior manifestation [of the events as written in the Torah] is literally true. This is sufficient [for the one who understands].

In this one short paragraph the *Leshem* is handing us a powerful consciousness tool to help us learn the teachings that cannot be taught. When the Kabbalah model is reunited with its corresponding mathematical/geometrical vessel of dimensionality — here using the Flatland

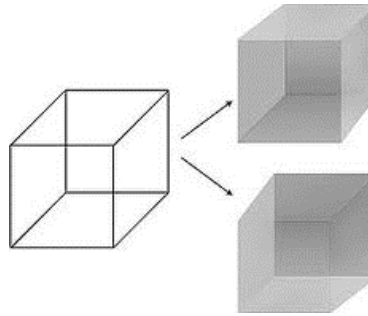
²⁷² Rabbi Shlomo Eliyashiv, *Sefer Day'ah* Part I.

Flatland and Torah Dimensionality

scenario — it becomes a virtual power tool of consciousness. The flatland model utilizes what is called “analogical thinking” — understanding a thing based upon its relationship to another thing. One begins by learning how to see and feel the world of a Flatlander, both from a planar perspective (2D) *and* from a spherical perspective (3D). Then by employing analogical thinking one can move up to the next direction — the fourth dimension (4D), also sometimes referred to as hyperspace (the object now being a hypercube or hypersphere). The formula is simple: As 2D to 3D, then as 3D to 4D.

Additional Dimensional Tools

There are many more models that can dramatically, yet easily, aid one in developing an ability to grasp the fundamental law of Torah dimensionality. Reading *Flatland*, or viewing the animated movie *Flatland* (based upon the book), is a prerequisite to being able to go *Beyond Kabbalah*. Additionally, there are many other excellent books, as well as a plethora of web sites now available for the layperson.

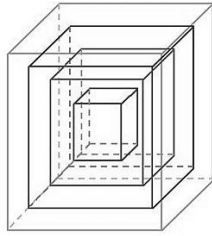


The Necker Cube

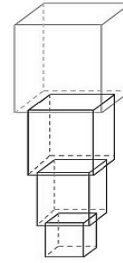
A simple model that can be used by beginners (as well as by intermediate students for “warm-up” exercises) is the Necker cube. It is not so much about higher dimensionality, but rather it helps train one’s vision and ability to conceptualize looking at a single object from two distinct perspectives, which is a precursor to begin to “see” inter-dimensionally. Can you turn the cube “inside-out” and then “outside-in” with the blink of an eye or with a flip of the mind? The two grey cubes are there only to show you the two possibilities. Look at the white cube without the grey cubes and try to invert it on your own. The Necker cube also helps initiate one into a sense of depth which is crucial for getting a hold on dimensionality as one’s experience evolves from a 2D “Flatland” consciousness to a 3D “Spaceland” consciousness. Then, using analogical thinking, it is only one higher-dimensional step into hyperspace — in search of the lost coordinate — moving in a fourth direction perpendicular to all 3D coordinates.

Another powerful tool is the holoarchitectural model shown below (□-Maps). It allows us, again simply by way of analogy, to picture a reality that consists of four worlds or dimensions with each one embedded within the other. As the *Leshem* explained above, the very process of creation and especially the fall — or more correctly the *prolapse* of the 4D Adamic reality is clear in this model.

Door of Models



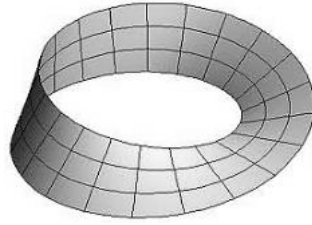
**The Four-Worlds Model
Before the Collapse**



**The Four-Worlds Model
After the Collapse**

Additionally, the holoarchitectural model is much more than another way to learn how to grasp dimensionality. This simple diagram is a model for virtually everything that the Torah and the Talmudic Sage-Mystics are trying to convey: From the moment of the higher-dimensional eating from the higher-dimensional Tree of Knowledge, our entire reality has been turned “inside-out”. This specifically includes our own consciousness. Not only has “The world been pulled over our eyes” but “The world has been turned inside-out”. This includes not only space, our bodies and our minds, but time and the entirety of history as well (This formulation is the beginning to understand the utterly profound mystery of cosmological and geological time including the phenomenon of the period of the dinosaurs and the entirety of prehistoric life).

The three lower “cubes” (representing our three spatial dimensions and the three dimensions of *Briah*, *Yitzirah* and *Asiyah*), which were previously nestled one within the other all within a fourth higher-dimension (*Atzilut*), have *prolapsed* and *inverted* one upon the other. The only true *tikun* now is to *re-invert* our consciousness, together with all space and time. This is precisely what the Messianic Era is really all about. The messiah is the original higher-dimensional Adam *re-inverting* himself (both male and female). For the one who understands, our past and present reality is beyond the most frightening horror science-fiction that Hollywood could ever produce, but the rectification that is about to occur is also more staggering and mind-boggling than anything Hollywood could even imagine. If this Torah truth seems too fantastical, impossible and absurd, that is why we have science based-models like the Matrix Trilogy in our generation (As well as the current theories in the New Sciences that are even out-racing science fiction!). The only question now to ask is, “From where am I viewing reality? From the prolapsed “outside-in” or from the rectified “inside-out”? This acute awareness is the beginning of Adamic messianic consciousness. This is also another porthole into “Seeing your world in your lifetime”. If Judaism is a “religion” then it is an unexpectedly strange religion, one based upon a set of laws of inter-dimensionality and Torah is her the inter-dimensional map.



2. The Möbius Strip and the Kabbalah of Singular Duality (Non-Euclidean Geometry)

In order to introduce the Möbius strip we will begin with a Torah *qashe-question* (which can be turned into a Torah Koan). A passage from a Midrash states: "Before the world was created there was only Him and His Name."²⁷³ This is apparently strange. Before the creation of anything we should have expected to find only the monotheistic Unity, as what else could there have been sharing the omnipresence of God? Likewise, three times a day at the end the traditional liturgical prayer service a verse from the prophet Zechariah is proclaimed referring to the final period of time when all creation ascends back to its source: "On that day God will be one and His name will be one."²⁷⁴ If God's Unity means one, not two, then why in the higher-dimensional future, when there will no longer be any existence apart from the singular Unity, will there continue to be a state of God *and* His Name? Judaism is conventionally defined as monotheistic, that is, God (*theos*) is one (*mono*), not two. The belief in two opposing divine forces is known as the ancient religious belief of Dualism (known as *shniut* by the Sages) and is considered as form of heresy.

A partial answer to this riddle (there are only partial answers to real Torah riddles) lies in our misreading of the terms "God" and "His Name." As is known in the Kabbalah, the term God, wherever it is used, never refers to the singular and ineffable *Ain Sof*, but rather the true God of Israel, which is signified by the four alphanumeric digits Y-H-V-H (known as the Tetragrammaton) and refers to the expansive and unifying aspect of the *hasadim* within Divinity within the *Ain Sof*, relative to the corresponding contracting and diversifying *gevurot*, which in this instance is symbolized by "His Name."

Yet, what is the nature of the Oneness being proclaimed twice daily in the obligatory recital of the *Shema*? "Hear O Israel the Lord (Y-H-V-H) our God, the Lord (Y-H-V-H) is one." The six words of this Biblical formula state that "Y-H-V-H is One" and not "Y-H-V-H and His name are One"! However, in order to meditate properly upon the unity of God, the *Halachah* requires the proclamation of the second verse *together* with the first. The second six words, "*Baruch shem kavod malchuto l'olam va'ed*" — "Let there be increased (*baruch*) the awareness (*shem*) of the glory (*kavod*) of His multifarious kingdom (*malchuto*) throughout all space (*l'olam*) and for all time (*va'ed*)." This second verse appears to reinstate the very duality that was so strongly delineated and negated in the first six words. This, however, is precisely so, as the second verse is reflecting the diversifying nature of the divine *gevurot* relative to the unifying nature of the *hasadim* of the first verse. (From

²⁷³ *Pirkei diRebbe Eliezer*, Chapter 3 and with the commentary of *Radal* (R' David Luria). See also Chayim Volozhin, *Nefesh HaChayim*, Gate 2, note at end. (This formula is also discussed in the Dance of HuG).

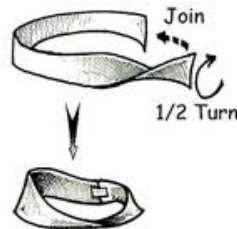
²⁷⁴ Zechariah 14-9.

a halachic perspective, after the fact, if one did not utter the second verse the obligation of the *Shema* is fulfilled because within the fine lines of that "*Echad*" (one) of the first verse is also contained — as a holographic microcosm — the quality of the "Kingdom's" diversity. This should be expected as the second of the five axioms HuG teaches us that each aspect of HuG contain each other ad infinitum (□-Models: HuG).

So far so good. However, we still haven't solved the problem of "divine duality." This is the conflicting experience between an absolute Unity coexisting with an apparent equally absolute duality. Until now we have been speaking in words, and although the presentation does form a coherent logic, it may still elude our grasp. We can understand that *essentially* God's Unity is One, i.e. the Essence is One yet *existentially*, i.e. as experienced in existence, the very same Unity reveals Itself as dual, but this appears very paradoxical. Is it this or is it that?! It has to be one or the other. I cannot be thinking about two different and opposing things at once!

We are now going to present a model that can be used to help alleviate this problem of unity versus duality. We should bear in mind that if we recognize the "problem" as a very deep riddle in consciousness itself, our objective is not to solve but to explore ever deeper within. Putting it another way, all throughout our discussions of Kabbalah and the many difficulties that will necessarily be encountered, we will not be as interested in the "answer" as we will be with what it was in our perception of the original assumption which originally generated the problem.

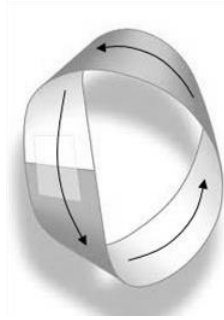
The Möbius strip was introduced by the German mathematician and astronomer Augustus Ferdinand Möbius (1790-1868). He described his remarkable paper surface as a strip, which has no "other side." This one-sided strip, hard to imagine but easy to construct, has other numerous unexpected properties as well. It is easily made from an ordinary strip of paper that is simply twisted over once before the ends are joined. (If it were not twisted it would just remain a short cylinder).



Making a Möbius Strip

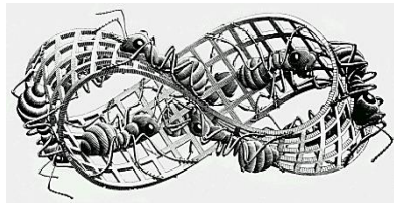
As in the picture above a Möbius strip is easily made from an ordinary flat strip of paper: first the strip is given a half twist and then the two ends are connected to make a closed ring.

The Möbius Strip and the Kabbalah of Singular Duality



This Möbius strip exists in three dimensions but, astonishingly, has only one surface. If a line is traced on the surface of the strip without letting the pen leave the surface, you will find that when you are half way round you will be writing on the back of the paper even though you are still on the same surface. If you continue you will end up where you started.

A portrayal of this geometric form was etched by the famous Dutch artist M.C. Escher, became popular as a poster beginning in the 60's, and has since become almost an iconic image. The Möbius Strip has additionally entered the public domain and is even being used everywhere from advertising to jewelry.



Kabbalah, like the sciences, has many diverging branches of study. One of its fields of exploration is analogous to that of cosmology. However, unlike modern science, which is concerned with the structure and shape of physical reality, Torah cosmology is involved with mapping out the structure and "shape" of the metaphysical relationship between human experience and divine consciousness. Here the Kabbalist asks, "Which geometry or topological surface best describes the man/G-d relationship?" The Möbius strip offers a simple yet very penetrating model of one of the fundamental "shapes" that molds this hidden landscape. From the perspective of a Möbius-shaped world Man and God are but two surfaces of one continuous "side." This paradoxical "One Side" is the more encompassing super-unity of what is known in the tradition as the *Ain Sof* — the "NO END"-ing source of all sources that continually transcends conceptualization as being a "this (side)" or a "that (side)." Using the model from this perspective we have helped alleviate the problem of something only being a "this (side of Oneness)" or a "that (side of duality)" because there now exists a third alternative - that which is not "this" nor "that" but which includes both, as both surfaces (in this case unity and duality) are two aspects of a greater unity - the "dual-unity" of the *Ain Sof*."

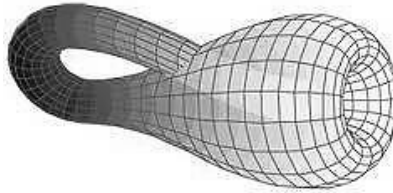
This then is the sacred Torah principle that there truly exists only a Supreme Oneness and that alone. This is the esoteric meaning of the two Biblical verses, "Hear, O Israel, the Lord Our God, the Lord is One" and "There is no other." Yet, the "Oneness" is always revealing Itself from

two "surfaces" — the human and the divine, thus also paradoxically revealing the Torah principle of the eternal division between man and G-d.

Astrophysicists and cosmologists (who both deal with the origin and structure of the universe as a whole) make use of this unusual topological surface when trying to understand the actual possible "shape" of our physical cosmos. According to one model, the universe, like the Möbius strip, curves back on itself and thus has no outside, and having no outside neither does it have an inside, or, one can say that its inside is its outside: the physical universe as non-dual.

As it does for the Kabbalists, the Möbius strip model also graphically depicts the paradoxical nature that lies at the essence of many Chassidic teachings (18th-19th century) as well as that of classical non-Chassidic ethical-mystical literature (e.g. Rabbi Chayim Volozhin's [1741-1879] *Nefesh HaChayim*). By using one's powers of visualization and continued meditation it is possible to use the Möbius strip model to enhance one's experience of life as well as to solve many age old philosophical and theological riddles about God and creation.

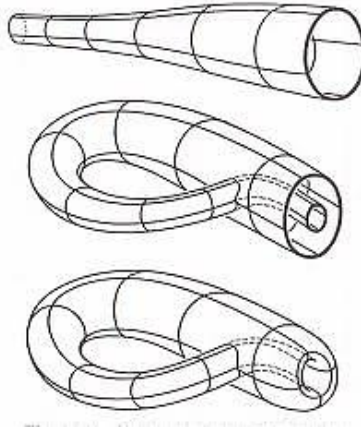
The surface of the Möbius Strip, however, does not allow for its surface to also be curved (concave/convex) (it just won't bend evenly along the curvature). Is there another model that just happened to be 'discovered' recently? A 'curved' Möbius strip? Enter the Klein Bottle — another topological oddity — one that although appearing even stranger than the first is actually an updated Möbius strip.



The Klein Bottle

Felix Klein (1849-1925), another German mathematician, followed Möbius' lead and devised a bottle with but one surface — an outside but no inside or, alternatively, the outside of the bottle is also the inside! Although very difficult to imagine it is relatively easily constructed with a stretchable tube. One end of the tube becomes the neck of the bottle while the other end becomes the base. The neck is twisted to pass through an opening in its side and then joined to its base thus making the surface of the tube's neck continuous with the surface of its own base. Actually, the Klein bottle is nothing more than a cylindrical Möbius strip. If it could be cut in half lengthwise it would become two Möbius strips. But, whereas the Möbius strip loses its simple duality and becomes a "unified duality" by twisting one of the ends before connecting them, the "twist" in the neck of the bottle must intersect itself before the two ends are connected.

The Möbius Strip and the Kabbalah of Singular Duality



In our 3-Dimensional reality no one will ever see an actual Klein bottle, because the true model passes through itself without making an actual hole in itself. A common response, however, is that nothing is considered to be wrong with a Klein Bottle intersecting itself and it is actually possible to construct a model out of blown glass which does, in fact, pass through itself. The answer is that we are actually pretending that an object moving on the surface is free to move through the wall where the bottle penetrates itself which, of course, is physically impossible. (It is possible to achieve this, however, in order to do this without the added “trick” of our imagination it requires a higher 4-Dimensional structure based on a non-Euclidean geometry).

In case you are having difficulty (and almost everyone does) here is another rendition that may be helpful. In order to “get into the flow” of the Klein bottle, and not get lost while traveling along its paradoxical surface, it is important to note that *you are never actually inside the tube proper* (just as you are never “inside” the width of the surface of the Möbius strip), but rather you are always traveling on its outside even when you are passing through the wall going temporally “inside” before re-emerging from the other “end.” More correctly, in order to flow with the “twist” you must see yourself as adhering to the thickness of the cylindrical surface of the bottle itself, otherwise you will simply fall out where the neck reconnects with the base. Thus, the model only works if you are a two-dimensional creature (only height and width but no experience of depth, i.e., of the hollow inside the bottle). Similarly, the previous model of the Möbius strip, stepping down one direction (one-dimension), only works when the traveler is limited to one direction — forwards or backwards.



Actual Klein bottle fashioned from blown glass.

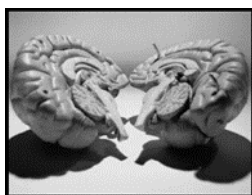
Let's try a round or two. Start on the large, flared base moving towards the tapered neck of the bottle and imagine that as you are moving you are a stretchable elastic ring whose circumference increases and contracts with the varying circumference of the bottle. As you pass

Door of Models

through the wall and contact the connection of the neck to the inside of the base flip yourself over, turning yourself over on yourself, widen out and increase your circumference. You are now traveling on the 'inside' layer of the bottle going from the base to the neck. When you come out at the base end (if you stayed on the inner surface — the backside) once again flip yourself over on yourself like a water fountain and you are, most amazingly, back where you started without ever actually going 'inside' because you never left the 'outside.' This is because this double surfaced bottle has no inside.

In terms of illustrating topological surfaces, the Klein bottle has an advantage over the Möbius strip, because its curved surface lacks the finite edges of a strip of paper (our world is not flat with edges to fall off from but rather it is curved). This model is more representative of our actual experience. So what is the message in the bottle? The "bottle of life" has only one side — a face but no real separate and independent backside.

It also helps solve our immediate problem of finding a convex surface that acts like a Möbius strip, i.e. two surfaces that are really one. Now we have the added advantage (for our purposes) a distinct 'outside' to represent the 'face' of creation and a distinct 'inside' to represent the 'backside' of creation, and they are both the same surface — the same unit



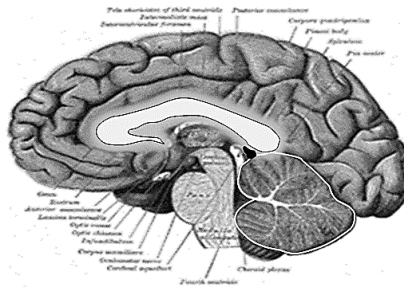
3. Split-Brain and Cosmo-Geopolitics (Neuropsychology)

Only in the last several decades has the science of neurosurgery revealed that we have not one, but two brains within us, each with its own mode of perception or “information processing.” The modern era of split-brain research began in the late 1950s, but only began to reach the public in the 1970s, following the ground-breaking research into this phenomenon by Michael Gazzaniga and Roger Sperry (Sperry received the Nobel Prize for medicine in 1981 for his investigation into split-brain patients). The concept of “right brain” holistic seeing versus “left-brain” linear thinking, has become ubiquitous in our generation, allowing for new insights into the phenomenon of how we learn and knowledge itself.

Split-brain hemisphericity, or simply split-brain, is the common term for what is technically known as lateralization of brain function. Medically, the term split-brain refers specifically to the procedure of severing most, or all, of the corpus callosum. The corpus callosum is the wide bundle of neural fibers that connects the left and right cerebral hemispheres. It is these some 200 million nerves that facilitate inter-hemispheric communication between the two “brains.” Without these “wires” connecting the two hemispheres, the two “brains” cannot fully communicate with each other, and each one’s mode of perception and consciousness is a world onto itself. Following split-brain procedure patients function, in part, literally as two distinct “brains,” the cognitive functions of the respective hemispheres being totally unaware of each other. It was this amazing and unexpected discovery that scientifically confirmed that we are constructed with two modes of knowing, two modes of consciousness.²⁷⁵

²⁷⁵ The strict scientific perspective, however, must be noted: “Broad generalizations are often made in popular psychology about one side or the other having characteristic labels, such as “logical” for the left side or “creative” for the right. These labels need to be treated carefully; although a lateral dominance is measurable, both hemispheres contribute to both kinds of processes, and experimental evidence provides little support for correlating the structural differences between the sides with such broadly-defined functional differences. The extent of specialization of brain function by area, remains under investigation”. (Wikipedia, *Lateralization of brain function*). Accordingly, there are investigators who wish to debunk altogether “the myth of the creative right-brain”. From a Torah perspective, the resolution is simple. In advanced Kabbalah, it is well-known that left-brain *Binah* itself subdivides into two *partzufim* called *Imma* (or *Binah I’la’ah – Supernal Binah*) and *Tevunah* (from the same root as *Binah*, here a lower mode of *Binah*). Right-brain *Chochmah* subdivides into *Abba* (or *Supernal Chochmah*) and *Yisrael Sabah* (“Israel the Elder” – *Lower Chochmah*). These very subdivisions are nuanced iterations of the relationship between (general) *Binah* and (general) *Chochmah*). Additionally, due to the holographic nature of all reality, elements of each side of the brain *must* be found in the other. This more detailed structure of cosmic *quadruple* split-brain hemisphericity is contained in the formulation by the Talmudic Sage-Mystics, “Understand with wisdom and be wise with understanding” (*Sefer Yetzirah*, Chapter 1, Mishnah 4).

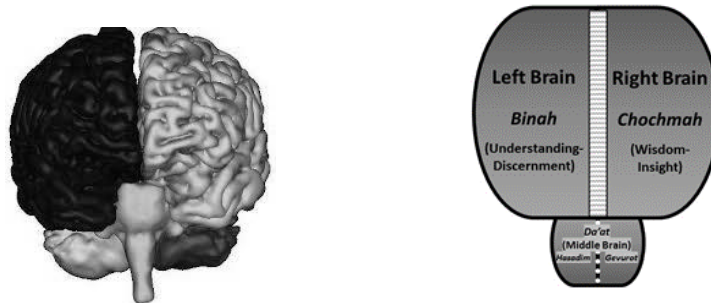
Door of Models



Cross section of the brain (facing to the left) with the corpus callosum visible at center in white, the cerebellum at the base outlined in white and the pineal gland in black, at the center.

As known in esoteric Judaism, the terms “right brain” (*moach yamin*) and “left brain” (*moach semol*) are fundamental in the cosmology of the Talmudic Sage-Mystics. These two modes are ubiquitous throughout Kabbalah consciousness. They have many names and aspects. Specifically, they are two of the ten sefirot — *Chochmah*/Wisdom and *Binah*/Discernment. Here, however, using the new scientific research into split-brain as a tool for going *Beyond Kabbalah*, we are not interested with *Chochmah* and *Binah* as sefirot, but rather *Chochmah* and *Binah* as the right brain and the left brain. Together they are a fractal formula that has virtually an endless array of iterations. Together, they are a guiding principle to uncover the hidden symmetries found within the Torah as well as throughout the world. (*Chochmah* and *Binah* as sefirot are, in fact, manifestations of *Chochmah* and *Binah*).

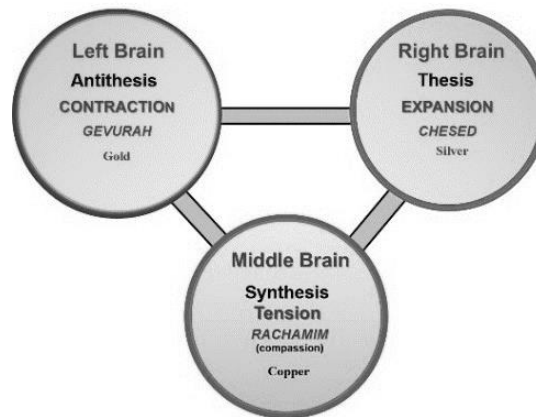
Additionally, there is a third, “middle brain,” known as *da’at*. In the brain there are numerous structures that are found along the middle division between the two hemispheres as well at its base. Likewise, there are different types of *da’at* in the Kabbalah. The major *da’at* — “middle brain” — corresponds anatomically to the cerebellum (“lower *da’at*”), and the pineal gland is also an aspect (iteration) of *da’at* (“upper *da’at*”). The corpus callosum, although it is not an actual organ itself — it is a bundle of “wires” interconnecting the two “brains” — also acts as a *da’at* middle structure. This ability of synthesizing the two modes with each other is a major function of the *da’at*, and it is this function that is relevant here. *Da’at*, as explained in *Beyond Kabbalah* (D-Mission: The Three C’s of Consciousness), means union and intimate knowing. (The supremacy of the *da’at* is its ability to construct a coherent superposition as explained below).



Now, why would we have these two modes of “information processing”? The Torah declares, “God made man in His Own image” (Genesis 1:27). We have two distinct brains *precisely* because the Divine Mind operates through two modes of divinity. This means that even the details of our anatomy mirror that of the Creator. These modes are discussed numerous times throughout this work, especially in the seven lessons of the Dance of HuG. “Before reality was created there was only Him (*hasadim*) and His Name (*gevurot*)” is a formula introduced there that is applicable here as well. Fundamentally, the right brain is a manifestation of the *hasadim*, with all of its

iterations, and the left brain is a manifestation of the *gevurot*, with all of its iterations. All polarities iterate following the right brain/left brain template. The split-brain model enables us to detect and observe the phenomenon of self-replicating polarities.

Our brain and the physiological manner in which it processes thought are a microcosm of the Divine. In general, the right hemisphere is intuitive, unifying, subjective, and holistic. The left hemisphere, in general, is analytical, dualistic, objective, and disparate. As a thought develops, it is first received in the right brain as an intuitive flash, subjectively bound up in itself with such unification that it cannot yet be expressed. The illumination is then transferred via the corpus callosum to the left brain, where the singular idea is broken down into its distinct points, objectively analyzed, and then communicated. The final product is the actualized idea. This split-brain relationship, which replicates itself throughout creation, is also iterated in the Hegelian philosophical construct of thesis, antitheses, and synthesis. In terms of the higher-dimensional roots of metals, right, left, and middle of the split-brain template correspond to silver, gold, and copper. On the biological level, the child is the final product (the *da'at*), which is produced from the union of the father's seed and the mother's ovum.

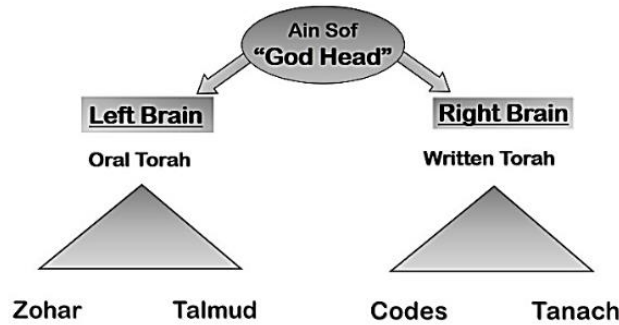


In the language of Torah, the roots of these attributes, in general, are also known as *chesed*, *din* (or *gevurah*), and *rachamim* — loving-kindness (expansion), judgment (contraction), and the synthesis of the two — “compassion” (*chesed* mitigating the *din* and the *din* constricting the *chesed*).²⁷⁶

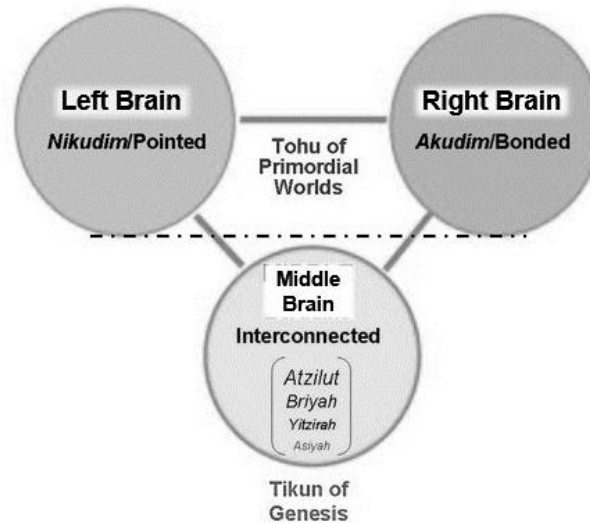
The Torah's split-brain template permeates *The Teaching That Cannot Be Taught*, and with time its application becomes intuitive. It is only up to the seeker to apply it, use it, and integrate it. Here are some of the split-brain Torah iterations (which appear full size and in more detail with explanations in **□**-Maps):

²⁷⁶ *Rachamim* is from the same root as *rechem* — the womb, where within the elements of the father and mother are combined to produce a new synthesis that is the child. *Chesed* and *din* (*gevurah*) give birth to *rachamim*.

Door of Models

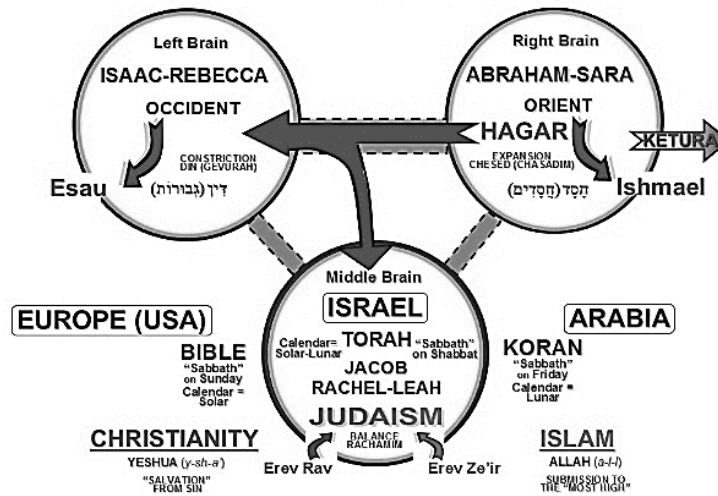


Split-Brain Torah As the Adam/human is “made in the image of God,” so is the Torah itself an iteration of the divine “split-brain.” There are, in fact, *two* Torahs — the Oral and the Written. They are both 3D manifestations of higher-dimensional consciousness. As in all cases with the split-brain template, one cannot exist without the other.



Split-Brain Creation As explained in the Door of Mission, the very creation process of Genesis is formatted upon the split-brain template. “Genesis” is just the third stage in the process, which is preceded by two prior realities. The first of these two realities, the dimension of *Akudim*, corresponds to the right hemisphere of the Divine thought process. It contains all the details of creation, yet still in a state of absolute bonded unity. In the bonded world of *Akudim* — the “right brain” — the reality of separateness, duality, and multiplicity has not yet begun. There is only absolute Oneness. The second reality is the atomized dimension of *Nikudim* — the “left brain.” The cosmic code of all people, places, and things that were unified in *Akudim*, now explodes (actually “implodes”) into separateness, duality, and multiplicity — the highly individuated and “pointed” World of *Nikudim*. It is upon the “ground” of this primordial discharge that Genesis, also known as the interconnected and integrated dimension of *Berudim*, the third and concluding stage of creation, is built. This is the literal meaning of the Torah’s opening verses, “In the Beginning...And the “ground” [the remnants of the previous worlds] was *tohu* [chaos]...” A new world — *Olam HaTikun* — was resurrected and reborn. This dimension of restoration is also known by its more common name — Genesis.

Split-Brain and Cosmo-Geopolitics



(A large version is found in Maps)

Split-Brain Cosmo-Geopolitics

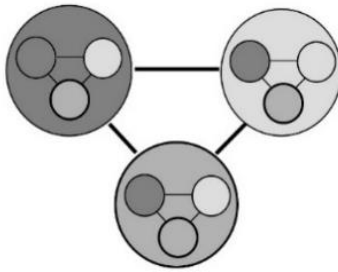
Split-brain is the underlying symmetry to cosmo-geopolitics. Cosmo-geopolitics, a term introduced in *Beyond Kabbalah*, is viewing international political events — “geopolitics” — upon the backdrop of the hidden symmetries of split-brain consciousness. Cosmo-geopolitics applies equally to ancient biblical times, as well as to contemporary current events. This is because current geopolitics — especially the Middle East conflict — is literally following the biblical narrative script! For the one who understands, fundamentally there is no difference today from the time of the Patriarchs and Matriarchs. The characters are the same, the script is the same, and only the costumes have changed (22 Methods: The “Stacked” Torah) — that is except for the Arabians! (Especially those living in the Arabian Peninsula, which is the center of Islam, e.g., the Kaabah, the center of Islam is in Mecca, Saudi Arabia).

From the Torah’s cosmo-geopolitical perspective, there is no “religion” of Christianity or Islam. Rather, there is Jacob’s twin brother Esau, who wears a garment of the historical phenomenon called “Christianity,” and Jacob’s uncle Ismael, who wears the garment of the historical phenomenon called “Islam.” If you want to understand the spiritual roots of Christianity, study the life and times of Esau from the vantage point of the Talmudic Sage-Mystics.²⁷⁷ Likewise, the same applies to Islam. Additionally, one of the most important lesson to be learned from split-brain cosmo-geopolitics is that Christianity cannot be understood without viewing it in the context of its symmetry with Islam and vice versa. Certainly, Islam, even the most malevolent aspects of its *klipah*, cannot be critically analyzed without simultaneously critiquing the history of Christianity, and again, vice versa.²⁷⁸

²⁷⁷ In fact, the Arizal tells us that (in Hebrew) the three letters of Esav and the four letters of Yeshua (Jesus) contain three common letters alluding to the transmigrating soul-fractals of Esau into Jesus of Nazareth. (The letter *yud* of Yeshua is not contained in Esav. However, in Modern (unvoweled) Hebrew a *yud* is inserted into Esav rendering the now four letters of Esav exactly the same four letters as in Yeshua).

²⁷⁸ Jacob also has his respective *klipah*, both from the right and left side. These are the little known phenomena of the *Erev Rav* and the *Erev Katan* which are the respective “back sides” of the Twin Messiahs. I have explained this at length in the fourth chapter of the second volume of *The Secret Doctrine of the Gaon of Vilna*.

Door of Models



**Holographic Split-Brain
Cosmo-Geopolitics**

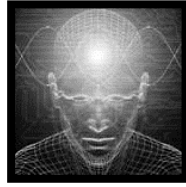
There will be, and there must be, exceptions to “who’s on right and who’s on left.” But truly the exceptions to the rule are not exceptions at all. Reality is holographic, and the map to split-brain cosmo-geopolitics is holographic, i.e., not only are the particulars (the micro) contained in the general (the macro), which is the conventional hierarchical law, but the general (the macro) is also contained in each and every particular (the micro,) which is the unconventional holographical law. In this case, the collective split-brain cosmo-geopolitical map is contained in each of its particulars. By definition, there must be the “exceptions.” For example, you will find pockets of “Oriental-like” thought in some indigenous Occidental theosophies and religions, and you will find pockets of “Occidental-like” thought in some indigenous Oriental ways of life and religions. Likewise, for example, there are historical off-shoots of Islam that are truly peace-loving and Philo-Semitic (e.g., Bahai and most orders of Sufism), as well as sects of Christianity that are historically non-Trinitarian or even Zen-like in their meditative practices. (The holographic nature of the split-brain model applies, not only to geopolitics, but everywhere a split-brain template is used).



**Split-Brain and
the Twin Messiahs**

The teachings of the Twin Messiahs — Mashiach ben Yoseph and Mashiach ben David — are also iterations of split-brain cosmology. Moses, in the middle, functions as the synthesizing *da’at* conjoining the two “wings” of the Twin Messiahs. (More specifically, in this motif, the Twin Messiahs are manifestations of the sefirot of *Netzach* and *Hod*, *Netzach* being a lower branch of *Chochmah* and *Hod* being a lower branch of *Binah*). (The details of Mashiach ben Yoseph and Twin Messiahs is explained at length, primarily in volume I, of *The Secret Doctrine of the Gaon of Vilna*).

⌘. **Word to the Wise:** The split-brain model overlaps, interfaces, and is inseparable from the other New Science models. Split-brain is also interdependent with HuG, with HuG respectively acting akin to the hormones testosterone and estrogen that program and direct the “masculine” right side of the brain and the “feminine” left side of the brain. It is the responsibility of the aspirant to be constantly, consciously and consistently integrating all the tools and maps simultaneously. ם

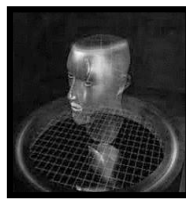


4. Torah and the Holographic Universe (Optics, Lasers and Psychology)

One of the amazing developments ushered in by the New Sciences in the last several decades is the hologram. A hologram is a special type of optical storage system (commonly known as a "picture"). The picture, appearing transparent, is created with the aid of a beam of laser light, and the image contained is not two-dimensional like normal photographs, but three dimensional. If you have a hologram of a bird you can tilt the surface a little to one side and actually see behind the bird. Holography has been appearing more and more outside of the laboratory, and now holograms, as photographs, can be viewed in exhibitions, are on sale in stores, have appeared on the covers of books and magazines. A miniature flat hologram appears on the face of every Visa card in the form of a small, "three dimensional" dove (in order to prevent forgeries).



Even more amazing is a projected 3-Dimensional hologram suspended in space. Our generation has been raised with the imagery of Star Trek's "holodeck" and the holographic projection of Princess Leia, in the opening scene in the movie Star Wars, beaming forth from the robot Artoo Detoo. At theme parks around the world ghost-like holographic images suspended in space are now part and parcel of our collective consciousness. The three-dimensionality of these images often appears eerily convincing. One who has not gazed upon a large, properly illuminated "floating" holographic 3-D image has not witnessed one of the great marvels of modern scientific discovery.²⁷⁹



In the world of cutting edge science, the exploration of consciousness and in the search for the cosmological roots of creation, the holographic model is, in many ways, the holy grail of the New Sciences. This view of the universe sees all reality — both the material world and the spiritual

²⁷⁹ The theoretical technique for reconstructing the entire image of a recorded object—holography—was developed by a Hungarian Jew, Dennis Gabor, in 1947 and for which he was awarded the Nobel Prize in Physics in 1971. However, the earliest hologram was only realized in 1964 following the 1960 invention of the laser, the first coherent light source. After this, holography became commercially available.

world — as a giant hologram. Also known as the holographic universe, this model, at its view of the Talmudic Sage-Mystics. After holographic perspective, the written and never be the same again.



as the holographic paradigm, or the core, is also subsumed in the world one had been exposed to Torah from a oral traditions of the Twin Torahs will

From a Torah perspective, there are three aspects of holography that are even more remarkable than its observable three dimensional life-like appearance. These are the models and metaphors that holography offers us to be able to quickly grasp some of the underlying principles of Torah consciousness and the foundations of the Kabbalah in preparation for the Messianic Era. The appearance or projection of a holographic image models the relationship between Creator and creation, e.g., “There is no other beside Itself” (Deut. 4:39). There is no other — no other thing, no otherness — absolutely nothing other than the *Havayah* Equation (the Tetragrammaton). The entirety of what appears as separate and independent reality is but a holographic projection emanating from a single Source, i.e., “There is no *other* beside Itself”.

Holographic construction:
“There is no other”

Life — all past, present, and future — is, as if it were, a giant, cosmic hologram. The Creator is the source of the laser-like light being projected onto the screen of the creation. The creation, is the *Malchut*, which has “nothing of its own”; it is only revealing that which is being projected onto it from the “crown of creation” — its *Keter*. *Olam Hazeh* is the photographic plate, and *Olam HaBah* is the

source of the projections. To see — to experientially *know* — that one’s own consciousness, and the entirety of one’s personal and collective history, is a living 3-D holographic projection is to “see your world in your lifetime” (See Step Five: Seeing your world in your lifetime). From a Torah perspective this does not mean that reality is an illusion, God forbid, like the ghost-like images of a hologram. The holographic model simply reveals to us that reality has no independent existence apart and outside of the divine thought of the Source of Emanation (the *Ma’atzil*).²⁸⁰

Normally, when we take a picture, the light that is reflected off the object being photographed is reflected onto a photographic plate “catching” a copy of the original image. Creating holographic images is different. A coherent beam of light generated by a laser is used. (A laser beam does not diffuse as does ordinary light).²⁸¹ Before the beam hits the object to be recorded, it is divided by a “beam splitter” (a partially transparent mirror) into two beams. Half of the beam — the object beam — is directed towards the object (by way of mirrors and a lens). The other half of the beam — the reference beam — is also reflected by a mirror to “reunite” with its other half. This creates an interference pattern of the beams — like crisscrossing waves in a pond of water bumping into and “interfering” with each other. It is this interference pattern of the two halves of the single beam illuminating the object that is then captured on the photographic film. The

²⁸⁰ Another model that has been entering the popular mind, as well as within the scientific community is reality as a *simulation*. Previously, only the stuff of science fiction (e.g., The Matrix Trilogy), the simulation model is now on the forefront of theoretical physics, e.g., how did we get here, where did we come from, etc. One scenario is the notion that if there was a civilization exceedingly more advanced than ours — many thousands, if not millions, of years ahead of us — they could and would have the ability to have created what appears to be our seemingly independent reality. Like the handiwork of a master video game programmer, our reality — our thoughts, memories, aspirations and history going back to our “Big Bang” of creation (and even prior) — is not a separate independent creation, but rather we and everything we have known or thought is a *simulated* reality. This model is simply profound yet profoundly simple for when we substitute “God” for the “advanced civilization”, this is the Torah’s “There is no other”. Of course, this forces upon us a whole new conception of God and raises new *qashe-questions*, but this is precisely the path of going *Beyond Kabbalah*.

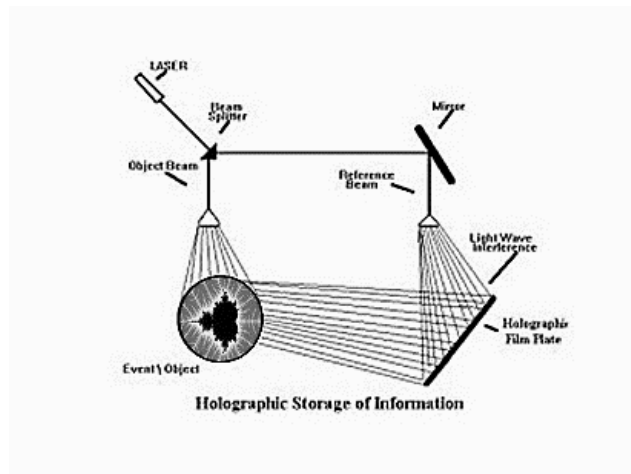
²⁸¹ Laser is an acronym for *Light Amplification by Stimulated Emission of Radiation*.

“photograph,” however, is indecipherable. It appears as a surface of chaotic concentric patterns. Only when a light source, of the same type used to produce the original 3-D form (or in some cases any bright light source), illuminates the film, does a 3-D ghost like image of the original object appear.

From one perspective, the entire study of Kabbalah is the detailed analysis of how this super hologram — and holograms within virtually endless holograms — are constructed.²⁸² “The heavenly kingdom mirrors the earthly kingdom” (i.e., As below so Above”). The construction of an earthly hologram begins with its unique light source — a laser beam that is then split into two rays of light, one the “straight” light (the object beam), and the other the “curved” light (the reference beam) that returns to reunite and create the interference patterns with its other half.

**Holographic theory:
The interconnectedness
of all realities**

The construction of the cosmic hologram, the process through which creation is manifested, also begins with a unique light source, the *Ohr Ain Sof*. The Light of the *Ain Sof* then manifests itself in two modes, which are literally known in the Kabbalah as “straight light” (*Ohr Yashar*) and returning, or curved, light (*Ohr Chozair*). (These two modes, of course, are manifestations of HuG, as explained in *The Dance of the Hasadim and the Gevurot*). Accordingly, all creation of the *Ain Sof* is a giant hologram-like construction woven together from the dual light waves of the singular source within the Mind of God. (Where else can the “hologram” be taking place, but in the divine Thought of God?)



If you take a holographic photograph of a man, for example, and cut one section out of the foot, and then enlarge that section to the original size, you will get, not a large foot, but a picture of the whole man. In other words, each individual part of the holographic picture contains the whole picture in condensed form.

The mathematical structure and the technology that transforms holographic theory into holographic fact is complicated. The principle, however, is simply that *the part has access to the whole*. The part — in Hebrew, the *prat* — is in the whole — the *klal* — and the whole is in each part: a type of unity-in-diversity and diversity-in-unity. The holographic model can help us to understand a

²⁸² This is known as *hishtashlut ha-olamot*—the downward (outward) dimensional progression of the worlds. In Lurianic Kabbalah this is the true meaning of *Ma’aseh Merkava*—the Workings of the Chariot.

classical principle in the Kabbalah known as *Hitkallelut veHitkashrut haOlamot* — the interconnection and interpenetration of all existence.

The first example and application is in a passage where the Talmudic Sage-Mystics point out a difficulty involving the blessings that Jacob gives to his sons (Genesis 49-28):

"All these are the twelve tribes of Israel and this is it that their father spoke unto them and blessed them; every one according to his blessing he blessed them." Now, it is already stated, "And he blessed them" [in the first instance]. What is [the meaning in the second instance], "Every one according to his blessing he blessed them"? Rather, since he blessed them [the first time] — Judah with the quality of a lion, Dan with a serpent, Naftali with a deer, Benjamin with a wolf, etc., he now returns [the second time] and interconnects (*kelalan*) all of them as one. He now made *all* of them lions and *all* of them serpents, etc. Know that this is so from [the general case of] Dan. Here it is stated, "Dan shall be a serpent" and later [in the blessings given by Moses in Deuteronomy 33-22] he is called a lion as it is written, "Dan is a lion's cub." All of this [the interpenetration of the tribes] fulfills the verse (Song of Songs 4), "Your entirety is beautiful my dear friend, and you have no blemish."²⁸³

In the sefirotic "Tree of Life" template the aspect of divinity known as the sefira of *Tiferet* — "Beauty" — stands as a trunk in the middle of a constellation of five surrounding branches of divinity, known as the sefirot of *Chesed*, *Gevura*, *Nezach*, *Hod* and *Yesod*.²⁸⁴ *Tiferet* acts to balance and maintain symmetry between the individual extremities. The root meaning of *tiferet* is "to branch out" (*p'ar*), and thus, true beauty is the integrated and balanced synthesis of its parts. The deepest sense of beauty and perfection, however, is not yet achieved until the constituent parts actually *inter-penetrate* with each other, as in the case and example of Jacob and the twelve tribes. Only after each *prat/part* contains, not only its own self, but is also "blessed" — the root meaning of *baruch*/blessing being increase and addition — to contain every other *prat/part*. Only now, with each *prat/part* having access to the whole/*klal*, has true wholeness been achieved. Only within such a true holographic integration is there no "blemish."

The holographic tool from the New Sciences can be used to gain a new depth of understanding another formula in Torah cosmology. There is a well-known statement of the Talmudic Sage-Mystics regarding the supra-natural bond that binds the Jewish people together: "All of Israel are connected (*araveen*) one with the other."²⁸⁵ Similarly, we find: "All of Israel are called one soul, and if one sins, all of them are connected one with the other." This aspect of the Jewish collective is often referred to as *Klal Yisrael* — the "whole" of Israel, but there is more to this "whole" than meets the eye.

"All of Israel are connected one with the other" is usually explained as referring to the concept that all of the Jewish people are compared to limbs in a body, and each limb/part is connected to every other limb/part. Thus, if any part of the body is affected, the remaining body is missing its wholeness and, consequently, is blemished. However, if we view the connection of

²⁸³ *Midrash Rabba*, *VaYahiei*. See also *Shir HaShirim Rabba* 4:1 and *Midrash Tanhuma* 16.

²⁸⁴ These names are referred to in Chronicles 29-11 and are often chanted together by the congregation when the Scroll of the Torah is taken out of the ark on Shabbat and festivals to be read.

²⁸⁵ *Shavuot* 39a, *Sotah* 37a, *Rosh HaShanah* 29a (in *Rashi*), *San.* 27b, and elsewhere.

the limb/parts as a holographic *inter*-connection of the parts, each one being literally contained in a condensed form *within* each other, a totally new and refreshing paradigm is revealed. The remaining parts of the body no longer retain their previous quality as complete bodily parts, as the other excluded parts are the very substance of their own existence. Each Jewish "cell" and "limb" in the body of *Klal Yisrael* paradoxically derives its very separate personality and group dynamics *only* because it contains all the other cells and limbs, buried, in miniature, within its own self. This will become clearer as we take a further look at the holographic paradigm as the Kabbalists themselves discuss it.

The principle of interpenetration and interconnectedness is fundamental in Lurianic Kabbalah (as well as in the Kabbalah School of the Gaon of Vilna as seen below). This is particularly emphasized in the writings of Rabbi Shalom Sharabi (the Rashash, 18th century), where virtually all prayer/meditation and kabbalistic intentions involving the performance of the *mitzvot* are viewed from this perspective. In the introduction to his classic work *Nahar Shalom* ("River of Peace") he explains (the technical Kabbalah terms have been omitted):

It is known that the Torah itself comprises a sacred bodily form and that the 613 *mitzvot* are the limbs of the Torah's body. [Furthermore], each *mitzvah*/limb contains all of the other 612 *mitzvot*/limbs. Thus, every separate *mitzvah*/limb, which in turn is comprised of the other 612, is one complete and encompassing root "soul" [one macro-*mitzvah*]. The other 612 [micro-*mitzvot*], although they are contained within each *mitzvah*/limb, are not the larger and complete, all-encompassing root *mitzvah*/Limb. If this were the case then how would one *mitzvah* differ from another *mitzvah* in definition and in performance and how would one limb [in the body] differ from another limb?

The Rashash then continues to map out in mathematical-like terminology how, despite the intensely holographic nature of the Torah's "body"; it is able to produce separate *mitzvot*. He continues:

Rather, the process by which distinct *mitzvot* (or limbs in the body) are produced, both in definition and in performance is that, for example, in the *mitzvah* of *teffilin* all the 612 aspects of *teffilin* [the micro-*teffilin*] contained within all the other 612 *mitzvot* come together in a concentrated form to form a single common center of 612 *teffilin* [the 613th — the macro-*teffilin* — is a product of the whole being greater than the sum of the individual parts]. Even though all the other 612 *mitzvot* contain their own respective [micro] *teffilin* they all send their *teffilin* branches out to form the collective and all-encompassing root *teffilin* — the actual *mitzvah* as we know and practice it.

In Lurianic Kabbalah, especially as expounded by the Rashash, every particular *mitzvah* of the Torah or individual limb in the body, since it contains every other *mitzvot* or limb has access to the information stored throughout the entire body of *mitzvot* and limbs. The seamless unity (every part literally contains every other part, thus functionally dissolving the very definition of a "part") is paradoxically countered by a diversity of many distinct "parts." The apparent contradiction, however, actually follows a logical series of patterns that are being engineered with mathematical precision by a hidden network of roots and branches that are dialectically rooting and branching itself from itself and to itself.

The principle of the interconnection and interpenetration of the 613 *taryag mitzvot* can also be applied to gain a new perspective about some of the commandments. For example, there is a comment by Maimonides (12th century) about a statement in the Mishnah,²⁸⁶

R' Hananya ben Akashya says: the Holy One desired to make Israel worthy therefore He increased for them the Torah [to study] and the *mitzvot* [to perform] as it says, "HaShem desired for His righteousness sake to increase the Torah and make it glorious" (Isaiah 42-21).

Maimonides writes:

A fundamental principle of Torah belief is that when one fulfills any *mitzvah* from the 613 *mitzvot* in its proper fashion...for the sake of Heaven and out of love... that individual merits *Olam HaBah*." Referring to this R' Hananya said that since there are so many *mitzvot* [given to Israel by the Holy One as an act of righteousness] it is virtually impossible that an individual will not perform at least one of them properly and completely. And in the performance of that *mitzvah* his soul will live [in *Olam HaBah*] via that very act.

On the surface it appears strange that through the act of one single *mitzvah* — albeit when it is performed to the individual's highest level of perfection — one is granted a ticket straight to the higher dimensionality of *Olam HaBah*. What happened to all the other 612 vital components of the body of the Torah? Rather, Maimonides is implying that a holographic substructure to the entire body of the 613 *mitzvot* is being subsumed. The performance of a single *mitzvah* (one limb in the body) being that it contains, in a condensed form, all the other 612 *mitzvot*, it has access to all of them. This is all the more so when any one *mitzvah* is enlarged and illuminated through its perfection that it will now reveal, at least in miniature, the hidden nature of its own soul.

Another interesting example that lends its understanding to the holographic model comes from the nephew of Rabbi Chayim Volozhin. R' Nachman (19th century) writes:²⁸⁷

From many perspectives the general state of successive generations continues to diminish. It is no wonder, however, the phenomenon of our master the Vilna Gaon (18th century), the likeness of which there has not arisen since the time of the Savoraim and the Geonim [beg. of 6th to 10th cent.] We have already learned from our Holy Master the Arizal Zal [16th cent.] that the principle of inherent generational decline applies only to the generation as a whole. Regarding an individual, however, it is possible that a very powerful soul can radiate into a later generation the likeness of which has not existed previously for many generations. This is in order to correct his generation and the generations that follow.

Now, this tradition is in agreement with what the anatomists claim, namely, that the central nerves of the brain return to re-circuit and interconnect in the thighs and legs. Even more so they [the nerves of the brain] interface and become united all together in the souls of the feet [which also, in itself, then reduplicates, in miniature, the complete structure of the whole, e.g., the foot itself has its respective head, torso, arms, legs and feet]. This is the basis of the tradition that out of the chronological

²⁸⁶ The last Mishnah in *Makkot*.

²⁸⁷ His introduction to the commentary of the Gaon of Vilna, *Hadrat HaKodesh to Midrash Ne'elam on Ruth*.

spectrum of time the soul of Mashiach appears in the "feet" of time [*Ikvata d'Meshicha* – lit. the footsteps or heels of the Mashiach].

Here we see that when the holographic principle is superimposed upon our common sense of history a here thereto hidden landscape is revealed. The layers of time that generate the passage of generations and their ensuing diminishment as they travel further away from the "head" are but the "parts" in a larger and unified time-like bodily form. Although the unique quality of each generation is distinct and separate from each other (as the *mitzvot* and limbs are from each other), because of the holographic principle each localized time coordinate has, under specific conditions, access to the other time coordinates. This reveals a type of over-all diversity within unity and unity within diversity. The belief in a quantum leap back into an original higher "messianic" state of global consciousness is based on an actual mechanical model.

Likewise, the holographic model allows us to understand the significance of the unceasing desire of all the great biblical personalities and Talmudic masters to rectify the collapse of Adamic knowledge — *Etz HaDa'at Tov veRah* — in its actual root. Likewise, the mystery of prophecy can begin to unravel if the time-body of history is viewed from its holographic nature. The "limb" of any given present moment, under specific conditions, has access to other "limb" events of the future.

Viewing time as a holographic structure it is now possible to understand a peculiar statement of the Talmud regarding Shabbat observance that has very real halachic consequences.²⁸⁸

One who is traveling through the desert [or if one has been taken captive] and doesn't know when Shabbat is, he should count seven days from the day that it was realized that the track of time had been forgotten. On the seventh day he should then make the *Kiddush* [sanctification over wine] and [at the end of the day] *Havdalah* [marking the conclusion of Shabbat].

It can be suggested that this act is required in order that the memory of the Shabbat should not be forgotten. It is fundamental, however, that Shabbat observance is not merely symbolic, but that the day itself has an intrinsic essence that makes Shabbat what it is and is, in fact, an actual microcosm of the original seventh day of creation. If so, how can it be observed on any day other than the seventh? Furthermore, every blessing contains the formula of the Divine Code, and under these circumstances there is a good likelihood (one in seven) that the Name of God will be used in vain. As known in Jewish law, where there is doubt whether or not to pronounce the Divine Name the *halachah* is that we do not pronounce it.

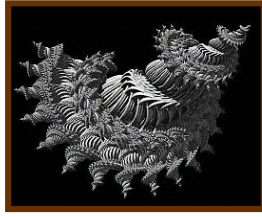
The Talmudic Sage-Mystics, however, understood something else about the deep nature of time and the weekly cycle of the week. As is now evident, each of the six days of the week actually contains a holographic *micro*-Shabbat, and it is this actual micro-essence of the seventh day that exists even during the week, upon which the *Kiddush* and *Havdalah* are being recited.

To fully benefit from the holographic paradigm, and in order to go *Beyond Kabbalah*, one must continue on one's own to study the scientific holographic model, as well as to continue to explore the additional models from the New Sciences. All the models must be visited and revisited again and again until that which was previously counter-intuitive becomes the natural way of

²⁸⁸ Talmud *Shabbat* 59, *Shulchan Aruch Siman* 344.

thinking and perceiving. With repetition, the scientific “vessels” can actually be reabsorbed back into the lights of Torah, and, in effect, become the very inner lining of the divinity of the Torah itself. (This relationship being the original higher-dimensional nature in Gan Eden prior to the collapse, as has been explained).

A comprehensive modern classic on holography is *The Holographic Universe* by Michael Talbot (Also a chapter in his earlier work *Mysticism and the New Sciences*). Two other excellent works dealing with holography (and much more) are *Stalking the Wild Pendulum* and *A Brief Tour of Higher Consciousness* by Itzak Bentov. There is now a plethora of websites dealing, in whole or in part, with the holographic model. It is up to the serious seeker — the one in the thousand — to continually gather as much data as possible, and then, using the light of the Torah and guided by the Talmudic Sage-Mystics, to transform it into messianic *data*, the *da'at* of higher consciousness.



5. Fractals, Chaos Theory, and the Iterating Torah (Interdisciplinary)

From the 19th century [and onward] the gates of wisdom from above (Kabbalah) and the fountains of wisdom from below (science and technology) will be opened up and the world will make preparations to enter the Messianic Era.

—Zohar

One of the many strange thoughts that the M-set [the Mandelbrot fractal equation] generates is this. In principle it could have been discovered as soon as the human race learned to count. In practice, since even a low magnification image may involve billions of calculations, there was no way in which it could even be glimpsed before computers were invented.

—Arthur C. Clarke

The term fractal, coined only in 1975, began as a new field of mathematics and geometry, but has now evolved to interface with almost every category of modern knowledge, including the arts. The term, a cross between “fracture” and “fraction,” is used to describe the discovery of an unexpected underlying order to chaotic systems. This amazing new field that studies chaotic systems is known as chaos theory, and its adherents are chaologists. Chaos is a shorthand term for a movement that has quickly been reshaping the landscape of many diverging fields within the scientific community. Although it is still filtering down into the public mainstream, like the terms and some of the concepts of relativity and quantum mechanics, chaos theory has already been claimed as the third great revolution of the 20th-century in physical science. A leader in quantum physics and modern cosmology has stated: “No one will be considered scientifically literate tomorrow who is not familiar with fractals.”²⁸⁹

From the perspective of *Beyond Kabbalah* and the consciousness maps used by the Talmudic Sage-Mystics it can also be said that “No one can be considered literate in esoteric Judaism today who is not familiar with fractals.”²⁹⁰ The literacy I am referring to is that of the Torah analogs found within fractal geometry and chaos theory. Specifically, as explained above, it is the “lost vessels” of science and technology of this newly (re)discovered field of knowledge that holds the maps, models, and metaphors to otherwise bewildering and abstruse “lights” of the Talmudic and Kabbalah Sage-Mystics. Fractal geometry and chaos theory offer an astounding arsenal of power tools to get a simple, yet profound, grasp of many of the core teachings of the

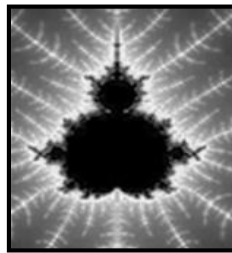
²⁸⁹ John Archibald Wheeler, protégé of Niels Bohr and friend of Albert Einstein, quoted in *Introducing Fractal Geometry*, Lesmoir-Gordon, Rood, 2001.

²⁹⁰ By extension, according to the school of the Gaon of Vilna and the Talmudic Sage-Mystics of Skhlov, “No one can be considered literate in Judaism today who is not familiar with esoteric Judaism”.

Zohar, Lurianic Kabbalah, and Talmudic Aggadeta. Likewise, learning to think and perceive fractally reveal maps to the higher-dimensional roots of traditional *halachah*. (As emphasized throughout this manual, exoteric and esoteric Judaism are inseparable from each other as the skin of your body is from rest of your body).

In short, fractal perception and fractal thinking is the key to understanding the entire spectrum of the Written and Oral Torah. It is not an exaggeration to say that the new models of fractal geometry and the science of modern chaos theory lie at the bedrock of the ancient consciousness of the Talmudic Sage-Mystics. As will be evident below, a fractal-based reality lies at the essence of Jewish/Torah consciousness. If there was one key to the universally acknowledged enigmatic secret of “Jewish genius,” it is a fractaled Torah consciousness — defining, perceiving, and interfacing with a fractaled reality. (Of course, it is also necessary to be literate with all the other tools from the New Sciences throughout this section).

What are fractals, and what is chaos theory? The dictionary definition is that fractals are complex geometric pattern exhibiting self-similarity in that small details of its structure viewed at any scale repeat elements of the overall pattern. Fractal patterns occur throughout nature, and they can be generated through computer graphics, as in the now ubiquitous Mandelbrot set.



The dictionary definition of chaos theory is that it is a field of study in mathematics, with applications in several disciplines including physics, engineering, economics, biology, and philosophy. Chaos theory studies the behavior of dynamical systems that are highly sensitive to initial conditions, an effect which is popularly referred to as the “butterfly effect.” This behavior is known as modern deterministic chaos theory, or “chaos,” for short.

What is the difference between these two disciplines? Simply put, chaology is the study and application of non-linear systems and fractals are its observable geometric patterns. Fractal geometry supplies the mathematics and computer generated graphics that, aside from their often astounding aesthetic appeal, enable the observation and study of chaotic systems, i.e. the hidden order within those systems. (As used in this book, either term implies the other).

Myriads of people, blurring the previous boundaries between the sciences and humanities, mathematics and art, have been discovering this truly new science as it has escorted us into the 21st century. Many of those exposed to fractals have experienced an epiphany inducing a logical leap of faith as if into another dimension. If this is true of fractal consciousness from the secular (i.e., “external”) perspective, it is all the more so from a Torah (i.e., “internal”) perspective. Fractal seeing and fractal thinking is as deeply “Jewish” as it gets. The entire Torah — her scriptures, her laws and her traditions — are pure fractal geometry.

⋈. **Word to the Wise:** The science of fractal geometry is nothing less than fractals of the *Ohr Ganuz* — the messianic light — appearing on our doorstep. This having been said (and experienced), it is important to remember that fractal geometry along with chaos theory, holography, split-brain, etc. are *not* synonymous with Torah. Rather, they are only a small arsenal of power tools to begin to get a firm grasp of the higher-dimensional structure of Torah. Torah — and specifically the imminent New Torah of the Messianic Era — is immensely more than the entirety of *all* the New (and old) Sciences together. But without these simple lenses we will remain blind to that which is now right in front of us. ♪

There are many excellent books, often accompanied with stunning graphics, as well as a plethora of web sites, devoted to the new science of chaos theory and fractal geometry. One book that perhaps was most responsible for presenting this new field to the public is James Gleick's *Chaos — Making a New Science*. Although old, by current standards in our highly accelerated world of scientific discovery (it was published in 1987), it is as true now as it was then — only that fractal consciousness has since grown exponentially. The following is an amalgamation — not in any particular order — of selected quotes from his work. (Many of the quotations are taken out of their original context, but true to the ever-iterating self-replicating nature of fractals they exhibit a sublime coherent esthetic).

Chaos has become a shorthand name for a fast growing movement that is reshaping the fabric of the scientific establishment.

Where chaos begins, classical science stops. It is a new science that spells out mathematically, philosophically, and graphically the universal design of how nature functions and flows, rises and falls. It has brought together, not only mathematicians, physicists, biologists and chemists, but also physiologists, ecologists, economists and meteorologists. It affects our local weather. Chaos conferences and chaos journals are far and near. Government programs and university campuses are afire with chaos.

Chaos, belying its name, however, is about order. It is about the sublime order underlying the complexity of apparent disorder. Its major tool is the special techniques of computer graphics that are able to translate otherwise abstract, mathematical descriptions into pictures of utterly fantastic and delicate structures. These forms, which previous to computerization were barely conceivable to even a few mathematical visionaries, comprise a new family of shapes. A new geometry, long hidden in nature of things, has reared its strange head.

And strange it is. Tangled, splintered, jagged, twisted, fissured, twined, contorted, convoluted, serpentine, intricate, serrated, craggy, and fractured. Yet, simultaneously, there is an undeniable recurring pattern, especially a pattern that appears within the same structure at the same time only at different scales. Every *fracture* of the shape replicates a *fraction* of itself on a smaller or larger scale continuing infinitely. Infinite chaos reveals an organizing principle of beatific, transcendent order! In 1975 on the eve of publishing his first major work in book form on the subject, Benoit Mandelbrot, a French mathematician and leading prophet of chaos theory, united the words *fracture* and *fraction* to coin the term "*fractal*."

Fractal images, often generated via computer graphics, are uneven or fragmented geometric shapes that can be subdivided in parts, each of which is a reduced-size copy approximating the whole. Fractals also describe many real-world objects,

such as clouds, mountains, turbulence, coastlines, roots, branches of trees, blood vessels, and the anatomy of lungs, that do not correspond to simple geometric shapes. This new geometry mirrors a reality that is very unlike the linear, circular and triangular shapes of classical Euclidean geometry that ruled the Western world for two thousand years. Fractal dimensions, fractal descriptions, fractal organization, fractal movements and fractal time appears rough, discontinuous, intertwined and broken. Yet, chaos theory formulates that there is no randomness to this complexity. The degree of irregularity remains constant over different scales. *Reality, on all levels, displays a regular irregularity.* In this context, fractal means self-similar. Self-similarity is symmetry across scale. It is an infinite recursion of pattern within pattern independent of scale.

Fractal has come to represent a way of describing, calculating and thinking about forms that are fragmented and irregular. A fractal curve refers to an underlying organizing principle embedded within the monstrous complexities and disconnected fragments. Fractal geometry also provides a set of tools. The fractal approach embraces the whole structure in terms of the branching that produces it and behaves consistently from large scale to small scale.

We are surrounded by seemingly endless random acts of nature and society. The distribution of earthquakes, personal incomes in a free-market economy, behaviors of ocean turbulence, the rise and fall of the stock market, erratic weather patterns, sudden increases in the price of cotton, inexplicable static in electronic transmission, flooding rivers and traffic congestion. But when the statistics of these random events are formulated into equations and the equations are fed into a computer and the computer translates the numbers into pixels on a computer screen then, like magic, magnificent graphic visions appear. When “chaotic” movements of life are analogue into a computer generated graphic reproduction, an amazing order is revealed. Fractal geometry and computer graphics are inextricably linked. Technology is now painting in infinite detail and color what the mind can no longer imagine. Even hard core mathematicians and scientists cannot but experience an epiphany inducing a logical leap of faith into another dimension. Seeing is believing as a vision of testimonial faith appears on the computer screen.

To chaos researchers, mathematics has become an experimental science, with the computer replacing laboratories full of test tubes and microscopes. Graphic images are the key. “It’s masochism for a mathematician to do without pictures,” one chaos specialist would say.

Chaos has become not just theory but also method, not just a canon of belief but also a way of doing science. The historian of science, Thomas S. Kuhn notes, “Established sciences take for granted a body of knowledge that serves as a communal starting point for investigation... [whereas] articles on chaos from the late 1970’s onward sounded evangelical, from their preambles to their perorations...” Chaos now presages the future as none will gainsay. But to accept the future, one must renounce much of the past. Something takes place that resembles a whole industry retooling for new production. In Kuhn’s words, it is rather as if the professional community had been suddenly transported to another planet where familiar objects are seen in a different light and are joined by unfamiliar ones as well.”

“Phenomena like these had no place in the geometries of the past two thousand years. The shapes of classical geometry are lines and planes, circles and spheres, triangles and cones. They represent a powerful abstraction of reality, and they inspired a powerful philosophy of Platonic harmony. Euclid made of them a geometry that lasted two millennia, the only geometry still that most people ever learn. Artists found an ideal beauty in them; Ptolemaic astronomers built a theory of the universe out of them. But for understanding complexity, they turn out to be the wrong kind of abstraction....Clouds are not spheres. Mandelbrot is fond of saying. Mountains are not cones. Lightning does not travel in a straight line. The new geometry mirrors a universe that is rough, not rounded, scabrous, not smooth. It is a geometry of the pitted, pocked and broken up, the twisted, tangles and intertwined.

The understanding of nature’s complexity awaited a suspicion that the complexity was not just random, not just accident. Mandelbrot’s work made a claim about the world, and the claim was that such odd shapes carry meaning. The pits and tangles are more than blemishes distorting the classic shapes of Euclidian geometry. They are often the keys to the essence of a thing. The claim was that the degree of irregularity remains constant over different scales. Surprisingly often, the claim turns out to be true. Over and over again, the world displays a regular irregularity. How did nature manage to evolve such complicated architecture? Mandelbrot’s point is that the complications exist only in the context of traditional Euclidean geometry. As fractals, branching structures can be described with transparent simplicity, with just a few bits of information. In the mind’s eye, a fractal is a way of seeing infinity.

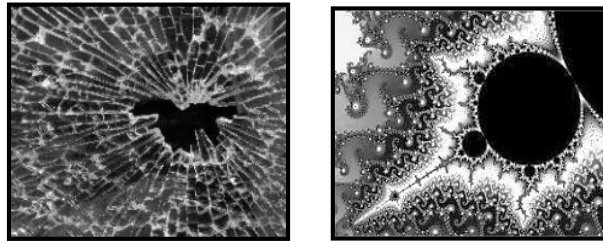
[Mandelbrot said] “Intuition is not something that is given. I’ve trained my intuition to accept as obvious shapes which were initially rejected as absurd, and I find everyone else can do the same.”

The Mandelbrot set is the most complex object in mathematics, its admirers like to say. An eternity would not be enough time to see it all, its disks studded with prickly thorns, its spirals and filaments curling outward and around, bearing bulbous molecules that hang, infinitely variegated, like grapes on God’s personal vine. Examined in color through the adjustable window of a computer screen, the Mandelbrot set seems more fractal than fractals, so rich is its complication across scales. A cataloguing of the different images within it or a numerical description of the set’s outline would require an infinity of information. But here is a paradox: to send a full description of the set over a transmission line requires just a few dozen characters of code. A terse computer program contains enough information to reproduce the entire set. Those who were first to understand the way the set commingles complexity and simplicity were caught unprepared, even Mandelbrot. The Mandelbrot set became a kind of public emblem for chaos, appearing on the glossy covers of conference brochures and engineering quarterlies, forming the centerpiece of an exhibit of computer art... . Its beauty was easy to feel from these pictures; harder to grasp was the meaning it had for the mathematicians who slowly understood it.

Another wonderful book geared to the non-scientist and layperson including the artist, the poet and the mystic, is *Seven Life Lessons of Chaos — Spiritual Wisdom from the Science of Change*.²⁹¹ The authors write:

Fractal is the name given by scientists to the patterns of chaos that we see in the heavens, feel on earth, and find in the very veins and nerves of our bodies. The word was coined by the mathematician Benoit Mandelbrot and now has wide use in chaos theory, where fractals refer to the traces, tracks, marks, and forms made by the action of chaotic dynamical systems. Natural fractal forms include the crack a rock ledge left by an earthquake or frost heave, the dendritic web of a river system, the one-only shape of a single snowflake.

Mathematicians have imitated these natural fractals using various kinds of nonlinear (feedback) formulas. Although infinite in their detail, mathematical fractals lack the subtlety of their natural counterparts. Nevertheless, they have brought scientists closer to visualizing the real movement of chaos that makes natural fractals possible.



**To fracture
or to fractal?**

Torah presupposes the model of a fractal/chaos based reality. This includes the esoteric legacy of the Primordial Worlds of the *Tohu* discussed at length above in **□**-Mission. Moreover, the secret of the *Tohu* is the *origin* of our fractaled reality and it is upon this hidden landscape that the entirety of Torah doctrines is based. This is astonishingly manifest in the second verse of Genesis, “And the earth [i.e., the prior higher-dimensional foundational strata of our reality] was *tohu*. The common English translation (from the ancient Greek) of *tohu* is chaos! As explained above — together with the reader’s own additional requisite research into fractals and chaos — the translation of *tohu* as chaos, i.e., *modern* chaos theory, goes to the very core of the esoteric mechanics behind the phenomenon of the *Tohu*. We need not repeat, however, what has previously been explained. After being introduced to fractals, the student of *Beyond Kabbalah* must now return to the chapters in **□**-Mission on the secret of the *Tohu* and reread every sentence, but now from this very new, yet most ancient perspective. Then, the one who understands will understand that

²⁹¹ *Seven Life Lessons of Chaos — Spiritual Wisdom from the Science of Change*, John Briggs and F. David Peat, HarperPerennial, 1999, p. 100. John Briggs (and F. David Peat) has also authored a number of other books on and related to fractals including a stunning large format “coffee table” book, *Fractals – The Patterns of Chaos* (Simon and Schuster, N.Y. 1992). The modern classic on fractals is, of course, Mandelbrot’s *The Fractal Geometry of Nature* (Freeman and Company, 1977, 1982, 1983, N.Y.) but it is geared more towards professionals. Another masterpiece is *The Colors of Infinity*, Introduced by Arthur C. Clark, Clear Books, London, 2004 (It also comes with a DVD by the same name. This video, and other more recent productions, are also available for free viewing on the Internet). *Introducing Fractal Geometry* by Lesmoir-Gordon, Rood and Edney (Totem books, U.S., 2001) is very instructive and a pleasure for the layperson due to its graphic book format).

“To fracture or to fractal?” is the only question.

⌘. **Word to the Wise:** One can consign the correspondence of the ancient term *tohu* with the modern term chaos as an interesting coincidence. Yet, it may also portend something profound — even messianic — coming full circle. For the one who understands, this connection is also a reconnection: Another example of modern discovery reuniting with the ancient esoteric Torah knowledge. It is now up to the seeker, through the study of both scientific fractals and Kabbalistic *tohu*, to return the pieces to the cosmic puzzle, each piece having its own external scientific vessel to its corresponding inner Torah light. ♪

The language of fractals also helps remove a misty veil that surrounds the language of the Talmudic Sage-Mystics. The classical Rabbis use a strange set of terminology throughout the massive libraries of their literature, especially that of the Kabbalah, Midrashic commentaries and throughout Hasidic writings. Every page — and often every paragraph and sentence — uses terms that sound like free word association. It is not uncommon for the masters to construct comparisons between words and ideas that appear far-fetched, based on similar sounding names, equating words and expressions simply because they have the same numerical value (*gematria*) and connecting dots as if they were projecting images upon random configurations of stars in the sky. The entire fabric of Torah cosmology is woven with phrases like, “Which is in the aspect (*bechinah*), of such and such,” “This is in the secret (*sod*) of...,” “So and so is the *gilgul* of so and so,” “This is what...” In order to support a concept, a tradition or *halachah* “proof texts” are constantly brought by the masters of logic that often do not appear to be logical at all. To the uninitiated (and this includes the majority of academic scholars of Torah and even *talmeday chachamim*) this way of “thinking” appears random, forced, spurious, unscientific, and quite illogical.

However, once one begins to understand the profoundly simple, yet simply profound, difference between a consciousness based upon a “fractaled reality,” versus that of a consciousness based upon a “fractured reality,” the wisdom of what these masters of higher mathematics and rigorous logic are actually doing is absolutely astounding. All the apparent superficial word associations and seemingly whimsical proofs are very real and very serious. They are not disconnected pieces of a *fractured* reality tied together by dwindles of threads and pieces of duct tape. Rather they are very precise form-fitting iterations of a fractaled reality, displaying “self-similarity,” and, ultimately, any two (or more) connections that the Talmudic Sage-Mystics formulate are all evolving out of one original, single formula. It is a Leviathanic cosmic jigsaw puzzle, and everything they say, observe, or comment upon is a master game of fitting in, and returning the myriads pieces back to their source.

With the fractal model now in hand, we will not only begin to show the intrinsic connection between five esoteric fundamentals: 1) God’s Name (*Havayah*), 2) God’s building blocks (*nitzotzot*), 3) God’s Divine personas (*partzufim*), 4) God’s mathematics (*gematria*) and 5) God’s *tikun* in the Body of Adam (*gilgul*). It will become astonishingly apparent that, in fact, all five fundamentals are iterations of one another. It is even more breathtaking when it is realized what these five fundamental concepts have in common: “It is not so much what you are looking at, but from *where* you are looking.” “From where you are looking” depends upon only one question and one that we must repeatedly ask: To fracture or to fractal? That is the question.



**The Eternal
Iterating God
Equation**

All that has been explained and quoted above about fractals and chaos is only a glimpse of this paradigm-changing field of information and technology. Once again, the true seeker of non-ordinary knowledge, i.e., the one who knows how to serve the ancient Kabbalah with the New Sciences, must explore and observe the world of fractals and become conversant in this language and mind-set that is truly messianic in its cosmic impact. For the one who understands, the science of *fractals is the rediscovery of the true esoteric language of the millennial old secret rabbinic tradition*. There are many amazing tools that the sciences of fractals and chaos offer the aspirant of the *Teachings That Cannot Be Taught*. Below I bring a few of these applications. The first is concerning the enigmatic — and much misunderstood — Name of the God of Israel.

The Patriarch Abraham and his quest for truth, almost 4,000 years ago, is considered to be the inception point and foundation of emerging Jewish consciousness. Although God consciousness and the true nature of existence was directly known to Adam and his immediate descendants, by the time of Abraham’s generation it had been long lost to humanity. Abraham rediscovered the one Supreme Being, which in theological terms, is known as monotheism — the belief in only one God.²⁹² But was Abraham’s rediscovery only that — simple theological monotheism or even “ethical monotheism,” as it has been renamed in our generation? On a deeper lever, i.e. from Abraham’s inner cosmological perspective, what was really behind the singularity of God consciousness that he began to bring back into the world?

By using the fractal model we have a fresh look at what it was that Abraham rediscovered about reality, consciousness, and about the source of emanation Itself. This understanding takes us far beyond the common “Judeo-Christian” conception of one Supreme Creator and King of the World. Rather, Abraham — followed by his son Isaac and grandson Jacob and his children’s children — revealed the truth that it is fractal structures that are directing the hidden landscape of nature, history, and consciousness.²⁹³ Every aspect of existence is but a self-replicating copy of itself, all emanating from one single source.

In ancient times of endemic polytheism even the simple meaning of the Abrahamic “One God” was a radical belief and even heretical. Why should that be so? Polytheism and various forms of paganism subsume a *fractured* reality with each god and goddess, forces for good and forces for evil, being a separate piece of creation, often jealous, competitive, and at war with each other. On the other hand, in the formative beginning of the legacy of the Talmudic Sage-Mystics, the divinely

²⁹² “Abraham recognized his Creator at the age of three”, Talmud Tractate *Nedarim* 32a. “Abraham recognized his Creator at age forty-eight.... Abraham recognized his Creator at age fifty”, Midrash *Pesikta Rabbati* 21:18. (See the Adamic Time Body in the Door of Mission and Maps where Abraham, at the age of forty-eight, completes the first two thousand years in the Adamic body).

²⁹³ For the one who understands — as much as we are able to say that which we can’t — the secret of fractal structures directing the hidden landscape of existence astoundingly also applies to the dimension of God’s *Own* Consciousness (which is Itself infinite layers of stratified Consciousnesses within greater and greater Consciousnesses). See *Mind of Moses: The Eternal Iterating Decree*, among many other references throughout *Beyond Kabbalah*.

inspired genius of Abraham perceived a *fractaled* reality. Each apparent separate piece of creation was, in fact, a self-replicating iteration of one single fractal formula. All reality, from the beginning to the end, was a cascading array of infinite iterations of one simple equation consisting of only four components, four alphanumeric digits. All space, time, history, and consciousness could be compressed back into a simple, single formula. That formula in turn, can be compressed and enfolded into itself with only a point singularity remaining (which is a mathematical dimensionless “point”). That formula is Y-H-V-H, the Hebrew Tetragrammaton — the “Name” of God (□-Mission: *Sha’ashu’a*).

Polytheism, on the other hand, fractures God’s indivisible oneness. The term idolatry does not reveal this crucial insight, but *avodah zara*, the Hebrew term that is translated as idolatry, has much to reveal. *Avodah* means work, service, or worship. *Zara* means strange, foreign, or alien. What is the cosmological basis for the Torah’s prohibition against “alien worship”? Why should we care how anyone chooses to perceive reality? The root of the prohibition is precisely so because *avodah zara* attempts to fracture and alienate parts of the *Ohr Ain Sof* from its own Self! This is very serious when we realize that, in truth, there is nothing here but Itself! *Ain Od* — there is no other, no other thing and no otherness other than the *Ain Sof* and the Light of the *Ain Sof* (□-Mission, Essay 4). (We know what happens to us emotionally and psychically when we are alienated from parts, memories and aspects of our own selves. Think of what it must do to the Creator and His Creation!)

However, from the time of Abraham, the father of the Hebrew people and seminal Jewish consciousness, the name of the game has been *fractal* and it has been fractals all the way down through the generations of Talmudic Sage-Mystics. The virtually infinite multifarious elements of creation are not fallen fractures in the absolute unity, but rather fractals — self-replicating macro/micro copies of Itself. This, then, is the choice: to see reality as fractured or fractaled. This is what it means to believe in the God of Abraham, Isaac, and Jacob (Israel).

Thinking and perceiving *everything* “fractally,” the most obvious example of an iterating fractal equation in Torah is the Tetragrammaton, the sacred Name of the God of Israel. This “Name” lies at the core of the entirety of the Adamic/Jewish mission, and it is the root of all Talmudic Sage-Mystic consciousness. Although commonly assumed, the Tetragrammaton is not a proper name, nor is it even a noun in the usual sense of the word. Although it can be pronounced a number of different ways, visualized with a number of different vowels, and “expanded” in a number of different formats, its true purpose is not to be found in any one pronunciation, visualization, or iteration. Its true significance has little to do with crude age old attempts to pronounce it as “Jehovah” or “Yahweh.”²⁹⁴ Rather, *the Tetragrammaton is an equation. The Havaya* —

²⁹⁴ Pronouncing the Tetragrammaton as “Jehovah” or “Yahweh” is akin to trying to pronounce the world’s most famous equation $E=mc^2$ as “Em-keh-too”. To treat $E=mc^2$ in such a manner is a serious misunderstanding and even mocks the sublime logic and advanced mathematics of modern physics that is being represented in this simple yet profound equation. The case with the *Havaya* is all the more so, especially when we realize that the letters of the *Havaya* are not arbitrary symbols, as they are with $E=mc^2$ and all man-made mathematical symbols. Rather, the alphanumeric pictographic forms that make up the Equation of God are primordial and have their roots in higher-dimensional realities.

The God of Israel has a plethora of name-formulas. There are ten major formulas (corresponding to the Ten Sefirot), another seventy sacred name-formulas (also known as the seventy names of Metatron, which is not simply an angel but rather the six letters of Metatron are a complex master code) and hundreds of cognomens throughout the Written and Oral Torah. As known, “Jehovah” is a neologism invented by medieval Christian theologians that has no real foundation in Torah. Jews do not pronounce the *Havaya* (in any of its iterations aside from the Kohen Gadol on Yom Kippur while the Temple was standing) and instead use another holy name of the Divine — *Adonai*/Lord. The voiceless Hebrew letters Y-H-V-H are superimposed with the vowels of *Adonai*. The intention is to *visualize* the letters of *Havaya* while *pronouncing Adonai*. If, however, one attempts to pronounce the *letters* of Y-H-V-H with the *vowels* of *Adonai*, and then using the Latin “j” instead of the original Hebrew *yud*, the sound comes out as “je-ho-

a phonetic rearrangement of the four letters of the Tetragrammaton in order to avoid pronouncing it²⁹⁵ — is the fundamental fractal formula that iterates throughout all realities from the never-not, pulsating ecstatic bliss within the unknowable essence of the *Ain Sof* to our present reality — the current edge of creation. (□-Maps: *Ohr Ain Sof* Fractal Feedback Loop).

The Tetragrammaton begins as a simple mathematical-like formula, consisting of only four alphanumeric units. The last two of these four units, as is known, enfold into the first two leaving now only two digits. The second of these two units, in turn, enfolds into the first, so that there remains only a single unit that contains all the others. This singular unit, containing the other three, is represented by a single point, a minute jot, and one iota. This “point singularity” is the Hebrew letter *yud*.²⁹⁶ The alphanumeric *yud* itself enfolds and is contained in the even more minute point that sits atop and crowns the *yud*. Thus, all four components of the *Havaya* equation iterate out from the crown, the secreted fifth dimension to the other four.

When functioning as an equation, the *Havayah* is a dynamic process, computing Itself upon Itself. The *yud* point-singularity, however, when its contents unfold into its four aspects, acts upon itself as a dynamic equation, with each value acting upon the other — output@new input, output@newer input and so on and on. In this sequencing, the *yud* — the point singularity — remains constant while the values of the other components change. Thus, the God of Torah is a dynamic equation that is forever iterating upon itself. From this perspective, this is a fractal understanding of the Biblical verse-formula, "Know this day and meditate within your heart that... there is no other beside Itself" (Deut. 4:39). There is no other — no other thing, no otherness — absolutely nothing other than The Equation. Throughout all possible realities and all impossible realities *right here, right now* there is only Its Own Self iterating fractured fractions of Its Own never-not pulsating bands of Light — from Itself, to Itself, for Itself and all taking place within Itself. And the one who understands will understand Itself.



vah” which has no real significance in Hebrew, certainly not as the “true” name of the God of Israel. The pronunciation “*yahweh*” is also an attempt to pronounce the letters according to their “correct” vowelizing which is ludicrous as the *Havaya* equation intentionally has numerous pronunciations. If, however, it were to be pronounced according to its simple root meaning it would be pronounced not as “*yahweh*”. Rather, it would be pronounced in accord with correct Hebrew grammar. This is simply the causative future tense of the masculine third person of the root *h-v-h*, in this case meaning “He (i.e., anyone) will bring (something) into existence”. Thus, the Tetragrammaton never means “Lord” but rather “The Source of Existence”, i.e., The One who brings all realities into existence.

²⁹⁵ The rearrangement of the letters *Y-H-V-H* as *H-V-Y-H* in order to pronounce it as *Havayah* also spells out a real word in Hebrew. The literal dictionary definition of *havayah* means “existence”! Additionally, the term *havayah* refers to the quintessential rabbinic discussion/disputes between the Talmudic Sage-Mystics as in the expression, “The *havayot* (plural) of Abbaya and Rava” (A dueling pair of Talmudic masters from the 3rd century whose dancing HuG discussions are ubiquitous throughout the Talmud. See □-Methods). This puts a whole new take on what is going on within the deeper levels of the Talmud as the very fabric of its sixty massive tomes are woven out of thousands of permutations of rabbinic *havayot*!

²⁹⁶ The Greek iota and the Latin jot are both ancient transliterations of the letter *yud*.



***Nitzotzot:*
Fractal Soul-
Sparks**

A fundamental teaching of the Kabbalah that can be explained through the model of fractal geometry and modern chaos theory is the ubiquitous *nitzot*. *Nitzotzot* (plural) are virtually always translated as “sparks” of divinity. These are the infinite minute higher-dimensional particles of fallen divinity that manifested with the advent of the primordial Breaking of the Vessels (□-Mission: Primordial Kings) and then, in part, fractally replicated with Adam’s miscalculated encounter with the Tree of Knowledge. In our present reality these *nitzotzot* are embedded literally everywhere, wherever organic or inorganic reality is found. They are what constitute every person, place and thing. Every event, from the Big Bang (and prior) to the end of time (and beyond) is made out of *nitzotzot*. In fact, as little atoms are the underlying fabric that make up the entirety of our physical universe, *nitzotzot* are the little “*adams*” that make up the underlying fabric of the entirety of our spiritual universe!²⁹⁷ They are also found everywhere throughout the literature of the Kabbalah and are the cosmic background upon which virtually all Hasidic teachings are based.

Referring to *nitzotzot*, however, simply as “sparks,” or even as “holy sparks,” does not do them justice, or, if we do call them “sparks,” what exactly do we mean by a “spark”? A chip? A splinter? A particle? A particle of what? If a particle, then why not a “wave.” Rather, when we translate the term as a *fractal* spark, their profoundly ornate nature becomes clearer. As explained above, a fractal pattern — whether in nature or computer generated — when magnified, reveals itself to contain an endless array of additional replicating patterns, each one similar to the previous but now with its own distinctive nuance. And — certainly in the case of millions and billions of computer iterations of the famous Mandelbrot-set — each new iteration is often even more astoundingly aesthetically complex than the previous one. As we zoom in and zoom out, every increased or decreased optical resolution is utterly unique unto itself with no other exact copy of that coordinate of fractal geometry in all of creation, past, present, or future. Just as with the untold billions of billions of snowflakes that have ever existed, or will exist, no two *nitzotzot* have ever had, or ever will have, the same exact pattern. *Nitzotzot*, when viewed as iterating *fractal* sparks, reveal an infinity of fractured fractions of micro-soul sparks, each one an entire self-contained unit and complete Adamic structure unto itself.

The Adamic structure of each *nitzot* refers to its holistic nature. Each fractal spark and its sub-fractal sparks contain a holographic sefirotic form of a human-like structure, with each of the ten sefirotic parts of the “body” containing all of the other ten and each of those ten containing each

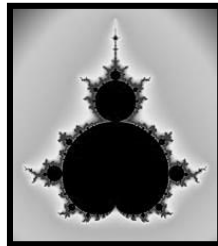
²⁹⁷ There is a term for this adamic “man image” that exists on all levels throughout creation — large or small. *Homunculus* literally means “little man”. A homunculus does not need to have the exact form of a human but, e.g. as in a Salvador Dali painting, it can be squeezed, elongated and cut up yet still retain all the parts of a human form. Examples are when the various areas of the brain are graphically portrayed with the corresponding part of the body they control or when the parts of the body are mapped onto the bottom of the foot or the ear (reflexology) or the iris (iridology).

of the other ten and so on and on. Thus, every encased fractal spark of divinity that is released and elevated from its confinement naturally, or accelerated via Torah directed consciousness, is an entire universe with endless worlds within worlds and souls within souls of perpetually cascading arrays of fractal sparks.

Additionally, in the science of the Kabbalah there are myriads of different categories of *nitzotzot*, which appear in clusters, each grouping being very specific as to its origins and the effect it has upon the infrastructure of creation, i.e., in the Body of Adam. Fundamentally, the “periodic table” of *nitzotzot* is what constitutes the very fabric of all space, time, and soul (*Olam, Shanah, and Nefesh* as explained in **□-Mission**). As atomic particles are to all physical reality, *Adamic nitzotzot* are to all spiritual and, ultimately also to physical reality. The dimensional fabric of *nitzotzot* when “fleshed out,” are the very substance and viscosity of life. Every atom — and every sub-atomic particle (or wave) — consists of ten sefirot. Every set of ten sefirot is one complete Adamic structure, the human body being divided into ten sectors. Thus, everything (including atoms!) are made out of microcosmic *adams* — fractal sparks!

Long before the term fractal was coined, an obscure mathematician from the 19th century captured this phenomenon in the following poem he authored. He was observing the fractured geometry of endless self-replicating micro-structures within their corresponding macro-structures. The affinity of his description to the Kabbalah tradition of the *nitzotzot* (As well as the *partzuf* and *gilgul* explained below) is self-evident. With one subtle phonetic change we have a poetically deep insight into a Torah based fractaled cosmology.

*Big whorls [worlds] have little whorls [worlds],
Which feed on their velocity;
And little whorls [worlds] have lesser whorls [worlds],
And so on to viscosity.*²⁹⁸



***Partzufim:*
A Family of
Holographic Fractals**

Another simply profound, yet profoundly simple, utilization of fractal consciousness (together with the other models from the New Sciences) is the template it offers to begin to grasp the kabbalistic mechanics of the enigmatic *partzuf*. *Partzufim* (plural) are the higher-dimensional *Atzilutic* personified sefirotic configurations that are at the foundation of Lurianic Kabbalah, which in turn is built upon the Zohar. Each *partzuf* is made out of ten sefirotic facets (**□-Maps: A Map to Fractal**

²⁹⁸ Lewis F. Richardson, early 20th century English scientist. His poem and other essays anticipated fractal geometry by a half century.

Kabbalah). There are twelve *partzufim* altogether, with five being the core group — *Arich Anpin, Abba, Imma, Zeir Anpin and Nukva*. These correspond in the human realm to the “grandfather,” “father,” “mother,” “son/husband,” and “daughter/wife.”²⁹⁹ Together, the *partzufim* and their profusely ornate interactions and detailed unions comprise the higher-dimensional “Divine Family” of *Atzilut*, and they are, in advanced Kabbalah, the “name of the game” for *all* meditative and prayer practices, including the inner mechanisms of the entirety of *Halachah* (Jewish legal and ritual law) and the performance of each and every *mitzvah*. In fact, there is no reference to any of the numerous Names of God, be it “Existence,” “My Lord,” “Lord of Hosts,” “God,” “Almighty,” etc. throughout Scripture that is not actually referring to an aspect of the *partzufim*.

Before we continue, there is an important question that should be obvious, at least for one familiar with Kabbalah. What happened to the Ten Sefirot? Should we not be introducing the Sefirot first? Does not the entire Kabbalah essentially begin and end with sefirot? Are not their iterations the primary manifestation and example of “Fractal Kabbalah? In fact, is not the diagram of Fractal Kabbalah in the Door of Maps, presenting the Ten Sefirot as the foundation of a Torah based fractal reality? The answer is, again, unexpected and counter-intuitive. The secret is that in advanced Kabbalah there are no Sefirot. That is, in the real, interactive reality we live within — the world of *tikun* — there are no sefirot. Sefirot are an abstract, static structure that functions primarily as a model and to be used as a reference guide. What do sefirot refer to? *Partzufim*.

We all remember, or have seen, “tinker toy” models of atoms and electrons — little colored balls held together and connected by sticks. Are they real? They are real only as an abstracted model but the model, by itself, does not exist in a real, interacting world. Likewise, single sets of Ten Sefirot do not exist. The concrete and tangible compounds and elements that atoms construct are real and they are built upon millions and billions of atoms abstractly classified and described in the template of a “periodic table.” Similarly, sefirot are the atoms that make up the molecules that make up the cells that make up the tissues that make up the organs that make up a real, live human being. As *partzufim* are to people, sefirot are to atoms. *Partzufim* are the configurations of the Light of the *Ain Sof*, and it is the *partzufim* that ultimately are the mission and purpose of creation.

Sefirot, in and of themselves, are the building blocks. *Partzufim* are the buildings, more appropriately, they are the “rooms” within the family “home.” This becomes more evident when we look at the word itself. The ancient Sages intentionally borrowed this term from the Latin *persōna* meaning a role — in life or in a play — which in turn is related to the early Greek *prōsōpa* meaning a face or mask. In Modern Hebrew a *partzuf* is a person’s face. *Partzufim* are the “faces” of the divine, a “face” here referring also to the entire person with all of his or her characteristics. Sefirot are “public property” whereas *partzufim* are personal. Sefirot are the primordial stuff out of

²⁹⁹ In truth, it is the higher-dimensional *partzufim* which are the templates from which our lower-dimensional human forms and interactions are modeled. Turning the matter on its head, the Talmudic Sage-Mystics reveal to us that the plethora of Biblical anthropomorphisms, including the rabbinical/kabbalistic *partzufim*, are *not* metaphors. Rather, the higher-dimensional *partzufim* are the primary true reality. Our reality is a lower-dimensional, simulated, hologram being projected, as it were, onto the screen of the world from the *partzufim* themselves. If we are to use the concept of metaphors, then it is *our* lower-dimensional human forms and attributes which are being compared to the *partzufim*. They are the true higher-dimensional personas, attributes and human interactions from which we are modeled. God, i.e., the Divine Family, are the metaphors for us to understand what a “human” is, the parts of our bodies and the transactions of adult to adult, parent to child and man to woman. This concept is little known and even less understood, yet this is where the esoteric tradition of the Talmudic Sage-Mystics separates itself from the “rationalistic” and philosophic interpretations of Torah (See Step 3 for more on this topic).

which the *Tohu* manifested. There they were like ten separate individuals appearing in a linear line — *fractured* consciousness. Their reconstruction into balanced group configurations is their new iteration — *fractaled* consciousness.

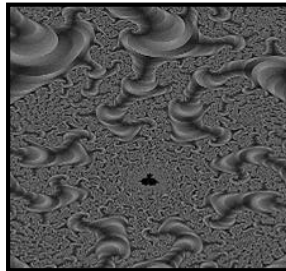
⌘. **Word to the Wise:** Lurianic Kabbalah (which *is* the language of the higher-dimensional messianic future) is *partzufim* based. Aside from the Zohar, which is the source book for the science of the *partzufim*, all pre-Lurianic Kabbalah is *sefirotic* based. If the earlier sefirot based Kabbalah would be compared to the state of physics up until the beginning of the 20th century, then the partzuf based Kabbalah of the Arizal would be the unexpected and counter-intuitive revolution of quantum physics. There are no longer individual, discreet “particles” upon which the physical cosmos is constructed. Rather, the lowest common denominator is a “quantum,” i.e. an indivisible unit with unique properties. Quantum physics radically changed our perception of reality and Lurianic *partzufic* Kabbalah radically reorganized how the Torah master perceives reality. The Arizal himself refers to the earlier Kabbalah as “*tohu*,” whereas the new revelation of partzufim consciousness is the dimension of “*tikun*.” *Beyond Kabbalah* incorporates a *sefirotic* based reality, but it goes *beyond* the earlier Kabbalah. Once again, “To fracture or to fractal”? Ultimately, this is the only question. And for the one who understands, it is not a question at all but rather it is a sublime Torah Koan (□-Methods).⌘

The entire panoramic unfolding of the seven days of Genesis is, as known, nothing less than the reconstruction and configuration of the *partzufim* out of the sefirot of the prior *Tohu*. The initial imbalanced ten *sefirot* of the “chaos” of the *Tohu* now reconfigure themselves into balanced and self-organizing *gestalten*. Out of chaos/*tohu* comes a new order/*tikun*. The secret of the *partzufim* is that *they* are the New Light of Genesis — the culminating *tikun* stage of Adam Kadmon reorganizing Itself out of Its Own Self-generating process of recursive, systematic “chaos.” This is the esoteric significance of the statement of the Talmudic Sage-Mystics that before the newest “edge” of creation was reconstructed, i.e., the events of Genesis, the Holy One was, “Building worlds and destroying them,” i.e., *tohu-tikun, tohu-tikun, tohu-tikun* literally *ad infinitum*. Within Its Own Self It is scaling “downward” (or “outward”) as It adds self-replicating layers upon layers to Its ever-expanding Garment of higher-dimensional Light.

To the uninitiated, the Orthodox legacy of the (ostensibly) highly anthropomorphic *partzufim* appears strange and even suspect from a traditional Jewish perspective (The “father,” the “son” and the... entire family!). From a holographic and fractal perspective, however, the *partzufim* are simply iterations of the *atzilutic* (emanation) “information” of Adam Kadmon replicating Itself as It scales “outward/downward” through its self-propagating, and ever increasing, layers of dimensionality. (Adam Kadmon, in turn, from our perspective, is the initial, barely conceivable initial iteration pulsating out of the *Ohr Ain Sof*). A simple model to remove anthropomorphic projections (spiritual “*klipot*”) is a computer generated image or photograph of a person. The image is the pixelization of information that is stored in the computer chip. In truth, on the computer screen there is no “anthropomorphized person.” It is all in the chip — minute electronic mechanisms and circuits which very few people even understand. We only know that the image of the “person” is “stored” in a very different and virtually unfathomable realm or dimension. By analogy this is a glimpse of the dimensionality of *Atzilut*/Emanation from our everyday world.

⌘. **Word to the Wise:** Even the creators and designers of microchips do not have a complete understating of the electrical force that is pulsating through those circuits that get pixelated into a “person” that appears on a monitor. If they did then we would finally know what electricity is in its root and we would have in our possession the long sought after formula for a unified field theory that shows that the four forces of physics — the strong and weak atomic forces, electromagnetism, and gravity — are, in fact, simply different aspects of a singular super-force. In other words, that the four forces are iterations of one single, simple formula. Sound familiar? The four forces themselves are the “physical” iterations of the four alpha-numeric digits of the *Havayah* equation. The singular root of them all is the fifth facet — the crown of the *yud* of the *Havayah* as explained above and in **□-Mission: *Sha’ashua*. Ⓝ**

As a pedagogical mnemonic tool, the phonetic sound “part” from the Hebrew *partzuf* can be used to remind oneself that a key to understanding the secret of the *partzufim* is that they are configurations of modular, interfacing holographic “parts.”³⁰⁰ These parts are fractured fractions — fractals of one singular form — the higher-dimensional Body of Adam. This, in turn, is simply the corresponding geometry to the mathematics of the one unifying equation known as *Y-H-V-H* — the Tetragrammaton. Each *partzuf* is an exact replica of the previous *partzuf*, only now with each level’s unique nuances, i.e., the human form and attributes of a “grandfather” morphing into a “father” and then the “father” into the human form and attributes of a “mother,” and then into a son and into a daughter. Additionally, each part of any *partzuf*, e.g., the right “leg,” the “left hemisphere” or an internal “organ,” is a complete *partzuf* in and of itself with ten sefirot. Those ten “mini-sefirot” comprise one whole Adamic structure, which now interacts with all the other parts of *partzufim*. In the language of scientific chaos theory each *partzuf* is a self-replicating positive feedback loop.³⁰¹ Now, add to that the model of holography (more specifically holoarchy) and we can begin to glimpse the ornate, fractal nature of even just one “part” of the Torah. For the one who understands, the entire Torah consist of multi-dimensional arrays and matrices of *partzufim* parts.



**Gematria:
The Geometry of
Fractal Dimensions**

Gematria is the Hebrew term for the correspondence of words based upon their similar numerical value. Correlating words and verses with each other, via their common value, is allowed for in the Hebrew language, because there are no separate set of numerals; rather each letter has a numerical value and can thus be read as an equation, as well as a word. Although appearing on the surface as “numerology,” *gematria* is a sacred science,

³⁰⁰ There is an additional mnemonic aid in the Hebrew. The syllable “part” of the Hebrew word *partzuf* phonetically resonates with the actual Hebrew word for “part” which is “*prat*” and “*tzuf*” resonates with the Hebrew word *tzayruf*, meaning to combine and to unite.

³⁰¹ It is relevant to observe that the most iconic element of the M-set is the infinitely recurring primary pattern of what appears as two symmetrical “blobs”, a “snowman” or, intriguingly as a very robust human-like form. Mandelbrot has also referred to them as “atoms” (!). Arthur C. Clarke has said, “...perhaps there is some structure, if one can use that term, deep in the human mind that resonates to the patterns in the M-set”. Mandelbrot himself is adamant that computer generated fractals are not merely beautiful works of geometrical art existing only in the realm of abstract mathematics. Rather, these fractal patterns are outlining and mapping something very real that exists independently. From an Adamic perspective these primordial-like replicating “atoms” resonating deep within our minds are aspects of the exact lower-dimensional shadows of the higher-dimensional Adam.

and has been a universally accepted practice by all traditional rabbinic schools — exoteric as well as esoteric — since the beginning of Jewish consciousness. It is utilized throughout the Talmud, Midrash, and Zohar. Rashi, along with all the major commentaries, reference it and utilize it. Just as in mathematics there are numerous systems with specific rules, so also with *gematria*, which is the Torah's corresponding mathematical-like system of symbolic representation. (There are some dozen types of *gematria* systems, but we will limit our study here to the most common mode).

On the surface, the use of *gematria* can seem superfluous and trite. The Zohar itself observes: "The reapers of the field are few, and even they work only at the edge of the vineyard." The Gaon of Vilna explains, "This refers to those who do not master the wisdom [of Kabbalah], but rather occupy themselves with *gematria*, which is 'at the edge of the vineyard.' Even in this respect, however, they fail to clearly grasp the real intent."³⁰² Similarly, upon the prophetic verse (Isaiah 40:4), "Every valley will be elevated....", the Gaon commented that the [concept of the valley] refers here to the wisdom of *gematria*, which now appears to be lowly, but will be shown to be of great importance in the messianic future."³⁰³ He also said that, "Every Israelite's name and mission is encoded in the Torah in allusions and *gematrias*."³⁰⁴

Gematria's klipah/outer shell, however, that appears as "numerology," is immediately removed, and the light of *gematria* revealed when we look at the very word itself. The Sages borrowed the term *gematria* from the same Greek root from where our word geometry is derived. *Gematria* is not so much about numbers and abstract symbolic notation as it is about geometry! Here, geometry is about patterns and the patterns that Talmudic Sage-Mystics are identifying are fractal in their nature. In other words, when the masters point out that a word or phrase shares the same *gematria* with another word or phrase, they are revealing that two or more persons, places, or things are, in their root essence, iterations of each other. Similar *gematrias* share a common formula. Although the two (or more) iterations may appear very different — two different words, places, concepts, or even persons — they share the same essential underlying geometric or topological form.

Although often appearing outwardly very different, identical *gematrias* are cut from the same cloth. Here, for example, the "cloth" can be seen as two (or more) stretchable rubber sheets cut into identical patterns. Being elastic in nature, however, each one can be stretched and pulled (but not cut or pierced) in so many permutations that they now show no outward resemblance whatsoever to each other. Yet, their innate invariable pattern remains identical. These two patterns share the same geometry, i.e., the same *gematria*. *The numerical aspect of gematria is only the notation for the configuration of the geometric iterations.* The Talmudic Sage-Mystics are not equating numerical values, but rather they are equating fractal iterations that are bifurcating and trifurcating branches emanating from a common root.

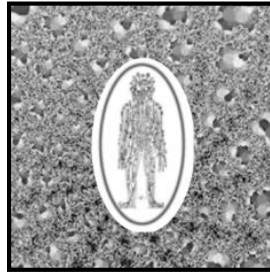
Truly, what the Talmudic Sage-Mystics do with *gematria* parallels (iterates) how they work with fractal sparks, as explained above and with their understanding of soul-fractals explained below. Additionally, it is very common in kabbalistic and Hasidic parlance to write that such and such is an "aspect" of such and such or "x" is in the "secret" of "y." Equations are

³⁰² *Idra Rabba*, 3:127b. This can also be found at the beginning of the Gaon's commentary to *Tikuney Zohar*.

³⁰³ Gaon's commentary on *Tikunei HaZohar*, *Tikun 70*, p. 139b and *Tikunim from Zohar Chadash*, p. 5b.

³⁰⁴ *Brit Avot B'Se'arat Eliyahu (Covenant of the Forefathers in the Storm Wind of Elijah)*, R. Yoseph Rivlin, Chap. 35, unpublished manuscript and see further below.

constantly being drawn between biblical personalities, place names, rituals, and artifacts mentioned throughout the Tanach. To the uninitiated it appears there is almost no rhyme or reason to the thousands of connections that they are endlessly making. The language and dialects of Talmudic Aggadata, the books of the Zohar and the numerous Midrashim often appear as a virtual free-for-all. Yet, when now viewed from a fractal perspective, the Sages are simply on a mission of “fractal compression,” i.e., reuniting the apparent disparate fallen fractures of existence into a unified fractal whole — the *Havayah* formula.



***Gilgul:*
Adamic
Trans-Iterations**

One of the more challenging and initially strange, if not “unorthodox” teachings of Orthodox Judaism is the ancient tradition of *gilguley neshamot* — the doctrine of the transmigration of souls, commonly known as “reincarnation” (both translations, as we will soon see, are incorrect).

The problem with reincarnation is simply that it seems so *non*-Jewish and has been treated as such. Hindu or Buddhist reincarnation, yes, but Jewish?! The idea of an ancient tradition of *Jewish* reincarnation is alien to the vast majority Jews and gentiles alike. On one hand, most modern Jews, if they are even aware of this concept, reject it as vestiges of their grandparents’ superstitious folklore from the Chasidic “Old Country.” On the other hand, academia attributes this set of beliefs to a relatively recent (Middle Ages) influence from sources outside of Judaism or simply constructed out of the “creative imaginations” of mystically inclined Rabbis.

Gilgul — as this doctrine is commonly known — however, in the higher-dimensional cosmology of the Talmudic Sage-Mystics, is a vast science that plays a recurring role within the Book of the Zohar and all through the Kabbalah of the Arizal. Likewise, *gilgul* is axiomatic in all of the four schools that branch out from Lurianic Kabbalah: The Rashash (Sefardic), the Gaon of Vilna, Ramchal, and the Ba’al Shem Tov (Chasidic). *Gilgul*, however, has little to do with the popular conceptions of reincarnation. Rather, *gilgul* is one of the most advanced areas of Torah specialization. Indicative of this is that in the authoritative edition of Lurianic Kabbalah, known as *The Eight Gates*, the *Gate of Gilgulim* is the last of the eight volumes. Before one can begin to understand *gilgul*, one must be familiar with the first seven volumes. Even then, much of the *Gate of Scriptural Verses*, and elsewhere, is profuse exegesis of a *gilgul* “who’s who,” interconnecting virtually every single Biblical person throughout the Tanach (as the example below will demonstrate). In other words, without a serious foundation in Lurianic Kabbalah — the “higher mathematics” and “sacred geometry” of the Torah — *gilgul* will remain, at best, as non-Jewish “reincarnation” or, at worse, to be derided and rejected.

Amazingly, yet understandable due to various historical, educational, and religious-political factors, even many contemporary Orthodox Jews, Rabbis, and scholars are ignorant or indifferent to the teachings of *gilgul*. Even some of those who deeply believe in all the tenets of kosher Judaism, reject this doctrine due to their strictly “rationalist” approach. This, however, was not the case with virtually all the master Sages of the last centuries, including the Gaon of Vilna. In the Gaon’s commentaries on the Zohar and other works, the details of this highly complex science are central to his advanced understanding of Biblical events, the cosmological principles of reward and punishment, and world history in general.

He writes, for example, in his commentary on Proverbs (which is not considered to be among his many kabbalistic writings),³⁰⁵

The Holy One created man in order that, in the end, He will bestow upon him goodness. And even if man will sin, the Holy One will bring him back to this world two, three, and even four times, until he will rectify that which he has corrupted [during his previous lifetimes].

The Gaon also writes in his commentary on the Book of the Zohar’s *Sifra DeTzeniuta*:

The general principle is that all that has existed, all that now exists, and all that will exist until eternity, is all contained in the Written Torah... This refers not only to generalities, but to all the particulars of every single species and of every single human being, including everything that will transpire in his [or her] lifetime, from the day of birth until the day of death, *as well as all of his [or her] gilgulim* and all of their particulars and minute details.

Similarly, all that is written concerning the Patriarchs, Moses, and the nation of Israel in every generation [is encoded in the Torah]. For the sparks/*nitzotzot* of these souls transmigrate in every generation, as is known.³⁰⁶

“As is known”?! The Gaon wrote this over two-hundred years ago. So, even from a classic Torah perspective, the *qashe-question* is: if *gilgul* is axiomatic and crucial to Torah cosmology, then why, outside of Lurianic Kabbalists and some groups of Chasidim, is it not known and studied in the Torah world? And why, to this day, outside of the Torah world, is *gilgul* so little known, misunderstood, and even disparaged?³⁰⁷

One contemporary answer to this troubling question is that if the truth of *gilgul* were to be made public, people would not take transgressions, reward and punishment, and the responsibility to improve one’s self seriously. If everyone knew that they were “returning” they would think that if they failed this time around they will make the necessary *tikun* during the next cycle or the next or the next. This knowledge would undermine a healthy fear of punishment in

³⁰⁵ *Even Shliema*, chapter 10-31 and note 29.

³⁰⁶ In fact, there was a tradition circulating about the Gaon himself that he was an incarnation of Moses. “I heard directly from our teacher and master, the genius/*gaon* Menashe Elya z”l [a disciple of the Gaon], the head of the religious court of Kalish, that it was clear to him from specific events and from certain manuscripts that the Gaon, his soul be in Eden, was a spark/ *nitzot* of Moshe Rabbainu, peace be upon him, and it was for this reason that the Gra was not granted permission from Heaven to enter into the Land of Israel [just as Moses was not permitted to enter]”. *Aliyot Eliyahu* p. 100.

³⁰⁷ Additional important questions are: How does one know one’s previous *gilgulim*? What difference does the knowledge of *gilgul* make to any of us? And, if it doesn’t make a significant difference, how can something so fundamental in Torah *not* make a difference? These questions however, will not be answered at this time in this essay.

this world and in the next world (the soul-world after death). This answer, however, for obvious reasons that we do not need to go into, is wholly insufficient.

So how can we explain the *gilgul* conundrum? Here again, the New Science of fractal geometry resolves, virtually in one fell swoop, the apparent intractable difficulties with which we are faced. The fractal model offers us the tools to completely overhaul the entire concept of Jewish *gilgul*. The answer is unexpected and counter-intuitive. Simply, there is *no* Torah based reincarnation or transmigration of souls! People — and their souls — do *not* reincarnate. Rather, only *nitzotzot* of souls *m'galgel* (the verb form of *gilgul*), and they do not so much “transmigrate” as they *iterate*. If we are to more correctly translate the term *gilgul*, the English neologism for *gilgul* would be “trans-iteration.” The complete term would be “Adamic Body trans-iterations of soul fractals.”

Moreover, the phenomenon of *gilgul* applies not only to humans, but to all forms of life and even to every historical event in time and in space. From this perspective, the general observation that history appears to repeat itself is quite true, as history is literally self-replicating itself through the body of time and space! Likewise, the aphorism “The more things change the more they stay the same” inadvertently touches upon a profound truth. Fractally speaking, “change” is the “same,” only now with an illuminating fractal twist. Accordingly, for the one who understands, the entire *raison d'être* of existence can be formulated as “I iterate, therefore I am.” But ultimately, who is this “I”? Who is it that is trans-iterating? It is Adam him/her self! This is the deeper meaning of the well-known verse: “On the day you will eat from it [the “fruit” of the Tree of Knowledge] you will surely die.” In other words, if you cause higher-dimensionality to prolapse and fall out (□-Mission) then you will have to go “down” and pick up the almost infinite pieces, i.e., fractaled *nitzotzot* of your *own* higher-dimensional self. This is precisely what Adam has been doing ever since. This is the *sod* of *gilgul*.

Ⓚ. **Word to the Wise:** The literal meaning of *gilgul* — גלגול — is “revolving” or “cycling.” The Hebrew word can be used as its own visual mnemonic. The root is *g-l* meaning rolling and revolving — e.g., a *gal* is a wave and *galgal* is a wheel. Without the vowels the word is גל-גל constructed from a doubling of the root. When vowels are added, one “*gil*” fractal iterates out replicating a nuance of itself as “*gul*.” What the very word *gil-gul* does to itself is what *gilgul* does world after world, generation after generation, person after person, event after event and moment after moment. From before the beginning to after the end it is all *gilgul* iterations.³⁰⁸ ת

Gilgul is *not* the Far Eastern, or popular Westernized, definition of reincarnation. (See also: □-Methods: Thinking like a Greek). No one person in their entirety, alive today or who has ever lived, has ever been here before, or will, in their entirety, ever be here again in the future. (The same applies to every animal, plant, mineral, and atom). Rather, only *nitzotzot* are *m'galgel* from one space-time coordinate to another space-time coordinate in the Adamic body. Be they big *nitzotzot* or little *nitzotzot* — only the *nitzotzot* of souls, *not* the souls of people — do the walking. And the walking is a journey through the time-body of Adam.

As explained above, each *nitzot* is as unique as a snowflake. Therefore, no single fractal soul-*nitzot* has ever been here before nor will that exact fractal soul-*nitzotz* ever be here again. Thus,

³⁰⁸ On a deeper level *gilgul* is simply the entire internal structure, i.e. the *metatronic* cerebral-spinal neural network of the higher-dimensional Body of Adam. This is a major aspect of Metatron. This is encoded in that the root of *gilgul* — *ggl* — when spelled out, i.e. *gml lamed gml lamed* equals 314 the exact value of Metatron which is also the gematria of God's name *Shadai*, as is known.

all the more so, no person has ever been here before. Then we must add to the equation that any given *nitzotz*, when magnified, contains an almost infinite array of *nitzotzot*, each one more detailed and ornate than the previous one. (This is why seeing highly detailed fractal graphics, especially animated, are crucial to “seeing” and then being able to understand *gilgul*). Now add to the equation that every person has a *nefesh*, *ruach* and *neshamah*, each holoarchically containing each other, with each one containing a microcosm of all five *partzufim*, with each *partzuf* consisting of ten sefirot. It is *nitzotzot* all the way down and *nitzotzot* all the way up and thus, every individual is not a discrete entity but rather a multi-dimensional “soul spectrum.”

Here, the master Kabbalist, the *Leshem*, drawing directly from the sources in the Arizal, explains:³⁰⁹

Concerning all the regular references to *gilgul* [throughout the writings of the Rabbis] the intention is not that the original soul itself is that which returns. Rather, every soul is divided into *nitzotzot*, and it is absolutely necessary that all of them will be rectified, without a single exception. Until all of them are completely rectified, as long as they are in this present dimension (*olam hazeh*), those *nitzotzot* that have yet to receive their *tikun* undergo the process of *gilgul*. With each and every *gilgul*, certain *nitzotzot* are rectified. Those that are not yet rectified must undergo *gilgul* in order to be rectified. All the *nitzotzot* undergo this process thousands of times, almost endlessly, until all of them, without exception, are rectified as the verse states: “He bestows loving kindness unto the thousands.”³¹⁰ This is because sometimes the *gilgul* process must occur thousands of times until all the *nitzotzot* in their entirety are rectified. However, those *nitzotzot* that have been rectified through each and every *gilgul*, they do not return through *gilgul*, God forbid. Rather, they ascend back to each of their respective and proper roots [in the Body of Adam].

A Sephardic Kabbalist, Rabbi Shimon Agasi, writing in the early 20th century, in his commentary on *The Gate of Gilgulim*, further clarifies:³¹¹

The reader should also not be mistaken regarding the words of our master, [the Arizal]. Do not think that all the *nitzotzot* within one root-soul appear only in one body and then, after some of those *nitzotzot* are rectified, that same group of *nitzotzot* recycle (*m’galgelim*) together and return into another body. Then, that same group of *nitzotzot* continues on in this fashion, one following another. Consequently, they cannot continue their process of *gilgul* until one body dies and they undergo *gilgul* within another body. If this were the case, then even after time itself will have expired, the rectification of that root-soul and its *nitzotzot* will not have expired [as the number of *nitzotzot* are so innumerable].

Rather, it is possible for the *nitzotzot* [of one root-soul] to be rectified all together and at one time. Each and every *nitzotz* can manifest by itself in a separate body and another *nitzotz* in a different body. This is possible because each *nitzotz* is a soul/*neshamah* onto itself which is capable of producing numerous *nitzotzot* which

³⁰⁹ *Leshem Il Dayah* p. Anaf 14, siman 1, p. 124.

³¹⁰ The gematria of *chesed* — loving kindness — is 72 which is the gematria of *gilgul* also equaling 72. This is a simple example of gematria, i.e., these two phenomena are iterations of the same root formula.

³¹¹ Shimon Agasi, *B’ne Aharon*, p. 121 (Sephardic Kabbalist, early 20th century).

can enter many people simultaneously and at the same time, each *nitzotz* in its respective body. In this fashion, their rectification [of the individual collective root-soul] is hastened.

There is, however, one obvious question. If whole people do not iterate, but only “fractured fractions” — fractals — of people iterate, then why do the masters, led by the Arizal, explicitly state that so and so is the *gilgul* of so and so? Or, if one does such and such an act he will come back again as such and such? We just saw that it is only *nitzotzot* that are cycling through the higher-dimensional Body of Adam.

Every *nitzotz* is only fractal of a much larger structure out from which that *nitzotz* is branching — its respective soul family. Now, even though it is only a fractal — the equivalent of only one cell in a body — it can rightfully be called by the name of the complete soul personality because it is a self-similar microcosm of the original, containing a full form of ten sefirot, i.e. a complete Adamic form. Putting it another way, to refer to a *nitzotz* as a whole person or as a specific character in the Torah narration is simply a form of shorthand. All the masters knew this and, although many regularly imply this if not explicitly state it here or there; they cannot nor need not explain and emphasize this principle repeatedly. This is a classic example of “the one who understands will understand.” Since the vast majority of people — even religious and learned people — do not have the innate inner wisdom to understand on their own (which is ultimately defined by within which part and dimension in the Body of Adam their soul is rooted), *gilgul* has been hidden, intentionally or not. But for the ones who do understand, they know and have always known that there is nothing here that is not a manifestation of the mechanics of *gilgul*. “In the beginning there was... fractals.” Ever since, the rest of God’s story is *gilgul* iterations.

As introduced above, together with computer generated images, fractal geometry is also the geometry and language of nature. A large tree is an example. When gazing from a distance the trunk, the branches, the twigs and the leaves form a collective image of roots and branches. Yet, as one moves closer, i.e., magnifies the image, the same structure replicates itself with a branch now becoming a “trunk” from which “larger” branches span out. Even closer resolution iterates the same basic structure with a previously small branch now also becoming a “trunk” and on and on.

Rabbi Agasi again explains the essence of *gilgul* with this simple metaphor. There is little question that if he, along with many other Torah masters, had the language and tools of fractal geometry he would have used the term with all of its implications:³¹²

The matter [of *gilgul*] is like that of a tree whose great trunk lies in the ground [with its roots] and is the foundation of the entire tree. Yet, the many large branches extend outward, each one in turn, containing numerous smaller branches, which again subdivide into twigs with each one producing an endless number of leaves.

Answering the original *qashe-question*, the tree model, although very simple, is very apropos. *Gilgul* literally is a giant, cosmic tree-like structure with its endless array of trunks, branches, twigs and leaves. But, “one man’s large branch is another man’s trunk.” Even a miniscule twig or an emerging leaf is called after the name of the entire tree even though it is in no way the entire tree. Thus, when we are told that so and so is a *gilgul* of a great personality in the Torah, “Do not mistake the tree for the forest or the twig for the tree.”

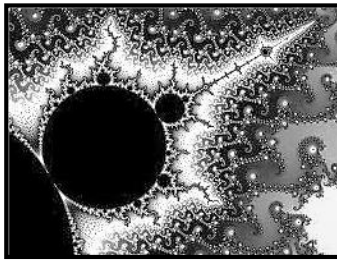
³¹² Ibid. p.122

Gilgul is a rabbinical term that refers to a hidden landscape that is iterating endless replicas of itself, beginning with Adam and Chava and Cain and Abel. *Gilgul* is “soul-lineage.” The Bible is a massive inter-dimensional genealogical book of family records. The biblical personalities are connected, however, not through a blood-line (although this can also parallel *gilgul* lineage), but rather through soul-level trans-iterations in the all-encompassing Body of Adam.

Thus, the popular concept of “reincarnation” does not even start with the Torah’s doctrine of *gilgul* if only because there are no distinct, individual “people” here to begin with! Each “person” and their “soul spectrum” is only the tip of a universe that is literally an entire nation unto itself. We are but the leaves of the twigs of the branches of the trunk of the higher-dimensional genealogical family tree. The “tree” here is the Body of Adam and the coordinate in the collective root in the higher-dimensional “Body” is one’s “soul family.”

Again the *Leshem*:

Regarding all the righteous/*tzadikim* it is written: “And he was gathered [back] into his nation.” The inverse is the secret of the verse: “And he will be excised from his nation.” Every singular soul body is connected and shared with hundreds and thousands of other souls that are part of its [family] root soul. Thus, every soul is a nation unto itself...”³¹³



Even though the explanation of *gilgul* being presented here is only an overview of this vast subject, we can begin to appreciate the illogicality of anyone thinking that “I have been here before and I am the reincarnation of so and so.” No one has been here before. Yet, “There is nothing new under the sun” — the “sun” here representing the *Havayah* and “nothing new” are its iterations. Thus, everything that is here is a replicating iteration of everything that has been here before! Now, how can we have been here before if we have never been here before? It is very simple if one takes the time to firmly grasp the absolute messianic wonder of the discovery in our generation of fractal geometry.

⌘. **Word to the Wise:** In our generation we are the “feet” in the higher-dimensional Body of Adam (⌘-Mission and Maps: Adamic Time Body). All the soul-fractals that are trans-iterating now in the Final Generation are only a *nitzotz* of a *nitzotz* of a *nitzotz* in the higher-dimensional body of Adam. Thus, no one is a full “someone” who has been here before. Yet, just as the minute twigs of the branches of the trunk of the tree fractally iterate the whole structure of the tree, our little “nothings,” when highly amplified are big “somethings”! We may be the coarse and calloused soles of the feet of time, but simultaneously we are the also the repository and “end of the line” of the completion for all the souls that have ever been in the Body of Adam. “The Davidic messiah will not come until all the soul [fractals] in the *guf/body* [of Adam] are completed.” ⌘

³¹³ *Leshem II Dayah* note, *Drush 3, anaf 17*, p. 66 and *Sefer HaGilgulim* chapter 3 and 29.

But if each one of us is only a fractal-*nitzot*, then what is constituting ourselves as a full human person? The answer, as explained above, is that any given *nitzot* is not so little. Rather, every *nitzotz* is a *shiur komah*, an entire structure containing all the *partzufim*, each with its own set of ten sefirot. Additionally, this applies to each of the five levels of the soul (Maps: Five Levels of the Soul) of all the parts, a complete human-like form all onto itself!

Each one of us is an amalgamation of hundreds, if not tens of hundreds of thousands of interfacing *nitzotzot*. Moreover, each fractal *nitzotz* is just the tip of its respective world or dimension. Thus, each human being is a whirling vortex of intermingling worlds and dimensions. Those dimensions, as explained (Step 4 and □-Models: Dimensionality) are parallel universes (more specifically, at “perpendicular angles” to our 3D reality) and they are all here, right now. What we see and what we know of ourselves is only the “touching” and embracing of their respective tessellating edges. It is this interfacing of endless *nitzotzot* within *nitzotzot* and worlds within worlds that concretize to produce the viscosity that congeals into each and every atom, each and every cell, and each and every thought and event.

In the language of Kabbalah each and every one of us, in general, is just the *malchut*/kingdom of our full Ten Sefirot spectrum, i.e. only one-tenth of its complete structure. Dynamically, i.e., in real time, however, each and every one of us, i.e., our general *malchut*, is an amalgamation of the endless *malchuts* (*malchiyot* in Hebrew) of every dimension (Step 5: Seeing Your World in Your Lifetime). Once again:

*Big worlds have little worlds,
Which feed on their velocity;
And little worlds have lesser worlds,
And so on to viscosity.*

Each man, woman and child is a vortex of “worlds within worlds.” There is nothing “mystical” about this, certainly not in our generation. Let us bear witness to another messianic model from the edge of modern theoretical physics and cosmology — the multiverse. Although not quite yet a scientific “fact,” there is a growing consensus even among mainstream physicists and cosmologists that we do not live in a universe — a *uni*-verse — a single universe. Rather, we are part of a *multi*-verse, i.e. what we see and know of our visible, knowable universe is only the “tip” of a possible multitude of hidden dimensions. With growing circumstantial evidence, some of these theories postulate that we are embedded within multiple, parallel dimensions or that our “present universe” is the product of previous universes even possibly interacting with each other. If this can be true with reality as a whole, then there is reason to maintain the same can be true with each one of us as each man, woman and child is a microcosm of the macrocosm multiverse! Torah maintains that “As ‘above’, so ‘below’.” The personal, human interpenetrating multiverses are the hardware and the circuitry of the science behind *gilgul*.

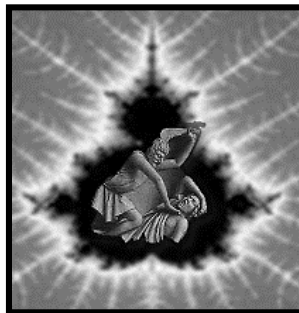
Gilgul is about recurring divine geometric patterns embedded within the higher-dimensional Body of Adam (□-Mission: Adamic Time Body). Accordingly, the translation of *gilgul* is “trans-iterating Adamic soul fractals.” *Gilgul* is the architecture of creation. The most ancient genre of the Kabbalah refers to the divine structure as the *shiur komah* — the cosmic body of Adam Kadmon. This higher-dimensional “body,” similar to the human body, has specific coordinates, meridians and circuits running through it. *Gilgul* is about scaling the *shiur komah*. Without exception, all the biblical personalities, all the prophets, and all the Sages of the Talmud and thereafter are the nerve endings, meridians, cells, tissues, organs, and limbs in the *shiur komah* of

the Adamic Time Body. The fundamental difference between the previous generations and our generation is where we are located in the Adamic Time Body. They have been the “head,” the “brain” the “heart,” the “guts” and the “reproductive center.” Where and what are we? We are the soles of the feet.

From this perspective, the mathematics and geometry of *gilgul* is sheer elegance and sublime cosmic beauty. One must have both the sharp logic of the mathematician and the intuitive aesthetics of the artist to encounter the reunion of the spiritual and the scientific animating the theory and application of *gilgul*. Whether one believes in “reincarnation” or not, it can sound and feel “mystical,” but truly there is nothing “mystical” about *gilgul*. Similar to observing fractal geometry and recurring patterns in nature, *gilgul* is first and foremost about how one perceives reality. Remember, the watchword: “It is not so much what you are looking at, but where you are looking from” (□-Methods). *Gilgul* — *nitzotzot*, *partzufim*, and *gematria* — are fundamentally all one in the same, variations of a single theme, a single formula that has never-not been iterating from Itself, to Itself, for Itself and within Itself — The Eternal Iterating God Equation.

Let us know return to the original *qashe-question*: why has the ancient Jewish belief in *gilgul* — aside from the inner circles throughout the ages of Talmudic Sage-Mystics — been so hidden from the public and considered so alien to mainstream Jewish thought? The answer is simply because *gilgul* is *not* reincarnation and there is *no* reincarnation in Judaism. It is “Adamic Body trans-iterations of soul fractals” or, simply, fractal soul-iteration. It is a distinct and different from the classical definition of reincarnation as fractal geometry is from classical Euclidian geometry and as modern deterministic chaos theory is from a Newtonian “clockwork” universe.

As explained above, fractal consciousness lies at the very essence of Torah cosmology and the entire world view of the Talmudic Sage-Mystics. The masters, who were initiated into *gilgul* consciousness, knew *gilgul* as iterating *nitzotzot* — not the reincarnation of souls. Beginning with the close of the Talmudic period, with noted exceptions, much of the true “fractal language” — the unique language of the Kabbalah — of the Talmudic Sage-Mystics was lost, along with the previously ancient path of initiation was also lost. Moreover, there is *no* Torah based *gilgul* without the eternally iterating Havayah, the mechanism of the *nitzotzot*, the function of the *partzufim* and the application of *gematria* for the simple reason that fundamentally they are all one in the same! In fact, they are all iterations of each other. Yet, until now, in our generation, there has been no language or model to be able to articulate what all these concepts in Torah are. (Likewise, so much of what the Aggadata and Midrash is transmitting to us appears contradictory, “legendary” and even absurd precisely because we see it only as fractured segments). Peering through the eyes of Fractal Kabbalah, however, changes everything.



**Fractal Iterations:
Cain and Abel**

The following is a very simplified “stick figure” outline of one higher-dimensional meridian — a “fractal curve” — in the Body of Adam. This is the *gilgul* genealogy of Cain and Abel, as presented in the writings of the Arizal. This is only one minute thread of a single example of hundreds of remarkably detailed maps of *gilgulim* found throughout the writings of the Arizal, principally in the *Gate of Gilgulim* and the *Gate of [Scriptural] Verses*. All together, this genre of literature is a virtual “who’s who” in the Bible — from an Adamic trans-iterating soul perspective. Here, the esoteric *sod* embraces the narrative *pshat* in an awe-inspiring panorama in which “Old Testament Sunday school stories” will never be the same again.

Remember, the description below is just the “garment” covering that which only the mathematical-like language of advanced Kabbalah can adequately describe. The purpose here is only to gain an appreciation of the fractal-like geometry of *gilgul* and to develop a sense of the centrality of fractal consciousness in the world view of the Talmudic Sage-Mystics.

It is known in the Oral Tradition that the two sons of Adam and Chava (Eve) were born with twin sisters. This is logical for whom else could they have married and begin to populate the world? (Although these marriages, technically incestuous, occurred after the collapse of higher-dimensional Adamic reality/consciousness, it was permitted, as existence was still very different then from what it is now, i.e., not until after Noah and the Generation of the Flood.) The sibling problem was that, while Cain had one twin sister, Abel was born with two twin sisters. Cain demanded to take Abel’s second twin sister for as his own additional wife. Abel refused, and it is primarily for *this* reason that Cain (unintentionally) ended up killing his brother.

n. A Word from the Wise: The esoteric explanation behind this primal act of fratricide that the Arizal provides is too involved to go into detail here. However, here is a clue. Cain was a being with a super-consciousness and he was actually correct in his underlying presumption that led to the manslaughter of his brother. (Remember the guideline, “Are we dealing here with fools?” \square -Methods). Cain was from the “left side” of Adam (the root of the *gevurot*) and Abel was from the “right side” (the root of the *hasadim*). If you study well the seven lessons of HuG in \square -Models you may then be able to come up with a rudimentary cosmic formula upon which Cain based his tragic miscalculation. η

Because of Cain’s calamitous act, great *tikun* on many levels was now necessary, which must work itself out over the expanse of time — the formulaic 6,000 millennia of the Adamic Time Body. This is what the Talmud states: “The [Messiah] Son of David will not come until all the souls in the body are completed.” This “body” is the original higher-dimensional body of Adam before the dimensional collapse, in all of its divinity and cosmic proportions.

As explained above, the soul, whether it is the mother-load from which millions of other souls are quarried from, or whether it is just a little chip off an older block, is never only a single entity. A soul is a many-banded spectrum, godly divinity at one end, animal instinct at the other and the mystery of humanity oscillating back and forth in the middle. There are five major gradations or dimensions to the spectrum of the soul. Because of the holographic nature of reality, each of the five dimensions must contain all of the other five, thus giving us 25 distinct, yet interconnected aspects to one soul (\square -Maps: Holoarchy).

Here, in the simplified version, we have only three levels to deal with. They are the three lower rungs in the ladder of consciousness, *nefesh*, *ruach*, and *neshamah*. Our spiritual father Cain (at least for half of us, the other half are the spiritual children of Abel) had, of course, all three levels

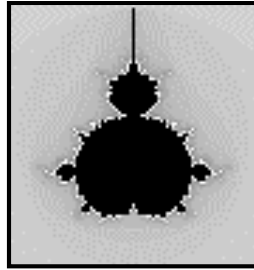
of soul. When he killed his brother he contaminated all these three levels of his soul-spectrum. Each level of soul has unique qualities and is affected differently, each domain requiring its appropriate *tikun*. This phenomenon is encoded within the verse when, after his sentence is pronounced, God informs Cain that “He will arise again.” The Hebrew word for “he will arise” is “*yakum*.” The three letters Y (*yud*), K (*kuf*) and M (*mem*) are an acronym representing the three major *gilgulim* that the spectrum of Cain’s soul will now have to journey: **Y**itro (Jethro), **K**orach (Korah) and **M**itzri (the Egyptian).

The Mitzri is the Egyptian taskmaster of Exodus fame and made popular because of its inclusion in the Haggadah’s narration of the story of Passover. Moses, being witness to the taskmaster’s brutality towards his brethren, “kills” him in order to stop his beating of a Hebrew slave. Contrary to popular misunderstanding, Moses did not so much as touch him. Rather, he was slain with the aid of a Divine Name. (In this case, Moses used the formula of the 42 letter expansion of the Tetragrammaton — a Name/formula associated with a process of elevation — in order to rectify the soul of the Mitzri). The exact manner of his death that was orchestrated by Moses was part of the very *tikun* for the Egyptian taskmaster.

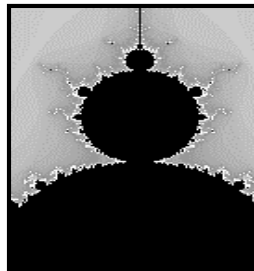
That’s the narrative/*pshat*. What’s going on behind the scenes? It is well known in the science of *gilgul* that Moses is the major vortex of cosmic forces converging in the Body of Adam along the fractal curve of Abel’s collective soul. Many of the events in Moses’ life are specifically to effect *tikun* for the relationship between Cain and Abel and its consequences. (This is true where they are not directly linked to the collective soul of the Nation of Israel, which is a different fractal-soul curve and another story altogether). The entire modus operandi of Moses’ action with the Mitzri is a cosmic rendezvous between Abel’s soul-fractal and a soul fragment of his brother, the *nefesh* of Cain. Now, “measure for measure,” it is Abel who “kills” an aspect of his brother Cain. This time around, however, it is a conscious *tikun* that Moses/Abel is performing on the Mitzri/Cain not out of jealousy or anger, but out of compassion. Moses has total consciousness of what he is doing and what is occurring in the Body of Adam, because he is rooted in the very fractal formula of Adam! (Adam = ADM = Adam-**D**avid-**M**oses/**M**ashiach as explained in **D**-Mission and Maps).

The Adamic circuits that now branch out from this point are nothing less than astounding. Why was this taskmaster beating *this* particular Hebrew slave? Who was this slave married to? What infamous individual did the Mitzri father through an adulterous relationship? Where did that offspring’s soul emanate from in the spectrum of Cain’s soul? Where did it migrate afterwards in the Body of Adam, and how many times throughout history? Where is it now? It is no exaggeration to say that a book can be written on the magnifications and details of this one soul fractal alone. Even the primal root of Cain can be traced back further to his father’s and mother’s involvement with the *nachash*, the Primordial Serpent in the Garden of Eden, and even beyond that. The question is not can we know the details of cosmic *gilgul*, but rather the question is how deep and detailed can you go?

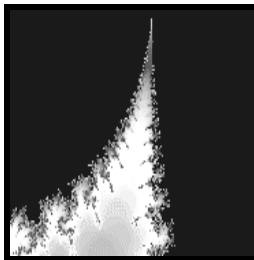
Conceptualizing Gilgul with Fractal Graphics (The M-Set)



1) The initial set is a fractal root formula representing one collective “soul nation,” e.g., Cain son of Adam. This nation of kindred souls is one complete Adamic structure by itself, having a “head,” “torso,” “legs,” “right side,” “left side,” etc., containing within it all the souls of all the individuals that will exist throughout history that are rooted in Cain. (Alternatively, the initial structure can represent Adam and the next magnification would represent Cain and so forth).

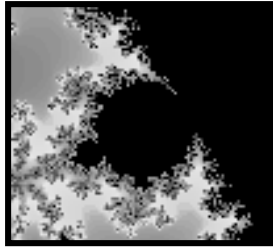


2) We now zoom in and magnify a specific area of the set. As “history” transverses through the collective soul of Cain, the biblical narrative magnifies the embedded fractals/*nitzotzot* within Cain’s collective soul-nation revealing hundreds of thousands of attached souls. The major structures, however, by way of example are Jethro, Korah, and the Mitzri.



3) Yet, any of those major structures extending out of the “soul nation” of Cain reveal infinitely smaller, fractal-sparks, which are self-replicating nuanced versions (a miniature in ration) of the “oversoul” of Cain. Throughout history there are innumerable new iterations, each unique as a snowflake, yet all carrying the fundamental form and character of aspects (iterations) of the original Cain.

Door of Models



4) Here, for example, we have zoomed in on a branch of the *nefesh* of Cain's root soul — a self-replicated *nitzotz* that has splintered off from Cain and tunneled through into another space-time sector of the Body of Adam. In this case, it is the Biblical character and events of the episode of the Egyptian taskmaster. This is one of its many *gilgulim* — necessary for its *tikun* in order to remove its original contamination, be elevated and redeemed for its eventual resurrection in the cosmic Body of Adam — the Mashiach.



In conclusion (for now), it is clear that according to the Torah teachings of *gilgul* the individual "I" that is each one of us will not "reincarnate" back here, but rather it is a holoarchival fractal of each one's *nefesh*, *ruach*, or *neshamah* that will. Now, will that be "me," the "I" that I know as "me"? Whose consciousness will I have? Who, or what, is the real me? For "the one understands" the answer depends on who's looking, and from where you are looking. The current fractaled chip — the "me" that I am now and "will be" — trying to objectively look at its own perceived self or the higher-dimensional mother-ship of all chips peering out at its own fractaled nature and cascading iterations?



6. Quantum Logic and the Talmudic Coherent Superposition (New Physics)

The fundamental key that enables the metaphysical hunter to go *Beyond Kabbalah*, most unexpectedly, is the *machloket* — the rabbinic dispute, the famous (or infamous in the distorted minds of anti-Semites) root of Talmudic dialectics. The *machloket*, in turn, is built upon *qashe-questions*. The classic *machloket* is so inseparable from the Jewish mind that the idiosyncratic observation, “If there are two Jews there will be three opinions” is, among Jews, universally accepted as fact. (Although this Jewish joke is often remarked in a despairingly ways about Jews themselves, you will see below that even this simple joke is concealing more than it is revealing).

As explained in *The Five Steps*, what makes this approach to Kabbalah singularly unique is that it utilizes an ancient Jewish tool that appears to be the very antithesis of mysticism, meditation, and Kabbalah. Argumentation, dispute, and *qashe-questions*?! What is spiritual about that? To the contrary, as it has been emphasized throughout this manual, the secret behind the learning the teaching that cannot be taught is the *qashe-question* and the *machloket*. They are the warp and woof of not only Jewish consciousness, in general, but specifically of Kabbalah consciousness. Talmudic dialectics is the infrastructure that develops conscious learning, conscious thinking and conscious knowing. Moreover, it is the secret of the *machloket* that leads one not only into the superlative depths of intellectual knowledge but also into the unexpected depths of experiential knowledge — direct knowing.

Normally, it can take a student five, ten, fifteen years, or more to become skilled in the subtleties of higher art of the *machloket*. And that is when the student is studying Talmud everyday, six days a week (In the *yeshiveshe velt*, Sunday the first day of the week, is also a Torah work day.) But, once again, there is a model from the New Sciences that can astoundingly accelerate this process. This model, one of the seven messianic power tools, comes from the field of quantum physics.

For some of us the term “quantum logic” can appear intimidating or “other worldly” and way beyond our grasp. Although it truly is other worldly — the world of sub-atomic reality — it need not be intimidating, certainly not for our purposes here in *Beyond Kabbalah*. This is because we are interested in only one small gem from the New Science of quantum physics. Additionally, one does not even need to know any details of quantum physics except as it pertains to what quantum physicists call a coherent superposition.

Quantum physics is also known as quantum theory and quantum mechanics (the study of the motion of quantities). It is a branch of physics which deals with physical phenomena at microscopic scales — the atomic and subatomic levels. The laws and logic of classical physics and their mathematical descriptions cannot be applied to quantum physics due, in part, to the morphing nature of reality on this level. A quantum (simply meaning a quantity of “something”),

depending upon how one looks at it, ie the mode of observation being used, can appear particle-like or wave-like. Due to the energetic dance of energy and matter at this level of reality, matter can appear as energy and energy can appear as matter. A coherent superposition (CSP) is a conceptual tool that quantum physicists use to “see” into the quantum layer of physical reality.

In this sub-atomic realm, the smallest quantity of any “thing,” i.e. a quantum, behaves in a bizarre and counter-intuitive manner. Nothing is a simple “this” or “that.” In order to quantify anything one must employ a coherent superposition. This absolutely critical and truly messianic Torah tool from the New Sciences has been simply and eloquently explained in the modern classic *The Dancing Wu Li Masters — an Overview of the New Physics* by Gary Zukav.³¹⁴ The following quotations are from the chapter entitled *More Than Both*, which is found in the part entitled *Enlightenment*. (All italics are in the original).³¹⁵

...understanding quantum physics requires a modification of ordinary conceptions (like the idea that something cannot be a wave *and* a particle [simultaneously]). Now we shall see that physics may require a more complete alteration of our thought processes that we ever conceived or, in fact, than we ever could conceive.

A state of being is an *experience*. A description of a state of being is a *symbol*. *Symbols and experience do not follow the same rules*. This discovery, that symbols and experience do not follow the same rules, has come to the science of physics under the formidable title of quantum logic.

... Imagine that we have two different pieces from a chess set, say a bishop and a pawn. If these macroscopic chess pieces followed the same rules as quantum phenomena, we would not be able to say that there is nothing between being either a bishop or a pawn. Between the extremes of a “bishop” and “pawn” is a creature called a “bishawn.” A “bishawn” is neither a bishop nor a pawn nor is it half a bishop and half a pawn glued together. A “bishawn” is a separate thing-in-itself. It cannot be separated into its pawn component and its bishop component any more than a puppy which is half collie and half German shepherd can’t separate into it collie “component” and its German shepherd “component.”

A “bishawn” is what physicists call a coherent superposition. A “superposition” is one thing (or more) imposed on another. A double exposure, the bane of careless photographers, is a superposition of one photograph on another. A coherent superposition, however, is not simply the superposition of one thing on another. *A coherent superposition is a thing-in-itself which is a distinct from its components as its components are from each other.*

In other words, in the mathematical formulation of quantum theory nothing is either “this” or “that” with nothing in between. Graduate students in physics routinely learn the mathematical technique of superimposing every “this” on

³¹⁴ Gary Zukav, *The Dancing Wu-Li Masters*, 1979, Bantam books. Although this book was published in 1979 it should be required reading for anyone who wants to go *Beyond Kabbalah*. It is written in a manner that is, in many ways, in the spirit of *The Teaching That Cannot Be Taught*, especially as found in the Five Steps (i.e. from a *Yiddishe Kup*. Zukav, although Jewish, apparently has no Torah connection).

³¹⁵ Pages 255 – 280. In *The Dancing Wu Li Masters* all the parts of the book are entitled “Part One” and every chapter is entitled “Chapter One”. This is a subtle example where Zukav the “Wu Li master” is teaching that which ostensibly cannot be taught – but is doing it anyway.

every “that” in such a way that the result is neither the original “this” nor the original “that,” but an entirely new thing called a coherent superposition of the two.

How do coherent superpositions reflect experience? Pure experience is never restricted to merely two possibilities. Our *conceptualization* of a given situation may create the illusion that each dilemma has only two horns, but this illusion is caused by assuming that experience is bound by the same rules as symbol. In the world of symbols, everything is either this or that. In the world of experience there are more alternatives available.

The way we pose our questions often illusorily limits our responses. Similarly, *the way that we think our thoughts* illusorily limits us to a perspective of either/or. Experience itself is never so limited. There is always an alternative between every “this” and every “that.” The recognition of this quality of experience is an integral part of quantum logic.

“These and These are the Words of the living God”

The rabbinic *machloket*, permeated with endless cascading *qashe-questions*, is literally the dialectic fabric from which the Talmud and Midrash are woven. Although, little known to the outside world (and even in much of the Torah world), this is also the case

with the Kabbalah. This becomes inescapably evident when we realize that that Aggadata of the Talmud and the myriad collections of Midrash cryptographically contain virtually the entirety of the Kabbalah. There are thousands of these apparent disputes, contradictions and apparent inconsistencies. Yet, there is a well-known formula in the Talmud itself that informs us that, “These and these are the words of the Living God.”³¹⁶ This statement is a complex formula that has numerous meanings and applications. In short, the Talmudic Sage-Mystics are telling us that HuG is the name of game. Every concept, observation and problem, every *Halalchah*, tradition and truth must be an iteration and manifestation of the dance of the *hasadim* and *gevurot*. The Rabbis are never arguing with each other. Instead, they are dancing with each other to consciously probe, reveal and produce more than a “this” and more than a “that,” and even more than both! The “opinions” alluded to in the phrase “These and those,” are at their essence, nothing other than aspects of HuG. The “Living God” is referring to the higher-dimensional roots of the HuG.³¹⁷ Every recorded discussion of the Sages, without exception, are fractal distillations of “The matters that stand in the heights of the heavens.” Accordingly, both (or more) sides of a true *machloket* are iterating out 4D reality as it manifests here in our lower 3D reality. Using the Möbius strip model “These and those” are simply “two sides of one surface.” With a little twist of Torah consciousness, this is how you can “see life from both sides now.”

Yet, here in 3D Flatland final decisions have to be made between “These and these,” eg, to follow the path of *hasadim* or the path of *gevurot* and all their iterations. As known, in a *machloket*

³¹⁶ *Talmud Eruvin 13b, Gittin 6b.*

³¹⁷ The term “*Elohim Chayim*” (Living God) is specifically being used here by the masters. As known, in this context *Elohim* refers to *Binah* (the holy root of the *gevurot*, i.e., the multiplicity of reality) and *Chayim* refers to *Chochmah* (The root of the *hasadim* i.e., singularity of eternal life). Also, *Chochmah/Abba* is the 4th *partzuf*, from the bottom up, which iterates with *Atzilut*, the 4th dimension and Chaya, the 4th aspect of the soul. Thus, “these and those” are the HuG manifestations — the “words” or “matters” — of the lower male and female (*zeir anpin* and *nukvah*) which descend and iterate out from *Elohim Chayim*, the upper male and female (*Abba and Imma* in eternal union).

regarding a *halachic*/legal conflict, the matter must ultimately be adjudicated and one view will be designated the primary law and accepted practice while the “rejected” view (or views) will remain the minority view. In fact, the word *Halachah* is from the root for walking or going along a path. The minority view, however, even though it may not be operative now, it remains the other half of a whole truth. Even in 3D land there may be a time and place when the dormant view will come alive and be utilized. This may be, for example, in an emergency or in the future. In fact, in the future Messianic Era an entire library of laws that over the millennium the Talmudic Sage-Mystics voted against will become the way of life. (The most well-known example of this are the “disputes” between the two Talmudic Sage-Mystics Hillel and Shammai and their disciples. In almost all cases, the collective Mosaic mind has directed us along Hillel’s path — the path of the *hasadim*. In the “future,” however, the very same Mosaic mind reveals to us that we will then be guided along Shammai’s path — the path of the mitigated and sweetened *gevurot*.)

However, in matters of Aggadah and Midrash, this is not the case. In the world of Aggadah one view is not more “binding” than the other, as none of the views affect any legal or ritual decision. Here, the formula “These and those are the words of the Living God” can and must be taken literally whenever possible. All of the rabbinic views in any given Aggadic discussion must all be true simultaneously. Moreover, the full picture will not emerge until all the components are assembled. Simply, this is a matter of the whole is greater than the sum of the individual parts. Specifically, this is where the power of the coherent superposition come in.

As it applies to going *Beyond Kabbalah* we learn two things from the coherent superposition tool.

- 1) When the Talmudic Sage-Mystics *appear* to be disagreeing and arguing with each other, i.e., that the answer or conclusion must be either “this opinion” or “that opinion” (or an even greater misconception, “If nobody is right then everybody is wrong!”) they are, in fact, consciously formulating a coherent superposition that is not simply “this opinion” or “that opinion.” Rather, the resolution — in Torah cosmology there are no “answers” only “resolutions” of increasing magnification (□-Methods) — is more than both. (This also gives us a peek into as why the term *havayah* — the rearrangement of the letters Y-H-V-H — also refers to the quintessential rabbinic discussion/disputes between the Talmudic Sage-Mystics as in the expression, “The *havayot* (plural) of Abbaya and Rava” (See above in The Eternal Iterations of the Havaya and □-Methods). The masters are effecting divine unification of God through their construction of *machloket* and *qashe-questions!*)
- 2) The resolution, that we now know to be more than both (or more) views, cannot be represented in words or symbols, but rather that which is “more than both” must be directly experienced. The words and symbols of the dialogue or *machloket* are the Talmudic mode of transmission that is being used to drive the initiate into a higher-dimensional experience. This new “middle” is none other than a manifestation of the *da’at*, the middle brain, as explained above in Split-Brain and elsewhere. (For the one who understands the *sod*-secret of the *da’at* is the beginning, the middle and the end — as well as *before* the beginning and *after* the end — of the entire Torah and all aspects of Kabbalah consciousness).

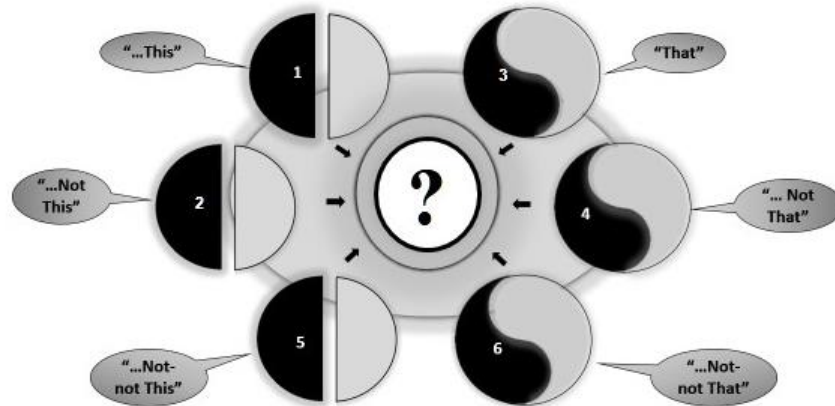
In reality not every *machloket* is intended to produce a coherent superposition, and not every coherent superposition is intended to produce a visionary experience. Often, a *machloket* is

simply a rabbinic/kabbalistic format in order to present two or more different aspects of a person, place, thing, or event. Every apparent “opinion” is presenting different facets of a single diamond, and all the facets are vitally necessary to have a complete intact diamond. A broken diamond, or diamond with missing facets, no longer has value as a diamond. The same is true with the Torah. In fact, as known, every Torah teaching and Kabbalah concept has seventy facets! This is the minimal intention of the formula, “These and those are the words of the Living God.” If one, however, digs deep enough and with the right tools, even the simple “these” and “those” will reveal a hidden coherent superposition taking the Torah participant into higher dimension of experiential knowing.

The technique to construct a coherent Torah superposition is quite simple, but it requires a new way of thinking. This is the language of “not-not,” and you play it as if it were a board game. If you have two players with two views, there will be six moves upon which then — and only then — you “quantum jump” (!) into the seventh move, the goal of the game. Then you start all over again, going deeper and deeper. You do this with a learning partner or, once proficient, you can play coherent superposition solitaire.

**Building a CSP:
The Language of Not-Not**

You begin by placing a *qashe-question* in the middle. Then an “answer” is proposed. For training purposes we will let “This” represent the “answer” (Number 1). Next, that “answer” is rejected, “No, it is “Not this”! (Number 2). Rather, it is “That” (Number 3). Then, “That” is rejected, “It is ‘not that’”! (Number 4). But then you come back and re-include the “This” which was rejected, “It is not-*not* this” (number 5) and re-include the “that” which was rejected — “It is not-*not* that” (number 6). You must fully identify with each move and explain each time why it is “this” or “that” or “not this” or “not-that.” Only then will the new middle begin to appear.



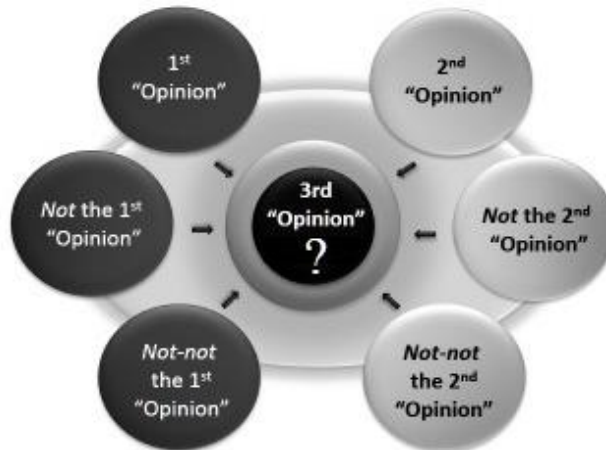
And the New Coherent Superposition is...

A simple analogy makes this process clear. You have six separate projectors each facing towards a common center where there is a type of spherical 360° screen. Each projector projects onto the screen its own unique view or “answer.” The whole picture is only revealed when each projection is superimposed onto the middle screen one upon the other. If any one of the projectors is not working or even if one of the projectors is not pointing correctly at the right angle, the new superposition will not be complete and will not be coherent.

**Two Jews' View –
More than Both**

Traditional Jewish consciousness, rooted in Talmudic dialectics, is so erudite and multifaceted that even Jewish (Yiddish) jokes can be concealing more than what they are revealing. Regarding the Talmudic Sage-Mystics, the general rule is that nothing that they say — and often even that which has arisen from the collective Jewish populous — can be taken only for what it appears to be. Take for example the one-liner: “If there are two Jews there will be three opinions.” On the surface this observation can be viewed either as a negative or as a positive trait. On one hand this aphorism could be telling us that Jews are argumentative, overly opinionated, and uncompromising. On the other hand, it can be telling us that Jews are highly individual, creative, and able to think out of the box. Which is it? (The “meta-joke” here is what are these two Jews arguing about to begin with? They are disputing this very question — is this witticism intended to be negative or positive?!) The insiders joke about Jewish jokes, however, is that every Jewish joke is a half-truth and there is something profound concealed in this anecdote. How can this joke help us to go *Beyond Kabbalah*?

Anyone who has ever navigated through the Sea of Talmud knows that this often distinctive Jewish trait — two Jews, three views — is rooted in Talmudic thought processing (which itself is rooted in the Mind of Moses which, in turn, is an iteration of the Divine Mind, as explained in the final section, Mind of Moses). Throughout history even simple Jews were exposed to and were often well-learned in Talmudic discussions and the intricacies of Jewish law. Accordingly, this type of Jewish humor can be viewed as a type of Torah Koan (□-Methods: The Torah Koan). Its intention is to push us into a direct experience of the teachings that cannot be taught. And what is it here that cannot be taught? A Jewish coherent superposition! In this case, the third opinion — which ostensibly is the “odd-man” out and the one who is causing the controversy and making the trouble — is actually the sought after objective, the key to the “two opinions.” The invisible “third Jew” with the third “opinion” is the coherent superposition. The two “opinions” are only the means to the end which cannot be stated or written because it can only be known through direct experience.

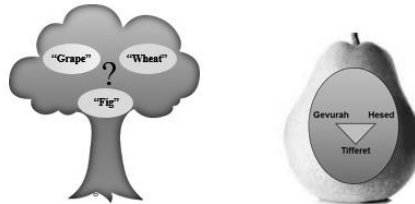


As a rule in Talmud and Midrash, there are no simple questions, there are no “personal opinions,” and there are no pat answers. This is true, despite the fact that there appear to be endless questions, opinions, and concluding answers. In fact, the plethora of apparent questions

throughout rabbinic literature is the basis for another Jewish witticism. When you ask a Jew a question, you do not get an answer, but rather another question!

A CSP of the World to Come

A coherent superposition, and the language of not-not, does not always require an actual *machloket*. They have other applications. Here is a simple example that was introduced in the Five Steps in the self-initiating questions at the end of Step 5: Seeing your world in your lifetime. This formulation is a type of Torah Koan (□-Methods). Relative to each other, how can we define the two dimensions of existence known as *Olam HaZeh* and *Olam HaBah*? The opposite of "This World" is the "Next World." However, the opposite of the "Next World" is *not* "This World" (because "opposites" do not exist in the higher-dimension!) yet, the opposite of the "Next World" is *not-not* "This World." What then is *Olam HaBah*-the "Next World"? It contains facets of both *Olam HaZeh* and what one would simply think of as *Olam HaBah* (e.g., "heaven") *and yet it is more than both*. (Upon analysis, however, even a simple rhetorical question such as "How can we define the two dimensions of existence known as *Olam HaZeh* and *Olam HaBah*?" is, in fact, a self-generated "*machloket*" or alternately, a game of coherent superposition solitaire).



A Coherent Superposition of the Tree of Knowledge

"The tree from which Adam HaRishon ate, R. Meir says it was a grapevine. R. Nechemyah says it was a fig. R. Yehuda say it was a wheat stalk."³¹⁸

Here is a simple example of a classic Talmudic *machloket*, where it appears that the Rabbis, once again, cannot agree with each other (Two Jews, three views or as in this case, three Jews-four views!). Concerning the Tree of Knowledge of Duality (i.e., "Good and Evil") in the higher-dimensional Gan Eden — what type of tree was it?³¹⁹ Truth be told, as explained above in the model of dimensionally, it was not any "fruit" that has ever existed or that can be imagined in this lower dimension, as this "fruit," along with the "Tree" and everything else in Gan Eden existed in a higher-dimension. This being the case, how can the Talmudic Sage-Mystics, even ask the question? Moreover, each master brings a "proof-text" from Scriptural verses to support their "view" that the fruit was either a stalk of wheat, a vine of grapes, or a cluster of figs.

³¹⁸ Talmud *Berachot* 40a. Additionally, another source (Midrash Rabba 15-7) has Rabi Abba from Acco adding a fourth "fruit", the estrog! This would seem to offset the symmetry of the triune structure of the wheat/grape/fig. Another common seferotic configuration, however, is these three plus a fourth, the malchut. The Estrog is well associated with malchut (and yesod, which is fundamentally inseparable from malchut). Thus, the estrog completes the gestalt of chesed/ gevurah/tiferet and malchut. (The only other two sefirot missing are netzach and hod. They are, however, included with yesod, as known.)

³¹⁹ The one fruit it certainly was not was an apple, contrary to universal misconception and widely depicted as such in Western art. There is no source anywhere in Jewish tradition that it was an apple. The original Hebrew texts mention only tree and fruit. Early Latin translations use the word *mali*, which can be taken to mean both "evil" and "apple".

Rather, their *qashe-question* is precisely so because what they are doing is building a higher-dimensional coherent superposition! In the Kabbalah it is well known that the essence of “wheat” emanates from the right column of the sefirot structure, “grapevine” from the left column, and “fig” emanates from the right column. In short, they are consciously and intentionally building a coherent superposition. The “tree” that Adam ate from was not “this” or “that,” but rather it was a synthesis of these three aspects of higher-dimensional divinity. Moreover, they are engaging in this type of “Torah board game” in order to transmit to their disciples that which cannot be simply stated by a “this” or a “that.” Rather, they are “coaching” us from “this side” and from “that side” into a direct higher-dimensional experience — the *sod*-secret of the Tree of Knowledge. The Talmudic Sage-Mystics are teaching the teaching that cannot be taught!

**A C.S.P. of
Mosaic
Consciousness**

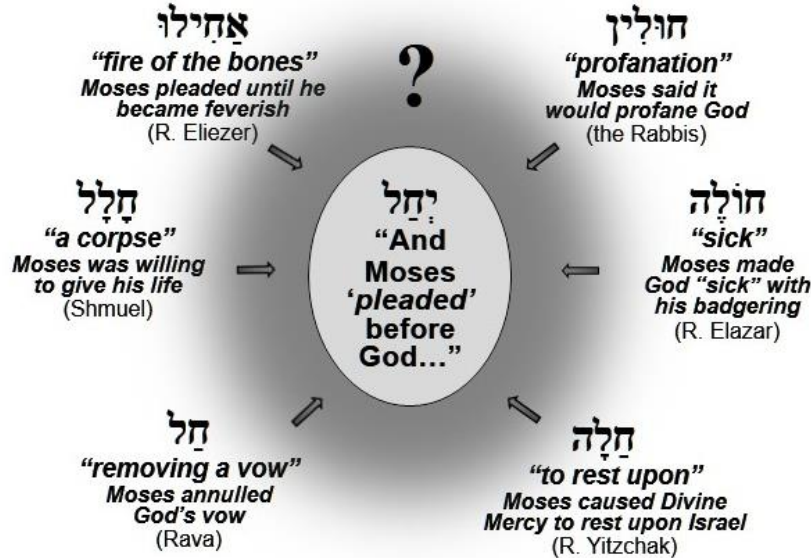
The only way to understand how to construct a Kabbalah coherent superposition is to make one yourself. How does one do that? By learning Aggadata from the mouths of the Talmudic Sage-Mystics. So here we go:

Following the cosmic catastrophe of the sin of the Golden Calf, the “wrath of God” from within the Divine Mind decrees to terminate the nation of Israel. (The “wrath of God” is simply the destructive *gevurot* that have been triggered and, like a nuclear reactor that is “melting down,” is about to explode). Upon Mt. Sinai Moses prays to God in order to save the Nation of Israel from imminent destruction, as it is written “And Moses pleaded (*VaYachel*) before God...” (Exodus 32-11). The term *VaYachel*, instead of the more common term for prayer *VaYitpallel*, used in this verse is somewhat unusual. It translates not simply that Moses “prayed,” but rather that he beseeched, entreated, begged, or pleaded before God. As known, wherever there appears in a Scriptural text an incongruence, syntactical irregularity, and apparent redundancy or, as in this case, an unusual word being used, it is the Torah herself calling out to us to look into the deeper layers that are embedded beneath the surface. The unusual process *VaYachel* that Moses was engaged in requires explanation. What exactly was Moses doing? The Talmud offers nothing less than a six-way *machloket*!

- 1) R. Elazar said: This teaches that Moses pleaded before God [badgering Him for so long] that he caused God to become “sick” [of Moses’ pleading and thus relented].
- 2) Rava said: Moses persisted in his prayer for so long that he annulled God’s vow against Israel.
- 3) Shmuel said: It teaches that Moses was willing to sacrifice his life for the sake of Israel.
- 4) Rav Yitzchak said: It teaches that Moses caused the attribute of Divine Mercy to come to rest upon Israel.
- 5) The Rabbis say: It teaches that Moses said before the Holy One, “Master of the Universe, it would be a profanation [in the eyes of the world] for You to do such a thing.”
- 6) R. Eliezer the Great says: It teaches that Moses stood in prayer before the Holy One until Moses was seized by a “fire in the bones” (fever).

So, what was Moses actually doing in his prayer-state? How did he finally achieve his “mission impossible” of mitigating the divine wrath of God that was literally on the edge of annihilating the Nation of Israel? Which of the six views is the correct one? Was he badgering God for so long that he caused God to become “sick,” and thus cause God to relent? Did he persist in his prayer for so long that he annulled God’s vow against Israel? Was it that Moses was willing to sacrifice his own life for the sake of Israel? Did Moses finally cause the attribute of Divine Mercy

to come to rest upon Israel? Did he convince God that to destroy the people would appear to be a profanation of God’s status and honor to the eyes of the world? Or did Moses simply stand in his prayer before the Holy One for so long (forty days and nights!) and not give up until he was seized by a “fever in the bones”?



Rather, all six views are true and necessary, and the Rabbis are constructing (as laid out and formulated by the ancient editors of the Talmud), before our very eyes a coherent superposition! What Moses is doing is not only “more than both,” but *more than all six*. Most important, the six rabbinic views are *not* “personal opinions” at all. Rather, the Rabbis are consciously and purposefully assembling a coherent superposition. Moses is in a state of consciousness which is not an “idea” or an intellectual notion, but an experience. This experience cannot be known through words or symbols. Yet, it is the very *experience* of Moses and his interfacing with the Divine Mind that the Talmudic Sage-Mystics are transmitting to their disciples. *VaYachel* is a gestalt that contains all six parts yet, the whole is greater than the sum of the individual parts. Mosaic consciousness is attained when the disciple of Moses creates a mosaic out of the Torah of Moses.

Direct knowing is never restricted to merely two possibilities, or in this case, even six! Our analytical conceptualization of Moses’ interfacing with the Divine is either a “this” or a “that.” This perception is brought about by assuming that experiential knowing is bound by the same rules as symbols. In the world of symbols and thought — which also processes through symbols — everything is either black or white. Even a “gray area” of understanding in between the black and white is often only a mixture borrowed from its distinct components — black dots and white dots. In the dimension of knowing, however, there are more alternatives. The question then, is how can experience be communicated if there is no system of representation for it? The answer is that experience cannot be transmitted. Direct experience can only be directly experienced by the person himself.

Here again is Gary Zukav quoting his mentor quantum physicist David Finkelstein:

If you want to envision a quantum as a dot then you are trapped. You are modeling it with classic logic. The whole point is that there is no classical representation for it. We have to learn to live with the experience.

Question: How do you communicate the experience?

Answer: You do not, but by telling how you make quanta and how you measure them, you enable others to have it.

This is precisely what the Sages are attempting to do; to force upon us, each according to his own capacity and level of growth, the very experience of Moses himself. In order to do this, they have to first set up the cosmic “board game” for the disciple. By dialectically maneuvering us back and forth, from “this” view and from “that” view, the fixed structure of the thinking process can be trained to “bend” into some unusual postures — superpositions of direct experience. After each of the six pieces of the “experience puzzle” is fully secured in the mind then the master commands us: “Jump!” Jump into an esoteric experience that cannot be simply written down. The sought after Mosaic state of consciousness is not number one alone, or number two alone, or number three or four or five or six alone. Yet, it is not-*not* number one alone or not-*not* number two alone or not-*not* number three or four or five or six alone. It is a coherent superposition of all six simultaneously together, and then some! Moses’ “*VaYachel*” is as distinct from each of the individual six modes as each of the six modes are from each other.

As now evident, higher-dimensional Talmudic states of enlightenment can be suggested to us through the form of the *machloket*. The root meaning of *machloket* means to divide into parts. The process of breaking down and de-structuring that the Rabbis are so passionately involved in, however, is only in order to *re-structure* and *re-organize* the very parts of one's own thinking process which *can* be written down, into a direct experience of that which *cannot* be written down.

The Torah state of consciousness, as developed through the methodical study of Torah, is a coherent superposition of unity and disunity, magnificently woven and bonded together. Further, the combined whole is greater ('super-positioned') than the sum of the individual parts. The individual parts, aside from the whole that they make up are independently and dynamically present throughout the discussion. The whole and its individual parts are both pushing away from each other and pulling towards each other. Meanwhile, the individual parts, between themselves, have never ceased to also be pushing away from each other and pulling towards each other.

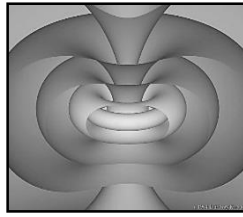
The sought after “coherent super experience” occurs when the Talmudic aspirant transcends the tension of the dialectic minefield, while simultaneously remaining within and never leaving the web of tension. The original presuppositions and apparent difficulties are never completely rejected. The “conclusion” is not found at the end of the discussion, but is submerged and concealed within the strands of the dialectical web that has been woven. In Hebrew, the root of *machloket* is *chalak*. While *machloket* signifies division as its primary meaning, the root also literally means to make smooth, i.e., to make void of any distinguishing features, signifying a united whole. The aspect of the whole is forever being filled with its individual contents, and the individual contents are endlessly uniting into their greater whole. This is the underlying *sod-secret* of every rabbinical discussion and *machloket*. This is truly *Beyond Kabbalah* and these are *The Teaching That Cannot Be Taught*. But they are doing it anyway — for the one who is initiated into Talmudic Aggaddata methodology.

Quantum Logic and Talmudic Coherent Superposition

All the discussions of the Talmudic Sage-Mystics are esoteric puzzles waiting to be solved with ever-increasing resolution. Not only is this a primary mode of attaining Mosaic consciousness but it is true Torah enlightenment and it is exciting and mindboggling! Moreover, learning Torah from this perspective effects true cosmic *tikun* in the Body of Adam and literally helps accelerate the process of redemption and usher in the Messianic Era.



⌘. **Word to the Wise:** As understood today *Judaism* may be a “religion,” an “ism” affected by history, persecution, culture, Greek thinking, and our own ignorance. However, at the core of Judaism is the higher-dimensional New Torah of the Messianic Era (Torah “A” of *Atzilut*/Emanation as opposed to Torah “B” of *Briah*/Creation) — is the ultimate coherent superposition of every religion and school of thought that has ever existed. Contrary to widespread misunderstanding, the higher-dimensional Adamic Torah does *not* exclude any truth. When applying the Torah’s own methodology, she includes virtually everything — but only after applying the messianic power tool of the coherent superposition and thus removing the various *klipot* and distortions (22 Methods: The Super-Positioning Torah). As the Talmud teaches, “The Messiah (ben David) will not come until all the soul fractals in the Body (of Adam) are completed.” Until all the fallen fractals of the *da’at*-data from the Tree of Knowledge are completely returned to the original Adam, the Messiah cannot come because the original higher-dimensional Adam *is* the Messiah. Adamic consciousness is a never-ending C.S.P. of everything that was, is or will be. (In general, secularized Judaism operates from the law of including almost everything (Judaism is “this” *and* “that”) while, at the other extreme, Orthodox Judaism operates from the law of excluding almost everything (Judaism is “not this” *and* “not that”!). ם

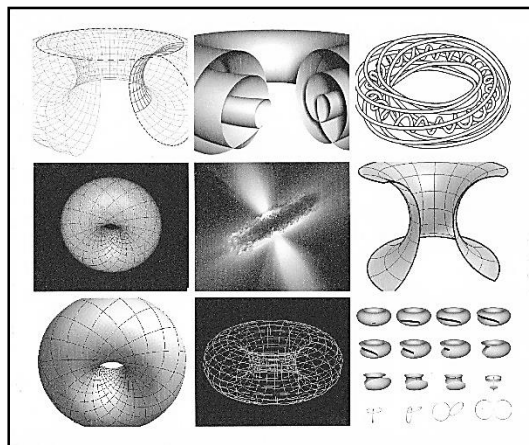


7. The Torah Torus (Topology of Consciousness)

The last crucial tool from the New Sciences is the topological form known as a torus. Although relatively new to its emerging role in the new sciences a torus is a common form.³²⁰ A bagel is torus shaped as is an inner tube and a doughnut.



Toroidal space is the area and volume of the doughnut-like shape of a torus. A major branch of geometry, including toroidal space, is the study of geometrical structures superimposed upon an area of curved space (known as a manifold). This special form has been used to describe a number of matters in the theoretical and abstract realm as well as in the "real" world. (Einstein's theory of General Relativity describes the universe — the entirety of space and time — as a 4-Dimensional curved surface, i.e., a manifold.) Below are a few examples of some tori (plural for torus) and toroidal space:



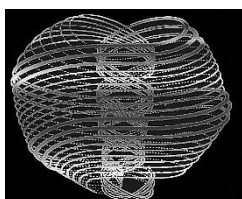
³²⁰ The term *torus* comes from a Latin word meaning cushion, i.e., the geometrical toroidal form resembles a Roman cushion.

The Torah Torus

On the subatomic level the toroidal form is an important construct in superstring physics³²¹ and, on the super-macro cosmological level, scientists have suggested that the entire universe may, in fact, be shaped like a torus.³²²

There is now a great deal of scientific and metaphysical information available to indicate that the Torus is the best model we have for attempting to understand the primal structure of the universe. What we are looking at is really the principal shape of consciousness itself being a spherical vortex of energy; a self-organizing and self-sustaining sphere of energy...³²³

From a Torah perspective this statement is simply a more scientific definition of the Talmudic Sage-Mystics' formulation of "God" or, more specifically, the Divine-human interface. Toroidal space is one of the most, if not *the* most, critical model accessible now in our generation to describe the relationship between Creator and creation, Divinity and humanity, soul and body and between higher and lower dimensionality. Toroidal space and its characteristic movement are the secrets to begin unraveling the cosmological world view of Torah and her Sages. The coincidental similarity in sound between "Torah" and "torus" underlines the kabbalistic truth that, from a Torah perspective, there is virtually nothing in life that does not subsume this exquisite form or some aspect of its topology and operating principles. With that having been said, we must always bear in mind that even a torus, as with any of the scientific maps, models and metaphors bursting forth in the final generations, is *only* a model and not what it is modeling, i.e., the sacred, esoteric truths of the Torah's *Ohr Ganuz* - the messianic higher-dimensional Hidden Light.



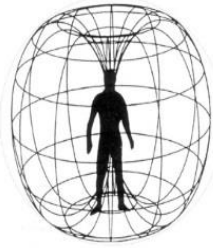
The toroidal form figures heavily into what is known as the esoteric study of "sacred geometry." This "meta-science" reveals how shape and form are the primary underlying principles of manifestation. Since ancient times, "seers" have observed that the human aura (the *tzelem* of the Kabbalah with its iterations) appears as a series of nested spherical torus formations. This concept reappears in similar fashion across a huge number of different cultures. As will be shown below, Torah/Kabbalah not only confirms this observation and belief, but takes it even further. The Torah Torus, together with the teachings of the *Hasadim* and *Gevurot*, is the very core of the inner tradition of the Talmudic Sage-Mystics and Jewish consciousness.

³²¹ Brian Greene, *The Elegant Universe*, 1999 N.Y.

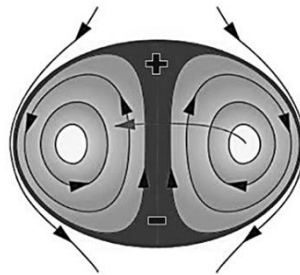
³²² Itzak Bentov, *Stalking the Wild Pendulum* and *A Brief Tour of Higher Consciousness*.

³²³ Author Gary Osborn, Internet, <http://garyosborn.webs.com/dimensiondoorways.htm>.

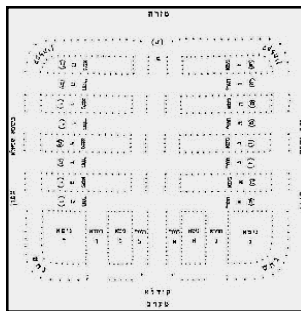
Door of Models



In *Beyond Kabbalah* we are not interested in a static, motionless “doughnut,” but rather in a dynamic, moving torus. A moving or rotating torus is a doughnut-like vortex of energy which is constantly turning itself inside out just like a rotating smoke ring. The geometric shape used to describe the self-reflexive nature of consciousness is the torus. The toroidal movement is the self-organizing way consciousness is designed. The torus generates a vortex of energy which bends back along itself and re-enters itself. It is continuously flowing in a circuitous manner. Thus the energy of a torus is continually renewing itself, continually affecting itself.



An examination of the torus shows that its very construction forms energy funnels, or vortices. All tori create energy vortices. Energy can funnel up or down through it; the rotating nature of a torus generates a flow of energy through the torus, depending upon the speed of rotation of the torus and the kind of torus it is. Additionally, these two vortices have polarity, i.e., positive and negative boundaries or terminals. Now, what is the *Torah* Torus?



The diagram above in Hebrew and Aramaic is an original schema drawn by R. Shlomo Eliyashiv (known as the *Leshem*), the early 20th century master kabbalist and chief expositor of the Kabbalah of the Gaon of Vilna.³²⁴ It is a graphic description of his clarification of the Gaon of Vilna’s

³²⁴ *Hakdamot u’Sh’arim, Likutim*, p. 197. The *Leshem* further explains elsewhere: The Holy [macro] Serpent is the fountainhead, root and essence for all of God’s sacred, revelatory Light, from which emanate all dimensions of reality. This is the ray of Light of the *Ain Sof* that extends into the *tzimtzum*. This ray of light is becomes the “supernal pathways of the image of the elongating [macro] Serpent who stretches out on both sides with its tail [united] in its head, its head “returning upon

commentary on a section from the *Zohar*. It is core to a field of highly advanced Zoharitic/Lurianic Kabbalah that is far beyond our purpose here. However, the archetypal design that it delineates is unmistakably and profoundly revelatory. This graphic depiction, based upon the Gaon's description, is virtually unknown even among Torah kabbalists, not to mention among academicians of comparative mysticism and popular "kabbalism." Yet, its implications for understanding the Torah — both the written and the oral — cannot be overstated. If there was a singular Torah key to unlock the "Mind of God" this is it. This glyph as described in the *Zohar* contains a profound secret of the Talmudic Sage-Mystics — the Torah Torus.³²⁵

This diagram is mapping out the cosmic "circuits" of the higher dimensional "cranium/consciousness" of *Arich Anpin*: Supernal Man. (More specifically this "brain" is the aspect of the higher-dimensional "grandfather," as opposed to the aspect of the father, son, groom and husband. In simple theological language *Arich Anpin* is the "Godhead," although there are still many levels *above* this Godhead). This portrayal is an aerial view (transverse), i.e., looking "down" at the top of the "head" with the bottom of the diagram being the back of the head ("west") and the top of the diagram being the face ("east"). The fundamental design is that of a central column diverging at its top into two branches that curve down around to reunite at its original starting point. The Gaon of Vilna explains that this is the form of the singular cosmic serpent that reveals itself as "two" serpents only to reunite as one. These two serpents are also known as the two Leviathans.³²⁶ In straightforward terms, the pattern of the Two-Tailed Leviathan is the primal structure of the never-beginning/never-ending ("never-not") dual-natured pulsating divine light (straight light and curved light) of the *Ain Sof*.

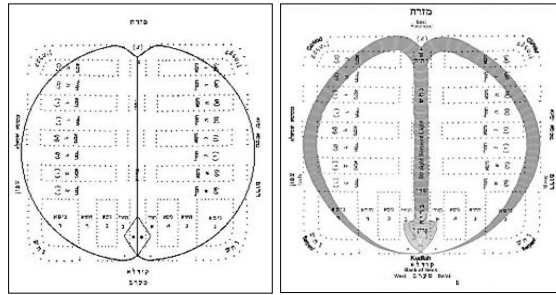
its shoulders". This [serpent] is the secret of the Cosmic Balance, the Supernal *Da'at* (the middle brain of the Godhead). This is Leviathan, [which splits into its two aspects of] the straight serpent and the curved serpent. Its root is from the penetrating and surrounding Light of the *Ain Sof*. The aspect of the straight serpent that stands in the "middle" is the letter *vav* in the word *gachon* (belly), which is in the "middle" of all the letters of the Torah. And because it is the central axis that extends from end to end [of reality], therefore the *vav* of "belly" is an elongated macro-*vav*. Now, from this Supernal *Da'at* emanates the entirety of the Torah. From here also is the source of Moses' soul. Therefore Moses is also called by the appellation of Leviathan, the "straight" serpent, as it is written in the *Zohar*. And it is this Supernal *Da'at* that is the source of the Concealed Light through which one can see from one end of the universe to the other. It is this radiance that [emanates as] the secrets of the Torah. Moses our Teacher, who emanates from the macro-*vav* of the "belly" — Leviathan the straight serpent, the Supernal *Da'at* — drew upon this Concealed Light throughout his entire life

³²⁵ The *Zohar*'s term for the area where the straight serpent reunites with its own self is *kudlah* (as also written in the original diagram) which is the Aramaic term for the back or nape of the neck. This is the area of the occiput, the vortex of the *da'at*, the "middle brain". This term, and especially in its plural forms *kudlay* and *kudalin*, are uncannily similar to the ancient Sanskrit term "kundalini" and the entire Oriental tradition of Kundalini yoga and associated tantric practice. The framework for the significance of this spiritual "coincidence" is laid out in **■**-Mission: The Return of the Children of the East.

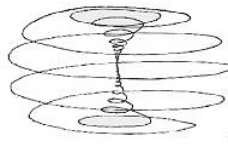
Simply put, this Leviathanic circuit can be worn as an internal "wreath" encircling the cranium. This is done by experientially entering from the occiput along an inclined trajectory running from the occiput through the pineal gland. The circuit then exits at the hairline which then splits into right and left "tails" returning to the "head" of the serpent. Likewise, this entire process is visually and experientially replicated by entering through the "lower *kudlah*", i.e., the lower vortex at the area of the perineum, with the "two tails" splitting at the upper *kudlah*, i.e., the upper vortex, and returning to the serpent head embedded in the perineum and its iterations. The secret of the Two-Tailed Leviathan is also the template to the full story of the male and female Leviathan and the future, i.e., higher-dimensional Feast of Leviathan.

³²⁶ The two-tailed Leviathanic dynamic also iterates as the Twin Messiahs. (For more on Leviathan see Chapter 3 of my *Secret Doctrine of the Gaon of Vilna* and Chapter 1 there for more on the Twin Messiahs.

Door of Models



The diagram on the left is identical to the one above to the right only that I have outlined the pattern defined in the original. The diagram on the right is also the original, but now with my overlay of the two-tailed Leviathan, clearly emphasizing the intended form (Although at this size they are not so legible, the English translations for the original Hebrew words are overlaid here as well.) This section of the Zohar (with the Gaon of Vilna's commentary and the *Leshem's* graphic depiction) is, with little question, the most unusual and mysterious form in the entirety of Torah literature. In fact, this strange form is the most unique shape in the annals of comparative religion, mysticism, mythology, alchemy, and Jungian psychology. A serpent with its tail in its mouth is known as an uroboros and throughout these fields of study this universal motif is well known, studied, and interpreted. This "Jewish" serpent, however, is unprecedented in that it is a serpent with *two* tails being reunited back into its singular mouth! The Torah's Two-Tailed Uroboros is also "fractalizing" (i.e., self-replicating fractured fractions of itself) in the mystery of the two Leviathans that are really one, as explained at length by the Gaon.³²⁷



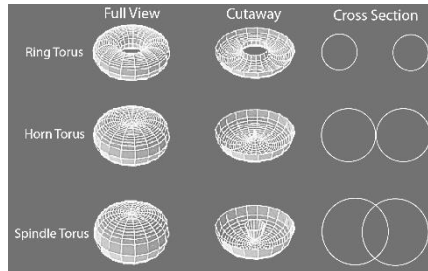
Now what does this flat 2-Dimensional representation have to do with a 3-Dimensional (3-D) spherical torus? It has everything to do with it because it is precisely *only* a 2-Dimensional representation of a 3-Dimensional spherical torus! When we geometrically project its flat surface onto a spherical surface, amazingly we have the Zohar's depiction of a dynamic, auto-rotating toroidal structure. The Two-Tailed Leviathan generates a vortex of energy, which bends back along itself and re-enters itself. Continuously flowing back into itself, its "outside" becomes its "inside" and its "inside" becomes its "outside." (Utilizing the Möbius strip model its "outside" *is* its inside as, in reality, it is only one "side" with two surfaces.) The Torah Torus is continually stimulating and energizing itself, generating vortices at its "top" and "bottom." These two vortices have polarity, i.e., positive and negative boundaries or terminals. Divine energy funnels up and/or down (as well as horizontally) through it. A revolving torus is in a state of constant torque. This is due to the polarity of its funnels at both ends.³²⁸

³²⁷ Ironically, this symbol is more "Jewish" than the now universally recognized six-pointed "star of David", whose now unmistakable symbology is only several centuries old. Even the symbol of the seven branched menorah with its origin in the *Mishkan*/Tabernacle and in the two temples is not as archetypal and core to Torah consciousness as is this virtually unknown esoteric Jewish Uroboros.

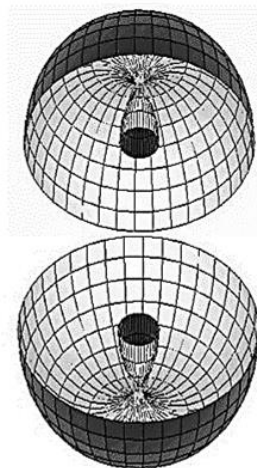
³²⁸ This is also known as the dance of the *Hasadim* and *Gevurot* – the Creator's straight, expanding, masculine light and curved, contracting, feminine light. This is the polarity from which you produce the fuel for the stimulation to

The Torah Torus

The dynamic rotating nature of a Torah Torus creates an endless flow of divinity through its central column. The “serpentine” forms are simply describing the direction of the flow of these energies up and down through the central column (the “straight” Leviathan serpent) and then “turning back” on itself (the “curved” Leviathan serpent). These pathways are the actual circuits being described in this section of the Zohar.



There are actually three types of standard tori as pictured above.³²⁹ The ring torus is the true doughnut shape with a hole — or, in the case of an elongated doughnut shape a conduit — through the middle. Pictured below is an example of a spindle torus where its own outer surface is being pulled and elongated up and down through its own self, i.e., it is not only a hollow shaft but it is threading through itself. Here it has been cut in half and opened up to see and experience it from the inside out.

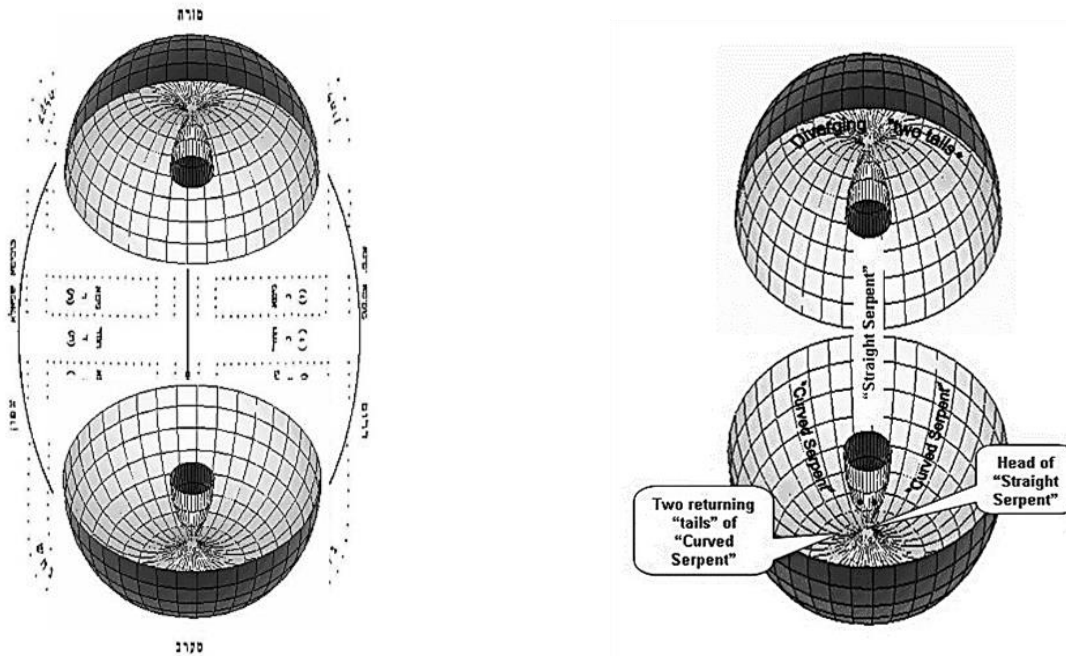


generate the Torah torus. The goal is always to maintain tension between your positive and negative terminals wherever you are, be it in your upper vortex or your lower vortex, your physical body or your soul body, your micro-form or your macro-form. It is this somatic-psychic, electromagnetic energy that you generate that keeps your spiritual gyroscope spinning. One becomes, in effect, an organic battery generating the feminine gevurot that stimulate the masculine hasadim to radiate back down to feed the gevurot to stimulate the hasadim, etc., each pole looped into the other. It is this arc of constant polarity that supplies the current or the “spiritual electricity” to run and animate the Torah Torus.

³²⁹ There are an ever-growing array of unusual and very bizarre looking tori that have been emerging from the fields of higher-dimensional mathematics, surface topology and string theory (M-Theory), as well as also from creative graphic artists pushing the limits of geometry and CGI.

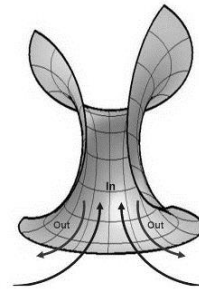
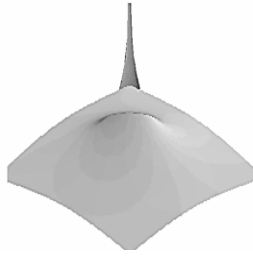
When a 3-Dimensional, spherical Two-Tailed Leviathan is superimposed onto this shape, an astounding discovery is evident: This toroidal space is precisely the model that the Zohar, the Gaon of Vilna, and the *Leshem* are describing. Moreover, Leviathanic toroidal space is not limited to the Zohar's specific subject of the cranial pathways of *Arich Anpin*. To the contrary, as the *Leshem* emphasizes, the higher-dimensional "cranial nerves," here being described, are the fundamental formula for all patterns and configurations (the *partzufim*, "sefirotic faces") that proceed afterwards in the progression of dimensional worlds, as is well known in Lurianic Kabbalah. The Leviathan torus is the root formula which then iterates and replicates itself throughout all existence, above and below.

This is the living tradition of the Talmudic Sage-Mystics, who maintain that a constantly rotating toroidal form is what defines the mechanisms of consciousness itself — ours as well as that of the Divine Mind. According to the Kabbalah, all modes of consciousness and Torah-based structures have a higher-dimensional geometrical structure, and all levels of reality are topological fields of tori within tori within tori! This is evident within the fundamental template of the Ten Sefirot and the Four Worlds model where it is axiomatic that "The end [toroidal bottom] is rooted in the beginning [toroidal top]." This is also the kabbalistic formula known as "The crown of the kingdom" ("*keter-malchut*") where the kingdom/*malchut* inverts on itself to become its own crown/*keter* and vice versa, (as well as for the levels above it and below it). This is also the well-known Shabbat liturgical verse, "Last in action [the bottom toroidal vortex], first in thought [the upper toroidal vortex]," i.e., the Shabbat — the seventh day of creation — funnels back up through its own "six days" of creation to reveal herself now as the "crown of creation."



There are many aspects of toroidal space and many ways to use it for modeling Torah perspective. One important sub-model that it provides is in the toroidal entrance of the bottom contour that "funnels" a tunnel into the torus.

The Torah Torus



When a subtle movement of “in and out” by the mind is applied at this entrance (and exit), the dynamic “to and fro” at the mouth and lip of the torus reveals unique properties. This is the secret of “pushing” our 3-D reality up against the 4-D reality, back and forth, in order to create a subtle suction action. This is what stimulates a higher dimension portal to open up and receive the one who is the source of this spiritual stimulation.

Below are six diagrams showing the progression from the original 2-Dimensional drawing to the actual movement of entering into toroidal Torah space.

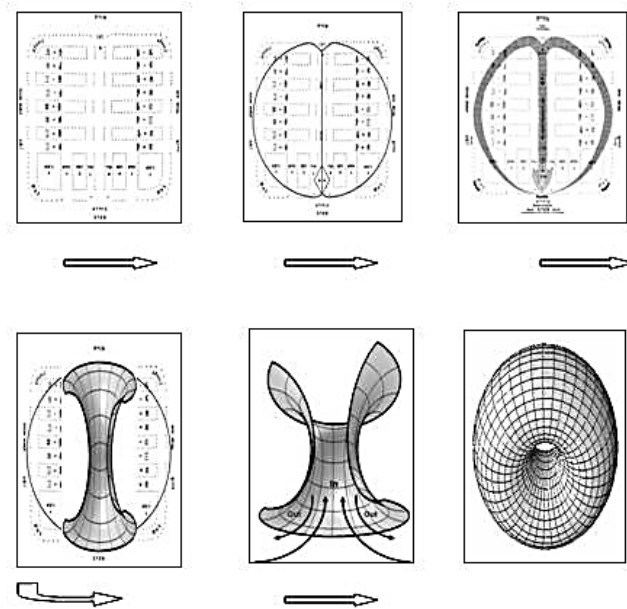
The objective of this inner mechanism is to create a kinesthetic, and even a visceral sensation, of “toroidal suction,” as explained. This is achieved by visualizing a constant self-revolving torus along a central axis, whether at an incline in the head running from the occiput to the hairline of the forehead, or a straight axis running up and down the spine. When the central column of a torus (whether the “spine” is hollow like a ring torus or solid like a spindle torus) is dynamically turning its surface in on itself, the subtle toroidal suction and movement is generated.



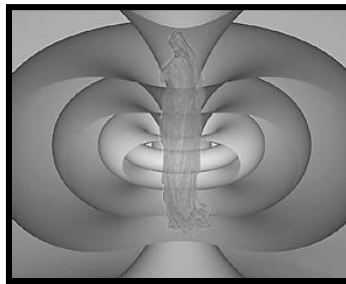
The Two-Tailed Leviathan overlaid upon a posterior image of the brain.

Using the model of the Möbius strip, from one side the toroidal space’s own concavity, becomes, from the other side, its own convexity, there being only “one side” with “two surfaces.” This technique helps locate your own spinal vortex which then opens up into the hidden 4th dimensional entrance. By turning the three dimensional surface of our outer reality (“Flatland”) in on itself, it now becomes the actual gate into a higher, but parallel and intersecting, higher-dimensional “sacred space.” We are inverting our consciousness by using our 3-Dimensional reality to move in a fourth direction “perpendicular” to our apparent reality. Once you are “inside” this mode of consciousness there is no longer linear space, linear time or linear movement. Rather, every “moment” and “point” reveals itself to be a fractal of eternity. Once here, you now have the *da’at knowledge*, with total clarity, that you were never not here.

Door of Models



The Torah Torus, as practitioners already know, can be applied to anything and everything in life with truly experiential results and especially to the world of prayer. Here are the basic techniques for building sacred toroidal space — a *Torah Torus* — which can then be applied in daily life, to prayer and beyond.



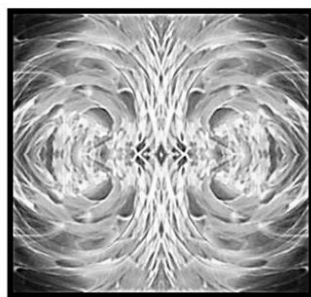
1. Visualize your torus form surrounding you. Become the torus beginning with your spine as the elongated "hole" or shaft of light penetrating up through the center of the torus. Keep it elastic, e.g., make it as small as your pineal body or as large as the universal body. Keep your motor running (and your breath breathing). Animate your torus so it is perpetually revolving in and out on itself, through itself and within itself. Your torus is both you and more than you in ceaseless iterations.

2. Maintain the torsion and the torque of the polarities between your negative and positive terminals, the base of your spine and the base of your head, your humanity and your divinity, this dimension and the higher dimension, your feminine stimulation and your masculine radiation, your "gynergy" and your "spinergy," your imprisoned pain (and/or of the world) and emotional compression and the redeemed joy and new spiritual expression.

The Torah Torus

3. Continually "feed" your needs, and the needs of others, into your lower vortex of the concaved funnel from below up through your central column and out through the Creator's convexed funnel of radiating Light. Feel it then radiating and showering down all around you to reunite with your lower vortex. Then repeat the Torus Prayer cycle again and again and again. Do not stop. This is the secret of true prayer. The fuel is the magnification and amplification of your blood, sweat, and tears. If you feed your needs into your torus furnace, fueling your fire and keeping your torus moving, then your heat will become His heat, your needs will become His "needs" and you will have entered into the mystery of the Flames of Divine Love (*Shalchuvin diRechimu*). If you feed your Torah Torus feedback loop enough times and with sufficient acceleration your prayers will be "heard" and simultaneously God's Own prayer will be answered — you now know how to pray in the secret of Torah Torus prayer.

Every student studying *Beyond Kabbalah* is unique, as well as, at different stages in the process. Therefore, everyone will experience his or her Torah Torus somewhat differently from each other. A method that may work for one will not work for another. What worked with you yesterday may need to be revamped the next day. Colors, shapes, textures, sounds (and more) will morph and change. The edges of solidity become tessellated (i.e., mosaic-like) viscosity. The liquidity of one moment's experience becomes the surface topology for the next moment. As all practitioners have attested, when one enters deeper and deeper on the path, once within toroidal space the only constancy is that one's Torah Torus, like God's Own divine kaleidoscope, will never be the same.



Inside of Toroidal Space
(Frontal view, sliced in half)

We have now completed the Door of Models: the six scientific tools and the concluding seventh model, the Torah Torus. To fully benefit from the models in order to go *Beyond Kabbalah*, one must continue on one's own to study and explore. (This includes constant study of the Torah axiom of HuG). All the models must be visited and revisited again and again until they become that which was previously counter-intuitive becomes the natural way of thinking and perceiving, i.e. to think and experience Torah. With repetition, the scientific "vessels" will actually be absorbed back into the lights of Torah and, in effect, becoming the very inner lining of the divinity of the Torah itself.

As explained above, using the sefirotic template, the six simple scientific tools can correspond to the six lower sefirot with the seventh — the torus — occupying the coordinate of Malchut. As known, every *malchut* is, to her corresponding upper six sefirot, one of the seven yet set apart. "*Malchut has nothing of her own,*" yet she reveals everything as the preceding constellation of the six sefirot can only reveal themselves and be known through *Malchut*. Likewise the torus, being the model for Torah consciousness, is a tool (one of the seven) but at the same time it is more than a tool (separate from the six). It is consciousness itself. It is the medium thorough which all the other tools operate. It is the background upon which all the others exist — dimensionality,

Möbius strip, split brain, holography, fractals, and CSP (and any of the other growing multitudes of scientific concepts and technological discoveries). Consciousness is toroidal, thought is toroidal and the higher-dimensional “topological form” of God is toroidal.

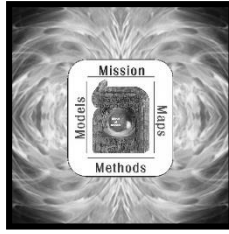
⋈. **Word to the Wise:** Before there was anything, there was “toroidal movement.” Everything begins and ends with the primordial pulsations of the Torah Torus. For the one who understands, the never-not undulating wave-form of the *Sha’ashua* — the secret of God’s DeLight (⏏-Mission: *Sha’ashua*) — is a toroidal pulsation that is *never-not* ascending in the Divine Thought (Enter: Mind of Moses). Now, an additional iteration of “Before the world was created there was only Him and His Name” is that “His Name” is the secret of the toroidal formula of the pulsation of the Light of the *Ain Sof* (Five Steps: HuG).⏏

Having ascended the Five Steps and have passed through the Four Doors of Torah consciousness, we are now about to enter the Inner Sanctum — the Holy of Holies — of the Mind of Moses. We are going to glimpse the greatest mystery of creation and the awesome secret of the Ascension of God’s Truth. Truly this requires a counter-intuitive perspective, an altered state of consciousness and an inner-visionary state of mind. How could serious Torah demand anything less? Yet, how is this possible without the requisite decades of Torah learning and performance of mitzvot? Without having been fully initiated into the arcane language of the Kabbalah and without possibly never even have experienced an altered state of higher-dimensional Torah consciousness?

The answer is the torus. The cosmic Torah Torus is the way in, but only if we go *into* and through the torus. There are endless forms of tori and you can create your own. The “fire torus” pictured above, however, is a sure ticket to go inward and it will be the model that will accompany us into the next and final chapter — the vortex suspended between the Four Doors. By envisioning one’s self within a living field of toroidal space the Torah Torus literally becomes a virtual inter-dimensional consciousness craft. The properties of this sacred space are then able to transport one into the very higher-dimensions from where the Talmudic Sage-Mystics are speaking from.

If we stay inside the gyratory movements of a revolving Torah Torus, all our impressions, thoughts, and ideas will no longer be projected upon a flat, linear “blackboard” of the mind. Rather, the images, terms, and formulas that the Talmudic Sage-Mystics are transmitting to us will be superimposed upon a surface that has some very unique and unusual properties. Truths curve back on themselves, concluding thoughts wrap around back into their own beginnings, opposites invert upon themselves, hierarchies become holoarchies (⏏-Maps: Holoarchy) and what was clearly on the “outside” now *also* appears clearly on the “inside.” This is the *über-ground* upon which the Mind of Moses is sprouting forth.

As we move into the next stage your mission is to stay buckled up, firmly centered and hermetically sealed within your Torah Torus. Then simply follow the tracks laid down by the Talmudic Sage-Mystics in their Aggadic code language section by section, phrase by phrase and word by word.



MIND OF MOSES

1. The Descent of God's Thought: What Did Rabbi Akiva Know That Moses Did Not?

2. The Ascension of God's Thought: What Did Moses Know That God Did Not?

Having ascended the Five Steps and have passed through the Four Doors of Torah consciousness, we have now reached the Inner Sanctum—the *Kodesh Kedoshim*—of the Mind of Moses. This “mind”, however, belongs not only to the personal Moses that historically lived over 3,300 years ago. The Mind of Moses is also the collective heart and spirit of the Nation of Israel — the cosmic “over-soul” of the eternal legacy of Jewish consciousness (which in turn is simply the original higher-dimensional Adamic consciousness before the collapse, as explained in **M**-Mission and **M**-Methods). As detailed below, it is the very soul of Moses that extends itself into each and every generation via the Sages, *tzadikim* and Jewish souls that are directly involved with observing, learning and teaching Torah. Moreover, the secret of Mosaic consciousness extends from the beginning of time to the end of time. The three letters of the word *Adam*, as explained in the Adamic Time Body, is an anagram for *Adam*, *David* and *Moses*—these three figures signifying the beginning, the middle and the end of time—with the “M” for Moses also standing for Mashiach.³³⁰

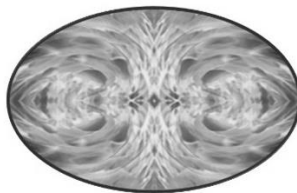
Throughout *Beyond Kabbalah: The Teachings That Cannot Be Taught* we have been learning the rudiments of the language with which the Talmudic Sage-Mystics communicate. We have seen glimpses of the profundity and wonders of the Torah that informed and directed every moment of their lives. There are still many more secrets and mysteries to unravel from the traditions of the *Teachings That Cannot Be Taught*: the secret of the Twin Messiahs, the Sacred Serpent, Leviathan and Metatron.³³¹ Among the other jewels of creation there are the secret entrance to the City of Luz, Jerusalem of the Mind, the mystery of Peniel (Face of God), and the Foundation Stone.³³² Without the Mind of Moses, however, it is impossible to integrate all these secrets and mysteries into a coherent whole, a seamless unity of the entire spectrum of the Twin Torahs—the Written and the Oral. The Mind of Moses is what ultimately reunifies and melds together the two halves of the Torah. It is within this inscrutable unity that one can begin to “See your world in your lifetime”.

³³⁰ The letter M can also stand for Metatron. For the one who understands, all three M's—Moses, Mashiach and Metatron—are simply scaled iterations of the same formula, each one an exact ratio of each other, each one inside of the other (like Russain dolls), yet each one with its unique nuance and application.

³³¹ See *The Secret Doctrine of the Gaon of Vilna Volume II*.

³³² See my *The Jerusalem Stone of Consciousness - DMT, Kabbalah & the Pineal Gland* for an in-depth presentation of this most profound and yet very accesable messianic tool of inner “Torah technology”. In effect, that volume is the companion meditation/prayer volume to *Beyond Kabbalah*.

To enter into the Mind of Moses is to become a humble recipient of the Supernal Thought. To enter into the Mind of Moses is also to ascend *in* the Supernal Thought. This requires, however, the gift of *Ruach HaKodesh*.



Behold, I call upon heaven and earth as my witnesses that Ruach haKodesh dwells within each individual according to his actions whether Jew or non-Jew, man or woman, servant or maidservant.

— Ancient Midrash³³³

One must actively seek a spirit of purity which leads to Ruach haKodesh.

— Kol HaTor, R' Hillel of Shklov, early 19th century

Divine Transmission:
Ruach HaKodesh

As mentioned in Step 4 of the Five Steps, *Beyond Kabbalah* is based upon utilizing specific elements from three ostensibly unrelated and even conflicting disciplines:

1. Methodology from the Talmud
2. Axioms from Kabbalah
3. Models from the New Sciences

When these three forces are synergistically integrated, however, an altered state of consciousness can be generated. This state is known in the tradition of the Talmudic Sage-Mystics as *ruach haKodesh*. Accessing *ruach haKodesh* is not as “out there” or as brash as it may appear. Firstly, *ruach haKodesh* has little to do with the “holy ghost” or “holy spirit” of popular belief, as *ruach haKodesh* is usually translated. Secondly, there are numerous levels or modes of *ruach haKodesh*. The most basic mode is simply a form of divine transmission, i.e., aspects of 4-Dimensionality penetrating into our everyday 3-Dimensionality. Thirdly, the availability and permissibility of *ruach haKodesh* is long attested to in a well-known proclamation. As quoted above, the Talmudic Sage-Mystics in the Midrash declare that “*ruach haKodesh* dwells within each individual according to his actions whether Jew or non-Jew, man or woman, servant or maidservant.”

Ruach haKodesh is a state of consciousness that is accessible in varying degrees. Moreover, and integral to receiving from *The Teachings That Cannot Be Taught*, this phenomenon is especially true now in our generation—known in the language of the Talmudic Sage-Mystics as the Final Generation. We are precisely who we are because of *where* we are, i.e., where we are specifically located in the coordinates of the higher-dimensional body of Adam. *Ruach haKodesh* is one of the many Torah terms for accessing higher-dimensional consciousness. This mode of consciousness is, fractally speaking, synonymous with the glimmerings of the incoming *Ohr HaGanuz* – the primordial Hidden Light of creation, also known as *Ohro shel Mashiach*—the Messianic light. *The*

³³³ *Tanna diVey Eliyahu Rabba* II, 9.

Teachings That Cannot Be Taught aspires to develop, nurture and access the liquid light of God consciousness. We can and we must now envision the imminent future of universal transformation. Another teaching from the Mussar Movement (19th century yeshiva ethical and character building tradition) that I was trained in, taught that “If a simple soldier does not aspire to be a general then he will not amount to being even a good soldier”. This formula applies to one’s emotion growth, acquisition of Torah knowledge and the attainment of *ruach haKodesh*—higher states of Mosaic consciousness.

How can one begin to develop *ruach ha-kodesh*? Altered states of Jewish consciousness are usually strictly associated with meticulous religious observance, very pious behavior, years of regular Lurianic Kabbalah *kavanot*/meditations within the precise arrangements of the liturgy of the prayer book and the practice of *yichudim*/mental unifications of the permutations of the Tetragrammaton. This is absolutely true. There is, however, also another path to developing divine transmission and amazingly, this living tradition also comes to us from the School of the Gaon of Vilna. In addition to the Sages of Shklov, this path to Mosaic consciousness is articulated by another disciple of the Gaon — Rabbi Chayim of Volozhin. Throughout the 34 chapters of the Fourth Gate of his classic work, *Nefesh haChayim*, the first headmaster (*rosh ha-yeshiva*) of the famed Volozhin Yeshiva in Lithuania, explains this path at length. He brings extensive sources from the Talmud, Midrash and Zohar that explicitly state that serious and in depth Torah learning enables the true practitioner to achieve levels of higher-dimensional consciousness that are nothing less than the actual thought patterns of the Holy One, Himself—the Mind of God.

When correct Torah methodology, in the tradition of the Talmudic Sage-Mystics, is applied uniting together the written and oral Twin Torahs, then one’s thoughts and words become the virtual synaptic passages, as it were, in the Mind of God. If one learns Torah, not simply as an academic subject, for one’s pleasure or simply because it is “interesting”, this is then called leaning Torah for “its own sake”, i.e., for the sake of reuniting our collapsed lower-dimensional reality back together within higher-dimensional reality. When we make our Torah thoughts God’s thoughts then God makes His thoughts our thoughts and this allows for the flow of direct divine transmission. This is the power innate in struggling with a challenging Torah Koan mind-puzzle or learning to follow the cosmic movements of a good *qashe-question* with its revolving-resolution. When one learns how to ask and perfect one’s own *qashe-question*, you will begin to taste the divine nectar of the Garden of Eden and to experience fractals of the incoming messianic light.

⌘. Word to the Wise: Always keep in shape and stay in form, i.e., the shape and form of the surface topology of the 3-D toroidal Two-Tailed Leviathan (□-Models: Torah) Torus. Using your Torah Torus, hands on, is applied inner Torah technology. Keep your thoughts and images rotating up through your central column, out through your upper funnel, all around and down only to reenter through your bottom funnel and again up through your central corridor. Remember, don’t use your thoughts to analyze your toroidal space, just let it flow and you will be in *its* territory. Rather, use your thoughts to analyze the text of the Aggadic words of the Talmudic Sage-Mystics and their maps will guide you in and though the labyrinth of the Mind of Moses.⌘

As explained in the Five Steps, “The end is rooted in the beginning”. In Step 5 a deep cosmic *qashe-question* was introduced—the Torah Koan of “Seeing your world in your lifetime”. Now we are concluding with another *qashe-question*, one of ultimate life and death proportions—the Torah Koan of the Ascension of God’s Thought. If the riddle of “Seeing your world in your lifetime” is an ongoing exercise in developing cosmic consciousness, the riddle of the Ascension of God’s Thought is an ongoing exercise in developing Mosaic consciousness. Ultimately, these two challenging consciousness conundrums are inextricably interconnected one with the other. Mosaic

consciousness and God consciousness are one in the same.

If you have been following this path of Torah exploration, learning and *da'at*/knowledge from the beginning (or through any door you enter), now we have come to the ultimate purpose and desire of the journey – a virtual mind-meld with the Mind of Moses. Out of the vast multitude of Aggadic and Midrashic teachings this short account is one of the most—if not the most—inscrutable formulas of the Talmudic Sage-Mystics. “It is a riddle, wrapped in a mystery, inside an enigma”.³³⁴ It has a resolution, however, but only if you have the resolve to now dive into the liquid light of the waters of the Mikvah of the Four Doors.

Again, you will also experience firsthand the profundity of the Aggadata of the Talmudic Sage-Mystics, the masters of cosmic cryptology. In order to achieve this you will be coached again on developing the art of the *qashe-question*. In particular, how to build *qashe* upon *qashe* until you reach a virtual breaking point before the *revolving-resolution*—the “answer”— appears. The resolution, of course, brings us right back to the underlying assumption that generated the *qashe-question* to begin with, which is exactly where we want to be. This is the divine tension in the mind of the Talmudic Sage-Mystics. This is “The end returns back into its own beginning”. This is the sacred torque of the Torah Torus pulsating and undulating with a life of its own — the cosmic snails’s shell growing out of its own self.



If you actively engage these mind puzzles, which together form the ultimate twofold Torah Koan, you have successfully entered through the Study House of the Four Doors, immersed in the transformative waters of the Mikvah and have been reborn into the Mind of Moses. This is truly “How to think like a Rabbi” in order to “Experience like a Kabbalist”, all the while scrutinizing your “thought experiment” with the rigor of a scientist. Following the initiation, you devote the rest of your life to returning to it, reviewing it, turning it over and over, all the while tunneling deeper and deeper into the secrets of creation. The doorway is your own consciousness using the Torah templates.

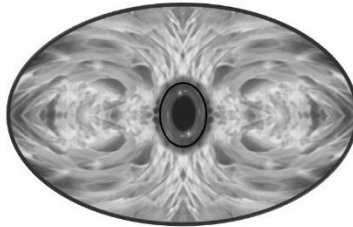
The first discourse (Act I), is a loose translation from the Talmudic-Kabbalah genius of R. Shlomo Eliyashiv (early 20th century), known as the *Leshem*.³³⁵ In his massive tome entitled *Expositions on the Worlds of the Void*, he develops the *qashe-question* and *revolving-resolution* in the true tradition of the Talmudic Sage-Mystics. His ability to structure, develop and hold the tension of Torah consciousness while synthesizing rabbinic methodology with his intimate knowledge of the entire depth and breadth of the Kabbalah is virtually unparalleled in the world of Torah scholarship. As is evident to anyone who has studied the *Leshem* at length, there is no doubt that his knowledge of these matters that “stand in the heights of the heavens” is not only intellectual but also flows from his direct experience and *ruach haKodesh*. Following his approach, as well as continuing to quote from him and from other Kabbalah masters, I have developed the second discourse (Act II). I have also given his discourse my own title, “The Descent of God’s Thought: What Did Rabbi Akiva Know That Moses Did Not? Likewise, the title of the second discourse is also my own, “The Ascension of God’s Thought: What Did Moses Know That God Did Not?”

³³⁴ This expression is a quote from Winston Churchill made in a radio broadcast in October 1939.

³³⁵ *Derushay Olam HaTohu* - section 2, pgs. 170-173. This volume is one of a massive four-volume work entitled *Leshem Shevo veAchlamah*.

Mind of Moses

Prepare to “meet your Maker” for this is the ultimate Torah *qashe-question*. What we are now going to experience is truly *Beyond Kabbalah* and even though these are truthfully *The Teachings That Cannot Be Taught*, we are going to do it anyway. This, however, depends upon your willingness and determination to accept your mission: to dive into the Mikvah of the Four Doors, enter the Mind of Moses, embrace the ultimate *qashe-question* and then crack it open and release its concealed light. This light is a direct transmission from the higher-dimensional collective Mind of Moses. This light is an actual wave-form that can be directly experienced and intimately known. This light is a fractal of *ruach haKodesh*. Entering into the light of Mosaic consciousness is another portal into “Seeing your world in your lifetime”. You are about to surf, quite literally, this sacred wave-form down through the pipeline of its mind-boggling descent only to ascend again upward to ride its crest in awe-filled holy dread. This is the ultimate encounter with sublime ecstasy and searing agony. You will *know* when you are succeeding when you begin to glimpse a minute fractured fraction (a fractal) of Rabbi Akiva’s vision of seeing *his* world in his lifetime. You will simultaneously then be seeing *your* world in your lifetime; all the while the universal Mind of Moses is seeing *you* in your lifetime — and Moses, Akiva and you are all never-not raising in the Divine Thought.





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The Descent of God's Thought

What Did Rabbi Akiva Know That Moses Did Not?

- **The time:** 2,448 years after the collapse of Adam (1,312 B.C.E.).
- **The place:** Mt. Sinai, somewhere in the Sinai Peninsula.
- **The event:** The 50th day following the Exodus from Egypt.
- **The source:** Babylonian Talmud, Tractate *Menachot*, folio 29b.

Act I

When Moshe ascends on high to receive the Torah he finds the Holy One attaching little crowns to the tops of certain Hebrew letters throughout Scripture. Remarks Moshe, "Master of the Universe, what is gained from this that is not already contained in the words and letters themselves?" [lit. "What is holding you back?" i.e., from giving the Torah without the necessity of these additional crowns.] The Holy One responds, "After many generations there will arise a man [fifteen hundred years later] by the name of Akiva ben Yoseph who will expound mounds upon mounds of laws and esoteric truths from these crowns". "Master", replies Moshe, "Please permit me to see him." The Holy One answers, "Turn backwards," upon which Moshe now enters the future academy where Rabbi Akiva is lecturing and is seated in the 18th row behind Rabbi Akiva's advanced disciples. Being unable to comprehend the discussion he becomes distressed and begins to feel very weak (*tashash kocho*). When they come to a certain subject, however, one of the students confronts his mentor, "Rebbe, what is your source for this?" Rabbi Akiva answers, "It is a law given directly to Moshe from the mouth of the Holy One at Mt. Sinai." Upon hearing this Moshe is relieved.

In Act I of the Mind of Moses you are entering, among many arcane matters, the much misunderstood and contested relationship between the "Twin Torahs" – the Written and the Oral (□-Maps: the Twin Torahs). What does it really mean that Torah is *min ha-shamayim*—of a Divine origin, i.e., the entire Torah emanates from a higher-dimensional consciousness that was revealed and manifested at Mt Sinai. The reader will also be experientially introduced to the secret of the *tzimtzum* — the inception point of creation — in a straightforward manner that will be easily grasped.

³³⁶ Statue of Moses, Michelangelo (1513-1516) and depiction of Akiva ben Joseph, *Mantua HAGadata* (1568).

(The *tzimtzum* is, in many ways, the keystone to the entire Kabbalah and it constitutes the opening chapter of the Arizal's "*Eitz Chayim*" — the *magnum opus* of Lurianic Kabbalah).

This ancient Oral teaching of the Talmudic Sage-Mystics concerning the relationship between Moses and Rabbi Akiva is well known to anyone acquainted with Jewish thought and it is often quoted or paraphrased. But just exactly what did Rabbi Akiva know that Moses did not? We have a very serious problem before us—certainly one of the top ten *qashe-questions* of all time from the Talmudic Sage-Mystics—together with the mystery of Rabbi Akiva's martyrdom below in Act II. There is a cosmological law throughout the entire spectrum of Torah consciousness that explicitly maintains that it is absolutely impossible for anyone, including Rabbi Akiva, to know anything that Moses did not.

One of the underlying issues at stake here is the nature and relationship between the Written Torah (the Five Books of Moses) being represented by Moses, and the Oral Torah—Talmud, Midrash and Zohar—being represented by Rabbi Akiva. The *Leshem* begins his discourse:

The Talmud discloses that not only was Moses the recipient of the Ten Commandments and the Five Books of Moses, but he also received all the traditions and visions contained in the books of the prophets and in the additional writings (i.e., the entire *Tanakh*) as well as all of the oral discussions of the Mishnah and Gemara — "All of them were given to Moses at Sinai"³³⁷ Elsewhere the Talmud teaches, "the Holy One showed to Moses the minutiae of the written laws as well as the minutiae of the oral laws, and even that which the Sages would teach on their own accord in the future".³³⁸

The Zohar states that it is, in fact, the very soul of Moses that extends itself into each and every generation via the Sages and *tzadikim* involved with learning Torah.³³⁹ The early Midrash *Seder Olam* (chapter 30) tells us that Moshe Rabbienu is the father of *chochmah*/wisdom and the father of *binah*/understanding. Likewise, the Midrash *Tanna D'Vay Eliyahu* (chapter 17) states that Moses is the father of all the Sages and the father of all the prophets. Consequently, it follows, that any wisdom with which R. Akiva was merited was coming directly through the illumination of the soul of Moses himself, as he is the conduit through which all wisdom and understanding flows from the initial revelation on Mt. Sinai until the end of time.

Similarly, the *Sifra*³⁴⁰ teaches that all the laws, including their details and commentaries, were given to Moses at Sinai. Supporting this principle, the Midrash on Psalms states, "every expression that God spoke to Moses was scrutinized from all its possible 49 perspectives of purity and 49 perspectives of impurity".³⁴¹ "Scripture, Mishnah, *Aggadata*, and even the novel explanations of the future that a post graduate student would dare to expound in front of his master," declares the Jerusalem Talmud, "was already said over to Moses at

³³⁷ Tractate *Berachot* 5a.

³³⁸ Tractate *Megilah* 19b.

³³⁹ *Tikkunim*, *Tikkun* 69.

³⁴⁰ A Midrash *Halacha* also known as *Torat Cohanim*, end of *B'Chukotai*.

³⁴¹ *Midrash Tehillim*, psalm 12.

Sinai".³⁴² "Why is this?" continues the Talmud, "In the event that someone will maintain that he is privy to a completely new understanding of Torah cosmology, his colleague can rebut him by saying, 'This already existed in the ages before us and it was told over to Moses our teacher at Sinai.'" Therefore, the Sages have said, "Anyone who admits that the entire Torah is divinely revealed except for a single point (*dikdukey sofrim*), he is still included in the verse, 'For the word of God he has despised'".³⁴³ This is so since every minute detail of the Torah, both written and oral (including that which the Sages would originate in the future), was previously in existence and was part of Moses' revelation at Sinai.

This being the case, i.e., that there literally is nothing new under the sun, what then, we may ask, is the value of "*chidushey Torah*"—novel and creative interpretations of the exoteric and esoteric Torah? The answer is that every novel interpretation and new understanding of Torah wisdom has its moment in time when it is destined to be revealed, as it is written, "Everything has its season, and there is a time for everything under the heaven".³⁴⁴ Additionally, every *chidush* of Torah is intrinsically connected to that particular individual through whom it is revealed. Thus it is written (*Sefer Ohrchot Chayim*, ascribed to R. Eliezer HaGadol, par. 19), "No scholar can enter into the territory of his neighbor and no one can originate an idea in Torah that a colleague was destined to reveal because it has all been prepared before him from the day the Torah was created [i.e., from before creation]." Similarly, R. Yitzchok explains in the Midrash, "The prophesies which the prophets would prophesize throughout all the future generations were received from Mt. Sinai, only that each one was 'released' for broadcasting in its respective time. Until that moment the prophet did not have access to his or her prophesy".³⁴⁵ The Midrash continues, "And not only is this the case with the prophets but even with all the *chachamim*/Sages throughout all the generations; each one has received his portion from Sinai." Again this is explicit in the Midrash, "Even that which a student will ask his *rebbe*, the Holy One has told it to Moses in that hour [at Sinai]".³⁴⁶ Likewise, the Midrash states, "Scripture, Mishnah, *Halachot*, Talmud, *Toseftot*, *Aggadot*, and even that which in the future an accomplished student would expound before his master — all of them were told to Moses at Sinai".³⁴⁷

With all these facts presented, is it not self-evident that there is literally nothing that R. Akiva could have known that Moses did not? We are left with a horrendous *qashe-question* - an apparent contradiction within the Oral Teachings! If Moses knew everything that R. Akiva knew then what in Heaven's Name was R. Akiva teaching that so traumatized Moses? Moreover, why was Moses so greatly relieved when he heard R. Akiva disclose that his teaching was a handed down tradition from Moses himself?!

³⁴² *Yerushalmi Peah*, chapter 2 *halachah* 4.

³⁴³ *Sanhedrin* 99a.

³⁴⁴ *Ecclesiastes* 3-1.

³⁴⁵ *Shemot Rabba* 28-6.

³⁴⁶ *Shemot Rabba* 47.

³⁴⁷ *VaYikra Rabba* 22-1.

One solution would be to suggest that what was revealed at Sinai was only the generalities of divine wisdom (the roots), leaving the evolving details (the branches) to be resolved by future generations. Certainly, the Torah, which is the cosmic code of all knowledge and experience, transcends finite time and space, as it is written, "She is longer than the earth and wider than the sea".³⁴⁸

Is it possible that Moses, a mere finite creature, could have learned and absorbed everything that ever was, is, and will be? Are we dealing here with a real human being or some kind of mythological god-man? According to numerous traditions Moses was not exactly human as we understand the term. In explaining the verse in Psalms that states that Moses was "*Ish haElo-him*," a man of God, the Rabbis explain, "He was half man and half God".³⁴⁹ The Zohar tells us that there exists a plane of consciousness known as "*Bina Eela'ah*," a dimension of infinite understanding into which no man has ever entered - except for Moses.³⁵⁰ Further, the Zohar states, "From the time of the giving of the Torah and thereafter Moses functioned through the agency of the *Ohr HaGanuz* - the Hidden Light and it was the rays of this Light that never ceased to emanate out from Moses' head".³⁵¹

To be able to grasp all at once the infinitely evolving branches and twigs along with the roots of all future realities would certainly require infinite consciousness. The Torah teaches, however, that Moses had indeed evolved into a being of virtually infinite collective consciousness while still remaining in bodily form. As to the impossibility of simply surveying and registering the ineffable expanse of all cosmic history - people, places, events, ideas, arcane mysteries and mundane melodramas - all within the limited period of 40 days and nights, let us remember that the teacher was the Creator Himself! Furthermore, we find similar episodes of time transcendence by Yoseph when the archangel Gabriel taught him 70 languages in one night.³⁵² Similarly, it is taught that, "Samuel the prophet learned more in the one night that David fled from King Saul than what a master scholar could learn in one hundred years."³⁵³

It may be suggested that this particular statement regarding R. Akiva and Moses represents a minority opinion which would legitimately allow it to be at variance with an opposing majority view. This argument is strained because there exist another parallel statement which supports the original statement, "Matters which were not revealed to Moshe Rabbeinu were revealed to Rabbi Akiva and his colleagues as it is written, 'All the splendor did his eye behold' (Job 28-10). This is Rabbi Akiva".³⁵⁴

Therefore, to say such thing is utterly unacceptable. Could anyone possibly think that R. Akiva and his colleagues, which includes all the Talmudic masters of his

³⁴⁸ Job 11:9.

³⁴⁹ *Midrash Tehillim* 90.

³⁵⁰ Zohar *Pinchas* 223a.

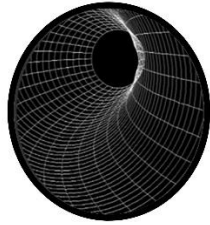
³⁵¹ Bereshit 31a.

³⁵² Tractate *Sotah* 36b.

³⁵³ *Midrash Yalkut Shemuel* 1-19.

³⁵⁴ *Midrash Rabba Chukkat* 19-6; and *Pesikta parshat Parah*.

generation, knew more than Moshe Rabbeinu?! This is a flagrant impossibility and it is forbidden to say such a thing.



**Revealing is Concealing:
The Secret of the *Tzimtzum***

In the following section the *Leshem* offers his *revolving-resolution* to his own “bombshell” *qashe-question* that he so powerfully developed above. It revolves around a cosmic principle that is axiomatic in developing a Kabbalistic mind-set to the entire Torah — the secret of the *tzimtzum*. (The title, *Revealing is Concealing: The Secret of the Tzimtzum*, however, is my own).

⌘. **Word to the Wise:** The mystery of the *tzimtzum* is the contraction and concealment of divine proto-space-time within the Light of the *Ain Sof*—within Itself, from Itself and to Itself. The *tzimtzum* is the most profound and abstruse concept within the entire Torah. It is the root of all creation and simultaneously it is paradoxically the root of all evil. Even with decades of study and initiation, it is not possible to understand the phenomenon of the *tzimtzum* intellectually. And if we think we do understand it, then likely it is a case of mistaking the “map for the territory” (⌘-22 Methods: Misplaced Concreteness). Rather, as you read the following words of the Sages it is possible to enter the territory of the *tzimtzum* by staying securely centered within the contours of your toroidal space (⌘-22 Methods: Torah is a Torus).⌘

The beginning of the resolution of this Talmudic riddle has its source in a principle that is fundamental to Torah and Kabbalah: Concealment is revealment. Too much light, for example, can be blinding. Ironically, it is only when the blinding light is dimmed can we now see the light. Constricting and concealing the full power of the light allows us to perceive it where this was previously not possible. This is known as the secret of the *tzimtzum*, literally meaning contraction, condensation or concealment. In the Kabbalah the *tzimtzum* refers primarily to the initial act of creation by which the Infinite Light of the *Ain Sof* “dims” part of Its higher-dimensional Light from Itself, so to speak, in order to allow for a relative finite space for the creation to occupy and co-exist.

The Thirteen Attributes of Compassion is another example of the *tzimtzum* principle.³⁵⁵ The Divine mercy of the *Ain Sof* is analogous to a torrential, unbounded flood of pure white light. The creation, however, cannot become the recipient of all that Divine love unless it is directed and channeled through a progressive hierarchy of thirteen graduated dams or channels. Only then, after being successively “clothed” *tzimtzum* within *tzimtzum*, can the Creator bestow His true love. Although initially appearing contradictory, constriction and

³⁵⁵ Exodus. The 13 Divine Attributes are used in different prayers and supplications throughout the year.

diminishment of a higher light source is its very *tikun* in order that it be revealed and made known to a lower dimension. We now see that, in the secret of the *tzimtzum*, constriction is expansion and concealment is revelation.

Due to this phenomenon we occasionally find unusually elevated souls who are gifted with profound spiritual awareness and an uncanny familiarity with hidden realities relatively unknown to other. Yet, because of their unusual elevation, that which they view is not revealed to them in as much a concrete manner as the same view would be experienced by a soul of a lesser stature [although very great in his or her own right]. The grasp of less elevated individuals, since their perception comes to them clothed in more layers of consciousness, comes in greater clarity because their vision is now more concretized and "down to earth" than that of the "higher" souls. Paradoxically, the more elevated the soul is, the more his own perception will be hidden from himself in that even his everyday experience of reality is so profound that it cannot be coherently articulated, not only to others, but even to himself. Yet, conversely such a soul is in closer contact with the truth. Compared to the worldview of the lesser soul, his perception is incomparably larger and infinitely more encompassing.

It is from this perspective that the Sages inform us, "Matters which were not revealed to our Teacher Moses were revealed to R. Akiva and his colleagues".³⁵⁶ R. Akiva and his colleagues were able to perceive those things which Moses also perceived, but since their perception was operating on a lower and more manifest plane of consciousness, that which they beheld was more "revealed" to them. Therefore, they grasped those lofty matters in a more concrete and expressible form. They were thus able to coherently communicate the information to themselves and to others, which was not the case with Moses himself.

Moses did, in fact, perceive those very same things, even on an exceedingly higher plane of existence, but due to the nature of that level of reality, there was no corresponding form to serve as a container to hold that experience. Even more, there was no speech possible on this level of Moses' consciousness simply because human speech is too primitive and slow to act as a vehicle to capture and hold the utter magnitude and supraliminal speed of those events. Thus, Moses' grasp of these matters was hidden even to himself.

Moses' comprehension was incomparably greater than that of all the generations that came after him as all the source material above attests to. Further, the Zohar likens Moses to the light of the sun, and all the Sages after him to the light of the moon and planets.³⁵⁷ Just as the light of the moon and planets is only a reflection of the light of the sun and have no original source of illumination, so also all the knowledge of the Sages is only a reflection of the original consciousness of Moses himself. However, that which was revealed to them, which was not revealed to Moses, was only due to their lower level of perception which allowed for human conceptualization.

³⁵⁶ This phrase is brought again near the end of Act II. There the identity of R' Akiva's colleagues are revealed to refer to more than only the Talmudic Sage-Mystics of his generation and, by extension to all those who study Torah through all generations. These colleagues are none other than the Ten Martyrs of the Kingdom. Thus, this phrase is also a Torah tunnel reconnecting Act II with Act I—another example of the "end is rooted in the beginning".

³⁵⁷ *Tatzay* 280a.

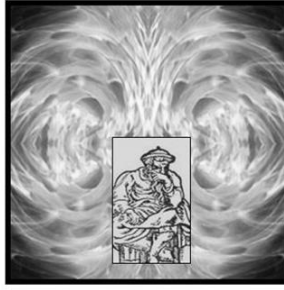
Therefore, when Moses peered into the future souls of R. Akiva and his contemporaries as they were studying Torah together, he was initially traumatized as he could not focus on their discussions. This was because at that moment Moses was looking at those very same experiences from a much higher dimension [i.e., from the dimension from where he received the Torah when it was given over to him during the forty day period on Mt. Sinai]. From this perspective—the root essence of the Torah—the truth of the Torah cannot be expressed in human speech. And now here he was among a whole generation of Talmudic Sage-Mystics articulating to each other in detail the very mysteries of creation, which Moses could not express even to himself! In that moment it appeared to Moses that their ability to grasp the truth was greater than his own, yet at the same time he knew this was an absolute impossibility.

The solution, as we now understand, is that R. Akiva and the others were able to verbalize parts of Moses' own consciousness because they perceived them from a grosser plane of reality. This is what the Sages alluded to in the expression "Go backwards," when the Holy One responded to Moses' request to see R. Akiva. If Moses perceived into the future he should have been directed to "Go forward." Rather, the intent is to go *down* to their level of perception where these things take on a more concrete existence and so encloded can be expressed in human speech.

It was only when R. Akiva quotes the explanation in the name of Moses himself that Moses realizes that both he and R. Akiva are looking at the same identical Torah, but from two different levels. Each view of the Torah possesses a unique quality which the other side lacks and cannot share. By necessity each side needs the other, as a soul needs its body and the body needs its soul.

It is with this analogy of the soul and body that we can now conclude. R. Akiva's teachings are identical with Moses' teachings, only that they are now being perceived from a lower, and therefore a more 'revealed' perspective. Rabbi Akiva and all the Sages are literally the more bodily and revealed lower half of Moses himself. Moses, in turn, represents their own higher half, which as explained is paradoxically 'concealed' from its own self.³⁵⁸ When Moses went "backwards" in order to enter the future academy of R. Akiva he had also entered into the mystery of the paradoxical dialectic of the *tzimtzum*, a cosmological law where concealment is revealment. In so doing he was also initiated into the secret of creation itself — the mystery of the *tzimtzum*.

³⁵⁸ This principle is handed over to us in the Zohar (*Tikunim Tikun 13*), where Jacob (here instead representing the aspect of R. Akiva juxtaposed to Moses) is called the 'outside' and 'body' relative to Moses who is on the 'inside' and the 'soul.'



Birth Pangs of Torah Consciousness

Thus the words of the *Leshem*. There appears, however, to be one final question that was not addressed. Being that Moses' consciousness contains all wisdom and all understanding, is it possible that he could not have known that his prophetic encounter on Mt. Sinai with R. Akiva was simply another of the many applications of the cosmological law of the *tzimtzum*? After all, this is basic Kabbalah 101. Could Moses not have known that the relationship between the Written Torah and all the manifestations of the Oral Torah for all future generations pivots around the principle of the *tzimtzum*? Did he not know, as the Zohar told us above, that it is his very own soul that is extending itself out and "incarnating" into R. Akiva and into each and every generation via the Sages and *tzadikim* that are involved with learning Torah? So what was stressing him out so much when he encountered what was simply the iterating other half of his own self?

Let us assume that the term used to describe Moses' great stress (*tashash kocho*) is describing not only a reaction, but also an actual process that Moses was going through. The process was birth. The esoteric teachings of R. Akiva were none other than a branching aspect of Moses' own consciousness. And Moses was giving birth via the birth canal of the oral tradition to his own self in the form of Akiva ben Yoseph!

The rebirthing of Moses' collective mind is alluded to in the specific term that the Rabbis chose to transmit this secret behind the Oral Tradition. Among the Kabbalists the term, *tashash kocho*, is a code which refers to when an expanding, masculine or 'positively charged' process (*hasadim*) collapses and is transformed into a contracting, feminine or 'negatively charged' process (*dinim* or *gevurot*). An example of the full phrase appears elsewhere in the Talmud, "*tashash koach knNekeiva*" - He became weak like a woman.³⁵⁹

In the present context, "*tashash kocho*" now aptly translates as "He (the Torah consciousness of Moses) became stressed and depleted like a woman in labor giving birth to 'new' Torah revelations via R. Akiva." The analogy falls short, however, because the "child" being born in this case (the explanation of the crowns by R. Akiva), is not a separate entity apart from the Sinaic Moses, as is a child a separate being from its parent and with a personality of its own. Rather, the 'mountains upon mountains of esoteric laws' that were being deciphered for the first time in all of creation literally is the Torah personality of Moses himself. Only now, also for the first time in all of creation, Moses' "birthing muscles" were uncontrollably contracting and "pulling in" on his ever transcending nature - the "heavenly" soul of the Written Torah—in order to forcefully "push out" and now expand his immanent nature into another dimension - the 'earthly' reality of the Oral Torah via the personage of R. Akiva. The completed delivery of this part of Moses in the form of R. Akiva is metaphorically indicated by the Talmudic Sage-Mystics with the newly born wisdom

³⁵⁹ *Berachot* 32a.

of R. Akiva publicly announcing his true Hebrew name, "*Halacha l'Moshe mi'Sinai*"—"An emerging principle of Moses as it was directly experienced at Sinai." Upon "hearing" this, the emerging process of the Oral Law returns full circle and surrenders to its source, the Written Law. The birthing is complete, the labor pains cease, and "*nityashave da'ato shel Moshe*"—Moses is relieved. A child of Torah has been born, the likes of which is beyond even the wildest dreams of its parent, as it is said, "Matters which were not revealed to Moses our Master were revealed to R. Akiva and his colleagues."

The encounter between Moses and Akiva ben Yoseph is generally regarded as having taken place in the distant past. However, the deeper truth, as this Aggadata teaches us, is that the Sinaic revelations of Moses are a living and continuous process that are literally being born right here, right now through "every sage and *tzadik* who attaches himself or herself to the Torah of Moses" (as quoted above). The Talmudic Sage-Mystics use only the representation of R. Akiva being to the oral tradition as Moses is to the written tradition, but the same relationship, in ratio, applies universally, at least in potential. In a very real sense, the "complete and unabridged" Torah given at Sinai by the Holy One has not yet finished being born. As in our birthing model many contractions of varying duration and intensity occur interspaced with periods of relief, so also here Moses' spasmodic labor pains and subsequent relief is only one of many and virtually countless cycles of contraction and expansion taking place between the two Torahs.

From this existential perspective, Moses and his higher teachings are literally in a perpetual state of *tashash koach* with regard to the 'new' forms that it must give birth to in each and every generation. The learning of Torah, be it in her revealed or concealed aspect, is not simply alive with intellectual energy in a localized time and place, but rather relentlessly in a state of contraction and delivery, strain and relief stretching across an expanse of over three and a half thousand years. Every *qashe-question* in Torah must be discovered, captured, placed in the vice grips of existential honesty and then squeezed until it can virtually be heard screaming out and only then cracked open, releasing the hidden light of Torah. This then is feeling the actual *tashash kocho* of Moses as his tightening muscles bear down on his soul and he begins another descent across the barriers of space, time and soul.

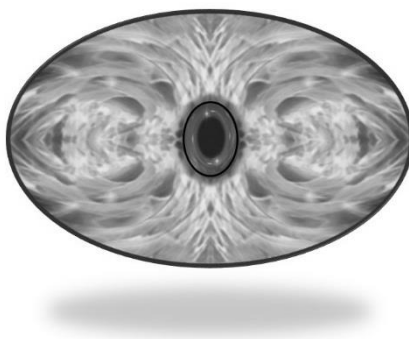
The proverbial account of Moses' astonishing rendezvous with R. Akiva can be a very stimulating intellectual investigation and shed much light on the rabbinical mind and the process of Torah learning. However, the astute observer will realize that he or she has also been an actual participant in this divine drama. Here and now, we have followed the Talmudic dialectic, knowing that our teacher Moses and his disciples have been with us. In fact, it is Moses who is now actively and personally participating through the reader's mind in the reader's involvement in Moses' Torah dilemma! The living spirit of Moses is working itself out repeatedly as we integrate the information in this discourse. We begin by setting up the problem, suggesting possible solutions, reconfirming the contradictions, giving a final solution, revealing an unnoticed flaw even within the final answer, squeezing that *qashe-question* in the rabbinical vice grips until we feel like we are going to split apart. It is only then, by removing the obscuring shells, which reveal a deeper truth and deeper satisfaction and joy—and then back to the beginning to set it up all over again! And perhaps the second or third time around, we will understand the movements a little differently and/or adding on some new pieces and possibly even coming up with a whole new solution and corresponding experience.

As many times as we work out the developments of Moses' puzzlement over R. Akiva as well as all the other apparent paradoxes, existential dilemmas, theological riddles, and "mountains

The Descent of God's Thought

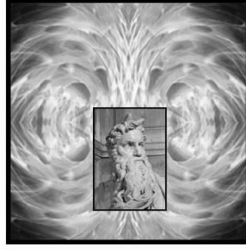
upon mountains" of Torah problems, we are participating in Moses' very own birthing process and he is being born through us and literally within us as our very thoughts are welling up within and our words are being formed. And as great as is our own desire to know those things (that even Moses "did not know"), his desire for our "spiritual midwifery" is even greater, as it is said, "More than the calf wishes to suck does the cow desire to suckle".³⁶⁰

May the Holy One merit us to become the branches of Moses' collective Torah consciousness, to personally experience in our learning experience his *tashash kocho*. May we witness his supreme release in giving birth after birth to the hidden Light of Torah as it is written, "They [the disciples] shall go from "*chayil l'chayil*/birth to birth" (*chayil* translates as both strength and "pangs of birth").³⁶¹



³⁶⁰ *Pesachim* 112a.

³⁶¹ *Tehillim* 84-8.



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The Ascension of God's Thought What Does Moses Know that God Does Not?

- **The time:** 135 CE, the Bar Kochba revolt against the Hadrianic reign
- **The place:** A prison in Roman occupied Judea
- **The event:** The execution of Rabbi Akiva by the Roman governor
- **The source:** Babylonian Talmud, Tractate *Menachot*, folio 29b

Act II

[Moses] returned and came before the Holy One. He said to Him, "Master of the Universe, You have someone like this and You give the Torah through me?!" [The Divine Mind] said to him, "Silence! Thus has it arisen in the Thought before Me". [Moses] said before Him, Master of the Universe, You have shown me his Torah [of Rabbi Akiva] now show me his reward." [The Divine Mind] said to him, "Turn backwards". He turned around and saw that they were weighing [pieces of] his flesh in the meat market [after flaying his skin off with iron combs]. [Moses] returned and came before the Holy One. He said before Him, "Master of the universe, "This is Torah and this is its reward?! [The Divine Mind] said to him, *Shtok!* (Silence!) Thus has it ascended in Thought before Me".

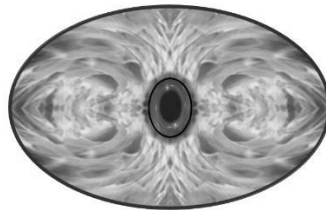
The previous section of Aggadata is only half of the story of Moses' encounter with Rabbi Akiva. The other half, here being entitled Act II, is one of the most famous—and most confounding—oral transmissions of the Talmudic Sage-Mystics. It is well-known even outside of scholarly Jewish circles as it goes to the core of the eternal question of human suffering, especially of the Jewish people, and the apparent triumph of evil over good. Whereas Act I challenges our preconceptions about the 3,300 year old relationship between Moses' Written Torah and Akiva's Oral Torah, Act II challenges our preconceptions concerning the enigmatic relationship between the Creator and His creation. Whereas Act I surprisingly led us into the living Torah academy of Rabbi Akiva, Act II horrendously leads us to the tortured and bleeding body of the master scholar and quintessential *tzadik*. Rabbi Akiva. Act II is also in many ways the "final act" in the mystery of the purpose and mission of the Nation of Israel. We will see, however, that "the end is rooted in the beginning" and what horrendously appears as the end of the story, is actually a beginning—a beginning that begins *before* the beginning of creation itself.

³⁶² Moses, Michelangelo (1513-1516).

The Ascension of God's Thought

This Aggadic teaching is entitled, "What did Moses know that God did not". It is a rhetorical *qashe-question* phrased in a way that is intended as a Torah Koan to push our consciousness beyond its comfort level and out of the box of conventional religious thinking. Just as we saw that it is impossible that Rabbi Akiva and his colleagues could have known anything that in essence Moses did not know, here also, there is not *anything* that the Divine Thought knows that Moses did not. It is impossible and virtually forbidden to even think such a thing—God is absolute omniscience and the very root of all consciousness! Moreover, This Torah Koan belies the *pshat* narrative of the Aggadic text itself—where do we see in the wording of the Sages that even implies that it is God who doesn't know something? It is Moses who is asking the question, *not* God! What could possibly be the basis to title Act II, "What did *Moses* know that God did not"?

Within this impossible riddle the master Sages are taking us into the core of Torah consciousness and into the collective soul of Moses. Be prepared, as the contour of its reality can be—and should be—confounding and even disturbing. Yet, the divine mystery of the bizarre and baffling martyrdom of Akiva ben Yoseph beckons us to come close even as we acknowledge the fear of being skinned alive and undergo indescribable torture and agony. What we are about to witness is unfathomable and impenetrable, but in the tradition of the *Teachings That Cannot Be Taught* we are going to do it anyway. How can we even dare approach the unapproachable? Because we are going *Beyond Kabbalah* by synergizing Talmudic methodology with the principles of the Kabbalah, all the while processing it through a powerful consciousness tool from the New Sciences—polarized toroidal space.



The personified response of the Holy One, "Silence! Thus has it ascended in Thought before Me" is the central and final key to the kingdom (*malchut*) of Mosaic consciousness. This startling and disturbing confrontation between the Mind of Moses and the Divine Mind is also the key to the *Crown (keter)* of the Creator's consciousness (as much as we can point in a direction that cannot be pointed to). For the serious practitioner of *The Teachings That Cannot Be Taught*, the Torah Koan of the Ascension of God's Thought is the ultimate test and ultimate experience of direct *knowing*. But before we venture any further into the Mind of Moses and the Thought of God, we need to assemble some more facts that have come down to us about the ghastly execution of Rabbi Akiva.

Our Aggadata has a number of corresponding and interfacing texts throughout the oral tradition. Elsewhere it is written in the Talmud³⁶³:

The Sages taught: Once, the evil regime [the Roman government during the brutal 2nd century Hadrianic persecution following the destruction and sacking of Jerusalem in 70 CE] decreed that the Jewish people were not permitted to study and teach Torah... Rabbi Akiva was gathering public groups of Jews and studying Torah

³⁶³ Tractate *Berachot* 61b.

with them... It was not even a few days until they arrested Rabbi Akiva and held him in prison... When they took Rabbi Akiva out to execute him, it was the time of the morning recital of the *Shema*, and they were scraping off his skin with iron combs. Yet, Rabbi Akiva was accepting upon himself the yoke of the kingdom of Heaven. His disciples said to him, "Our teacher, even to this extent?!" Rabbi Akiva said to them, "All my life I wrestled with this verse, "[You will love the Lord your God with all your heart and] with all your soul", meaning even if He takes your soul. I said to myself, "When will the opportunity come to my hand that I may fulfill this verse? And now that it has come to my hands should I not fulfill it?!"

He was drawing out the word "*echad*" ["one", the last word in the *Shema*, "Hear O Israel, Y-HVH is our God, Y-HVH is One] until his soul ascended with *echad*. A *bat kol* [a divine voice] emanated and proclaimed, "Fortunate are you Rabbi Akiva that your soul ascended with "*echad*". The ministering angels said before the Holy One [echoing Moses' identical response], "This is Torah and this is its reward?!"

Another Talmudic source relates³⁶⁴:

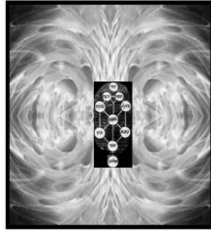
Rabbi Akiva was being held upright and penalized [with death by having his skin flayed for the crime of continuing to teach Torah in public] before the evil Turnus Rufus [The Roman governor of Judea during the reign of Hadrian]. The time has come for the [daily *mitzvah*/commandment of the] recital of the *Shema*. Rabbi Akiva [in the midst of his suffering] began to recite the *Shema* and was in a state of ecstasy [lit., "was laughing"]. The governor said to him, "Old man [he was 120 years old]! Are you a sorcerer [that you have performed sorcery so you do not feel the pain] or are you continuing to rebel [despite your agonizing torture you remain defiant and refuse to show it in order to anger me]?" Rabbi Akiva said to him... "No, I am not a sorcerer nor am I brazenly rebelling. Rather, all my life I struggled when I would recite this verse of the *Shema* and I would say, "When will the opportunity to fulfill these commandments come into my hand?" The verse states, "And you will love the Lord your God with all your heart, and with all your soul and with all your possessions". I have merited fulfilling two of these. I have loved Him with all my heart and I have served Him with all my possessions. But with the command to love Him with all my soul [i.e., even while He takes my life] I have yet to be tested. And now, that the opportunity to love Him with all my soul has arrived simultaneously with the time to recite the *Shema* and my thought was not distracted [due to the searing pain] from loving God with all my soul. It is for this reason that I laugh joyfully as I recite the *Shema*. He almost did not have the time [to complete the first verse of the *Shema*] before his soul ascended [out from his body and he died immediately afterward].

According to Rabbi Yoseph Chayim of Bagdad (the "*Ben Ish Chai*", see his image and description at the end of Step 2), and based upon the Midrash, the events recorded above did not take place on one day.³⁶⁵ Rather, from the time Rabbi Akiva was captured he was taken daily before Turnus Rufus and tortured by having the skin of his body scraped off. Each time he recited the *Shema* believing that he would die from the excruciating pain inflicted upon him. (Rabbi Akiva became the model for millions of Jews throughout all future generations who died and were murdered with the *Shema* as their final words). It was during one of these days that his disciples asked him, "'Our

³⁶⁴ Jerusalem Talmud *Berachot* 93b.

³⁶⁵ *Ben Yehoyada*, *Berachot* 61b.

teacher, even to this extent?!“ (They could not have asked him on the day he died while he was reciting the *Shema* because they would have been interrupting him in the middle of the first verse which is prohibited, as well as being grossly inappropriate considering the circumstances). Rather, on the day that Rabbi Akiva's physical body could no longer endure the horrendous daily torture his disciples were not present and he was alone with his executioner. That day was Yom Kippur.³⁶⁶



The Ten Martyrs of the Kingdom

**When really bad things happen to
a *minyan* of really good people**

Additionally, there are other ancient sources that inform us that Rabbi Akiva was not martyred alone. There was the additional butchery of nine of his colleagues – all together ten master Talmudic Sage-Mystics. For 1,800 years this seminal event in Jewish history has been known as the Ten Martyrs. Rabbi Akiva was only one of a network of Sages who were captured and executed or tortured to death for disobeying the Hadrianic edict against practicing and teaching Torah.³⁶⁷ Together their full name is the Ten Martyrs of the Kingdom. Ostensibly, this term refers to the kingdom of the evil Roman government that was responsible for their deaths. This additional reference, however, “of the Kingdom” presents a *qashe-question*. “If the point is to transmit that the Roman government was the reason for these atrocities then the Sages should have referred to this event as the Ten Martyrs of the Roman Kingdom or simply, do not include the term “kingdom”. We would know from tradition that these ten Jews were murdered during the period of tyrannical Roman rule. We have learned, however, that the Talmudic Sage-Mystics specifically reveal certain things in order to conceal other things. What are the Sages concealing from us with the apparent superfluous addition of the term, “*malchut*” – the “Kingdom”? What do the “masters of concealment” know that we don't know? What does Moses know that God does not? Are we really prepared to know?

Historically, these ten master Talmudic Sage-Mystics were not murdered by the Roman government all at the same time (two of them having lived well before the other eight); rather their deaths took place over a period of about a hundred years.³⁶⁸ What is crucial is the period of time over

³⁶⁶ The Midrash and *Seder Hadorot*.

³⁶⁷ In addition to a few short Midrashim that reference the ten, there is well-known *kinnah* (dirge-poem) that is read as part of the service for *Tisha b'Av* (Ninth of Av, commemorating the destruction of the Temple of Jerusalem) and during the additional service for Yom Kippur known as *Arzey Levanon* (“Cedars of Lebanon”) or *Eleh Ezkerah* (“These I Shall Remember”). These Midrashim and authoritative *piyutim*/poems describe the murder of Rabbi Akiva along with nine other of his late Mishnaic period (2nd century AC) colleagues.

³⁶⁸ The Ten Martyrs are: 1. R. Shimon b. Gamliel, 2. R. Yishmael, Kohen Gadol, 3. R. Akiva, 4. R. Chananyah b. Teradyon, 5. R. Yehudah b. Bava, 6. R. Yehudah b. Dama, 7. R. Chuzpit, the translator, 8. R. Chanina b. Chakinai, 9. R. Yeshevav, 10. R. Eleazar b. Shammua'. In various accounts, however, the names of a few other Sages are in place of some of these listed here.

which this episode occurred, as explained. It is also crucial that they specifically comprised a *minyán* (quorum) of ten Jews. This is an important clue towards comprehending the cosmic significance of the legacy of the Ten Martyrs. The hidden landscape behind the secret of the Ten Martyrs of the Kingdom, we are about to see, reveals a strange iterating fractal pattern that has its roots in the creation process even *before* creation, as we know it, took place.³⁶⁹ To the extent that one begins to perceive this hidden pattern or not will depend upon how well one is able to master the dance of the HuG and how deep one is able to enter through the Four Doors and into the collective Mind of Moses.

Now, let us, in the living tradition of the Talmudic Sage-Mystics, “build up” and fortify the *qashe-question*—which initially makes the problem even more difficult. In this case, truly more difficult than any human being can bear. We now know that in his Sinaic vision Moses witnessed not only the horrific and apparently arbitrary torture and murder of the pure and saintly Rabbi Akiva, but the torturous murder of all ten of these *tzadikim* and living embodiments of the holy Torah. They were also tortured in very sadistic fashions, by the Roman kingdom. Aside from Rabbi Akiva, Rabbi Chananya ben Teradyon was wrapped up in a Torah scroll and set afire while wet wool was continually placed upon his heart in order to prolong his torture before he succumbed to the burning fire. (Before the incredulous eyes of his disciples, Rabbi Chananya ben Teradyon witnessed that, although the parchment of the Torah scroll was burning, the essence of the Hebrew letters were escaping and ascending heavenward returning to their source). According to tradition, Rabbi Yehudah ben Bava had three hundred lances stuck into his body. Likewise, Rabbi Yishmael, Kohen Gadol, had the flesh of his face peeled off because Roman ruler's daughter coveted his handsome form. When she was told by her father, Caesar, that he would not exempt any of the Jewish Sages and that he would be executed as well, she asked that the skin of his head be flayed while he was alive, so she could stuff his skin and continue to look at his face.

As ghastly as these details are, they are important to know and, as much as is humanly possible and for us to identify with them because, from Moses’ perspective (as well as now from our own) this can only be increasing his existential horror and demand for justice with which he confronts the Creator. We must feel the increasing power of the *qashe-question* from Moses’ perspective, as much as we can experience that which we cannot.

Moreover, the Kabbalah informs us that just as Rabbi Akiva is a microcosm of all the Ten Martyrs, so the Ten Martyrs are a microcosm of the collective soul of the Nation of Israel. Moses’ cry (as well as that echoed by the ministering angels) of, “*This is Torah and this is its reward?!*” is also peering into the future horrors of some one-quarter of a million Jews crucified (on “crosses”, as this was at that time the preferred Roman mode of capital punishment) during the destruction of Jerusalem in 70 AC. The rampant persecution, forced conversion and torture of Jews during the Spanish Inquisition, the decimation of 300 Jewish communities during the Christian crusades and the hundreds of thousands murdered during centuries of pogroms and blood libels continued unabated. “*This is Torah and this is its reward?!*” is also staring directly into the crematoriums of the Holocaust and the murder of over six million innocents including a million and a half children.

³⁶⁹ The underlying constant that gives order to the seemingly chaotic structure of a pattern is known, in predeterministic chaos theory, as a “strange attractor”. This was the initial name that was given to this scientific phenomenon. Once chaos theory was more clearly understood, however, there was nothing really “strange” about the order embedded and hidden within apparent chaos, and it is now also simply called an attractor. Here, the Divine decree of “Thus it has risen” is the hidden “attractor” organizing generation after generation of “chaos” and it appears very strange indeed. With the secret of the Torah’s Tohu, however, the “strangeness” never goes away, in fact, it continues to traumatize anyone who dares to look deeply into it.

With this Aggadata, the Talmudic Sage-Mystics are taking us directly into the harrowing and unfathomable abyss of the Holocaust in addition to over three thousands years of Jewish persecution, suffering and genocide. The confounding historical suffering of the Jewish people is, in turn, a microcosm of the history of the suffering of humanity which is beyond number, beyond words and beyond comprehension. Moses is asking everyone's question and he is taking it directly to the Source. "What in the name of God is going on here"? he cries out! How can you be a good and just God and allow bad things—the most egregious evil—to happen to good people—even the holiest of all people?!

The holy Zohar, echoing the sources in the Talmud and Midrash, also supports the apparent existential "dead end" of the Holy One's response to Moses:

"When Moses saw the [inexplicable] judgment concerning the Ten Martyrs of the Kingdom he prayed before the Holy One... He replied to him, "Thus, has it ascended in [the Divine] Thought" and there is no one who can comprehend it".³⁷⁰

The Zohar even depicts King David as having been confounded by this same burning question:

"King David asked a question but the answer was not given to him. "Why did those ten *tzadikim* [the future Ten Martyrs as well as all *tzadikim* throughout history³⁷¹] die by the hands of men and not by the kiss of God?³⁷²

The Zohar also adds on, if we didn't have enough problems already, its own *qashe-question*:

"Anyone who is occupied with Torah, the [evil] nations of the world can have no dominion over him". And if you will ask, "What about Rabbi Akiva and his colleagues"? the answer is that in that case it was a Divine decree, "Thus, has it ascended in [the Divine] Thought".³⁷³

Finally, the Zohar proclaims that the entire spectrum of Torah consciousness is acutely aware of this cosmic existential dilemma:

From the beginning of creation we do not find such an [apparent] perversion of justice such as in the matter of the Ten Martyrs".³⁷⁴

The question, "Why do bad things happen to good people", has been asked worldwide from the beginning of human consciousness. Following the Holocaust, however, and the mass slaughter of hundreds of millions of men, women and children throughout the twentieth century, this question is especially emblematic of our generation. Yet, over 3,300 years ago, Moses, with his burning challenge to God, is staring this question right in its face. If one wants to enter into the Mind of Moses and to fathom "What did Moses know that God did not", it is critical to realize that the question

³⁷⁰ Zohar Chadash Ki Tisah 55b.

³⁷¹ It is obvious to the Zohar that the Ten Martyrs lived long after King David. Rather, the spiritual genius of King David is peering into the primordial fractal formula that is at the root of the Divine decree that would require that all ten masters and *tzadikim* are destined to martyr themselves. Even if it would not have been specifically these ten men at that specific time in history, the fact that this bizarre phenomenon is inherent in the cosmic fabric of creation and has its roots in the primordial *tohu*, is the subject of King David's investigation.

³⁷² Zohar Volume II, p. 254b. See also the Zohar II, p. 10a.

³⁷³ Zohar Volume I, p. 131b.

³⁷⁴ Zohar Chadash Eichah, p. 113a.

Moses is raising is this *very* same question. In order to go any further we must make Moses' problem *our* problem and his problem is humanity's problem. He is staring at the raw, fiendish and apparently random acts of unconscionable evil. Moses appears to be traumatized, and justly demands an explanation from the Creator as to this reality. Our entire post Holocaust generation is likewise traumatized and we also demand an explanation from God. So what answer does Moses receive? Apparently, he is abruptly told by God to "Shut up and be Silent!" because it was beyond his mortal comprehension—even that of the spiritual genius of the Mind of Moses—and simply none of his business. By extension, our deeply questioning generation also feels that we have abruptly been told to "Be silent" as the "answer" is beyond our understanding. The Ascension of God's Thought, however, reveals the *revolving-resolution* to both Moses' *qashe-question* and to our generation's *qashe-question*.³⁷⁵

We have zoomed in a bit and amplified Moses' challenge to the Divine Mind and have glimpsed the cavernous depths of his *qashe-question*. Now, with deep trepidation, we are prepared to look at the Divine response. The apparent tone personified in the opening word in which the Creator is responding to Moses is perplexing, to say the least. "The Hebrew term "*shtok*", is translated as "silence!" or "quiet!", however, the more literal meaning is "shut up!". In Hebrew the more diplomatic and polite way to tell someone to be quiet is "*sheket*" – "quiet"! or "*tishtok*" which is the same verb root of "*shtok*" in the form of the future-second person and has the sense of, "you will be quiet." The term "*shtok*", however, is in the imperative or command form in the second person and it is strong and abrupt.

We cannot but think, "Is this the way for a loving God to react to the basic human condition of trying to understand the horrors of life? Only an impatient, angry or an merciless disciplinarian could respond this way. If this were the case, what kind of role model of the Creator are the Talmudic Sage-Mystics presenting to us? After all, a fundamental concept within rabbinic Judaism—and according to Maimonides, one of the 248 positive mitzvot—is, "As He is, so shall you also be" (*Mah hu, af atah* known in theology as *imitatio dei*). Based upon the verse, "...you shall go in His ways" (Deuteronomy 28:9) the Midrash explains, "Just as He is called 'Compassionate', you should be compassionate; just the Holy One is called 'Gracious', you should be gracious, etc."³⁷⁶ Additionally, we are taught that, "The Holy One is not a tyrant over His creatures",³⁷⁷ i.e., He does not deal arrogantly and despotically with the world He created. If so, how can He be personified by the Sages as answering Moses the way He does?

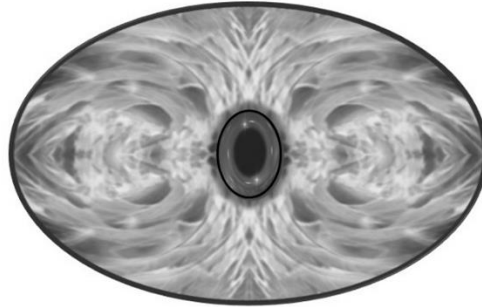
There is, however, a case where even a loving parent, who is normally very patient and sensitive to every question a child may ask, would respond in such an abrupt and angry tone. If there is an

³⁷⁵ The book, "*When Bad Things Happen to Good People*" written by a reform rabbi in 1981, has sold millions around the world. Tragically, the author's young son died from a terminal degenerative disease which prompted his writing the book. His answer, however, does not even begin to enter the Study House of the Four Doors, let alone the Mind of Moses. His conclusion is painfully, but simply the fact that random tragedies happen to the righteous and even to innocent children because it is, "In those corners of the universe where God's creative light has not yet penetrated". In other words, God is not the all omnipotent God but rather He is an impotent God. From this perspective, for one who would still cling to a personal God, the other alternative is perhaps worse – that there is another opposing evil force to the one God and it is this "force" that is responsible for senseless tragedies, of which "God" cannot prevent. Tellingly, such a view echoes the ancient belief in Dualism—that there are two divine forces battling it out with no one ever being declared the ultimate victor.(Following the author's line of thinking, there still remains another alternative; that there is a diabolic joker in the cosmic deck, i.e., the "devil". This view, however, is too Christian for a book composed by a rabbi).

³⁷⁶ *Sifri, Eikev*. Likewise, the Talmudic Sage-Mystics develop this theme in Talmud Tractate *Sotah*, 14a.

³⁷⁷ *Avodah Zara*, 3a.

immediate danger—if the child is about to be hurt or worse—the authority responsible *should* yell out in a commanding voice, “stop”! If, in our case, there was an emergency we could understand the Holy One commanding Moses (as well as the ministering angles) to be silent immediately. But what is the emergency here? Could Moses’ question possibly cause incalculable damage? Could Moses’ question possibly prevent God’s omnipotent will and purpose of creation from being fulfilled? What is occurring within the martyrdom of R. Akiva and the Ten Martyrs that Moses—or even the ministering angles—could be interfering with? What is Moses proclaiming with his thoughts and words that the Divine Mind abruptly needs to bring to an immediate and absolute halt?



Concealing the Revealed:
Aggadic Steganography

We will begin by unraveling some of the code words and purposely formulated expressions used in this confounding Aggadata. Remember, the Talmudic Sage-Mystics were master cryptographers—publicly passing information with hidden messages to their colleagues and disciples in a manner in which the uninitiated could not decipher the encrypted messages. Moreover, members of this rabbinic brotherhood were masters of the science of steganography—embedding secret messages within more encompassing messages in such a way that no one is even aware that hidden messages are being transmitted! In other words, the ancient technique of Aggadic steganography conceals a deeper layer of data within another layer of data that is worded in such strange ways and with such impossible “tales” that no one on the outside really can even take them seriously. Yet, the collective Jewish genius of these spiritual titans still managed to reveal and teach everyday lessons of morality, ethics and fundamental spiritual truths for the public in the Aggadata’s revealed messages (the *pshat*) while simultaneously concealing the Aggadata’s deeper concealed messages for the inner circles (the *sod*). Astoundingly, the *pshat* is never distorted by the *sod* as the *sod* wears the *pshat* like a hand in a glove, a soul in a body. Even without being initiated into the rabbinic code the revealed narrative speaks for itself and has its own eternal messages to relate.³⁷⁸

³⁷⁸ Truly, the written Torah itself has always employed the same method of revealing on one level in order to conceal on another level. The Zohar’s explanation concerning Jacob’s blessings to his sons is one clear example:

“Jacob called to his sons, and said: “Gather yourselves together, that I may tell you that which will happen to you in the End of Days (*Acharit HaYamim*). Assemble yourselves, and hear, you sons of Jacob; Listen to Israel, your father”.

“That I may tell you”. The word “tell” (*agidah*) alludes to the esoteric wisdom [same root as Aggadata and Aggada]. He sought to reveal to them their destined “*keitz*”. It may be asked, seeing that he did not reveal [the End of Days] that which he intended to reveal, why are his words, which were afterwards falsified, recorded in the Scripture? The truth is that all that was needful to be revealed is completely stated, and there is a hidden meaning within [each word of the “blessings”] and so nothing in Scripture is falsified. In fact, everything is included in the Torah, and there is no word of letter missing in it. Jacob said all that was necessary for him to say, but not all openly and not a letter was short of what was required.

Once, however, the cipher to this cryptic passage is supplied, the entire *pshat* narrative confronting God is turned on its head. Spectacularly, the ultimate *qashe-question* of Moses, King David and the ministering angels; “This is Torah and this is its reward?! is revealed to be an esoteric rabbinic ambigram—a single word or phrase that can that can be read with two distinct and even opposite intentions.³⁷⁹ The Sages could have phrased the question in any one of numerous ways in such a manner that it could only have been intended as a question. Rather, depending upon the inflection used, the formula is grammatically intended to be read both as a question *and* as a statement. “This is Torah and this is its reward”, inverting on itself, simultaneously contains the very answer to its own question! The concealed intention of the Talmudic Sage-Mystics is that Moses is also stating, in fact, that he does know the answer to his own *qashe-question*, “This is Torah and this is its reward”!

Additionally, the Divine response is also turned on its head. Counter-intuitively, the Creator’s blunt answer of “*shtok*” is *not* ordering Moses to desist from his attempt to penetrate the impenetrable and to know the unknowable. Rather, the “*Shtok*” of “Thus has it ascended in Thought before Me”, is a rabbinic double entendre that, among other things, is actually beckoning Moses to enter the beyond and *into* the Divine Mind, but in a unique state of higher-dimensional “stillness”. Once again, the steganographic masters of the Talmud, Midrash and Zohar specifically choose this word as it is used in a well-known Mishnah (*Pirkie Avot/Chapters of the Fathers*) where it states, “A fence to wisdom is silence”. The term “silence” used there is the same root as *shtok* here. The term *chochmah*/wisdom used there also refers to the domain of thought, i.e., the Divine Thought in the case here. In short, by quieting and silencing one’s analytical and binary based “left brain” (*bina*) processing one can gain access to the direct knowing and unifying “right brain” (*chochmah*) processing. There is an “answer” to the “question”, but it lies in a realm where it is not possible for language or analytical thought to coexist.

Accordingly, the intention of the Creator’s command, “*Shtok*” is *not* to silence Moses and those Sages and their students desiring to be initiated into this great mystery. Rather, the intention is to direct us *how* to penetrate further into the Mind of God. In order to do so one must “silence” a lower dimension of linear thought in order to enter into a higher dimension of thought—the Divine Thought. One of the great Lithuanian Hasidic masters wrote:³⁸⁰

“Quiet”! God did not [directly] answer Moses’ strong objection because the *sod*/secret of the matter cannot be revealed in this dimension of reality (*Olam HaZeh*).

For further explanation see my essay, *Jacob’s Paradox of the End of Days: Revealing the Concealed and Concealing the Revealed*.

³⁷⁹ An ambigram is a contemporary neologism, referring to an “ambiguous anagram”. An ambigram, also known as an inversion or flipscript, is a graphical figure that spells out a word not only in its form as presented, but also in another direction or orientation. The text can also consist of a few words, and the text spelled out in the other direction or orientation is often the same, but can also be a different text. Douglas R. Hofstadter describes an ambigram as a “calligraphic design that manages to squeeze two different readings into the selfsame set of curves.” The 1999 edition of Hofstadter’s *Gödel, Escher, Bach* features a 3-D ambigram on the cover (This book offers numerous wonderful tools that can be applied to constructing Torah consciousness). Ambigrams became popular as a result of author Dan Brown incorporating them into the plot of his bestseller, *Angels & Demons*. Because all Hebrew words are also numeric formulas, “Torah ambigrams” are ubiquitous both in Scripture and in the nomenclature of Kabbalah. For example, the interrogative “what”? equals 45 which equals “Adam” which equals the main expanded formulation of the Tetragrammaton of 45. Thus, every “What”? in the Torah is also a statement containing its own answer, i.e., 45 and Adam (meaning both a human and *Adam HaRishon*). This esoteric art form allows the Torah and her Sages to transmit data on numerous levels simultaneous (□-22 Methods: Turn the question into a statement).

³⁸⁰ R. Tzadok Hakohen (1823-1900), *Machshavot Charutz*, 18b. Rabbi Zadok was also a “Renaissance rabbi” having composed works on *halakhah*, Hasidut, Kabbalah, angelology, and ethics. He also wrote scholarly essays on astronomy, geometry and algebra.

The Ascension of God's Thought

It is not possible to grasp the answer through speech but rather only through thought. This is accessible only by attaching one's self to the dimension of Thought. Then Moses was able to grasp it.³⁸¹

Moses, in effect, is being told that if he wants to know the “answer” to his question, he must “turn off” his lower dimensional, human dualistic thinking in order to “turn on” his higher-dimensional divine singular intuition. In unimaginable states of excruciating agony and ecstasy, the souls of Rabbi Akiva and the Ten Martyrs are ascending through a corridor of cosmic bonfire heavenward into a higher-dimension. Moses—and all who merit to follow in his footsteps—are being secretly instructed to “catch a ride”, as it were, in the very waves of sacred stimulation that are ascending in the Thought of God. It is precisely there *within* the secret of the ascension of God's thought where Moses—and those of us who desire to be among his disciples—is being initiated into the very mystery of the Ten Martyrs of the Kingdom.



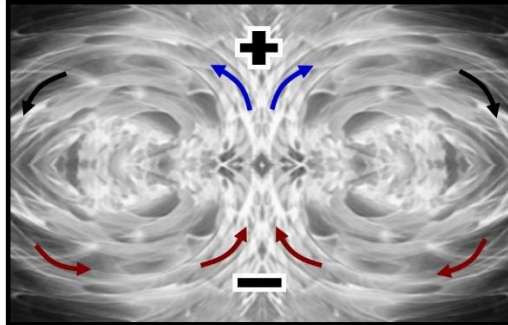
⌘. **Word to the Wise:** It is incumbent upon us to remember that the *sod-secret* of the Ascension of God's Thought, like all arcane Torah mysteries concerning good and evil and man and God, is a constellation of parts (⌘-Methods: Secret of *Sod* and 22 Methods: Connect the *Da'ats*). A Torah *sod* is not simply presenting a piece of information that was previously lacking. Rather, the root meaning in Hebrew of *sod* is assembly and counsel. Torah *sod* is an assembly of fractured parts and it is up to the seeker to connect the dots to receive the inner counsel. Thus, wherever it states in the Oral Torah that “This is the *sod* of such and such”, by definition it can only refer to a fraction of the whole. However, by connecting the “dots” of stars together configurations of constellations begin to appear. You must build the constellation yourself by searching out and connecting the *da'ats* of the whole to begin to reveal the visionary inner-knowing, which will always be much more than the sum of the individual parts. ⌘

The resolution that now follows is going to be, as should be expected by now, so profound to be beyond that which could be even be imagined. Bear in mind, however, that the sources being quoted were written for an audience of fellow Rabbis and kabbalists who were already familiar with the fundamentals of Torah and Kabbalah. Moreover, for obvious reasons of space and clarity, all these sources are taken out of their original voluminous contexts. Additionally, even for Torah scholars, the matter of the Ascension of God's Thought is so advanced and occupies such a highly specialized field of Kabbalah study that it truly requires a separate introduction for each and every concept that is mentioned. The underlying mechanisms of the Ascension of God's Thought are

³⁸¹Similarity, Rebbe Nachman of Bratzlav stated (*Likutei Maharar* 64:3), “Quiet! Thus has it ascended in Thought”, i.e., above the dimension of speech. Therefore, you must be quiet and not speak because through the medium of speech it is not possible to answer your question”.

nothing like anything we have encountered. It is not only stranger than fiction; it is stranger than science-fiction—even science-fiction that could conceivably be written a thousand years from now! The secret of the Ascension of God’s Thought is truly among the Torah Teachings That Cannot Be Taught. According to the doctrine of *Beyond Kabbalah*, however, we are going to do it anyway.

Higher Dimension - Radiation from Above



Lower Dimension - Stimulation from Below

**Two Torah Rules:
The Multi-Verse and Polarity**

In order to enter into the secret of the Divine Thought, two rules, that were introduced in the Door of Methods, must be observed at all times. Torah is predicated upon two fundamental and immutable cosmic laws: dimensionality and polarity. These axiomatic truths cannot be known through human intelligence alone. Because they are counter-intuitive, they must be revealed from an external source, a “consciousness” greater than our own, yet containing and inseparable from our own. This higher consciousness is the primordial Torah. The mode of transmission is the legacy of the Talmudic Sage-Mystics and especially through encrypted Aggadata.

The first cosmic rule of Torah is dimensionality. Our external senses essentially only detect the dimensions we see, touch, taste, etc.—“what-you-see-is-what-you-get”. Torah consciousness, however, subsumes that we do not live in a single universe, but rather in a *multi-verse*. Although, counter-intuitive our multi-verse consists of myriads of parallel universes or dimensions (□-Models: Flatland). These parallel worlds are “free-standing” and independent of each other, yet—and this is crucial—they all interface with each other and affect each other. All these dimensions form a spectrum of holoarchival consciousnesses (□-Maps: Holoarchy) each one greater and more encompassing than the one “below/outside” it and less encompassing than the one “above/within” it. Moreover, a fractaled aspect of each and every one of these parallel-intersecting conscious dimensions, converge in a common center or vortex. This vortex is the reality we know as “This World”; the complexity of life, the annals of history, all thought, speech and action of every person, place and thing that ever was, is or will be. Fundamentally, however, we initially need only to consciously work with two major parallel-intersecting dimensions: our lower human dimension and the Divine higher dimension. The science model for the Torah law of dimensionality is Flatland as explained above in □-Models: Flatland and Torah Dimensionality.

∞. **Word to the Wise:** In the Model of Dimensionality it is additionally clarified that our 3D dimensionality has literally collapsed out from the higher 4D reality. In effect, the 4D reality has “inverted” its own inner three dimensions “inside-out”. Thus, in truth there is only a single dimension to reality. So the question (A Torah Koan) is, “How did we get turned “inside-out”? More specifically, what is the “we,” who are ‘inside-out’? And how did the Divine Mind pull this off, knowing that there is only Itself, from Itself, to Itself, and all only within Itself?). ∞

The second cosmic rule of Torah is polarity. Everything, from the bottom of Flatland to the heights of the *Ain Sof* is polarized, having “masculine” and “feminine” energetic interrelationships. Additionally, all realities and dimensions operate on the spiritual “electricity” produced from these polarities. Polarity—e.g., positive and negative charges rooted in opposing terminals—are the mechanisms that generate the complexity of life, the annals of history, all thought, speech and action of every person, place and thing that was, is and will be. No polarity = no charge = no existence. This is an immutable law. The Torah model for polarity is the Dance of HuG, as discussed above at length (□-Models: HuG).

These two cosmic laws are converge in what can be understood with a household battery. Lower dimensionality is the “positive” terminal. If “top” pole there is no charge and no current. A torus, as explained (□-Models: Torus), is also a battery. If we can imagine that the polarities of life, including human from below and God from Above comprise a giant, cosmic battery in the form of a living Torah torus, then we are prepared to begin unraveling the resolution of the greatest *qashe-question* of all time and space.



interdependent upon each other and simple yet powerful model: a common the “negative” terminal and higher the “bottom” pole does not stimulate the No stimulation from below—no radiation

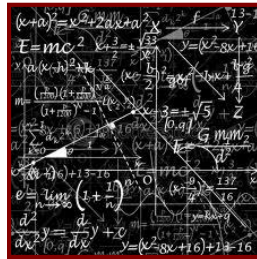
It is the synthesis of these two principles—two polarized dimensions generating a cosmic battery—that are at the root of the concept of the Ascension of God's Thought. The principle of ascension is axiomatic throughout Torah tradition appearing in different iterations: “It ascended in His Will”, “Before the world was created it ascended in Thought, “Israel ascended in Thought”, “Originally it ascended in Thought to create the world [only] with the attribute of *din* (“strict judgment”, i.e., constricting divinity)...”, “974 generations [i.e., 1,000 minus 26] ascended in Thought...”, and our formula here; “Thus, it has ascended in Thought before Me”.

Universal polarity, however, is not counterintuitive and within many traditions the law of opposites is well known. Rather, what is counterintuitive about the polarity of the Talmudic Sage-Mystics is that it assumes that there are *never* any truly distinct opposites. The polarity of the macro and micro Torah batteries of life is a “singular” polarity or, alternatively, “polarized singularity”. What this means is that ultimately the “negative pole” does not exist outside of the “positive pole”, rather, the positive “end” or “edge” contains its own corresponding negative “end” or “edge” within its own self. This counter-intuitive phenomenon is none other than the Dance of HuG that is explained in Models. The “two” sides of the Torah Torus unite with each so seamlessly that the “lower” funnel is absorbed into the “upper” funnel creating a point singularity. This creates a vortex that is so powerful it is capable of literally opening of a corridor between two and more dimensions. It is through this type of vortex that God's Thought is ascending and it is through such a vortex that the Ten Martyrs entered. This opening of this vortex from “our side” appears “black” as in a cosmic black hole. As known in astrophysics, a black hole is only “black” because it only absorbs light (and space) and does not release or reflect any light. The other “side” of a black hole, it is theorized, tunnel though and out through a “white hole”. From a Torah perspective, what exits on the other “end” is not so much a white hole as a “light hole”, i.e. all the light (i.e., the electromagnetic spectrum) that has been sucked in, is emitting out the “other” end.

What exactly is it that is ascending? That which is *ascending* in the Divine Thought is that which is *arousing* and stimulating the Divine Mind to radiate out from within Itself to emanate (*Atzilut*), create (*Briah*), form (*Yetzirah*) and manifest (*Asiyah*) existence. However, whatever iteration it is that is ascending—be it the initial pulsation of creation, the collective soul of Israel, the primordial

generations of the proto-souls of humanity or the tortured flesh of the Ten Martyrs of the Kingdom—this is only half of the full equation. For that which is ascending from “below”, arousing the Mind “above”, is rooted and looped into the very source of the Divine Mind which is Itself radiating out the very “looped” configuration of existence. As in the magic mirror of an M.C. Escher drawing, a Mishnah reveals that, “The end is wedged into the beginning”.³⁸² This principle is also well-known in the prayer liturgy which appears in the Friday night Shabbat hymn “*Lecha Dodi*” as, “Last in action, first in Thought”.³⁸³ Analogous to a Möbius strip which, although having two “sides” has only one surface, the Torah Torus battery, although having two terminals, does not have a separate “beginning” or “end”.

⌘. **Word to the Wise:** If we think there is an “answer” to “*This is Torah and this is its reward?!*” we will be frustrated for the only answer we will receive, regardless of how intelligent or learned we are, is the dead end of the simple meaning of “*Shtok*” —Silence! There is no human answer. But if we are prepared to envision an “answer” according to the hidden meaning of “*Shtok*”, then we will receive an invitation from the holy Torah Herself to glimpse the ineffable and we will be deeply and unimaginably rewarded.⌘



Back to the Tohu

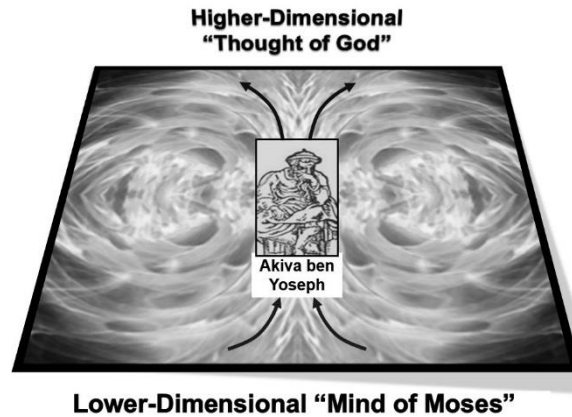
In order to experience a degree of quick induction to the primary texts that quoted below, one more concept is required. The intersecting, parallel dimensions that are subsumed in advanced Torah cosmology are not limited to our current “Flatland” conception of time—what we define as past, present and future. Rather, what also occurred before creation, continues to define, affect and mold our present reality. What appears to have occurred in the past—even the ancient, primordial past before the events of Genesis—is alive and well, right here, right now. It is more correct to envision reality as “layered” or “stratified”. What appears in retrospect as the “historical past” is simply a previous layer out of which the next layer “grows”. As in a cross section of a giant cosmic tree, the concentric circles of the new tree rings of the Light of the *Ain Sof* continue to expand, adding one onto the other. Although little known, it is a fundamental Torah truth that Genesis is *not* the beginning of creation. These other-dimensional non-corporeal universes were discussed at length above (⌘-Mission: Primordial Worlds).

To recap: although the first verse of the Torah appears to inaugurate the beginning of the process of creation, the second verse of the Torah states, “And the earth [i.e., the foundation of our

³⁸² *Sefer Yetzirah*.

³⁸³ *Lecha Dodi* (Come my Beloved) was composed by the Talmudic Sage-Mystic R. Shlomo Alkabetz of 16th century Tzefat). Here “Last in action” is specifically referring to the Seventh Day which, although manifesting at the end of the six days, it originally arose in the Mind of God from the beginning. (From the perspective of a fractaled reality it is the iterating pattern of the six and the seven that is the underlying hidden pattern of all reality). See also, the *Kuzari* 3:73, 4:25.

present reality] was chaotic and void..." The word for chaos in Hebrew is *tohu* and it is upon this *tohu* that our present reality is constructed. Belying the English translation of *tohu* as "chaos", *tohu* is far from "a disordered formless matter". In advanced Kabbalah the higher-dimensional mathematics of the *tohu* is an entire field of specialized study. Moreover, the Torah does not assign the *tohu* to the cosmic graveyard of "past" creations. Although the *tohu*, from a Flatland historical perspective is the prequel to our current reality, the *tohu* is also a parallel and intersecting dimension with our current reality.



**"Shtok! Thus has it Ascended
in Thought Before Me."**

Now we are prepared to listen to the words of the Zohar, the *Leshem*, the Arizal and the Ramchal as they explain the mechanisms behind the events of the Ten Martyrs of the Kingdom. Bear in mind that these translations, although they appear to be in English and appear to be using common words that are understandable, are, in fact, primarily a higher-dimensional mathematical-like language that *also* speaks in human terms.

The *Leshem* writes,³⁸⁴

"... all this comes from the root of the judgments and constrictions (*denim u'gevurot*), as explained [in a previous section that he wrote]. Now, being that "last in production, first in thought", behold this is the matter concerning what the Sages have said, "In the beginning it ascended in the Thought to create the world with [only] the essence of *din*... . Rather, all of the aspects of this present reality until the arrival of the Messiah, all function according to what was implanted and embedded in the *sod*/secret of, "What was the Holy One, doing before He created creation? He was constructing worlds and destroying them, constructing worlds and destroying them". "... This is the *sod* of the statement of the Sages that the Holy One said to Moses, peace be upon him, "Silence! Thus, has it ascended in Thought before Me". The matter of "constructing worlds and destroying them" refers to the Primordial Kings, the Kings of Edom, as explained. All of them are from the *sod* of the Supernal Thought, the Concealed Mind of Adam Kadmon. The lights of Adam Kadmon ascended upward from the *netzach-hod-yesod* [below the waist] configuration of *Adam Kadmon* up to the Concealed Mind within *Adam Kadmon*. From there the lights went out through the orifices of the eyes. All this will be explained, with the help of

³⁸⁴ *Leshem Dayah*, I, p. 2.

HaShem, further in this volume. It is what the Holy One said, “Thus, has it ascended in Thought before Me”. This is referring to [the dimension of] *Adam Kadmon*, which comes before [the dimension of] *Atzilut* (Emanation) and is its precursor. There it ascended from [the stimulation] from below to [generate radiation] above, as explained. See the source in the Holy Zohar II, 170b. Since these [the root of the primordial Lights] are from the Concealed Consciousness, which is hermetically sealed even from the dimension of *Atzilut*, it is not possible for language or analytical thought to coexist there. This is the meaning of what He said to Moses, “Silence!

[The axiom of the Ascension of God’s Thought] is also found in the holy Zohar (*Parashat Pikudey* 254b-255a) concerning the death of Rabbi Akiva and all the Ten Martyrs of the Kingdom where they [the Talmudic Sage-Mystics of the Zohar] explain that their deaths were replicating [i.e., fractally iterating] the [“death” of the] Primordial Kings who ascended in the Thought of the Concealed Consciousness (*mocha steema’ah*) of *Adam Kadmon*. It is there where they [the “soul” fragments of the Primordial Kings] were extracted from their dross because they were mixed together with the harsh constrictions (*dinim kashim*), which are the dross and waste. This process extracted out the waste from the Thought and they were purified. This means that the Thought ejected the waste outside [i.e., downward into a lower dimension]. That which was ejected is the “Primordial Kings”.

The Arizal writes³⁸⁵,

This is the matter of *mayin nukbin* [lit. “female waters”, i.e., the divine *gevurot*/feminine/negative current] wherever it is mentioned [in the Zohar and throughout the writings of the Arizal]. It is the aspect of the extraction (*birur*) and elevation of the holy fractaled sparks (*nitzotzot*) which came about through the [“deaths” of the] “Primordial Kings” [remnants of higher-dimensional pre-Genesis cosmic dimensions]. The purpose is to elevate them upwards in the *sod* of *mayin nukbin*... It was during the end of the period of the Second Temple [and afterwards] when it was destroyed in the time of the Ten Martyrs of the Kingdom, that transgressions dominated and greatly increased and the reach of the *klipot*/external forces increased. There was no longer sufficient strength in the acts of the lower dimensions to extract these [daily requisite] fractaled sparks from the aforementioned Primordial Kings. [I.e., there was no longer a sufficient source—the human “arousal from below”—to release the embedded *nitzotzot* in order to stimulate the necessary corresponding divine “radiation from Above”, the *mayin duchrin* (lit. “male waters”, i.e., the *hasadim*/masculine/positive current)].

Know that the roots of all [Jewish] souls are the souls of the twelve tribes, the sons of Jacob. They are these Ten Martyrs of the Kingdom—even though there are ten and the tribes are twelve; this has been explained elsewhere at length [in the writings of the Arizal]. Consequently, these ten are the root of all the *mayin nukbin* in the world, therefore in their act of surrendering themselves to death, in an act of sanctification of God, they entered into the *sod* of *mayin nukbin*. This mechanism now exits for all generations until the advent of the Messiah [ben David]. It is the Ten Martyrs who are generating the aspect of *mayin nukbin* for the *malchut*/kingdom [i.e.,

³⁸⁵ *Gate of the Zohar (Sha’ar Mamarei Rashbi, Pekudey)*.

for the negative terminal] even if there is no merit [in the future generations] to elevate their own *mayin nukbin* for the *malchut*/kingdom. Understand this very well.

[The Zohar states,] “And their physical bodies were given over to the “other kingdom”. What this means is that through the literal suffering that their bodies endured in the manner in which they were killed, there is now the capability through their physical bodies to elevate the *mayin nukbin* of the *malchut*/kingdom that had been positioned and encased there within the *klipah*. This [*klipah*] is referred to as the “other kingdom” which corresponds to [the “backside” of] the “holy kingdom”. Since their physical bodies were given over into the hand of the evil kingdom of the *klipot*, there was now the capacity within them to gather from there those soul fractals—the *mayin nukbin*—that were positioned and embedded there and to elevate [and return] them to the Holy Kingdom. This is in accord with the verse that we have explained (Ecclesiastes 8:9), “There is a time when the [evil] one has dominion over the [good] one to his [the evil one's] own detriment”.³⁸⁶

“... and do not be incredulous and say, “How is it possible that their physical bodies had the power to elevate *mayin nukbin*?! Rather, due to their great deeds and especially that they were murdered afterwards in an act of *Kiddush HaShem*/Sanctification of the Name, there is no doubt that their bodies had become purified to the highest degree of perfection. Their bodies were transformed literally into spirit. As is known, this is the reason that [the term for] actual “death” is never mentioned concerning the *tzadikim*. There is an additional solid proof from Moses, peace be upon him, that his physical body ascended heavenward. Likewise, the prophet Elijah, may he be remembered for good, whose physical body ascended in a storm wind heavenward. This is also true regarding Enoch, z”l. And then there are the ten individuals listed by the Talmudic Sage-Mystics who entered the “Lower Garden of Eden”, while still alive, in body and in soul, such as Rabbi Yehoshua ben Levi and his colleagues. This is all the more so with these who were killed in a perverse manner. In addition to their great saintliness and the root of their souls being in the secret of the twelve tribes themselves, without a doubt their physical bodies had been elevated to a level that was greater than the souls of the rest of humanity. Understand this.

The Ten Martyrs stimulated the ascension of the *mayin nukbin* to receive the *mayin duchrin* that comes from *chochma*/wisdom which is also called Thought. Regarding this the Sages have said [regarding Moses and Rabbi Akiva], “Thus, it has ascended in “Thought”.³⁸⁷



³⁸⁶ “There is a time...” is an axiom in the Kabbalah of the Arizal, the Gra and the Ramchal. See throughout the *Leshem* in his volume *Dayah* for a complete explanation of this little known but fundamental concept in Judaism, e.g., *Dayah*, II, 136.

³⁸⁷ Arizal, *Sefer Gilgulim*, Chapter 40, p. 44b. See *Leshem*, *Dayah* II, 148.

Within esoteric Judaism, and especially within the tomes of Lurianic Kabbalah, there is more astounding material replete with ornate complexities that interface with the secret of the Ten Martyrs. What appears as only a tragic episode in Jewish history is, in truth, the premier “home page” from which hyperlinks, networks and interfaces the entirety of Torah, Kabbalah and millennial old Jewish consciousness. What is clear, however, that even from the little bit disclosed here in *Beyond Kabbalah*, what occurred in ancient Judea in the year 140 C.E., was utterly unique in the annals of Jewish and world history.

The effect that these ten men orchestrated was nothing less than having literally opened an inter-dimensional vortex reconnecting “this world” with the higher-dimensional “next world”. The supernal chain of channels and circuits, that enable the interpenetrating dimensions to freely flow among each other, had become dangerously obstructed. The vital contiguous train of polarity from below to above (and then from above to below) was about to come to a virtual standstill. The entirety of reality, as we know it to have been, was on the verge of reverting to the state prior to Genesis — the primeval *tohu*. This is not a metaphor, not poetic license, not religious hyperbole, but a Torah fact upon which the core of the mystery of Jewish existence pivots.

As known, all these men were initiated members in the secret brotherhood of the *Yorday Merkavah*—the Riders (lit., *Descenders*) of the Chariot.³⁸⁸ They were masters of accessing, intimately exploring and affecting *tikun* within the Throne of God’s Glory, i.e., the *Ma’aseh Merkavah*. This is the knowledge of how the vast array of inter-dimensional worlds, from one extreme to the other interface with each other, forming an enormous holographic polarized singularity. This esoteric knowledge and its application is also known by the acronym *Pardes*—the Orchard (of God’s Consciousness). Using their intimate and experienced knowledge of the divine formulas of God’s Names and their permutations, they accessed the Genesis code—the matrix animating and directing all history—past, present and future. Moreover, as astonishing and unbelievable as it appears, it is the unbroken tradition of the Talmudic Sage-Mystics that the Ten Martyrs literally entered and ascended into the mind of the Genesis programmer Himself. This is also implied by the phrase, the Ascension of God’s Thought. The Ten Martyrs, however, led by Rabbi Yishmael Kohen Gadol, upon entering into the Mind of God and attempting to “reprogram” their death decree, hit a cosmic brick wall.³⁸⁹ Reflecting this unprecedented attempt to enter and alter the Divine Thought, the Midrash states:³⁹⁰

³⁸⁸ The *Leshem* comments (*Leshem Sh'vo v'Achlamah, Sefer De'ah 2:4:22:4*, p. 181 (91a, bottom): “As these men [The four who entered the *Pardes*—Rabbi Akiva and three other colleagues] were preparing themselves to enter into the *Pardes*, their intention was to contemplate the deepest inner secrets of the four universes and to ascend from every external level to the inner level above it... The first level that one must master in order to enter the *Pardes* consists of knowledge of the physical dimension, “the heaven and earth” of this world. This involves the analytical wisdom that distinguishes all true science. All of this, however, is only the external aspect of lower dimensionality (*Asiyah*) which is the domain of the sciences. The inner aspect of this is the vital force - *nefesh* - which sustains nature and activates it continually.

³⁸⁹ The *Shelah HaKodesh* (R. Isaiah Horowitz, late 16th – early 17th century) quotes *Sefer Haichalot*, “Rabbi Yishmael said: “The day the instructions came to torture Jewish Sages to death was on a Thursday. Originally, four Sages were to be arrested, Rabbi Shimon ben Gamliel, Rabbi Yishmael ben Elisha the High Priest, Rabbi Yehudah ben Bava and Rabbi Yehudah ben Damah. Eight thousand scholars in Jerusalem were prepared to offer themselves in lieu of these four leaders. When Rabbi Nechunyah ben Hakanah realized that the decree would not be revoked, he ‘lowered me’ to the Merkava (Divine Chariot), and I interceded with [Metatron] the *Sar HaPnim*—Minister of the Interior—told me that the Supreme Court in Heaven had decreed that ten eminent scholars were to be handed over to Samael, the Celestial representative of Rome”.

³⁹⁰ Quoted in full below.

A heavenly voice then proclaimed, 'If I hear another [pleading] voice I will revert the entire world back to *tohu* and *bohu* [the "chaos and void" of the primordial dimensions].'

Additionally, the flow of the requisite fractal sparks of ascending and returning divinity (that has fallen from the time of Adam eating from the Tree of Knowledge), had been commandeered by the "other side", which had incarnated into Esau/Rome during that historical period. Instead of the fractal sparks embedded in lower dimensional reality "feeding" their Father in Heaven³⁹¹, the very life force of the Nation of Israel was now being diverted, siphoned off, feeding their very adversary. The *Torus Chayim*³⁹²—the Living Torah Torus underlying the entirety of existence—was on the verge of disintegrating, de-molecularizing and atomizing. The Ten Martyrs voluntarily underwent unimaginable humiliation, torture and agony while consciously sacrificing their lives to save humanity.

Beyond the realm of the best and most sophisticated drama and science-fiction, Rabbi Akiva and the Ten Martyrs had constructed a virtual inter-dimensional "Jewish Star Gate" linking two parallel universes that were coming unhinged from each other. Due to the "soul root" of conditions of the time (i.e., where these coordinates were rooted in the Body of Adam), this entire episode was an act of emergency proportions. This is analogous to someone whose windpipe is injured or so constricted that normal breathing is cut off and there is no time or option to correct the situation in a traditional and "safe" fashion. Therefore, an emergency tracheotomy is performed; even using whatever crude implement is at hand, in order to immediately get oxygen to the person enabling his life to continue. For the one who understands, this "person" is the Body of Adam, and the doctors performing the emergency Adamic surgery are the Ten Martyrs.

The extent to which the Ten Martyrs have affected cosmic and Jewish history cannot be over emphasized. Likewise, the effect of the Ten Martyrs on cosmic and Jewish history cannot be over emphasized. There are yet even more iterating levels that also play pivotal roles behind the scenes of the legacy of this cosmic saga of the Ten Martyrs. Above, the Arizal stated that the roots of all Jewish souls are the souls of the twelve tribes, the sons of Jacob, and that these souls had iterated into the Ten Martyrs of the Kingdom. It is also well developed in the writings of the Arizal and his commentaries that these ten essences, rooted as they are in the timeless template of the Ten Sefirot, transmigrated not only into the Ten Tribes, but astoundingly, they also incarnated into the ten fingers of Joseph when he was in Egypt! This requires an entire chapter onto itself and we will not explore it here in detail, but will only present a terse synopsis. Once again, this esoteric theme requires many detailed introductions and "hyperlinks" to the entire spectrum of the Twin Torahs. The section translated below is within the context of a highly esoteric book. In the words of the illustrious 17th century Italian master Kabbalist, Talmudist and ethicist, this is a short extract.

R. Moshe Chayim Luzzatto (Ramchal) writes:³⁹³

Now, I will inform you concerning these seminal sparks [lit., "drops", i.e., of seminal essence that escaped through the ten fingers of Yoseph when he was about to consummate a relationship with Potiphera's wife, but stopped short when the image

³⁹¹ This is the actual term used in the Talmud, "Israel feeds their Father in Heaven", i.e., with thoughts, speech and actions through the mitzvot they perform and the Torah they learn. See *Nefesh HaChayim*.

³⁹² As explained in 22 Methods, the neologism *Torus Chayim* — the torus of life or the living torus is a play on *Toras Chayim*, which is the Ashkenazi (and Yiddish) pronunciation of *Torat Chayim* — the Torah of Life or the Living Torah. (Is this simple "cosmic synchronicity" or simply God's sense of humor?)

³⁹³ *Kinat HaShem Tzevaot*, p.103. This unique work had been "self-censored", i.e., purposely maintained only in manuscript form and not printed, for some two centuries until just a few decades ago.

of his father appeared before him]. Yoseph himself is the *sod/secret* of [the higher-dimensional] *Yesod* and his actions were in the *sod/secret* of the rectifications of Mashiach ben Yoseph. When he transgressed in the thought of this matter [despite having never actually been physical with the woman] the [higher-dimensional] *Yesod* was damaged and from there [the center of his thought] were discharged [the essence] of these ten [higher-dimensional] seminal sparks. You already know the nature of these *nitzotzot/fractal-sparks* which emanate from the *da'at/middle brain*. It was [then] necessary for these [the soul-essence of these ten seminal sparks] to come into the world and be compelled to die throughout numerous exiles in order to rectify what was damaged due to their having fallen into the “*other side*.”

Behold, these ten are the Ten Martyrs of the Kingdom. Additionally, all those murdered throughout every generation are all coming from this *sod* which is the aspect of Mashiach ben Yoseph that was damaged. It is himself [the aspect of Mashiach ben Yoseph] that would need to die at the end of everything [i.e., the Messianic Age of Mashiach ben Yoseph near the end of space-time]. This is because there is no instance of a Jew [only because he or she is a Jew] being murdered by gentiles that is not a rectification. This is because it [the collective Jewish soul] is taken over by the *other side* in order for [the collective Jewish soul] to elevate the [exiled and trapped sparks of] holiness. All the others that have been murdered are considered branches from him [Mashiach ben Yoseph] because all of them [Jews murdered because they are Jews] are fractals of Mashiach ben Yoseph towards this *tikun/rectification*.

The Ten Martyrs, however, are like the roots from whence all the others extend outward. These ten that were murdered are the seminal sparks themselves from which all the others are branches. The essential one of the ten is Rabbi Akiva as he was the aspect of Mashiach ben Yoseph himself. Therefore, it is he who is mentioned in the Midrash [and Aggadata] that Moses saw and exclaimed, “This is Torah and this is its reward?! The other [nine] are not mentioned because he [Rabbi Akiva] is at the core of this *tikun/rectification*.”³⁹⁴

Above in Act I, the Talmudic Sage-Mystics informed us concerning “What did Rabbi Akiva know that Moses did not”, that “Matters which were not revealed to our Teacher Moses were revealed to Rabbi Akiva and his colleagues” as it states, “All the splendor he beheld”. This is [the verse alluding to] Rabbi Akiva”. We now know that “Rabbi Akiva and his colleagues” is also the code language that refers to the entire mystery of the Ten Martyrs from beginning to end and with all its iterations. Together with its general meaning, referring to all the Tannaic Sages of his generation, R’ Akiva’s colleagues also specifically refer to Ten Martyrs of the Kingdom. Consequently, the rare and precious primeval higher-dimensional Light —the *Ohr Yekar*—that the eye of Akiva beheld during his lifetime reaching its crescendo at the time of his torture and execution, was also beheld by all ten. By connecting these “dots” we have also rerouted and re-rooted the end (Act II) in its beginning (Act I). Following the descent of God’s Thought, we have discovered in this Aggadata of the Talmudic Sage-Mystics, another Torah Tunnel that leads us directly into the Ascension of God’s Thought.³⁹⁵

³⁹⁴ The Arizal also writes, “R. Akiva, although he was one of the ten, he also contained all of the ten”. (*Sefer Gilgulim*, Chapter 40, p. 44a).

³⁹⁵ Arizal, *Sefer HaGilgulim (Book of Transmigrations)*. There is much more going on with the Ten Martyrs than can be presented here. Concerning the soul roots of Rabbi Akiva see: Chapters 28, 29, 41, 47, 67 and 71. For one who can



**The Eternal
Iterating Decree**

One looming *qashe-question*, however, remains. It is now evident that this entire tragedy of unprecedented cosmic proportions, from Moses' multi-levelled "question" to God's multi-coded "answer" is all following laws of reality. Moreover, these laws are God's Own consciousness that are immutable. Then why throughout all the sources is this eternally iterating fact of all realities referred to as a divine "decree"? The *revolving-resolution*, however, reveals that a decree is not at all what we thought it was decreed to be.

A divine "decree" emanating from the Mind of God is much more than an unquestionable authoritarian command that has no human rhyme or reason. This becomes evident when we look at the Hebrew word for decree, *gezerah*. *Gezerah* is from the root *g-z-r* which refers to something that has been "cut out", a pattern or a preexisting template. Thus, the deeper meaning of a Divine decree is a pattern which is preexistent, in our case, in existence even *before* the creation process of Genesis. This divine decree is a fractal iteration that has been scaling down/out from the Light of the *Ain Sof* from *before* the beginning. In this sense its origin precedes even that of "God"! The term "God" here refers to our simple – and truth be told, primitive – concept of "God". As alarming as this initially sounds, it is explicit in one of the main sources concerning the Ten Martyrs of the Kingdom.

As depicted in the Midrash, partially quoted above, *Eleh Ezkarah*, the leader of the Roman kingdom commanded to have the skin peeled off of the face of Rabbi Yishmael ben Alisha, Kohen Gadol...

The entire heavens and the earth were shaking; even God's Throne of Glory trembled. The ministering angels were crying out before the Holy One, "A *tzadik*

navigate this work (available only in Hebrew, although the corresponding work, *Sha'ar HaGilgulim* is available in English translation with some, but not all the same information) the saga of Akiva ben Yoseph and his interfacing with Jacob and Joseph is astounding. It is almost impossible, however, to follow the Arizal unless one is inside of the fiery Torah Torus ascending together with Rabbi Akiva and the Ten Martyrs.

The proof text the Midrash brings to support these "matters" that were revealed to Akiva and the Ten Martyrs begs analysis. The *yekar*—the majestic cosmic splendor—was seen and directly experienced by Akiva and his colleagues in a unique manner such that it was a mode of God's light and higher-dimensional consciousness that, from one perspective, was more profound than what Moses had attained. This splendor is the *Ohr Ganuz*. Specifically, it is an aspect of the the Hidden Light that has not even been revealed during the primeval Seven Days of Creation. *Yekar* is a Hebrew term that means precious, rare, scarce and the Sages tell us elsewhere concerning the word *yekar* (contained in a verse from the Book of Ester), "this refers to the head *tefillin*". Akiva beheld the light of the head *tefillin* emanating from the "God head", whereas Moses beheld only the "back of the Godly Light" as the verse states, "I will show you My back [of the Godhead]". This was the cosmic splendor of the creation process that only God's Eye had seen, but now it was also being seen through the eye of Akiva and revealed to the Ten Martyrs.

[i.e., a Torah master, Kabbalist and saint] such as this, to whom you displayed all the treasures of the supernal worlds and all the secrets of the lower worlds, should die in such a perverse manner at the hands of this wicked person?! This is Torah and this is its reward?! The Holy One replied, 'What can I do for my children'? It is a *gezerah*/decree and there is no one who can annul it [i.e., not even "God"!]. A heavenly voice then proclaimed, 'If I hear another [pleading] voice I will revert the entire world back to *tohu* and *bohu* [the "chaos and void" of the primordial dimensions].'

The gruesome torture and death of Rabbi Akiva and the Ten Martyrs was and—most importantly—continues to be the most critical *tikun*/rectification in creation in almost two thousand years of Jewish and world history. As we have seen, along with Moses, the angelic realm and creation itself were traumatized and crying together with Rabbi Akiva's agony and ecstasy. We see, however, that the *gezerah*, far from being an arbitrary and incomprehensible judgment, was a *tikun* and unification that had been hardwired into the very fabric of reality from *before* the beginning, i.e. before Genesis. In the most simplistic terms, their forced martyrdom was necessary to maintain the polarity within the cosmic "battery" of life. Specifically, these ten Jews consciously and willingly became the human terminal—the "arousal from below"—in order to insure that God's Divine terminal would be fueled with the "arousal from above" and continue radiating the light of life to the entire world and all existence. Their bodies and souls saved not only their own world and humanity from imminent destruction, but they generated enough sacred fuel and divine energy to last from their time, through our generation, and until the final Messianic Era is ushered in.

This unparalleled *tikun* has been alluded to by the Talmudic Sage-Mystics where they state that the divine voice (*bat kol*) proclaimed, "Fortunate are you Rabbi Akiva that your soul ascended with "*echad*/one. Should not his soul have ascended with "all your soul" and not with "*echad*"? According to his own words, Rabbi Akiva should have been granted that his soul ascended, not in the "*echad*" of the first verse, but rather in the beginning of the following paragraph where the verse states, "And you will love the Lord your God with all your heart, and with all your soul and with all your possessions". Rabbi Akiva had replied to Turnus Rufus, "I have merited fulfilling two of these. I have loved Him with all my heart and I have served Him with all my possessions. But with the command to love Him with all my soul I have yet to be tested". Not the "*echad*", but "with all my soul" was the aspiration.

Rather, the soul of Rabbi Akiva, representing himself together with the collective souls of the Ten Martyrs, ascended specifically with "*echad*" which is alluding to the all-encompassing "*yichud*/unification" (from the same root as "*echad*") that was performed. This is what the Arizal explains,³⁹⁶ "The "one" here [of "*echad*" in the death of Rabbi Akiva] refers to the *oneness* of unification of the upper union with his death in the *sod* of *mayin nukbin*".³⁹⁷

³⁹⁶ *Sefer HaGilgulim*, Chapter 41, p. 46b.

³⁹⁷ The *Shelah HaKodesh* writes (): I have also heard that some Kabbalists consider that Rabbi Akiva was the re-incarnation of Yoseph. This is the reason he is known as Akiva ben Joseph. When we consider that Yoseph represents "One," as explained earlier, this is all alluded to in the report in the Talmud that Rabbi Akiva ended his life pronouncing the word *echad*, "One", in the "Hear O Israel" prayer. The soul that departed from him at the time would be the soul of Joseph who was "One." In this connection I have heard a kabbalistic explanation that in reality only nine of the Martyrs were reincarnations of men who had lived in a previous period. This was so since neither Reuben, nor Yoseph, nor Benjamin had committed that kind of sin. When the brothers included the Shechinah at the time they entered into the conspiracy. Rabbi Akiva's torture was due to the fact that he represented the Shechina. According to this view the tradition that he ended his life with the word *echad* is that he ended his life "because of the *echad*." The reason that

The secret of “*Shtok*” unexpectedly leads not to an idea or to a concept, but rather to a single Thought. This singular Thought, however, is unlike any human thought we have experienced or could even imagine. Rather, this Thought is a higher-dimensional wave-form and it extends from one end of creation to the other and from the most interior essence of the *Ain Sof* to Its most external manifestations. Here, at the portal of entry, one must surrender and catch a ride, as it were, on this divine wave-form that will then take you in with Itself.

This Thought-Form is a movement and this movement occurs within the Light of the *Ain Sof* Itself. Ultimately, the existence of this movement can only be described as a primeval pulsation within the *Ain Sof* that has no beginning and no end (□-HuG: “Before the world was created there was only Him and His name” and □-Maps: *Sha'ashua*). This pulsation moves along the topology of a toroidal-like surface. This surface is the Torah Torus (□-Maps: Science). The visual movement and experiential geometry of a Torah Torus is formulated by the Talmudic Sage-Mystics as “The end is rooted in [i.e., flows out through the top of] the beginning”. If you really want to know what it is that is ascending in the Thought-From of God, then you have to surrender everything *including* your thought and literally “go with the flow” into the great cosmic secret of the ever-ascending Torah Torus. Keep it simple. Stay within the surface—simultaneously inside and out—of your torus. Then that which is simply profound will also become profoundly simple. The profundity of Torah, however, knows no bounds and as we attempt to peer ever deeper into Her secrets She endlessly continues to reveal that which is unfathomable and unutterable. These are, however, the teachings that cannot be taught and we are going to do it anyway.



**“They Were Weighing His
Flesh in the Meat Market”**

The various sources quoted depict the events leading up to and culminating in the execution and conscious ascent of the soul of Rabbi Akiva and his colleagues. We can understand a small fractal of what was at stake and we have glimpsed the utter profundity of the cosmic *tikun* and unification that was achieved. What has yet to be explained, however, is the even more horrific epilogue to this entire cosmic drama—what occurred to the soul of Rabbi Akiva *after* he was tortured to death. When Moses is shown Rabbi Akiva’s “reward”, he is shown an appallingly gruesome scene where “they were weighing his flesh in the meat market”.

This incomprehensible depiction is problematic, aside from the obvious problem that this is not anyone’s idea of a reward. The Divine Mind could have shown Moses another event in Rabbi

of all the people it had to be Rabbi Akiva who was singled out to suffer the punishment on behalf of the Shechina, was that in the course of his studies he, more than any other scholar, had penetrated into the hidden aspects of God. In other words, he had experienced the “wings” of the Shechina as being immediately above him.

Akiva's death and solicited the same response, "This is Torah and this is its reward"?! The Divine Mind could have shown Moses the body of Rabbi Akiva being tortured while still alive or simply at the very moment his soul left his body while crying out the *Shema*. Although we know many details about Rabbi Akiva's martyrdom from the additional sources quoted above, here in our primary text (*Menachot*), Moses is *only* shown the appalling *aftermath* to Akiva's death—not the imprisonment, not the torture, not his last words and not his last living moment. In addition, it is not the manner of the Talmudic Sage-Mystics to dwell on morbidity and mutilated flesh, especially when it does not serve a clear pedagogical and/or kabbalistic purpose.

Rather, the prophetic vision upon Mt Sinai that Moses entered regarding Rabbi Akiva's "reward" is only the mutilated shreds of his skin being "weighed" and sold in a contemptible Roman meat-stall. What could the Talmud possibly want us to understand from this? As we know in the methodology of the Talmudic Sage-Mystics, they reveal in order to conceal and there is, in fact, a great *sod* that they have hidden in this almost unspeakable description. Keep in mind that it is specifically *this* scene, from among all the other possible scenes, that Moses is experiencing as God responds, "Silence! Thus has it ascended in Thought before me". Aside from the actual martyrdom and sacrificial deaths occurring, what exactly was it that was ascending in God's Thought and, as the Arizal described above, for all future generations? What is it that the Divine Mind is actually "viewing"? At this stage in the Aggadic formula, what is it that God is "knowing"?

This final scene should be the final piece in the puzzle opening with Act I and concluding with Act II. By now, being apprenticed to the methodology of "the Teachings that cannot be taught", there is no doubt that they have buried something extremely profound in this scene. Although there are no lack of explanations, both from the *pshat* and from the *sod* perspective on every word and nuance encoded into Moses' encounter with the soul of Rabbi Akiva, there is a mysterious paucity of explanations revealing the specific secret of his mutilated flesh.³⁹⁸

To add to the mystery, it is clear that this viscerally appalling description of the aftermath of Rabbi Akiva's martyrdom was never intended to be taken literally. As known, in the Aggadata and Midrash, some words, expression and events used and described by the Sages are intended to be understood *only* metaphorically and allegorically, while others – despite their appearance – are intended to be understood quite literally. And, as expected, there are hundreds of discussions and disputes among the later Sages regarding earlier statements and events as to whether they are meant to be understood literally or not.

In our case, however, there is little question that the final scene in Moses' vision was not intended by the Talmudic Sage-Mystics to be taken literally. Even when the Sages utilize hyperbole in their expressions and challenge our credulity beyond its limits, in order to conceal *sod*/secrets in the Aggadata, they are more often than not based on actuality. "They were weighing his flesh in the meat market" is, in fact, a concept mentioned elsewhere in the Talmud. "These are the thirty mitzvot that Noahides [non-Jews of the world adhering to basic universal laws of morality and civility] accepted upon themselves... . However, they only put into practice these three: ... and [the third] one is that they do not publicly sell human meat in the market place [although cannibalism was

³⁹⁸ Although these few words of the Sages, "they were weighing his flesh in the meat market", cry out for an explanation, almost all of the commentaries appear to skip over it. For over a thousand years ago, there are literally hundreds of Rabbis and Kabbalists from around the Jewish world—Ashkenazic, Sephardic, Hasidic, Mitnagged, kabbalistic and rationalistic—expounding and elucidating the often bizarre and cryptic passages of the Talmudic Sage-Mystics. There is no dearth of commentary explaining the other details of the encounter between Moses, Akiva and God. Regarding this element, however, there is an almost eerie silence.

practiced in some societies it was not done so publicly]". Thus, even the gentiles—in this case the Romans, who certainly at the time represented superlative civility—did not practice such morbid behavior. Rather, the Sages choose to include this final scene and the very rabbinic expression—"they were weighing his flesh in the meat market"—knowing full well that such a phenomenon did not exist. Rather, their intention was not, in this case, for their statement to be taken literally.³⁹⁹ What then is their intention with this last piece in the puzzle?

It appears that over the last millennium the master sage-mystics have kept this final part of the formula concealed and/or they purposely refrained from even approaching it in writing due to its profundity. As explained above, many Aggadic passages of the Sages have remained cryptic and unfathomable because their time to be revealed had not yet come. There are myriads of Aggadic passages that have yet to be sufficiently explained, certainly regarding the deeper intention of the Talmudic Sage-Mystics. They remain as "time capsules" buried in the folios of the Talmud waiting to be uncovered and revealed only now in the Last Generation. The secrets they contain are the very tools of consciousness and the weapons for our spiritual war that are needed. This is clearly the case here with the mystery of "they were weighing his flesh in the meat market". Its time had not come – that is, until our generation, a generation traumatized and molded by the Holocaust and the innumerable ghastly mass murders of the 20th century.

The phrase "they were weighing his flesh in the meat market" in the Hebrew consist of only three words, "weighing", "his flesh" and "in the meat market". There are three distinct components to this cryptic formula and each one is a profound secret by itself. Together they form a steganographic equation that has virtually unimaginable implications. According to what has been explained, the location of the "market place" is informing us that the significance of this event is intended to be "public", i.e., accessible to our consciousness. The secret of "his flesh" was not intended to be kept secret from those who are able to glimpse the secret. Not only did the cosmic influence generated by the Ten Martyrs by necessity continue up until our generation, but its affects were not intended to be kept hidden from the public. Here the "public" refers to those of our generation who are among "the ones who understands on their own."

Moreover, by placing this event in full public view—the market place would be our equivalent to being in the center of a large mall—this event is now also part of our collective mind. It is there for us to explore and utilize. "His flesh" is calling out to us, as it were, beseeching *our* consciousness to add to the consciousness of *his* flesh. Ironically, but by now expectantly, it is *we* who hold the key to the secret of their tortured flesh as it is we who, astoundingly, can activate its dormant potency. Yes, as the Arizal explained, the effect of their consciously orchestrated martyrdom and the portal they opened up has continued to be "miraculously" sustaining *Klal Yisrael* and maintaining the world's very existence. However, this inter-dimensional vortex has yet to fully reveal itself in the "public market" of our generation. This requires our conscious participation. For those of us who desire to go *Beyond Kabbalah*, daily we must ask ourselves, "How do I weigh in with the secret of the flesh of Rabbi Akiva and the Ten Martyrs"?

Moses is witnessing the actual filaments of Rabbi Akiva's flesh, along with the tortured bodies of all the Ten Martyrs, ascending in God's Thought. Their physical bodies, clearly and authoritatively stated by the Arizal, had become refined and holier than the souls of all humanity.

³⁹⁹ Midrash Proverbs 9 and *Yalkut Shimoni Mishlei*, 944. A number of the primary sources tell us that the day after R' Akiva was executed his body was retrieved from the prison and buried in a cave. His traditional burial place is in Tiberius where it has been a place of pilgrimage for centuries.

Their flesh was transformed into pure spirit achieving a level of unparalleled corporeal divinity. Moreover, the Arizal is emphatic in his explanation of the Zohar on the Ten Martyrs that what they achieved was a *tikun*, not only for their generation, but for “all future generations until the coming of the Messiah”. Even if the sins of the generations are so great as to prevent the extraction and stimulation of the necessary human current from below (*mayin nukbin*), the Ten Martyrs set in motion the very mechanism to save and sustain all humanity up until this very day.

As astounding as it appears, it is clear that the Ten Martyrs of the Kingdom died for the generational sins of the Nation of Israel as well as for all humanity—both in their time and for all future generations. The tortured flesh of Akiva ben Yoseph, together with its innumerable iterations, is alive today with full consciousness. His flesh is being weighed on the scales of humanity and balanced within the heart and soul of the entire Nation of Israel. Only due to the human sacrificial Ascension of the Ten Martyrs in God’s Thought does creation continue—and truly even *begin* to begin. Yet, the final and completed *tikun*—from Adam *HaRishon* to Adam *HaMashiach*—still remains in the balance. That which is still ascending in the Mind of God—the completion of the process to *begin* creating the creation, is now ours—the Final Generation. We are literally the “end of all flesh” ascending in the “beginning of all Thought”.



Train tracks leading into the Auschwitz death camp

**The Secret “Hole”
in the Holocaust**

For the one who understands, the rabbinic formula “They were weighing his flesh in the meat market” is also intended to be more than a metaphor. In addition to what was stated above—that this expression was not meant to be taken literally—from another intended perspective it is also literally true, only in another dimension. Rabbi Akiva’s flesh is the secret of all Jewish flesh—and by extension, all human flesh—whether in a state of pain or pleasure, agony or ecstasy. The unprecedented obsession, proliferation and exposure of flesh in our generation are the macrocosm of the microcosm of the flesh of Akiva ben Yoseph and his colleagues. This is the secret of their agony and ecstasy that they, from that time onward until we enter the final Messianic Era, generated a living “hologram”, as it were, of their experience and the vortex they opened up. We are the generation who lives with the images and agony of the horrors of the Holocaust and 20th century human evil. We are also the generation who has experienced an endless array of unprecedented carnal pleasures together with our obsession with youth, skin, and sexuality and its deluge via television, cinema, and the Internet, as well as our unprecedented access to ecstatic states of consciousness (□-Mission: The 3 C’s of Consciousness).



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As explained above, for the one who understands, Moses is not only peering into the hellish abyss of the murder of the Ten Martyrs, but he is peering into the crematoriums of Auschwitz. If one is now securely positioned within the Mind of Moses, although appearing unbearable and even unimaginable, it is possible to redeem and elevate imprisoned elements of the unspeakable horrors of the Holocaust. Moreover, it is possible to utilize fragments of the holocaustic horror to accelerate the very redemption of *Klal Yisrael* and all humanity. The term holocaust (coined only in our generation for this specific event) means “entirely burnt”, i.e., a whole *korban*/offering that is completely burned up with nothing remaining. From this new perspective, however, of the secret of the Ten Martyrs, the “*holo*” of the Holocaust is also a “hole”. This is not, however, a bottomless “black hole” that only leads into the abysmal depths of hell. It is also a hidden “hole” and corridor that tunnels unexpectedly in an altogether different direction. By infusing our consciousness into the suffering and death, the “hole” of the holocaust leads to and *through* the cries of agony and burning flesh of the Ten Martyrs. The very unfathomable “black hole” of the Holocaust is also ascending in the Thought of God. The agony and the ecstasy embedded within the molecular memory of the flayed pieces of Akiva ben Yoseph’s flesh is alive with consciousness until this very day. The portal is literally here now and waiting for us to approach it and journey through it. Directly experiencing and becoming one with the secret of the flesh of Rabbi Akiva and the Ten Martyrs is to be initiated into the secret of the Ascension of God’s Thought. The “End is rooted in the beginning” — the “End of All Flesh” is ascending in the “Beginning of all Thought”.⁴⁰¹



⁴⁰⁰ Section from a photograph of a Jewish man standing over the dead bodies of other Jews just murdered, wrapped in *tallit* and *tefillin*, about to also be shot by Nazis. Taken from the cover of *Shivitti-A Vision, Ka-Tzetnik 135633*, Gateway Consciousness Classics, 1989. (This is a short but important book that everyone should read).

⁴⁰¹ Truly, this subject requires an entire chapter, if not an entire book, to render it justice. If one, however, has stayed from the beginning of this chapter embedded in the visceral configuration of the Torah Torus while entering into Moses’ *qashe*-question, then a book or even a chapter is not necessary. If one, however, did not catch the wave of Mosaic consciousness from the beginning then an entire library of books on this matter will still not reveal this secret of secrets.

**Weighing in with
the Holocaustic flesh
of Akiva ben Yoseph**

There is yet another secret hidden within the formula of the public “weighing” of the soul of Rabbi Akiva. In the tradition of the masters of “revealing the concealed”, it is once again camouflaged right before our eyes. Their specific usage of the image of being “weighed on a scale” leads us into an astounding Torah Tunnel that transports us to another unimaginable coordinate in the Mind of God.

Within the collection of the esoteric writings of the books of the Zohar is a small section entitled *Sifra DiTzniuta*—The Book of Concealment. Much of the entire corpus of the Zohar is “concealed” from the vast majority of anyone attempting to read it due to its often symbolic and cryptic language. This section as implied in its name, however, apparently contains that which is even *more* concealed. The *Sifra DiTzniuta* represents the oldest strata of the Zohar and consists of only five short chapters. Each paragraph, written in extremely terse Aramaic, is a Mishnah—the authoritative esoteric equivalent to the Mishnah of the Talmud. Herein lie the foundations of Lurianic Kabbalah—*tohu*, *tikun* and the genesis and configuration of the *partzufim*. One of the many classic works of the Gaon of Vilna is a lengthy commentary on the *Sifra DiTzniuta*.⁴⁰²

The text begins, “It was taught, The Book of Concealment, the “book” that is weighed in the *matkalah*—the scales. Until there was the [balanced] *matkalah* they [the HuG, the essence of the higher-dimensional masculine and feminine] did not gaze face-to-face and [therefore] the [primordial] kings died”. The term “book” iterating on many levels, is code for certain *sefiratic* aspects and coordinates within the Godhead of Adam Kadmon, specifically the primeval root of *Chochmah*/Wisdom that has been referenced above. The *matkalah* is the cosmic scale upon which all of creation is being generated, weighed and balanced. It is also through the *matkalah* that the creation process becomes imbalanced. The central column of the *matkalah* is the initial ray of the Light of the *Ain Sof* revealing the inner *da’at-yesod* continuum of Adam Kadmon. This *da’at*, in turn, contains the never-not dancing tension of the *Hasadim* and *Gevurot*. Due to the intrinsic nature of HuG, as explained in **□**-Models, the “heavy” and, as of yet, unmitigated *gevurot* within the *da’at*, initially generate an imbalance in the emerging *sefirotic* structure. This is the phenomenon of the *tohu*, as explained in **□**-Mission.

The opening verse of The Book of Concealment unexpectedly offers us more understanding to what heights—and depths—the secret of the Ascension of God’s Thought goes. What is relevant to our exploration of the Ten Martyrs is the term and concept of the *matkalah*- the Cosmic Balance. Traditionally, the Zohar is attributed to Rabbi Shimon bar Yochai and his colleagues who were contemporaries of Rabbi Akiva and his colleagues, Rabbi Shimon bar Yochai being one of the later great disciples of Rabbi Akiva.⁴⁰³ The fact that the Talmudic Sage-Mystics chose this phrase with its emphasis on weighing cannot now escape us. They are intentionally making an equation for us between the “weighing” of Rabbi Akiva’s flesh on the scales of the “public market” and the “weighing” of primordial reality on the cosmic scales of the collective “cosmic market”.⁴⁰⁴

Truly, this connection should not surprise us, as the *Leshem*, based upon the Zohar and the Arizal, previously revealed to us the intrinsic and requisite connection between the generational

⁴⁰² See my translation of R’ Chayim Volozhin’s Introduction to the Gaon’s commentary on the *Sifra DiTzniuta in the Secret Doctrine of the Gaon of Vilna*, Volume I, Appendix 1.

⁴⁰³ Even according to the secular/academic approach, that the Zohar is a pseudographical work of 14th century authorship, the consensus is that the *Sifra DiTzniuta* (and its two corollaries, the *Idra Rabba* and the *Idra Zutra*) represent the most very ancient strata within the Zoharic literature.

⁴⁰⁴ As known in the Kabbalah, the term “public domain” refers to the unilinear sefirotic structure before the *tikun* and the term “private domain” refers to the rectified restructuring of the Sefirot into three columned, i.e., balanced, *partzufim*.

event of the Ten Martyrs and the primordial phenomenon of the *tohu* and the Death of the Kings. He wrote, "Their deaths were replicating the Primordial Kings who ascended in the Thought of the Concealed Consciousness of *Adam Kadmon*". This primordial state of God's consciousness—the precursor to our present reality—is the secret of the *matkalah*. The "end" of the flesh of the Ten Martyrs is rooted and *continues to root itself* as it ascends back to the Beginning of all Thought. The rhetorical question confronting us now is, upon the backdrop of the Cosmic Balance, "How do we weigh in with the holocaustic flesh of Akiva ben Yoseph"? The answer that we must strive for is *Beyond Kabbalah* and even though it is at the core of the teachings that cannot be taught, for the one who understands, there is now no choice but to do it anyway.



So, "What did Moses know that God did not?"

The key to this Torah Koan requires a subtle reframing of what we mean by "knowing". What Moses knows—as well as the aspiration for the seeker of *Beyond Kabbalah*—is not intellectual knowledge. The "knowing", in this case, is the deeper sense of "knowing" as described in **□-Mission: The Feast of Leviathan and the Three C's of Consciousness**. It is a very tangible and visceral knowing; even fleshed out with a scintilla of the sacred carnality of "Biblical knowing". It is the very corporeal flesh and gut humanity of Moses that, together with the flayed flesh of Rabbi Akiva, directly *knows* and it is that *knowing* that is now unified with the secret of that which is eternally rising in God's Thought.

When Moses enters into the body and soul of Akiva ben Yoseph and the Ten Martyrs, he is not only experiencing their agony and ecstasy, but he is also ascending in the Divine Thought *with* them. It is not so much what Moses *knows* that which God doesn't know, but rather that which the lower-dimensional humanity of Moses *has* that the higher dimensional divinity of God does *not*. What Moses *has* that God does not is the stimulation from below. This is the existential phenomenon that only human consciousness embedded and anchored in human emotions can produce. Be it in burning agony or in burning ecstasy—or both simultaneously as with Akiva and the Ten Martyrs—it is this conscious "flesh of humanity" that is forever ascending in God's Thought. Not only is the secret of the condition of human life ascending from before the beginning of creation, but it is ascending from before the beginning of all beginnings.

The Ascension of God's Thought is the secret of the cosmic battery of existence—the eternal equation required for reality to continue to manifest. The rarified flesh of the quarum of the Ten Martyrs literally became the terminal of negative polarity that is the other side to God's positive terminal. At that time and place, in that coordinate in the Body of Adam, with the forces of the other side incarnating in the Roman Kingdom, there was no alternative. This was the "*shtok*"—silence of Moses of what he now knew, as he also threw himself into the tortured bodies of the

collective soul of *Klal Yisrael* to join in the stimulation from below, to become—along with all those who follow in his teachings—*Shalhuvin DiRechimu* — Flames of Divine Love. These Flames—extending across the two extremities of the lowest dimension to the highest dimension—are none other than HuG, the Dance of the Hasadim and the Gevurot. Just as the *gevurot* are that which is inside of the *hasadim*, the souls of the Ten Martyrs exist within the Mind of the Creator. And the one who understands will begin to understand from before the beginning of his or her own understanding. In the end all that can be said is, “*Shtok*”, but all that can be *known* is forever ascending in the Mind of God. We can’t say it, but we can — and must — know it. The Divine pleads for us to know it and Moses, our Teacher, is initiating us into it.



**The Beginning is
Rooted in the End**

As stated in the beginning of the Five Steps—Down the Rabbi Hole, “The end is rooted in the beginning”. The “end” here is the end of Rabbi Akiva, i.e., his literal death. And his death does indeed take us back to the beginning. It is, however, an unexpected, shocking beginning, a beginning that has its inception even before the beginning of Genesis. This mode of Beginning is another name for *Chochmah*/Wisdom, as is known in the language of the Kabbalah. “In the beginning God created the Heavens and the earth” also grammatically translates as “With (i.e., through the agency) the Beginning, God created the heavens and the earth”. *Reishit*/Beginning is a higher-dimensional coordinate within the Mind of God that is never-not present.

It is within this inception point that the Divine Thought begins to emerge, yet it is still only in its seed stage. As much as we are able to express that which we cannot, in order for the seeds of God’s Own consciousness to emerge outside of Itself, in order for even the Beginning to begin, there must be a source of stimulation from *without* Itself to activate an even deeper level *within* Itself. This understanding is also borne out by the verse-formula in Proverbs, “*Reishit chochmah yirat HaShem*” — “The Beginning of Wisdom is the awe of God”. The Hebrew also translates as an equation, Beginning/*Reishit* = Wisdom/*Chochmah* [i.e., Divine Thought].

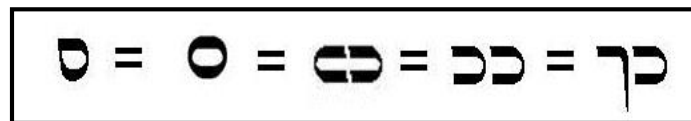
The Beginning, within the higher-dimensional sphere of Wisdom being aroused, is that which is ascending in the Divine Thought. The awe of God, which in this case is arousing within the Divine Thought to begin, is the awe-filled (the original meaning of *awful*) and awesomely inexpressible state of Rabbi Akiva’s consciousness during his martyrdom. The response of the Divine Mind to Moses, “Thus, has it ascended in Thought before me” is witnessing the return of R. Akiva’s tortured end to his root in the Divine Thought. That root is *Chochmah*—the higher-dimension of the eternal Beginning. It is this higher-dimensional coordinate within the God Head, the Supernal *Chochmah*, which is “responding” to Moses. The answer is not a human answer at all, rather the response is a mathematical-like equation. Yet, this very non-human equation begins strangely enough with an apparently very human exclamation, “Thus”.



There is yet more of what the divinely inspired genius of the Talmudic Sage-Mystics have fractally encrypted into their words of this Aggadata. In many ways this is a final key for those who are able to enter into the Mind of Moses—and for those who now know that they must. They have bequeathed to us another code-word embedded within their formulae of, “Thus, has it ascended in Thought before me”. The word “thus” seems strange to be emanating out of the Mouth of the Holy One. This is the manner in which humans might speak—or a Shakespearian actor—but the Divine Mind? This is especially bizarre given that we have determined that the rest of the expression is actually not an anthropomorphic answer, but rather it is a very abstruse equation. Moreover, the term here is superfluous. The response to Moses’ cosmic *qashe-question* could simply have been, “Quiet! It has ascended in thought before Me” without the exclamatory “thus”. It is true that the Sages themselves in their statements use the expressive “thus”, in fact, well over two-hundred times throughout the Talmud and Midrash. The usage of “thus”, here in our case, however, is the only time throughout the entire Written and Oral Torahs that the Holy One, Himself, is personified uttering this expression. Once, again we are encountering the hidden data in the Aggadata.

In Step 4 it was explained that the quadratic structure of the Four Doors of Torah consciousness that lead into the Mind of Moses form a square or rectangle. This rectangular form is the shape of the Hebrew letter of the (final) *mem*, having the numerical value of 40 with all of its iterations. Additionally, the *mem* is the shared first letters of *Moses*, *Metatron* and *Messiah*. Forty also alludes to the realm of *Binah/Understanding* (“At forty years one attains *binah/understanding*”). This is the state of reality/consciousness that Moses entered and it is a fraction of this mode of Mosaic consciousness that we must now enter as well. It is within the borders of the *mem* that we tunnel through and catch a ride, as it were, on the Ascension of God’s Thought. It is the secret of “Thus” that offers the final thrust into the Mind of Moses.

“Thus” In Hebrew is “*kach*”. *Kach* is spelled with two of the same letters—*kaf* and *kaf*. The first letter *kaf* is a “bent *kaf*”, i.e., the way it normally appears within a word and second letter *kaf* is a “straight *kaf*, i.e., the way it appears at the end of word (just as the *mem* has two forms). Together they are pronounced “*kach*”, meaning “so it is” or “thus”. When the letter *kaf* is aligned with a reverse copy of its self, together they form a shape that is very similar to the closed *mem*. Accordingly, along with the final square shaped *mem*, the two letters of “*Kach*” also form a pictograph of a corridor or tunnel, one that appears even more rounded on its inside than the *mem*. Specifically, the two *kafs* can be seen as forming a similar Hebrew letter—*samech*.



Reading from right to left, the *kafs* that form the word “*kach*,” when reformatted, reveal the letter *samech*.

The “hidden” letter *samech*, in turn, when superimposed upon the inside of the *mem* forms an noticeable “tunnel” and also serving as the inner lining for the *mem*. Hence, the word *kach* contains within itself the encrypted data of how to visually and experientially enter into the *sod*/assemblage (*sod* also meaning *assembly*, as explained) of the Ten Martyrs. Together the *samech* and the *mem* form the Torah Tunnel that can take us through the Mind of Moses and “thus”, we ascend in the mystery of the Thought of God.

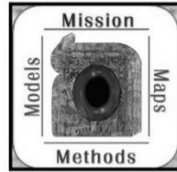
When the two letters *mem* and *samech* are united, they point the way for us to viscerally “telescope” in and out of Mosaic consciousness. In fact, the *mem* and the *samech* are spiritual twins as they are the only two Hebrew letters that are fully encircled, like the English letter “O”. There are numerous intrinsic connections, as known in Torah and Kabbalah, between these two letters.⁴⁰⁵ Together they are also philosophically and metaphysically known in the Western hermetic tradition as the spiritual motif of the “circle in the square”.



Once again, the Talmudic Sage-Mystics have not only transmitted to us the hidden formulas of the Ten Martyrs and *how* to enter into the mystery of their cosmic tikun, but astoundingly they have even “marked the spot” of *where* to enter! It is a common refrain with the masters of encryption that one should always be making “signs”, i.e., mnemonic aids in order to remember the vast amounts of data—both revealed and concealed—embedded throughout the Torah. Their usage here of “*Kach*” is a case in point. It is the secret entrance of the “*kach*” itself—the “circle within the square”, the tunnel within the cave—that is rising in the Divine Mind. The full steganographic expression now reads, “*Shtok*, “*kach*” has ascended in Thought before Me”. The secret of the “*kach*” is precisely that which is ascending as it alludes to the actual Torah Tunnel of the Mind of Moses that connects the “end” of the Ten Martyrs back into the “beginning” of the Emanator’s Own primeval pulsations of consciousness — the secret of the *Sha’ashua*.⁴⁰⁶

⁴⁰⁵ The Arizal (quoted in *Kehilot Ya’akov*, Letter “*Kaf*”) explains that “the two forms of the letter *kaf* allude to the two major modes of *zivug*/coupling—the “lower” union and the “upper” union”. The bent *kaf* is the union between Z’air Anpin and his *Nukvah* and the straight *kaf* is the union between *Abba* and *Imma*”. (See also the Ben Ish Chai’s *Ben Yehoyada* on Berachot 31a where, also quoting the Arizal, he reveals another connection between Rabbi Akiva and the two modes of *zivug* encoded into the two forms of the letter *kaf* that spell the word “*kach*.”) This same relationship is being represented here also by the *mem* and the *samech*, as is known in the Arizal that these two letters are the upper and lower aspects of *Imma*, also iterating as Metatron (*mem*) and Sandalphon (*samech*). The *mem* is forty and the *samech* is sixty, together creating the “completed” value of one hundred with all of its iterations and implications. Also, as popularly known from the Talmud, the *mem* and the *samech*, were the two letters that miraculously stood suspended in the tablets of the Ten Commandments. (Before the Sin of the Golden Calf the original higher-dimensional Tablets of the Covenant were akin to a type of “hypercube” with the engravings of the Hebrew words and letters penetrating straight through from front to back. Their higher-dimensional nature, however, allowed them to be read either from the writing on the “front” or equally from the writing that appeared on the “back”. The centers of both the letters of the final *mem* and the *samech*, however, remained suspended in their spaces even though there would not have been any surrounding material to hold them in place.)

⁴⁰⁶ There may also be another connection between the word “*she-kacha*”, which is from the same root as *kach*, as in “Happy are the people that are such (*she-kacha*), happy are the people whose God is HaShem” (Psalms). The Sages tell us that this word *she-kacha* shares the same *gematria* (i.e., fractal dimension) as the name Moshe. Thus, there appears another interface between the unique usage of “*kach*” in our Aggadata with that of Moshe.



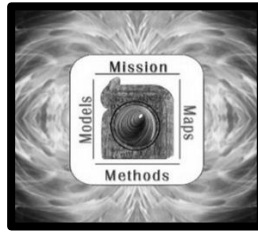
We have now penetrated deeply into the Mind of Moses and engaged, experienced and integrated minute fractions of Mosaic consciousness. As is the way of Torah, the more we peel away and behold Her grandeur and discover Her hidden jewels, the more Her doors open before us revealing, at first little by little and then almost exponentially, ever greater vistas of personal and cosmic truth. Although we are now at the end of the journey of *The Teaching That Cannot Be Taught*, the Mind of Moses and the Descent and Ascension of the Thought of God is not the end. Rather, as we have learned in the Door of Methods and elsewhere in this manual, we have only arrived at a *revolving-resolution*. By revolving again and again back to the beginning of Moses' *qashe-questions*, we increase the resolution of our *own* consciousness, using *his* model of Mosaic consciousness as our guiding light.

All the explanations, challenges, *qashe-questions* and *revolving-resolutions* given here, however, can be no more than a diving board from which the spiritual seeker must jump on his own—if he or she, with God's help, will dare. In the first of the Five Steps we were introduced to the metaphor of taking the "red pill" or the "blue pill". For the one who understands the mystery of the tortured flesh of Akiva ben Yoseph and the Ten Martyrs, it is nothing less than swallowing the ultimate "Jewish red pill". Then "the world will no longer be pulled over your eyes" and, along with Rabbi Akiva and all of his colleagues — the Talmudic Sage-Mystics throughout the legacy of Jewish history — you will also "See your world in your lifetime".



In Step 4, as you, the aspiring disciple of wisdom, were looking for the Way Inn, you encountered the Gate Keeper (one of the many hats worn by the White Rabbi) who was there to make sure that you were truly proper and fitting for this journey. You were informed that every time, no matter where you in the Study House of the Four Doors or how many times you begin again this journey, you will always encounter the Gate Keeper. He has an extremely important job — to keep conventional minds and spiritual mediocrity out! And here he is, challenging you again with the Riddle of the Four Keys. The White Rabbi hands you four distinct keys to open the Four Doors. You are told that no single key will open any of the four doors but one key will open all the doors. Now, how do you get in?

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It is now once again up to the reader, the seeker of non-ordinary truth and counter-intuitive knowledge, to enter through all Four Doors *simultaneously* that lead into the Mind of Moses and beyond. You now have a key that you did not have at the beginning: the secret formula to God’s Own consciousness, “This is Torah and this is its reward”, the most sacred of all Torah Koans. Turn the question into a statement again and again. Utilize all the tools of Torah consciousness you have learned: The Dance of HuG, the Six Simple New Scientific Tools and the ultimate model of consciousness—the Torah Torus. Wrap the end back into the beginning — the Mind of Moses back into the Mission of Adam. Superimpose one upon the other to create a coherent superposition.

Within this most secreted and counter-intuitive place within the *Ain Sof*, lie the keys to unlock the ineffable dialogue between human suffering and an all-compassionate and loving God. Referring to such matters the Sages have said, "These are the matters that stand in the Heights of the Heavens". These are the matters that fuel the *Shalhuvin d’Rechimu* — The Flames of Divine Love, the most recondite teaching of the entire Torah and the *modus operandi* of the enigma of Adamic Jewish existence and mission. The Flames of Divine Love are the very *raison d’etre* of existence itself. They are at the core of the *Sha’ashu’a* of the *Ain Sof*. They are the burning human flames of God’s own ineffable Love that are eternally ascending within His Own Divine Mind. The “end of all flesh” is ascending within the “beginning of all Thought”. The “end of all flesh” is the “beginning of all Thought. And the one who understands will... “*shtok*”.⁴⁰⁷

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Just as I had completed the Ascension of God’s Thought I found the following entry at the end of a magnificent book about the life of Rabbi Akiva and his generation of Talmudic Sage-Mystics. This masterful English volume, written in Jerusalem in 1989, is entitled *Rabbi Akiva – Sage of all Sages*.<sup>408</sup> It was written by a superlative *talmid chacham* as an extensive biography based upon hundreds of sources, both from traditional Torah sources as well as from historical sources. As Rabbi Akiva’s life concluded with his martyrdom, so do the last few chapters of this book conclude with many more facts and details about the living Torah legacy of Akiva ben Yoseph and the Ten Martyrs. Even with the little we know about these events as presented above, we cannot but be deeply moved by the following very personal account dealing with our subject matter. Moreover, this account can be helpful if one needs a little more of a visceral push to help enter into the highly energized state of the Mosaic secret of this transcending phenomena. Astoundingly, with this account we are witness

<sup>407</sup> But never stop searching for ever deeper and deeper *qashe-questions*.

<sup>408</sup> *Rabbi Akiva – Sage of All Sages*, Rabbi Chaim Kolitz, Bet-Shamai Pub. N.Y./Jerusalem. This book is no longer in print (Although used copies may be found on-line). Another book, however, on the life of Rabbi Akiva, written in the form of a novel, is available: *Akiva - The Story of Rabbi Akiva and His Times* by Meir (Marcus) Lehmann published by Feldheim, 2003, Jerusalem/N.Y. For the serious seeker either/or both of these works are important to read (and reread) in order to make this period of time with its cadre of Talmudic Sage-Mystics come alive. Biographical material on the Talmudic Sage-Mystics is important. There is a true unbroken and living legacy of the Oral Torah, but one must desire it and search it out in order to discover one’s portion in the Body of Adam.

to a direct encounter with "the window of the Ten Martyrs". According to everything explained above in the Mind of Moses this "window" is none other than the portal that the Ten Martyrs opened up for all future generations. It is alive, here now and only awaiting our entry.

**Mother's Dream** My mother [of Rabbi Chaim Kolitz], of blessed memory, was truly righteous. Although she was a widow for forty-eight years, she curbed her tears in anticipation of the joy of the coming Redemption. Her faith never wavered, throughout all the long years. She never experienced idleness or sadness, because this anticipation was in itself a concrete act. She filled every moment with prayer and good deeds. "Trust in the Lord and do good" (Ps. 37:3) served as her guiding light. Her prayer book and her copy of Psalms never left her hand. A stranger, however, would never see her during her prayers. Hospitality preceded her own requests of the Lord. As soon as a guest would arrive, she would close her yellowing copy of the *Siddur* [prayer book], and search for, and miraculously find something to eat and drink, in order to recite the *Shehakol* and *Borei minei mezonot* blessings [after-blessings for food]; she would also ask her guest to wash and "make a *Motzi*" blessing over bread. She never spoke about food, only about the blessings recited over food. She never complained about her pains; they were lost in the expanses of her anticipation of the coming of the redeemer.

Whenever there was a sudden change in the weather, or an abnormal wind, she would rush to the window, shield her eyes with her hand, and peer out with a piercing look, thirsting for deliverance: Isn't the Messiah approaching? Can't we hear the sound of his footsteps? These longings led to the vision of life and Redemption that Mother dreamed two years before she left this world for Paradise. In Shevat 5732 (February 1972), I was urgently summoned to the hospital. I found my mother in bed, whispering, as was her practice, chapter 23 of Psalms: "Though I walk through the valley of the shadow of death..." The doctors had determined that her pancreas had been damaged, and could be repaired only by an operation. This was out of the question, due to her advanced age; she was already more than ninety years old. She lost consciousness a few days later. Her bed was closed off by high partitions. Many tubes were attached to her thin hands. She lay like this day after day, without regaining consciousness. The doctors stopped taking an interest in her. Except for changing the intravenous infusions of glucose, no one cared for her.

On Thursday, Shevat 30 (February 25), it was my turn to sit by her bedside and watch over her. As the sun faded in the west, I was stunned to see her open her benevolent aged eyes. She looked at me and whispered, "Chaim, are you here? You're the only one here?" After she was convinced that we were alone in the room, she said in her soft voice, with complete serenity, "I have returned. Everything is over. You can take me home now." I literally jumped, so great was my amazement. I asked her, blurting out the questions, "Mother! What is over? Where have you returned to? Where were you? What are you talking about?" Completely quiet, she replied in a soft voice, "I was under the arch of Heaven. I reached *the window of the Ten Martyrs, 'Rabbi Akiva and his colleagues* [italics mine]. Know, my son, that all the prayers of Israel ascend, and are accepted through them; by their merits we exist." She added, "I heard them whispering about the coming of the redeemer. I asked for the salvation of all Israel, that my descendants, may they live, will have the love and fear of God in their hearts, and that they will merit the Redemption. I asked for myself that I return here, to life." She concluded, "I heard them say that they added a few years of life for me, and so I came back."

The doctor was summoned. Totally surprised, he stated that all her medical problems had miraculously vanished, and she could leave the hospital. When she returned home she longingly repeated her story. She added that she had to be at the Western Wall on the eve of Shavuot, the

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Festival of the Giving of the Torah, to pray. She asked that we buy velvet cloth for her and put it next to her head, ready to wear as a cloak to receive the Messiah. Later she would become absorbed in her thoughts, and suddenly awaken and say, "O, how I long to go there, even one more time, and to hear what they are whispering now about the Redemption." On Thursday, Shevat 30, 5734 (February 22, 1974), towards evening, two years to the day after her dream, at the same hour, when the sun was fading from the treetops, Mother awakened from her dream. She suddenly declared, with all her strength, "Master of the Universe, send the Messiah already!" She passed away with the word "Messiah" on her lips.

In a small synagogue in Jerusalem there is a Holy Ark cover made from the velvet cloth that had been left next to her head. Her name is embroidered on it, as well as the inscription, in golden letters, "I believe, with perfect faith, in the coming of the **Messiah**."



**The End...**



...forever ascends in the beginning.

# Appendix

## Glossary

Many of the following terms are explained inside the book, either by a paragraph here and there or by an entire section. Most terms have been introduced gradually as one follows along the path of the Five Steps, the Dance of the HuG and the Four Doors that lead into the Mind of Moses. However, in some cases it has not been possible to avoid using some terms or referring to them, if only in passing, before they have been formally and fully introduced and this glossary may then be useful. This glossary can also be used to review many of these terms and concepts.



- ❖ **Adam haRishon:** Adam the First or simply *Adam*. Adam is his personal name but Adam also refers to all humanity. Adam was not human as we know, but he was not-*not* human. He was certainly not a *homo-sapien*, but rather a type of *homo-spiritus* — the original higher-dimensional androgynous Adamic consciousness prior to the current paradigm collapse. (Don't try to picture Adam, unless you have a degree in higher-dimensional mathematics, years of learning Torah and Kabbalah and *ruach haKodesh* (or have studied the section in *Beyond Kabbalah* on Flatland and dimensionality)! Here, however, is a profoundly simple, yet simply profound quick induction tool: As a great ape (in all aspects) is relative to a human being, even the greatest human is to the even greater Adam HaRishon.)
- ❖ **Adam Kadmon:** Primal or Archetypal Adam. The even *higher*, higher-dimensional, all-encompassing super-soul of *Adam HaRishon* — also known as “God”. More specifically *Adam Kadmon* is the initial emanation that emanates out of the *Ain Sof*.
- ❖ **Adamic Time Body:** Time, like space, has a “structure” that our existence is embedded within. This “structure” has ten parts (e.g., the cranium, the right and left hemispheres, the right and left arms, etc.) of the human body (i.e., the Ten Sefirot). Historical time is moving through this “body”, the higher-dimensional “body” of *Adam haRishon* within the even higher, higher-dimensional “body” of *Adam Kadmon*.
- ❖ **Aggadah, Aggadata:** Lit., “telling”. Aggadah, comprising over a quarter of the Talmud (in addition to a large library of Midrash), is the non-halachic genre of the rabbinic transmissions (together both genres comprise the collective Mind of Moses). Within much of the Aggadata are camouflaged the secrets of the Kabbalah. This is the last frontier of Torah exploration and it has primarily been left for our generation to decode and apply.
- ❖ **Ain Sof:** A more sophisticated and methodological term for “God” that encompasses even *Adam Kadmon* (which encompasses *Adam haRishon*, which encompasses us). Literally, “No End” or “The Infinite”, but really *Ain Sof* is not a thing, a being or even an existence. Rather, *Ain Sof* refers us to that which we cannot refer to. We can, however, refer to the *Ohr Ain Sof*, i.e., the bands of light that emanate *out* of the *Ain Sof*.
- ❖ **Arizal** (Lurianic Kabbalah): Rabbi Isaac Luria (1534–1572), also known by his anagram Ari (“Lion”) or Arizal, is the grand master of contemporary Kabbalah for the last four hundred years. As Einstein’s counter-intuitive laws of physics were to the natural laws of Newton, the revelatory cosmology of Rabbi Luria is to all the Kabbalah masters that preceded him (from the time of the close of the Talmud).
- ❖ **Da’at:** Numerous levels of meaning yet all from the same iterating thread. *Da’at* is the middle brain or consciousness (“knowledge”), the synthesis between the right (“wisdom”) and left (“discernment”) brain or consciousness. *Da’at* is the “knowing” of the Tree of

Da'at/Knowledge. *Da'at* is also the length of the spine. When *da'at* is at the base of the spine it is called *yesod* and when *yesod* is at the top of the spine it is called *da'at*. *Da'at* is the name of the game and the secret of *da'at* is what *da'at* is all about.

- ❖ **End Times, End of Days:** Read: Edge Times, Edge of Time. See Messianic Era.
- ❖ **Final Generation:** This is the rabbinic term used to refer to those of us who will have lived or will still be alive at the edge of space-time, the final border of history, both human and cosmic. This is the edge of the current centrifugal (or centripetal, depending on from where one is looking, but who is it that is looking?) concentric wave-forms of the *Ohr Ain Sof*. The Final Generation is also known as the “Footsteps” or “Heels” of the Messiah, as we are literally the feet, i.e. the “bottom” edge of the Adamic Time Body.
- ❖ **Flatland:** A short satirical novel by Edwin Abbot written over a hundred years ago about how to “see” higher and lower dimensionality. By analogy, following the dimensional prolapse of Adamic consciousness and reality, we are now living in a “Flatland”, i.e., 2-Dimensional as opposed to 3-D or 3-D opposed to 4-D.
- ❖ **Gaon of Vilna (Gra):** “Genius of Vilna”, Lithuania, 1720-1797. Rabbi Eliyahu ben Shlomo Zalman (also known as the Gra, an acronym for **Gaon Rabbeinu Eliyahu** — the Genius, our Master Elijah) is universally recognized as one of the greatest Torah authorities of the last several centuries. What is not widely known is that the Gaon was also a master of the entirety of the Kabbalah and a scientist of the first order. *Beyond Kabbalah* represents his esoteric School of Kabbalah.
- ❖ **Halachah:** Lit., “walking”, i.e., along a path, laying out laws, rituals and rules of jurisprudence. *Halachah*, in contrast to *Aggadata*, comprises the majority of the sixty tractates of the Talmud.
- ❖ **Hasidim, Hasidism, Hasidus, Hasidut:** Eastern European religious-spiritual moment fathered by the Ba'al Shem Tov (1698-1760). Hasidism is Torah consciously infused with elements from the Kabbalah. The Hasidic movement, as taught within the context of traditional observant Judaism, is a spiritually therapeutic application of aspects of the Zohar and Lurianic Kabbalah, bringing those often abstract teachings “down to earth.”
- ❖ **Hasadim and Gevurot:** Abbreviated as HuG (pronounced *hoog* with a hard h). These are the polarized expansive, masculine-like and contracting, feminine-like pulsations that together constitute the *Ohr/Light* of the *Ain Sof*. HuG are the “yin-yang” of Torah based Kabbalah but with an unexpected Jewish twist. (What else would you expect?)
- ❖ **Kabbalah:** Authentic Torah based Kabbalah is *not* “Jewish mysticism”. There is really no such separate and compartmentalized Torah field of knowledge. Kabbalah is simply the soul to the Torah — both the written and the oral — and the Torah is the body to the soul of the Kabbalah. (Warning: If you think that you are learning a book about “Jewish mysticism” the White Rabbi will kick you out of the game even before you start!)
- ❖ **Klipah** (plural, *klipot*): A *klipah* is a covering, a shell or husk and it is usually associated with negative energy and evil, but a *klipah* is also a protective vessel or sheath which contains a substance or surrounds a fruit. *Klipot*, although not evil in themselves, can become the breeding ground for the seeds of evil. It is the *klipot* that surround the kernels of truth, mixing the truth with distortions and “partial truths”. Without higher-dimensional Torah maps there is absolutely no way of knowing what is really good or really evil, what is pure or what an admixture is.
- ❖ **Kol HaTor:** “*Call of the Turtledove*”, one of the most extraordinary and revolutionary book in modern Jewish history. Originally composed by an intimate disciple of the Gaon of Vilna as a secret platform and covert strategy to prepare for and help stimulate the Messianic Era, it remained virtually hidden from the public for two centuries until it resurfaced in 1968. Many of its doctrines, especially that which requires the dissemination

of Torah based Kabbalah and its reunification with the New Sciences, are a bedrock upon which *Beyond Kabbalah* is built.

- ❖ **Mashiach ben Yoseph:** In general, *Mashiach ben Yoseph* is the era that precedes the final era of Mashiach ben David, both being prerequisites that prepare for “flipping the lip” into the higher-dimensional *Olam HaBah*. (We are now on the “edge”, i.e. the “end” of the Josephic era). Specifically, *Mashiach ben Yoseph* is 1) A super-archetype, i.e., an all-encompassing collective consciousness, which networks a vast matrix of smaller and distinct, yet interdependent, archetypal processes. 2) Any individual — man or woman — who is involved in the specific activities of Mashiach ben Yoseph. 3) An actual individual who potentially exists in every generation. Until the redemption process is completed by Mashiach ben David, each of the three levels of Mashiach ben Yoseph always work together with its counterpart of Mashiach ben David, hence together they are known as the Twin-Messiahs.
- ❖ **Mashiach ben David:** In general, *Mashiach ben David* is the era that follows the era of Mashiach ben Yoseph, both being prerequisites that prepare for “flipping the lip” into the higher-dimensional *Olam HaBah*. Specifically, the aspect of Mashiach ben David always works in the background aiding its Josephic counterpart.
- ❖ **Matrix Movie:** Go see it (again), at least the first of the trilogy.
- ❖ **Mem:** A Hebrew letter with the numerical value of forty. It has two forms. The form appearing at the end of a word resembles a square or rectangle **◻**. Within *Beyond Kabbalah* the *mem* has numerous applications.
- ❖ **Messiah/Mashiach:** Simply the original, higher-dimensional, meta-androgynous Adam haRishon coming full circle (*a tour de torus!*), which reveals itself to be the entirety of humanity and creation. Mashiach is a human being yet simultaneously Mashiach is the vortex of all consciousness, the pineal gland, as it were, the root of consciousness within the Body of Adam. Like a wishbone, the collective Adamic Mashiach subdivides into the Twin Messiahs in order to bring about the full and final *tikun*.
- ❖ **Messianic Era:** Picture time as traveling through a glass tube with a round lip at our end. “Flipping the lip” — going from the inside of the tube to the outside of the “tube of time” — is the Messianic Era. The Messianic Era is *not* the “Next World”. It is only the transition from the inside of “This World” to the outside of the time tube, the ‘Next World’. It has, however, two phases known as the two eras of Mashiach ben Yoseph and Mashiach ben David.
- ❖ **Messianic Consciousness:** What you need in order to go with the flow when reality flips its lip of tubular time (Either seriously train yourself now how to “flip” with it or you will seriously flip out. Seriously).
- ❖ **Midrash:** The genre within the Oral Torah containing all the non-halachic (non-legal) statements and episodes of the Talmudic Sage-Mystics. When midrashic material is included in the Talmud it is called Aggadah or Aggadata. When Aggadata is outside of the Talmud it is called Midrash.
- ❖ **Mind of Moses:** The collective over-soul of Moses that travels from Mt. Sinai into each and every generation incarnating into the minds and souls of those who occupy themselves with the Torah of Moses. One only needs to know how to tune in and receive the signal from Radio Sinai, the call letters being KY-H-V-H.
- ❖ **Mitzvah, Mitzvot:** Lit. “commandments”, but only in the sense of directives being transmitted and received from a “command central”, i.e., the higher-dimensional consciousness of the Mind of God. Mitzvah also shares the same root meaning of “connection” and “unification”, i.e., making *tikun* and mending the chasm between our



lower dimensional “Flatland” reality (3-D) and the higher-dimensional pre-collapse reality (4-D).

- ❖ **New Sciences:** Science, and not just technology, is not what it used to be. There has been a major paradigm shift beginning in the 19<sup>th</sup> century, and radically shifting in the 20<sup>th</sup> and now into the 21<sup>st</sup> century. These new discoveries and technologies have been prophesized by the Torah as imperative to the messianic process to help usher in the next stage of human evolution and consciousness.
- ❖ **Nitzot, Nitzotzot:** Fractal (fractured fractions) “sparks” of divinity, the infinite higher-dimensional particles of collapsed divinity. *Nitzotzot* are literally embedded everywhere, in historical time and in the space of every place. They are what constitute every person, place and thing. Our tikun — and for all of reality — is to return all the “fallen” nitzotzot to the higher-dimensional consciousness and reality of Adam before the collapse.
- ❖ **Noahide (Ben Noah):** Son or daughter of God’s universal covenant with the Patriarch Noah. Torah is not only for Jews. Torah was also intended for all mankind with truth and instruction for both Jews and non-Jews of any religion, belief system or persuasion. A non-Jew who recognizes the universal authority of the Torah, its living transmission via the Sages and observes basic laws of civility, morality and justice is *ipso facto* a Noahide.
- ❖ **Ohr Ganuz, Ohr ganuzic:** “The Hidden Light” is the light of pure higher-dimensional consciousness. It is the Light of Genesis that Adam existed within before his paradigmatic collapse and it is the messianic Light of the Messianic Era that is eminently upon us. As we are now at the edge of space-time the *Ohr Ganuz* is seeping into our reality, albeit unbeknown to much of humanity and coming in through the “back door”, i.e. in ways and places we would least expect, but for the one who understands they are truly organuzic.
- ❖ **Olam HaBah:** “Next” or “Incoming World/Dimension” as opposed to *Olam HaZeh*. *Olam HaBah* is higher-dimensional reality/consciousness both on the individual level and on the collective global level. There are, however, many modes and aspects of *Olam HaBah(s)* and the Sages teach that aspects of higher-dimensional reality is here now. Being “there” *now* is the secret of “Seeing your world (i.e., *Olam HaBah*) in your lifetime”, i.e., *now* in this lower-dimensional reality.
- ❖ **Olam HaZeh:** See *Olam HaBah*.
- ❖ **Oral Torah:** The multileveled spectrum of the living transmissions of the Torah that, originally were not written down, but subsequently have been.
- ❖ **Pshat:** Lit. “stripped”, i.e. of any meaning other than the most exterior. The surface or simple narrative meaning of a Scriptural verse. The “outer garment” that we wear as opposed to the deeper levels, i.e., our bodies, our minds and our souls. See *sod-secret*.
- ❖ **Qashe-question:** A type of rhetorical Torah based question where the answer (the “*revolving-resolution*”) is already subsumed to the one proposing the question. The end “answer”, as in a figure eight symbol, returns and loops back into the beginning “question”. An existential or cosmic *qashe-question* can be turned into a Torah Koan.
- ❖ **Rabbi Hole:** The portal or tunnel that leads the sincere seeker through a serious cosmic adventure across the entire spectrum of Torah based Kabbalah that ends up in the Mind of Moses.
- ❖ **Ruach HaKodesh:** Lit. “Holy Spirit” (and “Holy Ghost”), but more correctly Divine Transmission, i.e. lower consciousness interfacing with higher-dimensional consciousness.
- ❖ **Sefirot, Sefirotic:**
- ❖ **Shechinah:** Lit. “Indwelling”, i.e., the immanent manifestation of the transcendent Divine. Relative to the Ain Sof the Shechinah is feminine but relative to us Shechinah can also be masculine. The feminine Shechinah is the aspect of Creator that goes into exile.

- ❖ **Sod/Secret:** The inner truth of a Scriptural verse. As the soul to the body so is sod-secret to the pshat.
- ❖ **Study House of the Four Doors:** The name of the yeshiva (seminary or rabbinic academy) in the land of *Beyond Kabbalah*. The Rosh Yeshiva (dean) of the Study House of the Four Doors is the White Rabbi. He is also the Gate Keeper whose job is to keep *out* conventional minds and spiritual mediocrity.
- ❖ **Talmid Chacham:** Lit., “a disciple of the wise one”, i.e., a Torah scholar. To qualify as a *talmid chacham* one does not need to have mastered the entire Torah and to be able to know the answer to every question — that is the *chacham*. Rather, the *talmid chacham* must know how to think like a *chacham*, how to swim in the sea of the Talmud, utilize rabbinic methodology and actively aspire to *know* the Kabbalah from the inside out.
- ❖ **Talmud:** Talmud is the true heart and mind of the collective soul of the Jewish Nation for the last almost 2,000 years. Comprised of the Mishnah (the digest and codex of the core of the Oral Torah) and the Gemara (the extensive amplification and commentary on the Mishnah). Many of the most profound secrets of the Kabbalah, specifically for our generation, are concealed within the Aggadata, the non-legal aspects of the Talmud.
- ❖ **Talmudic Sage-Mystics:** A neologism used in *Beyond Kabbalah* to refer to any Kabbalah-based rabbi who has received, as part of a living and unbroken legacy, Torah initiation from his teachers. The teachers may be from those living as well as from those who, although no longer alive, have written down their received traditions and revelations in book form. The school of Talmudic Sage-Mystics includes not only the rabbis from the period of the Talmud (the Tanaim and Amoraim), but also every patriarch, prophet and Biblical master. This unbroken chain extends back to Noah, to Enoch and even to Adam and Chava (Eve).
- ❖ **Tikun:** “Rectification” or “mending”, esp. “cosmic restructuring”. *Tikun* always follows *tohu* (its rhythmic opposite). *Tikun* (and *tohu*) is the name of the game.
- ❖ **Tohu:** “Chaos” or “void”, esp. the cosmic chaos that precedes the creation *tikun* of Genesis. The *tohu*/chaos referred to here is not the everyday kind of chaos, but rather it is the ordered disorder of modern predeterministic chaos theory that is associated with fractal geometry. *Tohu* always precedes *tikun*.
- ❖ **Torah:** Torah has three meanings: Torah is first and foremost the Five Books of Moses (The Pentateuch). Secondly, Torah is the entire Written Torah, i.e., the Five Books, the Prophets and the Writings (additional Books, e.g., Esther, Psalms, Daniel, Job, Kings, etc.), collectively called “Tanach”. Thirdly, Torah is the entire Oral Torah together with the Tanach.
- ❖ **Torah Koan:** A Torah based mind puzzle or cosmic self-referencing riddle, similar to the Eastern meditative technique of the Zen koan that forces you to go out of the religious box and beyond conventional Kabbalah.
- ❖ **Tree of Knowledge:** Not a wooden vegetation, but a higher-dimensional dendrite-like super-cosmic structure, the cerebral-spinal neural network and sensorium of Adam HaRishon which, in turn, is iterating that of Adam Kadmon. The Tree of Knowledge forms the branches of the Tree of Life.
- ❖ **Tree of Life:** The trunk and root of the Tree of Knowledge. They are one single structure in the higher-dimensional “center” of the Garden of Eden.
- ❖ **Tzadik:** Lit., “righteous one” or “saint”, but much more. A *tzadik* is both a “pillar” and a channel or conduit supporting and connecting
- ❖ **Y-H-V-H:** The Tetragrammaton (“four-letter name”), erroneously pronounced “Jehovah” or “Yahweh”, is fundamentally not a “name” of the God of Israel, but rather it is a grand fractal equation from which iterates the entirety of existence — self-replicating fractured

## Appendix

- fractions of Itself. These four alpha-numeric digits and their endless permutations and configurations are the roots of all existence and consciousness.
- ❖ **Yeshivah:** Lit., “place of sitting”, i.e., a school or academy where Torah and Kabbalah are studied.
  - ❖ **z”l:** Pronounced *zal*, Hebrew abbreviation for “May his memory be for a blessing”. Often written after the name of a sage or *tzadik*, e.g., *Arizal*, but can be added to any deceased person’s name, including, e.g., one’s own parents.
  - ❖ **Zohar:** The most important source of the Kabbalah, the esoteric tradition of the Torah. Redacted by the second century Talmudic Sage-Mystic Rabbi Shimon bar Yochai and his academy. Not a single book, but rather a voluminous collection of various sections and strata. The Zohar did not appear in public until the end of 13<sup>th</sup> century Spain.

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