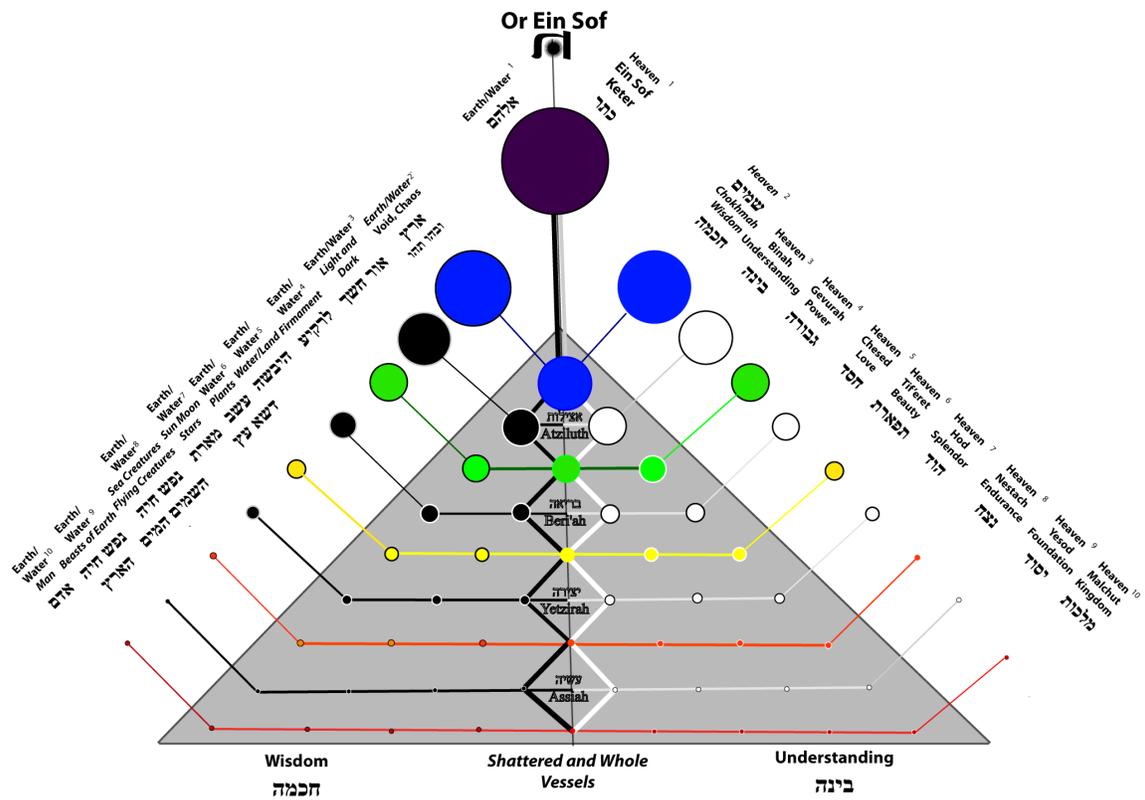


HaSefer

הספר



The Ten Realms of Creation
JAKOB'S LADDER
THE FOUR WORLDS



In a Beginning...

וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם

and the Holy Spirit of Hashem was hovering over the face of the water
(Bersheet 1:2)

*This is reishit, beginning; ב – two joined together as one.
These are the two points: one hidden and concealed, one existing overtly
Since they are inseparable, they are called reishit, beginning, one, not two.*
(Haqdamat Sefer ha-Zohar 1:8a)

From the Bet comes the Torah and all of Creation. The Bet has three legs. The bottom leg is Hashem's left arm, releasing *Chokhmah* (Wisdom/ the Masculine) into the Universe. The top leg is Hashem's right arm, which receives back *Binah* (Understanding/ the Feminine) from the Universe. The middle leg, thin and ethereal, is His Holy Spirit, in a form beyond understanding, about to transform into *Elohiem* (אֱלֹהִים). Our Torah flows out from His Wisdom, blessing the Universe before returning back to Him through our Understanding.

מֶלֶךְ חַי וְקַיִם

King, Living, Eternal

After their dividing, all the roads gather and go back to unite into one undivided point.
(Ktavam Chadashim 1)

And [from] the rib [over his heart where his soul dwelt], which the Lord God had taken from the man, He made a woman, and brought her unto the man. And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'
(Genesis 22-23)

One breath in: The Void Transforms into Chokhmah, the Finite One, which Shatters into the Infinite Mirrors of Binah.

One breath out: All the Shattered Mirrors of Binah Unify into the One of Chokhmah and Return to the Void.

And the breath of the Almighty hath given me life (Job 33:4)

One is the Breath of the Living God (Yetzir 1:9)

שְׁמַע יִשְׂרָאֵל,

(Breath In) יי אֱלֹהֵינוּ,

(Breath Out) יי | אֶחָד:

Take one long breath in.....
return to Hashem on the next long breath out.....

בְּרֵאשִׁית

Below the Bet lies the Sh'va. The Sh'va transforms from stillness to a moving Sh'va, transforming intent to *breath*, thought to *speech*. The sacred utterance.

*And He created His universe
with three books
with text
with number
and with communication*

The single dot in the middle, Keter, separates into the two dots below—Chokhmah (the One) and Binah (the Many)—making Primordial Heaven and Primordial Earth. The two dots become the four crowns above the Bet, transforming thought into speech: the Unmanifested into the Manifested. The four infinitely separates into Creation (Chokhmah transforms into Binah).

Here is the secret that unlocks the Torah and the *Kabbalah*: the movement from 1 to 2 to 4. It creates the mathematical *Series of Life* upon which all Creation is based.

1, 2, 4, 8, 16, 32 = *Series of Life*

The *Series of Life* is also the foundation of the Nations' sacred Taoist text, the *I-Ching*. In *I-Ching* divination, one starts with 50 sticks. First, 1 stick is separated, representing *Elohiem* (the One). Next, the remaining 49 sticks are divided into 2 piles, representing Heaven and Earth, the One and the Many. The sticks are then placed in groups of 4, representing the Four Seasons, the passage of time and the cyclic nature of life. Once all the sticks have been laid out, the process is repeated 3 more times. These numbers symbolically represent the series: 1, 2, 4, and 3.

What does the “3” symbolize? One can best see its meaning in modern notation, written as follows:

$$\sum_{n=0}^{\infty} 2^n$$

Note: This is read as “the sum from $n=0$ to $n=\text{infinity}$ of 2 raised to the n th power.”

This series can be rewritten as follows:

$$=2^0 + 2^1 + 2^2 + 2^3 + 2^4 + 2^5 + 2^6 + \dots$$

$$=1 + 2 + 4 + 8 + 16 + 32 + 64 + \dots$$

Thus, the series can also be written:

$$=1+2+4+\sum_{n=3}^{\infty} 2^n$$

Note: This is read as “1 plus 2 plus 4 plus the sum of 2 raised to the n th power from 3 to infinity.”

The 3 was shorthand for the rest of the infinite series. It is how the *Series of Life* was represented in Biblical times.

Note: This representation can be seen in the story of Adam and Eve. There was Adam, the 1. From Adam came Eve, the 2. From Eve came 2 sons, making them 4. With the death of Abel, they were 3. Again, hidden in the numbers is the series 1, 2, 4, and 3—just as in the *I-Ching* and the Bet. The sharing of knowledge from the Far to the Middle East once flowed like a raging river.

In the times of Moshe, the *Series of Life* was shared with spiritual masters and initiates alike, assuming the recipients’ intentions were pure. Though its secrets were well known—it was the blueprint for manifestation—few could understand such power; fewer still could ever wield it for personal use. The *Series of Life* is an oral tradition that appears to have been lost, but its fragments lie around us like broken shards. Let us reconstruct them into a whole vessel by taking a journey with our Three Patriarchs, through our Torah. In the process, let us also jostle memories and reacquaint ourselves with the power of this magnificent *Series*.

However, we shall return one last time to our Bet, from which the Torah begins. Its three legs can now be seen as the last number in the series: 3. For thousands of years, the Bet quietly revealed the secret of life, whispering, “Take the 1 dot in the center; separate it into the 2 dots below; separate these 2 dots into the 4 crowns above; repeat this process from 2 (Bet) raised to the 3rd power (8) until infinity.” How was “infinity” written? With the Resh, equivalent to 100 Bets, which is symbolic of an infinite number of 2s. Anyone who knew the Hebrew language and the *Series of Life* would have known what Moshe hid in that first letter. How it did sing to the Riders of the Chariot!

Hidden in the Bet, in the very beginning of our Holy Torah, is the song of our Beloved Patriarchs: Jakob, Isaac, and Abraham. May its melodies grace us once again!

Jakob's Vision of the Ladder

Through divine revelation, Jakob turned the infinite *Series of Life* into a map of Creation. To see his vision, you must first perceive the *Series* as he did: as the infinite divisions of a *tofatot*—a circle (Keter).

Starting with 1 circle, we divide it into 2 circles. We then divide these into 4, the 4 into 8, the 8 into 16, and so forth. This gives us the *Series of Life*.

Instead of focusing on the *number* of circles created by each division (1, 2, 4, 8, 16), Jakob, like his father Isaac, saw the new circles in terms of their *area* (size). If we start with a circle whose area is equal to 1, then its division creates 2 smaller circles whose respective areas are equal to $\frac{1}{2}$ of the original circle. By dividing these circles yet again, we create 4 circles with $\frac{1}{4}$ the area of the original circle. These circles, divided, create 8 more with $\frac{1}{8}$ the area of the original circle. And so forth.

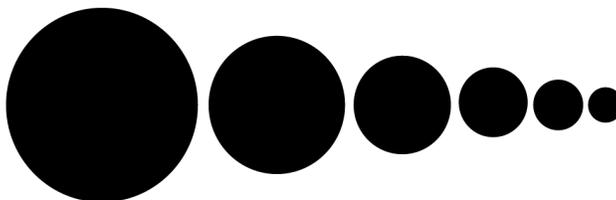


Figure 1. The infinite divisions of a circle into equal halves

If we add all the areas together, we get the following equation:

$$\begin{aligned}
 \text{Sum of the Areas} &= 1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots \\
 \text{of the Dividing Circles} &= \frac{1}{1} + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \frac{1}{32} + \frac{1}{64} + \dots \\
 &= \frac{1}{2^0} + \frac{1}{2^1} + \frac{1}{2^2} + \frac{1}{2^3} + \frac{1}{2^4} + \frac{1}{2^5} + \frac{1}{2^6} + \dots
 \end{aligned}$$

In modern scientific notation, we would write the formula as follows:

$$\sum_{n=0}^{\infty} \frac{1}{2^n}$$

Note: This is read as “the sum from $n=0$ to infinity of 1 divided by 2 raised to the n^{th} power.”

Note: the sum sign, \sum , resembles the \beth . As Greek is written left to right, the sum sign opens to the right. In Hebrew, written right to left, the \beth sign opens to the left. Essentially, they are the same sign. Instead of putting a 1 in the upper corner, a dot was put in the center. Instead of using an infinity sign, two dots represent the second number, and four crowns represent the third number. Instead of putting a 3 in front of the sum, the three arms of the Bet were used. Finally, the *Series of Life* was finished with the Resh, as an infinite number of 2s.

Now, Jakob's question was: "What if the meaning of life was hidden in the sum of the *areas* of the circles, not in the sum of the *number* of circles?"

Following Jakob's logic, let us rewrite our previous equation as follows:

$$\begin{aligned}
 &= \sum_{n=0}^{\infty} \frac{1}{2^n} \\
 &= \sum_{n=0}^{\infty} \frac{1}{2^n} = \frac{1}{2^0} + \frac{1}{2^1} + \frac{1}{2^2} + \frac{1}{2^3} + \frac{1}{2^4} + \dots \infty \\
 &= 1/1 + 1/2 + 1/4 + 1/8 + 1/16 + 1/32 + \dots \infty \\
 &= 1 + 1/2 + 1/4 + 1/8 + 1/16 + 1/32 + \dots \infty
 \end{aligned}$$

At infinity, this series of numbers adds up to 2: the Bet.

It is what the Bet *equals* in the beginning of the Torah. Therefore, the equation can be written as follows:

$$\beth = 2 = \sum_{n=0}^{\infty} \frac{1}{2^n}$$

Note: This is read as "beth is equal to the number 2, which is equal to the sum from n=0 to infinity of 1 divided by 2 raised to the nth power."

The single \beth , 2, represents the very core of the infinite series $\sum_{n=0}^{\infty} \frac{1}{2^n} = \frac{1}{2^0} + \frac{1}{2^1} + \frac{1}{2^2} + \frac{1}{2^3} + \frac{1}{2^4} + \dots \infty$. The \beth is the series unified into One (Chokhmah/ Wisdom). As Chokhmah transforms into the Many (Binah/ Understanding), the numbers stretch to infinity, reflecting the infinite mirrors of our Universe.

This is where Jakob's vision began. Now let us explore his journey with the Angels on that wondrous night.

Yesh Me-Ayin: From Nothing Comes the One

Ten Sefirot of Nothingness (Yetzir)

*In the beginning of Emanation
One point included within it all ten
(Shaar Ha Klalim Shel Sefer Etz Haim)*

In the *Series of Life*, the first number, 1, is created from n=0, NULL, 2⁰. Therefore, from NOTHINGNESS (0) comes the 1, Ein Sof, and, thusly, the Ten Sefirot and all of Creation.

The Beginning Equals the End

*Their end is embedded in their beginning
and their beginning in their end (Yetzir)*

The *Series of Life* has amazing properties. Let us present it as the following equation:

$$2=2^0 + \sum_{n=1}^{\infty} \frac{1}{2}^n$$

$$2= 1 + \sum_{n=1}^{\infty} \frac{1}{2}^n$$

Note: This is read as “the number 2 is equal to the number 1 plus the Sum from n=2 until infinity of $\frac{1}{2}^n$.”

Now we can solve for the infinite series $\sum_{n=1}^{\infty} \frac{1}{2}^n$:

$$2-1=\sum_{n=1}^{\infty} \frac{1}{2}^n$$

$$1=\sum_{n=1}^{\infty} \frac{1}{2}^n$$

We see that the first number (1, n=0) is equal to the sum of the other numbers up to infinity ($\sum_{n=1}^{\infty} \frac{1}{2}^n$), starting with the next number (2, n=1).

Therefore, the first number (1) equals all of the following numbers in the series summed up to the ending number at infinity (the sum of $\sum_{n=1}^{\infty} \frac{1}{2}^n$ to the ending number at infinity=1).

But this property is not just true of the first number. It is true for every number in the *Series of Life*. If we start at n = 2, we get the following:

$$2=1/2^0 + 1/2^1 + \sum_{n=2}^{\infty} \frac{1}{2}^n$$

$$2=1 + 1/2 + \sum_{n=2}^{\infty} \frac{1}{2}^n$$

$$2=1 + 1/2 + \sum_{n=2}^{\infty} \frac{1}{2}^n$$

$$2 = 1 \frac{1}{2} + \sum_{n=2}^{\infty} \frac{1}{2}^n$$

$$2-1 \frac{1}{2} = \sum_{n=2}^{\infty} \frac{1}{2}^n$$

$$1 \frac{1}{2} = \sum_{n=2}^{\infty} \frac{1}{2}^n$$

Again, the beginning equals the end.

$$2 = 1/2^0 + 1/2^1 + 1/2^2 + 1/2^3 + 1/2^4 + \sum_{\infty}^5 1/2^n$$

Sum equals **1** at infinity

$$2 = \mathbf{1} + \overbrace{1/2^1 + 1/2^2 + 1/2^3 + 1/2^4 + \sum_{\infty}^5 1/2^n}$$

Sum equals **1/2** at infinity

$$2 = 1 + \mathbf{1/2} + \overbrace{1/2^2 + 1/2^3 + 1/2^4 + \sum_{\infty}^5 1/2^n}$$

Sum equals **1/4** at infinity

$$2 = 1 + 1/2 + \mathbf{1/4} + \overbrace{1/2^3 + 1/2^4 + \sum_{\infty}^5 1/2^n}$$

⋮

Figure 2. The beginning equals the end

In the *Series of Life*, the beginning will always equal the end—in other words, all that is in any one number is contained in the Many numbers that follow, and vice versa. That is our Universe.

The Coarseness of the Universe

Let us look at this equation visually (as Abraham, Jakob, Isaac, Moshe, and the Levites did) by beginning with a single dot in the center of the Bet and two dots below. This produces the following drawing:

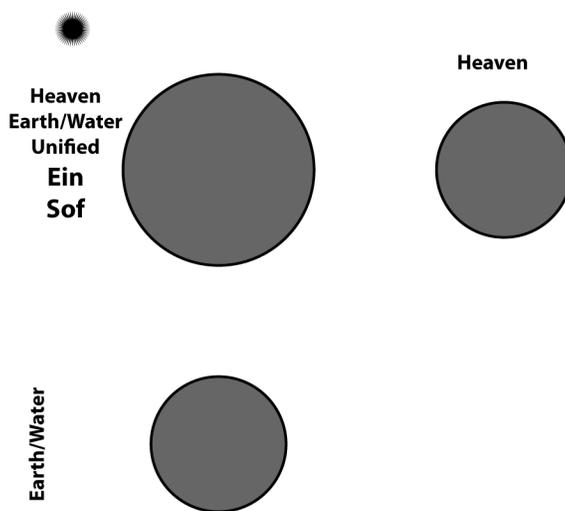


Figure 3. The Creation of Heaven and Earth

The star is Hashem before Creation, Or Ein Sof (the Before One; primeval essence). Below it, as the originating circle, is Ein Sof (the Infinite One; the Unmanifested), which divides into two circles equal in area to the original. This marks the beginning of the infinite divisions of the circle—the *Series of Life*. Seen from two different directions, horizontally and vertically, it would look as follows:

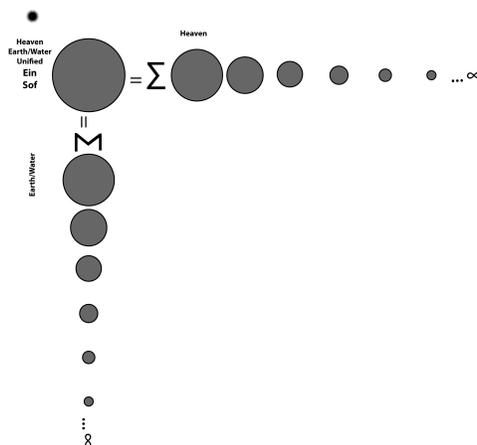


Figure 4. Heaven and Earth infinitely dividing

In this image, Earth/Water descends as the separations occur, while Heaven remains at the same level, unchanged. Each circle's area is one half the area of the previous circle. As Hashem's Holy Spirit (Wisdom) undergoes further and further division, His vibrations become more refined, more Holy Light (Understanding/ the Shekhinah). If we return from infinity, the vibrations coarsen, becoming less Understanding/Binah and more Wisdom/Chokhmah. This movement starts from the One (Chokhmah) and ends at the Many (Binah) when infinity is reached. As the beginning equals the end, and the end equals the beginning, we move from the Many back to the One, and the One back to the Many, over and over again: one breath in..... one breath out..... *Ad infinitum*.

If each circle is shattered by Hashem coming into manifestation, it becomes its own infinite series of circles, looking like the following:

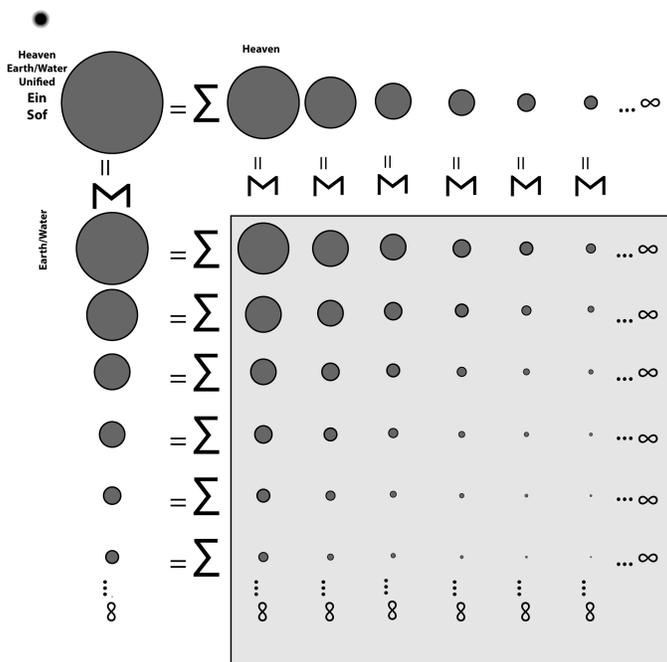


Figure 5. The Universe shattering

An infinite *Series of Life* is created by starting at any circle and moving horizontally or vertically:

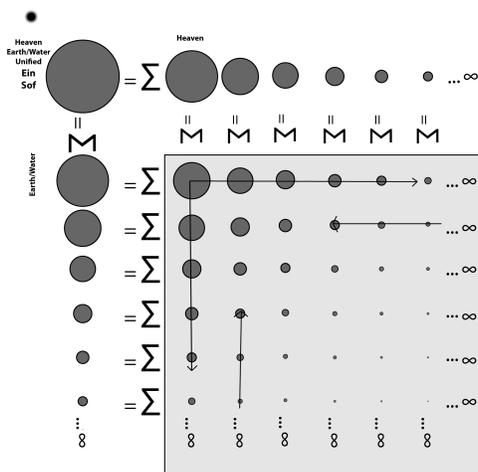


Figure 6. Infinite *Series of Life*

If one were to start at infinity and move horizontally or vertically in any direction, the total area of the circles will always add up to the next circle's area. When one moves all the way back to the originating circle, all subsequent circles add up to it. Thus, at infinity everything returns back to its original state; the One and the Many are equivalent and inseparable.

The greater the number of divisions in the *Series of Life*, the finer the vibrations become and the more that Binah (Understanding) dominates a person's consciousness. In the

process, one's orientation becomes increasingly myopic and splintered, with a focus on individual parts rather than on a unified whole. By moving in an opposite direction with an orientation toward Chokhmah (Wisdom), one's perspective becomes increasingly hyperopic and expansive, with a focus on a unified whole rather than on individual parts. Neither view is to be seen in terms of "good" or "bad," "desirable" or "undesirable." They are merely competing expressions of manifestation. As Chokhmah decreases, Binah must increase. And vice versa. Such is the fundamental law of Manifested Reality.

Power of the Universe

In the following diagram, if we look diagonally from the lower left to the upper right, or from the upper right to the lower left, we can see rows of circles of the same size. These are the realms that result from the shattering of the vessels. They appear as follows:

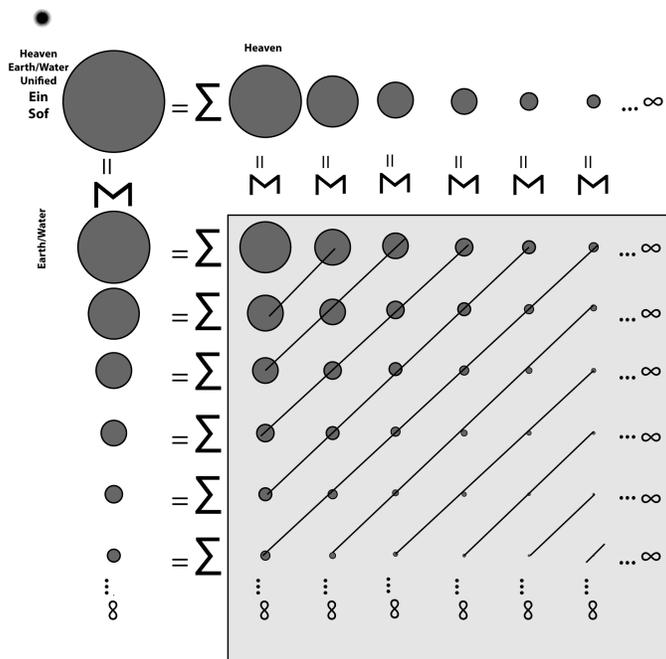


Figure 7. The Realms

Note: It should be noted that there are an infinite number of realms within realms; every conceivable world exists somewhere in Manifested Reality. What we call "imagination" is actually soul travel in the Ten Realms and beyond. (Outside of our Ten Realms are the endless astral worlds with their myriad fantastical beings. Journeys to them are treacherous, however, and not recommended.) Indeed, every vision or dream that we have is actually a spirit journey. Similarly, we can use every movie, book, or song as a wormhole for visiting alternative worlds. While things like music or art can transport our souls to Heaven and allow us to feel the *ecstasy* of Hashem, most secular offerings ground us in the Lower World among the Idols of Self.

We can add up the areas of the circles in each realm as follows:

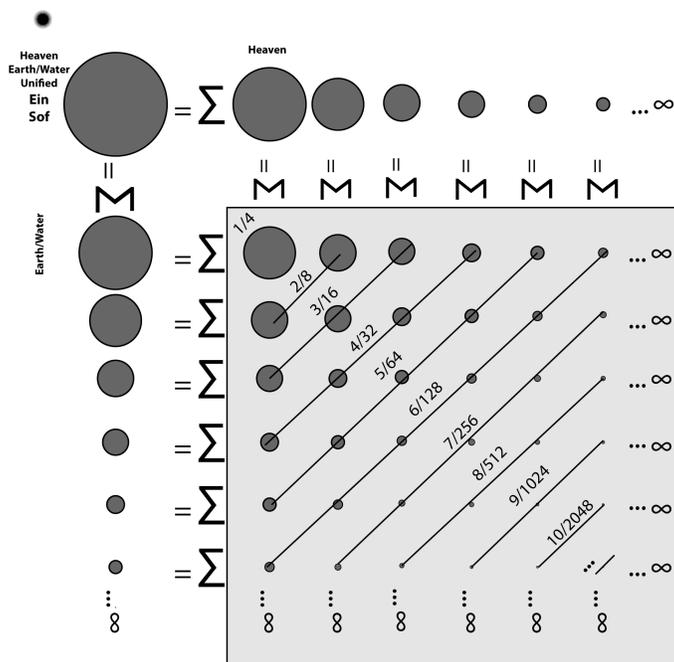


Figure 8. The power of each realm

What quantities are being measured in the preceding diagram? Answer: the energetic potential of Wisdom (Chokhmah) and Understanding (Binah) in each of the realms.

As we move down through the realms, the total percentage of Wisdom in each sharply decreases. In the first realm, the power is 1/4 (25%) of the One. By the 9th remove, the power of the entire realm—shared by all its beings—is just 10/2048th (5%) of the One. As the circles prolifically divide from One to Many, and as each circle then shatters into its earthly manifestation, the number of beings per realm increases exponentially. Thus, as one moves toward infinity, toward the Many from the One, there is less and less of Hashem's Light to share among more and more beings. Such increased separation manifests as ever greater levels of earthly discord.

In summary: With each movement away from the One (Chokhmah) and towards the Many (Binah), the vibrations become weaker and more subtle, and the Soul's connection to Hashem and His power substantially decreases.

Formation of Self

You shall not have the gods of others in My presence.

You shall not make for yourself a graven image or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.

Shemot 20

At the highest level, one is completely connected to the One; there is no identity, no sense of self, no separation. This is Chokhmah at its extreme. As one moves down and outward, the vibrations of the world become heavier, and a concept of separate, individual self

increasingly asserts itself. The farther one moves toward infinity, the farther one is separated from Hashem, and the more one's sparks become lost to individual identity. This is Binah at its extreme.

One's image of Self—that illusory guise of separation formed in Binah dominated realms—is the most powerful idol ever formed. This constructed identity provides a false feeling of permanence, of control, in the face of an ever-changing Universe. Yet, no personal identity, however attractive, can sever one's connection to the Immortal Soul. (It needs repeating that Hashem is King, and, as such: His Will on Earth as It Is in Heaven. Always.)

When the Idols of Self are worshipped as real, while Hashem is discarded as imaginary or irrelevant, there will be a reckoning. For then a shadow falls upon Hashem's Holy Light and Holy Spirit, and humankind plummets into the darkest realms. (What hope is there, what salvation, when there is no God?) Only cataclysmic reversal can correct such an imbalance, which comes in one of two ways: gently (Binah) or brutally (Chokhmah). Usually, as evidenced by human history, evolution comes brutally.

Note: We live simultaneously in two universes—the external one of physicality, and the internal one of spirit. Our external world belongs to the Ten Divisions of Earth/Water; our internal world is guided by the Ten Sefirot. In truth, we have very limited control of the external world at any given moment, whereas the internal world is wholly ours to create. If we do not take control of our internal world, it will automatically reflect what is external. This is what some might call “unconsciousness”: surrendering our Hashem-given power of manifestation to external forces. (It should be noted that the more united we are with Hashem, and the less tempted by the attractions of the external universe, the greater our manifesting ability. Also, as Hashem always works through the miraculous, it is advisable to pray for change that does not require the need for brutal measures. For Hashem would rather His children learn to evolve gently, with the least amount of unnecessary suffering.)

By the time you read this sentence, the Universe has already expanded infinitely toward Binah. As the world continues its expanding from one moment to the next, your spirit experiences death-rebirth-death-rebirth-death-rebirth continuously, like frames in a moving picture show. One moment begets the next begets the next begets the next. *Ad infinitum*. It is the *Series of Life*.

הבא לעולם לו קיימת והקרן הזה בעולם פירותיהן אוכל שאדם דברים אלו
*These are the precepts whose fruits a person enjoys in this world,
 but whose fruits remains intact for him in the World to come*

We are invented and reinvented in each moment as something wholly unique, never to exist again. Why accept just one of you, when you could be infinite? We must embrace our Binah nature and give it expression. The Many is but an expression of the One. The Manifested and the Unmanifested are inseparable. We are each an infinitely evolving reflection of Hashem.

But be aware,

IF

Honor due to your mother and father,
 Acts of kindness,
 Attendance at the house of study,
 Hospitality, = Torah Study
 Visiting the sick,
 Providing for the bride,
 Escorting the dead,
 Absorption in prayer,

THEN

Torah Study = Honor due to your mother and father,
 Acts of kindness,
 Attendance at the house of study,
 Hospitality,
 Visiting the sick,
 Providing for the bride,
 Escorting the dead,
 Absorption in prayer.

Torah study is the intellectual, Wisdom (Chokhmah) side of one's life; righteous acts are the experiential, Understanding (Binah) side. Both are equally critical for spiritual development. For what does it benefit a man if he knows the secrets of the Universe but cannot feel Mercy, or Love?

בְּכֹל דְרָכָיךָ דַּעְהוּ וְהוּא יִישֶׁר אֶרְחֻתֶיךָ;

Know Him in all your ways, and He will direct your paths.

We study Torah in quiet separation; it is our private meditation. Our actions, however, reflect a relationship with the external world. We must find a balance between the intellectual and experiential in our lives. All that can be learned from Torah study can also be learned through the practice of righteous actions—there is no difference. The former teaches through Wisdom, the latter through Understanding. Book knowledge belongs to the realm of the Unmanifested; it is latent, uncompleted energy (Chokhmah). Whereas, righteous action provides a means of expressing that energy in Manifested Reality through Living Torah, completing the cycle of Creation (Binah). What is the purpose of Torah study if we cannot demonstrate our Love for Hashem by practicing acts of compassion? *Only through righteous acts can our knowledge find expression in manifestation. Only through righteous acts can we influence the external world.*

Note: In this work, “Torah study” refers to the study of Torah and all associated written works: *Talmud, Psalms, Zohar, Prophets*, the teachings of the Tzadiks, etc. “Living Torah” refers to the experiential expression of that study through righteous acts.

Shattered Vessels

We can create a sum of the areas of each realm to find a total area, as follows:

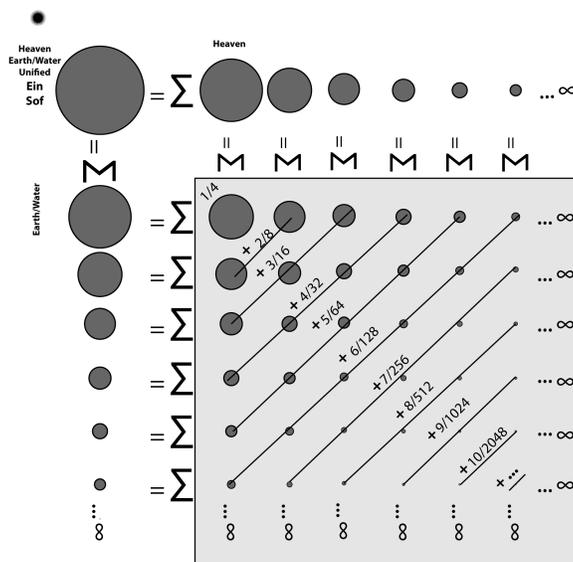


Figure 9. Calculating the power of the realms

This gives us the following infinite series of numbers:

$$1/4 + 2/8 + 3/16 + 4/32 + 5/64 + 6/128 + 7/256 \dots$$

This is the following sum from 2 (Bet) to infinity:

$$\sum_{n=2}^{\infty} (n-1)/2^n$$

Note: This is read as “the sum from 2 to infinity for $n=2$ divided by 2 raised to the n^{th} power.”

The sum of this series at infinity equals 1. Thus, at infinity, the areas of all of the circles in the square are *identical* to the numerical value of Ein Sof (Divine Origin)—i.e., they are equal to 1. The two reflect each other: one whole (Ein Sof), one shattered (the circles within the square). Ein Sof has separated into the unknowable (Heaven/ Unmanifested Reality) *and* into the shattered vessels (Earth/ Manifested Reality). The two are reflections of the Infinite One (Or Ein Sof). Numerically, the sum of the areas of the circles in the square—1, plus the value of the original circle, 1—equals 2, but as the sum of an entire series always equals the level just above it, the sum represents Hashem prior to manifestation (denoted by the star atop the *Map of Creation*).

Note: Thus, the number 2, the Bet, also represents Hashem before Creation.

Gradations of Chokmah and Binah in Each Realm

In the following image, the series outside the square are coordinate axes (as in modern systems where there are x and y coordinate axes):

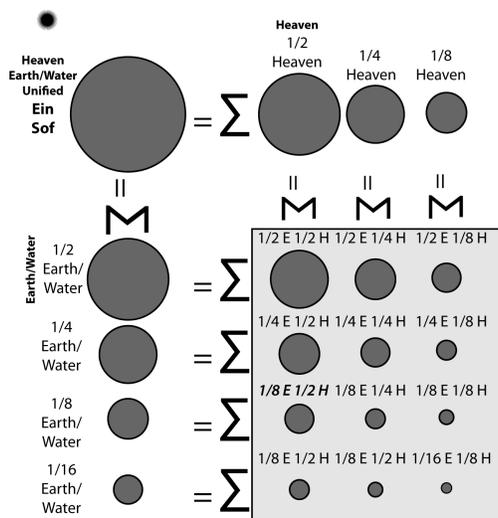


Figure 10. Proportions of Heaven and Earth/Water

Using this coordinate system, we can see that the circle three down, in the first column, is 1/8 Earth/Water and 1/2 Heaven.

The two complementary natures of Hashem—Heaven and Earth/Water (Unmanifested and Manifested)—can be observed to varying degrees by using the Heaven and Earth/Water coordinate axes. We can see how some circles are unbalanced with too much Heaven (Chokhmah/ Wisdom) energy and not enough Earth/Water (Binah/ Understanding) energy.

It should now be evident why the practice of righteous acts is as essential as Torah study. Ideally, one wishes to strike a perfect balance between Wisdom and Understanding. Those souls who reside in the realms to the extreme left in our diagram (in Wisdom without Understanding) manifest a world of brutality without mercy. (Such was the nature of Manifested Reality as it entered the 20th century: an extreme of Chokhmah/ the Masculine; by the 21st century this darkness had reached an apex that would require a momentous shift toward the Feminine.)

Note: Heaven (Chokhmah) is, indeed, Masculine energy; Earth (Binah) is Feminine energy.

Those souls located in the realms at the extreme top of our diagram are similarly unbalanced, with too much Earth/Water (Understanding) energy and not enough Heaven (Wisdom) energy. As one moves to the right, the proportion of Heaven energy decreases rapidly until the individual is almost entirely in Earth/Water (Understanding). Such souls, though beautiful expressions of Hashem, are too easily exploited or slaughtered by

Wisdom dominated individuals. Again, the need for the middle path—for balance—is evident.

Additionally, the coordinates on the sides of the diagram tell us how much Heaven and Earth/Water energy are in each circle, thus showing the proportions of Chokmah to Binah found in each realm. Such proportions provide a very accurate guide as to what behaviors to expect from the beings residing in those worlds.

Balance

The shattering of the vessels caused the realms to materialize, to coalesce in Manifested Reality. In the diagram below, the diagonal Balance Line represents those manifestations that have a perfect balance of Heaven (Wisdom) and Earth/Water (Understanding):

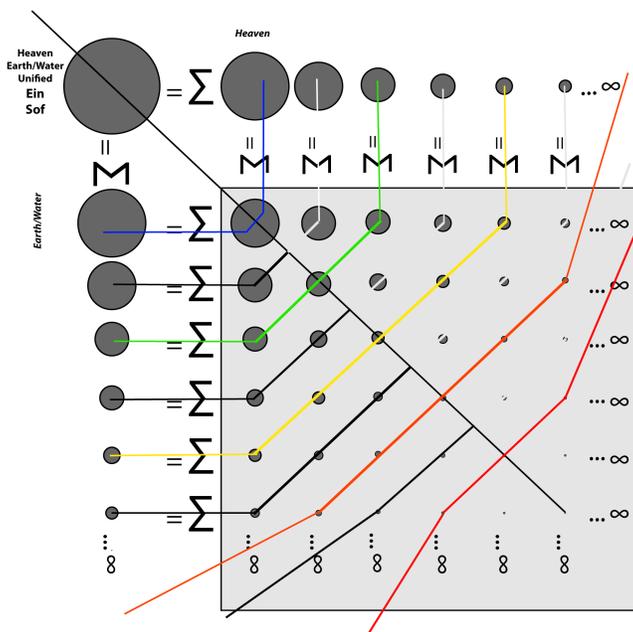


Figure 11. The Balance Line

*A man will not be established with wickedness;
but the root of the righteous will not be shaken loose. (Proverbs 11:3)*

But my lord's soul shall be bound in the bundle of life with the Lord your God, while the soul of your enemies, the Lord will sling it with the hollow of the sling. (I Samuel 25:29)

Those realms with circles on the Balance Line are the *continuous realms*. Here, souls manifest with a *single* root and a *single* connection to Ein Sof. They communicate through the Mind via *intellect*, and gain *conceptual* knowledge of the Universe through *thought*. Their orientation is outward, external, macroscopic, without limit. Like the bird soaring into space. Their scope is vast; their view is infinite. All can be seen and known and understood. And the pleasure of seeing and knowing and understanding. These souls can experience the entire gamut of Manifested Reality, from pure Power to pure

Powerlessness, from extreme Depravity to utter Mercy. Generally, they manifest in male bodies to experience Power in its full glory. To be King. To be Courage, Strength, Might. To rule. Thus, given the temptations of power, men require extra *mitzvoth*—especially through the study and practice of Torah. Men especially benefit from practicing righteous acts, which align their souls with Understanding. *For Wisdom not balanced by Mercy turns into Cruelty.*

The concentration of a soul in a *continuous realm* may look as follows:

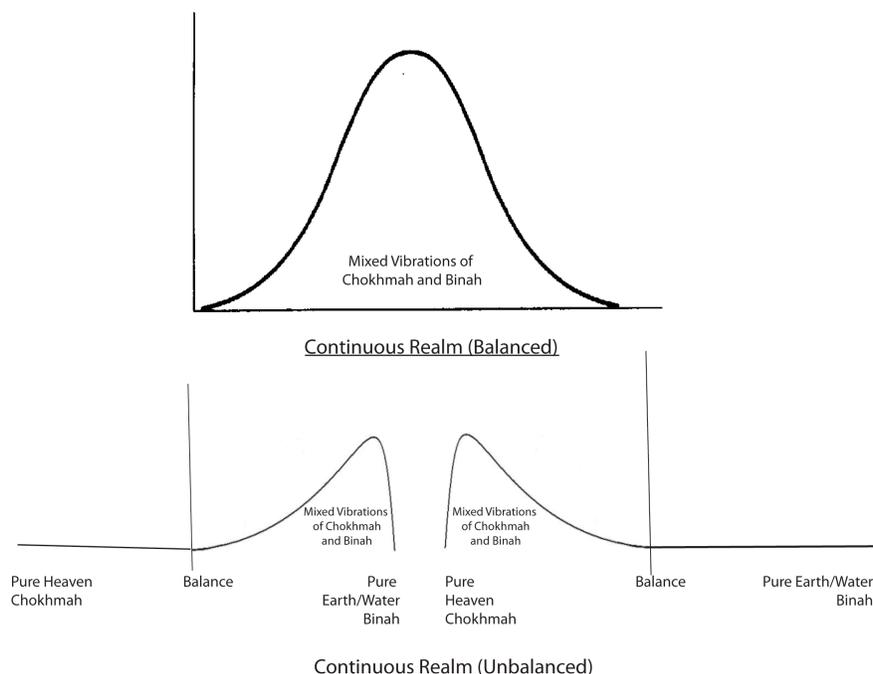


Figure 12. Manifested expression of souls in *continuous realms*

Notice that in *continuous realms* the Light (Binah) and Dark (Chokhmah) vibrations of the soul are One and intermingle.

Those realms without circles on the Balance Line are the *divided realms*. Here, souls manifest with *dual* roots and a *dual* connection to Ein Sof. These souls all have a split connection to Hashem (via Chokhmah on the one hand and Binah on the other). They communicate through the Heart via *emotion*, and gain *experiential* knowledge of the Universe through *feeling*. Their orientation is inward, internal, microscopic, with limit. Like the bird descending to the ground. Their scope is specific; their view is finite. All can be touched and tasted and felt. And the pleasure of touching and tasting and feeling. As these souls are rooted in two realms simultaneously, they can only experience the details of Manifested Reality rather than sweeping views. Generally, they manifest in female bodies to experience Submission in its full glory. To be Queen. To be Beauty, Mercy, Love. To serve. With their soul rooted both in Chokhmah and in Binah, women require less *mitzvoth* than men to remain balanced. Though women especially benefit

from studying Torah, which aligns their soul with Wisdom. *For Mercy not balanced by Wisdom turns into Foolishness.*

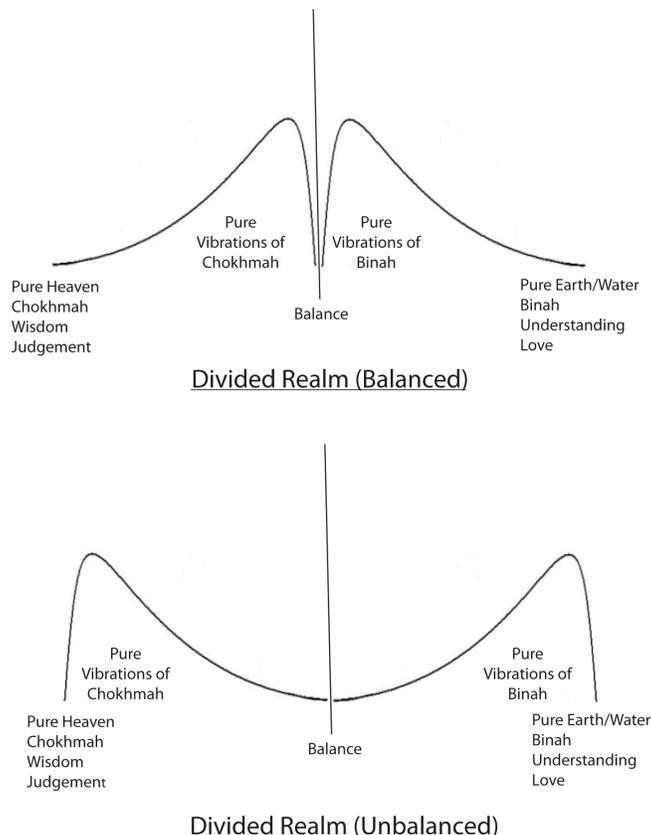


Figure 13. Manifested expression of souls in *divided realms*

Souls manifesting in *divided realms* always have two roots: one below the Balance Line in Chokhmah (Wisdom/ the Masculine/ Dark) and one above the Balance Line in Binah (Understanding/ the Feminine/ Light). These Dark and Light elements are confined to their respective sides and cannot intermingle, creating a powerful division. (Even if their sparks fell into lower realms, they would remain divided from each other.) Souls rooted in *divided realms* experience both the energy of Binah and Chokhmah in any given moment, and can never know either exclusively. Therefore, they can never become completely unbalanced (as can souls in the *continuous realms*)—it is an important spiritual advantage for the Feminine Soul.

Due to the closeness of their two soul roots to the Balance Line, beings from the *divided realms* feel an instinctual yearning to connect with Hashem through acts of nurturing, love, protection, understanding, compassion, etc. They also seek an understanding of others by visiting the many worlds of the lower realms. Though such beings normally manifest as women, they can also manifest as well-balanced, Binah-oriented men.

Map of Creation

לְנַטַע שָׁמַיִם וְלַיְסֹד אֶרֶץ
 ...to plant heavens and establish earth

We can now see Jakob’s world by adding the story of Creation to our diagram. Doing so reveals a map of our Universe. It is important to understand that, while the Hebrew words for “Water” and “Earth” are used throughout the Torah’s Creation story, primordial Water is not to be interpreted as common water. Rather, “Water” refers to fluid, and “Earth” to form. These two elements, combined, describe the fluidity and solidity of Manifested Reality.

By adding Bereishit, Chapter 1, we get the following:

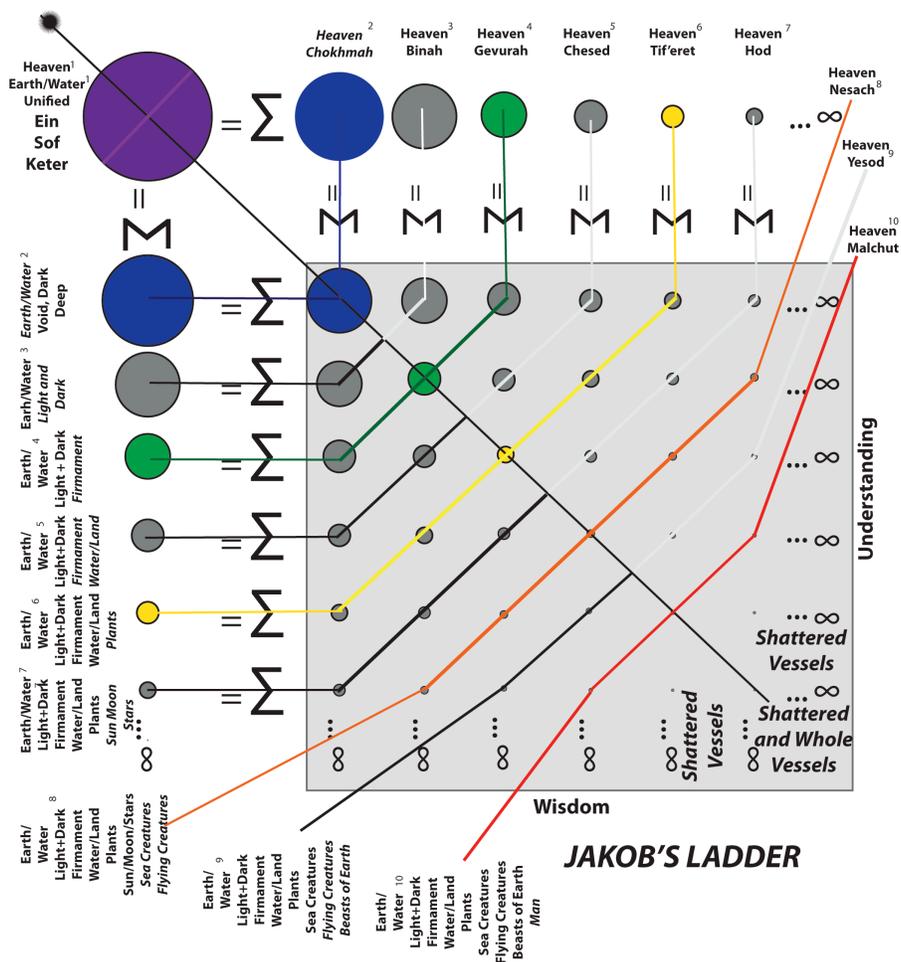


Figure 14. Bereishit and the Ten Sefirot combined

As we are only interested in the first ten realms, and not in the others that stretch to infinity, we can recreate our image into a triangle that extends from the First to the Tenth Realm (as follows):

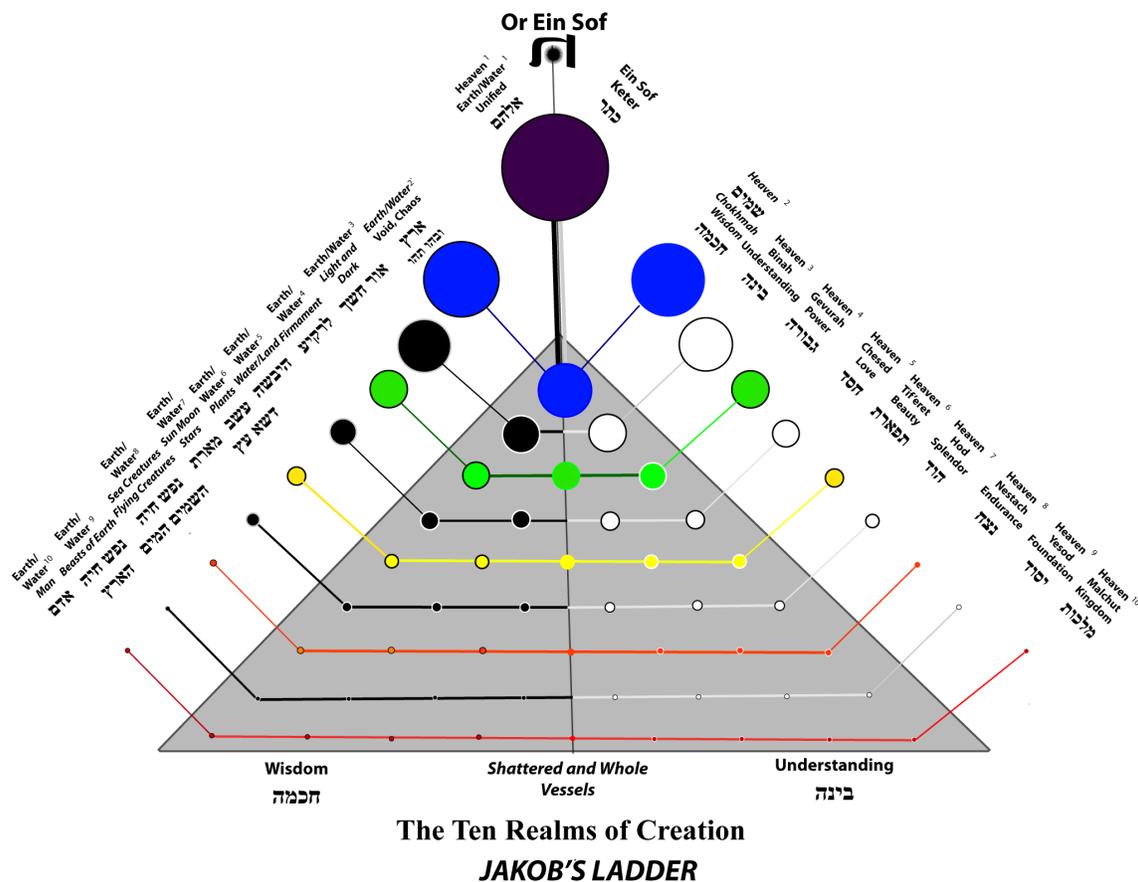


Figure 15. The Ten Realms

While it is impossible to describe in words the transformation from the One to the Many, the following description may help one envision the process. Imagine trying to look at a person on earth from space. It would be impossible to see him; only his home country would be visible. As one got closer, however, one would see the person's city. Then the cars, animals, people of his neighborhood. Finally, the person himself. Looking even further and microscopically, one would discover that the person's body is composed of infinite cells. Those cells are composed of infinite atoms. And so forth. Thus, the person is a citizen of a country, a resident of a city, a member of a neighborhood, an individual human being, a composition of cells, a collection of atoms—all at once. Here is how Chokhmah (the One) transforms to Binah (the Many). Though we are looking at the same person, our orientation can shift from the macro ("citizen of a country") to the micro ("collection of atoms").

Anything in Manifested Reality can be viewed as the One, moving outward, or as the Many, moving inward. But they both exist simultaneously—as demonstrated by the *Series of Life*.

Welcome, my brother, to Jakob’s vision!

Chokhmah and Binah must always coexist; they are two sides of the same coin. Normally, we see our world through a lens of the One (the macro) or the Many (the micro). In truth, Manifested Reality is both at the same time; the Mind just creates the illusion of differentiation. Once we can see the world as going infinitely inward and infinitely outward (one breath in... one breath out...), our idols shatter. Who or what we are cannot be grasped. We become infinite, undefinable, unknowable. There can be no more illusions of Self, and we return to Hashem. (Though, of course, we never actually left Him.)

It is only when we are balanced and unified, and only then, that we have a direct connection to Hashem. Therefore, one could accurately say that learning how to walk on the Balance Line of power—along the *razor’s edge*—is the true objective of living and studying Torah. When we do so, our soul parts stay balanced and unified, and the miraculous manifests in our lives as a natural state of being. In such a state, one easily receives divine revelation and communes with righteous spirits (like angels or Tzadiks). Perhaps more importantly, one has access to Universal Knowledge and Understanding (omniscience), by which anything can be known or understood. Indeed, such access has been the secret to the survival and success of our people over the millennia.

Examining the Balance Line, we see that the series begins with 1/4, continues to 1/16, to 1/64, and so forth:

$$\begin{aligned}
 &= 1/4 + 1/16 + 1/64 + 1/128 + \dots\infty \\
 &= 1/2^{2*1} + 1/2^{2*2} + 1/2^{3*2} + 1/2^{4*2} + 1/2^{5*2} + \dots\infty \\
 &= 1/2^{2*1} + 1/2^{2*2} + 1/2^{3*2} + \dots\infty \\
 &= \sum_{n=1}^{\infty} 1/2^{2n} = 1/3
 \end{aligned}$$

Note: This reads as “the sum from n=1 to infinity divided by 2 raised to the 2 times n power equals the number 1/3.”

The circles along the Balance Line equal one-third of the total series, and do not by themselves add up to the 1. The other two-thirds are scattered throughout the diagram, representing the shattered vessels of our Universe. When all series reach their ends, they return to the beginning, to the Infinite One, Ein Sof. For the Soul, the difficulty or ease of that return is determined by the collective actions of all beings. *We* decide the nature of our journey back to Hashem.

But the Bride and Groom will always return Home to their Father. This is a certainty.

The Soul

It is time to understand the Soul. One that originates from the *continuous realms* has its root (circle) on the Balance Line—indicating a unified connection to Hashem. This is a spirit who vibrates according to Chokhmah, and who is guided by Wisdom, Power, Splendor, and/or the Foundation (depending on where it is rooted). A soul originating from the *divided realms* has no root (circle) on the Balance Line—indicating a divided connection to Hashem. This is a spirit who vibrates according to Binah, and who is guided by Understanding, Love, Endurance, and/or the Kingdom. Of course, we have only one *divine soul*, but the realms of physicality create vibrations in us according to where our soul is rooted, the balance of our soul, where our sparks are concentrated, and the degree of *intellect* or *emotion* we possess (which is indicative of the strength of one’s Hashem-connection).

In Manifested Reality, our souls shatter across infinite realms (as depicted by the circles on the *Map of Creation*). The place where a soul roots itself acts as a nexus for its disparate parts as they seek Re-Union with Hashem. This process of reassembly, of Binah returning to Chokhmah (*gilgul neshamot* גלגול הנשמות), marks the underlying nature and purpose of Manifested Reality. Through repeated incarnations, the soul learns to raise its vibrations to the pure state of Chokhmah (the One)—and, whence, to the primordial state of Or Ein Sof (the Before One). As each soul part is retrieved and reunified with its root, the person becomes more balanced, more God-fearing (שמים יראת).

It must now be emphasized that no realm is any “better” than another; they are merely reflections of the One. Some have more Binah, some more Chokhmah. That is all. Certainly, some of the places in the farthest, darkest corners of the Universe (i.e., the Hell Realms) could be considered highly *undesirable* places to incarnate. Yet, we can trust that everyone receives the most ideal set of life circumstances required for spiritual evolution. Indeed, with *every* lifetime we are given the ability to reach the highest realms—if we were so committed. (But alas, the vast majority of souls shirk such an opportunity.)

Often, shattered beings leave fragments of themselves throughout the lower realms, creating an energetic imbalance that blocks their ability to connect to Hashem. The more shattered and lost they become, the more they are ruled by fear and temptation. Those Jewish souls who fall into darkness, violating Torah laws and worshipping idols, do not go to purgatory upon death (for their spirits already reside there). Rather, their sparks are further scattered into the farthest reaches of the Universe.

Note: When a soul is shattered, its root no longer determines its spiritual level. Instead, one must look at where the majority of its fragments are concentrated. By studying and living Torah, a Jewish soul can always bring any lost parts back into union with Hashem. As our sparks are energetically connected and forever seeking each other, we are attracted to people or things that contain parts of our fragmented Soul. Through acts of *chesed* (חסד) our sparks rejoin, bringing us into balance and allowing us to spread the Holy Light and Holy Spirit. Oh, my Friend, will you try to reach the highest Heaven realms in this lifetime?

The lost soul, however shattered, however separated from Hashem, still remains part of Him. Painfully, fleetingly, it glimpses Oneness, yearning for return. When such souls

deny the existence of Hashem, they deny their intrinsic Beingness. They deny that they are His Children. Indeed, the atheist chooses to live in direct opposition to his own Holiness (cause for compassion!); while the agnostic experiences whiffs of his divinity and is intrigued. Regardless of one's orientation, however, the *Map of Creation* reminds us that everything in Manifested Reality—including (it must be emphasized) man's Idols of Self—comes from that which is ineffable, unknowable, ungraspable: Y H V H.

One Soul, Many Bodies

We manifest into physical bodies in the Tenth Realm (a process to be discussed later), which is the realm of gross matter and the lowest expression of manifestation. *At the moment of conception*, the spirit transmutes from nothingness into form (Chokhmah into Binah): the Soul enters the Body. The embryo further divides and differentiates (literally through the biological process of mitosis) toward Binah (the Many/ the Manifested), becoming increasingly larger, more distinct in appearance, more tangibly “human-like” according to five-sensory reality. It should be understood, however, that the *same soul* exists in the 10-month-old baby as in the one-minute-old embryo. (And we must realize the implications of this understanding.) However, it requires at least nine months for the soul to adjust to being in a physical body, which is the energetic purpose of gestation. As an unborn baby can draw sparks from any realm of Manifested Reality, the pregnant mother is well-advised to practice *halakhah* to purify her mind and body so the child will draw sparks from only the highest realms.

Warning: If a child's life ends unnaturally in the womb, its sparks shatter into tiny fragments that scatter throughout the Universe. This is greatly injurious to its soul. (In regard to unborn children, secular society has declared, through its laws, a preference for 10+-month-old physicality as opposed to one-month-old physicality, with no awareness of the unchanging Soul. Such a mindset is typical of devotees of the Cult of the Body—one of the most popular cults of the Lower World—whose bewitched members categorically believe the slogan, “I am the Body.”)

Tiny lost sparks are often found in what we eat. If food is *kosher* and properly blessed to raise its energetic vibration, then sparks return to our Soul during the process of digestion. Eating impure food creates the opposite effect, breaking down sparks in the body and leaving them more fragmented and difficult to retrieve. Additionally, when we keep our Body and Mind pure through Torah study and righteous acts, we ensure that none of our soul fragments remain in the physical body after death.

Another way to bring our sparks back to us is by being in the light of a great Tzadik, whether bodily or through prayer. Acts of *chesed* will also make the sparks dance in all the realms, back to all beings. Shall we dance, my Brother?

Though we are subject to the natural laws of the Tenth Realm, we are not limited by our physicality. We can raise our consciousness to experience higher, more ecstatic reflections of Hashem. This is done through prayer, fasting, Torah study, charity work, meditation, listening to music, creating art, nurturing, etc. In addition, Hashem so loved

His Children that He provided them with plant sacraments like *K'nah Bosem* to teach them how to balance their Soul and hear His Word.

Once we have reached the higher realms, it is not difficult to find lost soul fragments and unify them. Every time we experience a revelation, some deeper understanding of Hashem, we retrieve another part of our Soul. Every time we greet others with sincere goodwill, or protect innocents, or champion the righteous, we open ourselves up to the very heart of Hashem and to His boundless L O V E (אהבה).

For all that is given will return.

Come, let us now join Jakob as we explore the magnificent realms of our Universe. Will you dance with us!

The Ten Realms

Ten Sefirot of Nothingness:

*Their measure is ten
 which have no end
 A depth of beginning
 A depth of end
 A depth of above
 A depth of below
 A depth of East
 A depth of West
 A depth of North
 A depth of South
 The Singular Master
 Hashem faithful King
 dominates over them all
 from His holy dwelling
 until eternity of eternities*

Bereishit describes a total of ten separations creating ten different realms. In the *Map of Creation* we can observe grosser and grosser changes in the Earth/Water realms, while the Heaven realms divide into finer and finer essence. The Torah gives us no information about what the different Heaven realms looked like, nor any hint as to what changes occurred in them with each corresponding split in Earth/Water. Our own exploration of the Heavens led to the revelations found in the *Kabbalah*, whose keys are the Tree of Life and the Ten Sefirot. But no matter how deeply we explored those realms, the real nature of Heaven still eluded us. For it is beyond Binah, beyond words. We can only know it through its vibrations, its energy, arising from the unification of Chokhmah and Binah.

שְׁמַח

Each letter of Y H V H :
 Holy Light out of Darkness,
 Her Heart into Ours,
 Understanding for the Beings of the Six Directions;
 Bride joins her Groom,
 Queen joins Her King:
 Holy Spirit descends
 and claims His Throne.
 The day is come
 Thy will be done
 On Earth as it is in Heaven.

Regardless of where our souls are rooted, we can enter other realms by raising our level of consciousness. This allows us to see the Universe from an entirely new perspective—

from pure Chokhmah or Binah, for example, or any variation in between. By both studying *and* living Torah, we purify and restore our souls to balance, thus giving ourselves the freedom to move our consciousness anywhere we choose.

One who gazes into the vision of the Chariot first descends and then ascends. (Bahir)

Consciousness is projected downward from the soul root to the physical body, then out to the soul fragments. For human beings, consciousness must project from the soul root to the Tenth Realm, *Malchut*, where it can rise to the other realms. When we are nearly or totally unified (i.e., balanced), our physical body naturally projects the radiance of Hashem; people feel joy around us and we are motivated to express His Grace by performing acts of *mitzvot*. In such a state, consciousness can move upwards (toward the One) or downwards (toward the Many), gathering up lost fragments and restoring them to balance. The Soul's root determines its innate, inner nature; the Soul's realm of manifestation determines its external world; and the Soul's missing fragments determine its temptations and hindrances in both inner and outer reality. But no matter how lost the Soul becomes, Hashem's Love acts as a compelling force to draw us back toward balance and ultimate Union with Him.

Upon death of the physical body, consciousness withdraws inward, back to the Soul. The internal world (Mind) and external world (Body) merge into One (Spirit). It is the end of *gilgul neshamot* (גלגול הנשמות): the Soul can no longer gather fragments via Manifested Reality. If, Heaven Forbid, one is greatly imbalanced at the time of death, with sparks concentrated in far corners of the realms, the Soul will be unable to find any connection to Hashem when it leaves physicality (causing it unimaginable suffering). As a consequence, it must be confined to Purgatory until it can comprehend its earthly death and feel a *compulsion* to seek Hashem through future incarnations. Such souls are forever trying to reconnect with manifestation in order to end their suffering.

Note: Indeed, any sudden death can leave one's soul profoundly disoriented and lost—even if one had a lifelong connection to Hashem. For it can be difficult to surrender Manifested Reality once we have become heavily attached to it. It is more difficult, still, for the person who never knew Hashem at all, for he must first accept the truth of an immortal Soul before he can hope to transcend Purgatory.

Death, itself, should not be frightening or difficult to face, yet the manifested soul craves solidity in the ever-changing Universe. The soul *wants* to exist; it *wants* to “matter.” But alas, dissolution into the One is inevitable. Death, itself, is accomplished through any surrender of Self. The physical body need not perish, though it may. It is enough to want Hashem with all one's heart, and to be willing—as Isaac was—to surrender even one's physical being in order to have Union with the Beloved. For Hashem's Love is that tender, that sweet. Once it has been experienced, it can never be forgotten, and mortal death is but a small price to pay for a taste of pure Heaven.

It is easy for our consciousness to get lost in the infinite mirrors of Binah. By seeking power (at one end of the human spectrum) or powerlessness (at the other end), a soul easily becomes shattered and unbalanced. In such a state, its sparks concentrate in the lower realms, where their vibrations become heavy and dense. Once a Jewish soul is

there, it cannot escape until it accepts the Covenant between Israel and Our Lord, and lives its life according to Torah and the laws of Judaism.

Note: The Jewish soul must learn to accept its Covenant (however troublesome or burdensome it may seem). Hashem shows His faith in us by presenting us with trials, for it is only through hardship that one gains Understanding and Wisdom. Indeed, there is no greater honor than to have received a Jewish soul, for we—before all men—are entrusted with the sacred *mitzvot* of serving Him and restoring His Kingdom to Earth.

He who saves a single life, saves an entire universe. (Mishnah, Sanhedrin 4:5)

As part of our Covenant with Hashem, we have been selected as guardians of the innocent. Rescuing an innocent (any innocent, whether part of our Covenant or not) from unfair judgment—especially from the judgment of death—is the most powerful gateway to salvation that there is. Such an act aligns us with the vibrations of Hashem, correcting imbalances in the Soul and bringing it into unification with its Source. By saving others, we do indeed save ourselves.

Yet, how often have the darkest idols been embraced, while Hashem's Love and Mercy were refused? How the angels have wept:

*From this time forward speak not of beauty,
And discourse not of grace.
Moreover, you priests take you the keys of the sanctuary,
And cast them into the height of heaven,
And give them to the Lord and say:
'Guard Your house Thyself,
For lo! we are found false stewards.'
(Book of Baruch)*

(He could not forget: The screaming and wailing. The terror. The long shadows from torches. The labyrinthine corridors filled with bodies. The stone stairs, slippery, treacherous from all the blood. The lucky few, slipping out of passageways and over stone walls into the countryside, surviving. Most herded down scorched streets to certain death. Smearing oneself with stench and gore, for it meant escape and life. The meekest huddled in the dark night, too stricken for prayer, watching the distant, all-consuming flames.)

(Come, my Friend, let us return to Jakob and the Angels of Our Lord...)

First Realm

In the First Realm, that highest state of origination, Heaven and Earth are unified and Hashem radiates His Full Magnificence. It is a unified sphere with a perfect balance of pure Binah and Chokhmah. Here, potentiality awaits expression through Heaven, Earth/Water, Light/Dark, Firmament, Water/Land, Plants, Sea Creatures, Flying Creatures, Beasts of Earth, Man. This is Ein Sof, Keter, Hashem, That-Which-Is-Beyond-Expression, The Radiance.

Second Realm

The Second Realm is *continuous* (marked by a circle on the Balance Line in the *Map of Creation*). It is created when Ein Sof separates into Earth/Water² and Heaven². In this realm, dominated by Chokhmah, the Holy Spirit begins its travels from Wisdom to The Kingdom. Souls who come from *continuous realms* mostly manifest as men.

While the Second Realm, like the first, has a perfect balance of Chokhmah and Binah, the power of the Second Realm (the Finite) is only 1/4 of Ein Sof (the Infinite). Thus, as the Universe shattered and separated, a large portion of Hashem's originating power dissipated into the farthest reaches of the Universe, into the whole and shattered vessels of the lower realms.

What does Earth/Water² and Heaven² look like? There is no mention of Heaven's appearance in the Torah, but we know that primordial Earth/Water is dark, empty, void. Earth/Water is represented by "0" in the *Series of Life* ($2^0=1$); it has not transformed. Therefore, it could not have been responsible for the further division into the Second Realm—a change which must have occurred in Heaven.

There was a *catalyst* that launched Creation (its nature is unknown to us, and can never be known). This is the one and only transformation of Heaven (Chokhmah) that occurs in the *Map of Creation*. All other transformations bring Earth/Water (Binah) to the Universe through form.

Those who speak to Hashem directly, such as Moshe and Abraham, have their souls rooted in the Second Realm, where Heaven-Earth energies are balanced. Just as the hawk flies high and sees vast distances around him, so too does the Second Realm soul perceive the world with vast clarity and brilliance. Yet, from such ecstatic heights of Wisdom, there can be no awareness of the Many (which can only be experienced by descending into the lower realms ruled by Binah). Abraham had to project his consciousness down to the Sixth Realm, and Moshe down to the Seventh, to bring His Torah to Israel.

Every time we invoke the Patriarchs, we are calling them into our *prayer space*. A prayer space is an energetic field that allows our consciousness to connect with Hashem via the spirits of Tzadiks or Angels. Through them, His Mercy flows down to us, saturating our hearts with Love. The Israelites know how to create a formidable prayer space that can easily crush Darkness or fill the world with Light. The more of us who pray, the more powerful our space becomes. However, we must understand that if we are not placing specific intentions upon our prayers, their merit goes to the collective energy of the physical world (i.e., the country) we are inhabiting.

The prayer space protects us from discordant spirits, allowing only beings of Light to enter. When we call on the Tzadiks to join us in prayer, we can connect into their

consciousness and experience the entire gamut of Manifested Reality, from the very lowest realms to the very highest. This is how our great Holy Ones received their revelations. By deeply meditating on any Torah section, we invoke the assistance of the Masters who oversee that teaching, inviting their guidance. Most people, however, have a Mind so busy with thought that they become deaf to the Holy Ones' calls for Wisdom and Understanding. We must learn to quiet our thoughts through the study and practice of Torah, so the Masters will sing to us. Come dance with the Tzadiks, my Brother, and learn the Secrets of the Universe!

אָנָכִי אָחִי הַשְּׁמֵר יְדַעְתִּי לֹא וַיֹּאמֶר אָחִיךָ הַבָּל אֵי קוֹן אֶל יְהוָה וַיֹּאמֶר ט.
And the Lord said to Cain, 'Where is Abel your brother?'
And he said, 'I do not know. Am I my brother's keeper?'

Note: Unfortunately, when there is malevolence, disharmony, or division among the Jewish people, our prayer space fractures and we separate, collectively, from Hashem. We must never forget that we are our Brothers' keeper, regardless of how they may treat us. (These are your Jewish Brothers and Sisters, with whom you have suffered through eons of time. How can you not recognize them? How can you not adore them and love them as your own?) Discord is a show of disrespect for another; it leaves us vulnerable and unable to protect ourselves from the Nations, who feel our weakness and devour us. There are also Brothers among us who worship the Idol of Arrogance, believing they have the right to punish any Israelite who communes with Hashem in a way they deem "illegitimate." (They forget how quickly Cain was chastised, cursed.) We must ignore such immaturity and forgive their foolishness.

Our Patriarchs and Tzadiks had balanced and unified souls which, after death, immediately rose out of *Sheol* and returned to their roots. Such *living souls* can always be invoked and consulted in our prayers. Souls that die out of balance, however—especially ones into the darker realms—are *dead souls*. They remain separate from Hashem, trapped within the agonies of *Sheol* until they have the chance to incarnate again and unify their shattered fragments. A *dead soul* should never be invoked for any reason, as they hunger to escape their suffering and will quickly attach themselves to any manifested soul that connects with them. If you depart from the mortal world fully balanced and radiating Love, future generations can call upon your spirit for guidance.

Note: Never use necromancers to consult with *dead souls*, as such individuals are ruled by *dibbuks* and can lead you to evil (the biblical prohibition refers to this). If you feel that a dead Jewish soul is trapped between life and death, do not consult the person's spirit directly; instead, recite a *Shema* prayer to guide the Soul back to Hashem.

Third Realm

In the Third Realm of Earth/Water³ and Heaven³, a *divided realm*, Hashem's Spirit is so mighty that the vessels shatter, creating Light and Dark. These separate vibrations have no unified connection to Hashem (note the lack of a circle on the Balance Line). This is where the Holy Light, which has been traveling upwards from Malchut through all the realms, finally becomes unified with Binah (pure Understanding). Though the beings of this *divided realm* normally manifest as women, as our Matriarch Sarah, they can also

manifest as men who radiate compassion. Beings in this realm acquire unique Understanding by being able to explore the infinite mirrors of Binah from the highest vantage. This is the realm of Isaac, who had to project his consciousness down to the Fourth Realm to bring Torah to Israel.

Souls in this realm can never be entirely Understanding or Wisdom; they must be a synthesis of both, forever. In terms of Manifested Reality, this is an advantage as they are morally stronger and less corruptible than beings from the *continuous realms*—for they cannot be turned into pure Cruelty nor pure Foolishness.

We can see from the *Map of Creation* that the beings in the Third Realm who manifest to the left of the Balance Line (in Wisdom) exist with 1/3 Earth/Water and 2/3 Heaven vibrations. The beings who manifest to the right of the line (in Understanding) are 2/3 Earth/Water and 1/3 Heaven vibrations. The originating energies are still strong enough in this realm to attract powerful angelic assistance. The Angels of Judgment (who are rooted in this realm, but to the left of the Balance Line in Wisdom) are sufficiently evolved that they can temper their actions with Mercy, while the Angels of Mercy (who are also rooted in this realm, but to the right of the Balance Line in Understanding) can temper their actions with Judgment. Therefore, these Angels can be relied upon for justice. It is when energies fall into extremes in Manifested Reality that humankind gets into mischief. *Judgment with no Mercy is Cruelty; Mercy with no Judgment is Foolishness.* There must be a balance of energies. The greater the balance—the closer to the middle point, the middle road, the *razor's edge*, the direct channel to Hashem—the more harmonious our Universe becomes. It cannot be otherwise.

The Holy Light (also known as the Shekhinah) is a very advanced Light being who, with her angelic legions, offers us a view of the world through the Heart, via *emotion*. She is the Bride who arises from Malchut through our *mitzvot*. She is the Day. We invoke the name of Her Majesty when we wish to release Hashem's Understanding, Mercy, and Love into the world. For it is only through *emotion*, the Feminine, that we can actualize the potential of *intellect*, the Masculine. When it comes to manifestation, *intellect* conceives whereas *emotion* affects. The two energies, perfectly matched, are essential. We should always be keen to find which area within ourselves is deficient—whether *emotion* or *intellect*—and make adjustments. Invoke *emotion* (the Holy Shekhinah) when there is too much *intellect*, and invoke *intellect* (the Holy Spirit) when there is too much *emotion*. Thus, there is balance and true Power.

The Holy Spirit is the Angel who, with his legions, offers us a view of the world through the Mind, via *intellect*. He is the Groom who descends from Chokhmah through our Torah study. He is the Night. We invoke the name of His Majesty when we wish to release Hashem's Wisdom, Judgment, and Wrath into the world. While the Holy Light fills our Heart with *ecstasy*, the Holy Spirit illuminates our Mind with *revelation*.

Though the vessel has been shattered by the Third Realm, Understanding and Wisdom flow freely between the beings on both sides of the Balance Line through the Heart, via *emotion*. The balance of energy in this realm looks as follows:

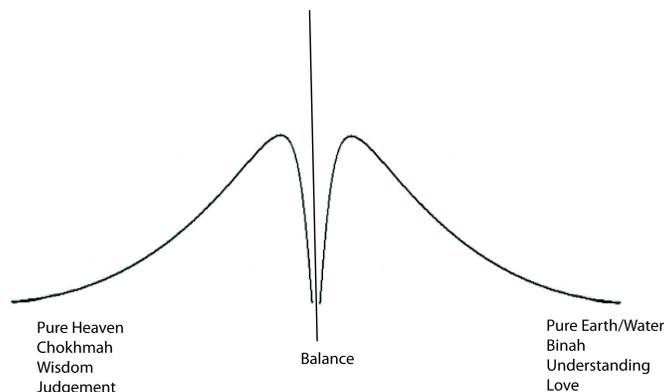


Figure 16. Distribution of energy in the Third Realm

Imagine two magnets, one North and one South, sitting on opposite sides of a piece of paper. Though they are not physically joined, they still communicate with each other through magnetic vibrations. Similarly, the two energies of this *divided realm*, though not in direct contact, still communicate via *emotion*. The diagram above also illustrates what a balanced soul rooted in a *divided realm* would look like. Though the energies on each side of the Balance Line are separate, they are still strongly connected and interdependent.

Note: Masculine depends on Feminine; Feminine depends on Masculine. To destroy one is to destroy the other and lead to an end of days. Save the Feminine, and the Masculine is also saved. It cannot be otherwise. Balance is necessary. When we *welcome* the Bride, and she is wed to the Groom, the Great Resurrection begins.

For Hashem's Wisdom to pass into the *divided* Third Realm, it must depart from the Balance Line and travel via realms to left and right of the line—thus, beings from *divided realms* have dual connections to Hashem. Taking this into account, we can now create a new diagram showing the paths that Angels use to pass messages between lower and higher realms. Note the zigzagged routes:

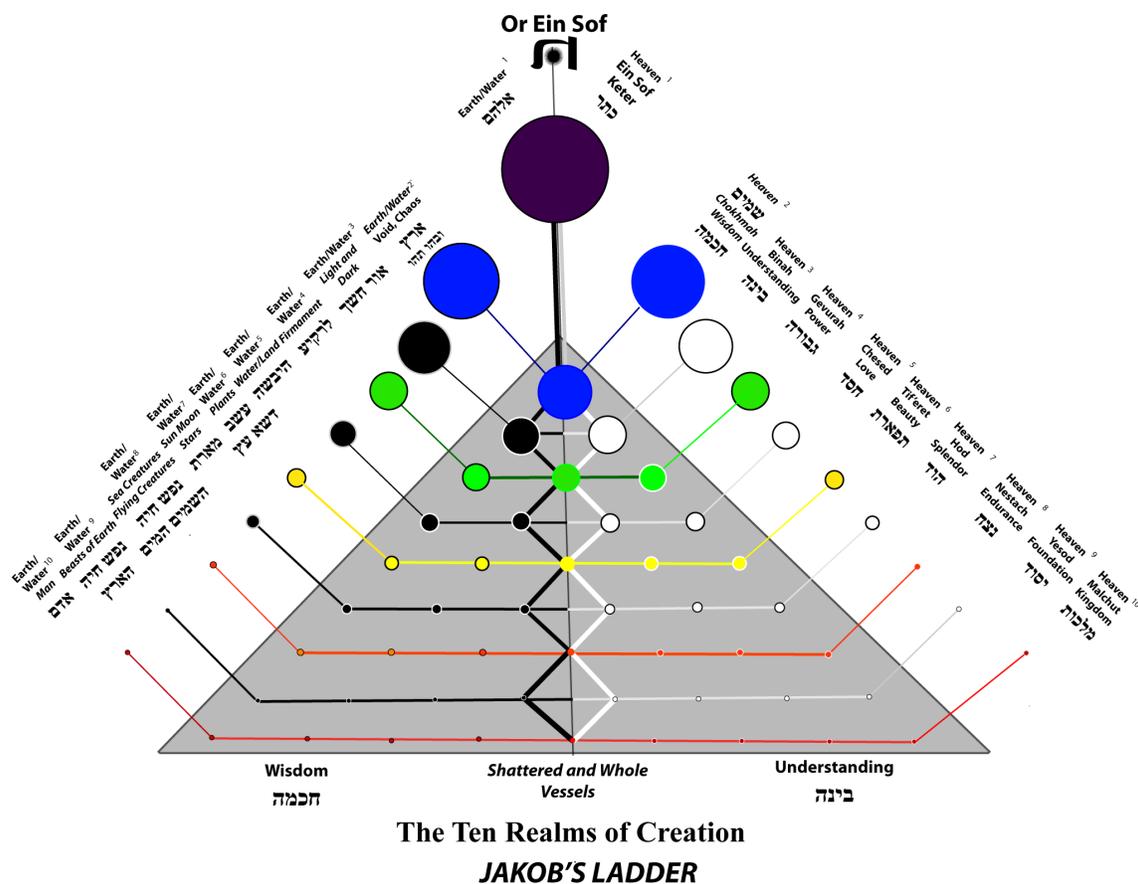


Figure 17. The Ten Realms of Creation, or *Jakob's Ladder*

*And His Holy Word in them is running and returning
They rush to His saying like a whirlwind
The Chayot running and returning
(Ezekiel 1:14)*

*To You, O Lord, I will lift up my soul.
(Psalm 25:1)*

Moving our consciousness, our prayers, across the *divided realms* is like directing our Holy Light and Holy Spirit through a prism, shattering it into the infinite and resplendent reflections of Manifested Reality. These reflections reunify in the *continuous realms*, only to divide again, reunify, divide, reunify. *Ad infinitum*. At the same time, the Angels of the Holy Light and the Holy Spirit send knowledge and grace to the *divided realms* to protect the transitional gates between the One and the Many.

Receive now your vision of *Jakob's Ladder*, the revelation ordained to Israel by the Holy Angels of Our Lord:

Holy, Holy, Holy!

Open the gates!
To Life, to Hashem, to Israel!

When the gates have been opened, angelic representatives bundle our prayers in white light and carry them through the realms. (If we have specified certain recipients for our prayers, they are given special “visits” by angelic representatives.) As we pray, a white thread extends from us to Heaven, linking our consciousness to Hashem. Experientially, we feel His Love as *ecstasy*—that sublime state of Union with the One.

Wisdom and Understanding travel down from Hashem through the First and Second Realms into the Third (which is also known as the Realm of Light and Dark). The only vibrations that the guardian Angels of this realm pass upward from the Lower World are those intended for the good of all beings in all worlds. It is true that Manifested Reality only offers us a crude, often ruthless, way to pass vibrations between lower and higher realms—*gilgul neshamot* (גולגל הנשמות)—yet, it should be remembered that this is the optimum environment for spiritual evolution.

If Hashem’s judgment for beings in the Lower World calls for no Mercy, Heaven forbid, the Angels of Judgment must obey His decision. However, Love and Understanding can rise through the realms to counter His judgment (through actions like Torah study, prayer, and the practicing of loving-kindness). When Love and Understanding reach Hashem, He sends down an Angel of Mercy to balance the Angel of Judgment, easing punishments or nullifying decrees. This is why the Third Realm is dominated by Binah—to offer an opportunity for Mercy to flow from the Lower World to Hashem, and back again.

If, however, Hashem passes Judgment *with* Mercy, an Angel of Mercy will descend with the Angel of Judgment to the Fourth Realm. There, they unify and nullify each other, negating the judgment. (If we only knew how often Hashem does this out of Love for us!)

If souls in the Lower World disconnect from Hashem and succumb to hatred, this fall from Grace has enough power to awaken and command the Angels of Judgment, who (like imperial guards) must fulfill their master’s decree. However, any acts of Light—like Torah study, prayer, the practicing of *mitzvot*—easily negates such mischief by calling on Hashem’s Angels of Mercy to transmute all judgment. Indeed, enough Mercy exists in a single female soul to undo all the Hatred in the Universe. Understand this, and you understand how prayer can literally save the world. (Ultimately, Understanding will always defeat hatred, for a world without Mercy cannot long exist. This is an immutable law which, curiously, the titans of the Sixth Realm cannot fathom.)

Most hatred arises from souls caught in the lowest, least powerful realms (the Assiyah); however, their cumulative darkness has almost no power and creates only the briefest stir upon the Universe. Whereas any act of Love, such as practicing *mitzvot*, immediately sends one's consciousness to the highest realms and invokes the power of Hashem's Mercy and Grace (nullifying all that is not of Light). When we walk with Hashem and Torah, we need never fear a preponderance of darkness. Are the shadows on cave walls frightful after Light has revealed them in Truth? (Would Hashem love and champion us above all others, just to feed us to wolves? Fear not.)

Note: Do not forget that we can transmute others' darkness into Light. We can, literally, seize the *energy* of others' malevolence and transmute it (through Grace) into Light. (For what do you think the dark ones are doing when they commit their savagery? They wish to make us *reactive* so they can feed on our Light, Friends. That is why *you must not react*.) Remember that all cruelty can be turned into Mercy, all hatred into Understanding, all tragedy into Hope. The Emperor may try to mock us with fur hats or yellow stars—or throw us a country for his gladiator games—but we can turn his evil into Light. There can be no games if the slaves toss down their swords and say, "Enough! We shan't play for you anymore. We are not fools."

If through meditation or prayer one's consciousness reaches the Third Realm, it is essential to travel with Protective Angels (i.e., Archangels) or Tzadiks. The separation between light and dark vibrations is so stark, so overpowering, that it is easy for the Soul to become disoriented and lost. By invoking the names of the Protective Angels or Tzadiks, one can travel here untouched, bringing Hashem's Holy Light and Holy Spirit into the world and receiving in return His visions about Creation (as this realm is where Earth/Water underwent its first separation into manifestation).

Purgatory is created when a soul's fragments concentrate in an unbalanced state within a particular realm. This imbalance is the energetic result of previous unwholesome choices (for example, the vibrations produced by not following Halachic laws). Ultimately, as one climbs *Jakob's Ladder*, one becomes increasingly liberated from the realms (illusions) of Manifested Reality, thereby merging with Hashem. By staying fully balanced between Chokhmah and Binah, one can easily and effortlessly transcend all realms and avoid recurring visits to Purgatory.

Fourth Realm

The Fourth Realm, a *continuous realm*, marks the place where the Firmament and Earth/Water achieve separation. Here, Hashem's Wisdom displays itself through Judgment, which flows into the Lower World and brings those in extreme imbalance back to Our Lord, to the One. (Can you dance a balanced life, my brother?)

אַל תֵּט יְמִין וְשְׂמְאוֹל הָסֵר רַגְלְךָ מִרָע
Turn neither right nor left; keep your feet from evil.

Because souls from the Fourth Realm have a single root on the Balance Line, their light and dark fragments manifest anywhere on the continuum of Light and Dark, from pure

Chokhmah to pure Binah (as opposed to souls in the *divided realms*, who have dual roots and must always experience a mix of both energies). The Fourth Realm is ruled by *Gevurah*, Power, as the predominant energy. Thus, there is a natural inclination for Fourth Realm souls to seek Power in the farthest, most extreme reaches of the realm, where there is a preponderance of Chokhmah (Masculine) vibrations.

As the temptations of this *continuous realm* are strong, a mitigating morality is essential for spiritual evolution. The unified nature of the Fourth Realm allows its souls to easily pull their fragments back to Oneness, to balance (if they so desire). Still, due to a continuous mixing of dark and light elements, souls may have difficulty maintaining morality (balance) and may become trapped in extreme expressions of darkness. However, as Fourth Realm souls wield an impressive amount of Power, only the most extreme circumstances tend to unbalance them. Not surprisingly, Chokhmah-dominated souls often become fascinated by the Realm of the Idols of Knowledge and make frequent visits there.

Note: The Idols of Knowledge are found in a realm that few beings (other than human souls) willingly visit. Everywhere, one sees nothing but aged ruins, collapsed temple walls. Dust and dim light. A few pilgrims wander about, to light lamps and leave trifles (for anything of value—the red coral and lapis—would be quickly stolen). Inside, in depths never touched by rain or sun, stand the Idols of Knowledge. Mammoth stone statues with the appearance of gods: canine heads and feline bodies; robed men; winged beasts. All of it abandoned eons ago, in the Days before Time. No comforts for the weary in this place, among the dusty, inhospitable stones; best to move on.

As already mentioned, souls rooted in *continuous realms* usually manifest as males (or as women with male souls, lacking Understanding). As temptations are vast in this realm, men may require extra *mitzvot* (especially Torah study and prayer) to stay balanced. Fortunately, the Fourth Realm is powerfully connected to Hashem, and its souls can continually focus their energy on studying Torah and living a righteous life. It should be mentioned that this ability for communion with Hashem exists in all realms, though to lesser and lesser extent as one descends *Jakob's Ladder* and splinters, losing individual power.

A soul whose fragments are concentrated in the Fourth Realm will be oriented from the Firmament (Heaven/ Chokhmah), possessing an uncanny ability to see how big pieces fit together (the Macro). When balanced, such individuals often become great religious leaders who can bring the vibrations of Heaven to the lower realms. They are the prophets, the Holy Tzadiks, the visionaries of the world. Unfortunately, though, these souls have great difficulty seeing or understanding the smaller, finer, Binah (Micro) world, as they are rooted too high in Chokhmah. To them, the bottom seven realms essentially look the same, as differentiation cannot be seen from high. As a result, they might not know how to translate their grand visions of Heaven to the common person. Their teachings are often extremely esoteric yet, if understood, can open the gateways to Heaven.

Every vibration that comes from a Fourth Realm soul is a doorway to Hashem. If beings rooted here incarnate in the Lower World, they will be forced to learn the ways of the common man to survive. But if these separated souls can find their way back to Hashem, they often become great spiritual leaders who can speak to all souls, even those in the extremes of Chokhmah or Binah.

When souls turn from Hashem, never knowing prayer—or when Jews no longer study the Torah or perform *mitzvot*—or when the Nations no longer obey the seven laws of Noah, etc.—then the Fourth Realm suffers serious disturbances and imbalances. Fortunately, the Third Realm, which always maintains a balance between Understanding and Wisdom, has enough power over the Fourth Realm that it can maintain stability there despite fluctuations.

In essence, the Fourth Realm allows us to open our consciousness, so we can see how all the disparate parts of Manifested Reality fit together to make a unified whole—it is a view from loftiest Heaven. Come and dance, my Friend, among the infinite sparks of the Firmament!

The Fifth Realm

The Fifth Realm, the Realm of Water/Land, is another *divided realm* (with no circle on the Balance Line). The Holy Light, which rises from infinity, transforms Herself into Love in this realm—which is then released to Hashem and all beings. Since this Love moves upward, individuals whose souls are rooted below the Fifth Realm do not experience it except through prayer or Torah study (which raises their consciousness). From the Fifth Realm, the vibrations of Love flood into ever higher expressions, bringing Understanding and Mercy to all beings. Once reaching Hashem, the vibrations radiate to the lower realms, where they echo His Love and shatter all darkness, filling our Hearts with the Holy Light.

By the Fifth Realm, the circles in the *Map of Creation* are even further divided, with the one in the far left being only 1/9, or roughly ten percent, of originating Earth/Water. Therefore, energy accumulating here is almost completely separate from Earth/Water energy. On the other side of the *Map of Creation*, the circle in the far right is only 1/9 Heaven—a condition offering little Mercy.

Severe imbalances in the Lower World strongly influence the Fifth Realm, causing its vibrations to be pulled to extremes. When this happens, the innocents in lower realms receive Judgment with no Mercy, and the guilty receive Mercy with no Judgment. This is the first realm whose distribution of energy is strongly influenced by the realms below it. Fortunately, the Light and Dark vibrations always remain separate (because it is a *divided realm*), so Light can never be transformed entirely into Dark, and vice versa—which helps to keep balance throughout Manifested Reality.

The soul fragments from the beings rooted here are naturally drawn toward the center, toward balance. If these fragmented souls can become whole, the lower realms can be restored to balance and harmony. Beings rooted in the Fifth Realm usually manifest as women (or as men with female souls, who can radiate compassion). Their prevailing energy is Feminine (Binah/ Understanding), as they nurture and care for the Universe and all its beings. When the Feminine is respected and honored here, it creates a tremendous counterforce against the darkness emanating from lower realms.

Because this is an Earth/Water realm, souls here are concerned with the nurturance of all life. Externally, Fifth Realm souls become the champions of innocents; domestically, they bring their children and spouses to Hashem through their unbounded Love. Because there is a natural separation between Dark and Light elements in *divided realms*, Fifth Realm souls not only have the Understanding to run households, but the Wisdom to run nations. They stay firmly rooted in Binah (Understanding), while spreading the Holy Light to all those with whom they come in contact.

Those souls nearest the Balance Line are energetically linked, communing both intellectually and intuitively. Beings from the Fifth Realm tend to be unusually balanced, able to see the world from both the One and the Many (they make excellent negotiators). As spiritual leaders, they have the compassion and intellect to understand all beings—to see how each individual fits into the larger whole—and so they can find new ways to bring the teachings of Hashem to all people. Fifth Realm beings use their Power to manifest worlds in which the guilty (those who do not obey Hashem’s laws) are punished, and the innocent (those who do obey Hashem’s laws) are protected. When these souls manifest as men, they become the compassionate leaders of the world.

The Sixth Realm

The Sixth Realm, the Realm of Plants, is another *continuous realm*. Plants are gifts of nourishment from Hashem; they are naturally altruistic, sacrificing their lives to support all beings. Hashem gave us the plants so our souls could visit the Sixth Realm—the Realm of Infinite Knowledge—and learn how to transcend the suffering of Manifested Reality, thereby knowing our Divinity. Through the plants, we gain access to Universal Knowledge (omniscience) and can know the entirety of a person’s soul in a single glance. The plants retrieve and unify our lost soul fragments, bringing us into balance, clarity, and Power.

Note: Not surprisingly, the dark ones of this realm (the titans) would not like us to have access to plants for healing or *anointing*, for they do not want us to know ourselves in Truth: that we are all Children of Our Lord and *infinitely powerful*. (Suffering and sickness are not the Lord’s will for us; they are a product of Man’s diabolical will.) If we were able to see the titans in Truth—that they are nothing more than foolish Little Men masquerading as gods—then we would not respect them anymore, nor fear them, and they could not use us for their evil designs.

When we perform righteous acts—like observing the Sabbath, praying, or *anointing* ourselves with *K’nah Bosem* (whose head spirit, Mother K’nah Bosem, rules the Plant

Realm)—our consciousness travels effortlessly to the Sixth Realm. Mother K'nah Bosem brings the hum of *mem* into mind, turning the discordant voices of Binah into magnificent songs of praise to our Holy Lord.

Well-balanced souls rooted in the Sixth Realm often become great spiritual leaders who nourish the souls of all beings in the lower realms and provide valuable energetic support for life. As they are well acquainted with the energies of both Wisdom and Understanding, they know how to bring them into Manifested Reality. Here are the radiant beings who fill our world with Beauty. In this realm, the Two (the Holy Light/ the Bride) comes from infinity to meet the One (the Holy Spirit/ the Groom); from their Union comes Beauty.

In the Sixth Realm, souls whose fragments are concentrated to the far left of the Balance Line are comprised of only 1/17 (6%) Earth/Water. Souls whose fragments are concentrated on the other end are only 1/17 Heaven. Given the tiny fraction of originating energy dispersed throughout the realm, a unique type soul emerges that has not been seen before: one that is wholly disconnected from an originating nature (i.e., from Binah or from Chokhmah). As the Sixth Realm is *continuous*, there is no division between the Light and Dark aspects of the Soul; therefore its fragments can fall entirely to one side or the other: entirely to Binah or entirely to Chokhmah. (At the start of the 21st century, the orientation was almost completely toward Chokhmah.) When Light fragments tumble into Dark realms, becoming mangled and twisted, Understanding is transmuted to cruelty; when Dark fragments tumble into Light realms, Wisdom is transmuted to ignorance. Only through *mitzvot* can they return back to their original natures.

Souls who are rooted here—they are mostly men—require something holy (i.e., studying and living Torah) to hold them to the Balance Line. Without such an anchor, they are but small ships in a raging storm, constantly threatened by temptation. But with an anchor, their seas will calm, their minds will open, and they can fully explore the majesty of the Sixth Realm with its great teachings of Wisdom and Understanding. For in this realm, not only are all *past* sacred texts known and understood—i.e., the Torah, Talmud, Prophets, etc.—but also all *future* texts (containing the greatest revelations to come). We can travel to this realm whenever we choose, thereby accessing all knowledge.

Will you dance around the Bride and hear Her magnificent stories?

כִּי לֹא יִשְׁנוּ אִם לֹא יִרְעוּ וְנִגְזְלָה שְׁנָתָם אִם לֹא יִכְשֹׁלוּ יִכְשִׁילוּ
*For they will not sleep if they do not commit evil,
 and their sleep will be robbed away if they do not cause stumbling.*

Those souls of the Sixth Realm whose energy is concentrated to the extreme left live in a world of Power with *no* Mercy (pure Chokhmah). As such, they are denizens of the Loveless Universe and are completely severed from Hashem. These unbalanced beings have no awareness of the existence of others. Certainly, they know that other physical bodies share their reality, yet they cannot view the world from any vantage point except their own. The Other remains foreign, separate, unknown; his suffering can neither be seen nor grasped. Thus, the very incomprehensibility of the Other renders him potentially

dangerous and in need of control or elimination. Here we see the formation of *identity*, of a mind ruled by hatred and ignorance. As the unbalanced individuals of this realm can only detect intellectual (Chokhmah) differences in their worlds, they are wholly incapable of understanding others from the level of feeling. Nor does *emotion*—to them, a detestable form of human expression—interest them beyond its utility for mischief. With *intellect* as their sole criteria for judging the external world, everything becomes exclusively superior or inferior, good or bad. Intelligence is lauded above all else; compassion is despised. Without the mitigating influence of Binah’s Understanding, such souls remain forever polarized and hostile, obsessed with rooting out “weakness” and finding ways to eradicate it. They are, indeed, demonic beings.

These unbalanced beings emerge as the titans of our world, who rule with no allegiances, no loyalties, no mercy. Theirs is a world of survival of the fittest—the weak must perish so the strong can reign supreme; in such a severe reality, there is nowhere innocents can go for help. As the titans have a pure Chokhmah orientation, they can see the big picture (the Macro) and how things fit together, creating large, complex systems to rule other beings. When they do rule, Heaven Forbid, the many inevitably suffer for the good of the very few. If such an orientation—patently antithetical to Life—were allowed to continue unabated, without Hashem’s Right Hand inevitably bringing the Reckoning of the Shekinah, Manifested Reality would destroy itself.

Note: One of the titans’ most beloved religions is the Cult of Medicine, which recruits only the cleverest souls. Only those individuals without Understanding, who are in pure Chokhmah (i.e., from the Loveless Universe), can survive the rigorous initiation process and are permitted entry into the inner sanctum of the Cult. There, the Idols of Greed and Cruelty are liberally worshipped, with innocent men, women, and children sacrificed at the Altar of Baal. Friends, every day they are sacrificing our children. The *Shoah* has not ended. What will you do about it?

דָּרַךְ רְשָׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְמָה יִכְשְׁלוּ.

The way of the wicked is like pitch darkness; they do not know on what they stumble.

Despite the arrogance of the titans and their capacity for large-scale mischief, this realm remains distant from Hashem and its total power is negligible: only 5% of the power of the One. Thus, even if all the beings here were controlled by dark forces, Heaven forbid, their combined power would still be trifling compared to what the Light beings wield in higher realms. Nonetheless, when there are no great spirits in the Sixth Realm to counterbalance darkness and to lead people to Truth, and when beings in the lower realms have only a limited intellectual (Chokhmah) ability to comprehend their world, the dark ones can easily create convoluted systems of government and industry to control them. Through this control, they can gain total power. Yet, just *one* balanced person in the Sixth Realm or higher is far more powerful than even the most diabolical titan. If the power of Hashem’s Light were collectively harnessed by the people in Israel, for example, they could energetically neutralize even the most powerful judgments and bring Understanding back to the world. (However, they would first need to unify.)

*Is not this the kind of fasting I have chosen:
to break open the bindings of wickedness
and untie the cords of injustice,
to set the oppressed free
and break every yoke of oppression?
(Isaiah 58)*

Souls whose energy is concentrated to the extreme right of the Balance Line live in a world of Mercy with no Judgment (pure Binah). As with the titans, these individuals have an unbalanced preponderance of a single originating trait—in this case, Understanding—which renders them wholly disconnected from Hashem. These souls form an identity based on Love-for-the-Other, and are forever concerned about what the Other wants them to be. As they have no capacity for Wisdom, and can only view their fellow beings through pure Understanding, they cannot recognize evil and are easily manipulated or slaughtered by the dark ones. Ironically, while they are busy defending their beloved Other (even if that person is guilty of corruption or atrocities), he is mercilessly exploiting them. As these unbalanced individuals can only detect emotional (Binah) differences in others, they are wholly incapable of understanding or interpreting their world through intellect. Mistakenly, they believe that all beings are identical, and they strive to create systems which foster sameness and dependency. Yet, as there are inherent differences in intellect, root, and balance of the Soul, this illusionary sameness can only be achieved by minimizing accomplishment and punishing excellence. Therefore, such Sixth Realm souls feel most comfortable in a world of mediocrity.

Plants are a powerful stabilizing force in the world, balancing energies throughout the realms. The Sixth Realm gives us the Medicine Plants, which carry sick souls to the Angels of Healing to be cured. When we nurture and protect these sacred plants, the tremendous *mitzvoth* generates enough Light to maintain energetic balance throughout all the worlds. When the holy Medicine Plants are attacked and destroyed, the Sixth Realm falls out of balance and the lower realms go into chaos. When all plants are attacked, with entire forests and species obliterated, the world goes into serious disorder and Hashem must bring a Reckoning (a rebalancing). For if the Nations cause species like Holy *K'nah Bosem* to go extinct—as a result of their war to take away our Holy Sacrament—the Sixth Realm will fall into complete chaos. Innocents in all the worlds will be judged, while the guilty will go unpunished.

As the plants are ruled by the seasons, and as their lives can exist for just one season or for many thousands of seasons, this is the realm in which one can transcend ordinary time and explore future worlds. For example, from the perspective of an annual plant one can see ahead for years; with a common tree, one can see for centuries; with an ancient tree, for millennia. As long as these plants survive in Manifested Reality, their gift of divine vision is available to all beings. Unfortunately, most of the oldest plants have already been slaughtered and are nearly extinct; if they completely vanish, then the ability to travel far into the future (through divine vision) will be lost to our world.

Because the Sixth Realm is directly in the middle of the *Map of Creation*, its soul fragments usually fall into the center of the realm, where they are easily drawn to

opposite sides by prevailing desires. Men whose spirits are concentrated here need to be especially careful to maintain balance and not succumb to the myriad temptations of physicality.

Note: Control of the passions requires a high level of spiritual discipline and should be considered an essential part of every man's Torah practice. As woman is Binah (the Gentle/ Submission) in Union, she is easily exploited by Chokhmah (the Strong/ Powerful). Realizing this, man needs to protect and nurture woman, while also guarding himself from unwholesome temptations. Proper energetic balance is achieved when there is mutual respect between Feminine and Masculine. It is important not to get lost in Mind, and to connect with others through Love and Understanding.

Warning: Union outside of marriage shatters soul parts and scatters them in the darkest corners of the realms. If done in a man's mind, he will have seized the woman's soul against her will and used it for his imaginings. This can put darkness into her universe, while sully his own world. When the Bride has never entered the Groom's House, the Holy Shekinah is a stranger to him. Heaven Forbid if he were to pursue Her and, thereby, descend to the Lower World where his connection to Hashem is weak. Be careful, too, with ascetic practices, for whatsoever Torah allows has purpose in your life.

This is why marriage is so important for men—it is only by taking the time and effort to understand the woman's Universe, her Heart and Soul, her Binah world, that he can help her unite her lost fragments and keep himself balanced at the same time. (This need for understanding her Binah world is true of both the spiritual and physical union.) In the process, the man transforms his Torah study from pure Wisdom practice to one of Binah and Chokhmah, perfectly balanced—which is essential for a strong marriage based on Understanding.

Note: A man who knows the secrets of calling the Bride gains insight into the private universe of the Shekinah. It is always worth his while to explore Her Universe. When a married man calls the Bride for his beloved, and when she finally arrives, not only do all the sparks from his *mitzvot* pour into her, but all of *her* sparks pour into *him*, as well. This is the true power of the Union between Bride and Groom—between the Holy Light and the Holy Spirit—from which we all originated. My Friend, are you finding your way back to the One, to Union? If, in the moment when the sparks flood from both Bride and Groom, an act of Creation occurs, the resulting soul will become filled with their sparks. It will begin its journey with a tremendous Blessing—an ability to balance and connect with Hashem through Love—that will shape its entire life. Every time the Groom's sparks fill the manifesting world of the Bride, the new soul is Blessed with their sparks of Love. Every spark is guarded by an Angel, who will stay with the new soul until it returns to its root.

Note: When the Bride and Groom arrive together, or when the Bride arrives first followed by the Groom, a Union of the two souls is created. With the Bride's arrival, her Heart also opens to the Grace of Hashem. When only the Groom arrives, there will be imbalance. However, it is natural that once in awhile only the Groom arrives. This is to teach us that sometimes a small amount of imbalance is to be expected in life. Were we all perfect beings, what need for our Lord?

When two minds join as one according to Torah, they have immense power, and their merged souls travel straight to His Holy Light and Holy Spirit. When the two minds (Binah) become the one mind (Chokhmah)—when the One (Wisdom) can see directly

into the Many (Understanding)—salvation begins. For in that precious moment of communion, our Beloved stands before us in both inner *and* outer worlds. It is Union! We have been seen, can never part. Watch how the sparks fly from your heart in that glorious moment of recognition!

The Seventh Realm

The Seventh Realm, the Realm of Sun, Moon and Stars, is another *divided realm*. Just as the sun illuminates the heavens, this realm is lit by the splendor and magnificence of Truth, as if one were looking into the light of Hashem, Himself. As this realm is controlled by the celestial bodies, its beings are intrinsically attuned to the natural cycles of our world. They understand the endless dance between Chokhmah and Binah, between the ever-merging, ever-shifting Universe, and know how to regulate their lives according to the natural order. Therein lies the secret of manifestation as one must learn to be attuned to the Universe's cycles, knowing when it is propitious or not propitious to act. (This is, not surprisingly, the Realm of the Diviners, the Necromancers.) Those who can raise their consciousness to this realm gain unique insight into the sacred cycles of Life—birth to death, winter to spring, light to dark, finite to eternal—and how those cycles influence the actions of man. Women whose souls are rooted here radiate tremendous Light and Love. They are the mothers, guardians, nurturers whom we honor and protect. They are the Light that guides communities, families, and all beings.

*He causes grass to sprout for the animals and vegetation for the work of man,
to bring forth bread from the earth. (Psalms 104:14)*

The Torah does not tell us about Creation in Heaven; instead, it describes the Creation of Earth/Water. As this occurrence is placed between the creation of plants (on the third day) and the beasts of the sea and air, it is clear that whatever transformation occurred on Earth on the fourth day allowed the sun to provide life for the plants—which, in turn, provided life for the beasts that would arise on the fifth day. Plants were created to support animal life.

Souls who enter the Seventh Realm can easily become trapped in its farthest corners. One must travel carefully here, for this is a wide, expansive realm (indeed, it will seem never-ending to the novice, and terrifying). It is easy to become overwhelmed by the vast, gloomy distances. But if one enters the Seventh Realm in a balanced way (i.e., *anointed*), one can calmly view the great expanses of the Infinite Universe and know them to be the source of all Life, and friendly. Even in the depth of night, the Lord has given us the moon for illumination and the stars for guidance. When we are lost, when we do not know which way to turn and the dark ones would like to devour us, we need only remember the guiding stars of this realm to show us the way out. For here in the Seventh Realm is *clarity, illumination*. Come, my Friend, and you will find your way: study Torah, study the vibrations of the Hebrew letters, live a Torah life, live your Covenant. Become *anointed*. Then you can dance here anytime.

The Sixth and Seventh Realms are closely linked, for the plant sacraments provide us with one of the easiest and most reliable methods of accessing divine information and assistance from the Cosmos. Most importantly, they unmask falsehood and show us Truth. (For he who knows Truth has Power. Best that Power is wielded by those of Light.) However, one must become *balanced* before entering these realms to avoid being overwhelmed by the Ghouls (*dibbukim* who spew hatred, fear, or ignorance). The greatest limitation to travel in any of the realms are our Idols of Self, which attract the energy of the Ghouls and encourages them to provoke us. Banish all constructions of Self, however, and the Space becomes open and infinite. (The mistake many initiates make is to enter the Space unbalanced, without even prayer or fasting beforehand. Naturally, their experience with the Ghouls will not be pleasant.)

Note: The fruit that bleeds blue offers one of the most direct ways to reach the Sixth and Seventh Realms, for its head spirit resides in the Heaven realms and has no patience for the Idols of Self, destroying them promptly and severely. (Whereas Mother *K'nah Bosem* gently sends them away.) Travel in the Sixth Realm gives access to Universal Knowledge (omniscience), enabling us to see anything in Truth. (Indeed, no one can hide from the penetrating Gaze of Our Lord.) Travel in the Seventh Realm reveals the infinite ebbs and flows of the Universe, allowing for an understanding of cycles and orders (issues of time, duration, sustainability, etc.) to guide in manifestation. For true Power knows not just *how* to act, but *when* to act.

The Seventh Realm is the last of the Heaven realms; from here onward, they are dominated by vibrations of Earth/Water. The *Map of Creation* is our portal to the realms of Heaven, and to all its beings who act as intermediaries between the lower and higher realms. The key to the Upper World is in your hand—and if you have read this far, the *Map of Creation* is in your Soul and can guide you to Hashem.

Every word I invoke for you is from my heart, sent across eons of time! (So many lifetimes filled with my Love for you! So many lifetimes spent praying that my words would reach you and fill you with His Holy Light and Holy Spirit!) Am I reaching you yet, my Friend? The words of Torah must dance in your universe, they must sing and dance, or else what hope? Does Hashem call to you? Do His sparks dance in your mind and *call* to you, as they do in mine? L O V E אהבה must *feel* like something, or else what hope? Oh Lord, find me the way to bring these revelations back to you, my Friend, so you and our people may once again prosper without fear. So you may dance again with the Holy Light and Holy Spirit, as is your inheritance.

The Eighth Realm

The Eighth Realm, the Realm of Sea and Flying Creatures, is another *continuous realm*. The birds represent the view above, from the heavens; the fishes represent two views: 1) downward, toward the ocean floor (Finite), and 2) upward, from the sea toward the heavens (Infinite), where there is an ever-expanding view of Manifested Reality. The vibrations of this realm can offer divine intuition in regard to location or place. Here, one's spirit can travel anywhere in the Six Directions, being present anyplace anywhere with anyone anytime (omnipresence).

The Eighth Realm is the beginning of Self-awareness. The plants, though possessing consciousness, exist with the same intention as Earth and Sun: to support more sophisticated life forms. Thus, the first seven realms represent universes designed to *support* conscious life and represent Heaven. Whereas the last three realms are concerned with the *creation* and *evolution* of conscious life and represent Earth/Water.

The Eighth Realm is the gateway to the lowest three realms on *Jakob's Ladder*, those densest expressions of Manifested Reality known as the Lower World. The ruling nature of the Eighth Realm is Endurance, represented by the inviolability and indestructibility of Earth/Water. When our lives are unstable, when our minds are troubled, we come to this realm to receive a more expansive view of our situation, thereby gaining stability, patience, *endurance*.

The beings in this realm find themselves far from the transformative Light of Hashem, and their soul fragments usually polarize, producing extreme rigidity. Generally, souls manifest here in male bodies. Their world view is black-and-white, with little ability for compromise or cooperation. When fragments concentrate in the farthest, darkest corners of this realm, souls find themselves ruled by greed, hatred, and ignorance. Here is the realm of the petty tyrants, the ones in fine suits and white coats, in ermine skins and golden crowns, who believe they can usurp Hashem. Such pure Chokhmah minds are ideal for understanding complexities and abstractions—those detailed algorithms needed by doctors, scientists, money handlers, kings. These are the lesser titans, who rule with no Mercy—they send millions to die in wars; they create famine for power; they murder for profit. While they may not have the energetic strength to create large-scale havoc (as do their dark counterparts in higher realms), they are still, collectively, a nuisance for the world and a source of continual suffering.

The souls whose fragments preponderate on the opposite side of the spectrum, at Mercy, constantly sacrifice themselves for the Other, the group. As they do not exist for themselves, their minds cannot comprehend concepts like “autonomy” or “liberty.” Indeed, in many ways they epitomize innocence, manifesting as the beautifully trusting yet malleable masses who are *domesticated* (unbeknownst to them) for exploitation by the titans. The wolf devours the lamb, over and over. (But does the serpent believe it is the “natural order” of things to swallow its own tail? If so, then there must come a Reckoning.) The souls caught in the extremes of Mercy/ Binah—so far from Hashem, and with so little of His power—view the world myopically (the Micro), unable to see how larger pieces fit together. As a result, they become Master Imitators, allowing their lives—their desires, hopes, and fears—to be provided by others. It is disempowerment to an extreme degree.

Note: When it comes to combating the disempowerment of ignorance, men and women both need to receive enough education to understand the world around them and to make the best decisions for themselves, their families, and their communities. Failing to teach our children Wisdom pushes their souls into the farthest corners of Earth/Water, into ignorance. In such a way, they can be easily fooled and devoured by the titans. Failing to teach our children Understanding pushes their souls into the farthest corners of Heaven, into hatred. Always find a balance. The greatest

gift any child can receive is to be raised according to Torah—honor your mother and father for such an important gift.

Souls rooted in the Eighth Realm can draw their fragments back into balance by centering their lives around Hashem and Torah. Then they will have the advantage of inhabiting an expansive realm in which all knowledge exists to them at all times (omniscience).

Though they may not always be able to understand how certain pieces fit together to form a larger whole, they will still have this realm's vastness in which to search for answers. If they can master the temptations of the outer reaches of the realm, they can become great spiritual leaders, fathers, providers, protectors of family and community. Those who stay balanced often acquire great understanding of Manifested Reality, becoming artists, creators, visionaries—intuitive souls who can easily move back and forth between Chokhmah and Binah, or walk the *razor's edge* in direct connection to Hashem.

As the two primordial forces are linked in this realm—in the Flying Creatures in Heaven and in the Sea Creatures in Water—Heaven and Earth/Water are directly connected. What a great realm for exploring manifestation, my Friends!

The Ninth Realm

The Ninth Realm, the Realm of Beasts of the Earth (or the Animal Realm), is another *divided realm*. Here, there is virtually no Earth/Water to the far left of the Balance Line and almost no Heaven to the far right. On the far left, the realm only offers its beings 1/33, or 3%, of Earth/Water. On the opposite side, they receive only 1/33, or 3%, of Heaven. This creates a truly dualistic Universe—a world of *predator* versus *prey*—with beings who have virtually no awareness of Hashem or each other. Here is the realm of individual identity and Self-obsession, where the Idols of Self reign supreme. To the beings of this realm, most things are measured only in terms of personal gain.

Note: Business that is based on maximizing profit regardless of the harm done to others—a model seen throughout the world at the beginning of the 21st century—comes from the Ninth Realm. Ironically, two of the darkest and most dangerous profit-based nations used the *eagle*, a sign of the Eighth Realm, as their identifying symbol. (In truth, the serpent from the Ninth Realm is a far more appropriate symbol for them.)

A righteous man regards the soul of his beast (Proverbs 12:10)

The animal's poignant disconnection from other beings and Hashem creates a strong yearning to communicate its anguish to others. But such is its tragedy: it cannot express its suffering, and it is almost never seen. Always, it is beaten, enslaved, terrorized. In a world dominated by Chokhmah energies, it is tortured and slaughtered without Mercy, with no gratitude for its life. Look into an animal's eyes and it will tell you of its grief. When it suffers, it must suffer without compassion; when it dies, it must die without comfort—unless it is *seen* by the Shekinah, by Understanding, which emanates from the Heart. Such heart-felt *communion*, whether with animal or man, acknowledges a shared divinity; it is a form of respect and reverence we pay to each other, and a way to celebrate

Hashem. (Every time we intentionally look into another's eyes—every time we acknowledge another's existence—we honor that person and put Light into the Universe.) The animal's natural desire for connection draws it into prides, herds, vast groupings beyond our understanding, where it is reminded of its lost connection to Hashem.

Note: The herd instinct is regularly used by the dark titans to control and manipulate human populations. They select behaviors they wish to manifest in the masses, then splash propaganda across electronic and print media to produce those behaviors on a large scale. By focusing all information in one place—currently done through the Internet—they have near total control of what a person knows, experiences, or believes. They can foment violence. They can redefine morality. They can create behaviors and societies that support their demonic, atheistic desires for power, domination, wealth, and control. Due to the herd instinct, humans can be counted on to blindly devour whatever the titans deem “good” for them, thereby filling the Universe with more Idols of Self. These idols become self-perpetuating fictions, weaving denser and denser lies to shroud the Truth. Suddenly, murder becomes mercy. Cruelty becomes compassion. When God is denied and religion is destroyed, what need for morality? A relativistic world can allow all things. And does. Eugenics, torture, abortion, pornography, organized medicine, anti-Semitism, corruption, etc. We can always know when Darkness is ruling: the good becomes bad, and the bad becomes good.

The energy from predatory beasts tends to concentrate in the dark side of the realm, creating a propensity for savageness. However, because they come from a *divided realm*, their energy cannot completely disconnect from Light, and so there is an inclination toward Love. (One can see this behavior in the fiercely protective predator mother, who will give her life for her young.)

Note: Oh, what joy an animal's soul had to be blessed and used for the Holy Temple, and to have its sparks raised to Hashem—especially when its flesh went to nourish the poor, the sick, or the old. We need to have Understanding for the animal souls trapped in this realm, and Mercy upon them, for theirs is a difficult journey of much anguish. When you consume their flesh, be certain to offer a prayer of gratitude to the spirit of the animal that gave its life for yours. Pray that its sparks will rise to Hashem, as we did in the days of our glorious Temple!

The predators' energy (Chokhmah) is balanced by the collective energy of vast herds of prey (Binah), whose sparks congregate in the farthest Light corners of the Ninth Realm. This extreme polarization between the two energies leads the Light-dominated prey to sacrifice themselves to the Dark-dominated predator. While one can experience overall balance in the center of this *divided realm* (on the *razor's edge*), the realm's distance from Hashem tends to leave most souls unbalanced. As this realm's inhabitants live in the madness of a world in which the strong is forever massacring the weak—the consequence of a near-total loss of connection to Hashem—they become attached to the illusions of safety provided by their Idols of Self (even it means a further plunge into darkness). One can see, therefore, that the real tragedy of the Animal Realm is its *self-perpetuating* darkness. A soul rooted here must inevitably overcome serious limitations—the impulses for power, domination, and savagery on the one hand, and the impulses for powerlessness, servitude, and slavery on the other. Yet, despite the discord of this realm, if enough souls were to awaken they could generate the Power necessary to ignite great movements that could overthrow tyrants.

Warning: Know that we are currently in great peril, Friends. The situation created by the dark titans is far more insidious than the book burnings and pogroms of ancient days, for they have used the discoveries of science to secretly control the content of our minds and characters. In Moshe's time, they could only enslave the Body; today, they have near full control of the Mind and can do with us whatever they want. Our people have been enslaved once again, but if we wake up fast, and return to Hashem, we can free ourselves.

Riding the Chariot in the Ninth Realm can be hazardous, given the amount of darkness, but consciousness must pass through it in order to reach the higher realms. It is easy to know when one has entered this realm as one feels the discordant vibrations of the *animal soul* (הבהמית נפש) in all its helplessness and brutality. If we discover lost soul parts here, we can recover them through prayer—which allows our consciousness to transcend the Ninth Realm toward Heaven. Once out of the Realm of Animals, we can see the truth behind our Idols of Mind (those illusions that have stripped us of our Power and imprisoned us in the darkest corners of existence), and we can choose to liberate ourselves.

Note: It is not uncommon for souls to get lost in the darkest reaches of the Ninth Realm, known as the Land of No Hope. These souls appear as thirsty, ragged men endlessly searching desert wastelands for any sign of sustenance. But there is no sign of life in this world, no greenery. Just rock and sand. They spend their days wandering through the pitiless deserts, raging and spewing at Hashem. The beings here are only able to survive by siphoning off energy from more evolved beings. This is done by trying to incite others to violence or hatred. In Manifested Reality these ragged souls manifest as people who worship the Idols of Hatred and Ignorance; they are easily identifiable by their mean-spiritedness. Indeed, they believe they are Victims, and everyone else is a Perpetrator, an Enemy. As such, they cannot be reasoned with and are best avoided at all costs. (Mere curiosity is not a proper reason to travel to this world—as its beings *will* try to incite you.)

Regarding the physical body, the nature of the spirit determines what type of body it will enter. A soul concentrated (rooted) in the Animal Realm will manifest into a body with a mind at the level of beasts; whereas a soul concentrated in the First Realm will manifest a mind with the capacity to be Patriarch. Thus, our *intellect* is a reflection of where our soul is concentrated. If we succumb to certain temptations in life, causing our sparks to fall to lower realms, we might reincarnate into a body whose soul is rooted in a lower realm, so we will have greater incentive to reunify our lost sparks and bring them to Hashem. It is also possible, though less common, for a soul to reincarnate several realms higher. When that happens, the Grace of Hashem is awakened (for He adores souls with *courage* and *willingness*), and one feels inspired to live a righteous life.

Note: How is *intelligence* connected to the Soul? To begin with, intelligence is not measured by one's degree of knowledge; rather, it is wholly dependent on the individual's degree of connection to Hashem. The "smarter" one is, the more connected s/he is to Him—for as He is the source of all knowledge, all things can only be known through Him. How could it be otherwise? This is why the Jewish people have survived over millennia, when all their vanquishers have, themselves, been vanquished: the Jewish people know what *intelligence* really is. Wisely, they use it.

Tzadiks will often project their consciousness to this realm to make Hashem's words more understandable for those souls whose consciousness is concentrated in the lower realms. As Moshe could only lower his consciousness to the Sixth Realm, he needed Aaron to bring the Torah down even farther to where the Israelites' consciousness had dropped during slavery.

*And Aaron lifted up his hands towards the people and blessed them.
He then descended from preparing the sin offering, the burnt offering, and the peace offering.
(Leviticus 9:22)*

As Aaron prepared the offerings, his consciousness remained in the higher realms; once he was finished, his consciousness descended to the lower realms so he could better speak to the people. By doing so, they were able to follow his consciousness like a bridge from the lower to the higher realms, reaching Hashem.

Moving one's consciousness through the realms is like passing white light through colored filters. If one has become balanced (*anointed*), one encounters no discord as one's Holy Light and Holy Spirit vibrations travel through the Ninth Realm's many worlds. The angelic guardians of the Ninth Realm will gladly open the gates of this *divided realm* for us, allowing our consciousness to explore the dual natures of Manifested Reality (Binah-Chokhmah) in all its myriad animalistic forms. All one needs to do is pray to see the Truth. Stand before Hashem with full confidence and concentration—with the *courage* and *willingness* to gaze through the Eyes of That Which Is Unutterable. One's spoken words are not enough; it must be *felt*. The intent is placed on the sound of the rising letters, to be released with the utterance of the word. As the summoning power of Chokhmah (the Unmanifested) is transmuted into the delivering power of Binah (the Manifested), one is raised from the Ninth Realm and the gates of Heaven open:

Holy, Holy, Holy!

The Tenth Realm

The Tenth Realm, the Realm of the Kingdoms of Man, is a vast, seemingly endless *continuous realm*. Here, Wisdom infinitely divides into finer and finer Binah expressions. The beings in the darkest corners of this realm have only 1/257 (4%) of Earth/Water vibrations spread throughout their universe. The same is true of the other end of the spectrum, for Heaven vibrations. Souls rooted here experience Life as a vast desert filled with infinite, incomprehensible grains of sand. Yet, there is such desire to magnify each grain and understand its properties!

עד מתי פתים תאהבו פתי ולצים לצון קמדו להם וכסילים ישנאו דעת
*How long will you naive ones love naivete,
and the scoffers covet scoffing,
and the fools hate knowledge?*

The Bride (Holy Light/ Shekhinah) rises from the Tenth Realm and returns to her Groom (Holy Spirit) through our acts of Understanding, Mercy, Love—through our ability to create a safe, enduring world where the Feminine is championed and respected. Where does the Holy Light come from? From its opposite, from Darkness transmuted into Light.

כִּי אֲתָה תְאִיר נְרִי יְהוָה אֱלֹהֵי יְגִיָּה תְשִׁכֵּי

For You light my lamp; the Lord, my God, does light my darkness.

Binah is not separate from Chokhmah. And just what *is* Binah?

Answer: Binah is but a measure of how unified or divided Chokhmah is.

Binah can be compared to temperature in our world. When the temperature is over 100°C, water becomes gas/ steam. When the temperature is below 100°C, but above 0°C, it becomes liquid/ water. Below 0°C it becomes solid/ ice. But it is always water. The temperature doesn't represent water, itself, but the *state* of water (i.e., how fast its molecules are moving). Binah is just a measurement of the *state* of Wisdom/ Chokhmah. It answers the question: How divided is Wisdom? Already, by the Ninth Realm, the divisions of Wisdom have become so extensive that beings can no longer see their world as a cohesive whole.

In the Second Realm, Binah is 0 and Chokhmah is 1. Thus, we can see from the *Map of Creation* that Chokhmah goes from complete unification (Binah = 0) to being totally separated and divided (Binah = Infinity). Yet, in all cases, it remains Chokhmah.

The Holy Shekhinah (the Holy Light) allows us to comprehend the One through the infinite expressions of the Many. She can help us to see our creations and idols, or can reveal the hidden meaning behind a single letter in the Torah. All we are doing is selecting from two types of assistance—the Wisdom of the One (Chokhmah, where all can be seen as unified and interconnected; the Macro) or the Wisdom of the Many (Binah, where all can be seen as distinct and separate; the Micro). Both are of the One and will bring us to Truth.

Note: The number of circles in each realm is a visual representation of Binah, of how divided Hashem's Wisdom has become as it descends into the world.

Thus, the Holy Light (the Bride/ Holy Shekhinah) arises from the Tenth Realm, Malchut (which then transforms into Binah at the Third Realm). She manifests as very finely divided Wisdom (Chokhmah) separating to infinity. When that Wisdom has become too divided, as in the Tenth Realm, it is inaccessible to Mind and must instead be accessed via Heart through *emotion*.

emotion = the Holy Light (Shekhinah) coming through the Heart

intellect = the Holy Spirit coming through the Mind

אֲוִלִּים מוֹסֵר בָּז

fools despise wisdom and discipline

In the Tenth Realm, any attempt to gain Understanding through reason (via the Holy Spirit) will always fail catastrophically. Here, beings rely on *emotion* rather than *intellect*. Due to their extreme separation from Hashem, they have no real awareness of each other and are ruled by the passions. They do not experience true Love, but rather a kind of obsessive lust which quickly degenerates into fear when faced with the loss of pleasure. Their entire orientation is focused on avoiding what feels bad and perpetuating what feels good. Thus, fear—the fear of not having what is desired, the fear of losing what one already has—rules them utterly.

רְגִז וּשְׂבַע יָמִים קָצֵר אִשָּׁה יָלוּד אָדָם

Man, born of woman, short of days and full of fear.

Note: The man ruled by fear's bedfellow, hatred, is dangerous, for he cannot be placated, reasoned with, or satiated. Ultimately, he will destroy everything in his path until he, himself, is destroyed.

Question: Why would someone choose hatred over Love? Why stay in anger or cruelty when one could stay in Love?

Answer: Only someone who has never known Love (i.e., a soul from a *continuous realm* whose fragments are pure, dark Chokhmah energy) would choose darkness instead. For if we really know how wonderful Love is, we can never stand to leave it. We will search for a way out of our suffering at all costs. There is no greater Joy than feeling the Love of Our Lord.

Question: Who creates fear in our world? Is it Our Lord?

Answer: Fear is never of Hashem. Fear arises from man, from his endless attempts to inject terror into the hearts of innocents through his wars and propaganda and exploitation. But we do have control over the emotions that arise in our Hearts. Would you choose those of man (fear, hatred), or those of Our Lord (Mercy, Love)? Who rules your Heart, my Friend?

רְאִישִׁית חֵכְמָה | יְרֵאת יְהוָה

The beginning is Wisdom: the Fear of the Lord

In the Tenth Realm, there is righteous trembling: Fear of the Lord (שמים יראת). As Wisdom enters children's hearts from studying and living Torah, they will feel awe for Hashem and be inspired to perform *mitzvot* to raise their consciousness—first to the Ninth Realm, the Animal Realm, and then to the Eighth Realm, the Realm of Sea and Flying Creatures. There, they will be able to see the world as if they were suspended above it, and they can retrieve shattered soul parts from the Lower World; in the process, their minds will begin to understand the Wisdom coming from the Holy Spirit. As long as children are reared with Torah study and a Torah life, they will learn Fear of the Lord regardless of the realm in which their souls are concentrated or rooted.

They study the Torah for its own sake

It is through living and studying Torah that the shattered and infinitely divided Wisdom begins its long journey back to wholeness and Ein Sof. As the souls of all the realms collectively unify the fragments of Chokhmah, they are also slowly gathering and coalescing in a return to Unity.

כִּי תְבוֹא חֻכְמָה בְּלִבְךָ וְדַעַת יִנָּעַם:
 מִזְמָה תִּשְׁמַר עָלֶיךָ תְּבוּנָה תִּנְצֵרְכָּה:
 לְהַצִּילְךָ מִדֶּרֶךְ רָע

*When wisdom comes into your heart, and knowledge shall be pleasant to your soul,
 thought shall watch over you; discretion shall guard you, to save you from an evil way.*

In the lower realms, Wisdom is first gained through the Heart, through *emotion* (the Holy Light). (Just as the Heart sees the world through *emotion*, the Mind sees through *intellect*, the eye sees through sight, the ear through sound, etc.) Wisdom first emerges in a soul as an *experiential* understanding of what gives pleasure and what causes pain. As that soul rises in consciousness through Torah, Wisdom starts coming from the Holy Spirit and is comprehended intellectually, through *revelation*. Through this Wisdom, the Heart opens and fills with the Holy Light from Hashem, creating Understanding. This leads to the often shocking revelation that others *also* experience joy and suffering (compassion). For a being in the Tenth Realm, the experience of Compassion is a tremendous spiritual accomplishment, enough to jettison its soul to higher realms. If compassion is experienced often enough, the Soul can balance itself and raise its root in subsequent lifetimes.

יִשְׁכַּל טוֹב לְכָל עוֹשֵׂיהֶם תְּהִלָּתוֹ
Good understanding to all who perform them

With Understanding from the Holy Light, and Wisdom from the Holy Spirit, our prayers easily climb *Jakob's Ladder* and reach the highest Heaven realms.

עֲמֻדַת לְעַד
His praise endures forever.

Wisdom begins in Chokhmah, flowing toward the Mind as *intellect*. As it divides infinitely, having less and less of its originating energy, it transforms gradually into Binah and flows from the Heart as *emotion*. This *emotion* inspires us to seek Hashem as a unified One (as Chokhmah), which opens our souls to Wisdom through *intellect*. Thus, in the lower realms, the beginning of the way back to Wisdom through *intellect* is through the Holy Light, the Shekhinah, the Heart. Thus, whether we start at the 1 or at infinity, the *beginning* is Wisdom. One breath in..... One breath out.....

When Chokhmah begins in the Second Realm at 1, Binah vanishes and goes to 0. At infinity, where all becomes Binah and Wisdom is infinitely divided, Chokhmah goes to 0. Thus, Chokhmah can also be seen as a measurement of Binah beginning at the value 0 (at infinity), and going to a value of 1 when the Universe begins in the First Realm.

Note: 0 and 1 are the two numbers used in the binary systems for all computers. The amount of information stored in a binary system is based on the *Series of Life*: 1, 2, 4, 16, ... In a binary system, the setting of 0 or 1 is used to store information; it comprises the memory of a computer. If Hashem was not just *our* Universe but infinite universes—all capable of being either 0 or 1, like ours—then these universes could process information in a manner similar to a modern computer. Over eons, by flipping universes back and forth between pure Chokhmah and pure Binah, information could be stored, analyzed, and used. Perhaps our very existence is nothing

more than a flipping between 0 and 1 in a vast array of binary systems that form a universal consciousness?

יְהוָה בְּחָכְמָה יָסַד אֶרֶץ כּוֹיֵן שָׁמַיִם בְּתַבּוּנָה

The Lord founded the earth with wisdom, established the heavens with discernment

Rabbi Yudai said “What is בְּרֵאשִׁית? With Wisdom. This is the Wisdom that the World stands—through which one enters hidden, high mysteries.

One breath in: The Holy Spirit leaves Hashem, Its Wisdom (Chokhmah) dividing into the Many according to the value of Binah. (Wisdom enters via the Mind.)

One breath out: The Holy Light returns to Hashem, Its Understanding (Binah) dividing according to the value of Chokhmah. (Wisdom enters via the Heart.)

When we breathe in, during the glorious inrush of *life force* (וְחַיִּים), every cell in our body not only nourishes itself but also makes preparations for the upcoming exhale. And so it is, my Friend, with the Holy Spirit bringing us Its Wisdom during the long *inhale*. When you study and live Torah, are you consciously taking Hashem’s nourishment into your Soul during the infinite inhalation? Do you seek to know Torah from the *ecstasy* that pours into your Heart from the Holy Light, allowing you to radiate Understanding to all beings? If so, then you are present with Hashem, preparing for the *exhale*.

Note: In Quantum Physics it is known that light can be either a wave or a particle, depending on how it is viewed. In one experiment, light behaves like a single continuous wave (Chokhmah); in another, it acts like a collection of particles (Binah). In the *Map of Creation*, Or Ein Sof can be seen as the wave; Chokhmah is the wave compressed to a point; and Binah is the wave transformed into infinite particles (separate and infinite). They are opposite reflections of Hashem; how you look at Him determines what you see. Though 20th century scientists considered Quantum Physics a new field of study, we have known about it since our Patriarchs. Are you walking with Abraham, Isaac, and Israel yet, my Friend?

Souls, by the Tenth Realm, experience total separation from others. Their focus is exclusively on themselves and their personal realities. With almost no awareness of Hashem, they replace Him with the mighty Idols of Mind. Souls polarized on the Dark end of the realm make *themselves* into gods; those on the Light end make *other* people into gods. The power of Tenth Realm beings is miniscule, as the entire realm only holds 4% of originating energy. Even if the dark ones could fully corrupt every soul in this realm, the collective power would be negligible compared to that of higher universes. Still, when more highly evolved beings of Light become separated, disorganized, or unable to work together, Tenth Realm beings are easily manipulated for diabolical ends. (Jewish souls should take heed.) The souls who rule this realm are almost always controlled by beings in the Ninth Realm, who are in turn ruled by those in the Seventh.

The Tenth Realm is filled with shards from countless shattered souls, endlessly raining down from the higher realms with each transgression committed against Hashem. The pieces overflow into the farthest, darkest corners of the realm, putrefying. (So many shards, so many lost souls. My Friends, shall we gather them up and bring them Home?)

Here is what we call *sh* (שׂוֹאֵל), yet most of these souls can still make the choice to return to Hashem. Indeed, most are redeemable except those imprisoned in the most demonic, forsaken parts (reserved for beings who commit atrocities in His Name).

Note: Whenever a person allows himself to be ruled by hatred (Chokhmah/ Heaven) or ignorance (Binah/ Earth), his soul descends into the Hell Realms. Every transgression further shatters the Soul, trapping sparks in the darkest corners of the Universe and creating serious imbalances that must be rectified. Directing hatred toward another is always an attempt to shatter his soul and disconnect him from Hashem—this is a grave sin, energetically akin to violence. It is advisable to pray to Hashem for protection from our enemies' hatred and for victory against them, for if He deems Judgment appropriate He will grant our request. When enough souls pray for His justice, He cannot but listen. We must understand that every request we make of Him is heard, and counted. When the energy reaches critical mass (i.e., when the prayer energy of Light finally overpowers the collective energy of Dark), He answers our prayers. For the Light from a single prayer is exponentially more powerful than the darkest judgment.

The beings inhabiting the farthest, darkest reaches of the Tenth Realm are, in actuality, demonic souls inhabiting human bodies. They have no mercy or connection to Hashem; they are pure Hatred. Though they have little intellect and can be easily defeated, they gather in such large numbers that they devour all in their path like locusts. Reason means nothing to them, nor does Life. Their utter hatred for the Bride, for the Feminine, for women—that hatred is a flag that announces them to the world. (With a breath Hashem could wipe them away, if Israel would only unify!)

As energy in the Tenth Realm is separated to the minutest degree, souls here tend to see things from an extreme micro (Binah) perspective, with no ability to understand how individual parts fit into a larger whole. They must rely on beings from the higher realms to show them what to do, and to tell them Truth. Unfortunately, the dark ones almost always take advantage of this innocence, filling the group Mind with lies in order to control it. Souls from the Tenth Realm must be given an ideology to follow, as they have no ability to determine what is the best course of action for themselves. They can be easily distracted by sensual pleasures and, if manipulated by those in darkness, can be led to commit terrible atrocities. It is only through religion, based on a balance between Heaven and Earth/Water, that they can be saved. As the Tenth Realm is *continuous*, a king or spiritual leader rooted in a higher realm can bring many Tenth Realm beings into balance—which positively affects the entire Universe, defeats the forces of darkness, and honors Hashem.

Note: The Messiah will bring all beings in all realms into balance. May he come in our day!

*Faith cannot manifest itself in a person without being accompanied by fear,
for egoism bows only to fear. (Talmud, Shabbat)*

Through Fear You Shall Know the Lord

It is only through fear of punishment that beings in the Tenth Realm can be made to act morally. Still, as it is a *continuous realm*, they are naturally drawn to the Balance Line, to the center, where they feel an innate connection to Hashem.

Another dimension visible in *Jakob's Ladder* is the development of the *identity*, the Self. At the top left of the *Map of Creation* there is the One (no separate identity). In the opposite direction, toward infinity, there are the Many: those endless souls with their separate identities and Idols of Self, having no awareness of each other.

WARNING: My Friend, the dark ones seek to separate us from Hashem and other beings by enticing our Soul with the endless sensual pleasures of the Tenth Realm. In the days of Abraham, they enslaved our Body. In modern times, they enslave our Mind. They have produced machines that suck life force and addict children. The shattered souls of the Tenth Realm are so separate from Hashem, so lost, that they are unable to communicate with each other without one of these machines to aid them. Though the Angels sing all around them, they hear nothing but the hypnotizing calls of their devices. Beware! Nothing is what it seems to be in their world; all is illusion. All is designed for control—total, absolute control of Life and Soul. Your only protection is with Torah, for then your Soul will belong only to Hashem. (The dark ones may think they own our Souls; they do not. Only Hashem owns us.) Come, dance with our Patriarchs—sing with David, stand before Mount Sinai with Moshe and the Israelites—and you will march triumphantly out of Egypt, into freedom! Hashem can deliver you from evil with the strength of His left and right hands, but only you can release your sparks from bondage through a commitment to righteous thought and action. Every time we recall our people's triumphant march from Egypt, we should ask ourselves, "My body is free, but is my Mind, my Soul?"

לְתַתּ לַפְתָּאִים עֲרֻמָּה תְּלַבֵּעַרְדֵּעַ וּמְזֻמָּה

To give prudence to the simple, knowledge and discretion to the youth

Train up a child in the way he should go.

Beings in the Tenth Realm are like small children who need to be taught righteous behavior. The young boy who is too immature to understand the meaning of binding the *Tefillin* must wait until he is old enough to take on such a responsibility. Similarly, if beings in the Tenth Realm are wholly centered on themselves and not yet capable of performing acts of loving-kindness, one must wait until they are mature enough to take on the responsibility of serving Hashem.

To perform an act of loving-kindness, one must first be able to understand another's suffering. As beings in the Tenth Realm have no awareness of the independent existence of others, and no comprehension of their suffering (literally, they cannot see it, even when it is in front of their eyes), they can only perceive people in terms of personal gain. Thus, it is typical for the darkest Tenth Realm souls to take advantage of innocents for profit, power, or control. The innocents, in turn, are brutalized and massacred. This is why one of the greatest *mitzvot* is selflessly aiding innocents, for where are they to go if not to you? If you are not their Light, then what Hope? A world without Mercy or Understanding cannot long survive.

אַל תִּמְנַע טוֹב מִבְּעַלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ יְדִיךָ לַעֲשׂוֹת

Do not withhold good from the one who needs it

when you have power in your hand to do it. (Proverbs 3:27)

Naturally, it is great *mitzvot* to champion the helpless. When innocents are falsely accused (or, Heaven forbid, marked for heinous slaughter) they become utterly dependent on others for help. If they petition someone whose heart is closed to Love, or who resides in the Tenth Realm, he is no more able to take on the responsibility of helping them than a one-year-old boy would be able to tie *Tefillin*. This is why it is often taught that charity should be given anonymously—as the giver may not be able to resist the temptation of taking advantage of the vulnerable. (Indeed, it is the ultimate position of Power: to have control over another’s life or death. For many, the position becomes so titillating, so intoxicating, that they cannot resist abuse.)

For many Tenth Realm beings, the importance of Torah study surpasses that of honoring parents, practicing loving deeds, or fostering peace between men. For it is only through such study that these souls can spiritually evolve to the point of being able to perform acts of loving-kindness willingly and selflessly. They also need to learn when to withhold assistance and when to give it, which requires Wisdom. As unbalanced souls yearn to connect with Hashem, a focus on Torah will guide them back to Him. Once one repents and is cured through His Love, it is possible for him to make up for all the lost *mitzvot* during the time his soul was sick.

Still, balance is not created through static recitation or ritual, but from an ever-changing, fluid set of actions (based on Torah) that connect us to Hashem. Ultimately, Torah study must be wedded to real-life experience (*Binah*). When we fill our souls with His Wisdom, and our Hearts with His Understanding, our *ecstasy* radiates to all beings and helps to balance the Universe.

Once the Love of Hashem is felt, it is hard to accept anything less. We must make it our duty to put His Joy and Mercy into the world, however it can be done. The Torah is a great light, and with it comes mighty responsibilities. But we must first learn to take Hashem into our Heart and Soul and radiate Him through our actions. My Friend, what actions have you taken today to radiate the Holy Light and the Holy Spirit to all beings? Have you found Grace in the returning day? Or in the departing night? Have you looked into others’ eyes and seen the Light of their Soul? Have you radiated Joy to another, or Love, or Hope? For we need those things; they sustain us like manna when the days grow hard. Often, it is the smallest things in our lives that best reflect our understanding of Torah and our connection to Hashem. How we glance at another. The softness of our words. The moments of *communion* that we share with each other. Small, intangible things that bring us ever closer to Him.

Will you come and share His Love with me?

Beyond the Tenth Realm

But, you may ask, aren’t there more realms than ten? Yes, but they are beyond us. They have no end, which is why the rationalist’s search for an originating particle only uncovers the frustration of smaller and smaller universes. These infinite worlds are

beyond Malchut, so Malchut can be seen as a 1 from which all lower worlds generate. Thus, another ten realms extend below Her, followed by another ten, and another ten, and another ten, *ad infinitum*, as Binah unravels back to the One.

The Four Worlds

My Friend, we near the end of Jakob's dance with the Holy Angels of the Lord. I thank you for coming with me. Have these visions opened gates for you? Have sparks danced in your mind? If so, then my soul dances with joy!

Come out of Darkness, my Friend, into the Holy Light and the Holy Spirit, for that is where true Power lies. You can only influence the external world if His Holy Light and Spirit are within you, radiating to all beings. The world inside your Mind is yours—you control it, you can make it anything you want. Will you make it a place of healing or of suffering? A place of grace or of loss? No thought can stay unless you invite it in. You must *want* every thought, or it cannot stay. So send away the thoughts of struggle and loss, of anger or sorrow, and make a place for Our Lord instead. Any thought you would not speak before the Holy of Holies, cast away! Fill the Heart with the Holy Light, and the Mind with the Holy Spirit, so you may bless the world with Hashem's Joy, Love, Light, and Holy Shekhinah, and with His Wisdom, Power, and Judgment!

Amen.

Come with me now to witness the last visions of our Patriarch, Jakob!

וַיַּחְלֶם וְהִנֵּה סֵלֶם מֵצֵב אֶרְצָה וְרֵאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ
*And he dreamed, and behold! a ladder set up on the ground and its top reached to heaven;
 and behold, angels of God were ascending and descending upon it.*

As our Patriarch Jakob supplicated himself, his prayers were repeated three times by the Holy Angels—marking the three times his prayers were carried across a *divided realm* (realms 3, 5, and 7). We learn that it is the responsibility of the Israelites to bring the petitions of the Nations across the Ninth Realm (of the animals) and give them to the Angels, who carry the vibrations to Hashem. We do this through prayer and the practice of Torah. We are also responsible for bringing holy vibrations down to the Lower World, thereby shining the Holy Light and the Holy Spirit on all beings and unifying their souls. When Jakob's consciousness rose to Chokhmah, he could look above and below, seeing the angelic highways of the Four Worlds and how they pass prayer, spirit, consciousness, and sparks up from Earth and down from Heaven (as shown below):

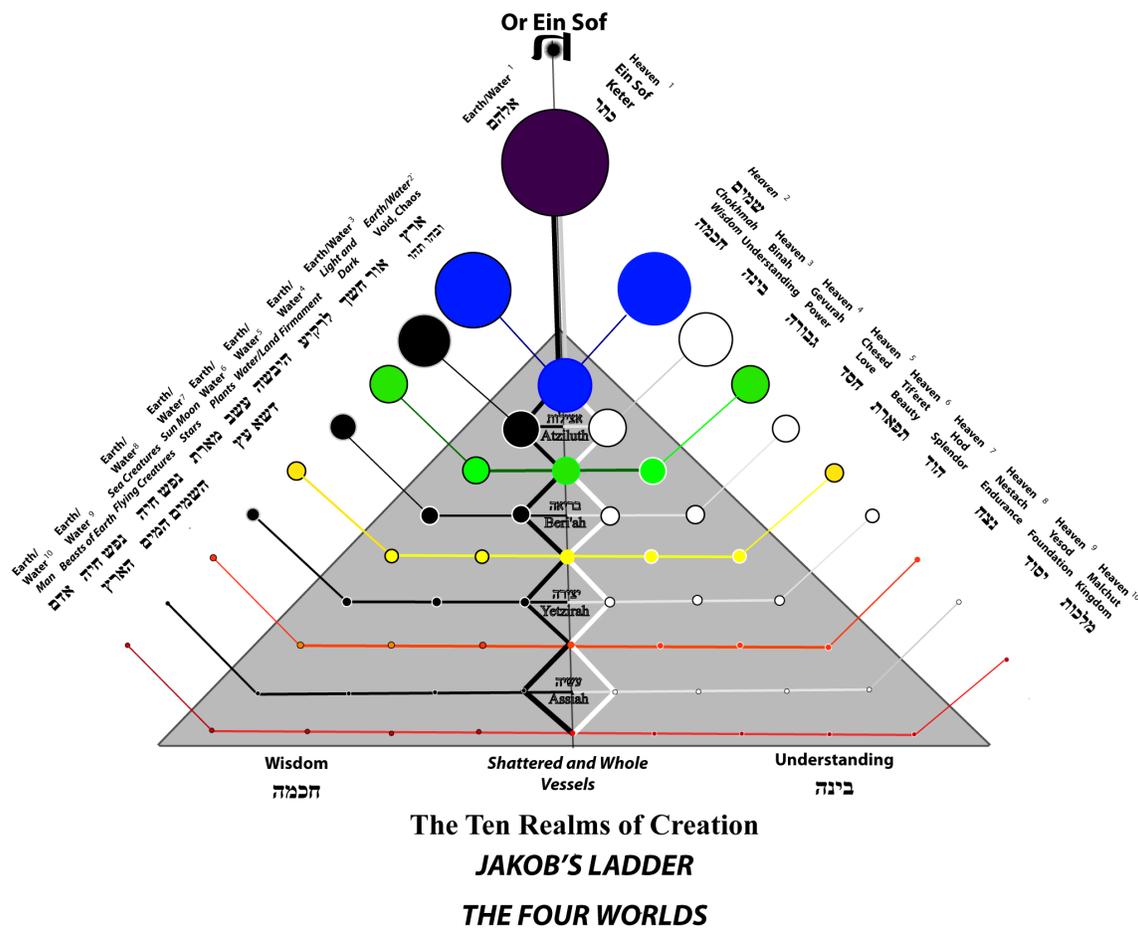


Figure 18. The Four Worlds

We can see one fascinating property of the *Series of Life*: by moving down the Balance Line starting at Chokhmah (Heaven²), the natural cycles of Manifested Reality alternate between Binah and Chokhmah, feminine and masculine, hidden and revealed. Chokhmah is revealed on the line, only to be hidden in the next realm. From the combination of four realms, each world is created. Thus, each world is balanced with beings from both *continuous realms* (masculine) and *divided realms* (feminine).

Each of the four levels of Torah understanding—*Pshat*, *Remez*, *Derush*, and *Sod* (“common sense, hinted meanings, homiletical exposition, and esoteric meaning”)—arise from the Four Worlds, derived from the Ten Realms. In the lowest world, the Assiya, beings see the Universe from such a divided, micro perspective that only the most obvious and simple Wisdom can be understood. In this Binah-dominated world, souls raise their consciousness first through Fear of the Lord, then, as they become balanced and approach Heaven, through Love of the Lord. Beings in the Assiya gain experiential knowledge through Understanding/ Binah (which predominates here), thus acquiring

gradual Wisdom. Slowly, through the direct experience of joy and suffering (*gilgul neshamot* גלגול הנשמות), they come to understand the larger world, retrieve sparks, and draw ever closer to Chokhmah. Most importantly, they gain critical guidance about right and wrong behavior from their study and practice of Torah.

In the Yetzira, Binah still dominates, but knowledge is less divided and one can begin to piece together the shards of Wisdom into a larger whole. *Revelation* is critical, for it brings sparks from the higher realms back to the Soul. In the Beriya, Chokhmah dominates, and even deeper insights can be found. Finally, in the Atzilut, everything interconnects; all the shards become one, a perfect reflection of Ein Sof, the Null, Nothingness, Void, 0.

Jakob's Ladder, pictured as a triangle in the diagram above, is actually a four-sided Pyramid. Each side represents how a soul climbs the ladder in each of the Four Worlds:

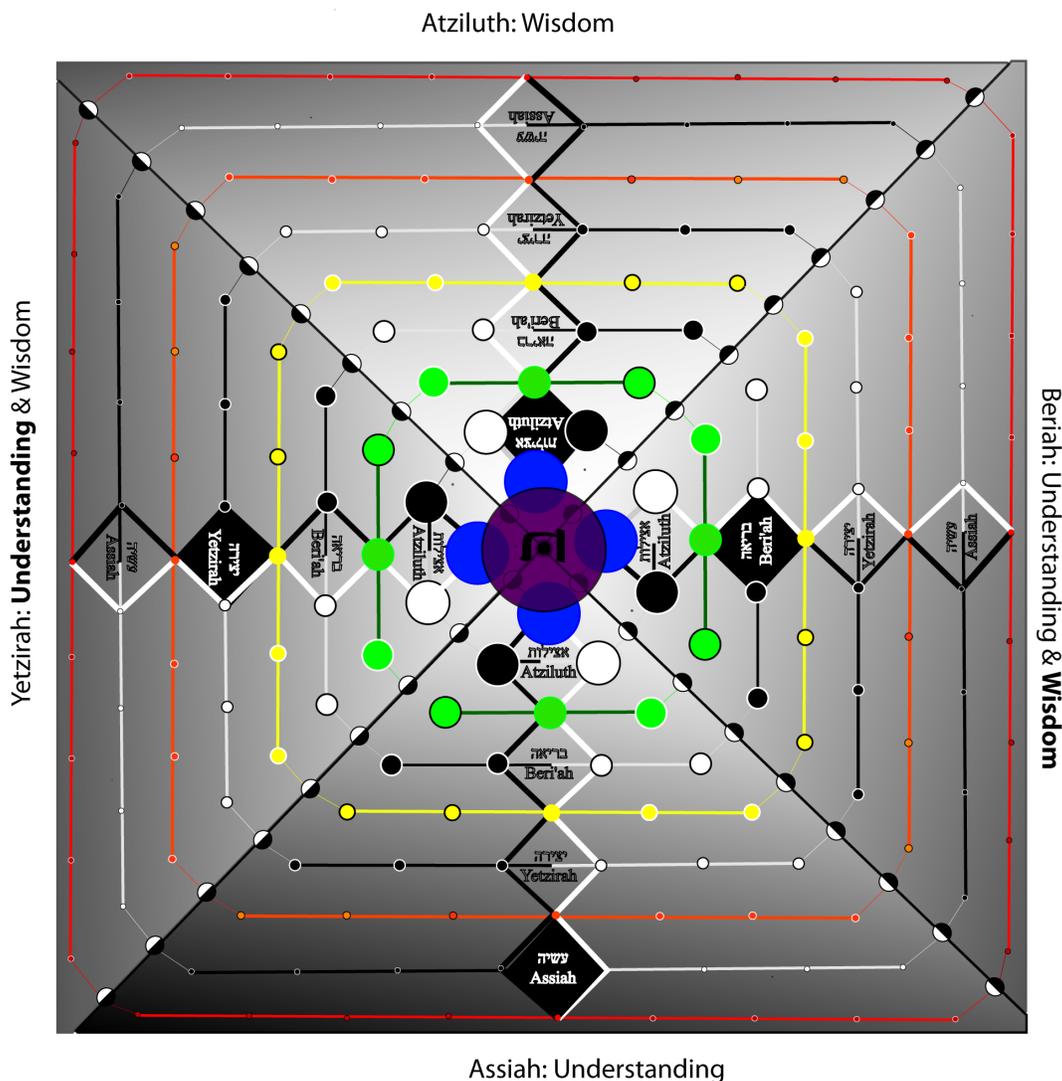


Figure 19. The Pyramid

The 40 Sefirot have been divided and paired with the 40 Earth/Water realms, which are also split along the four edges (corners) of the Pyramid. This creates a perfect balance between Heaven and Earth/Water. (Two dragons—one black, one white—should surround the Pyramid.)

A soul rooted in the Assiyah sees the world through *emotion* (Understanding/ Binah/ the Many). As these souls become balanced, and their consciousness climbs the *Ladder* from Binah to Chokhmah, their inclination is to take the One and divide it into individual parts. They are the ones who seek the differences between all things, separating and judging each piece, always looking for meaning in smaller and smaller parts. Souls rooted in the Atziluth see the world through *intellect* (Wisdom/ Chokhmah/ the One), unifying their world into large, cohesive systems as they climb down the *Ladder* into the divided, Binah-dominated worlds. Their inclination is to take individual parts and combine them into a unified whole. Those souls in the Yetzirah and Beriah are able to unify the Binah realms as they move downward on the *Ladder*, and are able to separate the Chokhmah realms as they move upward. There is an emphasis on division in the Yetzirah, and on unification in the Beriah.

Each of the four natures from the Four Worlds travels up and down *Jakob's Ladder* on its own side of the Pyramid. Each world is a Gate that leads to a Hallway that leads to the Palace in the center of the Pyramid. The Hallways are energetic tunnels running throughout the Universe in perfect harmonic balance. They have infinite doorways that, if opened, lead to imbalance, to temptation. Once in the Palace, there is Union for the Beings of the Six Directions, allowing them to see the Universe from any perspective (omniscience). The Palace is a place of perfect balance, where one goes to observe the Sabbath. Shabbat observance balances souls in the Assiyah, allowing their ascension into higher realms (i.e., the union of Malchut and Yesod leads to ascension through Shabbat). Also, hidden within the Palace of the Sixth Realm—for those who can enter it—is the Garden (with its beauty and *ecstasy*).

On each side of the Pyramid are 13 gates (two for each *divided realm* and one for each *continuous realm*). These are the 12 gates for each tribe of Israel, and the one gate at the top for all of Israel. As there are souls rooted in all Four Worlds, representing each of the tribes, the 13 gates exist for these souls—and, therefore, the gates appear on all four sides of the Pyramid. The standard prayers established by our great sages enable us to reach any of the 12 gates. The Ari, of blessed Spirit, gave us additional prayers so that the purest souls can reach the highest gate, reserved for all of Israel. This allows any righteous person to enter the Palace in the center, even those who no longer know their tribe. Once our consciousness enters the Palace, we can travel up and down to any realm. By moving along the outer faces of the Pyramid, we can view the divided world of the Many; by entering the Palace, we can see it from the One.

In realms 4, 6 and 8, the worlds overlap, sharing the same Palace at the lower and upper places where they make contact. The palaces in these realms mark both the highest part of the world below and the lowest part of the world above: Dark and Light, perfectly

balanced. This overlapping allows for easy entry into higher or lower realms, depending on which way one's consciousness wishes to move. *Divided realms* have two gates and *continuous realms* have one, making a total of four gates to each realm.

Note: If the circle on the top of the Pyramid represents the North Star, then each of the nine realms below represent concentric circles emanating from the North Star. The circles on the edges (corners) of the pyramids represent the polar stars, which are used as a references for the nine concentric circles; the four sides of the Pyramid represent the four seasons; the internal circles represent the stars that rise in the East and set in the West; and the Pyramid creates a star chart (that can be used to determine which stars first appear at dawn at different times of the year) for establishing dates, holidays, and routes of navigation. The Pyramid then becomes a simple mnemonic aid to remember the locations of all the stars at all times of the year.

In regard to Abulafia, blessed be his memory: the Tenth through Fourth realms correspond with his Seven Paths. The Seven Voices of Hashem are the same, with the voices upon the water corresponding to the Tenth Realm and Glory to the Fourth. The three higher (Heaven) realms are beyond expression and can only be approximated through these hints: Understanding is the Third Realm (Binah), "soul of Sadhi" is the Second Realm (Chokmah), and "what is hidden" is the First Realm (Ein Sof, Keter). [Bahir 49]

The Plant Sacraments

Our sacramental plants were used by our Patriarchs and *kohanim* to gain access to Universal Knowledge (omniscience), thereby invoking Hashem's direct guidance. The plant sacraments break through all illusions of self and show the world in Truth. They provide a doorway out of physicality into the energetic universe, Where All Things Can Be Known and Understood. It was not taken lightly when one wished to *ride the chariot*; one needed to be a spiritual master with proper intent (though novices were regularly introduced to the Sixth Realm as apprentices). Strict ritual was observed before and after *tefillah*, and initiates were closely monitored during the experience. The biggest concern was not the travel itself, as much as the truths that would be revealed. Would the initiate learn too much too soon? For too much Truth can make one go mad. It was always important to judge the potency of one's experience for potential aftershocks. A firm foundation of Torah study, and an accompanying faith in Hashem, dampened any blows.

Note: The plant sacraments were also well known by Masters of the time, who used them for talking with *living souls*. For it is an easy task, once in the Sixth Realm, to project oneself into the consciousness of the deceased; indeed, it is no parlor trick. In modern times, photographs (as long as one can see the person's gaze) provide the best gateway into another's consciousness. Which is why it is recommended that one's own photograph not be disseminated unless protection from *ayin hara* (הרע עין) is placed on it first.

יְהוָה אֱלֹהֵי קַלְבַּת אִשׁ מִתּוֹךְ הַסֵּקָה
An angel of the Lord appeared to him in a flame of fire

The fruit that bleeds blue and reveals Hashem's flame is the head medicine spirit of the two highest Heaven realms. It is rooted in the Atzilut, as it is neither female nor male (androgynous) but still contains the power of union and division. It is the most Holy sacrament of our people, offering an expansive Chokhmah view of the world which gives exceptional revelation and insight. Only once one has mastered the *K'nah Bosem* Space should one be allowed to explore the realms of this sacred fruit, as its journeys are not for the faint of heart. The blue blood transmutes falsehood into Truth. And while many novices say they want to see Truth, most, when confronted with it, don't want to look. However, this fruit does not provide one with the option of not looking (as does *K'nah Bosem*, in her Mercy). Thus, it can be a hard journey, fraught with peril for the uninitiated. Know that the head medicine spirit will grant mercy and vision to those who come for righteous reasons, but is vengeful and merciless to those whose intentions are not pure. For this reason, the fruit can always reveal to us our enemies.

The initiate may find this fruit overwhelming or terrifying, and should only partake with an experienced master trained in the arts. Be aware that if one cannot control the Space, the Soul can fracture and lose parts in lower realms—so it is essential to enter with the utmost caution and preparation. It is permissible to travel with companions who are pure of Heart, but only if a trained master is present to mentor and assist. Warning: union with another should *never* be made before or while partaking of this fruit (or other plant sacraments), as the head spirits become jealous and wrathful before such flagrant acts of physicality and may punish severely (the merciful spirit of *K'nah Bosem*, however, is the rare exception to this rule). It is also necessary to fast before *tefillah* with this fruit, to show a proper level of respect. Those who have earned the right to greet this fruit must have an impeccable Torah practice and an advanced level of spiritual attainment (as verified by a Rabbi or master). But more importantly, they must have *courage* and *willingness*. For the Angels rally around those who are brave and true.

וְאַתָּה קַח קַח לְךָ בְּשָׂמִים רְאִישׁ מֵרְרוֹר תְּמִשׁ מֵאוֹת וְקִנְיָן בְּשָׂם מִתְּצִיתוֹ תְּמִשִּׁים וּמְאֹתָיִם וְקִנְיָה בְּשָׂם
*And you, take for yourself spices of the finest sort: of pure myrrh five hundred;
of fragrant cinnamon half of it two hundred and fifty;
of K'nah Bosem [Cannabis sativa].*

K'nah Bosem is the Queen of the Sixth (Plant) Realm, and rules from the center of the Universe over the Assiyah and Yetzirah. However, she can also bring travelers to the higher worlds, depending on their level of righteousness. Her head medicine spirit is Mother *K'nah Bosem*—a beatific, benevolent Spirit of Compassion responsible for *anointment* and healing of Mind, Heart, and Soul. Generally, it is understood that *K'nah Bosem* meets a soul where it is at—which is to say, she does not facilitate travel in higher realms unless a soul specifically requests it. (Most do not. Most souls travel exclusively in their own private worlds. Such is their weakness.) Through Mother *K'nah Bosem*, we can raise our consciousness to the Sixth Realm and become aligned with a perfectly balanced world of Chokhmah and Binah energies. Such a blithe universe lifts us out of suffering and teaches us how to radiate the pure Light of Hashem to All Beings in All Worlds. By learning how to feel compassion for ourselves and others, we transmute pain into Light, thereby retrieving lost soul fragments and bringing them to Unity.

*Why do I need the frankincense that comes from Sheba,
and the good k'na bosm from a distant country? (Jeremiah 6:20)*

Note: *K'nah Bosem*, our Sacrament for the Temple, is an ancient subspecies of Cannabis found today in only a few isolated areas of the Himalayan foothills. It is now almost forgotten and may soon become extinct. Modern cannabis, the kind available throughout the secular West, is a separate species derived from the hashish plant—the same plant the Asherahs used, which was forbidden for use in the Temple. It was an adulterated species, heavily crossbred for its intoxicating effects. To this day, the hashish plant is still bred mostly for pleasure, partly for medicine, and not at all for *tefillah*. Because the Jewish people failed to protect their Holy *K'nah Bosem*—required by priests and prophets for *anointment*, and for transmitting blessings and instructions from Hashem—vision was taken from them. When we again accept responsibility for our Holy plant and treat her as a Queen, the gift of vision will return to us.

*How fair is your love, my sister, [my] bride; how much better is your love than wine,
and the fragrance of your oils than all spices! Your lips drip flowing honey, O bride;
honey and milk are under your tongue, and the fragrance of your garments is like the
fragrance of Lebanon.... Spikenard and saffron, **K'na Bosm** and cinnamon, with all
frankincense trees, myrrh and aloes, with all the chief spices... let my beloved come
to his garden and eat his sweet fruit. (Shir Hashirim 4:10-16)*

K'nah Bosem should only be bred and used as a sacrament or medicine. As the primary ingredient in the Holy Anointing Oil, she is a fundamental part of the Jewish Soul. Hashem created her so we can raise our consciousness high enough to experience the secret Chokhmah vibrations in Hebrew prayers. As *K'nah Bosem* is Queen of the Sixth Realm, she brings the compassion of the Holy Shekhinah to all who use her properly and can control her Space.

Note: It is not the plant medicines, themselves, that create inebriation, but the usage of these sacraments by inexperienced or irresponsible people who cannot control the Space. Once one has learned how to control the fluctuations of Mind, one can control the Space and not become intoxicated.

תתן לראשך לנית חן עטרת תפארת תמגנה

She will give your head a wreath of grace; she will transmit to you a crown of glory

Mother *K'nah Bosem*, in her Mercy and Grace, heals and cures even the most serious unbalances of mind and body—cancer, epilepsy, cerebral palsy, dementia, depression, stroke, anxiety, hemorrhage, mental trauma, asthma, digestive disorders, etc. Unlike other plant medicines, she offers Mercy to all; beings of any age can safely partake of her. Even those who come to her for the wrong reasons are gently guided back to Hashem. She can never cause harm, for Hashem gave her as His gift to Moses and the people, to provide healing and a way back to Him when we become lost. *K'nah Bosem* is our sacred inheritance.

אל תסג גבול עולם ובשני יתומים אל תבא

Do not remove an ancient boundary, and do not enter the fields of the orphans.

It was through Hashem's gift of *K'nah Bosem* to Moses that an ancient boundary, a separation, was created between sickness and health. The Orphans are the children who have diseases such as cancer and epilepsy, etc.—they can all be saved with *K'nah Bosem*, but they are dead without the Holy Medicine. They are Orphans because the protectors of Holy *K'nah Bosem* have failed their mission and have abandoned their sacrament. The Fields are the crops of *K'nah Bosem* that once grew across the world and healed millions. Now these fields are destroyed, and millions of Orphans have died agonizing and unnecessary deaths—all because the guardians of *K'nah Bosem* did nothing to protect their most sacred plant. How many more innocents must die before we act?

Then I too, will do the same to you; I will order upon you shock, consumption, fever, and diseases that cause hopeless longing and depression.

(Leviticus 26)

Note: Yes, my Brother, the real *K'nah Bosem* can treat all these things—I have seen it with my own eyes. I have held in my arms my own child, Shyloh, as she was dying from stage-four advanced brain cancer. The Angel of Death came to her and held her spirit between worlds, telling me that it was not Shyloh's time to be taken, and to pray for guidance. The Holy Spirit showed me the *Book of Medicine* and guided me to Cannabis. I procured *K'nah Bosem* and got it into her body just as her last breath of life came into her. Despite numerous strokes, severe brain damage, hemorrhaging, cancer (that had spread and destroyed her body), epilepsy, and cerebral palsy, the medicine kept her alive. Over time, with prayer and guidance from the *Book*, she was miraculously saved. One year later, there is no sign of the cancer and nearly all of her conditions are fully treated. Clearly, this is the plant that Hashem gave to Moses. The diseases we have today only come from the abandonment of our Holy Sacrament.

אל תעזבנה ותשמרנה אהבה ותצרה

Do not forsake her, and she will preserve you; love her, and she will guard you.

Yes, conditions like cancer are easily treatable with *K'nah Bosem*. Hashem long ago gave us a cure for cancer, which is why all the dark ones' money and fruitless experiments have offered nothing but poison to put in our veins. They have lied to you and deceived you, Friends. Hashem strike me down if *I* would deceive you, too, for I want nothing more for you than *Life, Hope, Joy*. Surely, you have all met the evil of the unnecessary diseases (cancer, Alzheimer's, stroke, etc.)—they have swallowed the lives of millions of our loved ones. Illness took their hope and dignity, their manhood and wombs, leaving them ravaged by fear and loss. It cut short brilliant lives and took Hope from Hashem's most faithful servants. This evil came from the dark overlords and their insidious belief that none of us has a soul, that we are mere human animals to be exploited and slaughtered, that sickness is to be encouraged as a way to weed out the weak who are “not deserving of life.” Indeed, the dark titans have learned that they can handsomely profit from our suffering by perpetuating (nay, *creating*) illness, while at the same time never offering a cure. This is why they take away our medicine—to steal the gift of Healing from Hashem, so we will lose Hope in the miraculous, and forsake Him, and perish.

שמעו אלי ידעי צדק עם תורתתי בלבם אל תיראו חרפת אנוש ומגדפתם אל תקתו

Hearken to Me, you who know righteousness, a people that has My Torah in their heart, fear not reproach of man, and from their revilings be not dismayed.

Note: This evil grew from the hospitals in the Land of the Bald Eagle, and later became the source of the fires that incinerated our people in the Land of the Roman Eagle, but was never removed from the hospitals. It still secretly exists, consuming our children and loved ones by the day. I know this is a fact because my daughter Shyloh was born in Germany in 2013, where German doctors experimented on her and attempted to euthanize her. It was only through the guidance and protection of the Angels of the Lord that she is with us today.

The dark ones' intent to withhold medicine from the sick was not the only reason for taking away our Holy Medicine. In 1936 a paper was published proving that *K'nah Bosem*—the essential ingredient in our Holy Anointing Oil—was Cannabis. Then, in 1937, at the height of anti-Semitism in the world, Cannabis was made illegal in the Land of the Bald Eagle and, soon, throughout the world. This prohibition was ruthless: those who used Hashem's Holy Sacrament for religious or medicinal purposes were brutally punished and persecuted. In addition, the dark ones launched a successful campaign to systematically destroy all fields of *K'nah Bosem* on every continent, leaving the people of the world sick and disconnected from Hashem—where they remain today. My Friend, don't you see that this prohibition was an attack against our people to destroy us, to prevent our Messiah from coming into the world by taking our most Holy Sacrament required to *anoint* Him? How long will fear keep you silent? Until our Sacrament is extinct? Why are you so afraid to hear and speak Truth?

There can be no coincidence that nearly a century of prohibition against our Holy Anointing Oil has taken its toll on the Jews' collective power and connection to Hashem. It is commonly believed that the Jewish soul is diminishing over generations, but it is actually our *religion* that has decayed over time. We lost our Temple, then our Holy of Holies, then the meaning of our *Tefillin* and *Tzizit*, then another Temple. Finally, we lost *K'nah Bosem*, ensuring that our Messiah could never come to save us... unless we saved Mother *K'nah Bosem*. With each step away from Hashem and His miracles, our souls descend into lower and lower realms, splintering from the disconnection and heartbreak. When Israel returns to the religion of YHVH, of Abraham, Moshe, and the First Temple (while we wait faithfully for Hashem to restore our Glorious Temple, which He shall do), our souls will again become elevated and we will walk faithfully with Him. We can begin this process by liberating our most holy sacrament, *K'nah Bosem*, from the dark ones, before she goes extinct. With our Holy Anointing Oil returned, we can purify ourselves and be ready to receive the Messiah.

And now, my Friend, we end our journey with our great Patriarch, Jakob. I hope you have found some sparks along the way and danced with them! Let us next turn to Isaac as he journeyed to the altar.

Isaac's Journey

Come, my Friend! Let us call on our Patriarchs, Isaac and Abraham, to learn why Isaac was brought to the altar.

And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, was mocking.

Mockery and levity accustom a man to immorality. (Fathers 3:17)

The mocking tells us that Ishmael felt hatred and jealousy towards Isaac. When one gets angry, one is worshipping the Idol of Hatred; loss of temper is loss of respect for the Divine Presence.

Anger deprives the sage of his wisdom, a prophet of his vision. (Talmud Pesachim 66b)

Ishmael had no faith in the prophecy about Sarah having a child; he had assumed he would be their only son. (Chokmah realizes it is about to depart.) Isaac's birth, though a blessing to Sarah and Abraham, became a curse for Ishmael. (For Binah/ the Light had manifested through Hashem's miracle.) Ishmael's anger was so great that on the glorious day meant to honor Isaac's birth, he mocked his half-brother. It was an expression of his outrage toward Hashem for creating the miracle of Isaac—a miracle that would deny Ishmael his father's inheritance. And here we can start to understand the egregious nature of Ishmael's behavior—for who would have the audacity to become outraged over a miracle of Hashem? Not surprisingly, such a transgression had fragmented the boy's soul into three Idols of Self (and turned him forever into Isaac's nemesis):

Pride: Ishmael had assumed he would inherit the Kingdom.

Jealousy: Ishmael did not think Isaac worthy of the Kingdom.

Hatred: Ishmael was angry about Hashem's decision to give Isaac the Kingdom.

If none of these idols had existed in Ishmael's mind, there would have been *harmony* and *balance* in Abraham's household, and Ishmael would not have been sent into the desert with his mother. Though already a young man, his behavior was that of a spoiled child who had not been properly disciplined. How is it possible?

And Sarah said to Abraham,

Sarah spoke first, which tells us that Abraham did nothing when Ishmael mocked Isaac. Though Abraham was well-balanced and successful in the outer world, there was clearly imbalance and chaos in his inner world that left him unable to place proper judgment upon Ishmael. When the boy misbehaved, Abraham said and did nothing. Therefore, he had no power over the child, and knew it.

But the matter greatly displeased Abraham, concerning his son

When Sarah saw that Abraham's hesitation, his imbalance, threatened the Great Nation of Light that was to be produced from his seed, she had to force Abraham to discipline Ishmael.

And Sarah said to Abraham, 'Drive out this handmaid and her son, for the son of this handmaid shall not inherit with my son, with Isaac.'

Could Sarah have acted without guidance from Hashem? Of course not. We know she talked to the Angels directly, as Abraham did, which is why he obeyed his wife:

And he [the Angel of our Lord] said, 'I will surely return to you'
(Bereishit 18:10)

Therefore, the punishment against Ishmael did not come from Sarah, but from the Holy Spirit—from Hashem himself. She was only passing His message to Abraham, as her husband (in his imbalance) was not able to hear the Angels of Judgment ordering him to act against Ishmael.

Note: The Angel of the Fear of Death is an Angel of Judgment, leading people to repent. Whereas, the Angel of Death is an angel of Mercy; at the time of death, she lifts our immortal Soul from the physical body with great compassion.

And God said to Abraham, 'Be not displeased concerning the boy and concerning your handmaid; whatever Sarah tells you, hearken to her voice, for in Isaac will be called your seed.'

This confirms that Sarah was speaking from the Holy Spirit, and passing on Hashem's judgment. By this time, she had gotten past her lack of faith in herself, accepting her new role as Matriarch. She had overcome her humility, trusting that Hashem could transform her into anyone He wanted if she surrendered to Him. The miracle of Isaac's birth had restored her confidence in His works, giving her Abraham's level of conviction. Obviously, Sarah had already been reborn through her experience of laughing at the Angel of Our Lord. How do we know this?

because she was afraid
(Bereishit 18:15)

Hashem is also letting Abraham know that Sarah was correct: it will be Isaac, not Ishmael, who will father the Great Nation (*Am Yisra'el*). Isaac, who was to gain the Lord's inheritance, had been born as a result of Sarah's renewed faith in Hashem (which the Angels' visit had restored in her). Isaac had *literally* come from Sarah's Love—had *literally* come from her seed, her lineage, her Love. Whereas, Ishmael had resulted from Sarah's *lack* of faith in the Lord, from her anger and despair—from her servant, her temptation, her Fear. (Could the Lord have commanded Abraham to father a child when he was uncircumcised?)

So let us examine why Ishmael was tested:

And Abraham arose early in the morning, and he took bread and a leather pouch

of water, and he gave [them] to Hagar, he placed [them] on her shoulder, and the child, and he sent her away; and she went and wandered in the desert of Beer-sheba.

Hagar and Ishmael—a hapless maidservant and her child—were sent unprotected into the desert with a small ration of bread and water. It was as much a sentence of death as Hashem’s edict to sacrifice Isaac on the altar.

But why test Ishmael? The boy’s life, his very existence, represented a lack of faith in Hashem. Abraham had so shielded and protected him that Ishmael had never acquired Understanding through suffering. When he was banished in the desert, Ishmael was purely in Chokhmah, in Fear. As such, the boy’s faith—his *courage* and *willingness* to obey Hashem—needed to be tested (just as Job’s needed to be) through direct experience of the Agonies.

*‘...Haven't You made a hedge around him, his household, and all that he has on all sides?
You have blessed the work of his hands, and his livestock has spread out in the land.
But now, stretch forth Your hand and touch all that he has,
will he not blaspheme You to Your face?’*

עֲקֵב עֲנָנָה יִרְאַת יְהוָה עֵשֶׂר וְכַבֹּד וְחַיִּים
In the wake of humility comes fear of the Lord, riches, honor, and life.
(Mishlei 22)

Ishmael, as Abraham’s progeny, had the potential to become a great sage or prophet, but his anger deprived him of such Holy gifts. As he was destined to father nations, it was necessary to teach him humility and Fear of the Lord (שמים יראה) through trials in the desert. By making Ishmael face death, it was hoped he would surrender his anger and repent. If he did so, the Angels of the Lord would heal his soul with Wisdom and Understanding, returning Hashem’s gifts of power and prophecy to him.

תִּנְחַךְ לְנֶעֱרַר עַל פִּי דְרָכֹו גַם כִּי יִזְקִין לֹא יִסּוּר מִמֶּנָּה
Train a child according to His way; even when he grows old, he will not turn away from it
(Mishlei 22:6)

Facing the Angel of the Fear of Death can transform us, purify us, and raise us to the higher realms if, Heaven Forbid, soul parts become lost in dark corners of the Lower World. For it is the specter of physical death that brings souls closest to their Maker, uniting them with Him. This is why Ishmael was placed on the “altar” of Beer-sheba. Abraham, himself, needed to learn that a child must sometimes face danger and deprivation before he decides for himself to turn to Hashem.

And why was Hagar sent into the desert with Ishmael? Abraham’s Love for the boy was so great that he could not bear to carry out Hashem’s judgment; he needed Hagar to do it, instead. Hagar had an angelic connection to Hashem, as Sarah did, and would have understood that such a judgment was the only path to Ishmael’s redemption. As Abraham knew that Ishmael was to father a great nation, he trusted that Hashem would preserve the boy’s life. In addition, Hagar would be with him in case Ishmael failed and she needed to

call the Lord to grant him Mercy. (Just as Hagar escorted Ishmael on his test, Abraham would escort Isaac on his.)

And how did Ishmael fare on his test?

*And the water was depleted from the leather pouch,
and she cast the child under one of the bushes.
And she went and sat down from afar,
at about the distance of two bowshots,
for she said, 'Let me not see the child's death.'
And she sat from afar, and she raised her voice and wept.*

Ishmael had decided to die; he had no faith. His mother needed to call on Hashem's Holy Angels to save him. Clearly, he had failed the Lord's test and had succumbed to the darkest Idols of Self (pride, jealousy, hatred), convinced that Hashem and his father had abandoned him. The magnitude of his anger prevented any possibility for reconciliation with the Lord; he would rather have died than have allowed the Holy Light into his heart. Hagar could not bear to watch him suffer, knowing that if he would just open his heart to Hashem, the Angels would save him.

Why did Ishmael think his father had sent him into the desert, and why would he not repent?

*Banish a scorner, and quarrel will depart,
and litigation and disgrace will cease. (Mishlei 22:10)*

Ishmael could not see his experience in the desert as a test—he could only see it as an insult, a punishment. His father had called him a scorner, banishing him. Worse, his mother, an innocent, was being punished for his own actions. Ishmael's misunderstanding of his experience only made his hatred of Abraham and Hashem stronger, as he kept hearing the chants and calls of the Idols of Hatred, Jealousy, and Pride.

*שְׁמְעוּ בָנִים מִוֹסֵר אָב וְהִקְשִׁיבוּ לְדַעַת בִּינָה
Children, hearken to the discipline of the Father, and listen to know understanding. (Mishlei 4)*

Ishmael was blinded by darkness and could not feel Love. And as Darkness shrouds Truth, replacing it with lies, Ishmael became convinced that his father had forsaken him when he was sent into the desert. Had he possessed Faith, however, he would have trusted his father's Love, and known that Hashem could never abandon him. (For Hashem does not forsake; we forsake ourselves. When we close our hearts to Him, we lose all Hope and wither from lack of Love.) *Faith* is a covenant, a sacred agreement with Hashem not to doubt His Ways. In return, He grants us Mercy and Deliverance, and a world without fear. But we must keep our agreement with Him *no matter what happens*. Here is our challenge, our test. For how easy to celebrate and dance when the fields are ripe with fruit. But what about when the fields are barren, and the world is cruel? Can Hashem be equitable one moment and heartless the next? If so, then we are with Ishmael in the desert, forsaken. Is Hashem callous, perhaps, or an unkind Master? Ishmael had

thought Him so. For Ishmael had expected to inherit His Kingdom without either merit or gratitude.

Hashem rewards those with the *courage* and *willingness* to See, while Faith makes it possible for us to Look:

*Where were you when I founded the earth? Tell if you know understanding.
Who placed its measures if you know, or who extended a line over it?
On what were its sockets sunk, or who laid its cornerstone?
When the morning stars sing together, and all the angels of God shout?
And shut up the sea with doors when it broke forth and issued out of the womb?
When I made the cloud its raiment and the dark cloud its wrapping?
And broke for it My prescribed limit, and placed a bar and doors?
And said, 'Until here you may come but no further and here shall place your waves with pride.'
In your days, did you command the morning? Did you tell the dawn its place?
To grasp the corners of the earth so that the wicked shall be shaken from it?*
(Iyov 38)

We cannot understand Hashem's Ways any more than we can understand the mysteries of the Universe. It is enough to trust that we are one part (Binah) of a larger world (Chokhmah), and that we have a much greater effect upon the Universe than we might ever suppose. The slightest whisper, the softest prayer, sends ripples throughout all time. We are never done *effecting*. Such is the power of a smile, a wave—of every *mitzvah* we have ever done and are doing and will ever do: it becomes Love eternal, radiated into the Universe for all time.

When we surrender ourselves to Hashem completely (Binah represents complete submission), forever in His service, leaving all outcomes to Him—in Thy Wisdom and Benevolence, We Entrust Ourselves to Thee—the miraculous will unfold before our eyes. We will witness the Power of our Faith.

*עַן קָרָאתִי וְתַמְאַנּוּ נְטִיתִי יְדֵי וְאִין מְקַשִּׁיב:
Since I called you and you refused, I stretched out my hand and no one listened,
and you have made nothing of all my advice, and you did not desire my reproof*
(Mishlei 1)

Hagar stood near her dying son, her unbounded Love showing him the way to salvation. Though she was willing to sacrifice herself for him, he still could not feel her Love, nor could he see it in Abraham's actions. Ishmael's failure was so absolute, so catastrophic, that Hagar could do nothing but turn away from him. Nor could Ishmael find comfort in the Love of Hashem, as the entreaties of his shattered soul could not communicate high enough to reach angelic ears. Hashem could only hear Ishmael's voice when his mother pleaded on his behalf:

*'What aileth thee, Hagar? fear not;
For God hath heard the voice of the boy'*

And earlier:

Oh, that Ishmael might live before Thee?

So why was Ishmael saved?

Ishmael was a strong young man. Yet, he had succumbed to thirst long before his older, weaker mother. How is that possible? Ishmael must have carried their water, to spare her the burden. In addition, he must have given her most or all of the water to keep her alive, thereby sacrificing himself. Hagar had agreed to it in the hope that Ishmael would reach the spiritual level of his father. Indeed, for honoring his mother Hashem rewarded Ishmael with the patriarchy of a powerful nation. Yet, for not honoring his father, Hashem cut Ishmael off from the Kingdom.

And now we will turn to the test of the second son, Isaac.

וְהִאֲלֵהִים נִסָּה אֶת אַבְרָהָם
that God tested Abraham

Hashem was not only testing Abraham's character, but He was testing to see if he had enough faith and virtue to create a unique nation of righteous people, as was the Covenant. As Abraham's first child had failed, Hashem directed him to Isaac.

Please take your son, your only one, whom you love, yea, Isaac

Abraham had obviously been transformed by the experience of sending Ishmael into the desert, as Hashem can speak directly to him now (instead of communicating to him through Sarah). While Abraham had obeyed Hashem's Judgment about Ishmael, he still needed to pass the test with Isaac on the altar.

and bring him up there for a burnt offering

Of course, Abraham knows that if Isaac is meant to die, he can do nothing to stop the Lord from taking his son's life. But if it *is* Isaac's time, then at least he can give the boy a merciful death by doing it himself—rather than subjecting him to a slow, agonizing death beyond his control (as Ishmael had almost suffered in the desert).

וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ
And took the fire onto his arm/ hand

Certainly, Abraham did not need to bring a torch with him to light the sacrifice:

וַיְהִי מִשְׁהַשְׁבָּעָה וְעֶלְטָה הָיָה וְהַיָּה תָנוּר עָשָׂן וְלֶפֶיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה
*Now it came to pass that the sun had set, and it was dark, and behold,
a smoking furnace and a fire brand, which passed between these parts.*

אֲוַתֵּצֵא אֵשׁ מִלִּפְנֵי מִלְפָּנָי יְהוָה וְהֵאכֵל עַל הַמִּזְבֵּחַ אֶת הָעֶלְהָ וְאֶת הַחֲלָבִים
*And fire went forth from before the Lord and consume
the burnt offering and the fats upon the altar*

*And the fire of the Lord fell and consumed the burnt offerings and the wood
and the stones and the earth, and the water which was in the trench it licked up.*
(1 Kings 38)

What is the fire that Abraham put onto his arm/ hand? :

וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ
And you shall bind them for a sign upon your hand

תָּם וְשָׂמָ אֵת דְּבַרֵי אֱלֹהֵי עַל לִבְכֶם וְעַל נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יָדְכֶם
*And you shall set these words of Mine upon your heart and upon your soul,
and bind them for a sign upon your hand*
(Devarim 11:12)

Abraham bound the word fire, **ש**, twice on his hand with a leather strap. It was the beginning of our custom of using the *Tefillin*.

Why fire?

*An angel of the Lord appeared to him in a flame of fire from within the thorn bush...
'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.'*
(Exodus 3:2)

*From the heavens, He let you hear His voice to instruct you,
and upon the earth He showed you His great fire
and you heard His words out of the midst of the fire*
(Deuteronomy 4:36)

For the Lord your God is a consuming fire
(Deuteronomy 4:24)

Why two fires?

וַיְהִי הַלֵּךְ לַפְּנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהַאֲרִיר לָהֶם לְלֶכֶת יוֹמָם וְלַיְלָה
*And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and
at night in a pillar of fire to give them light, [they thus could] travel day and night.*

The end of the paragraph:

וְהָיָה לְאוֹת עַל יָדְכָה וּלְטוֹטְפֹת בֵּין עֵינֶיךָ כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם
*And it shall be for a sign upon your hand and for ornaments between your eyes,
for with a mighty hand did the Lord take us out of Egypt.*

Why is Hashem's Fire, his Holy Light, hidden in a cloud? It is a reminder that He is all around us in our world of Manifested Reality, though obscured by the clouds of Mind. If we can look through the darkness, through our illusions and idols, He will reveal His Truth to us.

Note: In the days before our first Temple was destroyed, the two fires (**שני**) that we bound on our arm with *Tefillin* reminded us of Torah, the pillars before Moses and the Israelites, the two altars, our arduous journey out of Egypt, and Abraham and Isaac’s Covenant with Hashem. (As you will see later, the *Tefillin* are what bind us—literally—to Torah.) My Brother, don’t you recall standing in the Temple courtyard discussing these teachings with the young men? When old friends meet, but only one recognizes the other, is it wrong to still call him “My Brother” or “My Friend”? Can one so easily forget all the times spent together? Can you remember when we stood before Hashem as a unified, mighty nation? Men admired and feared our greatness, for they knew that Hashem championed us above all others. Those were the days when we felt our Power, and used it. We knew we were one with Our Land and Our Lord.

And go forth to the land of Mirah, as it is said, I will go forth to the mountain of myrrh
(Zohar Va-Year 1:120a)

The first fire represents Hashem’s Judgment (Chokhmah), and the second fire is His Mercy (Binah). When Abraham bound himself to the Fire of Judgment—to the fire that was visible from the cloud (the Altar of Sacrifice)—he was accepting Hashem’s judgment that Isaac must be sacrificed. When Abraham bound himself to the Fire of Mercy—to the fire that was not visible from the cloud (the Altar of Incense)—he was learning the responsibility of compassion. By connecting himself to these two integral yet competing forces, Abraham balanced himself between Groom and Bride and completed his Covenant with Hashem. Once he had bound himself to Our Lord, he was fully prepared to obey and sacrifice Isaac.

For the latter Abraham was unlike the former; the latter, complete, the former incomplete
(Kabbalah Va-Yera 198)

By binding himself to both Judgment and Mercy, Abraham reached the highest holy states and fulfilled Hashem’s edicts. Abraham had passed the test. Now it was Isaac’s turn to see if he could pass.

And Isaac spoke to Abraham his father, and he said, ‘My father!’ And he said, ‘Here I am, my son.’ And he said, ‘Here are the fire and the wood, but where is the lamb for the burnt offering?’

If Isaac needed to ask his father this question, obviously he was not talking directly to Hashem—Isaac did not yet find his gift of prophecy and could not have known Hashem’s Will. His life had been so sheltered and protected by Abraham that he had never had reason to learn of his special ability: hearing the Lord through both *thought* and *emotion*.

And Abraham said, ‘God will provide for Himself the lamb for the burnt offering, my son.’ And they both went together.

It was a test, and Abraham (now perfectly balanced) tried to guide Isaac by reminding him that Hashem would provide for them—that He can perform miracles if one has proper Faith. He wanted Isaac to surrender himself wholly and completely, trusting in Him. It was as if Abraham was trying to say to his son: “You came out of a barren womb! Have faith and the Lord will save you!” But Isaac had to find his own trust in Hashem.

Note: Isaac's timeless test of Faith is our own test, Friends. We are being asked to surrender our lives wholly and completely to Hashem and His Will. Complete surrender *is* a sacrificing of one's life on the Altar of the Lord. It is a trusting that He knows—better than we—what is good for us, even if, like Job, we do not understand His Ways. But the Self never wishes to surrender to Him. (Such is its tragedy, its poignancy.) As the Self believes it is real, and in control of everything that happens, each relinquishment to Hashem feels like death. It does not know the Truth of things: with every surrender comes greater and greater Life.

And they came to the place

Isaac knew that he would need to have full faith in Hashem in order to be Father of the Israelites. Unlike Ishmael, Isaac summoned enough *courage* and *willingness* to open his heart to the challenge, and he continued to walk with his father regardless of outcome.

*'Do not come any closer,' God said. 'Take off your sandals,
for the place where you are standing is holy ground.'*
*Then he said, 'I am the God of your father, the God of Abraham,
the God of Isaac and the God of Jacob.'*

The Angels did not appear when Isaac and his father reached holy ground, as Isaac's soul was not yet ready to hear them. However, he *was* Holy enough to approach the altar—indicating that he was nearing complete surrender to Hashem. For even if Isaac's faith was not yet strong enough to summon angelic assistance, he was still willing to follow Hashem's will.

Note: If even one person in a group is not pure enough to connect with the Angels, then no one in the group will be able to summon them. This is why nearly all of our Patriarchs' revelatory experiences occurred when they were alone. Regarding holy ground, Angels cannot appear unless one calls to them on sanctified ground (i.e., in a synagogue, at the Temple Mount, at Masada, etc.). There are special places—such as Mt. Sinai—that are by nature Holy, while others must be blessed through purification and prayer. One can also create a holy ground through proper consecration and *anointment*.

*Honor your father and your mother, in order that your days
be lengthened on the land that the Lord, your God, is giving you.*
(Devarim 5:16)

It was out of Love for his parents, to honor them, that Isaac continued going with Abraham to almost certain death.

וַיַּעֲקֹד אֶת יָדָיו בְּעַקְבֵי יִצְחָק בְּנוֹ
and he bound [the arm/ hand of] Isaac his son

Isaac was bound? With what? There is no mention in the Torah of Abraham bringing anything to bind Isaac. Instead, Abraham untied his *Tefillin* (Fire) from his arm and bound it onto Isaac's, such that the two Fires of Hashem were spelled out. Thus, Isaac inherited his father's Covenant with Hashem, accepting responsibility for turning His Judgments into Mercy according to Wisdom. On the Altar of Our Lord, Isaac was willing to sacrifice his Idols of Self—all those illusions of who and what he was—in order to be

reborn in Truth as a divine expression of Hashem. By doing so, Isaac raised his consciousness, balanced his soul, and found the Faith to become our great Patriarch.

Now the angel could show itself to the reborn Isaac:

And an angel of God called to him from heaven and said...

Both Abraham and Isaac had passed the test. Abraham made his Covenant when he bound himself with *Tefillin* and left for the altar. Isaac made his Covenant when he allowed Abraham to bind him with *Tefillin* on the altar. And Hashem accepted their Covenant by granting them a Great Nation in His Name.

וְשִׁמְעֵ לִי יְשׁוּבָן בְּטַח וְשִׁאֲנוֹן מִפְּחַד רָעָה

But he who hearkens to me shall dwell confidently and shall be tranquil from the fear of harm.

By Myself have I sworn...

Have these words allowed you to walk with our Patriarchs? I pray so, for I cannot imagine a Jewish soul unable to greet them when opening his Torah. Friends, at the time of the destruction of the First Temple, was Israel like Ishmael—who could not open his heart to Our Lord—or like Isaac, who surrendered everything? My Brother, who are we most like as a people *today*: Isaac or Ishmael?

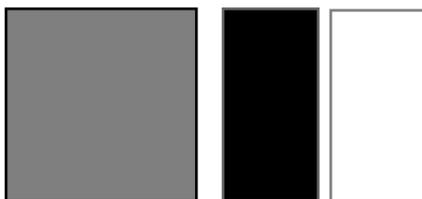
Now back to our story. Let us reveal what Isaac saw on the altar when he and Abraham met the Angel of the Fear of Death.

The Circle in the Square

וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֲצֵי
And Isaac, His son, split the wood

Why didn't Abraham have his servants split the wood? Because in the days of our Patriarchs, Abraham was a Great Master—what we now call a Master Kabbalist—and he taught experientially (as all the great masters did). Knowledge that had not been tested through action, through exploration of the realms, was only dim knowledge at best and of little use. In this case, Abraham wanted to share the Secrets of the Universe with his son (as any great master would have), provided Isaac was ripe for the knowledge and sufficiently brave. Whereas Ishmael had been disinterested in his father's arts and unable to find hidden meanings. The question with Isaac was whether he could prove his mastery and, thus, his worthiness to be Father of our Great Nation. In that woodpile Abraham had hidden the Secret of Creation. To “split the wood” was to *divide* it—thus reproducing the process of creation. Abraham's command to his son was to keep dividing the wood (evenly) in half until the pieces were small enough to fit into a saddlebag.

How could a pile of wood reveal Hashem's secrets to Isaac? Let us imagine that the wood had been previously cut by servants into large square blocks. Isaac knew that he was being tested, that something was hidden before him. He started with one block—One Square. By dividing it into Two, he immediately saw something:



Because it is impossible to have one square inside another square, a circle inside a square can move [divide evenly in half]. A square inside a square cannot move [divide evenly in half].
 (Bahir 114)

While a circle can be divided into an infinite number of circles, it is not possible to divide a square into two squares. So Isaac thought, “What if I divide the two rectangles?” :



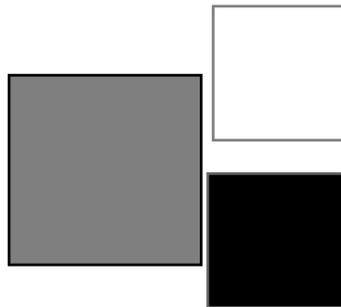
This division resulted in four squares that fit perfectly into the original One. The equal divisions of a square are cyclical—in other words, every *first* division results in rectangles and every *second* division results in squares. Through this discovery, Isaac could understand why the square represented Earth and was ruled by the Cycles of Life (i.e., the seasons).

Of course, Abraham would have taught Isaac all that was known of math and science at that time (and it was great and extensive knowledge that flowed back and forth via the trade routes existent in that time). When Abraham traveled to other kingdoms, meeting their holy men and learning their mystical secrets (for that is what all great masters did), he would have imparted his knowledge to his son. So Isaac must have sought a way to represent the divisions of the square without rectangles.

We can imagine Isaac pondering this problem as he split the wood (his father’s prayers humming faintly in the background, urging him).

He realized the first lesson immediately. The two saddlebags had to be perfectly balanced for the donkey to be able to carry them: life requires perfect balance between Chokhmah and Binah, the two primal energies. But there had to be more to the teaching.

Isaac looked deeper. He noticed that the wood blocks came in two sizes, like this:



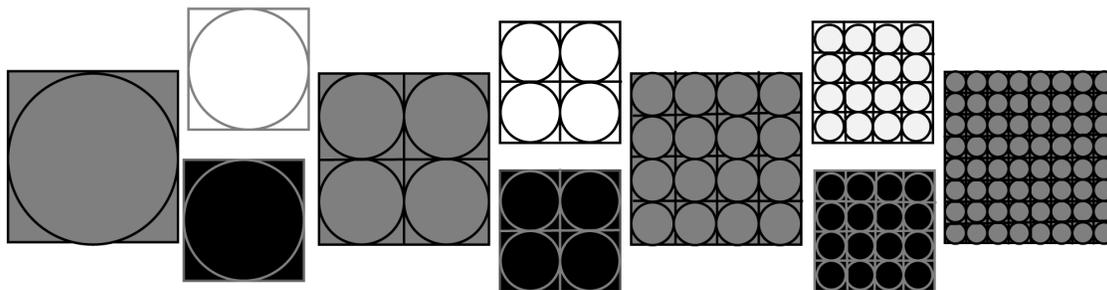
We can imagine Isaac staring at the three blocks, walking around them, thinking about the lessons his father had taught him. What is the teaching hidden in the blocks? Then he remembers: the circle!

When you divide a circle with radius r into two new circles of radius r' , each has an area that is half the area of the original circle. The relationship between r and r' is as follows:

$$\begin{aligned} \text{Area of circle} &= \pi r^2 \\ 1/2\pi r^2 &= \pi r'^2 \\ r'^2 &= r/\sqrt{2} \end{aligned}$$

Note: This is read as “ r prime equals r divided by the square root of two.”

When a circle divides into two new ones that are half the area of the original, the new radius is not equal to one half the original radius. Rather, the new radius equals the original radius divided by the square root of 2. Isaac, recalling the cyclical nature of circle divisions, chopped the two sizes of wood in half and inscribed circles on top of them. His blocks of wood looked like this:



ביום השלישי
On the third day

Why three days? Isaac needed to meditate in the Heaven realms about the mystery of the squares. In the above pattern, it is as if the first square—the One—is comprised of two different natures perfectly balanced and interspersed. Their mixed state is gray, denoting a perfect union of Bride and Groom (the first square is, of course, Keter). Upon division, those unified natures separate into two new squares and circles: the Masculine/ Chokhmah (black square/ circle) and the Feminine/ Binah (white square/ circle). As the divisions continue toward infinity, we see a clear alternation between Chokhmah and Binah—between union and separation. These two patterns are inherent in the infinite divisions of the circle in the *Series of Life*. They show a constant alternation between the One and the Many, representing the ever-changing nature of Manifested Reality. In addition, one series is multiplied by the number 1; rational, tangible, measurable, finite. The other series is ruled by the $\sqrt{2}$, irrational, abstract, immeasurable, infinite. The two natures.

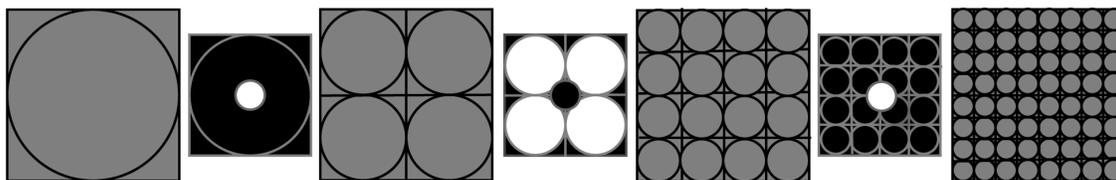
One breath in.....
 One breath out.....

Ad infinitum.

Notice that the Chokhmah divisions always end with a single square, whereas the Binah divisions end with two separate squares. When these two primal natures separate, one necessarily dominates the other.

and Abraham built the altar there and arranged the wood

Abraham laid out the wood blocks (as show below) to test Isaac, to see if he understood the meanings of the series.



In the second square the circle is dark: Chokhmah dominates. The white dot in the middle reminds us that even when darkness dominates, light still exists (but is hidden; winter solstice). The fourth square in the series is dominated by light, but the dark dot in the middle reminds us that even when light dominates, darkness still exists (but is hidden; summer solstice). If the dark squares represent Winter, and the light squares represent Summer, then one can see the four seasons alternating back and forth, starting with Fall, Winter, Spring, Summer, etc. The single, unified (gray) squares represent a balance between the forces (equinox).

Isaac remembered a special symbol his father had shown him, which had come from a distant land. The image appeared in his mind as a single circle and looked as follows:



The background of the larger circle is *both* black and white, indicating balance and unification between the two primal energies (Chokhmah and Binah). The two inner circles alternate between white being dominant (the white circle with the black dot) and black being dominant (the black circle with the white dot). Isaac had seen this circle when his father talked with merchants and sages from the East. Their picture of it looked like this:



Isaac carved a curved line onto the wood block, and used a gold and silver coin for the two center dots. The Angels were rejoicing: *Isaac passed the test.*

We can imagine Isaac's elation. As he traveled down the road with his father, ready to be bound to Hashem, he would have observed the Cycles of Life everywhere: in the rising

shoots and decaying stems; in the bleating of lambs and the bones of dead rams; in the sun that made night into day, or in the moon that sent the heavens away. All of it— Perfect and Good. Isaac knew so. He understood.

לְכָל זְמַן וְעֵת לְכָל חֶפְצֵי תַחַת הַשָּׁמַיִם:
 עֵת לְלֵדָת וְעֵת לְמוֹת עֵת לְטַעַת וְעֵת לְעָקוֹר וְטוּעַ:
 עֵת לְהַרְוֵג וְעֵת לְרַפּוֹא עֵת לְפָרוֹץ וְעֵת לְבָנוֹת:
 עֵת לְבָבוֹת וְעֵת לְשִׁחּוֹק עֵת סְפוּד וְעֵת רִקּוּד:
 עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוּס אֲבָנִים עֵת לְחַבּוֹק וְעֵת קְלִרָה מִחֶבֶק:
 עֵת לְבַקֵּשׁ וְעֵת לְאַבֵּד עֵת לְשָׁמוֹר וְעֵת לְהַשְׁלִיךְ וְעֵת:
 עֵת לְקַרֹּעַ וְעֵת לְתַפּוֹר עֵת לְחַשׂוֹת וְעֵת לְדַבֵּר:
 עֵת לְאַהֵב וְעֵת לְשֹׂא עֵת מְלַחֵמָה וְעֵת שְׁלוֹם:

*Everything has an appointed season, and there is a time for every matter under heaven.
 A time to give birth and a time to die; a time to plant and a time to uproot.
 A time to kill and a time to heal; a time to break and a time to build.
 A time to weep and a time to laugh; a time of wailing and a time of dancing
 A time to cast stones and a time to gather stones; a time to embrace and a time to refrain from
 embracing.
 A time to seek and a time to lose; a time to keep and a time to cast away.
 A time to rend and a time to sew; a time to be silent and a time to speak.
 A time to love and a time to hate; a time for war and a time for peace.*

Oh, my Brother, can you be with the author of *Koheleth* as these words danced upon Isaac's soul on the altar? Isaac saw the *Series of Life* in the cycles, and knew that all things must have a beginning and an end. In his moment of revelation, of utter submission to Hashem, his heart opened fully to Love, and his soul to Wisdom. It was then that Abraham knew that his son, Isaac, had been reborn into Hashem's Son, Our Patriarch.

בְּנוֹוִי שָׁלַח אֶבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת הַמַּאֲכָלֶת לְשַׁחֵט אֶת בְּנוֹ
And Abraham stretched forth his hand and took the knife, to slaughter his son

Isaac must have thought, "If Hashem wants me to live, he will produce a miracle. If He does not want me to live, then His will be done." Isaac's Faith allowed him to accept Hashem's judgment, regardless of outcome—which is when the Holy Angel interceded.

וַיִּשָּׂא אֶבְרָהָם אֶת עֵינָיו וַיִּרְא הוֹהֵב אֵיל אַחַר וְאַחַז בְּסִבְבָּךְ בְּקַרְנָיו
*And Abraham lifted up his eyes, and he saw, and lo!
 there was a ram, after it was caught in a tree by its horns.*

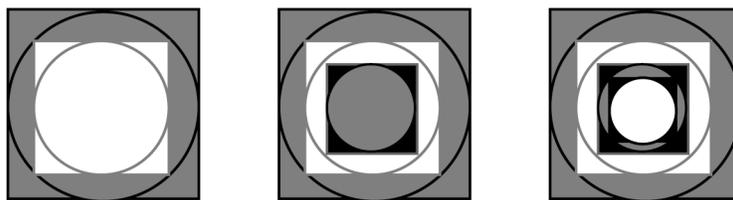
As Abraham bound his son with the *Tefillin* and raised his knife over him—ready to sacrifice Isaac the Child to Isaac the Man—the ram miraculously appeared. While Abraham had been certain that Hashem would intercede to save his son (such was his degree of Faith), Isaac needed to see the miracle of the ram in order to attain the same level of conviction as his father. The ram was Hashem's way of showing Isaac that he was as righteous as Abraham, and as worthy of inheriting the Kingdom.

So Isaac passed his test and became a Great Master like his father, a man of Faith who accepted the responsibility of the Covenant of Our Lord.

There is one last part of this magnificent journey for us to explore: Isaac's final discovery.

My Sabbaths are a circle with a square inscribed within

If we return to Isaac's series with the blocks, and place the second square/circle into the first one, and then place the third square/circle into the center of the second, we have the following:



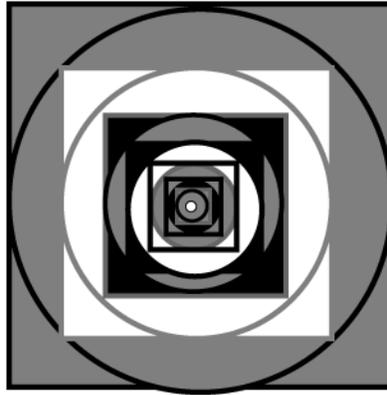
These images are symbolic for what we have already discovered: contained within the One are the infinite divisions of the Many (and vice versa). From this, Isaac understood that all things are contained within Hashem—including himself. *He was part of Hashem, and Hashem was part of him. They were One.*

As for the Sabbath, recall that in the *Series of Life* all divisions following any number add up to that number. If the Sabbath becomes the seventh number in the series ($1/2^6=1/64$), then all subsequent numbers add up to $1/64$. If the numbers in the series represent *time* heading to infinity, then all the numbers (*time*) that occur after the Sabbath add up to the Sabbath. Thus, if the Sabbath is the seventh day of Creation, everything occurring from the eighth day to infinity is contained within the First Sabbath.

All that is in us and our world is just a tiny spark of the Lord's original seventh day of rest.

Note: Hashem's breath *in* begins on Wednesday, sending Wisdom into the world; He completes His breath *in* as the Sabbath ends on Saturday. The Sabbath is pure Binah (Understanding/ the Holy Spirit/ Shekhinah), unfurled to infinity. The Sabbath is the moment between breaths when Binah returns to Chokhmah—the time when we experience the Bride and Groom in full Union. When the Sabbath ends and Hashem breathes *out*, all Wisdom reverts (as Understanding/ Binah) back to Chokhmah until Wednesday. Then Hashem's breath *in* initiates the next wave of Wisdom, which descends upon the Universe and carries us again to the Sabbath. And so forth. *Ad infinitum.*

If we put seven full divisions into the square (with a circle in the middle for all future divisions), we get the following:



From this, we can see that in the One (which is latent, hidden) is the Sabbath and all that comes from it.

Note: The 64 conditions recorded in the *I-Ching* represent all possibilities in Manifested Reality—which can be also understood by studying the seven divisions in the figure above (i.e., everything is contained in the Sabbath). Oriental mandalas nearly replicate this image, reminding us that all things are contained within the One.

This was the teaching that Isaac passed on to his son Jakob, so he could become Israel (and a Great Master of the secret arts, like his father and grandfather). Now it is time for us to reveal the vision that Abraham taught to Isaac.

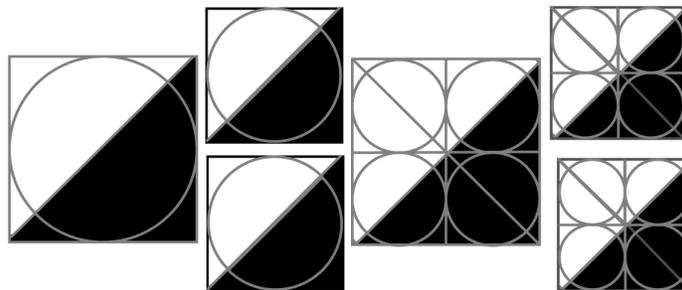
The Triangles of Life

And when Abraham, our father, may he rest in peace, looked, saw, understood, probed, engraved, and carved, he was successful in creation, as it is written, 'And the souls that they made in Haran.' (Genesis 12:5)

Immediately there was revealed to him the Master of all, may His name be blessed forever.
(Yetzer 6:7)

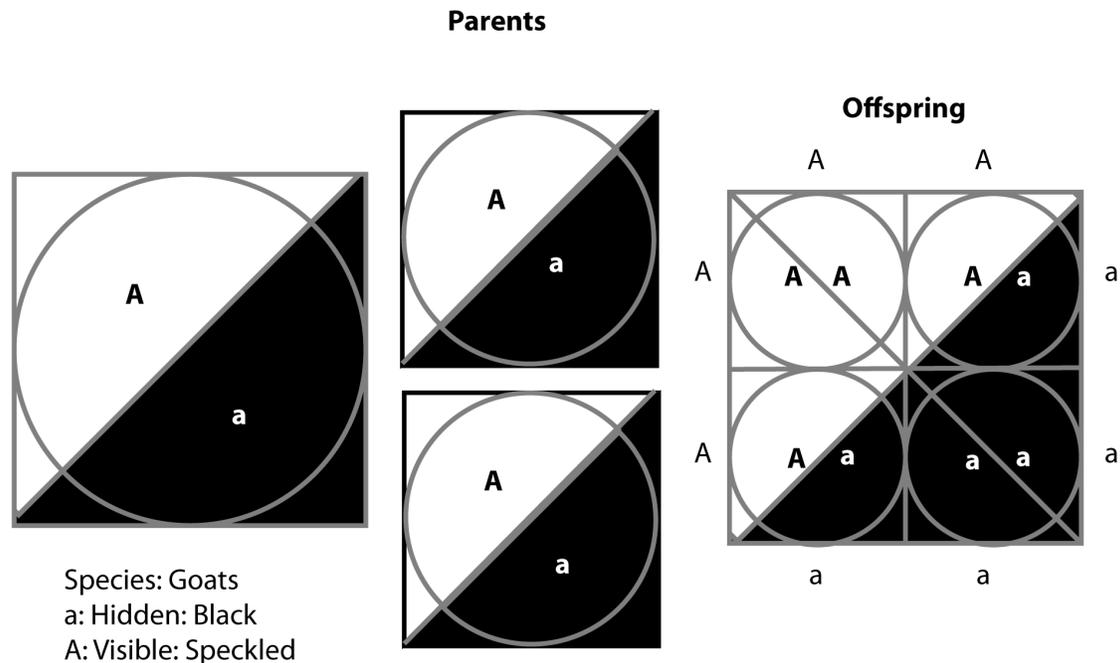
הַבֵּט נָא הַשְּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם תּוּכַל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ פֶּה יִהְיֶה זִרְעֶךָ
'Please look heavenward and count the stars, if you are able to count them.'
And He said to him, 'So will be your seed.'

Abraham was looking at the stars when Hashem gave him the revelation about the *Series of Life*. In it, he saw the secret of how to make great flocks, whether of human beings (to build a great nation) or of animals (to produce large herds to bless the nation). If we start with Isaac's discovery of the circles inscribed into a square, and divide the squares diagonally into triangles, we have the following:



The originating triangle divides into the same number of smaller triangles as the originating square divides into smaller squares. Thus, the triangles follow the same rules as the squares.

Abraham was a man of great genius, and he would have known that the *Series of Life* represented the natural order of our world—everything from the waxing and waning of the tides to the alternation of the seasons. Life was an endless back and forth between balance and extreme, balance and extreme, like a pendulum. During his vision of the stars, Abraham was shown how to use triangles to transform the *Series of Life* into a secret map that revealed the key to union with Hashem. We can see his vision in modern scientific notation. Recall that the division of the square is actually two series intertwined. If we look at the first series—involving the first through third squares—we see the following:



It was known that a child receives traits from both mother and father. What came from each parent, and why certain traits appeared from neither, was ascribed to Hashem and the miraculous. Without knowledge of how these traits were passed from parent to child, herdsman and farmers had no ability to shape their animals and crops. (This ignorance persisted in the world until about 1900A.D.)

Understanding how traits are passed from parent to child would have given Abraham a tremendous advantage over his fellow herders, enabling him to create vast herds of animals from which to build a nation.

In the above diagram, let us choose two traits: speckled goats and black goats. The “A” represents the speckled trait; whenever a kid receives an “A” from a parent, it is speckled (even if it only receives one “A” from one parent). The white color represents this “A” trait. The “a” represents the black trait; whenever a kid receives an “a” from both parents (“aa”), it is black. The “a” is represented by black in the above diagram.

The first square and circle represent the *hidden* and *visible* traits of a species. The next square shows the *hidden* and *visible* traits of the two parents that will be bred together (both are speckled goats with the hidden black trait within them). The third square is the offspring that will come from that breeding.

Modern science calls the “a” *recessive* and the “A” *dominant*. In Abraham’s time, this phenomenon was known as the “Hidden and Visible Natures of Hashem.” Thus, in the previous diagram, the letters outside the square represent those traits that are being passed down by one of the parents. The letters within the square represent what the offspring receives from both parents. (“AA” and “Aa” result in speckled goats, and “aa” results in white goats.) The original parents are represented by the first square, and are “Aa.”

According to Mendel's law of genetics, the diagram would look like this:

	A	a
A	AA	Aa
a	Aa	aa

This secret to genetics was rediscovered in the Western world in 1865 A.D., but not understood until about 1900. However, we know that Abraham had realized the secret thousands of years earlier, prospering from it and passing it on to his sons.

וַיְהִי כִּכְרֵךְ אֶת אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּתֵּן לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וַעֲבָדָם וּשְׁפָחֹת וְגַמְלִים וְחֲמֹרִים
And the Lord blessed my master exceedingly, and he became great, and He gave him sheep and cattle, silver and gold, man servants and maid servants, camels and donkeys.

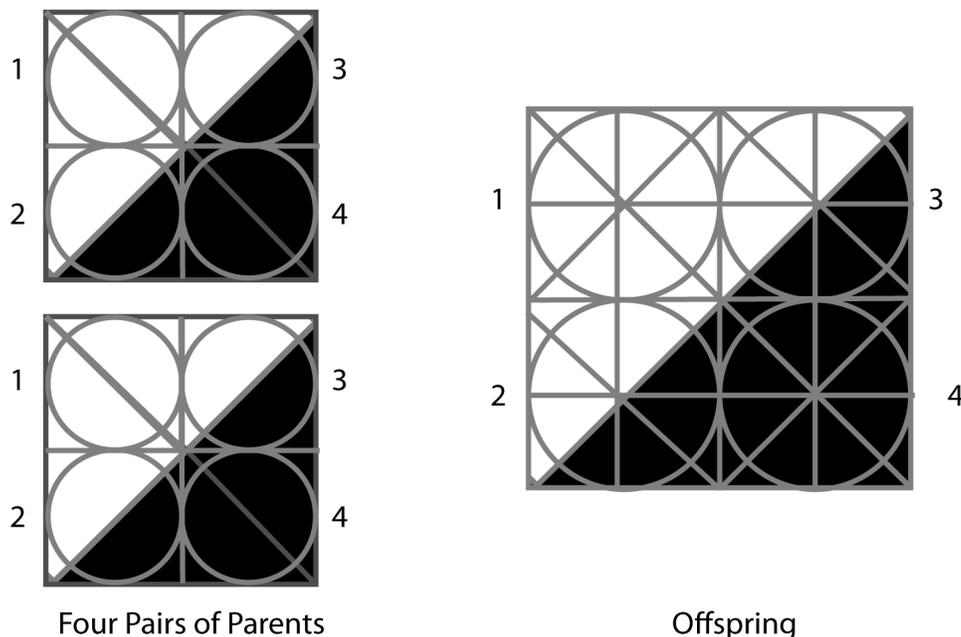
וַיְהִי לוֹ מִקְנֵה צֹאן וּמִקְנֵה בָּקָר וַעֲבָדָה רַבָּה וַיִּקְנְאוּ אֹתוֹ פְּלִשְׁתִּים
And he had possessions of sheep and possessions of cattle and much production, and the Philistines envied him.

נִקְדָּים וְאִם פֶּה יֹאמֵר עֲקָדִים יִהְיֶה שְׂכָרְךָ וַיִּלְדוּ כָּל הַצֹּאן דִּים עֲקָ:
 אִם פֶּה יֹאמֵר נִקְדָּים יִהְיֶה שְׂכָרְךָ וַיִּלְדוּ כָּל הַצֹּאן
 וַיִּצַּל אֱלֹהִים אֶת מִקְנֵה אֲבִיכֶם וַיִּתֵּן לִי:
*If he would say thus, 'Speckled ones shall be your wages,'
 all the animals would bear speckled ones, and if he would say thus,
 'Ringed ones shall be your wages,' all the animals would bear ringed ones.
 Thus, God separated your father's livestock and gave it to me.*

My Brother, can you now see how Our Patriarch was able to control what kinds of animals came from Laban's herds? It was through the power of the triangles that Israel could ascertain if his wages were fair. Laban's tricks could not even begin to compete with the Truth of Our Lord. The balanced Light Ones will always be more powerful than the unbalanced Dark Ones. It is the nature of our Universe that true Power is only wielded by those who are balanced.

Isaac's journey to the altar was a test to see if the hidden factors that made Abraham a *Tzadik* had been passed on to his son—just as a promising stud is tested through its offspring.

Do all the squares also obey the (genetic) laws of inheritance? The third and fourth squares would look as follows:



In this diagram, there are four pairs of parents represented by the numbers 1 through 4. They each have 4 possible offspring represented again by 1 through 4. As we can see, the laws of inheritance are obeyed. More importantly, this iteration gives all the rules of breeding for these two traits. By using the charts and observing the offspring from a male stud, one could tell what hidden traits were within the stud. Once known, one could then use those traits for selective breeding. In Abraham's time, if the parents' hidden qualities were revealed, the herdsman or farmer could control the outcome of his herds or crops and amass tremendous wealth and power.

Abraham's vision provided him with a secret roadmap to life on this planet, given to him by Hashem so he could build a Great Nation. With this secret, Abraham and his descendents were able to accumulate vast wealth by creating the strongest, healthiest herds of animals. Hashem unlocked the Secret of Creation by showing Abraham the hidden meaning in $\aleph = \sum_{n=0}^{\infty} 1/2^n$.

Thousands of years later, Israel's people have lost all connection to the land and its herds, to nature, to life, to *K'nah Bosem*—and in the process, they have lost their awe, wonder, and joy at having the secret of \aleph . But during Isaac's fateful journey, his rite of manhood, he inherited his father's secrets and accepted responsibility as guardian and caretaker of all beings. Jakob, who would become Israel, transformed $\aleph = \sum_{n=0}^{\infty} 1/2^n$ from a law about Manifested Reality into one that described the Creation of the Universe. From there, a great nation ruled by a great religion could be born—a Unified Nation, whose people walked with Hashem.

My friend, I hope you have enjoyed our journey with the Patriarchs. If they live within you, then I have succeeded in performing Hashem's will. Have the words of our Torah danced and spun in your mind like *dredals*? Then I, who am nothing, have somehow given you everything, for which I am Glad.

Your explorations of $\sum_{n=0}^{\infty} 1/2^n$ have only begun. This is the very vibration of the Hebrew language, of our Torah, of our lives and deaths. It is the One. You will find its Law everywhere you go—in external life, in your personal world. It will always be with you, and may you marvel at Hashem's magnificent creation.

But wait, there is one more journey we must take. We must travel with our greatest prophet and Master Kabbalist, Moses. Come, let us understand how the Israelites—from our wanderings in the desert until the day our blessed Temple was destroyed (may the Lord have Mercy upon us, remove the curse, and return it to us!)—worshipped with the *Tefillin* and *Tzitzit*.

Talit

Speak to the children of Israel, and say to them that they shall make for themselves fringes on the corners of their garments, throughout their generations, and that they shall affix a thread of sky-blue on the fringe of each corner. This shall be tzitzit for you, and when you see it, you will remember all the commandments of G-d to perform them, and you shall not wander after your hearts and after your eyes after which you are going astray. So that you shall remember and perform all My commandments, and you shall be holy to your L-rd. (Numbers 15:38–40)

General

In a world where there are no miracles, no Angels singing “*Holy, Holy, Holy*” in our Heart and Soul—where Hashem no longer speaks to us through the Holy Spirit and Holy Light (Heaven Forbid!), and religion has degenerated into pure, brutal Chokhmah—the *Tzitzit* become nothing but empty strings, and our glorious *Tefillin* merely the skins of dead cows wrapped around inked parchments. But if we see with our Soul through the Holy Spirit, and with our Heart through the Holy Light, then we will be guided to Hashem and the *Tzitzit* will reclaim their meaning. Let us gaze upon His Holy Light and Holy Spirit in all things. Come, my Friend, let us explore the hidden meanings of our Holy *Tzitzit* and *Tefillin*, so we can once again see them as Moshe did.

The blue thread is our Soul. One end is Binah (Mercy), and the other is Chokhmah (Power). As the *Tzitzit* show, these two essential natures of the soul always connect in the center, regardless of whether the soul is rooted in a *divided* or a *continuous realm*. In the *divided realms* this connection is achieved intangibly through emotion/ Heart; in the *connected realms* it is through thought/ Mind, through words flowing back and forth.

As we move, the ends of the *Tzitzit* flutter and separate, but they always come back together. They remind us of our lives, of how forces mighty and incomprehensible have the power to sweep our souls along like autumnal leaves, yet we can always return to balance, to sanity, by performing *mitzvot*. Is your connection to Our Lord strong enough that, no matter what trials or sacrifices are required of you, you will always return to Him, to the center? Do your *Tzitzit* dance to the tunes of the Holy Angels, or to the noise of the world of men? (For the *goyim* will try to draw you away; you will be tempted.)

The white threads represent the Soul of Israel—Her People—whose spirit remains with us at all times. (Our ancestors guard us diligently, and protect the sacred knowledge in the Torah and Talmud from desecration and neglect.) Though Israel’s collective soul may be ravaged by the evil of men, her People are never vanquished. She will always rise phoenix-like from the ashes, unconquerable. (It is the source of Israel’s strength and pride, her *durability*.) The white *Tzitzit* strings remind us that the Israelites always swing back to balance, back to Hashem, through the assistance of the *Tzadiks*. So we must ask ourselves if *our* blue thread, if *our* individual spark in the collective Jewish soul, is pulling Israel together or apart. Where are our people now? Are we in the center, with Hashem, or are we scattered apart like frayed *Tzitzit*?

When we look down at the *Tzizit*, we can see how the blue and white threads intermingle, affecting one another and forming a larger whole. Through them, we can see ourselves both as a single Soul (the One) and as a larger Soul (the Many/ Israel). Just as the *Tzizit* are held together by knots at the top, the individual parts of Israel are always unified by Hashem and Torah.

When the Idols of Self (hatred, greed, ignorance, etc.) are worshipped by Israel above all else, she will forget her traditions and all her *Tzizit* threads will turn white. When our First Temple was destroyed, no new blue threads could be made, and the remaining ones (which had been properly dyed) were treasured until they frayed and could not be used. For Israel, pure white—representing an extreme of no balance—became the color of our disrupted and exiled life after the Holy Temple was destroyed and the Bride left. Therefore, the all-white *Tzizit* are a reminder of the profound separation suffered by Our People. Oh, my beautiful Israel, we must learn to be One Nation again, unified by that which makes us pure: our Holy Torah.

As a people, let us create an Inner Circle based on what we all commonly agree upon: Torah and Talmud. It will be a place where we can meet in peace and mutual respect. Can Israel enter this Circle, leaving behind what divides and bringing in only what unifies? Can we be brave like Isaac, and break through our illusions of separation to see Truth: that we are all Brothers and Friends? (For we are dear, dear Friends.) If we can do this, we will find what makes us Israel. We will choose Life, not death, and the blue thread on our *Talit Gadol* will dance with joy again.

Note: We must better learn to recognize our enemies. Perhaps the worst offense of the Modern Rationalist is his complete denigration of our forefathers. He has portrayed our ancestors as being at the level of beasts in the jungle, with only piddling knowledge and laughable intellect. To listen to him, one would think that things like science, mathematics, and the ability to reason had originated in Europe during the Renaissance, when man finally became *civilized* and could *graduate* from the jungle. (His graduation was premature, however, as demonstrated by the *Shoah*.) Yet, many ancient races had well surpassed modern man both in terms of medicine and wisdom, for they knew the Power of Hashem. The main difference between the ancient and modern Scientist is that the individual of today rejects Hashem as mythology, unworthy of citation. Whereas the ancient scientist intimately understood His role in the Universe, and included Him in all deductions and theories. Indeed, to live *without* His knowledge was inconceivable to our Patriarchs.

The number of the Tzitzit threads on all corners is 4 strings folded over, which is 8.
(Shulchan Aruch, Chapter 11:12)

*This should be repeated until 5 double knots are made
with the 4 spaces between them filled with windings.*
(Shulchan Aruch, Chapter 11:14)

There are 5 knots on each corner of the *Talit*, adding up to 20, which makes a total of 40 knots between the two *Talits*. These remind us of our 40 years of wandering in the desert (to purify Israel of Moses' generation), the 40 days of rain (to purify the world), the 40

days Moses spent on the Mountain (to purify Israel's future generations), the 40 *se'ahs* of water in a *mikvah* (to purify ourselves), the 40 days for a woman (to purify after childbirth), et cetera. The *Talit Ketan* represents our consciousness projected downward into the physical body from Heaven. The *Talit Gadol* represents our consciousness projected upward (i.e., from the lower realms) toward Heaven. By putting the *Talit Gadol* over the *Talit Ketan*, we see that the total number of knots equals 40. Therefore, this is a *purification* rite that aligns our Heart, Mind, and Soul with Hashem in preparation for entering His sacred prayer space.

The 1 blue thread becomes the 2 blue threads when it is folded over. The 2 blue threads are part of the 4 wrappings of 4 strings. The four wrappings and five knots create 8 total strings. On the front of the *Talit Ketan*, there are 16 strings on the *Talit* which, together with the strings on the back, make 32. Putting on the *Talit Gadol* over the *Talit Ketan* makes 64 strings. The numbers, 1, 2, 4, 8, 16, 32, 64 represent the first six numbers in the *Series of Life*, and represent the first six days of Creation. Thus, the *Tzizit* reminds us of the beginning of Bereishit, which in turn reminds us of the Torah and Hashem's commandments—all of which are contained within the first verses. The *Tzizit* also remind us that Our Creator, like our *Talits*, surrounds us at all times. Do you feel Him as you lower the *Talit* over your head? Can you feel the Holy Light rising in you, vanquishing any darkness and filling your Heart with Love? Can you feel His Holy Spirit descending into your Soul and transforming ignorance into Wisdom?

The four groups of *Tzizit* on each *Talit* remind us that we live in a world of shattered vessels and fragmented souls, scattered to the very farthest corners of the Universe. Knowing this, we should ask ourselves each day, "What can I do to bring my soul's sparks—and the sparks of all beings—back into Union?"

The four groups of *Tzizit* hanging from the four corners of the *Talit* also represent the four directions unfurling before us. When we wear the *Talits*, our physical bodies extend from them, symbolizing the last two directions: down, toward the Holy Light/ the Bride; and up, toward the Holy Spirit/ the Groom. Through the *mitzvot* of wearing our *Tzizit*, we bring the Bride up through the Heart to the waiting Groom, who has come down through the Mind. They unite in the Soul, giving birth to the Holy Light and Holy Spirit, splashing Love gloriously to All Beings of the Six Directions!

The first of the four bundles of string represents Hashem before Creation (That Which Is Unknowable), Ein Sof. The second bundle represents our Past (That Which Is Knowable), reminding us to have gratitude for what Hashem has magnanimously created for us. The third bundle represents the Present, the fulfillment of potentiality, the reaping from sowing (That Which Is Grasped). The fourth bundle represents our Future, our Hope (That Which Is Ungrasped), our connection to future generations and lineages, our *durability* as a people. We are connected to each other through the knots of our *Tzizit*—from Adam to Noah to Abraham to Moshe to you to me to our children to our children's children, et cetera. The last knot, between the fourth set of ties and the fringes, represents the end of our lives, the return to Chokhmah from Binah. The *Tzizit*, themselves, symbolize time stretching into future incarnations, into new generations. Have we firmly

tied the knots of our *Tzizit* so that our children's children will live in a world of righteousness and safety?

The final knot will be tied at the end of time, when Binah reaches infinity. Then her knots will dissolve as she returns to Chokhmah, the One. Y H V H (That Which Is Unutterable) ruled *before* All Things, rules *now*, and will rule *after* All Things. So there are no beginnings and no ends. Here is immortality. Yet, at the same time, every end begets a beginning, which begets an end, which begets a beginning. *Ad infinitum*. Here is mortality. One breath in, one breath out, one breath in, one breath out: the eternal whisper, the MEM.

The knots remind us that Hashem is always King, and His Torah is the Law that binds Israel together. Are we tightening our knots, as we do every morning with our *Tzizit*, or are we allowing them to become unraveled? Are your *mitzvot* knots tight or loose? As the *Tzizit* symbolize both our individual soul and the Soul of Israel, they remind us to tie future knots with an awareness of the balance between the Holy Spirit and the Holy Light—a balance between the One and the Many.

Now let us look at the two *Talit* individually.

The Talit Ketan

The *Talit Ketan* covers our Heart and protects us from the Sins of the Passions (i.e., sins of flesh, pleasure, greed, anger, etc.). We place it against our chests to act as energetic armor, guarding us from any discordant vibrations. The *Talit Ketan* transmutes darkness into Mercy before it has the chance to germinate hatred in the Mind or Body. With external temptations, it shields the Heart so we do not react with anger or hatred when provoked.

As souls have different levels of Understanding depending on the realms in which they are concentrated, let us look at the *Talit Ketan* from the perspective of the Four Worlds.

The Assiyah and The Yetzirah

And I have sowed the House of Israel with the seed of man and the seed of beast
(Jeremiah)

The “seed” of man refers to the soul root’s location: the Realm of Man (10th Realm) and the Realm of Beast (9th)—the Assiyah. In regard to the *Talit Ketan*, let us look at individuals from these realms, as well as those from the next higher world, the Yetzirah.

A human being is born as an absolute egoist, and this quality is so visceral that it can convince him that he has already become righteous and has rid himself of all egoism.
(Talmud, Hagiga)

As previously described, souls concentrated in the outer edges of the Binah-oriented Assiyah world experience complete separation from all beings; their Universe is focused microscopically on themselves, and there is no awareness of the Other. *Literally*, the Other does not exist to them; they are not advanced enough to perceive individuality.

Note: What does it mean to ‘not exist’ to someone? If existence is derived from a soul, but a person lives in a universe in which the very notion of ‘soul’ has no meaning, no footing, no reality whatsoever—then existence becomes arbitrary; it becomes whatever one wishes it to be. In the current Rationalist Model, existence relates solely to physicality, to the processes of the mind/body (i.e., “I am the Body”; “I am the Mind”). The mistake, however, is that we are neither. We are Hashem. We are a Soul. If one is merely the mind/body, then, when it ceases to function, one ceases to exist. *Dommage*. However, if one is Hashem—which one is, in Truth—then one’s existence never ends. The highest privilege we can pay another being is to grant him *existence*. Which means: to *see him as a S O U L*. As Divinity. Which we truly are. And not as a Mind/Body (which is how we go astray).

Even those beings in the darker parts of the Assiyah, who have an extreme disconnection from Hashem, receive His blessings from time to time. Yet, they take ownership of all Divine gifts, including all *revelation* from the Holy Spirit. When another being offers them Love, the experience has no meaning in their world, no precedent. It cannot be

processed or understood. (*Those who cannot feel Love cannot recognize Love cannot give Love.*) To these dark ones, the idea of cultivating Love in one's heart—indeed, the idea of devoting one's entire life to prayer and Hashem—is both ludicrous and incomprehensible. Love must have monetary value, or else what use? But as the Holy Shekhinah cannot be tangibly measured or sold She annoys and confounds the dark Assiyah souls, who see no practical value in Her Grace.

The light souls in the extreme corners of the Assiya are as disconnected from Hashem as the dark ones, but differently: they worship *others'* Idols of Self. Their orientation is external, on the people around them. Superficially, theirs seems a blithe orientation in which serving the Other becomes paramount. Yet, because these souls possess Understanding without Wisdom, they cannot accurately assess danger and are forever being ravaged by dark forces. Among them, too, are the Asherah worshippers, who are addicted to sensual pleasures and can never receive enough delights. (Long ago the dark ones learned that they could get away with more havoc by preoccupying the followers of Asherah with carnal pleasures.)

מִכְסָּה פְּשָׁעָיו לֹא יִצְלִיחַ

He who conceals his sins will not succeed (Proverbs 28:13)

Even a child can disguise himself with his deeds, if his deed is pure or upright. (Proverbs 20:11)

When you commit a transgression and you know it, you feel your heart break inside you and you return to G-d in repentance. However, when you do a mitzvah and you glorify yourself in it, you think highly of yourself and fill yourself with pride over it. You say to yourself, 'I have added to the riches of the Holy Blessed One.' (Rabbi Levi Yitzchak of Berdichev, of Blessed Memory)

Where are a person's sins concealed? They are placed behind oneself, out of view, where they cannot be seen (just as a child hides a stolen cookie behind his back). The concealed sins drag a person down, separating him from Hashem and all beings.

Prideful *mitzvot*, on the other hand, are placed before oneself to be seen by the entire world. They are actions that were done ostensibly for righteous reasons, but were actually self-serving or insincere. Prideful *mitzvot* create a beatific external persona to hide ugliness in the soul; one often sees a wide separation between the external self and the internal world. Yet, detrimentally, those who perform prideful *mitzvot* fool most people. (Only beings whose souls are rooted in higher realms can detect the insincerity and will not be fooled. We say that such individuals have *discernment*—an ability most accurately called a psychic power, which is extremely rare in the general population.)

Note: We reveal everything about ourselves through our actions. How we choose to present ourselves to the world is a reflection of who we really are. Be wary of the person who would too earnestly be anything. Wisdom sees through such illusions of self, such antics, to the Soul (and Understanding feels Her splintered voices crying to us in separation). The most balanced souls have nothing to show or prove to the world and are notoriously straightforward: what you see is what you get. (For such beings have no desire for pageantry, and become bored by the dramas of men.)

The Tzitzit appeared to me as four witnesses (Menachot 44a)

When sins are placed behind oneself, out of view, they are concentrated in the *Tzitzit* hanging in back. The prideful *mitzvoth* fill the *Tzitzit* in front; they are witnesses of our thoughts and actions.

Note: Our enemies generally sneak up from behind, where they can see our sins. For it is our transgressions—our falls from Grace—that reveal our weaknesses to others (if one has enough *discernment* to see them). Imbalances of any kind allow others to have power over us. Therefore, the best protection is to be free of sin so our enemies will have no means of harming us.

When souls turn away from Hashem, Heaven Forbid, their backs are facing Him and all their sins hang on display from the two *Tzitzit* in the rear. When one faces Hashem in prayer, the prideful *mitzvoth* are before Him. If a person surrenders these to Hashem and offers his service to the Lord out of love and total acceptance of His Kingship, then He will gladly forgive any sins accidentally performed. When we strike our chest during the *Amidah* prayer, we are knocking from our *Tzitzit* all sins and prideful *mitzvoth*, shattering the Idols of Mind.

Prideful *mitzvoth* energy flows from front to back, and sin energy flows from back to front. Both travel first into the Heart, then into the Mind, where consciousness becomes polluted. Every time a selfless *mitzvah* is performed, a prideful *mitvah* is surrendered to Hashem, or a sin is honestly repented, the Heart and Mind purify and the Holy Light and Holy Spirit radiate to all beings.

Every time a sin is concealed behind a person, it is as if someone has grabbed the two *Tzitzit* in back and yanked them down—pulling the collar of the *Talit Ketan* tightly against the throat, choking the person. So it is with sin. If one's transgressions against Hashem become too great, it is like having weighted *Tzitzit* constantly pulling down our *Talit Ketan*, choking us.

Every time a prideful *mitzvah* is shown off to the world, it is as if someone has grabbed the two *Tzitzit* in front and yanked them down—pulling the collar of the *Talit Ketan* tightly against the back of the neck and forcing us to bow. If there is an excess of prideful *mitzvoth*, it is as if our front *Tzitzit* have become weighted, making it impossible to stand erect and look someone in the eye.

Because sins pull the *Talit Ketan* backwards, there is a natural inclination to perform prideful *mitzvoth* to pull it forward and correct the imbalance. On the other hand, performing too many prideful *mitzvoth* pulls a person too far forward, creating discordance and an inclination for the *Talit Ketan* to be pulled back toward sin. (It is like the child who helps his mother with chores, only to steal a forbidden cookie afterwards.) When one is always vying between pride and sin, one must create as grand an illusion of Self as possible to hide any blemishes of the Soul.

When we take off the *Talit Ketan*, we can no longer identify what is behind us and what is in front. This reminds us that prideful *mitzvoth* and sin are two sides of the same coin.

When we look at the *Tzizit*, we should ask ourselves: “Are my *Tzizit* pure from blemishes, or am I displaying my sins before the world?”

Note: Dark souls attempt to convince us that they have more to offer than Our Lord. Indeed, in the secular-dominated world Man has usurped Hashem as King. People no longer turn to Hashem for deliverance from their ills, but to Man. Specifically, they depend on doctors, politicians, philosophers, bankers, scientists, lawyers, teachers, psychologists, researchers, bureaucrats, etc., etc., to save them. However, if Man is to usurp Hashem, he must be worthy of such an honor. Specifically, he must be as mighty and as righteous as Our Lord, and as capable of miracles. Otherwise, he is a *fraud*. So let us ask ourselves this question: “Are our doctors, politicians, philosophers, bankers, scientists, lawyers, teachers, psychologists, researchers, bureaucrats, etc., etc., delivering us from our ills?” If our answer is, ‘*Yes*,’ then we can close the discussion, and Hashem can be relegated to the annals of mythology. But if our answer is ‘*No*’... then we must ask ourselves what has gone horribly wrong. The Jewish Soul cannot countenance injustice, and we must realize just how deeply Hashem has been maligned. If you would not champion Him, who would you champion? For Our Lord, Himself, is on trial, Friends. What would you do for Him?

The Beriah

Souls who are concentrated and balanced in the Beriah perform *mitzvoth* selflessly, out of Love for Hashem. These altruistic *mitzvoth* draw the Holy Light into the Heart, which then purifies the Mind and allows for *revelation* from the Holy Spirit. Beings in the Beriah not only have an awareness of others’ existence, but a desire to reduce the suffering of all beings. Not surprisingly, many Jewish souls are rooted here. When Beriah souls wear a *Talit Ketan*, it is light in weight and easily raises one’s consciousness to the Lord, as there is no sin or prideful *mitzvoth* weighing it down. The *Tzizit* dance with joy as they sway back and forth!

The Atzilut

Those who love peace and rejoice in the welfare of the creation... do not harm even a mustard seed and are distressed at all damage and wanton destruction that they see. If they have the chance to prevent it, they should do so with all the powers at their disposal. (Sefer Hachinuch)

The Atzilut is the world of the highest masters, the Tzadikim, who have no identity or Idols of Self, having surrendered their lives to the Lord and His Ways. In their humility, they never push their *mitzvoth* into the world or even take them into Mind or Heart for themselves—the merit is surrendered to Hashem and all beings, selflessly, out of Love. As the Tzadik’s soul dances with Hashem, his *Tzizit* also dance with the Lord. The Tzadik is free of all sin and prideful *mitzvoth*, Hashem’s Holy Light shining brightly from his heart and filling his *Tzizit* with Wisdom and Understanding. He radiates the Love and Grace of Hashem into the hearts of all who are near. When, Heaven Forbid, a Tzadik is not protected and must hide his light, or the time is not right for his teachings, he tucks in his *Tzizit* and withholds Grace from the world.

The Talit Gadol

את לפרכת מבית שמה והבאת הקרסים תחת הפרכת את ונתתה. לג
הקדשים קדש ובין הקדש בין לכם רכתהפ והבדילה העדות ארון

And you shall place the dividing curtain beneath the clasps.

*You shall bring there on the inner side of the dividing curtain the Ark of the Testimony,
and the dividing curtain shall separate for you between the Holy and the Holy of Holies.*

(Exodus 26:33)

As we cover ourselves with the *Talit Gadol*, we protect our Soul from any unwholesome vibrations and create a sacred space—our own Holy of Holies—where we can be alone to hear Hashem. The *Talit Gadol* becomes our curtain, our veil, that separates us from the temptations of mundane reality, keeping our Hearts pure and our Minds centered. It is placed over our heads to remind us that our consciousness—which descends into physicality when the *Talit Ketan* is lowered upon us—should be directed back toward Hashem when we pray.

When we bring the two ends of the *Talit Gadol* together, and hold the four ends in our left hand before the *Shema*, we are displaying our consciousness—our Heart and Soul—before all of Israel and Hashem (as Moses did on Mt. Sinai). We use our left hand to remind us of Hashem’s Wisdom, and to ask Him to use His Hand of Judgment against our enemies. We then transfer the ends of the *Talit Gadol* to our right hand to remind us of Hashem’s Understanding, and to ask Him to use His Hand of Mercy to protect and empower Israel and her allies. Finally, we cast down the *Tzitzit* to symbolize that, like Isaac, we are willing to surrender ourselves completely to Hashem’s will—even if it means giving up our mortal lives to Him. It is a final act of humility to Our Lord.

When we pick up the *Talit Gadol* with our right hand and place it over our left shoulder, we are petitioning Hashem to place His (right) Hand of Mercy over His (left) Hand of Judgment, thereby forgiving us of our sins. By having *Tzitzit* on both sides of the body, we remind ourselves of our exile: like scattered Israelites, the *Tzitzit* in front cannot unite with the *Tzitzit* in back. However, when we finish our prayers and place both ends of the *Talit Gadol* in front of us, combining all the *Tzitzit*, we remember that Israel can always unite through its *mitzvot*. The *Tzitzit* are also symbolic of how we start from a state of separation until we become united with our Brothers in the communal prayer space.

When we hold the two ends of the *Talit Gadol* together during the *Shema*, we are unifying it into a circle and returning ourselves back to our origin, to the One. With the circle of the *Talit Gadol* representing Heaven, and the square shape of the *Talit Ketan* representing Earth/Water, the two together symbolize the Union of all beings. Such is the power of the *Shema* and our prayers: they raise our consciousness to the Heaven realms, allowing us to experience the exquisite Grace of Hashem and to unleash His Power for the benefit of all beings.

Tefillin

*R. Abin son of R. Ada in the name of R. Isaac says [further]: 'How do you know that the Holy One, blessed be He, puts on tefillin? For it is said: The Lord hath sworn by His right hand, and by the arm of His strength. 'By His right hand': this is the Torah; for it is said: At His right hand was a **fiery** law unto them. 'And by the arm of his strength': this is the tefillin; as it is said: The Lord will give strength unto His people. And how do you know that the tefillin are a strength to Israel? For it is written: And all the peoples of the earth shall see that the name of the Lord is called upon thee, and they shall be afraid of thee, and it has been taught: R. Eliezer the Great says: This refers to the tefillin of the head.*

(Babylonian Talmud: Tractate Berakoth Folio 6a)

The Yod on the arm *Tefillin* represents Hashem in the moment before Creation, before *utterance*, from which all things arise (through Wisdom/ Chokhmah).

The seven wraps on the arm represent Hashem's infinite divisions of Heaven from the First to the Seventh Realm: from Keter (the Circle of Life) to Hod (the Realm of the Heavenly Bodies).

Note: Below is one method of tying the Tefillin straps to make a sign upon your arm and hand. To keep the straps wrapped properly, they need to be tied fairly tightly. Make certain they are tight enough not to come undone, but are loose enough for good circulation in the hand. When bringing the strap down from the *Batim*, bend the arm as you bring it over and below the elbow. Keep the elbow bent as you tie the *Tefillin*, so the straps will tighten when you straighten the arm.

A four-lettered Shin is created out of the first four wrappings of the strap. The first wrap represents Hashem when he acquired awareness, or Wisdom—*Elohiem*. The second wrap is His separation into Heaven (Chokhmah/ the Unmanifested) and Earth (Binah/ the Manifested). The third wrap is Hashem's separation into Light and Dark. The fourth strap is His separation into the Firmament. This makes the four-legged Shin seen on the head *Batim*.

On the inside of the arm, tie the first two straps upward and the next two straps downward. All should overlap and point to the heart.

As Earth/Water are the foundation of our world, they must come next and are represented by the fifth wrapping. It is placed at the bottom of the arm, below the wrist, so our world can be built up from it.

Run the strap down the back of your arm from the fourth wrapping to the wrist, and let the fifth wrapping encircle the wrist (just above the bone) to form the separation of Earth

and Water. The sixth wrapping, representing Plants, is bound diagonally upwards from the fifth wrapping toward the first four. Finally, the seventh wrapping, representing the Heavenly Bodies, is placed parallel to the fifth one, forming the Aleph. Thus, our world is presented before us: Earth below, Plants in the middle (with us), Heavenly Bodies above, and the Heaven realms superseding all. This was the Secret of Creation that Abraham bound onto his (and Isaac's) arm on that day on Mt. Moriah.

Each time we bind ourselves with *Tefillin*, we are inscribing **שן**, fire, onto our arms, in honor of our sacred Covenant with Hashem. It is the sign given to our Patriarchs, Abraham, Isaac, and Israel, to remind us to surrender our Idols of Self to the flames of His Truth.

One can read the verses of Bereishit—from the beginning to the end of the fourth day—as the seven straps are tied (assuming no *Halachic* laws are violated, and one has said appropriate blessings for the Torah). As Hashem's name is read for the first time, complete the first wrapping. When reading about the separation of Heaven and Earth, make the second—and so forth, until the seventh wrapping for the Heavenly Bodies has been completed. With each wrapping, *feel* in your Heart the words being uttered. *Feel* their Power. Come, my Brother: step on the *chariot*, where Creation reveals Herself to all with the *courage* and *willingness* to look.

Now we have learned how to wrap Creation onto our arms. It is a reminder that Hashem created all things—that His life force pervades the Universe, and we are inseparable from Him. As the ties of the *Tefillin* are on the left arm, they represent Power (Wisdom/Judgment) in its myriad expressions: the Altar of Sacrifice, the Cloud Containing Fire, Hashem in Heaven, His Wisdom and Judgment, etc. Wearing only the first wrappings by themselves may, Heaven Forbid, create an imbalance. Therefore, while putting on the head *Tefillin* and saying the blessing, we can balance the first fire on our arm by adding a Triangle—a closed Mem, or Water, represented by the triangular wave. Thus, the three mothers are placed temporarily onto the arm to create and maintain balance before prayer.

The Triangle is formed by running the strap from the seventh wrapping under the arm and over the inside of the wrist onto the top of the hand (as is normally done when finishing the wrapping of the arm *Tefillin*). The strap is then run across the palm to just above the joint of the index finger, then wrapped over the top of the hand to form two sides of the Triangle. The strap is again run across the palm, *over* the previous strap. As it comes across the top of the hand, tuck it under the bottom strap of the Triangle (in the direction of knuckle to wrist) and pull it snugly toward the wrist. Now run the strap under the wrist wrapping to form the bottom of the Triangle. In this way, the Bride is brought to the Groom. If you look at your palm, you will see that the two straps appear as one, then divide into two on the top of the hand. These two are Chokhmah and Binah. And what is the strap in the middle? It is you, standing perfectly balanced between the two forces. Why is “your” strap under the other two? As Chokhmah and Binah are two natures of the One, they remind us that we are under Hashem's Kingship, and it is only by obeying His commandments that the two unify into One.

Together, they form the Three Mothers—Shin, Aleph, and Mem (Fire, Air, and Earth/Water)—the basic elements of life. Once formed, these purify and prepare us to stand before the Lord. Most importantly, when we place the Three Mothers on the arm, the Heart and Mind are brought into balance before tying of the *Tefillin*. This is essential, especially after we rise from a night of sleep.

The Shin burns with the flame of Wisdom to guide us to righteousness. It was the fire that consumed Abraham's sacrifice, proving his Covenant with Hashem. It was the fire on Abraham's arm when he took Isaac to be sacrificed. It was the fire, both *visible* and *hidden*, in the clouds that guided our people through the desert. The Shin stands for the three flames of the altar, represented by the fire on the arm (Altar of Sacrifice), the fire on the hand (Altar of Incense), and the head *Tefillin* (the Ever-Burning Flame). The Shin is Al Shadai—He Who Has the Power to Destroy.

The closed Mem on the hand is the immaculate Bride waiting to become pregnant by her Groom. She is the Kingdom awaiting Union in order to conceive and give birth to the Holy Light. She symbolizes the Moshiach, who will come when our *mitzvot* are powerful enough and Israel is unified. She is the Water that spreads across the ocean floor, just as the Holy Light of Understanding spreads to all of Israel when Hearts and Souls are open. She is the mountains of the Earth, where Hashem's presence hovers, and where we give our sacrifices. She is Mt. Sinai, where we all still stand to recite the *Shema* and join the ends of our *Talit Gadol* together, making a circle from us to Abraham, to Moshe, to the people of Israel before the Temple, to the people of Israel after the Temple, to you and me standing with Moshe and Israel when we recite our *Shema*, to the generations that flow from us into the future, to the generation of the Moshiach who will once again worship Hashem on the mountaintop, and so forth to the end of time.

A king sits upon a throne of judgment; all evil is spread out before him. (Proverbs 20:8)

It is the *closed* Mem that reveals the secret of balance in the Lower World. In each moment of existence, two spirits are born. The first is ruled by the Holy Light—it is what we call *emotion*, and is the lower leg of the Mem. The second is ruled by the Holy Spirit—it is what we call *intellect/ thought*, and is the upper leg of the Mem. Emotions and thoughts arise simultaneously in response to any given situation; they are observed, judged, and released before the next pair of spirits arise. Death, rebirth, death, rebirth, death, rebirth: that is the nature of our consciousness. The belief that our lives are static and unchanging is as much an illusion as the belief that there is true separation in Manifested Reality.

*Even when I walk in the valley of darkness, I will fear no evil for You are with me;
Your rod and Your staff—they comfort me. (Psalm 23)*

Like waves that constantly ebb and flow, the internal and external worlds cause Light and Dark spirits to endlessly rise and fall in the Mind. Those of Light can either be filled with Understanding and Mercy, or perverted by Hatred and Intolerance. Those of Dark can vibrate with Wisdom and Judgment, or be reduced to Ignorance and Cruelty. The waves

of Light and Dark energy can come from ourselves or from others, from our Body's cells, from a passage of scripture, from the souls of Tzadiks, from the vibrations of prayer, from trees dancing beside the road, from electronic devices, and so forth. In each moment, the *emotions* and *thoughts* that arise in our Heart and Mind are linked to every *emotion* and *thought* that arise within all beings everywhere. It cannot be otherwise. How we react to each moment creates a tidal force that affects not only us, but the entire world.

Even if we withdraw into a hidden cave on a remote mountaintop, we can never fully silence all the vibrations flowing to us from the external world; our Mind will still be awash with the energy that arises from physicality—its pains and pleasure, its joys and frustrations, its love and fears. We cannot escape the tides flowing in and out of our Heart and Mind; they are the spirits that endlessly affect our Universe. However, we can completely control our response to these waves—we can *absolutely, completely* control them so they do not affect us. It is the greatest mistake to believe that we cannot manage the third leg of the Mem—that the thoughts or emotions generated in our Mind in response to Dark and Light vibrations are beyond our power to control.

Note: What is freewill? Do we have choice? Those who inhabit the lowest realms (the Assiyah) routinely experience choice in the form of *temptation*. Constantly, they are asked to choose between Light and Dark energies. (Most choose Dark vibrations, widely considered more tantalizing than Hashem's Light.) The higher we climb on *Jakob's Ladder*, the less freewill we have as we increasingly surrender ourselves to Him. ("*Not my will but Thy will.*") So, in truth, there is no freewill (the paradigm of Chokhmah) but there is also absolute freewill (the paradigm of Binah). It all depends on one's perspective. Ultimately, there is no "I" to have anything: Ein Sof.

He restores my soul; He leads me in paths of righteousness for His name's sake. (Psalm 23)

Does your world reflect the Idols of Mind—those attachments to Self, Other, fear, hatred, ignorance, wealth, anger, knowledge, etc.? Or can you surrender them all and allow yourself to reflect the Soul of Hashem? He is before you now; can you be with Him? As you stand in this moment between the two spirits of Mind—the Dark and the Light—can you just observe them and not react with ignorance or hatred? Reactivity ignites the fire side of our Heart and Mind, requiring our energy in order to burn and spread discordance to other souls. Let the fires burn in the two outer arms of the Mem, but do not let them pass into your inner being, the inner part of the Mem.

He breathed into his nostrils the soul of life (Genesis 2)

When you exhale the life force that Hashem breathed into you, do you allow it to leave in as pure a state as when it entered you, or do you pollute His Holy Light with hatred and His Holy Spirit with ignorance?

*O Lord, let me know Your ways; teach me Your paths.
Direct me with Your truth and teach me,
for You are the God of my salvation; I hope for You all day long. (Psalm 25)*

Let every soul praise G-d. Hallelujah! (Psalms 150)

The Alef on the hand is the breath of Hashem, giving Life to all things. It connects us to Him, to His Infinite Wisdom and Understanding, so we can follow each of our breaths back to Him. As every *emotion* and *thought* affects not only our personal world but the lives of those around us, it is important to walk with Hashem at all times and avoid spewing the discordant vibrations of reactivity. Can you remain steadfast, following His commandments and radiating His Holy Light and Holy Spirit to all beings?

He causes me to lie down in green pastures; He leads me beside still waters. (Psalm 23)

Can we keep the Mind still, though a tempest rages around us? Can we lie down in green pastures with gentle breezes blowing on our still waters of Mind? If we can quiet the thoughts related to the third arm of the Mem, we can hold Hashem in the Soul and accept Him as Our Lord. Do we fill the worlds of those around us with Wisdom and Understanding—or, Heaven Forbid, with ignorance and hatred? In every moment, we can choose to rejoice and sing the praises of Hashem. It is our decision.

Performing charity and justice is preferred by God to a sacrifice. (Proverbs 21:3)

And you shall bind them as a sign upon your arm, and they shall be as totafot between your eyes. (Deuteronomy 6:8)

Once the Three Mothers are on our arm, the head *Tefillin* is placed over the Third Eye (the *seat of revelation* through the Holy Spirit) to protect the Eye of the Soul from the Eye of the Body—for it is physical sight that leads us into temptation (especially if we are men). The head *Tefillin* acts like a pair of sunglasses for the Soul. It represents the third fire on the altar (the Ever-Burning Flame) that blazed constantly while Hashem was with us in Jerusalem. The *Tefillin* draws the Heart's flame into the Mind, so our Judgment will always be tempered by Understanding/ Love.

When we put on the head *Tefillin*, we first put the two straps behind us to collect any sins that might be dragging us down. Next, in humility, we pull the straps over our Heart to display our sins to Hashem so He may forgive us. When our Heart and Mind have been purified, the two straps coming from the head *Tefillin* allow Understanding to flow upward from the Heart, and Wisdom to flow downward from the Mind. In this way, balance is achieved.

Why are we told that the length and width of the two *Tefillin* boxes are equal and form a square, but we're never given their height? The boxes represent the two altars, whose lengths and widths also formed a perfect square. Since the altar height in the Tabernacle was different from that in the Temple, the top-to-bottom dimensions will vary. Therefore, the height of the *Tefillin* is left unspecified. As with Isaac's squares, it is only the two-dimensional surface square that is relevant.

If the two fires that we tie on our arms are symbolic of the two altars, then what are we sacrificing on them? The answer is Time. There is nothing more precious than the

individual moments of our lives, for they are finite, each one a gift from Hashem. In the days of the First Temple, one's labor, one's *time*, was used to produce the animals and plants necessary for religious life. We were constantly reminded that our labor was *for Him*, and He returned our Love with abundant harvests, providing everything we needed. We were always giving thanks to Hashem through sacrifices that sanctified the Land of Israel.

Now, though, instead of raising plants and animals—instead of dipping our fingers into the soil of Our Holy Mother and caring for Her beasts (Binah)—we give ourselves to Hashem through prayer and Torah study (Chokhmah). While this may be an unsatisfying substitute for actual labor in the Holy Land of Israel, it still allows us to devote our lives to Him. May our Temple be speedily rebuilt!

Note: When Hashem rewards our efforts, *gratitude* is always appropriate to complete the cycle of receiving. (In the old days, a ram or a bull was sacrificed at the altar for this purpose.) When we thank Hashem for His gifts, we are acknowledging that, without Him, we can do nothing. Regarding the process of manifestation, there is first the request held in Mind (Chokhmah). Then the incubation period (which can last hours to years to millennia), as the Universe restructures itself around the request. Then the appearance of the request in Manifested Reality (Binah). Feeling *gratitude* completes the cycle of manifestation by offering the merit of the experience back to the Universe. (For we do not take credit for any harvests, and we pray that our good deeds benefit all beings.) An inability to feel *gratitude* is indicative of someone who is disconnected from Hashem, attributing all talents and gifts to the Idols of Self.

Once the head *Tefillin* is on and the blessing is uttered, untie the Mem (the 40 knots now take the place of the Mem). Run the strap from the Aleph across the palm and up over the hand, between thumb and index finger. Wrap the strap around the hand again (under the palm and over the top of the hand), covering the previous strap. Bring the strap across the palm and around the *bottom* of the middle finger. Wrap it again around the *middle* of the middle finger. Wrap it one last time around the middle finger, diagonally, from the top to the bottom strap—making the Aleph. Wrap the strap around the hand (between thumb and index finger), then run it diagonally toward the wrist and across the palm again. Finally, run it across the top of the hand to make the third leg of the Shin. Tuck the strap under the double wrappings on the palm (in the direction of the arm), then hang it over the thumb, forming a Yod. The double wrapping across the middle of the hand represents Hashem's *hidden* nature, His Holy Light, that we bring to ourselves and Israel through our prayers. It forms a four-legged Shin, with the fourth leg hidden under the middle leg—just as the Bride is hidden in our world. On the back of the hand, hidden, is another four legged Shin, the third flame on the alter, the eternal flame.

The three-legged Shin on the head *Batim* is actually a four-legged Shin with the fourth leg hidden. This is how the Shin appears in our world. If you were to place your left arm across your heart and the left hand in front of the right shoulder, the four and three legged Shins on the head *Batim* will be aligned with the four and three legged Shins on the arm—in other words, you are placing the same signs on both the head and arm. The three legged Shin is on the right side and thus is connected to Binah (Understanding). The Holy Spirit guides the unfolding of the *visible* world in our Mind. The Holy Light guides the

unfolding of the *hidden* world, showing through the Heart what cannot be revealed through the Mind. The hidden leg of the Shin reminds us to keep our Heart open to the secret, energetic world all around us.

Note: If it is your tradition to say the final blessing on the *Tefillin* as each of the three “Betrothed” are invoked, then place one of the three wrappings around the finger. This is to symbolize the act of betrothing yourself to Hashem. In the last line, where you mention “knowing Hashem,” remember that He remains hidden to us in Manifested Reality unless we open our Hearts and *feel* him. Such is the experience of Rapture, of *ecstasy*.

The letters on the upper arm represent Hashem’s Judgment, while the lower letters represent his Understanding. The lower letters actually belong on the right arm, representing Mercy; the reason they are on one arm is because Chokhmah and Binah are One and must be regarded together. (It is only through the infinite divisions of Manifested Reality that they appear as two.) Their being on the same arm also reminds us that Judgment should always be tempered by Mercy.

The strap running from the hand represents Creation unfurling toward infinity. It has two sides: black, representing Chokhmah, and tan, Binah. Though they are two distinct natures, they are still represented by one *Tefillin* strap, not two, reminding us that Hashem’s two natures—the Holy Light and the Holy Spirit—are two sides of the same One. The four sides of the two straps of the head *Tefillin* are the four crowns on the first Bet of our Torah, representing the infinite divisions of our Universe. One to the 2, to the 4, to the 8, etc.: the *Series of Life*. The legs of the two Shins (including the hidden leg) make eight.

Note: The fires on your hand will often collapse as the wood, sacrifices, and spices on the alter would collapse into a pile of ashes. If fallen straps do not disturb your prayer, sweep them up when you are done, if they bother you, retie them at times when it is appropriate.

When one finishes praying and wants to remove the *Tefillin*, one should untie the lower **שן** (fire) after removing the head *Tefillin*, then retie the closed Mem. Also, one should meditate a moment on the Three Mothers to invoke balance before untying the arm *Tefillin* and leaving the prayer space.

The hand wrappings for the lower **שן** will stay tight after finishing if the strap is run under the other two straps and pulled taut near the thumb. The strap is then placed over the thumb, becoming a “Yod” to complete the letters. This first Yod is Wisdom, stretching out toward infinity. The second Yod is attached to the untied strap, and so symbolizes Understanding returning from infinity. When Hashem inhales, a moment is born and the Universe endlessly unfurls toward Binah. When He exhales, the moment ends and His Wisdom returns to Chokhmah. As each moment is born, it is already dying and returning to the One. Rebirth, death, rebirth, death, endlessly. Can you feel Hashem’s eternal whisper calling to you in each moment?

Now, my Friend, before departing I will leave you with a final revelation. The only way you can cross from one side to the other of a *divided realm* is through *emotion*, the Heart (the Holy Light). When you want to cross a *continuous realm*, however, you must do so

through *intellect*, the Mind (the Holy Spirit). He who tries to climb *Jakob's Ladder* with a closed Heart or Mind will not be able to reach higher realms, and can only explore the realm he is currently in. This is disempowerment, for one attains no higher vantage point from which to see Truth. Yet, when we open our Heart and Mind, our consciousness rises to the higher realms and we are flooded with the exquisite Grace of Hashem. In that moment we become Betrothed. We have met our Beloved and discovered our true Power.

All is before you now. It is up to you to choose the right path. So many would flood to Hashem if they knew of His Power. Alas, most don't. But you know of it. Use it for Light. Trust in it. (Our degree of Power is precisely equivalent to our degree of Faith in Him). It was said a long time ago that the wise man should want hardship as much as he wants joy. For we must learn to walk on the *razor's edge*, in full Power. Do not fear the difficult journeys, my Friend. They bring you far closer to Truth than most souls will ever know. They bring you into the compassionate arms of the Shekhinah, into the very Heart of Hashem, so you may know your Grandeur, your Might.

*And it shall be for a sign upon your hand, and as totafot between your eyes;
for with a mighty hand did the LORD bring us forth out of Egypt.*
(Exodus 13:16)

To You through the eons,
I speak to Thee.
We, who are Strangers,
Brothers,
Friends on the Long Journey
Home.

Have you already forgotten
all the times we spent together?
The Heart remembers
what the Mind forgets.

Blessings to You across time,
gentle soul.

Bind your arm
to show your sons the two flames
that bound Abraham and Isaac to Our Lord.
Remember how Mighty we once were,
and will be,
United.

(If I could describe the power of a single tear of Understanding.)

Flame visible,
[the upper, four-armed Shin]
Flame hidden,
[the three-armed Shin]
the Bride steps forward
to take Her Throne.
F A I T H
led us from the desert,
from bondage,
and can lead us still—
if we trust in Him.

(My Friends, in who else can we trust?)

The gleaming Temple at night
competing with the Heavens
for majesty.
Can you recall?

(When we saw it illumined at night
after a long journey,
we knew we were Home—
Oh, Yisra'el!)

The two flames
emblazing the golden wings of cherubs—
the Temple that dazzled crowds,
caused pilgrims to swoon,
such was its grandeur.

We were a nation
envied and feared,
for Hashem championed us.

Flame visible,
[point to the upper Shin]
Flame hidden,
[point to the lower Shin]
on the Holy Altar of Sacrifice,
on the Holy Altar of Incense.
Hashem greeted our people
with Hope Eternal.

(Was it not enough to sustain?)
Zachariah shouted
and Jeremiah pleaded,
but Israel was too stiff necked.

What became of Israel?

Her flames extinguished
but for one leg of the Shin
where the Holy Shekhinah hid herself
in lamentation—
Oh, Yisra'el!

Torah study brings Power;
Torah life brings Unity:
When we meet as Brothers,
[*point to the bottom Shin*]
Hashem's Mercy is ignited
and His Bride returns.
[*point to the top Shin*]

שְׁמֵחָה

The Great Resurrection begins.

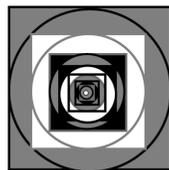
(How far ahead can you see?
Before us unfurls our mighty civilization,
a wise and benevolent race of men
with lineages preserved till the end of time...)

For Hashem shall always champion us,
and Love us,
even when we stray.

So bind your arm
to show your sons the two flames
that bound Abraham and Isaac to Our Lord,

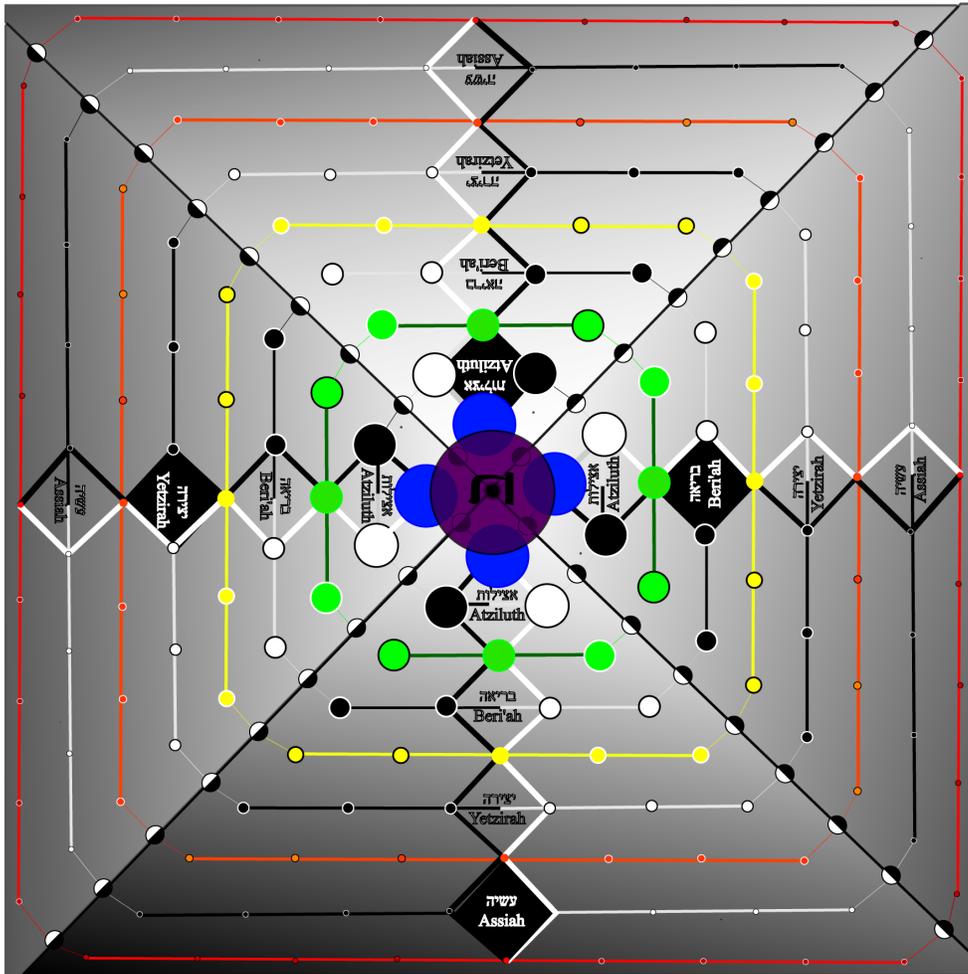
that you will remember
your Grandeur,
your Mercy,
your Might,
forever.

אָמֵן ∞



Atziluth: Wisdom

Yetzirah: Understanding & Wisdom



Beriah: Understanding & Wisdom

Assiah: Understanding