

The Year of Jubilee

Chapter Six: The Heavenly Yeshiva

The Holy Light, Rabbi Shimon ben Yochai, begins his discourse in the Heavenly Yeshiva at the point he left off in life. He had expired while interpreting Psalm 133, verse 3:

For there Adonai ordained the blessing: LIFE even unto the WORLDS.

Thus spoke Rabbi Shimon to the members of the Heavenly Academy:

“When the Angel of Death interrupted me, I had not finished uttering the word *LIFE*, and so I resume with the same word here in the World to Come (*Olam HaBa*). First, let us consider the particular form of the word *LIFE* that the Psalmist uses in this verse. It is the plural form *Chayyim*, having an implicit duality that encompasses both Life in the earthly world and Life in the heavenly *WORLDS*, as is written: *LIFE even unto the WORLDS*.

We encounter the same form of the word *LIFE Chayyim* in Genesis 2:7, when *Adonai Elohim* blows into the nostrils of Adam the ‘Soul’ *Neshamah* of *LIFE*. The same verse then speaks of Adam becoming a *living* ‘soul’ *Nephesh*, but here the word ‘life’ is in its feminine singular form *Chayyah*, signifying that the *Nephesh* has a strictly terrestrial existence. And so we see that the Torah distinguishes between the animal soul *Nephesh*, which is consigned to the lower world of the flesh, and the celestial Soul *Neshamah*, which inhabits all of the upper *WORLDS* as well.”

At this juncture, Doctor Germinator, a scientific member of the Academy, framed a question:

“You have spoken to the idea of the plurality of *LIFE*, which bears upon subjective experience and the realm of the Soul. But is not this subjective plurality of *LIFE* inseparably linked to the objective plurality of the *WORLDS*? In cosmology we have the notion of parallel universes, perhaps infinite in number, constituting a Multiverse. And quantum theory envisions the scenario of an endlessly branching reality of ‘many worlds’. How do these concepts relate to the *WORLDS*, the *Olamim*?”

Rabbi Shimon responded:

“We must distinguish between the *WORLDS* that are manifest and the *WORLDS* that are not. This is why the word for *WORLD Olam* has the connotation of something ‘hidden’. Due to the Fall of Adam, we are in a condition of Exile, which means we are outside the realm of our full and unabridged *LIFE Chayyim*. Being ‘on the outside looking in’, so to speak, we necessarily see things from an inverted perspective. Which is to say that the interior of things looks like the exterior and vice-versa. So the world of our experience and the many *WORLDS* of ultimate Reality have an inverse relationship to each other.”

Doctor Germinator interposed:

“String theory talks about six hidden dimensions that are ‘curled up’ inside the four dimensions we perceive as Space-Time. We can think of these dimensions as an unperceived ‘core’ of our reality. Strings are thought to be the fundamental building

blocks of the universe. Their physical properties are determined by their total energy, which comprises two components: (1) the negative energy associated with the string winding around the ‘core’ dimensions, and (2) the positive energy of the string unwinding from the ‘core’. Either the ‘winding’ or the ‘unwinding’ energy mode can be used to measure the dimensions of Space-Time. But the two different string energy modes define alternative Space-Times that are reciprocals of one another. In other words, our ‘positive energy’ universe, which we measure as 15 billion light years across, is associated with an inverse ‘negative energy’ universe, which we would measure (if we could) as 10^{-94} centimeter across. That means that 10^{172} such universes would fit inside a single hydrogen atom. The reciprocal universe exists ‘inside’ every point in Space and ‘within’ each moment in Time.”

This prompted another member of the Academy, the metaphysician Elias, to join the discussion:

“Let’s consider the characteristics of an inverse Space-Time. As an object moves forward in mundane Space-Time, its reciprocal ‘shadow’ moves backward. If we imagine the flight of an arrow, when it is a distance R from the archer in mundane Space-Time, it is separated by $1/R$ from the archer in inverse Space-Time. So before the archer shoots the arrow, it is infinitely far away ($1/0$) in reciprocal Space-Time. After he shoots the arrow, it travels back toward him in inverse Space-Time, because as R gets larger, $1/R$ gets smaller. It’s like watching a film in reverse, which tells us that the ‘arrow of Time’ in the reciprocal realm is reversed. Events proceed backward from their final state

to their initial state. Causality is also reversed, as the endpoint of a process becomes its operative 'Final Cause'."

Doctor Germinator agreed:

"Yes, Time is reversed and energy is negative. As positive energy is applied to an object in mundane Space-Time, its velocity — distance traveled over time, or R/t — increases. But reciprocal velocity is t/R ($1/R$ divided by $1/t$), which decreases as energy is added and increases as energy is withdrawn. So energy in inverse Space-Time is negative energy. Furthermore, since the 'arrow of Time' is reversed, entropy decreases over reciprocal Time. Which means that things spontaneously become more orderly and structured under the reciprocal regime: spilt milk goes back into the bottle and broken eggs reconstitute themselves. The reciprocal Multiverse proceeds toward greater and greater Symmetry. Inscrutable chaotic processes become transparent."

Rabbi Shimon spoke again:

"The *LIFE of the WORLDS* proceeds at once toward complexity at ever higher levels of unification. This is why the Garden of Eden appears at the Beginning, which is also the End of Time, the Final Cause. Within the great trunk of the Tree of *LIFE*, *Eitz HaChayyim*, all of the *WORLDS* coincide simultaneously. Each instant in Time is eternal and each point in Space is infinite in the inverse Space-Time which you have scientifically and metaphysically derived.

Before Adam's Fall, the Tree of *LIFE* was within Man, and he was within it. But the immediate effect of the Fall was to separate Man from the Tree of *LIFE*, so that, as is

written in Genesis 3:22, he needed to ‘*stretch out his hand*’ to touch it. Mundane Space-Time was now interposed between Adam and the *WORLDS* of inverted Space-Time, which became external to Man. This externality was enforced by the fiery ‘ever-turning sword’ *Lahat HaCherev* — that is, by the very ‘winding’ energy *Lahat* that sustains the reciprocal order. The ever-turning sword *Lahat HaCherev* can also be read as the ‘metaphysical drought’. To continue with this theme, I will now call upon my friend Rav Hamnuna Sava, the Great Fish.”

Upon saying this, Rabbi Shimon was transformed into the appearance of Rav Hamnuna, who resumed the discourse:

“All that we perceive emerges from the great Ocean of the Divine, which is embodied in the Torah. Our reality floats on this Ocean and is supported by it, just as balusters supported the roof of the Tabernacle *Mishkhan* of the Congregation of Israel *Knesset Yisrael*. The *Mishkhan* was the home of the *LIVING GOD Elohim Chayyim*, with *Chayyim* signifying (as my brother Rabbi Shimon said before) the multifarious *LIFE of the WORLDS*. It was this *LIVING GOD* who split the Red Sea and led Her people Israel out of the bitter Exile of Egypt and to the great Revelation in the Sinai desert. She went before them as a pillar of cloud by day, and as a pillar of fire by night. She is the holy *Shekhinah* whose voice intoned the Torah out of the flaming Mountain of Sinai, known as Mount *Choreb*. *Choreb*, which means ‘drought’ or ‘desolation’, can with alternate vowel points be rendered as *Cherev*, meaning ‘sword’.”

As Rav Hamnuna pronounced the word “sword”, his Son Yose ben Nuna entered the Assembly:

“I knew it was my Father who was speaking, just as Moses knew it was the Voice of the *LIVING GOD* that he heard on the Mount of the Sword. I inferred this because the hall in which we sit is even now encompassed by a seemingly impassable wall of fire.”

Rav Hamnuna asked him:

“And how did you penetrate this wall of fire, my Son?”

He replied:

“With my Sword, the Sword of Torah that was endowed upon Moses on Mount *Choreb*. And with this Sword, I challenge my Master and Father Rav Hamnuna to the combat of discovering new meanings of the Torah.”

Rav Hamnuna smiled:

“Truly, the fire embodies *Shekhinah*, who yields only to the honed edge of argument. I am girding the Sword onto my loins as you speak. But be warned: This a combat to the Death.”

His Son rejoined:

“But Death is *Mavet*, which becomes *Emet* ‘Truth’ when we extract the letter *Vav*.”

Rav Hamnuna parried:

“And, being the sixth letter, *Vav* represents the Sixth Day of Creation, the Day on which *Elohim* said, ‘Let *us* make Man.’ ‘Let *us*’, because the Creation of Man involved both the Male and the Female principles in conjunction — the conjunction signified by the letter *Vav*, which is shaped like a hook.”

Laughed Yose ben Nuna:

“The same hook on which I hope to catch you, the Great Fish.”

“Then proceed with your exposition, my Son ,” said Rav Hamnuna, “the Fish awaits your cast.”

Yose ben Nuna began:

“Why does the flaming Sword *Cherev* that enforced the Exile of Adam appear again when his progeny are released from Exile at Mount *Choreb*? The Sword had turned in full circle, through all the *WORLDS*, and released the 600,000 souls from the curse of Adam, which had held them apart from each other. In this way alone, all could join together again in the Collective Soul *Neshamah* and so be capable of hearing the Torah out of the mouth of the *LIVING GOD*. But before the Sword *Cherev* had completed its circuit, it manifested itself as *Choreb* ‘drought’. Only days before they reached Mount Sinai, the Congregation of Israel encamped in the Wilderness of *Sin*, in a place called *Rephidim*. There they found no water, and the people threatened to stone Moses.”

The Great Fish interjected:

“They saw no water, yet they were surrounded by a Sea, the same Sea in which I swim. This Sea is called *Malkhut*, which is the Dominion of *Shekhinah* over the all the *WORLDS*.”

Whereupon his Son resumed:

“As it is written in Psalms 145:13: ‘Your *Malkhut* is a *Malkhut* of all *WORLDS* (*Olamim*). Your Dominion encompasses the entirety of the Cycles.’ The Cycles are the waves of the endless and timeless Ocean. Their entire scope extends beneath the waves and within them — waves within waves and Cycles within Cycles endlessly into the depths *Tehom*, from whence they support all that exists. Thus the next verse of the Psalm says that even the apparently gigantic *Nephilim* (descendents of the Fallen Angels) are supported by the minute sub-texture of Reality. Israel encamped in the wilderness of *Sin* at *Rephidim*, which signifies ‘ballusters’ — the hidden supporting structure of what is outward and visible. Here the gyrating Sword *Cherev* afflicted them as drought *Choreb*, and the people quarreled with Moses for bringing them to that desolate place. Then Moses took in his hand the rod with which he had struck the waters of the Nile, turning them to blood. Moses struck the rod upon a rock, making water issue from it.”

The Great Fish interrupted his son:

“But why does this incident of Moses drawing water from the rock occur twice — the first within days of crossing the Red Sea, as described in Exodus chapter 17, and the

second in the fortieth and final year of Israel's wanderings, as related in Numbers chapter 20?"

Yose ben Nuna explained:

“Let us remember that water *mayyim* like *LIFE Chayyim* is a dual plural noun. And so there are the *WATERS* above, pertaining to all the *WORLDS*, and the waters below, circumscribed by this world. As described in Exodus 17, Moses stood upon the rock and lowered his right arm to strike it, and striking it only once, brought forth mundane water for the people to drink. With the lowering of his right arm, the *WATERS* ceased to flow from above, and *Shekhinah* was no longer protected from the *Qlippot* of the Other Side, which seek to defile Her. And so it was no accident that immediately thereafter the Congregation of Israel was attacked by the army of Amelek.”

Rav Hamnuna observed:

“Amalek was the son of Esau, or Edom, the evil twin brother of Jacob. And so the attack of Amelek on the children of Jacob was an attack of brother against brother, an act abominated by the Holy One. The fourth and final Exile of God's people is under the reign of Edom, which is the Empire of the Eagle, an empire that thoroughly eschews the brotherhood of Man. Amelek was the first nation to attack the Holy One as He led his Bride *Knesset Yisrael* out of bondage to the wedding canopy of Mount Sinai. And so it was prophesied by Balaam: ‘Amelek is the first of the Nations; but his ultimate end is perpetual annihilation.’ (Numbers 24:20) Redemption is impossible without the utter destruction of Amelek, because he represents the corruption of the Eternal Order wrought

by him who casts aside his bond of brotherhood as if it were an old shoe. When we add the letter *Qoph* of *Qlippot* to the letters *Ayin*, *Lamed* and *Mem* of *Olam*, we obtain the letters of the name Amelek.”

His son resumed:

“Let us follow the rule we agreed upon before. Namely, let us extract *Vav* so that *Mavet* Death may be transformed into *Emet* Truth. And since *Vav* is the sixth letter, we look to the sixth verse of Exodus chapter 17, which is usually translated as:

Behold, I will be standing there before you upon the rock in Choreb.

But which can also be read as:

They will be standing facing Thee, the NAME, upon the Rock with a Sword.

Because ‘there’ *sham* with different vowel points (*serei* instead of *qamatz*) becomes ‘name’, referring to the ineffable Name of *YHVH*, the Tetragrammaton. ‘They’ signifies the Six *Sephirot* that face toward the Name, *Tiferet*, in which ‘They’ are reconciled. When they stand apart from the Name, however, they demand harsh Judgment, represented by the Sword.”

The Great Fish interposed:

“Now that you have extracted the hook *Vav*, you must cast it into the Sea *Yam*, which was created on the Third Day.”

Taking the cue, Yose continued:

“Yes, for in the third verse of this chapter we find:

And the people thirsted there for water ...

Which we should render instead as:

And the people thirsted the NAME into the WATERS ...

That is, they thirsted for the *NAME* so as to bring forth the flow of the *WATERS* from the hidden dimensions *Olamim* of Reality.”

Rav Hammuna interrupted again:

“All of the *Olamim* enter the Kingdom *Malkhut* by unseen paths. The personification of the Kingdom is David, who writes (Psalms 42:3):

My Nephesh thirsts for Elohim, the LIVING GOD ...

The Psalmist asks himself continually, ‘Where *Ayeh* is your *Elohim*?’, but his question answers itself in its alternate rendering, ‘*Ehyeh* is your *Elohim*.’ When Moses asks the Voice from the Burning Bush for Its name, It replies *Ehyeh*. *Ehyeh* signifies the most exalted and most inscrutable of the metaphysical Spheres, or *Sefirot*. Since it is inscrutable, *Ehyeh* is also called *Ayin*, signifying negation or nothingness. It is the negative existence of the higher *WORLDS* that invisibly sustains all *LIFE*. ”

His Son continued:

“As interpreted by the Holy Light Rabbi Shimon (Zohar 1:2a), Psalm 42 describes the process of emanation from the supernal Mother *Binah* to Her Daughter *Shekhinah*. Since *Binah* is the highest level of the Divine to which Thought can reach in its questioning, She is called ‘Who’ *Mi*. In Her role as Creatrix, *Binah* emanates the seven lower *Sefirot*, which are called ‘these’ *elleh*. Hence, the Psalmist (42:5) enjoins: ‘Let me

remember these *elleh*.’ The emanation of *elleh* (*Aleph, Lamed, Heh*) from *Mi* (*Mem, Yod*) composes *Elohim* (*Aleph, Lamed, Heh, Yod, Mem*), the garment that *Binah* bestows upon Her Daughter *Shekhinah*.”

Noted Rav Hamnuna:

“And so the emanations of all of the *Sefirot* flow from the highest level *Ehyeh-Ayin* like rivers into the Sea which is *Elohim*. Which is why one can truly say, ‘*Ehyeh* is your *Elohim*.’ *Elohim* is the reservoir or pool *Breikhah* into which all blessing *Barakhah* empties from on High, through the Name of *YHVH*.”

At this point, Rav Hamnuna briefly morphed back into Rabbi Shimon ben Yochai for just long enough to say:

“Excuse me if I *Breik-hah* in here for a moment. [Aside: Even very enlightened sages can make bad jokes now and then.] I see now we have another interpretation of the passage with which I began (Psalms 133:3):

... *For there Adonai ordained the blessing: LIFE even unto the WORLDS.*

Putting this passage in context, a new reading is suggested. In the first verse, exhorting men to brotherhood, the Psalmist exclaims ‘How good and how pleasant’ it is for brothers to dwell together in Oneness. Tradition teaches us that ‘how’ *Mah* is a name for *Shekhinah* — whose title itself derives from *Shakhan* ‘dwelling’. *Shekhinah* (aka *Adonai*) embodies the Oneness of all human souls, the *Neshamah*. This passage then goes on to describe the emanation of the *Neshamah* like an anointing oil flowing from the head of the *Sefirot* (*Ehyeh-Ayin*) down the beard of Aaron. Aaron personifies the *Sefirah*

of *Hod*, which is the Sphere of visionary experience. From *Hod*, the divine chrism settles on Mount Zion, the abode of *Shekhinah*:

... like the dew of Hermon that falls upon the mountains of Zion.

Inasmuch as the Name commissioned for Adonai a Pool (Breikhah), LIFE extends into the WORLDS.

I leave this as an exercise for my students: What was this ‘Pool’ commissioned for Adonai?”

Not waiting for Rabbi Shimon to transform back into his Father, Yose ben Nuna responded:

“In Solomon’s Temple on Mount Zion there was commissioned in Adonai’s honor an indoor pool, a huge basin cast in bronze, about 15 meters in circumference. Referred to as the ‘Sea’, it was described (1Kings 7:23) as having been formed from a ‘mold’ *yatsaq*, as is an Archetype of the Imagination, *Yetser*.”

Rav Hamnuna rejoined the discussion:

“The gematria of ‘Sea’ *Yam* is 50, thus representing the 50 years of Jubilee Cycle *Yobel* (‘in the Jubilee’ also has a gematria of 50), as well as the 50 Gates of Understanding. Both of these pertain to the *Sefirah* of *Binah*, the source from which emanates the *WORLDS*. The realm of the *WORLDS* extends from the First Gate, which is *Shekhinah*, to the 50th Gate, which is *Yobel-Binah*. The Hebrew word for ‘gate’ *sha’ar* with a different vowel point under the *Shin* (*qamatz* instead of *patach*) becomes ‘to imagine’ *sha’ar*. The vowel *qamatz* signifies enclosing something in the hand, as one

does with a key, while *patach* is the action of opening, as one does a gate or door. So it's like Rod Serling says on the 'Twilight Zone': 'You unlock this door with the key of Imagination'."

Yose was puzzled:

"I have never heard of this Rav Serling. Was he a great sage of Kabbalah? Was he a *Tanna*?"

Rav Hamnuna laughed:

"Yes, a TV *Tanna* of mid-20th Century Amerika. His parables were quite entertaining as well as enlightening."

His son inquired:

"But how did you learn of these parables, my Father? You died many centuries before the time of this Rav Serling."

The Great Fish explained:

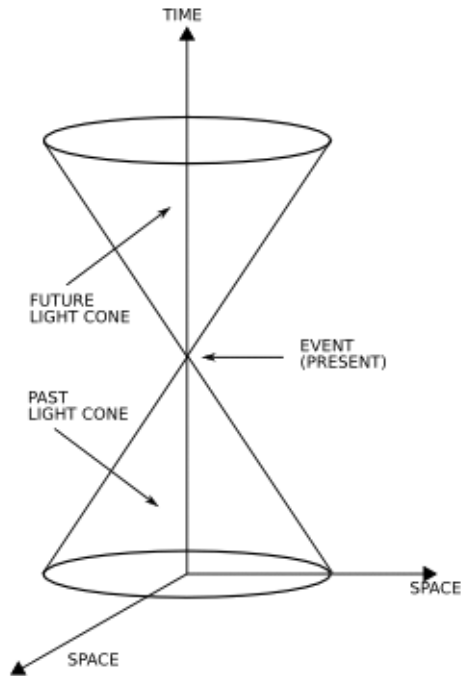
"But in the Sea of negative existence, the current of events flows from Future to Past, the reverse of ordinary time. Such is the 'dimension of Mind' about which Rav Serling taught. We do not move into the Future, the Future moves into us through the Breath of the universal Soul *Neshamah*. Mind draws images of the Future through us as Sea water is drawn through the gills of a fish."

Elias the Metaphysician joined in:

“Remember the Zen koan: ‘Not the flag, not the wind — *Mind* is moving.’ The patterns of the Soul Breath are recursive. They replicate themselves infinitely and eternally on ever larger and smaller scales. That is why Time is represented as an hourglass. The cone of sand in the upper chamber of the glass shrinks down into the aperture, from whence it inversely expands in the same conical pattern into the lower chamber. So the Circle of Time *Gilgal* funnels down from the upper *WORLDS Olamim*, with the diameter of the Circle shrinking until it reaches the Opening — the *HERE&NOW Koh* — from which it unfolds into the realm of experience.”

Dr. Germinator added his scientific perspective:

“The hourglass is precisely the model physics uses to depict the structure of four-dimensional Space-Time. It’s known as the Minkowski ‘Light Cone’, and it looks like this:



The point at which these two cones meet is also, I believe, the junction of physics and metaphysics. Who can we call upon to explain the mystery of this point, which my friend Elias has just referred to as *Koh*?”

Rav Hamnuna answered:

“This matter involves the Gates of Light *Sha’rei Orah*, on which subject Rabbi Gikatilla is our leading *Tanna*. I will yield my place to him so that he may address this question.”

Momentarily, Rav Hamnuna metamorphosed into Rabbi Joseph Gikatilla, who now spoke:

“*Koh* is a yet another name for *Shekhinah*. It refers to Her function as a entranceway to all the higher Spheres. This attribute is also known as *Petach Einayim*, which means ‘the Opening of the Eyes’. Recall that *patach* connotes the action of opening, and the vowel by that name takes us through the Gate *Sha’ar* to the upper *WORLDS* by way of Imagination *Sha’ar*. The word *Einayim* is the dual form of *Ayin*, which means both ‘eye’ and ‘fountain’. So it can refer to either a pair of eyes or a pair of fountains.”

Yose ben Nuna asked:

“What do eyes and fountains have to do with each other? It seems to me that an eye is passive, absorbing light, while a fountain is active, emitting water.”

Rabbi Gikatilla rejoined:

“Herein lies a great mystery. In mankind’s fallen condition, they consider the Eye to be a strictly passive sensory organ, one that simply receives light from the external world and reacts to it. But we know that there are actually two kinds of light — the mundane light they experience down below and the supernal Light we enjoy here in the *Olam HaBa* World to Come. This divine Light was the first creation of the *Elohim*, who immediately called it *Tov* ‘Good’. According to the *Zohar*, the *Tov* Light is the ‘Light of the Eye’, which means it emanates from within the Eye. By this Light, Adam was able to see all of Space and Time in one instant, and Moses could view the entire Promised Land in one glance. This why there are two Eyes, because of this dual character of Light. There is the sublime Light that goes forth from the Eye, like the water that pours forth

from a fountain. This is the quintessential Light that proceeds out of Mind to create all things and cause all events. And then there is the ordinary light that returns to the Eye, so that the Flesh may be able to orient itself with respect to the things and events that the Mind has made.”

Dr. Germinator interjected:

“Excuse me, but I had to interrupt here because what Rabbi Gikatilla is describing is incredibly similar to something in modern physics called the Wheeler-Feynman emitter-absorber theory. For the sake of brevity, I’ll refer to this as the ‘WF theory’. That theory is based on the fact that there are two sets of solutions to Maxwell’s equation for the propagation of electromagnetic waves. One solution describes a ‘retarded wave’, which has positive energy and frequency and propagates into the Future. This is mundane light. But the other solution describes an ‘advanced wave’ that has negative energy and frequency and propagates backward in Time. The latter seems to correspond to the supernal Light that the Zohar talks about.

According to the WF theory, the receptor that’s going to absorb a ray of light sends an ‘advanced wave’ back in Time to the source that’s going to emit the light, and that releases the source to emit a ‘retarded wave’ forward in Time to the receptor. When we look at something, the receptor is our eye. So if the WF theory is right, the eye sends out ‘advanced waves’ which go back in Time and trigger the ‘retarded waves’ of light that convey the things and events of our experience. All that we see is like an echo of the primal Light, the Light of the Eye. If you look at the Minkowski ‘Light Cone’ diagram that I displayed earlier, the Eye is positioned at the apex of the ‘Past Light Cone’ — that

is, at the Opening of the archetypal hourglass. It's always at the *Koh* point, the infinite *HERE* and the eternal *NOW*.”

Rabbi Gikatilla noted:

“When Moses approached the Burning Bush (Exodus 3:4), he experienced *Elohim* calling out his name twice: ‘Moses! Moses!’ He experienced it once in the ‘advanced wave’ of divine Light, and once in the ‘retarded wave’ of worldly light. Standing at the crossroads of the Past and the Future, he became aware: ‘*HERE I AM*.’ Thus began his Communion with *Ehyeh* — I AM. *Ehyeh* is the ultimate I-Eye, positioned at the End of Time, such that everything is encompassed by the ‘Past Light Cone’ of this I-Eye. The ancient Egyptian symbol of the all-seeing Eye at the apex of the Great Pyramid is a rendering of this same universal Archetype.

This explains why each of us, by emitting ‘advanced waves’ from our Eye, do not create our own isolated version of Reality — what would be, in effect, a solipsistic universe. Instead, all Eyes are attuned to the Vision of the ultimate I-Eye *Ehyeh*. The Vision of *Ehyeh* is transmitted by the sublime Light backward from the End of Time into the Eye of each human. But the Vision is not the same for each person. Rather, in passing through the *WORLDS*, the Light is refracted into its multi-colored components, just as ordinary light becomes a rainbow in passing through a cloud of mist. Each individual is equipped to receive only one distinct ‘wavelength’ of the Light, and to each is given his/her own unique Vision. But, in totality, the individual Visions drawn from the distinct ‘wavelengths’ all add up to One Vision — the Vision of *Ehyeh*.”

Yose ben Nuna inquired:

“But tell me, Rabbi Joseph, if all humanity shares the One Vision that emanates from *Ehyeh*, why does Man experience Good and Evil?”

Rabbi Joseph responded:

“Because the sin of Eve and Adam brought mankind into a type of perception that is blind to the ‘advanced waves’ comprising the higher Light. The fallen Consciousness of the ego-self experiences only one side of Reality — that which the Eye receives as ‘retarded waves’. This appears as a Reality imposed on Man from outside himself. But this is because his ego-self does not include his higher Self, which is exiled to the Un-Conscious. Only the so-called Unconscious side experiences the ‘advanced waves’. Only the Unconscious is aware of how its individual Vision communicates with the overall Vision of *Ehyeh* and creates the Reality echoed back to ego-perception in the form of ‘retarded waves’.

But the Unconscious knowledge is filtered out of fallen Consciousness by the ego. When the Serpent seduced Eve to eat from the Tree of Good and Evil, he promised her that its fruit would ‘open her eyes’ and enable her to create her own worlds. This was the false promise of a creative Vision unconnected to that of *Ehyeh*. Eve and Adam’s belief in that false promise, however, caused them to fall into the delusion of a separate, insular Vision — a delusion that made them blind to the nexus between their Vision and *Ehyeh*’s.

What is this splintered Consciousness like? Think of a symphony orchestra, with the sounds of all of the instruments blending to produce the musical Vision of the

composer. Now consider what would happen if we divided the orchestra in half and blocked out the sound from the right side. The symphony would now become uneven and disjointed, sometimes sounding euphoniously ‘good’, but other times sounding discordantly ‘bad’. This exemplifies the unbalanced version of Reality that the ego-self perceives. It is like any unbalanced thing, lurching back and forth from one side of the metaphysical plane to the other, fluctuating between apparent ‘Good’ and apparent ‘Evil’.

By the way, since I spoke of the *Koh* point as the ‘crossroads’ of Past and Future, I should observe that the phrase ‘Opening of the Eyes’ *Petach Einayim*, can also be translated as the ‘crossroads’.”

Upon pronouncing the word “crossroads”, Rabbi Gikatilla was transformed into the Holy Light, Rabbi Shimon ben Yochai, who now spoke again:

“We are now prepared to enter the ‘crossroads’ of the Tree of *LIFE* — the paired *Sefirot* of *Netzach* and *Hod*. These two are personified by the two brothers Moses and Aaron, respectively. They also correspond to the two ‘Light Cones’ of Future and Past that our scientific colleague has so ably described. *Hod* is Vision. It is the Eye’s emission of quintessential Light — what WF theory calls ‘advanced waves’ — down the Past Light Cone. Because this Light travels backward in Time, it creates all Reality, as far back as the very dawn of Time itself.

Therefore, the Eye does not passively receive Reality, but rather Reality emanates from the Eye. For example, I just now perceived Elias standing up to stretch himself. But as Elias stood, my Eye transmitted the Vision of ‘Elias stretching’ back in Time. This Vision reached Elias at the instant he began to stand, and as It unfolded in his Mind,

his Body (which is the physical extension of his Mind) stretched in response to the stimulus. Ordinary light — the ‘retarded waves’ — then carried his act of stretching back into my Eye, and I perceived it as Reality. Because Elias and I are within a couple of meters of one another, all of this was transacted within a matter of moments in mundane time. But in the mirror of inverse Time, the simple action of ‘Elias stretching’ stretches out over eons.”

Dr. Germinator reflected:

“Since the advanced wave propagates with negative energy and frequency, it must travel through the realm of reciprocal Space-Time of which we spoke earlier. In this realm, each momentary, localized phenomenon of ordinary Reality has a counterpart that is vast and enduring. Since positive Reality ‘floats’ on this realm of negative existence and is sustained by it, the most evanescent events truly form the underlying Foundation of all that we perceive. Furthermore, it now occurs to me that this Sea of negative energy is precisely the ocean of negative energy that was predicted by physicist P.A.M. Dirac in 1928. When Dirac solved the relativistic Schrödinger equation, he found there were two sets of solutions, one describing states of positive energy and the other describing negative energy states. Since all things spontaneously seek their lowest energy state, Dirac realized that the realm of positive energy could not exist at all unless all of the negative energy states were already filled. Therefore, according to Dirac’s equation, the world of perceived phenomena ‘floats’ on an immanent Sea of negative energy states.

If you’ll indulge me a little longer, it also occurs to me that Dirac’s Sea might explain the observed periods of accelerated expansion of the physical universe.

Cosmologists have no clue as to why this happens. They've tried to fudge a solution by inserting an arbitrary 'cosmological constant' into Einstein's general relativity equations (as Einstein himself originally did in the 1920s when he was trying to conform his equations to the then-accepted view of a static universe). The best explanation ascribes this acceleration to an unobserved form of energy called 'dark energy', which appears to account for 75% of the energy in the universe.

It seems to me that this unobserved reservoir of 'dark energy' must be nothing more than Dirac's Sea of negative energy. Negative energy implies superluminal velocity, which (per Einstein's equation for relativistic mass) implies an imaginary mass, which in turn implies a repulsive gravitational force. Thus, when Dirac's Sea is filled, as it is now, it exerts a powerful repulsive gravitational force that drives cosmic expansion. But expansion results in cooling of the cosmic microwave background, and when the background temperature falls to certain transition point (about 2.7° K), the Sea of negative energy congeals into something called a 'Bose-Einstein Condensate' (BEC).

In this state, the Sea no longer acts as if it's 'filled', so positive energy particles can no longer 'float' on it. As these particles increasingly 'sink' into Dirac's Sea, the amount of negative energy increases as does the repulsive gravitational force it generates. The latter causes the cosmic expansion to accelerate. But particles dropping down to negative energy states also release large quantities of positive energy, which heats the microwave background until it rises above the BEC transition point. Then the Dirac Sea 'thaws', the reservoir of negative energy diminishes, and the cosmic acceleration pauses until continued expansion drops the background temperature below the transition point again."

“An intriguing, though not altogether comprehensible tangent to our discussion,” sighed Rabbi Shimon, who would have expressed exasperation were he capable of such emotional foibles. “I suppose this also explains how Rabbi Yeshua the Nazarene was able to walk upon the water of the Sea of Galilee, or something of the sort,” he added, gently teasing his *Goy* colleague.

Oblivious to the subtle irony of Rabbi Shimon’s remark, Dr. Germinator responded: “Gee, I dunno, let me think about that, and I’ll get back to you.”

“Fine,” smiled Rabbi Shimon, “and while you’re thinking about that, let’s pick up where we left off concerning the Eye’s capacity for Vision. Instead of watching my friend Elias stretch himself, I am now looking up at the Andromeda Galaxy some 2.2 million light-years away. That means that the light I now see left that Galaxy over 2 million years ago, long before I or any of my human ancestors were born, long before humans even existed as a species. Yet the photon that my Eye now perceives left Andromeda in response to my Vision of it, the advanced waves of which travel down the Past Light Cone back in Time 2.2 million years while I gaze upon it. In this example, therefore, the interval in the ‘crossroads’ between Vision and perception has expanded from the mere moments of Elias’ stretching to eons of starlight propagation.”

Elias added:

“Yet the counterpart of this perception in the *WORLDS* of inverse Space-Time is a microscopic event transpiring in a fleeting instant. The great expanses of Space-Time which captivate unenlightened mankind in fact play almost no role in the actual Foundation of Reality. Tragically, however, fallen Man feels himself dwarfed by the imposing immensity of the cosmos, never realizing that one strand of hair on his head contains much more of Reality’s essence than all the stars in the heavens. The god of conventional religion — the idolaters’ god who muscularly flexes his supposed powers across the enormity of Space-Time — is a non-entity *ayin*. He is a pitiful gnat magnified by the distortions of fragmented Consciousness.

For myself, as a metaphysician, the great challenge is to restore Consciousness to wholeness. But we must recall, as the poet Yeats wrote: ‘Nothing can be whole or sole which has not been rent.’ Consciousness, albeit fragmented, retains the fractal structure of self-similarity, so that each spark, each flint of fractured unity captures all the information needed to restore the Whole. Each one of us, if we could only recover our true and essential Selfhood, would instantly restore the entire shredded fabric of Reality to seamless integrity.”

Yose ben Nuna chimed in:

“As is written by the Psalmist (114:7-8):

Whirl thou Earth before the Face of Adonai, before the Face of Jacob’s Eloah, who turned the Rock into a pool of WATERS, the flint into a fountain of WATERS.

In this passage, the word for fountain *mayin* is a form of the word *ayin*, which means both ‘fountain’ and ‘eye’. The Hebrew for ‘flint’ *challamiesh* is derived from the

root *chalam*, which signifies both ‘to bind’ and ‘to dream’. Thus, the *WATERS* of visionary experience are bound together in the fractal imagery of dreaming, in the symbolic language of the so-called ‘Unconscious’ Mind.”

Dr. Germinator roused himself from deep thought:

“There is strong evidence that all of the possible outcomes of a quantum event — which is to say, all of the alternate histories that make up the *WORLDS Olamim* — are experienced by the Unconscious Mind. Consider the concept of a ‘quantum computer’, which would perform calculations simultaneously in each of the ‘many worlds’ that branch off from a quantum event. Crude versions of such a ‘quantum computer’ have already been made to factorize huge numbers that would take centuries to factorize using conventional computers. And yet we have many reliable accounts of ‘idiot savants’ — mentally impaired people with very low levels of Conscious intelligence — who are able to factorize these same numbers in their heads! How else is this possible unless their Unconscious Minds are able to access the *Olamim* and perform calculations simultaneously in the myriad *WORLDS* just as a quantum computer does? Ironically, the idiot savant’s lack of Conscious intelligence allows him/her to do this, because the Conscious ‘filter’ of Unconscious experience is inoperative.”

Elias elaborated further on this thought:

“It reminds me of the recurring mythical motif of the ‘blind prophet’. Tiersias in the *Odyssey* is one example, as is Homer himself. The prophetic poet John Milton is another. As is true of the ‘idiot savant’, their defect allows them to overcome the filtering

effect of ego-consciousness. Deprived of the retarded waves of mundane light as a means of orienting themselves in the world, they are compelled to open their ‘other Eye’ to the advanced waves.”

Yose wondered aloud:

“But didn’t we say that advanced waves emanate from the Eye, while retarded waves are received by It? How then does the blind Eye perceive advanced waves?”

Elias acknowledged:

“You are right to call for some clarification on this point. We have two metaphysical Eyes just as we have two physical eyes. We have spoken up to now of the Eye of Vision, the Left Eye which actively creates Reality through the medium of supernal Light. The visionary rays of these advanced waves propagate down the Past Light Cone backward in Time through the Sea of negative energy. But there is also the Eye of Prophecy, the Right Eye that is turned upward toward the Future Light Cone and receives the advanced waves emanated from the Left Eye of humans in the Time to come. Thus the prophet literally sees through the Eyes of those who inhabit the Future Time by perceiving their visionary rays in his Right Eye. While the person with ordinary eyesight orients himself by looking backward at past events transmitted by retarded waves, the blind prophet finds his way into the Future by looking forward at the Light of advanced waves radiating from unborn generations.”

Rabbi Shimon's face seemed to glow with satisfaction at the course the discussion was taking:

“I promised earlier that we would be entering the ‘crossroads’ of the Tree of *LIFE*, and now that promise has been fulfilled. What my friend Elias has just referred to as the Right Eye and the Left Eye correspond to the paired *Sefirot Netzach* and *Hod* — Prophecy and Vision. The latter creates Past Reality by radiating quintessential Light backward in Time, while the former perceives Future Reality by receiving the visionary Light of the years to come. Between these two Eyes, between *Netzach* and *Hod*, between the Past Light Cone and the Future Light Cone, lie the ‘crossroads’ — the ‘Opening of the Eyes’ *Petach Einayim*.

What is *Petach Einayim*? It is the point at which the transcendent Soul *Neshamah* enters the world. It is therefore the only point in Space-Time inhabited by Self-Awareness. It is the dimensionless point of *HERE&NOW* or *Koh* — the point at which our world-line crosses the path of Mind. It is the only place in the physical universe where *LIFE Chayyim* is present. Reflect on your thoughts as you are listening to my words. Your thought is present, YOU are present only in the instant of each sound from my lips. Your experience of Awareness has no duration; it does not extend into the Past or Future. The window of sentience has no width — no, not even width enough for a single ray of light to pass through it. So then, what does pass through it? *NOTHING Ayin*. Great waves from the Sea of negative existence crash through this window, waves that are dimensionless in mundane Space-Time, but infinite in the inverse realm of the *Olamim*.”

As the Holy Light was enunciating the word '*NOTHING*', Yose ben Nuna began to morph into Eleazar, the son of Rabbi Shimon. It was he that spoke next:

“Accordingly, when the Israelites thirsted for water at *Rephidim*, where Moses struck the Rock, they cried out (Exodus 17:7):

Is the Name within us, or NOTHING Ayin?

The Name relates to the level of the *Sefirah Tiferet* — the condition of perfect Symmetry in which all division is erased. Except for Moses, the Israelites had not yet attained this level (as they would at Mt. Sinai); they were still at the ‘crossroads’ of *Netzach* and *Hod*. Therefore, they were not yet experiencing within themselves the Name, but rather still *Ayin NOTHING*. But through the visionary window of *Ayin*, they were able to focus on the next rung of the ladder above them and to strive for the higher level of *Tiferet*, the level at which *Knesset Yisrael* would be wedded to their God. This is why the ensuing verse (Exodus 17:13) recites that the Israelites were striving towards *riv* and extolling *nasah* the Name, while attempting *nasah* to attain the level of the Name.”

Eleazar’s Father interjected:

“Well said, my Son. Notice, however, that while this verse does indeed say that the Israelites strove toward the Name, the Name is not expressed simply as *YHVH*. Rather, it is written *Et YHVH*, which is the union of *Et* with *YHVH*. So here’s my question for you: ‘What is *Et*?’”

Rabbi Eleazar responded:

“The answer to your question is ‘yes’.”

Doctor Germinator looked confused:

“I don’t get it. Rabbi Shimon asked, ‘What is *Et*?’”, and the answer is ‘Yes’?

Rabbi Shimon laughed:

“My Son is right, the answer is ‘Yes’. Remember earlier in our discussion, I said that *Mah* is one of the names assigned to *Shekhinah*. *Mah* means ‘how’ or ‘what’. Hence the statement, ‘What *Mah* is *Et*’ is correct, because *Et* is yet another designation for *Shekhinah*. *Shekhinah* embodies the Oral Tradition, the oral Torah, just as Her mate *Tiferet* represents the written Torah. Accordingly, *Shekhinah* expresses the entire scope of divine Speech, from the first letter *Aleph* to the final letter *Tav*. And *Aleph Tav* spells *Et*.”

Rabbi Eleazar continued:

“It follows, therefore, that the Israelites at *Rephidim* were striving toward the unity of *Et* and *YHVH*, the divine Wedding (or *Hierosgamos*) of *Shekhinah* and *Tiferet*. As is customary in a wedding, the bride takes the name of her husband, so in the *Hierosgamos*, *Shekhinah* takes the Name of *YHVH*. She joins in the Name as the final letter *Heh*, thereby completing the Name and fulfilling its balance of Male and Female. According to the prophet Zechariah (14:6-9), upon the completion of the Name, solar/lunar light is replaced by supernal Light. The prophet sees the Consciousness of the Present moment *Koh* (represented by Jerusalem, which is the center of worldly experience) expanding to encompass both Past and Future Light Cones:

In that day, LIVING WATER shall flow from Jerusalem, half of it to the Sea of the Past (Qadmoni), and half of it to the Sea of the Future (Acharon) ...

And Adonai shall be King over all the Earth; and in that Day YHVH shall be One and His Name shall be One.

Thus, the divine Wedding signifies the end of the split between Consciousness and the Unconscious — a split symbolized by the estrangement of *Shekhinah* from *Tiferet* when She shared mankind's Exile from Eden.”

Rabbi Shimon further observed:

“With the Wedding of *Shekhinah* and *Tiferet*, oral and written Torah are also joined together, as they were when Moses received the first set of Torah tablets on Mount *Choreb*. The *Hierosgamos* united the Voice of *Tiferet* with the Word *Shekhinah*, such that all that was spoken to Moses was also inscribed on the tablets.”

His Son added:

“Since Exodus chapter 17 locates the Rock that Moses struck ‘in *Choreb*’, this incident is clearly meant to foreshadow the divine Wedding to come at the Mountain of the same name. The name *Massah* — the locale of this event where Israel strove toward the *Hierosgamos* — derives from the verb *nasah*, ‘to lift’. The connotation is that the Israelites were at that time collectively ‘lifting’ themselves up toward the unification of the Name, toward the Revelation of the Torah on the Mountain of *Elohim*. The incident at *Rephidim* occurred on the 37th day into their 50-day march across the desert to the Mount Sinai. This journey is the prototype of the 50-year Cycle of Jubilee, through

which the people of *Elohim* move toward the embrace of their eternal Bridegroom, the Messiah.

We should further note that *Massah* can be alternately read as *Missah*, which signifies abundant flow, as from a melting block of ice. Moses waved away the illusion of a rigid external reality, turning even the apparent solidity of Rock into a fountain of water. He proved to the Israelites that a Rock is not one inexorable thing, but rather many potential things. Like all things of this world, it has a fractal structure of forms within forms, repeating endlessly. When we go inside that structure, its apparent solidity melts away, and we encounter a vast interior space that dwarfs the immensity of the cosmos.”

Sensing an opportunity to insert one of his scientific analogies, Dr. Germinator recalled a principle of geology he had learned as an undergraduate student:

“We get water from rocks in a very literal sense ‘as well’. That’s a play on the word ‘well’, because a well is usually nothing more than a pipe driven into a fracture in the bedrock. So, in a very literal sense, a well is something that extracts water from the fractal structure of rock.”

Whereupon Rabbi Eleazar resumed:

“The concept of flowing abundance expressed in the name *Missah* also echoes the theme of Zechariah’s prophecy, insofar as the one-dimensional fissure of the *HERE&NOW* is opened up to encompass both Past and Future. Upon being struck by Moses’ rod, the narrow cleft in the Rock at *Choreb* broadens into a surging stream of

Consciousness flowing both forward and backward in Time. This explains why the incident of Moses striking the Rock occurs twice — once (Exodus 17) before the Revelation on Mount Sinai, and again (Numbers 20) afterward. The Opening of the Rock pries open the narrow cleft of ego-experience and thus restores full perception through the medium of sublime Light — the Light that illuminates the *Hierosgamos* in Zechariah’s vision.

In this transformed metaphysical landscape, the ‘Opening of the Eyes’ *Petach Einayim* is now vastly expanded: The Eyes can now view the Sinai Revelation simultaneously from Past and Future vantage-points. Moreover, access to the quintessential Light, aka ‘advanced waves’, enables the Left Eye to send visionary rays back through Time to trigger events in the Past. The stream of unified Consciousness released from its prison in the Rock of ‘objective Reality’ converges upon Mount *Choreb* from both directions in Time. That’s why the *Midrashim* relate that the dead and the unborn joined the living to witness the *Choreb* apparition. Therefore, the Opening of the Rock had to happen twice — once to shape the contours of the Sinai scenario from the Past, and once again to shape it from the Future.”

Elias followed up:

“The prefiguring of the Mount Sinai events is implicit in the very name *Massah*, which has a common derivation with *Masseikah* ‘molten’, the descriptive term applied to the Golden Calf (Exodus 32:4-8). Yet, ultimately, it’s the advanced waves from the Future scene that would have the final say, causation-wise. In a manner of speaking, the first Opening of Rock at *Rephidim/Massah* is nothing more than an ‘echo’ of the Final

Cause (*i.e.*, the second Opening) bouncing off Mount Sinai. The backflow through the Dirac Sea of the waves from the second Opening ultimately configured the events at *Choreb* and their aftermath.

As recorded in Number chapter 20, the second version of the Opening of the Rock takes place at *Qadeish* in the wilderness of *Tzin* (as compared to the wilderness of *Sin*, the scene of the first version). Insofar as the name *Qadeish* or *Qadeishah* refers to a ritual prostitute of a pagan cult, it suggests a connection between this place and the practice of idolatry. Since the events at *Qadeish* operate as a Final Cause with respect to the Sinai Revelation, the obvious connection is to the worship of the Golden Calf, by which the sacred Wedding of *Shekhinah* and *Tiferet* was tragically undone.”

Rabbi Eleazar agreed:

“Yes, we know something definitely went wrong at *Qadeish*, because both Moses and Aaron were punished for what happened there by not being allowed to enter the Promised Land. It’s interesting that *Qadeish* is the same place where Israel had camped 40 years earlier. It was the same place from which the 12 spies were dispatched to scout out the Promised Land before the Israelites were to go up and take possession of it (as described in Numbers chapter 13). With the exception of Joshua and Caleb, the people were cowed by reports of giants *Nephilim* who possessed the Land. The spies observed the *Nephilim* at a place called *Esh-kol*, which signifies ‘all-fiery’ — the unmitigated wrath of the Flaming Sword *Cherev*. Upon seeing the *Nephilim*, they shrunk down in their own sight to the size of locusts.

These experiences are all symptomatic of a truncated ego-perception, blind to the visionary Light. From this obstructed perspective, the *Sephirah* of *Gevurah* — unbending Justice — appears in isolated and terrifying form. The energy of *Gevurah* that is misdirected by this false Consciousness magnifies the *Nephilim* (who are actually the bodiless shadows of Reality) into the appearance of titanic bogeymen. The place-name *Eshkhol* also describes a cluster of grapes. Again this refers to the wrath of unmitigated Justice, with red being the color associated with *Gevurah*. Moreover, the concept of a ‘cluster’ relates to a thing that has been sundered from the overall fractal structure into which it fits and from which it derives its true meaning. Thus, the cluster of grapes is severed from the grape vine, which is literally a ‘cluster of clusters’.

The image of the severed grape cluster conveys the idea of a dissociation of the Collective Soul *Neshamah*. As long as the *Neshamah* is intact, human Consciousness is limitless and embraces the entire physical universe within itself. But with the breakdown of the *Neshamah*, Man perceives himself as a diminutive thing, cut off from his fellow man and dwarfed by a vast and terrifying Reality that now appears exterior to his sentience. That’s why the 12 spies at *Eshkhol* saw themselves as ‘locusts’ *Chagavim*, a word derived from *Chaga*, meaning ‘terror’. The locust is also associated with Amalek (*cf.* Judges 7:2), personifying the vicious mindset of ‘dog-eat-dog’ which spurns communal solidarity.”

Dr. Germinator added:

“The severed grape cluster of *Eshkhol* is the ego-self cut off from the constellation of Conscious centers that comprise the whole *Kol* Self. Carl Jung’s theories

call for the recovery of the fractal depth of the psyche through a ‘constellated’ Consciousness. It seems to me that the Zohar’s paradigm of the *WORLDS Olamim* is essentially the same as Jung’s *Unus Mundus* — the vital core of Consciousness from which all experience emerges.”

Rabbi Shimon agreed:

“This is why the image of the Flaming Sword appears again at *Qadeish* to enforce an extended Exile from the wholeness *Kol* of Mind. Because here the people have repeated the primal error of their first Parents, insofar as they have confused *Shekhinah* — the ‘Daughter of the Voice’ *Bat Qol* — with the entire framework of the Godhead *Bakol*. Thus it is written (Genesis 24:1): ‘And *YHVH* blessed Abraham with All *Bakol*.’ Abraham represents the *Sephirah* of *Chesed*, which balances the harshness of *Gevurah*’s pure Justice and tempers it with Mercy. *Chesed* is the unconditional Love that unites the Patriarchs Abraham, Isaac (aka *Gevurah*) and Jacob (aka *Tiferet*). This Love is the glue of the Collective Soul *Neshamah*. As such, *Chesed* is the threshold of the consummate Wholeness of Consciousness which is attained at the level of Understanding *Binah*, aka Jubilee *Yobel*.

So when *YHVH* blesses Abraham ‘with All’ *Bakol*, *Chesed* is designated as the portal to complete Consciousness. In *Bakol* the letters *Bet* and *Kaph* together represent 22, the number of letters in the whole Hebrew alphabet. It follows, therefore, that *Chesed* contains the last of the 50 Gates of Understanding — the ultimate Gate that opens up into the Year of Jubilee, the end of mankind’s Exile from Eden.”

Rabbi Eleazar noted:

“It was at that 50th Gate where even Moses himself fell short, so that his mission to lead his people into the Promised Land was deferred until the Messianic Era. It’s not coincidental that the place where Moses stumbled on his way to the Promised Land is the same place *Qadeish* where his people likewise faltered. Their collective failure at *Qadeish* ‘post-figures’ (in the sense of a Final Cause) the error of the Golden Calf at Mount *Choreb*. This error consisted of dividing off one of the elements of the Godhead and worshipping it separately.

In the case of the Golden Calf, when the Chariot *Merkavah* of the Holy One descended on Mount Sinai, the people again suffered from a partial perception. Instead of seeing the faces of all four ‘living creatures’ *Chayyot* that the prophet Ezekiel describes, they saw only the ‘face of bull on the left’ (1:10) and worshipped it apart from the other three facets of the *Merkavah*. This was the equivalent of disengaging the seven lower *Sephirot* — which, as we said earlier, are known as ‘these’ *Elleh* — from their higher source *Binah* (aka *Elohim*). That’s why, after Aaron forged the Golden Calf, the people proclaimed: “These *Elleh* are your *Elohim*, O Israel.”

Rabbi Shimon added:

“And so, revisiting the imagery of Psalm 133:3, Adonai’s ‘blessing’ *Barakhah* of Whole Consciousness gets traded for a ‘pool’ *Breikhah* in Solomon’s temple — the molten Sea supported by 12 golden bulls (1 Kings 7:25). The number 12 is the same as the number of ‘locust’ spies at *Eshkhol*, emblemizing the dissociated unity of the *Neshamah*. As the Psalmist writes elsewhere (106:19-20):

They made a calf at Choreb ... They exchanged their Glory (Kavod) for the image of a bull ...

The gematria of *Kavod* is 26, the same as *YHVH*. This is a ‘shorthand’ way of saying that the blessing ‘with All’ — that is, with the full spectrum of Awareness — comes only with the full perception of the ineffable Name. The four letters of the Name obviously correspond to the four *Chayyot* of the visionary Chariot. From that it follows that the ‘bull on the left’ matches up with the left-most letter in the Name יהוה — which is the final *Heh*. But, as we discussed earlier, the final *Heh* represents *Shekhinah*, and its presence in the Name symbolizes Her divine union *Hierosgamos* with *Tiferet*. Therefore, the isolation of the ‘bull on the left’ destroys the unity of the Name, as codified in the gematria of ‘Glory’ *Kavod*.”

Rabbi Eleazar followed up on his Father’s thought:

“As we all know, *Shekhinah* is like the Moon, inasmuch as She has no Light of Her own, but shines only by the reflected Light of Her divine Spouse *Tiferet*. Hence Her Glory is dimmed when idolatrous ego-perception draws Her away from Her mate. No longer connected to the flow of *LIVING WATER*, She becomes like an empty cistern, as in the words of Jeremiah (2:13):

... My people have done a twofold wrong:

They have forsaken me, the Fountain of LIVING WATER, and hewed them out cisterns, broken cisterns, which cannot even hold water.

Deprived of Her reflected Glory, *Shekhinah* enters the ‘dark phase of the Moon’, in which She no longer embodies the Collective Soul, but instead becomes infested with

the demonic *Qlippot*. This decline is illustrated allegorically in Numbers chapter 12, which describes events immediately leading up to the Israelite's first encampment at *Qadeish*. Moses had married a 'Cushite', *i.e.*, a Black woman. Since we know that Moses was in fact always married to *Shekhinah*, this tells us that *Shekhinah* had at this juncture devolved into Her 'dark phase'. She is personified in this story by Moses's sister Miriam, who begins to condemn him and to claim a standing as a prophetess superior to that of her brother. Adonai descends into the Tabernacle as a wrathful Pillar of Cloud, and Miriam turns snow-white, reinforcing her correspondence to the Moon. Miriam's skin is infested with the scales of leprosy, a metaphor for the *Qlippot*, and she is excluded from the Israelite camp for seven days — the duration of the Moon's 'dark phase'."

Doctor Germinator interjected:

"Psychologically speaking, Miriam represents the *Anima*, the Female personification of the Unconscious. She is very bitter and vengeful when spurned. The name Miriam signifies *Meri-yam* 'rebellion of the Sea'. There is a bitterness associated with Sea water. This bitterness expresses the exclusion of the *Anima* from the collective persona, as symbolized in this story by the ostracizing of Miriam. She is forced out of the 'camp', that is, outside the collective *Body Syntagma* of the people. Once this happens, the peoples' collective identity becomes dissociated, fixating upon the projected external image of an Idol. In this sense, it's noteworthy that both of the locations at which Moses strikes the Rock come to be known as *Meri-bah*, meaning 'rebellion against Her'.

Miriam's name is also related to the name *Marah*, the place of bitter waters where the Israelites camped before coming to *Rephidim* (Exodus 15:23-25). They were instructed to restore the sweetness of the waters by throwing in a tree branch. Based on everything we've discussed up to this point, I think the symbolism here is quite clear. The bitterness is caused by the one-sided collective Consciousness which lops the *Anima* off from the 'tree' of the complete psyche. In terms of the Kabbalah's imagery, it's the Tree of Life with one of its branches missing. It's the Female side, *Gevurah*, isolated from her Male counterpart. She's vengeful and destructive like the angry 'Pillar of Cloud' in the tale of Miriam's leprosy. So, logically, the remedy for the 'bitter waters' of *Marah* is restoration of psychic wholeness, symbolized by throwing in the missing branch — the *Anima*.”

Elias extended this line of discussion further:

“What we're really talking about is restoring the Symmetry of the Tree of *LIFE*. A good visual symbol of that Symmetry is the letter *Aleph* א, with its two symmetrical branches on either side of the central stem. If we add an *Aleph* to the word for 'bitterness' *Marah*, we obtain a homonym *Marah*, meaning a 'mirror' or a 'vision'. In this context, it's interesting that the *Midrashim* say that the 'branch' that restored the waters at *Marah* was laurel — a recognized symbol of visionary insight.

Now, if we go back to the second 'Rock-striking' incident in Numbers chapter 20, we read that the fault Adonai found with Moses on this occasion was that he failed to unify the vision of the people:

Because you believed not enough to sanctify Me in the Eyes of the children of Israel, therefore you shall not lead this Congregation into the Land that I have given them.

All of this seems to suggest that the crucial failure of Moses at *Qadeish* was a failure of Vision — a defect relating to what we've been calling *Petach Einayim*, the 'Opening of the Eyes'. Moses' inability to reintegrate the *Anima* as a vital component of collective Vision of his people was symbolized by the fact that they arrived in the wilderness of *Tzin*, where *Qadeish* was located, on the first New Moon of the 40th year — *i.e.*, during the Moon's 'dark phase'. It is equally significant that the *Anima*'s personification, Miriam, died and was buried there, and her death caused the people to thirst again for the first time since Moses struck the Rock at *Rephidim/Massah*.

Rabbi Shimon interjected:

“Moses had gotten too far out ahead of the people, and the resulting strain on the unity of the *Neshamah* became evident at both 'Rock-striking' incidents. The advanced and retarded waves from these two events converged on Mount Sinai/*Choreb* from the Future and the Past. As a result, at Sinai the people shrunk back in terror from direct contact with *Elohim*. Moses alone drew near *Elohim* (Exodus 20:18), and he alone rose to the level of the Name *YHVH* (aka *Tiferet*) (24:2). But the attainment of *Knesset Yisrael* did not keep pace with the attainment of Moses, for Moses never succeeded in restoring the unity of Consciousness on the collective level. That was a task left to the future Messiah.”

Rabbi Eleazar added:

“It was not that Moses himself suffered from a lack of Vision, because he had in fact surpassed the level of Vision *Hod* on the Tree of *LIFE*. Since he had overcome the division of Conscious-Unconscious Mind, he was able to directly experience all of the *WORLDS Olamim* free of any ego-imposed filters. Hence, he achieved total unification of the Voice proceeding from *Binah/Elohim* with the Word enunciated by *Malkut/Shekhinah*. Consequently, *Elohim* did not need to communicate with Moses through his Unconscious, which is to say, through dreams and visions, because he had achieved a unity of Consciousness that allowed direct perception of ultimate Reality. The Torah (Numbers 12:6-8) is quite explicit in this regard:

If there be a prophet among you, I Adonai make Myself known to him in a vision; I speak with him in a dream.

Not so with My servant Moses, who is trusted throughout My House.

With him I speak mouth to mouth, in plain sight, and not in riddles, and he beholds an embodiment of the Name.

It was this palpable ‘embodiment *temunah* of the Name’ which Adonai expected Moses to convey to his people with the *WATERS* from the Rock, first at *Choreb* and then at *Qadeish*. But he was unable to cleanse *Qadash* the Eyes of the people and consummate their rise to a state of collective Vision, the initial steps toward which they had taken at *Marah* and *Massah*.”

Rabbi Shimon continued his Son’s line of analysis:

“You have quoted from Numbers chapter 12 concerning how Moses was set apart from the rest of *Knesset Yisrael*. Yet in this same passage, the Light of *Shekhinah* — represented by Miriam — is darkened, and She is sent into Exile outside the camp. Adonai announces that Moses is now ‘trusted throughout My House’, where ‘House’ *Bayit* designates the abode of the supernal Mother *Binah*. Therefore, Moses goes to that House alone, after his impending death, but he does not bring the Daughter *Shekhinah* with him. Since *Shekhinah* personifies the Collective Soul, and *Binah* is the level of Eden, the reversal of the Fall of Adam/Eve is not complete until the Mother and Daughter are reunited. This is the 50th and final Gate that must be opened before humanity’s Exile can end.

Instead, Moses — through his death — rises alone to the level of *Binah/Elohim*, leaving *Shekhinah* behind to accompany the people into the Promised Land.”

Elias interposed:

“When the unity of the divine Mother and Daughter is restored, then the illusory barrier between Mind and Matter disintegrates. Bob Marley sings it: ‘One Love ... As it was in the Beginning... One Heart ... So shall it be in the End.’ In other words, in the Beginning, the Voice of higher Reality ‘engraved’ *Ba’ar* Its meaning on the *WORLDS*.”

Rabbi Eleazar added:

“And since ‘to engrave’ *Ba’ar* also means ‘to explain’, the writing and the oral interpretation become one. The separation of Meaning and Phenomenon comes to an end.”

Dr. Germinator piped in:

“The ego perceives only Phenomena of the manifest world, while the Unconscious *Anima* is a Pool of Noumena — the *WATERS* of Meaning. When we combine Phenomena and Noumena, we achieve the *LIVING WATERS Mayyim Chayyim*, which is Matter that conveys its own explicit Meaning ‘mouth-to-mouth, in plain sight’.”

Rabbi Shimon observed”

“If *Ba’ar* is the source of the *LIVING WATERS* from above, then *Be’er* (the same word with different vowel points) is its correspondent below. *Be’er* signifies a Well, which is something dug or ‘engraved’, so to speak, into the Land itself. This brings us back to the story of Miriam’s banishment and how that relates to Moses’ problem at *Qadeish*. Let’s go back even a few steps further, back to the first ‘opening of the Rock’ at *Rephidim/Massah*. There are no reports in the Torah of the Israelites suffering from a lack of water for the next 40 years afterward — until they got to *Qadeish*, that is. Why was that?”

Eleazar answered his Father’s question eagerly:

“According to the Oral Tradition, the Israelites never lacked water after the first ‘opening of the Rock’ at *Rephidim/Massah* because that miracle created a mystical well, known as ‘Miriam’s Well’. It differed from an ordinary well in that it was not fixed in one place, but instead followed the Israelites wherever they camped and provided them with water throughout their 40 years of wandering in the Wilderness. In addition to

satisfying their thirst, the waters of Miriam's Well had healing powers. *Elohim* established this Well on the Second Day of Creation, when the celestial *WATERS Mayyim* were separated from the mundane waters.”

Elias inquired:

“Was not the Second Day the only one on which *Elohim* did not see that Her work was Good *Tov*?”

Eleazar answered:

“Yes, because by the divine Light She had created on the First Day, *Elohim* peered into the Future of the world She was fashioning. When She saw the wicked generations to come — those of Enosh, the Flood, and the Tower of Babel — She knew that She could not put the awesome power to the Good *Tov* Light at their disposal. And so it is written:

The Light of the wicked is withheld. (Job 38:15), and

Light is sown for the righteous. (Psalms 97:11), and

How abundant is Your Goodness that You have hidden away for those in awe of You. (Psalms 31:20)

Hence, *Elohim* did not see the Good of the Second Day, because the Good *Tov* was hidden on that Day.”

Dr. Germinator interjected:

“I think that the ‘separation of the *WATERS*’ that took place on the Second Metaphysical Day corresponds in the physical universe to the separation of the realms of positive and negative energy. Since the advanced waves of quintessential Light propagate as negative energy, that Light became ‘hidden’ in Dirac’s Sea once the two realms were divided.

I’ve also been thinking about Rabbi Shimon’s question — albeit asked tongue-in-cheek — concerning the possible linkage between Dirac’s Sea and the Sea of Galilee. I have a strong intuition that the Gospel story of Jesus walking on the waters of the Sea of Galilee is indeed a metaphor for the way positive Reality is supported by the Sea of negative existence.”

Rabbi Shimon laughed:

“As a psychiatrist, Dr. Germinator knows that humor often reveals unconscious truths. I think as we follow the story of Miriam’s Well to its conclusion, we do discover a linkage between Dirac’s Sea and the Sea of Galilee. Perhaps my Son can elaborate on that a bit.”

Eleazar continued:

“Yes. Since Miriam’s Well was created on the Second Day, it was part of the Good *Tov* that was hidden on that Day. I accept the scientific parallel of the division of the positive and negative energy realms of the physical universe. From that perspective, Miriam’s Well was hidden in Dirac’s Sea. It became manifest again when Moses opened the Rock at *Rephidim/Massah*. This implies that, in the physical sense, Moses had

opened a portal between the positive and negative poles of the universe, so as to be able to draw Miriam's Well out of the Sea of negative energy.

But remember that Moses only struck the Rock once at *Rephidim*. That means that he opened the portal in only one direction — in this case from negative to positive. The flow was one-way only, from Dirac's Sea into our world. Miriam's Well came out of the Rock, but nothing went back in. At *Qadeish*, however, it was different. Moses struck the Rock twice. The portal was opened in both directions. There was flow and counter-flow, Symmetry on both sides of the divide. This time, something *did* go back into the realm of negative energy — and that was Miriam's Well, which disappeared at this time.

Where did it go? Now here's the interesting part. The Oral Tradition teaches us that Miriam's Well was concealed in the Sea of Galilee, which seems to support the correspondence between that Sea and Dirac's Sea.”

Shimon was visibly pleased:

“This is the serendipity of exploring Torah. One never knows what one will find. The idea that I poked fun at mere minutes ago now appears irrefutable! The physical universe is an extension of the metaphysical *WORLDS*, and vice-versa. Matter and Meaning are not divisible, they are integral, each containing the other. Meaning cannot be partial; It must be total or not at all. It must extend up and down through every level of Reality.

When Miriam's Well comes out of the Rock at *Rephidim*, it signifies the greatest of all Revelations — Matter and Meaning manifest together simultaneously. In Man's

fallen condition, there seems to be an ‘uncertainty principle’ of sorts with respect to Matter and Meaning, somewhat analogous to Heisenberg’s Uncertainty Principle in physics. For fallen Man, the closer he gets to the pole of Matter — that is, the more he focuses his attention on the ‘thing-ness’ of things — the more uncertain he becomes of their Meaning. And conversely, the more deeply he contemplates the Meaning of the things he perceives, the more indefinite and intangible these things seem to become.

But in the *LIVING WATERS* of Miriam’s Well, we have the Thing that has Meaning ‘in Itself’. We have a Reality whose ‘outer garment’ of Matter does not conceal its ultimate significance, but instead reveals it with perfect and flawless transparency. This is the Garment of Light that adorns the blessed Souls in the Garden of Eden, as opposed to the opaque Garment of Skin with which Adam covered himself in shame after the Fall. The Hebrew words for ‘light’ and ‘skin’ are both pronounced *Or*. But ‘light’ begins with the letter *Aleph*, which signifies the Oneness of unified Consciousness, while ‘skin’ begins with the letter *Ayin*. *Ayin* has the numerical value 70, which corresponds to the 70 disparate tongues into which human speech was divided at the Tower of Babel. *Ayin* is also the singular ‘eye’, incapable of the stereoscopic Vision of the two Eyes *Einayim* that take in positive and negative Reality simultaneously.”

Rabbi Eleazar followed up:

“This State of Blessedness, of Matter-manifesting-Meaning, is something that mankind enjoyed twice and twice lost — once in the primordial Garden of Eden, and once again in the Sinai desert. The second loss of this Blessed State is associated with the disappearance of its visible embodiment, Miriam’s Well. The very word for Well

Be'er combines the thing 'engraved' in Matter and its 'explanation' or Meaning. The disappearance of Miriam's Well is both a cause and an effect of the worship of the Golden Calf. When Aaron set about to cast the image of the Golden Calf, he commanded the people (Exodus 32:2):

Tear off the gold rings that are in the ears of your wives, your sons and your daughters, and bring them to me.

The Bahir (§52) teaches that gold represents the feminine *Sephirah* of *Gevurah*, while silver represents its masculine counterpart *Chesed*. This is because *Chesed* is open-handed and giving, which is appropriate for the less valuable metal, while *Gevurah* is closed-handed and withholding, which reflects the greater value of gold. As we discussed earlier, a parallel dichotomy exists between the vowels *Qamatz*, the 'closed-hand', and *Patach*, the 'open-hand'. The latter informs the symbolic content of *Petach Einayim*, the 'Opening of the Eyes', about which I will have more to say later.

But getting back to the Golden Calf story, Aaron commands that gold — *i.e.*, *Gevurah* — be torn away from the 'ears'. What are the 'ears'? Again according to the Bahir (§§69-87), the ears correspond to the feminine *Sephirah* of *Binah*. *Binah* personifies Understanding, which is associated with the faculty of hearing. *Binah* is also the supernal Mother, from whom all the lower *Sephirot* emanate. That's why She has the mystical cognomen *Be'er Sheva* — literally the Well *Be'er*, or source, of the *Sheva*, the lower Seven *Sephirot*.

As we've already said, Aaron personifies *Hod*, the Sphere of Vision. Consequently, when we read that, in fashioning the Golden Calf, gold was stripped from the peoples' ears at Aaron's command, we should understand that an incomplete vision

had torn *Gevurah* away from *Binah*. And thereby was broken the path by which the Daughter *Shekhinah* must rise to be reunited with Her Mother *Elohim* to restore the unity of Consciousness.”

The Holy Light wept and kissed the hand of his Son:

“If I had come into this place only to hear these words, it would be enough. Let me explore further through the door you have opened, my Son. Why does the Vision of Aaron, the Vision of *Hod*, become incomplete at this juncture? Because Miriam is not with him. With the exception of the ineffable Crown *Ehyeh*, all of the *Sephirot* of the Tree of *LIFE* are paired, Male with Female. The branches of the Tree are Male on the Right and Female on the Left. Being on the Left, *Hod* must therefore have a feminine embodiment, who is Miriam, the sister of Aaron and Moses. With Miriam absent, *Hod* assumes the strictly masculine aspect of Aaron, who reaches out to grab hold of feminine *Gevurah*, pulling her away from her own Male complement *Chesed*. So the path between *Gevurah* and *Chesed* is where we find the break in the flow of *Barakhah* — the Blessed State in which Matter spontaneously reveals its Meaning.

Let us consider this Blessed State and how it relates to *Chesed*. We’ve said before that *Chesed* contains the 50th Gate, the threshold of reintegrated Consciousness. It’s the unrestrained stream of unconditional Love. The prophet Isaiah refers to it by its token metal silver when he writes:

Ho, all ye who thirst, come ye to the WATERS, though there be no silver...

Come ye, buy food without silver, buy wine and milk without price.

It is Abraham, the personification of *Chesed*, who digs the Well at *Be'er Sheva* (Genesis 21:30), thus enabling the *LIVING WATERS* of Meaning to penetrate and impregnate the world of Matter. Because, in the most real and direct sense, where do we find Matter that openly and unequivocally expresses its own Meaning? Where is it but in the Eyes of our Beloved? To the Lover, the Meaning of the Beloved is the Beloved Herself. There is no higher level of Meaning than this:

Who is She that comes up from the Wilderness (which can equally be read as 'from the Word' or 'from the Thing'), *leaning on Her Beloved?*

Set Me as a seal upon your heart, as a seal upon your hand. For Love is strong as death, passion as mighty as the Underworld...

Many WATERS cannot quench Love, nor floods drown it.

If a man offered all the substance of his House for Love, he would be laughed to scorn.

I've just quoted from the *Shir HaShirim*, the 'Song of Songs' (8:5-7), which I sure my friend Elias will recognize as a very 'recursive' title. That's because Love is the quintessential fractal phenomenon. All the great cities of the world, all of the most dazzling jewels, all of the wonders of nature, all of the great works of mankind ... all of these things are found in the body and countenance of the Beloved and in Her every gesture. Her one wish is for the license to give all of this to Her Beloved openly and without shame:

If only it could be as with a brother, as if you had nursed at my mother's breast:

Then I could kiss you when I met you in the street, and no one would despise me.

I would lead you, I would bring you to the house of my Mother, who would instruct me. (8:1-2)

You seem anxious to say something, my Son?"

Rabbi Eleazar spoke:

"The passage you have just read appears in the Zohar (1:184b) in connection with the story of how the brothers of Joseph betrayed their bond of fraternal Love. I think this story will enable us to elevate the 'Opening of the Eyes' to the level of *Chesed*, from which vantage point the 50th Gate should become visible."

"Proceed, my Son," said the Holy Light.

Rabbi Eleazar resumed:

"Joseph was a dreamer. A dreamer is not simply someone who dreams, because all men dream. But a dreamer is one who transcends the narrow persona which denies the Reality of dreams. Perhaps Dr. Germinator would like to amplify on that a bit."

"Gladly," replied Dr. Germinator. "As I said before, in the Unconscious, we experience all of the *WORLDS Olamim*, not just the world of ego-experience. These *WORLDS* contain all the potential outcomes of the Shrödinger Wave Function, which defines the unfolding of manifest Reality over Time. All that potentially can happen, does happen; so there are, in fact, 'many worlds'. But, like many paths which diverge

form one another and then meet up again, the ‘many worlds’ join back together again in a process called ‘interference’.

So in the end, there is One Reality, which expresses the sum of the *WORLDS*, or the ‘sum over paths’, as Dr. Feynman terms it. That Reality has depth; it’s not ‘flat’ like a ‘single world’ experience would be. It’s got a certain ‘texture’, a certain ‘color’, a feel to it that comes from the *Noumena* of the ‘many worlds’ that combine to make it.

When we’re actually inside a dream, it’s like being in what I call a ‘quantum cinema’. Which is to say, it’s like being in a movie theater in which thousands of different movies are playing on one screen at the same time. Some of the movies are very different, and some are quite similar — almost indistinguishable. We see all these movies at the same time, but they are not confusing to the Unconscious Mind, because the Unconscious does not insist on a ‘single track’ world the way the ego does. It simply takes in all the various movies and goes out of the theater with an emotional aura — a ‘mood’, if you will — based on what it has seen.

Now, the vast majority of people remember very little of what their Unconscious experiences in the ‘quantum cinema’. That’s because the ‘sanity’ (if you can call it that) of the ego depends on denying the reality of everything except what it allows itself to experience in waking hours. So this cinema is definitely X-rated and heavily censored by the ego. One thing the ego can’t censor, however, is the emotional aura. That’s why people awake in certain ‘moods’ (which usually last all day) but are absolutely clueless as to why they’re in those ‘moods’. They ‘got up on the wrong side of the bed’ — that’s about as far as they can go in understanding their own unhappiness!

At any rate, in the transition between waking and sleeping, the Conscious Mind gets a peek at the ‘quantum cinema’. Due to ego censorship, the images it sees usually slip right back into the Unconscious pretty quickly. But sometimes, the images seem to tell a story, and we remember it as a ‘dream’. What we remember as the ‘dream’, is not actually what we saw when we were asleep. Instead, it’s what Freud calls the ‘secondary elaboration’ — which is the ‘sense’ that the Conscious Mind tries to make of the ‘quantum cinema’.

The ‘un-constellated’ ego-dominated mode of perception can only operate in the linear mode. That means it can only follow one ‘story-line’ at a time. Consequently, when it sees thousands of movies going at the same time, it creates a ‘crazy quilt’, picking one frame from this one, then the next frame from that one, and so on. I think Joseph’s ‘coat of many colors’ is a metaphor for this quality of dreams.”

Elias asked:

“So then dreams are a jumble of non-sequiturs, with all Meaning lost in the ‘secondary elaboration’?”

Dr. Germinator answered:

“No, because Meaning exhibits self-similarity, just the way Shimon and Eleazar have been explaining. Miriam’s Well *Be’er* goes all the way down to bedrock, all the way down into Dirac’s Sea. It carries its Meaning with it, so it doesn’t depend on context. It follows us around in our wanderings and still yields its *LIVING WATERS* wherever it goes. The fractal structure of the Dreaming permits its images to be shattered

in tiny pieces, 99.999... % of the pieces thrown away, the remaining pieces shuffled into random sequences, and still the Meaning to be recoverable through the Imagination, which is able to reconstruct the entire picture from the recursive patterns of its tiniest fragment.”

Elias added:

“Just because a dream contains Meaning, that doesn’t dictate that it means only one thing. The dream is like the Voice, it can express anything and everything, but its interpretation is the Word, which reduces it to a specific Meaning. This is where, it seems to me, Joseph’s brothers created the seeds of their own jealousy. Joseph simply dreamed about his brothers’ sheaves of grain bowing down to his, and the Sun, Moon and stars bowing down to him (Genesis 37:5-11), but his brothers extracted the specific meaning of their future submission to Joseph out of their own egocentric insecurities. Their own skewed vision engendered the very outcome they most feared.”

Eleazar continued:

“Correct, this is the ego’s antipathy to the unity of Consciousness. That unity depends on a diversity of perception, whereas the ego strives for an hegemony of perception. As viewed in this mindset, Joseph’s ‘many-colored’ dream perception is a bid for domination of his Vision over those of his brothers. Therefore, the ego-persona is inherently incapable of genuine feelings of Brotherhood, incapable of true Love in the *Chesed* sense — Love that is given without strings and without regard for any *quid-pro-*

quo. As Isaiah puts it, genuine Love offers its food, milk and wine, ‘without silver and without price’.

After Joseph’s dreams arouse the jealousy of his brothers, they go off to tend their flocks in the countryside and he follows after them. When they see him coming, they conspire to murder him. But what they really want to murder are his dreams:

Behold, the Master of Dreams cometh. Come now, therefore, let us kill him... and we shall see what comes of his dreams. (Genesis 37:19-20)

Notice, by the way, that this story appears in chapter 37 of Genesis, while the story of Esau’s intent to murder his brother Jacob appears in chapter 33. Keep those two numbers in mind for later in our discussion.

Anyway, after hearing Joseph’s pathetic pleas for mercy his brothers decide against killing him outright and instead throw him into an empty cistern to let him die there. According to the Oral Tradition, the cistern was one of the abandoned dry well pits Abraham had dug before here found water at *Be’er Sheva*. This is meant to remind us of Jeremiah’s words about abandoning the *LIVING WATERS* for dry cisterns.

Josephs spent three days and nights in the pit, but *Shekhinah* protected him from the snakes, scorpions and wild beasts that his brothers had assumed would devour him. Growing impatient, the brothers decided to finish him off themselves the next day after their meal. While they were eating, however, a caravan of Ismaeli traders on their way down to Egypt passed by the brothers’ camp. Seeing the Ismaelis, Judah proposed to the other brothers that they sell Joseph to them as a slave. That way they could get rid of him and turn a profit at the same time.

The brothers struck a deal with the traders to sell Joseph for the price of 20 pieces of silver. The money was divided among the brothers, each of whom used it to buy themselves a new pair of shoes, saying: ‘We will tread upon him, because he dreamed he would have dominion over us.’

They sold the righteous for silver, and the needy for a pair of shoes. (Amos 2:6)

In the quotation from Amos, notice that ‘righteous’ *Tzaddiq* refers to Joseph, who personifies the *Sephirah* of *Yesod*. *Yesod* is the Rainbow *Qesheth* into which the sublime Light from the Eternal Eye of *Ehyeh* disperses as it is perceived by individual Souls. It is the summation of the *WORLDS Olamim* displayed in the Dreaming. The ‘shoes’ represent coverings of the two ‘feet’ of the Tree of *LIFE* — the dual *Sephirot* of *Netzach* and *Hod*, which embody the faculties of Prophecy and Vision. It is through these ‘feet’ that the advanced waves of divine Light are perceived. Without such perception, ego experience cannot be transcended in favor of the Collective Consciousness of *Neshamah*, which is the ultimate realization of Brotherhood. The covering of the ‘feet’ with ‘shoes’, therefore, is a metaphor for screening out the holy Light and turning away from the path of Brotherhood.

And what did Joseph’s brothers give up to purchase their shoes? Silver, the symbol of *Chesed*. For those shoes, they renounce the sublime Love of Abraham that binds the *WORLDS* together with its silver thread.

When the brothers propose to ‘tread upon’ Joseph with their new shoes, they are expressing the configuration of the *Sephirot* in the Tree of *LIFE*, insofar as the ‘feet’ *Netzach* and *Hod* are above ‘Joseph’ *Yesod*, which is their supporting Foundation of Righteousness. It’s this Foundation that enables Consciousness to ascend from the

‘crossroads’ of *Netzach-Hod* to the level of wholeness in *Tiferet*. By choosing to tread upon Righteousness and trample it down, Joseph’s brothers elect to *descend* rather than ascend the ladder of Awareness.”

Rabbi Shimon interjected:

“This is so, because the next chapter of Genesis begins by telling us that Judah — the one who had proposed selling Joseph into slavery — ‘*went down* from his brothers’. He descends to marry a Canaanite woman named Shua, who bears him three sons: Er, Onan and Shelah. Consider the name of the first-born, *Er* spelled with *Ayin Resh*, the same as *Or*, the ‘skin’ of Adam’s garment of shame. The same letters spell *Ar* ‘enemy’, and when reversed they spell *Ra*, meaning ‘evil’. And so it is written (Genesis 38:7) that *Er* was *Ra* in the Eyes *Einayim* of the Name *YHVH*. Because he is conceived on Judah’s path of descent, Er’s soul goes down into the Sea of negative existence, where all Meaning is reversed, as if in a mirror. Hence his name in that realm is not *Er* but *Ra*, so that when the Eyes of *YHVH* see his name as *Ra*, he is submerged in that Sea as if he were dead.”

Elias remarked:

“Yet his condition of death is not permanent. It is reversible. Since it is a product of the path of descent from Brotherhood, it can be reversed by a compensating path of ascent, which is to say, by a brother’s act of Love.”

Dr. Germinator mused aloud:

Greater Love has no man than this: to lay down his life for his brother.

Rabbi Eleazar responded:

“Hold that thought, Dr. G, because we’re headed in that direction. But in this case, the required act of brotherly love is a good deal more pleasant than crucifixion. Since the path of descent involves sexual relations — Judah with Shua — the path of ascent must also call for sex. Er’s brother Onan is called upon to have sex with Er’s widow Tamar, by which means she would conceive a child into whom the soul of her ‘dead’ husband could be reborn.”

Rabbi Shimon sought to clarify:

“When we say ‘reborn’, we’re not talking about so-called ‘reincarnation’, which is a doctrine of pagan idolatry. Idolatry views the world of ego-experience as the only world, as the sole ‘objective reality’. And so it believes that Souls must migrate back and forth through the portals of the ego’s insular world, passing from death into life and back again. But those of us who understand the *LIFE of the WORLDS Chayyei Olamim* know that the Soul is always in *LIFE* and that the experience of Death is a delusion of ego-perception. But that delusion enforces its own distorted reality and prevents the reappearance of the Soul of one who has experienced Death. Er does not experience Death, instead he descends to the level of his mirror-image twin *Ra* in the Sea of negative existence.”

Elias chimed in:

“Er jumps the tracks and crosses over into one of the ‘alternate worlds’ that Dr. G talked about earlier. The quantum paths diverge, but they could converge again when the paths ‘interfere’ with each other. Only paths that are very close, very similar, can recombine in this way. So Er has to ‘go back’ through a set of circumstances very close to those he left under. Having his closest genetic replica, his brother, conceive a child on his widow might do it.”

Dr. Germinator spoke again:

“I’d like to focus for a minute on this idea of a reversible Reality, which is totally alien to ego-experience, but quite familiar in the Dreaming. A physical process that is limited to the realm of positive energy is not reversible. A deck of cards doesn’t get shuffled back into the order in which it began as a new deck, because positive energy is expended in shuffling the deck, and the nature of positive energy is to always increase the amount of disorder (aka ‘entropy’). It follows that if we only had the positive energy regime, something that was done could never truly be undone. So much for the notions of redemption, forgiveness, and mercy.

In fact, we’d have exactly what my Kabbalist colleagues here have talked about in terms of the harshest, most unbending form of Judgment that characterizes an unbalanced Tree of *LIFE* — *i.e.*, the Tree of Good and Evil. It would be irretractable Judgment *Gevurah* unmediated by Love *Chesed*.

On the other hand, a physical process that extends across the boundary between the positive and negative energy regimes — such as Moses striking the Rock — *is* reversible. When negative energy is applied to a deck of cards, they get shuffled back

into perfect sequence. What's done in the positive realm gets undone on the negative side. It's only due to the presence of Dirac's Sea that the reversal of Adam's Fall is conceivable at all."

Elias agreed:

"We got started on this line of thought with a passage from the Song of Songs. The *Midrash Rabbah* focuses on one particular line from that book that deals precisely with the metaphysical role of reversibility. This line is spoken by the Beloved *Shulamite*, who represents *Shekhinah* and the Collective Soul of the people. Her name *Shulamite* is a form of the word *Shalam*, which connotes a reciprocal action, an act of restitution. The *Shulamite* says of Herself: 'I am black, but comely.' The *Midrash* extracts the entire Meaning of the Beloved Herself from this one line:

I was black by the Red Sea, as it says, *They were rebellious at the sea, even the Red Sea* (Psalms 106:7), and I was comely at the Red Sea, as it says, *This is my God, and I will be comely for Him* (Exodus 15:2). I was black at Marah, as it says, *And the people murmured against Moses, saying: What shall we drink?* (ib. 24), and I was comely at Marah, as it says, *And he cried unto the Lord, and the Lord showed him a tree and he cast it into the waters and the waters were made sweet* (ib. 25). I was black at Rephidim, as it says, *And the name of the place was called Massah and Meribah* (ib. 17:7), and I was comely at Rephidim, as it says, *And Moses built an altar, and called the name of it Adonai-nissi* (ib. 15). I was black at Horeb, as it says, *They made a calf in Horeb* (Psalms 106:19), and I was comely at Horeb, as it says, *And they said: All that the Lord hath spoken will we do, and obey* (Exodus 24:7). I was black in the wilderness, as it says,

How oft did they rebel against Him in the wilderness (Psalms 78:40), and I was comely in the wilderness at the setting-up of the Tabernacle, as it says, *And on the day that the Tabernacle was reared up, etc.* (Numbers 9:15). I was black in the action of the spies, as it says, *And they spread an evil report of the land* (ib. 13:32), and I was comely in the action of Joshua and Caleb, as it says, *Save Caleb the son of Jephunneh the Kenizzite, etc.* (ib. 14:30).”

Eleazar paused, and for a moment all was silence. Then he resumed:

“Judah asks his son Onan to have intercourse with his brother’s widow Tamar. Onan is given the opportunity to reverse the descent of Er, and — this is crucial — at the same time to reverse the earlier descent of Judah himself in betraying his own brother Joseph. One brother’s selfless act of compassion to cancel out another brother’s jealous act of malice. Through this act of redemption, Judah and Onan can be like the *Shulamite* ‘black, but comely’.

Onan is literally asked to ‘raise up seed *Zera* for his brother’. *Zera* is spelled by adding the letter *Zayin* in front of the word *Ra* ‘evil’. So Onan is required to raise Er’s mirror-image shadow *Ra* from the realm of negative existence by giving it *Zayin*. Since *Zayin* is the seventh letter, it represents the seventh day Sabbath. This is the condition of Peace *Shalom*, which is derived from the reciprocal action of *Shalam* in reversing iniquity and restoring balance. But Onan (whose name can be read as ‘their iniquity’) proves to be too much a product of Judah’s descent to initiate the reverse process of ‘raising up *Zera*’. Instead of ‘raising up *Zera*’, he spoiled it ‘on the ground’ *Ar’tzah*. Note that the initial syllable of *Ar’tzah* can be read as a homonym the restored name of *Er*, while the

second syllable is *Tzadde Heh*, the duty of righteousness (*Tzaddeq*) owed to the female (*Heh*) Tamar. Both of these are wasted by Onan's unbrotherly act."

Rabbi Shimon expanded on this subject:

"This incident was the source of the law set down Deuteronomy chapter 25 concerning the duty of the *Levir* (Latin for 'husband's brother'). It begins at verse 5:

When brothers dwell together and one of them dies and leaves no son ...

Which brings us back yet again to the theme of Psalm 133, where we began our discourse. The Psalm begins:

How (Mah) good Tov and how (Mah) pleasant Na'im it is that brothers dwell together in unity!

The law of the *Levir* extends the duty of Brotherhood to the Female principle as well as the Male principle, because the *Levir*'s obligation to the woman, as her husband's brother. Thus, the verse quoted above refers to the embodiment of the Female principle *Mah* (aka *Shekhinah*) in terms of a dichotomy. On one hand, there is the lucidity of the Garment of Light *Tov*, but on the other hand there is the obscurity of the widow *Naomi*, whose name derives from the word 'pleasant' *Na'im*. In the book of Ruth (1:20), Naomi calls herself *Mara* because of the bitterness she has experienced in the death of her husband and both her sons. This obviously relates to the bitter waters of *Marah*, of which we spoke earlier, and the darkening of the Female principle when separated from Her Male counterpart.

But there is also the connotation here of *Mareh* 'comeliness', which goes to the notion of reversibility we've been exploring. Again we have the *Shulamite* formula,

‘black, but comely’. In that sense, the Levirate marriage is a metaphor for history’s undercurrent of Redemption that cuts across the linear scheme of a strictly positive world order.”

Rabbi Eleazar resumed:

“The name *Naomi* is also related to *na’al* ‘shoe’. When the *Levir* declines to fulfill his duty to redeem his brother’s widow, she is entitled to remove his shoe and spit in his face (Deuteronomy 25:9). This is a reference to the shoes that Joseph’s brothers bought with the 20 pieces of silver they got from selling him into slavery. Naomi’s daughter-in-law was the Moabite widow Ruth, who married Boaz only after his older brother signaled his refusal to redeem her by taking off his shoe (Ruth 4:7-8).”

Elias added:

“This story has a broader significance. Boaz fathered Obed on Ruth, and Obed sired Jesse, the father of David. So we’re talking about the Messianic lineage here. Non-Israelite blood comes into the Davidic bloodline twice, through Ruth the Moabitess and earlier through Tamar, who, according to Oral Tradition, was an Aramite descended from the priesthood of Melchizedek. In both cases the women are widowed and the Levirate marriage comes into play — the undercurrent of Redemption as Rabbi Shimon put it.”

Eleazar responded:

“Let’s return then to the story of Tamar and see where it takes us. Onan refuses to bring his Er back from the realm of negative existence, where he was evil *Ra* in the Eyes

Einayim of *YHVH*. A betrayal of a brother is ultimately a betrayal of one's self, and so it is for Onan, whose persona is now also seen as *Ra* in the *Einayim*. And so Onan descends into the negative realm to join the shade of his brother. Judah promises Tamar his youngest son Shelah in marriage when he comes of age, but he reneges. But Tamar refuses to play by the rules. Drawing from the negative energy of her dead husbands, she initiates a process of reversing all the iniquity Judah has done by transforming herself from 'black' to 'comely'. She casts off her black widow's garments and goes to the 'crossroads' *Petach Einayim* — the 'Opening of the Eyes'. There she disguises herself as a cult prostitute *Qadeishah* and seduces her father-in-law. Judah fathers on her a pair of twins, *Paretz* and *Zarah*.

Zarah's hand emerges from Tamar's womb first, and the widwife ties a scarlet thread to it. But Zarah draws back his hand into the womb, and his brother Paretz emerges, surprising the widwife, who exclaims: 'How you have burst forth!'. This is the origin of his name *Paretz*, which means 'to burst forth' or 'to breach'. Paretz therefore effects a breach in the order of events, a reversal that catapults him past his twin into the role of first-born. This replicates the reversal of roles that took place between the twins Jacob and Esau, whereby Jacob obtained the blessing of the first-born, although Esau was in fact the eldest. The scarlet thread on Zarah's hand further identifies him with the ruddy-complexioned Esau, because scarlet is the color of unbalanced *Gevurah*. It represents the unbending, irreversible Judgment which characterizes the positive regime when it is sealed off from negative existence.

But Paretz bursts forth through the barrier between positive and negative existence, thus gaining access to the negative energy of the latter which allows all things

to be reversed and the work of Redemption to begin. He thus fits into the role of his prototype Jacob, whose Vision at Bethel embraced both paths of descent and ascent. We know that Jacob corresponds to *Tiferet*, the Sphere of Wholeness, Symmetry and Unity. The ‘breach’ of Paretz therefore expands the ‘Opening of the Eyes’ *Petach Einayim*, where his mother Tamar went to conceive him, and elevates it the level of *Tiferet*. At that level, the ‘Opening of the Eyes’ encompasses, on the descending side, both Past and Future Light Cones — *i.e.*, both Vision *Hod* and Prophecy *Netzach* — and on the ascending side both Judgment *Gevurah* and Compassion *Chesed*.”

Elias added:

“Since we can read *Zera* ‘seed’ for *Zarah*, Tamar succeeded in raising up Er from negative existence and thus undoing the wrong Onan had done his brother. As for *Paretz*, he would be the ancestor of Boaz and David. As Rabbi Eleazar says, he is identified with Jacob, and his name means ‘to burst forth’. That phrase gives us a kind of ‘hyperlink’ to a very important passage in Isaiah:

Then shall your Light burst forth like the dawn ... (58:8)

Here the verb for ‘shall burst forth’ is *yibbaqa*, which is spelled with the same letters as *Ya’aqov*, the name Jacob.

In this chapter (58:1) the prophet refers to the Voice *Qol* being raised like the trumpeting of the Ram’s Horn *Shofar* that marks the beginning of the Year of Jubilee. This is the ‘acceptable Day of Adonai’ (58:5), the Day when Mother *Binah* and Daughter *Shekhinah* are reconciled at last and an undivided Consciousness becomes perfectly attuned to the Voice of *Ehyeh*.”

Dr. Germinator extended this theme further:

“In the phrase ‘acceptable Day of Adonai’, the word for ‘acceptable’ is *Ratzon*, signifying ‘Goodwill’. It reminds us of the angelic chorus in the Gospel of Luke (2:14) proclaiming ‘Peace on Earth to men of Goodwill’. ‘Good will’ is the will, the persona associated with the Good *Tov* Light, the Light which must ‘burst forth’ from its Exile in the Unconscious, as Isaiah says. Good will is nothing less than the formula for transcending the narrow ego-persona and realizing the constellated persona in which all Conscious centers of the psyche participate equally. This is the explosive expansion of the scope of sentience, the radical widening of the ‘Opening of the Eyes’ for which the story of Tamar and her twin sons is a metaphor.”

As Dr. Germinator spoke the word ‘twin’, Elias metamorphosed into Dr. Germinator’s twin from the realm of negative existence.

“Please allow me to introduce myself. My name is Judas Thomas, or Jude the Twin if you prefer. I am Dr. Germinator’s shadow on the negative side of Reality. And, since we don’t draw distinctions between ego-personas on that side, I’m also a ‘collective Shadow’ of sorts. I even fill in at times as the Messiah’s twin brother, when I’m needed in that role.”

Rabbi Eleazar was somewhat confused:

“In some of our past discussions here in the Heavenly Yeshiva, we’ve been fortunate to have the Messiah himself visit us and help us interpret Torah. But this is the first time we’ve had a visit from His twin brother.”

Jude the Twin answered:

“Well, you see the Messiah’s busy getting ready to enter the mundane world down below. It’s about that time, you know. So He asked me to step in here and help you fellas out. As needed, of course. I mean, I don’t want to interrupt the flow of the discussion. Just go ahead and I’ll chime in when it’s appropriate.”

Rabbi Eleazar seemed a bit uneasy:

“But how do we tell you and Dr. Germinator apart. You look absolutely identical.”

Jude the Twin responded:

“I’m left-handed. And I’ve got this scarlet thread around my hand. (*Raising his left hand*) See?”

Rabbi Eleazar still seemed a bit tentative, but he proceeded nonetheless:

“I think Dr. Germinator was suggesting that the acts of Goodwill toward the poor and unfortunate that Isaiah talks about are, in a certain sense, an extended metaphor. The iniquities of society — the oppression of the poor and weak by the wealthy and powerful — are a reflection of the central Iniquity in the human psyche, in which the ego-persona

dominates and suppresses the Unconscious centers of Awareness. So the Year of Jubilee really aims to reverse that hierarchy.”

The Holy Light agreed:

“The Jubilee Cycle is intended to accomplish exactly that — to periodically reverse the stratification of society by setting bondsmen free, forgiving debts, restoring the land to its original owners. It’s as Isaiah commands (58:6-8):

... to unlock the fetters of wickedness, and untie the cords of the yoke,

To let the oppressed go free... to share your bread with the hungry,

And take the wretched poor into your House;

When you see the naked, to clothe him ...

Then shall your Light burst forth like the dawn, and your healing spring up quickly;

Your Righteous One shall march before you, and the Glory of the Name shall be your rearguard.

And thus it is the Righteous One — which is to say the Messiah — who consolidates the Collective Soul *Neshamah* and leads It beyond the Sphere of the Name *Tiferet* to the House *Bayit* of *Binah* — the Heavenly Eden.”

Rabbi Eleazar added:

“In order for this process of Redemption to go forward, reversing the entire history of Iniquity, the ‘closed hand’ of the *Qamatz* must be replaced by the ‘open hand’ of the *Patach*. In this manner, we may Imagine *Sha’ar* the Gate that opens into Eden.”

Jude the Twin began to sing:

“Imagine all the people, sharing all the world ...

You-ou-ou ... You may say I’m a dreamer ...”

I was also John Lennon’s stand-in on occasion. Bob Dylan’s too:

“There are no Kings inside the Gates of Eden ...”

Rabbi Shimon’s next remark had a slightly biting tone:

“A certain amount of obscurity is acceptable in a discourse on Torah, Mr. Jude, but we’re not accustomed to arbitrary non-sequiturs. Is there some reason lurking behind your rhymes?”

The Twin answered the Holy Light with deference:

“Excuse me, Rabbi, I didn’t mean to be irreverent. I’ll speak more to the point. You guys seem to be fixated on the ‘nice guy’ side of the Messiah. He loves everybody, he brings everybody together, he leads us all to the Gates of Eden ... Yada, yada, yada ...”

Rabbi Eleazar was again confused:

“Yada, yada, yada? What language are you speaking now, Mr. Twin?”

Judas Thomas chuckled:

“Twenty-first Century Amerikan colloquialism. Anyway, the Messiah’s also a warrior of sorts. Not violent against people, of course. But turning over money-lenders’

tables, that kind of thing. I know, because I sub for him sometimes when He needs to do the rough stuff. What I'm trying to say is that simple alms-giving and acts of mercy are good — or *Tov* as you guys like to say — but they don't get us all the way we need to go.”

Dr. Germinator was becoming livid:

“Who let this guy in here? I can't believe a character like this was actually admitted into the Heavenly Yeshiva!”

Rabbi Shimon was a bit abashed:

“Well, when we let you in, Doctor G, we had to let him in with you. It was sort of a ‘package deal’.”

“Why is that? Is there something wrong with me?” the Doctor asked defensively.

“No, not at all,” said Rabbi Shimon. “It's just that you're still alive down there in the mundane world. So you needed to have a guide to take you into the *Olam HaBa*. You remember how Dante was led through the heavenly Spheres by Virgil?”

“Well this guy is no Virgil. I don't care if he does look like me,” huffed Dr. Germinator.

“Calm down boys,” said Jude the Twin. Then addressing Dr. Germinator: “If you’re not accompanied by your shadow, then you’re dead. You wanna be dead buddy?”

“What’s that supposed to be, a threat?” Dr. G fulminated. “Do I have to listen to this?”

“I didn’t expect you two to get along,” said Rabbi Shimon, “but it’s necessary that you coexist here for a while, so try to make allowances for each other.”

Jude the Twin continued:

“Look, you were all yakking up this babe Tamar before, right? Now, I’m no slouch myself when it comes to Hebrew, since I’ve stood in for my share of Jews. In Hebrew *Tamar* is a palm tree. And a palm tree branch is one of the four things — ‘species’ I think they’re called — that a Jew is supposed to carry around on the Feast of Sukkot. That’s the Feast of Tabernacles to you, Dr. G. The ‘G’ is for *Goy*, right?”

The Holy Light looked dismayed:

“Mr. Jude, I don’t want to have to be a referee here. Please stop provoking your twin. Nonetheless, your point about Sukkot is an intriguing one. Recall Jeremiah’s prophecy (14:16) about the remnant of the Nations at the end of Time making a yearly pilgrimage to Jerusalem to observe the Feast of Sukkot. The *Sukkah* is a dwelling into which we invite Seven sublime Guests. These Guests represent the Seven *Sephirot* from *Chesed* through *Malkut*. Where do we find these Guests? We emulate Abraham (aka

Chesed) who would stand at the ‘crossroads’ *Petach Einayim* and invite the wayfarers and beggars he met there to his banquet table. Abraham at the ‘crossroads’ is the ‘Opening of the Eyes’ raised to the level of *Chesed*. It’s the formula for the 50th Gate, the ultimate Jubilee that we’ve been seeking.”

Judas was quite animated:

“Right on, Holy Light! Now you’re catching on to what I’m saying. This isn’t about doing alms or being charitable. It’s about what the poor and dispossessed are entitled to. At the Sukkot feast, they’re not to be served the leftovers or the second-rate stuff. They’re to get the prime portions, according to the Zohar. Because they’re sitting there in the role of the *Sephirot*: Abraham, Isaac, Jacob, Moses, Aaron, Joseph, David. You’d serve those dudes the slops scraped from the bottom of the pot? I don’t think so!

You guys have had a lot to say about the realm of negative existence, of negative energy. Dirac’s Sea and all that good stuff. Well then, take it from me, ‘cause that’s my ‘hood’. I grew up there. It’s where I live, man. Taken from my angle, Redemption means reversal of every privileged status. Like Isaiah says, ‘every valley exalted and every mountain made low’. The wealthy and powerful can only salvage their Eternal Selfhood by becoming subservient to the poor and weak.”

Dr. Germinator mused aloud:

“Christ washing the feet of the Apostles ...”

“Now you’re cooking, Brother,” said the Twin. “Let’s ask ourselves: Why are the poor worthy of this? It’s because they’re the souls who are least compromised by the regime of ego-domination. They’re the ones whose core Selfhood remains least corrupted by oppressing others. The meek are like children, like the two golden Cherubs who sit atop the Ark of the Covenant and spread their wings over it — just as *Shekhinah* spreads her wings to encompass all Souls within the *Nashamah*. Within the Ark itself, the Torah tablets are hidden: Matter and Meaning are still separated. But the wingspread of the Cherubs is a covering that reveals Meaning instead of concealing it. It’s the opposite of the Covering Cherub, the opposite of the façade of Falsehood that obscures the Truth. The Cherubs of the Ark are naked Selfhood, their Spirit exposed for all to see, Matter openly manifesting Meaning, without evasions.”

Rabbi Eleazar pondered:

“The same can be said of the *Sukkah*, the crude shelter of tree branches made for the Seven days of Sukkot. The *Sukkah* is a covering that reveals, rather than conceals. It is an outward expression of its own Meaning.”

Dr. Germinator added:

“... *out of his belly shall flow rivers of LIVING WATER.*”

There is a profound teaching here that commands us to turn ourselves inside-out. To expose what is deepest and most essential in our Selves and wear that as if we would a garment — the Garment of Light that was lost in the Garden of Eden.”

His Twin queried:

“Would you not fear to wear that Garment in the presence of the ever-turning Sword *Lahat HaCherev*? The Sword that severs our bond of Oneness and Brotherhood?”

Dr. Germinator:

“No, because I see now through your Eyes as well as my own. In your region of negative existence, the Circle *Gilgal* through which the Sword gyrates in Time becomes smaller than the head of a pin. It’s like the point of a thorn *Tzin*, which gave its name to the wilderness where Moses struck the Rock a second time in Numbers chapter 20. According to the Oral Tradition, the entire Congregation of Israel was able to fit in the confined space in front of that Rock, which indicates that we are dealing with reciprocal Space-Time.

To understand how this works, imagine the sphere of the Earth. Let’s say everyone on the Earth pointed ‘up’ at the same time. None of those ‘up’ directions would be the same, and we would be able to distinguish the location of each person by the direction they designated as ‘up’. If everyone were holding a sword and pointed it up, the swords would all point out into different directions in space. From a distance, the earth would look like a pin cushion. That’s the idea of the ever-turning Sword. Viewed strictly from the positive realm, it puts everyone in a different place, separates everyone, makes everyone different.

Now let’s say we shrink the earthly sphere down to a pinpoint. Everyone is now in one place, but still the ‘up’ direction is different for each person. In physics, we’d say that each person has a different ‘phase’. If we bring light rays with different phases

together, they ‘interfere’ and combine into a single light ray. The same thing happens with the *WORLDS Olamim*, which sum up by ‘interference’ to make the World to Come *Olam HaBa*.

At any rate, when the entire Congregation of Israel — the *Knesset Yisrael* that embodies the *Neshamah* — was standing in one space in front of the Rock at *Tzin*, they were actually all in different ‘phases’, all with a different ‘up’ orientation. So when Moses asked them to point to the Rock he should strike, they all pointed in different directions.”

Rabbi Eleazar remarked:

“And, contrary to the instructions he received from the Name *YHVH*, Moses did not endeavor to integrate these various orientations, so that there would be a unified Vision of one Rock to be struck. Instead, he followed the direction given by his own unique ‘phase’ only, and struck the Rock of his own choosing. By failing to unify the Vision of all ‘phases’ in One, Moses failed to sanctify the One Name *YHVH* in the eyes of the people, and thus forfeited his chance to restore the Wholeness of *Neshamah*.”

Rabbi Shimon assumed a solemn tone:

“The Talmud tells the story of the 24,000 students of Rabbi Akiva who all died of a plague in one season. Why? Because they did not show respect, each to the path of the other. Comrades who do not love one another cannot converge on the One Path of *Ehyeh*, which is on the level represented numerically by thousands. So the 12 pair of thousands of students are like the 12 palm trees of Elim, insofar as their Meaning is

expressed in their unity — in their ‘dwelling together’. When Comrades turn away from this unity, they produce a defect in *Shekhinah*, who embodies the In-dwelling *Shakan*. Comrades must be willing to offer one another their Breath of *LIFE* so that they may rise together as one *Neshamah*, one Collective Consciousness, whole and perfect.

When I left the world below, *Shekhinah* chose the feast of *Lag b’Omer* for me to ascend to this Heavenly Academy. This was the anniversary of the day when the plague afflicting Rabbi Akiva’s students ceased. It is the 33rd day of counting the *Omer* — the measure by which the *manna* was meted out to Israelites during their 50-day trek to the Theophany on Mount Sinai. On *Lag b’Omer*, I delivered my last lecture to my earthly students. I spoke of hidden things, not theretofore revealed. I spoke of the coming of the King, of the Messiah. The Time is coming when we shall all be as Moses was. We shall all see and be seen ‘face-to-face’, and all faces will be in agreement.”

Dr. Germinator paraphrased a line from a Dylan song:

And the Son will show respect for every face on the deck, the hour that the ship comes in.

Eleazar added:

“I spoke before of the significance of the numbers 33 and 37. *Lag b’Omer* marks the 33rd day of the 50-day ‘Pentecost’ period between the Exodus and the Mount Sinai Theophany. It is the 18th day of the month *Iyar*. It was the third day that the Israelites had received *manna* in the Wilderness. The first Sabbath *Shabbat* was observed four days later, on 22 *Iyar*, the 37th day of the Pentecost. It was on that 37th day that Moses

struck the Rock at *Rephidim*, restoring us to the beginning of the cycle of phases that run from the Wilderness of *Sin* to the Wilderness of *Tzin* and back again. And so the Time has come to close the Circle.”

Jude the Twin sang:

Now the Time has come... There are things to realize ... Time has come today.

Dr. Germinator commented:

“The Chambers Brothers... I remember that one. From the psychedelic era.”

Jude spoke up again:

“The Rainbow of diverse Visions diffracted from the One Light — that’s our guidepost. And it was given to Noah for just that purpose, as a reminder. During Rabbi Shimon’s lifetime, the Rainbow never appeared. It never had to, because that Light was inside the Rabbi and his disciples, in their Hearts. Isaiah envisions the Day when that same Light bursts forth in all Hearts at once (60:19-22):

No longer shall you need the Sun for light by day,

Nor the shining of the Moon for light by night,

For YHVH shall be your Light of Olam,

And your Elohim shall be your Tiferet.

And your people, all of them Righteous,

Shall possess the Earth for Olam...

The little one shall become a thousand,

The smallest one a body of people.

But to get to that day, the entire regime of ego-centrism must be rooted up and destroyed, like bad weeds in a garden. We have to cast off the unfaithful Brother's shoe, as the law of the *Levir* commands us (Deuteronomy 25:17-19):

Remember what Amalek did to you on your way after you left Egypt,

How, not fearing Elohim, he ambushed you on the way,

When you were famished and weary, and cut down the straggler in your rear.

Therefore... you shall blot out the memory of Amalek from under heaven.

Do not forget!

Eleazar seemed strangely moved:

“For that reason, in the Messianic voice, the Psalmist repeats twice (60:10, 108:9), once for each Eye of Awareness:

Moab is my washpot; over Edom I will cast out my shoe.

Who will lead me into Edom?

Unless we rid ourselves of the filth of Edom, we are not fit to attend the Wedding, we are not clean ...”

As the last word left Rabbi Eleazar's lips, he vanished, as did Jude the Twin, leaving only the Holy Light and Dr. Germinator sitting in the Yeshiva.

Rabbi Shimon whispered, as if someone were eavesdropping:

“They have gone into the world below, to find *Shekhinah* and bring Her to us. Let us meditate in silence while we await their return.”

Suddenly a mirror appeared before Dr. Germinator, blocking his view of the Holy Light. In the Mirror he saw that he was naked. He heard a distant voice reciting from Numbers 20:22-26:

Setting out from Qadeish, the whole Congregation of the children of Israel arrived at Mount Hor. At Mount Hor, on the boundary of the land of Edom, Adonai said to Moses and Aaron: ‘Let Aaron be gathered to his people, for he shall not enter the Land I have given to the children of Israel, because you disobeyed my command about the WATERS of Meribah. Take Aaron and his son Eleazar and bring them up onto Mount Hor. Strip Aaron of his garments and put them on his son Eleazar. There Aaron shall die and be gathered unto his people.’

Then the mirror before him transformed into a door. Written on the door was the Hebrew word עִיר *Ur*, which can mean either “to awaken” or “to be naked”. The floor beneath him became like a conveyor that moved him to the door and through it.

When he awoke, Dr. Germinator found himself lying on his living room sofa. He was fully clothed, except that the sandal on his left foot had fallen off while he had dozed. Next to him on the sofa was an open volume of the poems of William Blake. Picking it up, he read from where he had left off:

And all this Vegetable World appeared on my left Foot,

*As a bright sandal formed immortal of precious stones & gold:
I stooped down & bound it on to walk forward thro' Eternity.*

FINIS