

שירת המינים  
**The Golden Thread**  
*A Kabbalistic Remedy*

Presented by **A Still Small Voice**

The underlying principle of homeopathy is the “law of similars,” whereby one paradoxically uses either the disease itself or something similar to the disease to affect a cure. This principle, well known in biblical times, finds its explicit expression in the idiom employed by the sages in reference to healing, where a condition is cured by applying the rule of “like to like.” Furthermore, our sages teach that this is the method employed by G-d Himself, Who sweetens (heals) “bitter with bitter.” The ‘law of similars’ shows that the cure lies within the disease itself. The ailment is a foreign “shell” that always conceals within itself a kernel of good. This Divinely-inspired insight into the nature of reality in general and the human condition in particular, corresponds to the wisdom embodied in the letter *yud* of *HaShem*’s four letter name.

R. Yitzchak Ginsburgh  
*The Healing of Body and Soul*  
(unpublished manuscript)

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## A Kabbalistic Remedy

### I HOMEOPATHY PAST AND PRESENT

Homeopathy is a modern term for an ancient Biblical practice. It describes a medical model based on the Law of Similars, most simply stated as “like cures like.” An ailment is cured by something that reproduces its same pattern of symptoms in a healthy person. A remedy might include the noxious agent itself, or something that only mimics its effects. Applying the Law of Similars, a practitioner prescribes a remedy because it triggers the exact symptoms of the illness it aims to treat,<sup>1</sup> or because it resembles the disease-causing agent itself (whether literally or symbolically as will be shown.)<sup>2</sup>

Homeopathy is a time-honored Biblical practice. While it shares many similarities with its modern counterpart, it also diverges considerably in other respects. The guiding authority for Biblical homeopathy is its kabbalistic tradition which illuminates the deepest structure of the universe. Perhaps the earliest recording of its application to spiritual healing appears in the Bible’s dramatic account of the golden calf:

And when the people saw that Moses delayed to come down from the mountain; they gathered around Aaron and said to him, Make us a god to lead us...And all the people took off their earrings and brought them to Aaron. He took [the gold] from the people, and fashioned it with an engraving tool and made it into a molten calf.

...Moses turned and went down the mountain with the two tablets of Testimony in his hand...As he approached the camp and saw the calf and the dancing, Moses’ anger burned, and he threw the tablets out of his hand, and broke them at the foot of the mountain. **He took the calf that the [people] had made, and burned it in fire, grinding it into fine powder. He then scattered it on the water and made the Israelites drink it.**<sup>3</sup>

Moses responds to this crisis as a medical emergency on the spiritual plane and applies homeopathic principles to remedy the situation. He takes the idol itself, an object of irredeemable spiritual impurity, grinds it to powder, dilutes it in water, and administers this homeopathic solution to the people.<sup>4</sup>

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<sup>1</sup> Exodus 15:22-25, as will be shown.

<sup>2</sup> Num. 21:4-9, as will be shown.

<sup>3</sup> Exodus 32:1-20.

<sup>4</sup>The fact that this was Moshe’s way of “curing” the people of idolatry is stated in *Lev. Raba* (Margolit edition) 1:2 as brought in *Torah Shelema, Ki Tisa*, 194. Yet other sources focus on the fact that many died from this “medicine.” One could reconcile these two consequences as follows: The sin of the golden calf was such a flagrant betrayal of the Israelite’s covenantal bond with G-d that it threatened to damage their souls’ beyond repair. Moshe directed his remedy to the spiritual plane. For most people the homeopathic solution halted and even reversed their soul-damage to a significant degree. Yet for the instigators of this sin, their soul-damage was truly beyond repair. As

While modern homeopathy works exclusively with remedies that are orally ingested (or occasionally topically applied), the Biblical tradition is more diverse. It extends the Law of Similars to other modalities as well. For example forty years after the Golden Calf, Moses employs another homeopathic remedy, this time to stay a plague.

And they journeyed from Mount Hor by way of the Sea of Reeds, to go around the land of Edom; and the spirit of the people was much discouraged because of the way. And the people spoke against God, and against Moses, Why have you brought us out of Egypt to die in the wilderness for there is no food, nor is there any water; and our soul loathes this light bread? And God sent venomous serpents among the people, and they bit the people; and many of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against you; pray to the Lord, that he take away the serpents from us. And Moses prayed for the people. And God said to Moses, Make a venomous serpent, and set it upon a pole; and it shall come to pass, that everyone who is bitten, when he looks upon it, shall live. **And Moses made a copper serpent, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he looked at the copper serpent, he lived.**<sup>5</sup>

In this case, the “disease” is a plague of poisonous snakebites, and the cure, as prescribed by *HaShem*, is based on the principle of “like cures like.” He instructs Moses to sculpt a [copper] serpent and place it on a long pole, promising that whoever gazed heavenwards, towards the copper serpent, will be saved from their otherwise fatal snakebite. *HaShem* clearly employs the Law of Similars: snake cures snake, yet this time not through physical ingestion. It seems that the layer of soul that needed repair was best accessed through visual pathways.

A stunning confirmation of the profound relationship between these two incidents — the golden calf and the plague of snakes—is their numerical equivalence. Every Hebrew letter also functions as a number. Consequently every biblical verse has a numerical equivalent based on the sum of the letters comprising it.<sup>6</sup> In each of the passages cited above there is one key verse that especially expresses its homeopathic point. That sentence appears in bold. The numerical equivalent of each of these two verses is identical; they both add to 5149.<sup>7</sup> This is an exquisite proof of the deep relationship between these two biblical accounts of applied homeopathy.

### Homeopathy’s Range of Application

The principle of “like cures like” is a natural law built into the fabric of the universe like gravity and magnetism. And just as scientists exploit the properties of gravity for applications as diverse as traction units for hospital beds and gravity pumps for industry, so the Law of Similars applies to other spheres apart from curing physical ails. For example, the Bible describes an even earlier incident than the Golden Calf where Moses applies the Law of Similars to a problem unrelated to physical health.

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.<sup>8</sup> And the people murmured

the remedy seeped into their core and pushed the corruption out toward the surface, the symptoms were more than their systems could bear, and they died.

<sup>5</sup> Num. 21:4-9.

<sup>6</sup> א = 1; ב = 2; ג = 3; ... ו = 10; ... ח = 200; ט = 300; ...

<sup>7</sup> Two other verses in the Torah also add up to this same total: Ex. 28:24 and Lev. 7:21.

<sup>8</sup> Marah is the Hebrew word for bitter.

against Moses, saying, What shall we drink? And he cried to the Lord; and the Lord showed him a tree, which he threw into the waters, and made the waters sweet.<sup>9</sup>

The Oral tradition, originating with first hand observers, and passed down through the generations, fills in the following details.

When the Israelites finally encountered a water source in the desert they panicked upon discovering that the water was too bitter to drink. Moses thought to add honey or something sweet to counteract its bitter taste. **Instead HaShem taught Moses the principle of bitter cures bitter [like cures like], HaShem's preferred method of healing.** HaShem instructed Moses to take a tree distinguished by its especially bitter wood, and cast it into the bitter waters, promising that they would be sweetened thereby.

How wondrous are the ways of G-d, beyond the ways of man. People counter bitter with sweet. Not so HaShem, who adds bitter to bitter, and in so doing makes it sweet... **The Holy One heals with the very same thing with which he smites.**<sup>10</sup>

Clearly the principle of Like-Cures-Like is deeply embedded in the Jewish tradition and, as the *midrash* states, it is actually HaShem's preferred method of healing.

### Psychological Applications

This same Law of Similars applies to more psychological realms as well. For example, it is known that even our most enlightened leaders carry some infinitely subtle reflection of the flaws and failings of their generation. This is so by cosmic design. No amount of inner work can release them from their symbiotic bond with the common folk, rather the opposite. From HaShem's perspective, the whole point of their greatness is to redeem their fellow creatures, for that is the real goal of their spiritual work (whether they realize it or not).

The mechanism of their *tikun* is homeopathic and works as follows, according to R. Tsadok HaKohen.<sup>11</sup> There are many paths to greatness. Some tsadikim are distinguished by their superiority of learning, some by their mystical powers, some by their legal expertise, and some by their selfless generosity. But the *very* greatest of each generation has an additional virtue beyond these attainments. He or she possesses an absolute love for the Jewish people. This love is not conditional. It does not depend on whether the people are fulfilling their role as a light unto the nations, or whether they are failing miserably in that regard. And the proof of this all-consuming love, is the willing to sacrifice not only one's physical life, but also one's spiritual life to save the people.<sup>12</sup>

And this self sacrifice is necessary, for when a spark falls into the muck, there is generally no way to raise it, except by going into the squalor oneself, making contact with the spark, and pulling it out. In such a rescue mission, the deliverer cannot help but dirty himself in the process.

And so, says R. Tsadok, there are times in Jewish history where the people fell to such shameful depths that without intervention of this sort, they faced certain demise. Just as HaShem destroyed the world with a flood, except for one family, and started a new civilization from their

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<sup>9</sup> Exodus 15:22-25.

<sup>10</sup> *Mekilta* on Exodus 15:22-25 (*Tanchuma, Beshalach* 24a)

<sup>11</sup> R. Tsadok HaKohen, *Tikanat HaShavin, siman* 10, *ot* 3,4.

<sup>12</sup> Examples include Moshe's breaking of the tablets; Esther's initiating her encounter with Achashverosh; Eliyahu's offering a sacrifice outside the Temple grounds on Har Karmel.

root stock, so he threatened to do again, on a similar scale, erasing the Jewish people, except for a righteous remnant that would seed a new (and more worthy) generation.

And yet, at these critical points in Jewish history, *HaShem's* chosen remnants refused the honor, preferring instead to forfeit their favored status and do anything necessary to save the people, even if it meant incurring a blemish in their own souls.

R. Tsadok explains that in such moments the only possible remedy is for the tsadik to undertake a homeopathic dosage of sin, not out of personal indulgence, but as an act of self-sacrifice, for *HaShem's* sake, because *HaShem* really wants his people to live. The tsadik performs what is considered a misdeed relative to his exalted level of accountability. This may be an actual sin, or it may be a subtle infraction, like an inappropriate thought that counts for him like a full-blown transgression, for "tsadikim are judged to a hair's breadth." The tsadik's fall is perhaps a conscious choice to save the people, or perhaps a stumbling block that *HaShem* placed in his path. Either way, the tsadik trips into the muck, and finds his fallen brothers and sisters there. In this way he makes contact with them, a prerequisite to pulling them out.

Now, when the tsadik repents of his sin, which happens straight away, he raises himself and all the fallen souls that he encountered there. The tsadik's *teshuva* passes like an electric current, into their hearts and awakens their own real (but hidden) longing to do good and serve G-d and love truth. The tsadik's contagious *teshuva* raises the band of fallen souls that he collected from his brief sojourn in the lower realms.

This rescue strategy employs a homeopathic mechanism. The disease is the nation's fallen state. The cure is for the tsadik to himself incur an ever so diluted dosage of sin. This is necessary, for it puts him in direct contact with the fallen soul-sparks of his people. Then when the tsadik repents, he raises not only himself but all whom he has touched in his short detour through the lower realms.

### **The Production of Homeopathic Remedies**

There are two stages in the formulation of a homeopathic remedy. First, a substance is identified as one which has curative properties, in the homeopathic sense of the word. Second, that substance is extracted and diluted through a laboratory procedure that transforms it into a standardized medicine of specific potency.

In homeopathy, both of these tasks employ counterintuitive assumptions. Logic argues for curing an illness by its opposite, for choosing a medication that counter balances the pathological symptoms of the disease. If a rash erupts one prescribes an antihistamine, not a skin irritant. If a person is hyperactive one treats with sedatives, not stimulants. But for homeopathy, the opposite is true. It applies the Law of Simlars and cures *like* with *like*.

Similarly, in the preparation of its remedies, counterintuitive principles also apply. In homeopathy the more diluted the active agent, the more potent the medication. This is the opposite of conventional medicine where a stronger dosage means *more* active ingredient, not less.

#### **Identifying a Medicine**

A substance is considered to have curative potential if it possesses one of the following features:

- a) If it produces a set of symptoms in a healthy person that resembles the *actual* symptoms of a disease. For example quinine, when ingested by a normal person, causes coldness of limbs, drowsiness, heart palpitations and weakness of pulse. These effects are nearly identical to the symptoms that appear in one infected with malaria virus. It is this similarity of symptom that gives quinine the power to cure malaria. In this case quinine is not the actual disease-causing agent itself, but something that mimics its effects.
- b) By its identity or resemblance to the actual cause of the disease. This similarity of cause to cure may be literal or symbolic. For example the Bible identifies a spiritual impurity that comes from touching a dead human being. This impurity is very subtle, but very deep. Its blemish pierces to the inner layers of the soul, called simple faith. If “there is nothing but G-d” and He is a living G-d, then how can a human being, created in the image of G-d, die? This question can be answered in quite satisfying ways, yet there is a more primal, pre-intellectual level of soul that gets snagged by the question and by the appearance of contradiction, before the cortex has time to offer its reconciling truth. This crisis of faith might not even enter conscious awareness, yet the soul is injured in some deep way that the Torah categorizes as a spiritual impurity.

The cure for this soul wound is the most mysterious *mitzvah* of the Torah. *HaShem* instructs Moses to ritually slaughter a red heifer (a female cow with a perfectly uniform red coat), that has never been yoked; burn it with cedar wood, hyssop and scarlet; and then add its ashes to spring water. This mixture then gets sprinkled upon the individual seeking purification and he or she is cleansed thereby. And yet, paradoxically, all who prepare the healing mixture of water and ashes get *impurified* by contact with this same healing potion. This is one hallmark of a homeopathic remedy: When ingested by one who is healthy it creates the symptoms of precisely that disease that it has the power to treat.

Why is this peculiar combination of materials the cure for spiritual impurity that comes from encountering human death? Why do the ashes of a red heifer have the power to effect this cure? No one knows the full answer to that question. Yet the oral tradition takes each detail of the recipe and explains its symbolic connection to the sin of the Golden Calf, which is the most immediate cause of our current state of mortality. As will be explained at length, death first came into the world with Adam’s sin. Yet the light that descended at Sinai repaired all that and returned the people back to an exalted level that transcended death. When they sinned with the Golden Calf, it all unraveled again. They crashed and shattered and fell back down into within the range of mortality’s grip.

Although each deceased person has an *immediate* cause of death which is the explanation on their death certificate, everyone shares the same penultimate cause of death which is the sin of the Golden Calf. If not for that stumbling, Adam’s curse would have ceased and “death would have been swallowed up forever.”

Our tradition teaches that *HaShem* chose the ashes of a red heifer to treat the impurity that adheres to a soul that encounters a human corpse, in part, because of its like-cures-like relationship to the Golden Calf.<sup>13</sup> To enumerate some of these similarities:

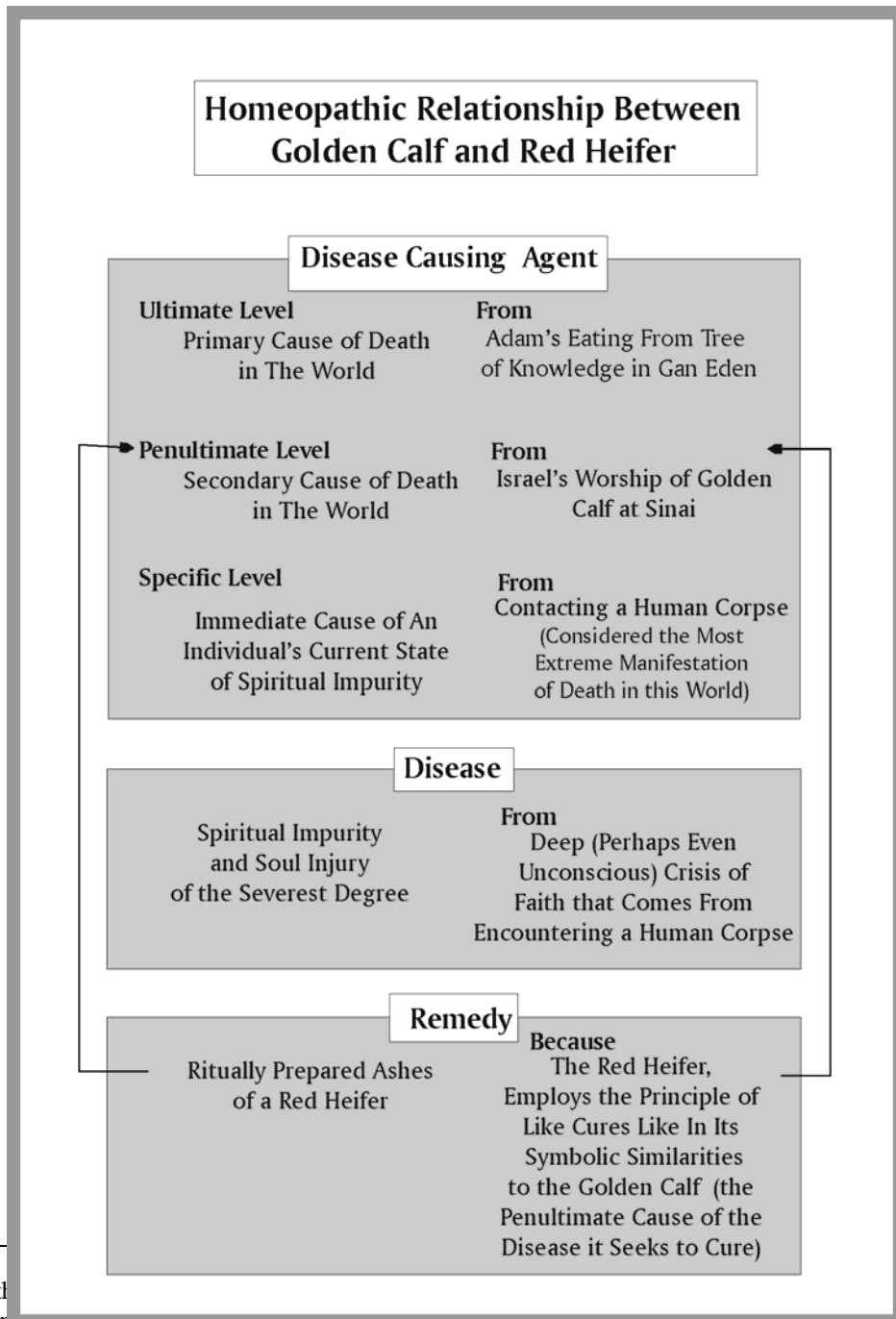
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<sup>13</sup> Rashi on Num. 19:22.



- a) The ashes must come from a heifer, a cow, just as the Golden Calf was also a cow.
- b) Red is the color of sin, as the verse proves, “Though your sins be red as crimson...”
- c) The heifer must never have worn a yoke. Just as they discarded the “yoke of heaven” when they sinned with the calf, so this curative cow has never been tamed by a yoke.
- d) Just as the Golden Calf impurified all who participated in its construction, so the Red heifer impurifies all who prepare its ashes for final use.

- e) Just as the Golden Calf’s ashes were administered as the curative remedy for the impurity incurred by its worship,<sup>14</sup> so the Red Heifer’s ashes are used to cure the spiritual damage that occurs from encountering human death, a consequence of the Golden Calf.
- f) A red heifer is a rare and expensive item purchased from the collective fund. Just as they donated their jewelry to the calf, now they must donate their hard-earned cash to purchase the red heifer.



<sup>14</sup> “He took the Israelites drink...

...and made the

To summarize: A substance enters the materia medica of homeopathy if its effects on a healthy person resembles the symptoms of a particular disease, or if it bears some real or symbolic similarity to the noxious cause of a disease.

### **The Laboratory Preparation of a Remedy**

This is modern homeopathy's expertise. Kabbalistic homeopathy relies on its laboratory methods to prepare its formulations. Once a material is identified as possessing curative potential, it gets turned into medicine through a stepwise process called potentisation which dilutes the substance myriad thousands of times, in a alternating cycle of dilution and vigorous shaking (called, succusion). This procedure is called potentisation for it transforms the active ingredient (which might even be toxic) into a potent agent of cure. An inverse relationship exists: The more diluted the starting material, the more potent the remedy. Its serial dilutions accomplish two goals:

- 1) The noxious ingredients are rendered innocuous, for their presence in the final solution are so minute that only their subtle impression remains. In many homeopathic dilutions there is not even a molecule of the original substance still present.
- 2) It releases the latent healing properties that were present in the symptom-causing material all along. Within every substance lies the power to both harm and aid. Sometimes the former is obvious, sometimes the latter. Diluting an active agent to this extreme degree nullifies its noxious properties, while enhancing its power to heal.

## **II**

### **THE KABBALISTIC UNDERPINNINGS OF A HOMEOPATHIC REMEDY**

#### **The Genesis of Disease**

Judaism traces the origins of all disease to humanity's first transgression, when Adam and Eve shunned G-d's explicit command and ate instead from the Tree of Knowledge of Good and Evil. The repercussions of their deed had cosmic impact, both because of its status as "first," and because of the unique nature of the world in which they lived. Kabala teaches that reality was profoundly different in that idyllic age before humanity's fall.

Although the first two chapters of Genesis did literally happen, and as real events, they transpired on an entirely different plane of reality than what we experience as the physical world today.<sup>15</sup> Until Adam and Eve ate from the Tree of Knowledge of Good and Evil, the lowest level of the universe was the mental plane, which means that the bodies and objects of that era were actually more like thought forms. Thus, says kabbala, Adam and Eve, before their sin were archetypal beings who "spanned from heaven to earth and from one end of the world to the

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<sup>15</sup> Zohar 3:83a; *Leshem HaDrush Olam HaTohu*, 2: p. 16, 79.

other.”<sup>16</sup> They were not just humanity’s founding couple; they actually contained the souls of all mankind within their bounds, all the people that ever would live.<sup>17</sup>

According to kabbala, when Adam and Eve ate from the Tree of Knowledge they caused an intermingling of good and evil for the first time in history and reality transformed completely. It turned inside out, upside down, shattered and tumbled, level after level before collapsing into the configuration that we experience as the physical plane today. And now, in their fallen state, death became the inescapable fate of life.

Since we were all present then as part of their souls, so too did we participate in their decision to eat. Consequently we also suffered the damaging effects of their sin. The first entry of evil into humanity was through this act of wrong eating. According to kabbala all illnesses, neuroses, personality imbalances and existential failings have their root in this first sin. Its impurity lives inside each of us as a basic fact of the human condition. Mortality now rules our global village. Until we repair the damage of our collective misdeed, there is no escaping the fact that we and our progeny must die.

### **The Cycle Repeats Itself**

Our writings teach that there was one point in history that nearly fixed all this, that almost brought the world back to Eden. According to Jewish teachings, the Torah’s revelation was the most profound manifestation of G-d that ever transpired on the planet. An estimated four million people experienced that historic event. A searing revelation of Presence engraved the souls of an entire nation with the truth-of-the-universe compressed into a single burst of light. Its impact continues to impel their generations to be seekers and servants of G-d and will do so until the end of time.

The enlightening transformations that occurred when the Torah was revealed at Sinai reversed the damage of the sin of the Tree of Knowledge and restored the community of Israel to the level of Adam and Eve before their sin. The term employed to describe this collective healing is “*paska zohamta* (פסקא זוהמטא).”<sup>18</sup> It means, literally, that the corruption inherited from the serpent and the Tree and the first sin was completely removed from them. They even surmounted the rule of death that had entered the world as a consequence of Adam’s sin.

If Israel had not transgressed with the Golden Calf, the angel of death would have lost all power over them.<sup>19</sup>

The lights of Sinai not only released the Jewish nation from mortality, but from all manner of illness.

When the Israelites left Egypt there were many ill and injured from the oppressive conditions they endured while slaves in Egypt...At Sinai *HaShem* sent angels to heal them of all their ails. Among those gathered at Sinai, scripture testifies that their disabilities were reversed: The blind saw...the deaf heard...the dumb

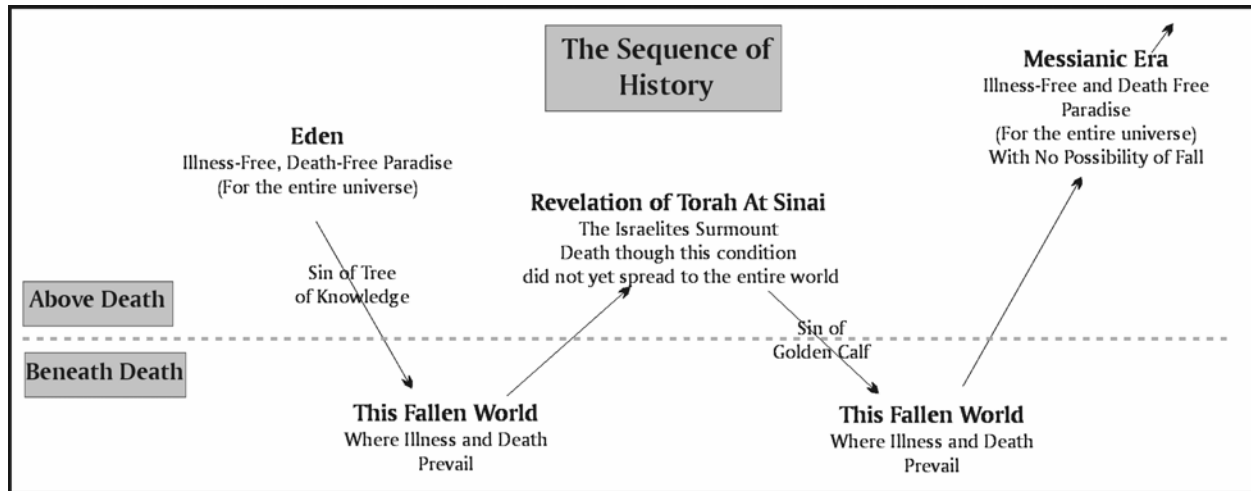
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<sup>16</sup> TB Hagiga 12a.

<sup>17</sup> Shmot Raba 40:3; Midrash Tanchuma, Ki Tisa 12; R. Isaac Luria (Ari), Shaar HaGilgulim Hakdama 3, Hakdama 6, Hakdama 11.

<sup>18</sup> TB Avoda Zara 22b.

<sup>19</sup> Shmot Rabba 32:1



spoke...and the crippled stood. *HaShem's* healing light restored their bodies and souls to a rectified state that was like new.<sup>20</sup>

Yet, the sin of the Golden Calf undid all this. The serpent's contamination returned, and the Israelites fell back down to their post-Edenic, soul-damaged condition.<sup>21</sup>

With the Torah's revelation at Sinai, Israel returned to the eternal life and pure existence of Adam and Eve. When they sinned with the Golden Calf, they crashed back down to their fallen state. This is hinted by a verse which describes the Israelites' attempt to repent for their sin: "And the children of Israel stripped themselves of their ornaments (עדים) at Har Horev." Now the word for ornaments (עדים) has the same number value as the Hebrew word for Eden (עדן). The letters of both add to 124. This numerical equation demonstrates the symbolic equation between their ornaments and the enlightened consciousness they attained at Sinai when the Torah was revealed. They actually returned to the level of Adam and Eve before their sin (עדן).

When the verse now reports them "stripped of their ornaments (עדים = עדן)" it is teaching us that forty days later, they lost their paradise when they worshipped the Golden Calf.

Moshe's homeopathic potion curbed the damage of the deed but could not undo its consequences completely. Individuals lost their immortality but were allowed to complete their lifetimes. The world again fell subject to Adam's curse. It is that earliest chapter of our collective history that now determines the larger brushstrokes of each one of our individual lives.

### **Our Inherited Susceptibility to Disease (and Death)**

When Adam and Eve ate from the Tree of Knowledge of Good and Evil, reality shattered into a myriad thousands of pieces. These fragments are scattered throughout time and space, throughout history and the cosmos. Creation is a broken vessel which must be repaired. History chronicles our painstaking work of finding each piece, brushing it off, smoothing its edges, and soldering it back into place. Each soul is a shard, and each life advances the cosmic repair.

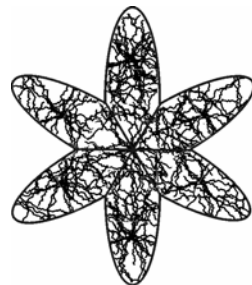
<sup>20</sup> Midrash Tanchuma, Yitro 8.

<sup>21</sup> R. Eliyahu Dessler, *Michtav M'Eliyahu*, II, p. 89.

Tradition teaches that there are 600,000 root souls in the universe<sup>22</sup> (based on the number of family units at Sinai).<sup>23</sup> It is as if the spiritual body of Adam contained 600,000 organ systems, each distinguished by some feature, function, or service. When Adam's soul shattered, the primary rifts formed along the boundaries of these organ systems leaving each one essentially intact. They were damaged and cracked, but still intact. Consequently, at the final reckoning, Adam's soul fractured into 600,000 pieces which are the sum total of root souls operating through humanity.<sup>24</sup>

Since the Jewish nation is a microcosm of all mankind, each of these 600,000 souls must be represented among its people. The Torah could not be revealed until the Israelite's population reached that critical number where every root soul had a physical presence at Sinai.<sup>25</sup> These are the 600,000 family units that experienced the Torah's revelation. Every root soul was permanently etched by the incandescent flash of truth and light that descended at Sinai.

Each one of those root souls has many facets and layers and each one of us carries a tiny sliver that serves as the light of our particular soul. Eventually every facet of every layer will have spent some time incarnated as a creature in our physical world. Although at Sinai all 600,000 were present, the individual cells that comprise a root soul were fused into a single mass of soul-stuff. In this form they were unable to express their unique individual beauties. Each of



#### Root Soul Lineages

Six (out of 600,000) Root Souls are Here Illustrated, each with Its Network of Cracks and Fault Lines that define its Lineages of Constitutional Tendencies and Neuroses.

the millions of cells that comprise a root soul has its own mission and service it must perform for its Creator. This requires that it come into a life (and a body) all its own. That is the function of our world. The earth's population is now estimated at five billion, which means there are

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<sup>22</sup> R. Shneur Zalman of Liadi, Tanya, chapter 37.

<sup>23</sup> The Israelites were first counted by adding together all the half-shekel pieces that were collected from the men, twenty years old and upward. Their total at that time was 603, 550. In general, it seems that in those days a twenty year old man was the head of a household, as the mishna states, "...an eighteen year old goes to the marriage canopy." This means that by counting the twenty-year old men and upwards, one was also counting the family units. And each family unit, apparently, embodied a root soul. Since in those days the Torah permitted men to have more than one wife, this one to one correspondence between individuals and family units would to also have been true from counting the women. It seems that, perhaps, 3,500 of those twenty year old men were to yet heads of household and so, although they appear in the tally, they are not included in the number of root souls.

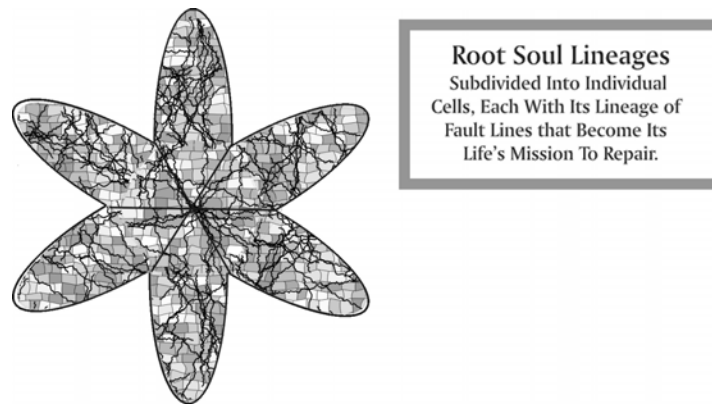
<sup>24</sup> Tanya 37.

<sup>25</sup> של"ה, מסכת פסחין, ביאור ההגדה, ט.

approximately 8,500 people alive today who are working on each root soul.<sup>26</sup> These people are literally soul mates, in the sense that they are crewmates on the same root soul.

Every *place* has its up-side and down-side. Despite the extreme concealment of G-d that brands our world as the lowest rung of creation, it is only here, below, that souls can accomplish their two-fold task of actualizing potential and cleaning out impurities. It takes matter scraping against matter to score transformation onto a soul. And that is something that only happens on our physical plane. Soul transformation is the specialty of our world.

Since the soul of each person is hewn from one of these 600,000 root souls, it inherits the resources (positive and negative) that lie within its portion. Like the pattern of flaws inside a quartz crystal, each root soul has a dark network of fault lines that must be repaired. Each individual soul possesses a parcel of real estate at some unique position on one of those root souls. And there is always at least one fault line that passes through its property.



This network of fractures defines our particular lineage of constitutional tendencies and neuroses. Each fissure goes back generations and generations, all the way to Adam's fall. Each crack becomes a family tree with roots and trunk and boughs. The further it extends from its epicenter the more branched it becomes. Each one of us chips away at the vein of constitutional baggage and neuroses that defines our family tree. In this way each generation transmits a slightly more cleaned and healthy inheritance to its children.

Though each life advances the *tikun*, there is always a new horizon. As one layer of soul gets cleansed, a new layer appears that still needs work. And because there is always a new batch of unrectified souls, and because the patterns along each fault line repeat themselves in each layer, it can appear as if no progress has been made. But that is adamantly not the case. Except for the rarest of exceptions, it is impossible to pass from cradle to grave without actualizing some potential and cleansing some impurities.

These improvements accumulate slowly and sometimes invisibly. There is often a division of labor. Siblings can inherit vastly different life challenges, which cause them to concentrate their efforts on a particular area of their family's diverse inheritance. Sometimes it seems as if the generations are getting worse instead of better. This is because the front of

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<sup>26</sup> This rough estimate assumes: 1) that all 600,000 root souls are active and represented in each generation; and 2) that there is a fairly equal division of people working on each root soul at any given time. These assumptions may or may not be true.

growth moves inward as the generations unfold. And the more inner the layer the more primal it is. As our attention shifts from surface to root, we start grappling with core issues instead of just symptoms. Like deep sea diving where the crushing pressure of gravity gets more intense with each meter of descent, so is this true for inner work.

Kabala explains that the primary focus of soul cleansing is the vital soul (נפש חיונית) which enclothes the pure, untarnishable spark of Divinity called the Divine soul (נפש אלקית). This vital soul is inherited from our parents, both through nature and through nurture. It controls all the innate dispositions of body and personality, for better and for worse. It carries the imprint of a lineage of generations in its DNA, and absorbs the more current developments of its family line via the parenting it receives.

Kabala explains that there is one especially critical moment for this vital soul that exerts an inordinate influence upon the child's spiritual inheritance. This is its moment of conception, for in that miraculous instant both nature and nurture exert far-reaching influence upon the entire rest of the child's life. The thoughts and emotions of the parents as well as their physical seed leave their indelible imprint upon that holy event where life takes root and personal history begins.

This accords with a principle that permeates Jewish practice, which instructs us to give special attention to the first moments of each new cycle of time. These inaugural periods receive a distinguishing title, called, *head* (ראש) for they exert a disproportionate influence on what will follow. The first appearance of something new is still connected with its root above and so, like a seed, sets the parameters for what can possibly unfold from it. The *rosh* becomes a control center, that directs the entire future course of events. *Rosh HaShana* is the *head* of the year, eye-opening is the *head* of the day, Rosh Chodesh is the *head* of the month. The *head* absorbs all the influences that occur during that critical period and weaves them into a trajectory that charts out all the subsequent stages of that cycle. A perfect example is Rosh HaShana (the Jewish New Year). The lights and blessings that are brought down on Rosh HaShana will determine what is possible and likely for the entire rest of that year. And so our tradition instructs us to seize the moment and fill that day with prayer and holy thoughts, hoping, in this way, to draw down the best possible influences for a good and abundant year.<sup>27</sup> Similarly, at the instant of waking (the *rosh* of the day) we say a prayer of gratitude to start that cycle with praise and thanks to G-d.

Everything that occurs during that inaugural period (deeds, thoughts, prayers, emotions) form the *head* of that cycle of life. And since the head defines and delimits all future possibilities, anything that affects the head, affects the rest of that cycle, even if its only actual contact was in that first moment of formation.

And so does this apply to the conception of a child. The parents bring to that moment the truth of who they are, which includes their physical seed, and also their personalities (i.e. the thoughts, emotions, prayers, and strivings that arise at that time).

And yet, since our family tree is also our lineage of constitutional baggage and neuroses, the parents cannot help but pass some portion of their own inherited defects on to the next

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<sup>27</sup> One cannot help but notice the difference between Judaism's observance of the new year as a day of solemn prayer, and the secular world's observance of their new year as a time for drink and party.



generation. This means that conception is always flawed. As King David laments, “In sin my mother conceived me.”<sup>28, 29</sup>

In this sense modern homeopathy accords with kabbala.

### Parallels Between Kabbala and Homeopathy

Homeopathy sometimes treats acute symptoms, but it also prescribes for what practitioners call miasmatic disorders, those caused by an inherited predisposition to a disease. The term miasm comes from a Greek word meaning stain or pollution.<sup>30</sup>

The equivalent Hebrew term for miasm is *zohama* (זוהמא), precisely the word employed by kabbala to describe the pollution that first entered humanity as a consequence of their Edenic sin.<sup>31</sup>

Miasms are serious disturbances of, what homeopaths call, the patient’s vital force that are inherited from parents at the time of conception.<sup>32</sup>

Similarly kabbala teaches that when conceiving a child there is always at least a trace of sin<sup>33</sup>, which might be only a moment’s lapse in G-d consciousness. In fact, says kabbala, if not for this “sin” on the part of the parents, it is impossible to bind soul to body (at least to a material body on our physical plane). This is why Abraham and Sarah were barren.<sup>34</sup> Even the pleasure of relations did not distract them from G-d for an instant.

Our present level of physicality only emerged as a consequence of Adam’s sin, and this pattern repeats itself on a micro-scale at every conception. A soul gets pulled down into the physical plane via the catalyst of parental “sin” at the point of conception. Kabbala thus reads the verse, “Sin crouches at your door”<sup>35</sup> as a reference to the womb’s door and thus to the inevitability (and necessity) of “sin” in the conception of a physical child. In this way, a trace of primordial breakage dating back to Eden, gets passed, at conception, from generation to generation.<sup>36</sup>

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<sup>28</sup> Psalms 51:7.

<sup>29</sup> *Sin* is defined as any act which diverges from spiritual law; contravenes G-d highest, simplest will for that moment; and/or disrupts the channel of true/full communication between oneself and the Holy One. Consequently even a moment of becoming so engrossed in the pleasure of the present that one’s consciousness narrows and squeezes G-d out of the picture for an instant...even that is a “sin” in the sense that it disrupts the channel of direct flow between oneself and HaShem. Sins can be intentional, accidental, or even unavoidable. They can be big or small. One thing that characterizes every sin is that it always brings some measure of purgating consequences in its wake. The “measure” depends upon the seriousness of the act itself, and one’s measure of accountability to choose otherwise.

<sup>30</sup> Gale Encyclopedia of Alternative Medicine, online. [Http://www.findarticles.com](http://www.findarticles.com) . Search Under, Homeopathy, Constitutional Prescribing.

<sup>31</sup> See footnote 17.)

<sup>32</sup> Gale Encyclopedia, *ibid*.

<sup>33</sup> See footnote 28.

<sup>34</sup> *Degel Macheneh Efraim*, in name of the Magid of Mezritch as brought by R. Moshe Rafael Luria in *Beit Genazai, Parshat Vayera*, Chapter: לקחת שרה לאבימלך and which he then connects to the TB AZ 5a.

<sup>35</sup> Genesis 4:7.

<sup>36</sup> R Tsadok, Mavo HaHagada p.90-

It is here, in the very *rosh* of life, that we inherit the seeds of our constitutional tendencies (and neuroses) that will become the focus of our life's work. Just as we were all originally contained within Adam's soul and participated in his disastrous decision to eat, so do we all share in the cosmic labor of repair. All the flaws and dispositions inherited from our parents ultimately trace back to the shattering of soul that accompanied Adam's sin, and reflect our culpability in that fateful event.

### Practical Implications

If, as kabbala asserts, the first root of all disease (whether physical, emotional, mental, or spiritual) was that fateful moment when Adam and Eve ate from the forbidden Tree, then that is the place to look for a homeopathic cure.

What was that tree? What caused that sin? Is it possible to prepare a remedy that reaches all the way back to there?

### Kabbalistic Texts Suggest a Homeopathic Solution

When *HaShem* promises the land of Israel to the Jewish people, He mentions seven indigenous species by name which are His proof that that particular land is His most prime real estate.

G-d your Lord is bringing you to a good land—a land with flowing streams, and underground springs gushing out in valley and mountain. **It is a land of wheat, barley, grapes, figs and pomegranates—a land of oil-olives and honey-[dates].** It is land where you will not eat rationed bread, and you will not lack anything...<sup>37</sup>

For this reason, Jewish law accords higher status to these seven foods. A person recites a special blessing upon eating them. Kabbala ascribes a confusing mystical significance to these seven species for *Tikunei Zohar*<sup>38</sup> actually identifies each one of them as the forbidden Tree of Knowledge.<sup>39</sup>

There are seven species [indigenous to the Land of Israel that are her crowning glory.] They are wheat, barley, grapes figs, pomegranates, oil-olives, and dates. And so it says [in *Tikunim* Chadashim 165b, that many have tried to identify the Tree of Knowledge of Good and Evil.] One says it was a grapevine, one a tree-like wheat stalk, or a fig, etc. **In fact, for each one of these seven species there is an opinion that it was the forbidden Tree of Knowledge.** [The *Tikunei Zohar* concludes, however, that] all of these opinions are true. [It then proceeds to explore the spiritual and symbolic properties of each species, explaining why *it* was certainly the infamous Tree.]

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<sup>37</sup> Deut. 8:8.

<sup>38</sup> *Tikun* 24 (69a).

<sup>39</sup> The Tree of Knowledge was not intrinsically bad. Ari says it would have been served to Adam and Eve at their Shabbat table had they obeyed their command and refrained from eating that fruit for the time being. The problem was that they couldn't hold the Tree's intensity of light and so they shattered and fell. The midrashim use metaphor to describe this process. They say the fruit of the tree was still unripe (פגרה), and so it make them "sick." Had they waited until Shabbat, the fruit would have ripened and they would have matured to a point that they could eat and enjoy and be elevated by the experience.

Yet how could this be? It violates simple logic. All seven opinions cannot be true. If it was a fig tree, then it wasn't a date palm or grapevine. They are separate species and the Tree of Knowledge was only one.

Kabbala suggests two solutions to this paradox:

- 1) Our reality here, below, after the first sin, is shattered and fragmented relative to Adam's world. Our narrowed minds are too small to hold the vast complexity of lights that shone there. We can only manage a slice at a time, and miss the higher unities that lie beyond our visual field. Kabbala teaches that all of humanity was and is a single unified *Adam*<sup>40</sup> with limbs and organs that mirror our own. Each one of us is a cell in this larger collective entity.<sup>41</sup>

Down here, below, in this fragmented world we see billions of individuals, but the truth, which can only be seen from on high, is that really we are one, single, composite whole.

Similarly, the seven species. Here, below, they manifest as seven distinct types, but in truth, above, they merge into a single, multifaceted entity which, says *Tikunei Zohar*, was once the Tree of Knowledge of Good and Evil.<sup>42</sup>

- 2) R. Tsadok HaKohen resolves the paradox differently. He explains that the Tree of Knowledge of Good and Evil was not a tree or a food, or a thing at all. Rather it was *a way of eating*.<sup>43</sup> Whenever a person takes ego-gratification from the world he falls in that moment from G-d consciousness and eats from the Tree of Knowledge. This was the serpent's ruse. He sparked their lust for glory.

On the day you eat of it...you shall be as God.<sup>44</sup>

Once their egos succumbed to the serpent's bait, everything they ate became a Tree of Knowledge. All the fruits in the garden—figs, dates, olives, etc.—they were all consumed to feed their narcissistic urge.

### **The Formula**

Combining these two solutions one can formulate a homeopathic remedy whose healing vibration touches the deepest most primordial root of disease in the universe. The remedy combines the following eight ingredients:

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<sup>40</sup> *Adam* was the first human unit that included both male and female: Adam (the man) and Eve (the woman). Thus the Bible states, "G-d created *Adam*...male and female He created them."

<sup>41</sup> See footnote 16.

<sup>42</sup> R. Tsadok HaKohen, *Pri Tsadik, Tu B'Shvat*, 2.

<sup>43</sup> R. Tsadok HaKohen, *Pri Tsadik, Bereshit* 8.

<sup>44</sup> Genesis 3:5.

- |                                  |   |   |
|----------------------------------|---|---|
| 1) wheat                         | } | Based on the Zohar's solution:<br>The seven species, which<br>together comprise the "physical"<br>expression of the Tree of<br>Knowledge. |
| 2) barley                        |   |   |
| 3) olives                        |   |   |
| 4) dates                         |   |   |
| 5) grapes (wine)                 |   |   |
| 6) figs                          |   |   |
| 7) pomegranates                  |   |   |
| 8) serpent (venom) <sup>45</sup> | } | Based on R. Tsadok's solution:<br>Representing the impure<br>consciousness (or ego state) that<br>instigated the fall.                    |

The question becomes, what serpent venom to use for this purpose? It seems obvious that this must be the asp or Egyptian cobra whose scientific name is *naja haje*. The reason being:

- a) Though not indigenous to Israel, it does live in surrounding areas of Africa, Egypt, Syria, and Iraq.
- b) It is the serpent whose image appears on the headdresses of the Egyptian Pharaohs.
- c) It is the first snake mentioned in Isaiah's messianic vision which reads,  
The wolf also shall lie with the lamb... **And the sucking child shall play on the hole of the asp** (אָסֵפֶן), and the weaned child shall put his hand in the viper's den.

The seven species should be grown in Israel.

### III WHAT WILL IT DO?

R. Y. Y. Safrin (the Kamarna Rebbe) teaches that each of the seven species is a stepping stone in the cosmic cycle of descent from Gan Eden and return that is our collective (and individual) odyssey.<sup>46</sup> Each forms a link in the golden chain that connects us back, even now, to our noble roots on high.

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<sup>45</sup> To those unfamiliar with homeopathic remedies it might seem dangerous to include such an ingredient. In fact, standard homeopathy uses many dangerous starting materials, such as viper venom, syphilis, leprosy, etc. Yet, since it lists them by their Latin names, most people don't recognize what they are taking. Also, as explained, the materials are diluted to such an extreme degree that only the impression of the original substance remains. There may not even be a single molecule of it left in the final solution.

<sup>46</sup> Every story, sentence, and even word of the Torah has worlds of interpretation within it. The codeword for this idea is PaRDeS, which means literally orchard, but which is also an acronym for the four levels of Biblical explanation.

1) "P" (*Pshat*) is its literal meaning and narrative intent; the plot or story line.

In his kabbalistic commentary on the Torah, called *Heichal HaBrocha*, R. Safrin bases his teachings and methodology on the master kabbalist, R. Isaac Luria (Ari), who works, to a large extent, with the network of numerical relationships that weave throughout the holy texts.<sup>47</sup> This chain of associations based on numerical equivalence, does not lend itself to translation. Several pages can be required to unpack the significance of a single equation that is conveyed in his writings by two Hebrew words. Consequently I have chosen to present his conclusions, and not their technical underpinnings. The full text of his commentary appears as an appendix for a those adventurous souls who would like to hike in the PaRDeS with the Kamarna Rebbe. Bring your calculator.

The journey begins with חטה (wheat) and follows the order of the ingredients as they appear in the verse that links these seven species to the land of Israel:

It is a land of 1 wheat, 2 barley, 3 grapes, 4 figs and 5 pomegranates—a land of 6 oil-olives and 7 honey-[dates].

The Ari connects the seven species to the *sefirot* as illustrated in the following diagram. R. Safrin elaborates on the significance of the Ari's *sefirotic* correspondences.<sup>48</sup>

### חטה – Wheat (Chita)

The numerical value of חטה (wheat) is 22, which is also the number of letters in the Hebrew alef-bet. These are the twenty-two building blocks of reality, for *HaShem* spoke creation into existence with ten statements of “Let there be...” The basic elements of speech are its letters, and in particular, here, the Hebrew letters. Each is a unique configuration of consciousness expressed through form, sound, and numerical value. When kabala says that Adam's body in Gan Eden was a radiant garment, it means that his awareness was not confined to the brains in his head, but permeated the entirety of his being.

Elsewhere it says that Adam's light-body was a dancing cloud of Hebrew letters which, in their fallen state, transformed into the scribed letters of our Torah. Adam thus contained the essence of all existence within him, for every created thing is connected to a letter of the Torah, which all started off as part of Adam's body of light. Each creature has a spark of consciousness that is unique to its life path and *that* is its letter.

2) “R” (*Remez*) is the level of *hint* whereby peculiarities of grammar, spelling, syntax, and structure indicate deeper levels of meaning and hidden interrelationships within the text. An unusual word that appears in one context and again in an unrelated context *hints* to a relationship between these passages even with no obvious connection between them.

3) “D” (*Drash*, or *Midrash*) is the homiletical level of interpretation where the entire Bible is understood as a metaphor for each individual soul's unfolding. Everyone has an aspect of Abraham that must be willing to sacrifice Isaac, every one must receive the Torah at Sinai, etc.

4) “S” (*Sod*) is the secret, mystical or kabbalistic level of interpretation that hints to the inner worlds, angelic kingdoms, realms of soul and mathematical intricacies of Divinity.

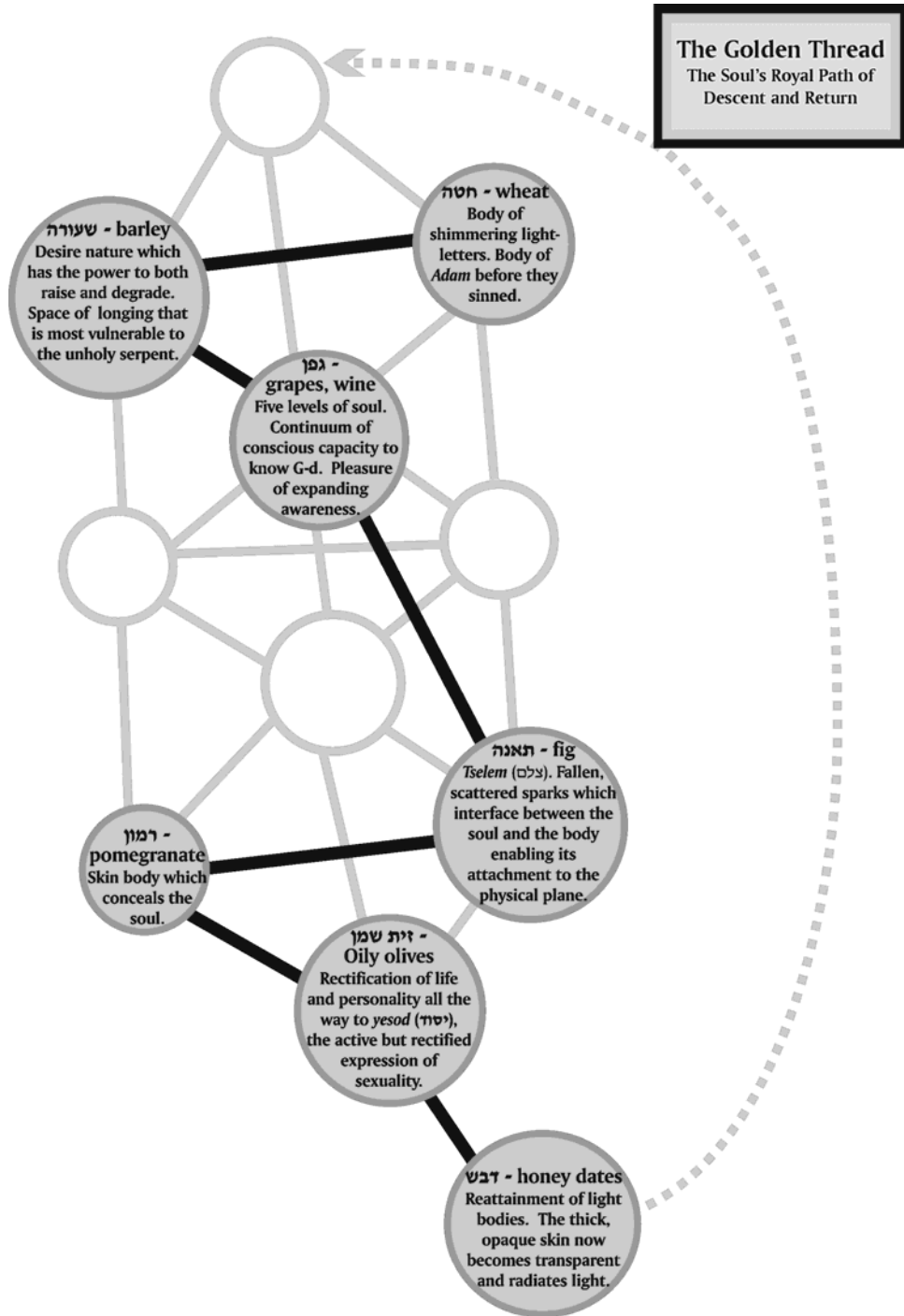
<sup>47</sup> R. Isaac Luria, *Sefer HaLikutim*, Parshat Ekev, רעו-רפב. Likutei Torah, Parshat Ekev, ארץ חיטה

<sup>48</sup> The Ari's explanations for why *this* species connects to *this* particular sefira is only comprehensible to one who is familiar with kabbalistic teachings.

And so, teaches R. Safran, חטה is a living symbol that reminds each soul of its noble roots in the light body of shimmering letters that Adam wore in Gan Eden before the sin.

**שעורה – Barley (S'ora)**

Barley is connected to the left side which is the pillar of constriction and serves as the



boundary setting force in the universe. The numerical value of שַׁעֲרָה connects it to a subcategory of Hebrew letters that assume an entirely different form when they appear at the end of a word. There are only five and they are indicated by the acronym מִנְצַפ"ךְ:<sup>49</sup>

פ - פּ                      צ - צַ                      נ - נֶ                      מ - מֶ                      כ - כֶּ

These letters are associated with the left side's form-building, boundary-setting properties, because in their final form they always create a break between words.<sup>50</sup> This identifies them with the forces of fragmentation, called *gevurot*, which are defined as dark knots of unactualized potential.

This is why the heart, as the seat of desire, is situated on the left side of the body, for its longings are the inevitable consequence of boundaries:

- If the receiver sets a limit, the giver is frustrated by not being able to express the fullness of his (or her) soul's capacity to share.
- If the giver sets the limit the receiver is left with spaces that are not yet satiated and still yearn to be filled.

These mutual longings drive creation forward. They are the dynamo that keeps things moving and evolving.

At their root they are only good. And yet their unprotected position on the "edge" leaves them exposed to the "other side," which naturally directs its manipulations to these more vulnerable border areas. It is no surprise that the fall begins here.

שַׁעֲרָה creates the space of longing that, if properly directed, pulls the lights of Torah into manifestation. Yet, if hijacked by immediate cravings and self-gratifications, it brings stumbling and sin. The serpent symbolizes the desire nature in both its positive and negative expressions.<sup>51</sup>

### גפן – Grapes (*Gefen*)

Grapes are nearly synonymous with wine in mystical texts, and wine is a mind-altering substance. By extension, grapes also denote the holy pleasure of expanding consciousness that comes from drinking wine.

Adam and *Chava* saw from one end of the world to its other.<sup>52</sup> Their enlightened awareness included the entirety of creation within its bounds. Their expanded minds embraced the totality of space and time in a single, ecstatic, enlightened present. A major consequence of their sin was a profound narrowing of vision. The light of this all-encompassing present had to reorganize itself into a linear sequence of gradually developing consciousness. These are the five levels of soul that define our evolving hierarchy of awareness. Each forward step pulls down more light. The incentive for growth is the pleasure that always accompanies expanded consciousness.

<sup>49</sup> שַׁעֲרָה appears in the original verse without its optional ׳, i.e., שַׁעֲרָה which equals 575. מִנְצַפ"ךְ = 280 + 5 letters that comprise it = 585 X 2 = 570 + 5 forces of constriction that underlie it = 575 = שַׁעֲרָה (barley).

<sup>50</sup> The one exception is Isaiah 9:5, where a final ׳מ appears in the middle of a word.

<sup>51</sup> Zohar story about white serpent and dark serpent. Leshem about two nachashim.

<sup>52</sup> ????

### תאנה – Figs (T'ayna)<sup>53</sup>

When Adam and Chava sinned, their soul-lights absorbed back up into the higher realms and reality shattered into myriad thousands of pieces. Its shards tumbled level after level before reaching their furthest point of extension which became our physical plane. Each fragment carried a holy spark entrapped within its walls which was (and is) its ticket to continued existence. As long as that spark is present, *HaShem* guarantees the life support of that corner of the universe. Every spark will be gathered back, not a sliver will be lost. And, in the meantime, *HaShem* makes sure that its survival rations are provided.<sup>54</sup>

Whenever a soul comes into a body, some piece of this shattered Gan Eden gets repaired. The soul lights that withdrew back then now reunite with their long lost shard-mates. That is what defines a successful conception – the reunification of a soul with the spark and shard that comprised its cell (or portion thereof) in the body of Adam.

This fusing of soul and shard (i.e. body) occurs at the point of conception in the mother's womb. Unassisted, the soul would never bind to a coarse, physical body which vibrates on a totally different plane from itself. There is no common ground between them. And yet, embedded in the shard are the sparks of light that got separated from their soul root when reality shattered. These sparks now become the contact points or docking stations for the soul when it enters incarnation. The sum total of sparks that are connected to a soul are called its *tselem*, which means literally image or form. The *tselem* is a subtle garment that provides the soul with a thin, protective coat that enables its attachment to an opaque body of flesh and blood.

### רמון – Pomegranate (Rimon)

In this stage the soul, drawn and protected by its *tselem* enters full incarnation encased within a fleshy body on the physical plane. Just as the pomegranate's tough shell is the only inedible skin of all the seven species, so is the physical body in relation to the soul. This is the nature and definition of our physical plane where every spark is surrounded by a skin or shell that marks it out from every other piece of reality. This outer layer of physical matter is called serpent's skin because it only appeared in this obstructing form after the sin of eating from the Tree of Knowledge, a deed prompted by the primordial serpent. Before that, Adam and Eve had light bodies. After the serpent seduced them, reality collapsed, shattered and turned inside out. Or (אור with an *alef*) which means light, became 'or (עור with an *ayin*) which means animal skin, and its thick layer now surrounds the soul and conceals its glow. Creation is "encased" in the skin shed by the primordial serpent.

The soul's primary labor of *tikun* is to tan this serpent's hide, working it thinner and thinner until light can pass through. The soul and body are like marriage partners. The goal is not to discard the body, but to redeem it, by enlightening it.

### זית שמן – Oily Olives (Zeit Shemen)

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<sup>53</sup> תאנה = 456 = the sum to the three names of G-d (161, 143, 155) that are associated with the level of reality called צלם (as is explained).

<sup>54</sup> פ"א, שאר האצעלם, ארי.



As the sixth of the seven species, olives associate with the *sefira* of *yesod* which is the sexual center of the body. And so they represent the completion of the labor of *tikun* that is the whole point of the soul's descent into the lower realms. The soul comes down with an assignment of inner and outer work that will take it a lifetime to complete. It starts with cleaning the outer layers and moves inward.

Every *tikun* has two parts. First, is that it always includes some actualization of potential, meaning that some undeveloped capacity of soul becomes visible to the world. Second, is to gradually refine the consciousness one brings to that effort. The highest, most rectified intention is to act for one purpose alone, for the sake of "giving pleasure to *HaShem*," (so to speak). Its purest expression requires that the doer, himself take no self-gratification whatsoever from the act. Eventually we will all be enlightened which means that we will bring this perfectly selfless service to every moment in our lives.

Slowly but surely we are getting there. The last frontier, says the Talmud, is sexuality. Only the most perfected souls are able to fully rectify this aspect of their lives, which includes not only right action, but also right intention. The pleasure of sexuality is so great that it is virtually impossible to not take any self-gratification in the act. Other pleasures are easier to raise. One who has rectified sexuality in this way has crossed the finish line.

Olives and their oil symbolize this last *tikun* where the purpose of our sojourn in the lower worlds is finally complete.

#### **דבש – Date Honey (Dvash)**<sup>55</sup>

At this point, the soul with its newly enlightened body returns to the holy Garden of Delights that was its starting point. The newly fashioned light-body of shimmering letters now outshines the soul. Its circle of descent and return is complete.

#### **PREDICTED EFFECTS**

This kabbalistic remedy built from these seven species and activated by the snake venom aims to refurbish this golden thread that links every soul back to its roots on high. The remedy is designed to clear out blockages that prevent the free flow of light and blessing along this golden channel that marks the soul's royal path of return (*teshuva*). Complete healing requires that we not only repair the damage of our misdeeds, but that we turn their darkness into light. This means that we must return to an even higher point than where we stood before we sinned.

The remedy is both simple and complex. All of its ingredients together comprise, in some mystical sense, the Tree of Knowledge, with all the homeopathic implications of that fact. And yet, all of its subcomponents work at different points along the path. In this sense it can adapt itself to the particular needs of each soul whose pattern of blocks will elicit one or another of the ingredients as their primary active agent at their current stage of development in their soul's healing journey.

The remedy's affects will (most likely) not be dramatic, because it is working on the most subtle layer of soul. And yet, if taken as directed, once each month on *Rosh Chodesh*, its effects

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<sup>55</sup> דבש = 306 = 18 X טוב (good).

will slowly accumulate and quietly help to alight one's inner forces to facilitate one's spiritual path and soul journey towards *tikun* and *teshuva*.

## The Golden Thread<sup>56</sup> A Kabbalistic Tale That Tells All

חטה  
Wheat

The king and queen<sup>57</sup> had beautiful twins, a boy child and a girl child, who spent their carefree days roaming the vast acreage of their palace grounds.<sup>58</sup> They never tired of exploring its endless stretches of rolling gardens with brooks and fields and enchanted forests in all directions.

Their palace abode was a magical land. Wherever the children looked, wherever they set their gaze, that thing would sing a sweet, ballad that told the story of its name and its ancestry and all that it knew about the world.<sup>59</sup>

שעורה  
Barley

Though vast, with varied landscapes, the palace grounds were surrounded by a moat that protected their garden from intruders. The children had never even seen it themselves.<sup>60</sup> They had never wandered that far, but their father, the king, had warned them about it on several occasions:

“My children, listen well. If you should ever come to the moat, don’t even gaze at the other side.<sup>61</sup> Turn immediately around and walk far enough away that it completely recedes from your sight. Whoever disobeys these instructions will cause death<sup>62</sup> to themselves and perhaps even death to the whole kingdom.” Not that the children understood what it meant to die, but they knew it was something very bad, and they promised to obey their father’s command.

On the other side of the moat, they were told, was an upside down world where everyone told lies.<sup>63</sup> The worst kind of lies, the ones that contain a kernel of truth.<sup>64</sup> Then, you never know what’s true and what’s false. You never know what to accept and what to reject. At least if someone lies *all* the time, then you *know* that everything they say is wrong.

And so the children learned all about the world without ever having to leave their garden paradise. They didn’t need tutors for all their questions were answered by the songs that were

<sup>56</sup> Deut 32:10 – חלק ה' עמו יעקוב חבל נחלתו. See R. Shneur Zalman of Liadi, Igeret HaTeshuva, Chapter 5. Tsidkat HaTsadik, 161.

<sup>57</sup> In the kabbalistic scheme of the ten sefirot, chokmah and binah are also called the Father and Mother who give birth to man and woman. Woman, the lower shekhinah, who goes into exile, is the protagonist of this story. She herself has a masculine and feminine aspect, and her masculine aspect remains in the garden.

<sup>58</sup> The final ה' of HaShem’s name is built from a ו' and a ד'. The ו' is the letter that represents malchut, Shekhina, and moon that fell into the lower worlds at various catastrophic points in history. According to the Ari, the ו' stayed above in Atzilut and never fell, while the ד' descended into the lower worlds.

<sup>59</sup> Everything was made of shimmering letters of light (i.e. consciousness). Light bodies are transparent, there are no secrets.

<sup>60</sup> Surrounding Gan Eden was a 10 sefirot wide “moat” (חלל) separating it from the realm of klipot.

<sup>61</sup> Command not to eat from Tree included three levels of meaning: 1) Don’t look, (you are what you eat, intellectually); 2) Don’t eat literally; 3) Don’t have sexual relations until Shabbat.

<sup>62</sup> Death is the separation of soul from body. Consequently sleep is 1/60<sup>th</sup> of death, and any fall in level is a kind of death.

<sup>63</sup> This world is called the עולמא דשקרא (the world of lies) throughout Chassidic writings and is called עולם הפוך (the upside down world) in the Talmud, Pesachim 50a.

<sup>64</sup> Rashi on spies.

sung by the creatures (and even the rocks and plants) of their world.<sup>65</sup> This was their education, and there was nothing they couldn't learn this way. The deeper their questions, the deeper the teachings conveyed by these songs.

And then, one day, of a sudden, they found themselves at the moat's edge. This was quite unexpected. They had glimpsed a beautiful flower from afar, one they had never seen before, and they hurried toward it. They didn't realize they were also approaching the moat's edge until it was too late.

And when they looked up and glanced across to the other side, they saw a sparkling, shimmering, miniature world. The little boy quickly turned and ran away, but the little girl couldn't break her gaze.<sup>6667</sup> She was transfixed by the sight of another tiny girl who looked exactly like her, standing on the other side.

And the more she looked, the bigger the other girl became.<sup>68</sup> And the bigger she became the more impossible it was for her to turn away. And so the princess stood there frozen in rapt attention, watching this little girl on the other side, who looked just like her, getting bigger and bigger and bigger, until she reached right over the moat and snatched the little princess from her palace grounds and brought her to the other side.

Now the flower that was the cause of this calamity had a prickly stem. And when the princess was snatched, her skirt swept against its thorns and a golden thread that had adorned the princess' dress was snagged by one of the thorns. And so, as the princess departed, the thread unraveled from her dress and became a golden strand that connected her back to her home and its magical world inside the moat.

The princess didn't know this though, for on the other side she was never allowed to look back.<sup>69</sup> Not that she knew where "back" was, for she was so disoriented by her abduction, she lost all her directions. But "they" knew, and made sure that she never looked back.

Her brother hadn't realized what was happening until it was too late. When he turned to run, he thought his sister was following right behind. When he turned back to check, he was horrified to see her snatched by a giant look-alike from across the moat, which took her to the other side. It all happened in an instant.

Yet for the princess, it took thousands of years to pass from one side of the moat to the other.<sup>70</sup> As soon as she was touched by her look-alike captor,<sup>71</sup> she swooned and her whole life passed before her eyes. Not just her own twelve tender years, but the history of her whole family lineage that was locked inside her cells. And even the history of the universe that was the story of the atoms and molecules that comprised her body. It all passed through her awareness. She relived all this as though it were really happening. Now she understood: This is what it means to die.

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<sup>65</sup> Leshem on animals.

<sup>66</sup> Her sight gave energy to the other side.

<sup>67</sup> Alter ego of Adam "looked" just like him but lacked a keter plugged into and submitted to the will of HaShem.

<sup>68</sup> Her gaze transferred energy.

<sup>69</sup> I.e., do teshuva – the literal definition of teshuva is to return back to one's roots.

<sup>70</sup> Really the entire course of history happens in the crack before Shabbat.

<sup>71</sup> Hechal HaBrocha on Moses being touched by Bitya.

Only later did she realize what was going on. Her body was shrinking which meant that most of her soul could no longer fit inside.<sup>72</sup> There wasn't enough room for it anymore. And so it was being squeezed out. Each piece, as it left, passed through her awareness and showed her all that it knew and then departed, leaving a memory trace, like a dream, in the princess' mind.

She relived the history of the universe up to the present, and when her dream reached the present she popped awake, and found herself in a palace that looked like her own, with servants and grounds and many rooms.<sup>73</sup> At first she thought she really was at home and that this was all a dream. Slowly she realized that it wasn't her home at all, mostly because the music was very different. The creatures here didn't sing those sweet melodies that exposed the truth of their souls. Instead they made noise that sounded harmonious but when you listened in, it took you away from yourself and focused you outward instead of in. The princess knew she wasn't at home, though they tried their best to make her forget this fact.

They kept her constantly entertained. There were always musicians playing songs and an endless schedule of tea parties and meals where everyone talked about nonsense. There were games and plays and carnivals. There was never a moment of silence. At night she was so exhausted that as soon as her maidservants put her to bed, in that very next breath, she would fall asleep. And then, in the morning, she'd be woken by musicians and the whole cacophony would begin again.

Sleep was her only refuge. In sleep she would sometimes contact her real family, her father, mother and brother, and they would tell her things. Most times it was just to tell her much they loved her and missed her, but sometimes they would guide her. Her father would always say:

"I miss you so much my precious daughter, but remember, If this is happening there must be a purpose. There must be something you have to do or learn, not just for yourself but for all of us. I can't tell you what that is, because it's something that only your eyes can see." She would hear this message at least once a week in her sleep. Finally it took root like a seed in her soul, so that even while the musicians were blaring away, she found the space inside to ponder its query. And the more she wondered the more it didn't make sense. Why was she there? These people of the other side asked nothing of her. They treated her like royalty and demanded nothing in return. What purpose was she serving for them? That was the most obvious question. The deeper question of what she had to gain for herself in this ordeal, that question had not yet crossed her mind.

Now there was one musician who was not like the others.<sup>74</sup> His songs really did remind her of home. When he played, she recalled those bygone days when she would wander through the woods with her brother, and the trees and flowers would sing their sweet songs. This musician's ballads revived her. They pushed her to look inside. Everyone else tried to keep her from doing exactly that. His melodies reminded her of the teaching songs that everyone (and everything) sang in her garden paradise before she crossed to the other side.

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<sup>72</sup> Ari Shaar HaGilgulim, Adam's body shrinking and souls being sloughed off.

<sup>73</sup> This opposite this HaShem created the world.

<sup>74</sup> Messianic figure.

And it was through the words of his songs that she learned why she was there. He would tell stories in his ballads that made her think. He'd repeat the themes in different ways until she finally understood. In this way he let her know what purpose she was serving for this upside down world. She couldn't believe it at first, and then she saw that it was really true...she was their sun.<sup>75</sup> She had never looked into a mirror, and so she had no idea how brightly her face shone, and how different she looked from the rest of the people there.

It was only through his song that she came to understand this amazing fact that she was their sun. They were totally dependent upon her. When she was up and about, it was day in their kingdom. When she retired to sleep it was night. Now she understood why they wanted her around so badly and yet asked nothing more from her than to rise each day and retire each night.

Each evening her maidservants would escort her to her bedchambers, which was an elegantly decorated room without windows. Two women would play lullabies at her bedside until she slept, and then they would leave. This was the only time that she was ever alone. But she never had the energy to use this solitude for anything but sleep.

Each morning, when her day began, she looked forward to that one musician. He wasn't there every day. She never knew when he would appear. He played with the same two accompanists, but they did not seem to notice that there was something very different about his songs.

One day he started singing a song about a secret passage beneath a carpet beneath a bed, a passageway that led beyond the palace walls.<sup>76</sup> For weeks this theme weaved through all his ballads but only slowly did she realize that he was giving her real instructions.

So one night she decided to look and see if perhaps there really was a passageway that began beneath her bed. She feigned sleep. It took all her strength to not succumb to the intoxicating lullabies. When the musicians left, she moved the carpet and sure enough, she found a trap door, with a staircase that led to a long passageway that would have been pitch black except that her face turned darkness into light.

The first night she just peeked and closed it up right away and went to sleep.<sup>77</sup> The second night she descended the steps and peered into the tunnel, but there was no end in sight, and so she quickly returned. The third night she walked in the passageway for at least fifteen minutes but then tired and returned to her room to sleep. Each night she went further and returned and in this way she built her strength and her courage. Something drove her forward. She had the distinct feeling she was coming home even though she knew that she was walking in the opposite direction from her family home and was, for sure, still on the wrong side of the moat. Despite all this, she could not wait to discover where it led.

Then, one night she smelled fresh air and sensed that she was approaching the tunnel's end where it would finally open to another world. Sure enough she arrived at a closed doorway

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<sup>75</sup> The shekhina is that aspect of the Infinite Light that descended into the lower worlds and is the source for all its spiritual light. Circle world level of light that provides sustenance even without merit.

<sup>76</sup> HaShem tunnels beneath his throne to contact us and pull us up even if we haven't generated the prerequisite amount of merit.

<sup>77</sup> Alternations of *hitpashtut* and *histalkut*, extension and withdrawal that are the secret of light creating vessels and descending into the lower worlds.

but a gatekeeper blocked the way. In fear and excitement she approached the guard, trusting that if the musician led her here, she would not come to harm. He welcomed the princess, said he was expecting her, but explained that he could not let her pass that evening. It was night in the world on the other side of this gate, and if she entered straight away, her face would light up the night like day. He told her to come back the next evening with her face veiled and wearing the dress she had worn the day she was snatched from her parent's home.

And so she obeyed and returned the following night. This time the gatekeeper had a carriage waiting with the musician and his accompanists seated inside who were now dressed as dignitaries of the highest rank. They took her on a guided tour of their province. Although it was night there was activity happening as if it was day. The musician explained that although all the official citizens of this upside down world were asleep, the working class slave laborers were active as though it was day. "In the daytime we are slaves, by night we are free." She couldn't understand how they managed to work so hard all day and then be alive and alert at night. She asked to know their secret.

They explained that they had perfected the skill of only seeing truth. This changes the whole rhythm of life in this upside down world. If one only lets truth in, then really, there is not much happening in the day, when the upside-down-nikim run the show. For them the surface is all that matters. They don't know about souls, so it is possible to obey their orders and function on their terms and still rest in a spiritual sense. The secret is to train one's taste buds to hold out for the sweet flavor of truth. Sometimes it's right there on the surface, but sometimes you have to dive deep to find the cache of soul food that lies within that moment. You can always tell when you got it, for the soul enjoys a timeless calm.<sup>78</sup> This spiritual rest restores the spirit the very same as a good night's sleep.

She began to practice this secret in her own life and everything started to change. The more expert she became in deflecting lie and only seeing truth, the more relaxing her days became. She found there was actually a lot of solitude in her life, for most of the time there was nothing on the surface to engage her. Instead her attention wafted from layer to layer, and settled wherever truth could be found. The more skilled she became the less effort this entailed. Like a seasoned connoisseur, her taste buds sifted through the tiers until they found what they sought. When she learned to filter out falsehood, the noise and fanfare nearly disappeared.

Shortly after her first visit to the outer province her father, the king, appeared in a dream and instructed her as follows: "My precious daughter, the dress you wear for your night excursions to the outer province, wear it now during your days as well. The golden thread attached to its hem will make it easier for us to communicate with you, both in the day and in the night.

In the course of her visits to his province the musician revealed more and more of the secrets of their right-side-up-night-time world. And during the day, he would include these themes in the ballads he sang. In this way she learned and absorbed all that she saw.

Eventually the musician explained, "At night, when the upside-down-nikim sleep, we wake up refreshed from our day's rest and have a whole fellowship that is dedicated to turning the world right side up. But the truth is, something isn't working and that's the problem we're

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<sup>78</sup> Esther sending *shade* to Achashverosh.

hoping you can help us solve, for you and we are kindred souls...literally.” He paused to let his words sink in.

“Do you remember what happened when you crossed the moat from your garden paradise to the other side? Do you remember your body shrinking and your soul being squeezed out?”

The princess nodded.

“Did you ever wonder what happened to your soul when it left you that day? Now I’m going to fill in some details. Your soul fell into the upside down world where it shattered into many thousands of pieces, and each piece grew into a whole person with a personality unto itself. As you might now guess...we are they. Each one of us working class laborers carries a piece of *your* lost soul in our hearts. We are a missing part of you, and you are a missing part of us. Now the reason we are slaves in this world instead of full citizens is because we possess an unconcealable flaw. Whenever we lie, our skin turns white, and everyone knows not to believe what we’ve said. With this flaw, we could never be full-fledged citizens of this upside down world. We could never do business. We would starve.

And so we are the slave class. The upside down government rounded us up when we fell to their world and auctioned us off. Each upside down household acquired a slave. And although we are dependent on them for our physical food, they are also dependent on us in ways that only we know.

That’s enough for tonight. Except for one last word: This *flaw* that we possess, of not being able to lie, is, as you know, really our strength. But, as I will explain next time, it *is* also our flaw. When we meet again I’ll introduce you to the council of elders.”

It took her a while to let all this in. She wasn’t ready to return to the outer province right away. She needed to find the truth of the musician’s words inside herself. In the midst of her teas and carnivals, she spent her solitude absorbing the truth of the story he told. She had to verify it inside herself. And the musician, on his part, helped her along by turning these themes into melodies and weaving them into his ballads.

The princess didn’t realize how much she was changing from her night visits to the outside world. She was learning and growing in leaps and bounds. Each teaching brought new sparks of light into her soul. She didn’t notice that her face was getting brighter. Nor did anyone else, really, for they didn’t have taste buds for light. They always focused on the more material layer of reality, clothes and objects and physical things. Yet, at some point the princess started to notice that the conversation at her tea parties kept cycling back to a new problem in the kingdom. People were developing a physical intolerance to daylight.<sup>79</sup> Their skin and internal organs would ache when exposed to the noontide. Doctors could find no cure for this mysterious ailment, that was spreading throughout the populous. Only from the musician’s ballads did the princess realize that she was their cause: The more enlightened she became, the more intense her solar radiance.

Next time when the princess visited her soul mates beyond the tunnel they brought her to what seemed to be a ruined palace that was exquisite even in its broken state. The room they



entered was divided in half, with men on one side and women on the other, seventy of each. This was their council of elders. The musician presented their problem:

“As you know, the whole point of our midnight culture is to turn the world right side up. We know that the only way this can happen is by smuggling light down into this lowly world, but we must find a way of accomplishing that feat without causing our plan to backfire by strengthening the very upside down hierarchy we hope to depose.

“Our problem is twofold. If the light comes down too strong and too fast, it will melt down this world and we, who are dependent upon it for our room and board, will also die. But on the other hand, if we let it dribble in, the light, in that form, is as digestible to them as it is to us, and it will only end up strengthening their upside down rule.

“So our solution is to build a spark extractor that can squeeze out the drops of light that are trapped inside the refuse of this world. This liquid light is very concentrated. It’s actually much stronger than its radiant counterpart, and it is easier to control. It can be stored and pressed into cakes and distributed in discreet packets that go straight to the night workers and are only used to empower their efforts to turn the world right side up.

We have all the skills required to build this spark extractor, because in our day jobs we have each perfected a talent that is absolutely necessary for this holy endeavor. We also have the material resources for we have been planning and saving up for this for millenniums. We even have a blueprint. And yet every time we start to build, a conflict erupts and the project freezes and folds. Each person feels that if we’re going to undertake such a major endeavor, then we have to do it RIGHT, otherwise there is no point. The problem is that everyone has a different vision about what’s right, and so every beginning ends with strife and failure.

So you see, our strength has become our fatal flaw. Our commitment to truth is precisely what prevents us from achieving the consensus necessary to accomplish this holy task. We hope and pray that you can guide us through this block.

The veiled princess requested a brief encounter with each of the elders, one by one, and asked them to share with her their name and their vision for the spark extractor. She returned to her palace chambers in the upside down kingdom with much to ponder.

In the days that followed, the princess worked to find each one of these one hundred and forty (70 X 2) perspectives inside herself. She brought each elder up to mind and identified the position where, if you stood there, the spark extractor would look exactly like they described it. Then she imagined all of the visions at once and found their central axis (which was not their middle line). She stood there, in the center, for a very long time.

When the princess next returned to the outer province she only stayed for a brief while. She addressed the council of elders: “You will only be able to make this spark extractor if you first become it. I would be most honored to help you in this task. First you have to learn to work in pairs.”

She then assigned each of the elders to a partner, men with men, women with women. Without having been briefed about the history of their quarrels the princess uncannily paired everyone with their nemesis, the person whose opinions each found most intolerable. The people protested her choices, but she would not hear a word.

“Your first assignment is to sit with your partners and an hour each day. On each day, one person speaks and other is silent. First say a prayer together. Then one speaks and the other is silent. The .....

דבש  
Date Honey

The more deeply the princess bonded with her night laboring soul mates, the more whole she became. The more her heart opened to them the more they lived inside her, and the brighter she shined. The problem of solar sensitivity in the kingdom became so severe that the upside-down-nikim soon became confined to their homes. The solar rays were now lethal to them.

They were forced to delegate more and more high level (and even governmental) responsibilities to their slaves until their roles became reversed. Apparently the very same “defect” in the slaves that made their skin turn white whenever they lied, also contained an unanticipated benefit. They were able to convert solar rays into wisdom.

The brighter the princess became the brighter the kingdom became. The deeper she bonded with her soul-mates who were now running the kingdom, the thinner the boundaries grew between them. These changes built upon each other at a rapidly accelerating rate. With each passing day the princess’ skin grew more and more transparent which caused her to get bigger and bigger, and bigger. Eventually her kingdom-mates fused with her and she fused with them. They didn’t need formal meetings anymore because her thoughts reverberated through their souls. And on a smaller scale the same thing was happening with each slave and his household. They too were bonding and fusing and enlightening in this very same way.

The princess’ father appeared to her in a dream. Now, my precious daughter, you are ready to come home. And all you have to do is follow the golden thread that is still attached to your dress, and it will lead you right back to your garden abode. That golden thread has linked you to us throughout your ordeal. Through its cord your light and guidance descended. Now it is time to follow it in the other direction and bring yourself and your kingdom and all its inhabitants back home. Yet garden world will be safer now thanks to you. You will see that there is no longer a need for a moat, for there is no longer an *other side*. Because of you everything is dedicated to light.

”ה' ישמור צאתך ובואך מעתה ועד עולם:”

## Notes and Brief Commentary on The Story

### The Golden Thread – חוט המלכות

Deut 32:10 – חלק ה' עמו יעקוב חבל נחלתו – See R. Shneur Zalman of Liadi, Igeret HaTeshuva, Chapter 5. Tsidkat HaTsadik, 161.

### חטא - Wheat

**The king and queen had beautiful twins** - In the kabbalistic scheme of the ten *sefirot*, chokmah and binah are also called the Father and Mother who give birth to *man* and *woman*. Woman, the lower shekhinah, who goes into exile, is the protagonist of this story. [She herself has a masculine and feminine aspect, and her masculine aspect remains in the garden.]

**That thing would sing a sweet ballad that told the story...** - As R. Safrin explains, in Gan Eden everything was made of shimmering letters of light (i.e. consciousness). Light bodies are transparent, there are no secrets, they teach all they know to whomever looks.

### שעורה – Barley

**The palace gardens were surrounded-** Surrounding Gan Eden was a 10 *sefirot* wide “moat” (חלל) separating it from the realm of klipot.

**Don't even gaze at the other side** - Command not to eat from Tree included three levels of meaning: 1) Don't look, (you are what you eat, intellectually); 2) Don't eat literally; 3) Don't have sexual relations until Shabbat.

**Whoever disobeys these instructions will cause death** - Death is the separation of soul from body. Consequently, sleep is 1/60<sup>th</sup> of death, and any fall in level is a kind of death.

**Upside down world** - This world is called the עלמא דשקרא (the world of lies) throughout Chassidic writings and is called עולם הפוך (the upside down world) in the Talmud, Pesachim 50a.

**Kernal of truth** - Rashi on spies.

[ חטא - Wheat ]

**Songs that were sung by the creatures (and even the rocks and plants) of their world** -  
*Leshem* on animals.

**The little girl couldn't break her gaze** - Her sight gave energy to the other side.

**Tiny girl who looked exactly like her, standing on the other side** – It is possible to say that the serpent was the alter ego of Adam “looked just like him” but lacked a *keter* plugged into and submitted to the will of *HaShem*.

**Never allowed to look back** - i.e., do *teshuva* – the literal definition of *teshuva* is to return back to one's roots.

### גפן – Grapes, Wine

**It all happened in an instant. Yet for the princess it took thousands of years to pass from one side of the moat to the other** - Really the entire course of history happens in the crack before Shabbat. (See diagram).

**As soon as she was touched by her look-alike captor** - *Hechal HaBrocha* on Moses being touched by Bitya.

**Her body was shrinking which meant that most of her soul could no longer fit inside** - Ari Shaar *HaGilgulim*, Adam's body shrinking and souls being sloughed off.

**In a palace that looked like her own** - This opposite this *HaShem* created the world.

**Now there was one musician** – Messianic figure.

**She was their sun** - The shekhina is that aspect of the Infinite Light that descended into the lower worlds and is the source for all its spiritual light. Circle world level of light that provides sustenance even without merit.

**A secret...passageway that led beyond the palace walls** - *HaShem* tunnels beneath his throne to contact us and pull us up even if we haven't generated the prerequisite amount of merit.

**Each night she went further and returned** - Alternations of *hitpashtut* and *histalkut*, extension and withdrawal that are the secret of light creating vessels and descending into the lower worlds.

### **תאנה – Figs**

**In daytime we are slaves, at night we are free** – When the body sleeps, the soul is free to ascend to the higher realms and enjoy the lights and teachings that are happening there.

**It is possible to obey their orders and function on their terms and still rest in a spiritual sense** – Esther sending a *shade* to Achashverosh.

### **רימון - Pomegranate**

**People were developing an intolerance to daylight** – Malachi 3:19-21

### **זית שמן - Oily Olives**

### **דבש - Date Honey**

## גמטריות

I

$$91 + 2806 = 358 + 2539$$

י-א-ה-ד-ו-נ-ה-י + ויצמח ה' אלהים מן האדמה כל עץ נחמד למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע = נחש + שערה חטה גפן תאנה רמון זית תמר

II

$$3737 = 530 + 3207$$

ויאמר הווי אל משה עשה לך שרף ושים אתו על נס והיה כל הנשוד וראה אתו וחי = פתן (Egyptian Cobra) + ארץ חטה ושערה וגפן ותאנה ורמון ארץ זית שמן ודבש

III

$$3701 = 494 + 3207$$

שם מ"ב (אביג יתי"ץ) (קרייע שטי"ן) (נגיד יכ"ש) (בטי"ר צתי"ג) (חקי"ב טנייע) (יגיל פז"ק) (שק"ו צי"ת) = נחש הסמאל- [תפוח] and also, + ארץ חטה ושערה וגפן ותאנה ורמון ארץ זית שמן ודבש

IV

$$3989 = 288 + 494 + 3207$$

ומפרי העץ אשר בתוך הגן אמר אלהים לא תאכלו ממנו ולא תגעו בו פן תמתון = רפ"ח [נצוצין קדושין שנפלו במתת הז' מלכים] + נחש הסמאל- [תפוח] + ארץ חטה ושערה וגפן ותאנה ורמון ארץ זית שמן ודבש

V

$$5149 = 5149 = 2580 + 2569$$

ויעש משה נחש נחשת וישמהו על הנס והיה אם נשך הנחש את איש והביט אל נחש הנחשת וחי = ויקח את העגל אשר עשו וישרף באש ויטחן עד אשר דק ויזר על פני המים וישק את בני ישראל = לויתן נחש ברח ולויתן נחש עקלתון + שערה וחטה גפן ותאנה ורמון זית ותמר

VI

$$5149 = 5149 = 1 + 26 + 1663 + 530 + 2929$$

ויקח את העגל אשר עשו וישרף באש ויטחן עד אשר דק ויזר על פני המים וישק את בני ישראל = ויעש משה נחש נחשת וישמהו על הנס והיה אם נשך הנחש את איש והביט אל נחש הנחשת וחי = 1 כולל + 26 הווי + ועץ החיים בתוך הגן ועץ הדעת טוב ורע + פתן + שערה חטה גפן תאנה רמון זית-שמן תמר

VII

$$3287 = 358 + 2929$$

תיקון לזוהמא ומשכא דחויא הנתערבו בתוך אדם וחיה מהחטא עץ הדעת טוב ורע = נחש + שערה חטה גפן תאנה רמון זית שמן תמר

### KASHRUT ISSUES

All of the seven species included in this sample were grown in the Land of Israel, and all, except for the pomegranates and dates, are certified organic by known growers. All of the produce is *kosher* according to the highest standards of *kashrut*, free of all concerns regarding *shmita* and *orla* status. *Trumot* and *maaserot* were taken according to *halacha*. All the storage vessels were immersed in a mikva.

The snake venom (*naja haje*) was purchased from the Tennessee reptile zoo. Snake venom (like honey) is not considered to be a forbidden product of a nonkosher species, for it does not originate from the “flesh” or innards of that animal. It is classified as a generic secretion (more like saliva) which has a different *halachic* status than milk or even urine. Consequently it is not regulated by the Biblical laws of *kashrut*.

However *Chazal* do consider it a dangerous substance, and forbid its consumption based on the Torah’s obligation to protect our health. Yet this concern is circumvented, for in a homeopathic product, the snake venom is diluted to such an extreme degree (many thousands of times) that its physical presence is no longer even detectable in the final product. This is the homeopathic theory of medicinal preparations. The extreme dilution eliminates the noxious properties of the starting material (in this case the venom) by removing its physical presence altogether. What remains is the venom’s equally innate power to heal which was previously overwhelmed (and suppressed) by the poisonous nature of its physicality.

Since the venom no longer poses a hazard to health when diluted to this degree, the problem based on danger no longer applies. And similarly, because the issue is danger and not *kashrut*, one is permitted to nullify the substance by dilution להתחילה.

## Appendix 1

### **A POSSIBLE INSIGHT INTO THE MYSTERY OF HOMEOPATHIC POTENCIES**

One of the most mysterious features of homeopathic remedies is that the more diluted their active ingredient, the more potent they become. This is the opposite of what one would predict based on the laws of chemistry. Conventional medicines behave as expected: they get stronger as their concentration rises. Homeopathic medicines defy this rule. Yet the cutting edge of modern physics may provide a clue to the mystery of the inverse relationship between concentration and potency observed in homeopathic cures.

Physicists now believe that the primary particles of matter in our universe are not actually particles at all, but vibrating strings. Each different pattern of vibration has a unique set of properties that appear as one of our fundamental particles. Among the fascinating implications of this paradigm shift is the discovery of a heretofore unrecognized symmetry that operates invisibly throughout our universe. It is called the symmetry of reciprocal geometry and it challenges many of our logical assumptions about the world.

According to the big bang model of cosmology, the whole of the universe violently emerged from a singular cosmic explosion...The universe is expanding. We do not know whether this cosmic growth will continue forever or if there will come a time when the expansion slows to a halt and then reverses itself, leading to a cosmic implosion...

Just for argument's sake, let's assume that the mass density does exceed the critical value and that someday in the distant future the expansion will stop and the universe will begin to collapse upon itself. All galaxies will start to approach one another slowly, and then as time goes by, their speed of approach will increase until they rush together at blinding speed. You need to picture the whole of the universe squeezing together into an ever-shrinking cosmic mass. From a maximum size of many billions of light-years, the universe will shrink to millions of light-years, every moment gaining speed as everything is crushed together to the size of single galaxy, and then to the size of a single star, a planet, and down to the size of an orange, a pea, a grain of sand, and further, according to general relativity, to the size of a molecule, an atom, and in a final inexorable cosmic crunch to no size at all. According to conventional theory, the universe began with a bang from an initial state of zero size, and if it has enough mass, it will end with a crunch to a similar state of ultimate cosmic compression...<sup>80</sup>

However, if the fundamental units of matter in our universe are quantum strings (instead of particles), a lower limit does appear, beyond which the universe cannot shrink. This lower limit is a minute quantity called a Planck-length. The implications of this slight adjustment are profound, and in the words of one physicist, "bizarre and remarkable."

Now let's consider the last cataclysmic stages of the big crunch in a [universe where the fundamental units are strings instead of particles.]. As the radius of the circular dimension

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<sup>80</sup> Brian Greene, *The Elegant Universe* (New York: Vintage Books, 1999), p. 234.

shrinks to the Planck length and, in the mold of general relativity, continues to shrink to yet smaller lengths, string theory insists upon a radical reinterpretation of what actually happens. String theory claims that *all* physical processes ... in which the radius of that universe is shorter than the Planck length and is decreasing are absolutely identical to physical processes in which the circular dimension is longer than the Planck length and increasing! This means that as the circular dimension tries to collapse through the Planck length and head toward ever small size, its attempts are made futile by string theory, which turns the tables on geometry. String theory shows that this evolution can be rephrased—exactly reinterpreted—as the circular dimension shrinking down to the Planck length and then proceeding to expand. String theory rewrites the laws of short-distance geometry so that what previously appeared to be complete cosmic collapse is now seen to be a cosmic bounce. The circular dimension can shrink to the Planck length. But...any attempt to shrink further actually results in expansion.<sup>81</sup>

The Planck length becomes a kind of looking glass. Up until that point a shrinking universe will be experienced as exactly that. And yet, when it reaches a critical value and continues to shrink beyond that point, it will instead be experienced as expanding. The objective truth of whether the universe is, in fact, shrinking or expanding becomes irrelevant because there is no way to distinguish these two states.

This inverse relationship is expressed by the equation,  $R = 1/R$ . It means that a universe with a radius of  $R$  will look exactly like one with a radius that is its mirror opposite in smallness, i.e., with a radius of  $1/R$ .

The masses and charges of particles in a... universe with radius  $R$  are completely identical to those in a ... universe with radius  $1/R$ . And since these masses and force charges govern fundamental physics, there is no way to distinguish between these two geometrically distinct universes. Any experiment done in one such universe has a corresponding experiment that can be done in the other, leading to exactly the same results.<sup>82</sup>

A sample table helps to illuminate this relationship of inverse proportions:

A universe with a radius (R) of :	Will be identical in all observable respects...	...To a universe which is its mirror opposite in smallness, i.e., which possesses a radius of 1/R:
1	_____	$1/1 = 1$
2	_____	$1/2 = .5$
10	_____	$1/10 = .1$
500	_____	$1/500 = .05$
1000	_____	$1/1000 = .001$
100,000	_____	$1/100,000 = .00001$
	etc.	

<sup>81</sup> Greene, p. 235.

<sup>82</sup> Greene, p. 239.



Now this inverse relationship between  $R$  and  $1/R$  in regards to length is very similar to the inverse relationship observed by homeopaths in regard to dilutions. There is no physical basis for extrapolating from one context to the next, i.e. from what physicists call the “symmetry of reciprocal geometry” to what homeopaths call the “law of infinitesimal dosage.” Nevertheless their resemblance is striking. Perhaps there is some critical value, equivalent to the Plank length, that applies to the world of dilutions. Perhaps when the concentration of an active ingredient falls below that point, its potency starts to increase in mirrored proportion to a full strength dosage following a similar pattern of  $C = 1/C$  (where  $C$  equals the concentration of the active ingredient).

## Appendix 2

### I

#### **מדרש תנחומא בשלח פרק כד**

#### **אז ישיר מספרא:**

(כד) ילמדנו רבינו מה הוא ליתן אספלנית על גבי המכה בשבת כד שנו רבותינו אסור ליתן אספלנית על גבי המכה בשבת לכתחלה אבל אם נתן מערב שבת מותר את מוצא ב"י מכה באיזמל ומרפא ברטיה והקב"ה אינו כן אלא במכה שמכה בו מרפא וכן את מוצא כשבאו למרה ולא יכלו לשתות מים ממרה והיה משה סבור שהקב"ה אומר לו שישליך שם דבש או דבילה והמים מתמתקין ראה מה כתיב שם ויצעק משה אל ה' ויורהו ה' עץ אמר ליה הקב"ה משה אין דרכי כמדת בשר ודם עכשיו אתה צריך ללמוד שנא' ויורהו ה' עץ ויראהו לא נאמר כאן אלא ויורהו הורהו בדרכיו ומה העץ רבי יהושע אומר של ערבה היה רבי נתן אומר הרדופני מר היה רבי אליעזר המודעי אומר של זית היה רבי יהושע בן קרחה אומר קרדנין ויש אומרים עקרי תאנה ועקרי רימון מכל מקום מר היה רשב"ג אומר בא וראה כמה מופלאין דרכיו של הקב"ה יותר מדרכי ב"י ב"י במתוק מרפא את המר אבל הקב"ה במר מרפא את המר הא כיצד נותן דבר המחבל בתוך דבר המחבל לעשות נס בתוך נס כיוצא בו ויאמר ישעיהו ישאו דבלת תאנים וימרחו על השחין ויחי (ישעיה לח) הלא בשר חי שאתה נותן עליו דבלת תאנים מיד הוא נסרח הא כיצד נתן דבר המחבל לתוך דבר המחבל לעשות בו נס כיוצא בו ויצא אל מוצא המים וישלך שם מלח ויאמר כה אמר ה' רפאתי למים האלה לא יהיה משם עוד מות ומשכלת (מלכים ב ב) והלא מים מתוקין שאתה נותן לתוכן מלח מיד נפסדים הא כיצד נותן דבר המחבל לתוך דבר המחבל לעשות בו נס א"ל הקב"ה למשה לא כך הוא אומנתי אלא במה שאני מכה בו אני מרפא הלכך הואיל ואלו המים מרים אני מרפאן בדבר מר וכן הצדיקים במה שהן מקנתרין בו הן מתקנין תדע לך שבשעה שקנתר משה באז קנתר שנא' (שמות ה) ומאז באתי אל פרעה לדבר בשמך וגו' אמר משה באז סרחת באז אני מתקן ואומר שירה לכך נאמר אז ישיר משה:

#### **מכילתא פרשת ויסע פרשה א**

רבי שמעון בן גמליאל אומר בא וראה כמה מפורשין דרכי הקדוש ברוך הוא מדרכי בשר ודם במתוק מרפא את המר אבל הקדוש ברוך הוא מרפא את המר במר הא כיצד נותן דבר המחבל לתוך דבר המתחבל כדי לעשות לו נס. כיוצא בו אתה אומר ישעיה ל"ח ויאמר ישעיה ישאו דבלת תאנים וגו' והלא בשר חי כשאתה נותן עליו דבלת תאנים מיד נסרח הא כיצד נתן דבר המתחבל לתוך דבר המתחבל כדי לעשות בו נס. כיוצא בו מ"ב ב' ויצא אל מוצא המים וגו' מהו רפואתו והלא המים יפין שתתן בהם מלח מיד הם נסרחין הא כיצד נותן דבר המחבל לתוך דבר שמתחבל כדי לעשות בו נס:

## II

תיקוני זהר דף סט ע"א

## תקוני תיקון כד דף סט ע"א הזהר תשכה

והו אמרי תרי זמני באי כלה באי כלה, בההוא זמנא קול חתן  
וקול כלה .

ועוד מקדשי באת יו"ד, בגין דלית קדושה פחות מעשרה, וצריך  
לברכא לון ולקדש לון בקדוש על היין, בשבעין תיבין  
דקדוש וויכ"לו כחושבן ביי"ן, וצריך למימר סברי מרנן, ואינן  
דאמרינן וענו לחיי, בגין דאתקשרו באילנא דחיי, לא באילנא  
דמותא, ואיהו גפן דחב ביה אדם קדמאה, וחד אמר חטה היה,  
וחד אמר גפן, וכלא קשוט.

שבע מינין אינן חטה ושעורה גפן ותאנה ורמון זית שמן ודבש,

## מתוק מדבש

בל"ה כמזואר שנת קיט ע"א, והו אמרי תרי זמני כנגד אימא ומלכות, באי בל"ה  
באי בל"ה כי נשנת יש עליה לשמיהן ונעשות ככלה להמימד עם נעליהן, בההוא זמנא  
יתקיים קול חתן וקול כלה רומנו על שמחת היחוד של ז"ן העליונים. (כ"מ ונל"ר)

ועוד יש רמו נמלת מקדשי באת י' דהיינו בגין דלית קדושה פחות  
מעשרה המלכות אינה נקראת קדושה עד שתשחלס צ"ס, ונשנת נמשכת קדושה מכל  
העשר ספירות דבינה לעשר ספירות דמלכות, וצריך לברכא לון ולקדשא לון לבינה  
ומלכות, בקדוש על היין בשבעין תיבין דקדוש וויכ"לו (ה"ג) ר"ל שיש ל"ה מיצות  
צויכלו, וגם נברכת קידוש יש ל"ה מיצות, ועם צ' מיצות יוס הששי שמקדימים לויכלו  
הרי בחושבן ביי"ן שג"י ע"ב, וע"י הקדוש והצרכה שעל היין ממשיכים שפע קדושה  
וצרכה מאור"א שהם צמי' צרכה וקדושה. וצריך למימר קודם צרכת היין סברי מרנן,  
ואינן והשומעים דאמרינן ועני לחיי לומר ששתיית יין זה תהיה לחיים לא כמו היין  
של אדה"ר, וז"ש בגין דאתקשרו באילנא דחיי כדי להתקשר צו"א שבו יין  
המשומר, דהיינו המוחין הנמשכים צו מצינה, לא באילנא דמותא שהוא עץ הדעת  
טוב ורע, ואיהו גפן דחב ביה אדם קדמאה כעין מה שכתוב צנח וישת מן היין  
וישכר, שהיה חטאו מעין חטאו של אדה"ר (כמ"ש זמ"צ רמא ע"א, ורסו ע"ב), ונדע  
המתלוקת כי וחד אמר חטה היה, וחד אמר גפן, וכלא קשוט כי אלו ואלו דברי  
אלהים חיים שען הדעת היה כלול משניהם, וכדי לתקן חטא זה קבעו צרכה לעצמה על  
הלחם וכן צרכה לעצמה על היין כדי שזוה יהיה סיוע ועזר לתקן אכילת אדה"ר מען  
הדעת. (כ"מ ונביהו ומפרשים)

שבע מינין אינן שנתצמח בהם ארץ ישראל, והם חטה, ושעורה, גפן,  
ותאנה, ורמון, זית שמן, ודבש, שהם כנגד ז"ס דבינה או דמלכות, והא אתמר

## תשכו תקוני תיקון כד דף סט ע"א הזהר

(חטה ושעורה) והא אתמר, וצריך לאחזרא עלייהו, חטה הא אתמר, שעור"ה דאפיק ה' משעור דילה, גפן סחטה ענבים ברשו אחרא, ועבד יין נסך, ואתעביד אילנא דטוב ורע. תאנה לקיט תאיני קדם זמנייהו קדם

### מתוק מדבש

בתקונים חדשים קסה ע"ב, שאדה"ר חטא בכל הז' מינים והכונה שחטאו היה שמדווג בחול בזמן ששולט בו הסט"א בחי' עץ הדעת טוב ורע, ובה פגם בכל הז'ס למלכות שכנגדם רומזים ז' המינים, ואילו היה ממתין להזדווג עד ליל שבת היה מתקן כל העולמות. וצריך לאחזרא עלייהו דהיינו לפרש כל אחד לעלמו. (מפרשים)

חטה מה שחטא אדה"ר בחטה, הא אתמר לעיל (חי טו לא ע"א), שחטאו היה שעשה מהחטים עיסה ואפה לחם ולא הפריש חלה, לכן לא שרתה שם השכינה שהיא ה' של מלת חטה, ונשארו ב' אותיות ח' ט' שמורים על חטא, וזה שגרס לו המיתה. (מפרשים)

שעור"ה מה שחטא אדה"ר בשעורה, כי שעור"ה נוטריקון שעור"ה, היינו דאפיק ה' משעור דילה ר"ל שהפריש את המלכות שהיא ה' אחרונה דהוי"ה מז"א, מלהיות שיעור קומתה כקומתו, שאם היה ממתין להזדווג עד ליל שבת היו ז'ס חוזרים פ"פ והיה היחוד בקומה שלימה, אבל בהיות שמדווג בערב שבת כשהיתה עדיין שלטת העץ הדעת, זה גרס למלכות שישאר שיעור קומתה רק עד החזה שלו. (כ"מ ומפרשים)

כתב הארז"ל (ע"ח של"ח פ"ד) שענין חטא אדה"ר בעץ הדעת טוב ורע היה בענין מה שאחז"ל שחיה קחטה ענבים ונתנה לאדה"ר, ופי' הוא כי ב' עקבים דלחא הנכנסים בכתר דחלל הם בחי' ענבים גי' עק"ב שהם גי' ב' שמות אלה"ם, והיין שבענבים הם דינים קשים שבעקבים דלחא, ונדע שמזון החי'ונים הוא פסולת ושמרי היין שהם שירי דין הקדוש הצלוע חוך עקבים דלחא, דמיון היין הצלוע חוך הענבים, וחיה קחטה אוחס הענבים שהם הדינים שבו, וכונתה הייתה שע"י הסחיטה ילאו משם השמרים הצלועים שם שהם חלק ומזון החי'ונים, ואדם וחיה שמו מאוחו היין כוס המרעלה חלק החי'ונים שהם סטרא דמותא לכן נגזרה עליהם המיתה, ע"כ, ובה נבין מאמר הבא בע"ה.

גפן חטאו של אדה"ר בגפן היה, מה שחיה סחטה ענבים ברשו אחרא, היינו שסחטה הדינים שהם חלק הסטרא אחרא, ועי"ז עבד יין נסך שנתנסך להעבודה וזה שהוא הס"מ ואדם וחיה שמו מהם, ועי"ז ואתעביד אדה"ר בחי' אילנא דטוב ורע שנעשה כלול מיצר טוב ויצר הרע. (כ"מ ומפרשים)

תאנה חטאו של אדה"ר בתאנה היה, כי לקיט תאנה קדם זמנייהו קדם דאתבשלו ר"ל פגה אכל דהיינו שהקדים להזדווג קודם זמנו מצעוד יום ולא המתין

### III

#### היכל הברכה

#### לר' יצחק יהודה יחיאל ספרין מקאמארנע

#### דברים ח' ח'

**ושערה** חסר ואו. **ורמון** מלא ואו **זית שמן** מלא יוד נחה. והענין עיין לק"ת שבעה מינים שנשתבחה בה כנסת ישראל ארץ החיים נקודת בת עין ציון שהנקודה זאת בחינות זכר שבנקבה בת עין בחינות שבת קודש ונעשית זכור את יום השבת להשפיע שפע ואור וחיות כדרך הזכר והוא סוד עטר"ת בעל"ה כת"ר עליו"ן שעולת עד שם לקבל שפע בלי עיכוב ובלי איחור לזון את בניה ישראל א"ל אדו"ן ע"ל כ"ל המעשי"ם השב"ת משפיע כזכר והכל משורש נקודה זאת ושם יש נגדה נקודה של שקר דם נדות כי זלעז"א. וסוד חטה סוד כ"ב אתוון עיין ינוקא חטה נקודה באמצעיתא דלית חולקא לסט"א דחובה תמן חטה ברטא דמתחטא קמי אבוה ועביד לה רעותא ומאי חטה כללא דכ"ב אתוון חט שריא סמיך לה ואי בעית לאפקא חרבא ותימא אמאי נקטית אתוון אלן האי ברטא קדישא תנדע חטא דאדה"ר :

**חטה** הוא שיש בקליפות נגה כתנת עור כלול מכ"ב אתוון מסוד עי"ש"ו אי"ש יד"ע צי"ד אי"ש שד"ה במספר אלף תצ"ה מספר כל כ"ב אתוון שאחז בהם הרע והוא בעל חנן בן עכבו"ר עור כ"ב והבן ושם חטא אדה"ר וכד נצח כלא סטרא דטוב"ה נקיט לכל סט"א וכפיא ליה ונעשה מנגה חשמל משד מלאך מנחש מטה מצרעת בשר חברי"א קדמאי פרישו מלה דא ושרי לה מרחוק חטה סתם כמבואר בלק"ת חטה מימין מצד החכמה ונובלת חכמה של מעלה תורה והם הכ"ב אתוון עיין שער טנת"א כי המים מימין וממנו טפה של אבא יצא מעכירות לובן שבלבנים כ"ב אתוון כי יש לשלג יאמר הוה ארץ בסוד הבל דגרמי אתו בתראי ואמרו חטה ממש בסוד אתה כוננת משרים דאתגלימו אתוון כשירדין ליסוד דנוקבא נעשו חטה ממש ואתא ישעיה ופריש וממחתה לא תקרב וחלופא בין טית דקדושה ובין חטה דסט"א ברירו דמלה ע"ש וזהו חטה :

**שער"ה** מן שמאל יצ"ר הר"ע גבורת מן מנצפך עיין שער טנת"א אך האש בבניה ומעכירותיה יצא אפ"ר כי אפר עכירות ושמרים של כח האש והן מנצפ"ך ויש ב"פ מנצפך עם האותיות והכולל חמש גבורות שרשיים יעלה שער"ה ואין שם ואו כמבואר בזוהר ואתחנן על לא תרצח שאין שם ואו כי ואו אות חיים ורחמים ודרגא דדינא בגבורה ולא באתר דרחמי בג"כ לא כתיב ביה ואו ולכך שער חסר ואו ויש תחת חטה ח"ו"ת ותחת שער חטא באשה וסוד גפן באמצע כי חטה טיפות אבא שלג ושערה טיפות אמא אש :

**וגפן** הוא יסודה הפנימי נקודת ציון ת"ת שבה ששם רוחא דשביק בה בעלה ועושהו כלי גפן והענין גפן גימל פן שלשה אבות שלשה שריגים שבארנו במקומו יעו"ש ועיין שער הירח כי יין משומר הן הגבורות שניתנין למלכות וצריכין להיות שמורים מן הקליפות ולפעמים נעשים דם נדות אך בהיותן שמורים הם יין המשמח בחדוותא דשמעתתא ובשמחת מצוה ויש יין ששלטה בהם הקליפה לשמח בניאוף ובאש זרה לטמא ברית קודש ענבי נכריה של אל נכר ולכן צריכין לחתום יין הטוב בסוד חטה שער ח"ז אותיות התורה וע"ש באריכות בסוד צירים ודלתות שממנה נבנה הגוף והיצרים בסוד חטה שער ח"ש ושם יש בנקודת ציון אות ש רושם האבות והוא סוד גפן ושם נקודת יוד רושם האבות כולל נרנח"י וחמש גפנים הוא כרם ה' צבאות בית ישראל :

וסוד **תאנה** סוד הצלם ששורשו משלשה אהיה ביודין בההין ובאלפין כידוע מעתה נשלם גוף חטה יצר הרע וחבירו שער גפן נפש רנח"י תאנה צלם אלהים כנודע :

**רמון** הוא אחר התלבשות בגוף העכור של נגה של בתיה בת פרעה כמבואר בע"ח כי הגוף הראשון של חשמל הוא שבו עומדין הצדיקים בג"ע ואח"כ נתלבש בגוף וצריכין לעשות כמבואר בע"ח שער ק"י והנה בתיה הלבשה את נשמת משה כי עמרם מת בעטיו של נחש והלך בזה העולם בגוף חשמל וכך הוליד את משה כולו טוב וכולו חשמל ואח"כ כשנגעה בו בתיה נתגשם ונתלבש בגוף כמו שלנו כי בצאתו מן התבה עליונה היה כולו חשמל וכשנגעה בו בתיה פרח ממנו גוף חשמל חטה כ"ב אתוון שכולו טוב שם יאהדונהי ואחריו כ"ג פי' אדני שמספרו אלף תצ"ה מנין כ"ב אתוון ונתלבש בגוף נגה של עשו איש ידע ציד איש שדה שמספרו אלף תצ"ה מנין הכ"ב אותיות אבל יש בו טוב ורע למיצד נפשות ברשתו ונמתק אי"ש יד"ע צי"ד בשם צבאות"ת אות הוא בצבא לעבוד עם הכל את הבורא ב"ה ונמתק אי"ש שד"ה באותיות כת"ר להעביר השקר והדם נדות של תאות עוה"ז לעשות מהם יחודים וכתרים ונמתק עש"ו בשאר אותיות ג"ד חז"ה מיל"ט נסע"פ והבן בסוד שלו"ם כת"ר צבאות"ת ובזה תיקן משה ושהו כבשרו גוף חשמל כי העור חזר בשר ומן שד נעשה מלאך ומן נחש נעשה מטה ואז נתלבש בגוף הראשון דחשמל בסוד של נעלך ואו נעשה כולו ודע שלא הסיר ממנו גוף של בתיה לגמרי אלא תוכו אכל קליפתו זרק ולא הסירו חלילה אלא שהטוב שלו נזדכך ונתחבר עם חשמל הפנימי וחזר הכל בחינות נוריא"ל חשמל ועיין לק"ת רמו"ן נוריא"ל והוא מטטרו"ן כשתסיר ט"ט נשאר רמו"ן וטט הוא חיות ותוכיות

של הרמון ורמון שהוא גוף נגה וסוד טט הוא גוף חשמל טית טית מספר יוד ואו דלת הא אלף ואו אלף ואו הא אלף ובחיות הזה עץ החיים אין אחיזה לשום רע חלילה אלא בלבוש שהוא רמון בחסרון אלף וכשחוזרין הצדיקים ומהפכין גם את חומרים העב הזה לבחינות חשמל נתמלא בסוד ונאמ"ר במספר נוריא"ל בסוד יחוד ע"ב ס"ג מ"ה ב"ן אדני היכל הברכה ונעשה חשמל כמו יאהדונהי של החשמל המבואר בע"ח והוא עצמו אמן פשוט ומלא אלף מס נון מספר נוריא"ל וזה ונאמר אמן. יצח"ק יהו"דה יחיא"ל כי כל אחד צריך למצוא בשמו יחוד יאהדונהי כמו שקבלנו ממרן הקדוש :

וסוד **זית שמן** ביחוד יאהדונהי מ"ה תרע"א בסוד הגדלות הדיקנא קדישא במדות טובת וסוד ארץ זית שמן כי בחינות יסוד לעולם אינו נפרד והוא הקוץ של ד שעליו נאמר טוב שכן קרוב הוא היסוד אות יוד קוץ של דלת יוד שנתמלא זית שמן והוא מקבל ש"ע נהורין והוא קרוב אליה ואינו נפרד ממנה ומאיר ללבנות ישראל אור להאיר לבם לתורה ומצות שלא יכלו עמוד כלל בחשכות הגלות ובדחקות הזה ובהתגברות ערב רב והשכן הזה באורו הגדול באות יוד קוץ הדלת הוא קרוב אל כנסת ישראל תמיד ומאיר להם מתיקות התורה וחיות המצות וזהו סוד זית שמן מלא יוד והוא רמז להעביר הערלה ולהתגלות העטרה יוד ועיקר העברות הערלה הם המדות הרעות ותאות הרעות ואז זוכה לבחינות גדול הזקן כשמן הטוב ירד על הזקן מלא רחמים בסוד הדרת פנים זקן לזה אמר ארץ זית שמן שהצדיק קרוב לה להמשיך לה שלשה עשרה מדות הרחמים שסודן מחכמה בסוד יהוה יוד הי ויו הי יוד ויו דלת הי יוד ויו הי יוד במספר אר"ץ זי"ת ושם יורד שמן הטוב :

וסוד **ודבש** בסוד ח"י פעם טוב שנהפך הכל לסוד חשמל דבש העומד בחדרי השעוה והוא גוף של תחיות המתים שהכל נמתק וגר זאב עם כבש במיתוק הרע לדבש :

**וכל אלו שבעת המינים** הם סדר הנהגות אדם ישראל חטה כ"ב אתוון הוא גוף אדה"ר קודם שחטא ובו עומדין הצדיקים בג"ע ובו זכה משה להתלבש בתמידות ומרדכי ואסתר לשעתן בלבוש מלכות ושערה הוא יצר הרע שהוא עיקר לעבודה תורה תבלין אליו וניכלול בו יצר הטוב כי הוא עדיין כולו ריח וטוב. גפן זאת חמשה חלקי נפש רנח"י תאנה צלם אלהים צלם שדי צלם הויה רמון התלבשות בגוף העכור הזה לתקנו בתורה ועצות להחזירו נוריא"ל זית שמן בעת שנתקן בהעברות הערלה ובקיום התורה הנדרשת בשלש עשרה מדות נתגדל בו הזקן ונתלבן ונעשה בריה חדשה צדיק וקדוש ודבש בעת תחיות המתים והבן :