

**THE KEY
TO THE BIBLE**

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Introduction

1. The soul is an idea of God, and is the essence of man. What is essence? Spinoza tells us that to the essence of anything pertains that, which being given, the thing itself is necessarily given; and, being taken away, the thing is necessarily taken away; or, in other words, the essence is that, without which the thing can neither be nor be conceived; and which, in turn, cannot be nor be conceived without the thing. The definition is correct, but it is too abstract, and does not tell us what essence really is. That a thing may exist, the essence of the thing must first exist. Once the essence exists, the thing will necessarily exist. On the other hand, the existence of the essence involves the thing, and depends upon the thing. If the thing does not exist, the essence cannot exist. But what is essence? Essence is nothing else than an idea. That a thing may come into existence, the idea of the thing must first exist. Once the idea exists, the thing will necessarily exist. On the other hand, if the thing does not come into existence, the idea will cease to exist. Let us consider a concrete illustration.

Matter and electricity existed eternally and infinitely, yet there was no electric lamp? Why? Because the essence of the electric lamp did not exist. What is the essence of the electric lamp? Its essence is an idea. When Edison formed an idea of the electric lamp, an infinite number of electric lamps, serving infinite different purposes, came into existence. Thus we see the following. First, without the idea there would be no electric lamp. Once the idea was formed, and infinite electric lamps came into existence. On the other hand, if Edison did not realize the idea in material electric lamps, the idea would cease to exist. We must notice the difference between the idea and the electric lamp. The electric lamp is finite and temporary; it comes into existence, functions for a time, and then is destroyed. But the idea is infinite and eternal. It is infinite, because it realizes itself in infinite electric lamps. It is eternal, because so long as this idea will live in the mind of men, there will be infinite electric lamps. But we must notice this. Edison did not create the idea, and in an eternity he could not create the idea. The idea was inherent in matter and electricity infinitely and eternally. Edison only discovered the idea. And because the idea was inherent in matter and electricity infinitely and eternally, therefore when Edison discovered this idea, it manifested its infinite and eternal nature.

An idea implies thought and purpose. Since the idea of the electric lamp was inherent in matter and electricity infinitely and eternally, that idea was conceived by a being that is infinite and eternal, and who thinks infinitely and eternally, and who realizes a purpose. Hence existence is a being that infinitely and eternally thinks and conceives ideas.

to realize an infinite and eternal purpose. This being is God. God conceived infinite ideas that infinitely and eternally realize themselves in infinite and eternal realities and processes, all of which constitute existence. What is true of the electric lamp is true of all realities and beings in existence. To make this clear, we must consider a few other illustrations.

2. I take an acorn and put it into the ground. In due time, the acorn will become an oak tree, reproducing thousands of acorns of the same nature as the acorn which I put into the ground. I put into the ground the thousands of acorns, and in due time they will become thousands of oak trees, reproducing millions of acorns of the same nature as the acorn which I put into the ground. If I continue the process, in infinite time the one acorn which I put into the ground will become infinite oak trees, reproducing infinite acorns of the same nature as the first acorn which I put into the ground. Let us consider what is involved in this process. The essence of the acorn is an idea, this idea is the life and soul of the acorn. Implicit in that idea were infinite oak trees and infinite acorns. Each of the acorns is itself infinite and eternal and can become infinite oak trees reproducing infinite acorns. But the acorn did not create itself, and the idea of the acorn did not create itself. The idea, which is the soul and essence of the acorn, was created by God. And because it is an idea of God, it is infinite and eternal.

Whatever is absolute, infinite and eternal is absolute, infinite and eternal in every part thereof; for the absolute, infinite and eternal cannot be composed of relative, finite and temporary parts; nor can it resolve itself into relative, finite and temporary parts; but is and remains absolute, infinite and eternal in every part thereof. Since the essence of every reality or process in existence is an idea of God, it follows that inherent in the essence of every reality, being or process is infinitude and eternity.

The soul is an idea of God, and is the essence of man. The mind and the body are only means through which the soul functions in the material world; through the mind the soul thinks, and through the body the soul acts. And, while the mind and the body are finite and temporary, the soul is infinite and eternal. What is true of the electric lamp and of the acorn is true of man. In the electric lamp the electricity may be said to be the mind, and the material lamp is the body; but the idea is the soul of the electric lamp. The electricity and the material body revert back to the infinite and eternal electricity and matter in existence, but the idea remains inherent in the existence. Or to speak more concretely, the idea remains in the mind of God as an infinite and eternal idea. And the same is true of man. The mind and the body are finite and temporary. When man dies, the mind merges into infinite thought, and the body merges into infinite matter, but the soul of man remains an idea in the mind of God. Since the idea is the essence of things, when the idea is taken away, the thing itself ceases to exist. The same is true of man. When the soul is taken away from man, he ceases to exist as mind and body. And, just as when the electric lamp is destroyed or the acorns are destroyed, the ideas in them realize

themselves in other electric lamps and other oak trees, so in the case of man, when he dies, his soul will realize itself in subsequent generations of men.

3. Every man has a soul. The soul constitutes his personality, which manifests itself in a distinct character, a distinct way of acting and reacting with relation to other men and all other realities and processes in existence. But, while every man has a distinct soul, yet it is only a distinct form of one and the same idea of God. Let us consider, by way of illustration, numbers. There is but one absolute, infinite and eternal number, and that is the one. Numbers begin with the one, and all other infinite numbers are only multiples of the one. Two is nothing else than two ones; three is nothing else than three ones, and so it is with all other numbers. The one becomes infinite numbers, yet the soul and essence of all infinite numbers is the idea, which is the soul of the one. The same is true of man. God conceived one idea of man. This one idea of man became the soul of infinite men, and this idea will exist infinitely and eternally. Hence all human beings that existed and will exist had and will have but one soul. In the case of numbers, the one is the soul of the infinite numbers. The same is true of all realities in existence. All infinite acorns have but one soul; and so it is with all beings in existence. Yet, the one soul manifests in distinct classes, orders, genera, species and varieties, and in infinite distinct individuals. Numbers group themselves in tens, hundreds, thousands, millions, and so ad infinitum. It is so with mankind. The one soul manifested itself in different races, different nations, different peoples, and different classes, and also in different individuals.

The soul is the essence of man. Take away his soul, and man ceases to exist. And the same is true of races, nations, peoples, classes and organizations. Take away the soul of the race, the nation, the people, the class, the organization, and they cease to exist. Man is a social being. The soul of a man can realize itself only in society and through cooperation with other men. Isolated from society, and the soul will remain unrealized, and man will cease to be a human being. Hence to the existence of man is absolutely necessary that his individual soul should identify itself with the souls of other men. In all cases, the soul is the essence of a group, an organization, a people, a nation, a race, and the whole human race. Take away the soul, and they will cease to exist. When the soul is taken away from an individual, the individual will cease to exist. And the same is true of a group, class, people, nation, race and the human race. Since man is a social being, the soul of the group, the class, the people, the nation, the race and the soul of the whole human race are absolutely essential to the existence of the individual, and the realization of his soul. This is the reason why the individual will work, struggle, suffer and even die for the preservation of the group, the class, the people, the nation, the race, and the whole human race.

4. Judaism is the soul of the Jewish people; Christianity is the soul of the Christian peoples. Take away Judaism, and the Jewish people

will cease to exist; and, when the Jewish people ceases to exist, the individual Jews will cease to exist; and, when the Christian peoples cease to exist, the individual Christians will cease to exist; there will no longer be a Christian in the world. When Judaism is taken away, the Jews will revert to a primitive state. Likewise, when Christianity is taken away, the Christians will revert to a primitive state. The reversion of anything to a primitive state is death. There is no death in existence. Matter, motion, force, energy, absolute thought are infinite and eternal. Life is nothing else than the endeavor to preserve itself in the higher form of existence. And death is nothing else than the reversion back to the primordial state. Since the advance from a primordial state to a higher state implies work, struggle and suffering, it follows that life will endeavor to preserve itself in the higher state; for a reversion to the lower state means death. This is the reason why to the Jews Judaism is absolutely essential to their existence as Jews; and this is also the reason why to the Christians Christianity is absolutely essential to their existence as Christians. This is true of all cases.

Judaism and Christianity are ideas of God, and they are the souls of the Jewish people and the Christian peoples. Judaism and Christianity are religions, and religions differ from philosophy and science. While philosophy and science are concerned about the relation of man to existence, religion is concerned about the relation of man to God. And, while philosophy and science rest on knowledge, religion rests on faith. Knowledge is the tree of knowledge of good and evil, religion is the tree of life. Religion is the faith in God; it is the faith that God concerns himself about man; that God brought man into existence to realize for them the kingdom of God — a kingdom in which men will live in peace and enjoy the good of life. Religion is the faith in the immortality of the soul. Religion grows and develops as man grows and develops. At first, the faith in God was crude and primitive; but as men grew and developed that faith has become ever more definite and ever more comprehensive. Philosophy and science, by their very natures, cannot attain to a knowledge of God. The most that philosophy can reach is the perception of an Unknowable. But an Unknowable is a meaningless abstraction. Men cannot identify themselves with an Unknowable; men cannot love and worship an Unknowable; an Unknowable cannot be the basis of morality and humanity, it cannot be the basis for the love of men of one another; and an Unknowable cannot hold out to mankind hope and salvation. To exist a rational, moral and purposeful life, men must have an idea of God and faith in Him.

Religion begins as ancestor worship. Ancestor worship is the worship of the Father, the cause of man, the group, the people, the nation and the race, and the human race. Thus religion conceived God as the Father. But, while Father as God is more definite than an Unknowable, yet Father is not sufficiently definite. The idea of God must become more definite. When we speak of Father, this is still an abstraction. When we speak of man, this is still an abstraction. It is true that the term, man, distinguishes man from all other beings and realities; but it does not distinguish any individual. To distinguish one individual

from another, we must call him by a definite name. When we speak of John or Peter, then we have a definite idea of the individual of whom we speak. Hence, God the Father must be called by a definite name.

5. Judaism is the highest religion that was thus crystallized by mankind. And Judaism reached the height of development by giving to God the Father a definite name, and that name is Jehovah. Jehovah not only comprehends existence in all its infinite and eternal aspects, it also comprehends the purpose of existence, and the destiny of mankind. Judaism is the only religion that begins with the beginning of creation and reveals the destiny of mankind — the kingdom of God on earth. Judaism comprehends the purpose of creation. God created the world to realize a supreme and eternal purpose. The purpose is to be recognized, honored and loved. This supreme purpose God realizes in mankind. For this purpose God implanted in mankind the destiny to become rational, morally autonomous, to attain to acknowledge and understanding of God, to love God and to love one another. This is the soul and essence of Judaism, and is the soul and essence of the Jewish people. Judaism and the Jewish people are absolutely bound up with Jehovah. Take away Jehovah, and Judaism and the Jewish people will cease to exist.

Christianity is the child of Judaism, and its existence depends upon Judaism. Take away Judaism, and Christianity and the Christians will cease to exist. And, while the Christians recognize Jesus as the Son of God, God himself, yet Jesus depends upon Jehovah and Judaism. Take away Jehovah and Judaism, and Jesus will cease to be the Son of God the Father, and therefore Christianity will cease to exist; and, when Christianity ceases to exist, the Christians will cease to exist.

Religion generally started out as faith. This is true of all human endeavors, aims and purposes. Whatever men do, they do to realize some aim or purpose. To realize an aim or purpose, men must pursue a conduct which will realize the aim and purpose. The aim or purpose will be realized in the future; may the future be the next moment, the next day, the next year, or some remoter future time. But the future does not yet exist, and there is nothing in existence which can show what conduct will necessarily realize in the future the desired aim or purpose. The realization of an aim or purpose requires work, struggle, suffering, and also involves the possibility of death. Hence, to realize an aim or purpose, men must be sustained by faith. They must have faith in their aim or purpose; they must have faith in themselves and in their powers to realize the aim or purpose; and they must have faith in the nature of things and the logic of events and the order of existence. Hence, in all endeavors and undertakings men must have faith. Faith alone can sustain men in their struggles, sufferings and even death. Hence, men must begin with faith. But faith alone is not enough; with faith alone men cannot realize any aim or purpose. Men do not live in an absolute vacuum; they live in society and in a world infinitely crowded with realities and processes of existence. To realize any aim or purpose, men must conform with the nature of things, the laws and

processes of existence, and they must conform with the nature of society and the course of history. But all this implies a knowledge and understanding of the nature of things, the laws and processes of existence, and the nature of society and the course of history. Hence, to realize any aim or purpose, men must complement faith with knowledge. Faith sustains men in their endeavors, but knowledge shows how the aim or purpose can be realized.

Religion is not merely a theory of existence. Religion is a supreme aim which mankind endeavor to realize. The aim of religion will be realized in the future. All endeavors to realize an aim or purpose in the future are essentially religious. Religion rises ever higher and becomes ever more comprehensive as mankind rise and develop; and with this also rise their aims and purposes. Judaism has reached the highest development, and therefore the aim of Judaism is the highest and most universal aim that mankind conceived. Like all other religions, Judaism started as faith.

And Abram had faith in Jehovah, and Jehovah counted it to him for righteousness. Genesis: 15, 6.

And the same was true of Isaac and Jacob, and all their children. They all attained only to a faith in Jehovah, but they had not attained to a knowledge of Jehovah. Moses was the first that attained to a knowledge of Jehovah.

And Jehovah spoke unto Moses and said unto him: I am Jehovah; and I appeared unto Abraham, Isaac and Jacob by the name El Shaddai, but my name Jehovah I made not known unto them. Exodus: 6, 2. Once Moses attained to the knowledge of Jehovah, the supreme function of his life was to bring the knowledge of Jehovah to the Jews. Moses took the faith in Jehovah for granted; but he realized that the faith in Jehovah, without a knowledge of Jehovah was not enough. Hence, from the time that he had attained to the knowledge of Jehovah, to the end of his life, he devoted himself to the supreme task to bring the knowledge of Jehovah to the Jews, so that they should know Jehovah as well as have faith in him. Since the death of Moses, all leaders, teachers and prophets had but one aim, to bring the knowledge of Jehovah to the Jews. Finally, the Prophet Isaiah prophesied that the time will come when:

They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea. Isaiah: 11, 9.

Then came the Prophet Jeremiah and prophesied that Jehovah will make a new covenant with the house of Judah and the house of Israel. This will be the new covenant:

I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people; and they shall teach no more every man his neighbor, and every man his brother, saying: Know Jehovah; for they shall all know Me, from the least of them unto the greatest, saith Jehovah; for I will forgive their iniquities, and their sin will I remember no more. Jeremiah: 31, 34-35.

What was true of Judaism was also true of Christianity. Jesus spoke of faith only. Likewise, Paul spoke of faith only. The early Christian Fathers spoke of faith only. *Credo quia absurdum est*. But as the Christians grew and developed, then the need arose for knowledge. Hence: *Creo ut intelligam*. Faith remained the basis of Christianity, as it remained the basis of Judaism; but, just as in Judaism the time arrived for the necessity to complement knowledge with faith; so in Christianity the time arrived for the necessity to complement knowledge with faith.

This was perfectly in accord with the nature of things. Infants must begin with faith; they must have faith in their parents, in their teachers and in society. Infants must accept on faith what parents, teachers and society tell them. But, when the infants grow up, and in proportion as they grow up, the infants require ever more knowledge. They want knowledge, not to contradict faith, but to understand what they accepted on faith.

6. Now, in the past, Jews and Christians lived on faith; both had faith in God, and both accepted the Bible on faith. But now neither the Jews nor the Christians can live on faith alone. Mankind made great progress in the knowledge and understanding of existence; and it is no longer possible for a rational and thinking person to accept the Bible and religion on faith alone. The time arrived when knowledge of Jehovah is an absolute necessity. Enlightened humanity want to know and understand the truth about religion and God. In the case of the Jews and the Christians enlightened persons want to know and understand the truth about Jehovah and the Bible. The Bible is the only book in existence that reveals the existence of Jehovah; and the Bible is the only book in existence for the nature of Jesus. And, therefore, the Bible is the only book in existence that can give a knowledge of Jehovah and of Jesus. The time, therefore, arrived when the Bible must be taken up for a study which will give enlightened humanity the knowledge and understanding of Judaism and Christianity and what they imply.

Now, for thousands of years Jews and Christians studied the Bible, and numerous commentaries were written to explain what the Bible teaches. Apparently the Bible was understood, and thus the knowledge of Jehovah was attained by enlightened humanity. But this is far from the truth. Notwithstanding the infinite effort of countless Biblical scholars to understand the Bible, the Bible remained a book sealed and locked up, and what the Bible really teaches is still unknown to enlightened humanity. This may seem to be a wild and unfounded assertion; but this is the truth.

We must realize the following. The Bible reveals Jehovah, the process of creation, the purpose of creation, and the destiny of mankind. A book that comprehends God, existence, creation and the destiny of mankind is, and must be, like existence itself. Now, existence seems to be an open book, which any one can read and understand. But we know that this is not so. Existence was open for mankind for thousands of years; yet all that mankind could and did learn about existence was only the surface appearance of the realities of existence. Existence itself in all

its infinite and eternal aspects remained a book locked and sealed. For thousands of years thinking humanity endeavored to unlock the lock and to break the seal, so that they should be able to read and understand the book of existence. They succeeded to a large extent only when they discovered the key with which to open the lock, and that key was mathematics. What is mathematics? Spinoza tells us that the superstitious notions which mankind entertained would keep the human race in darkness to all eternity, if mathematics, which does not deal with ends, but with the essence and properties of forms, had not placed before us another rule of truth—The Ethics.

And now let us hear what others said about Mathematics. Spengler tells us:

Number is the primary element on which mathematics rests. It is a science of the most rigorous kind; it is a true art needing the guidance of inspiration, and a metaphysics of the highest rank. Every philosophy has grown up with a mathematics belonging to it. Number is the symbol of causal necessity. Like the conception of God, it contains the ultimate meaning of nature. The existence of number is a mystery, and the religious thought of every culture has felt its impress. Numbers are something that mark off and capture nature-impressions, and it is by means of names and numbers that the human understanding obtains power over the world. Galileo said: Nature is written in mathematical language. But the mathematics of nature is far more than the mathematics found in text books. The mathematics of nature can be perceived only by a mighty and truly religious institution—The Decline of the West.

Sir James Jeans tells us:

It is true, as Galileo said: Nature's great book is written in mathematical language. And only a mathematician can hope to understand the theory of relativity, the theory of quanta and the wave mechanics. Nature seems to be conversant with the rules of pure mathematics, as our mathematicians have formulated them in their studies, out of their inner consciousness, and without drawing to any appreciable extent on their experience of the outer world. Pure mathematics is one creation of pure thought, of reason operating solely within her own sphere. The universe appears to have been designed by a pure mathematician, and not by a biologist or engineer. Nature and our conscious mathematical mind work according to the same laws. She models her behavior on that of our thinking mind. The pure mathematician does not concern himself with material substances, but with pure thought. His creations are not only created by thought, but consist of thought. The universe can best be pictured as consisting of pure thought, the thought of what, for want of a wider word we must describe as a mathematical thinker—Mysterious Universe.

7. Mathematics is the key to the knowledge and understanding of existence. There is absolutely nothing in existence which can be known and understood without mathematics. Mathematics is the key to the lock that keeps existence hidden from the mere onlooker. What is true of

existence is equally true of the Bible. For thousands of years profound thinkers worked on mathematics, and by means of the mathematics they crystallized the key to the knowledge and understanding of existence; and what they learned about existence they embodied in books. If one wants to acquire the knowledge and understanding of existence already crystallized, he must, in the first instance, study these books. And only when he has mastered the knowledge and understanding contained in these books, only then can he go still deeper into the mysteries of existence. It is so with the Bible. Moses and the Prophets were the profoundest thinkers that lived. Great as the achievements of the philosophers and the scientists were, they are insignificant as compared with the achievements of Moses and the Prophets. Only Moses and the Prophets comprehended God, creation, the purpose of creation and the destiny of mankind, and all the eternal and infinite truths involved in all this knowledge and understanding. It is therefore clear that, just as the philosophers and the scientists used mathematics as the key to the knowledge and understanding of existence; so Moses and the Prophets used mathematics as the key to the knowledge and understanding of God, creation, the purpose of creation and the destiny of mankind. And this mathematics was of an infinitely higher and more comprehensive order than the mathematics which the philosophers and the scientists crystallized. And the knowledge and understanding which they attained they embodied in the Bible. Hence, just as to understand what any book on science tells us we must first acquire a knowledge and understanding of the mathematics they used; so, to understand what the Bible tells us, we must first acquire a knowledge and understanding of the mathematics which Moses and the Prophets used to attain to the infinite and sublime knowledge and understanding of God, existence, mankind, the purpose of creation and the destiny of mankind.

Next, every science creates a language of its own. To study any science we must acquire a knowledge and understanding of its language. The language of mathematics differs from the language of physics, and the language of physics differs from the language of biology, medicine, law, and so on all through. This is the case of the Bible. The Bible was written in the Hebrew language, and it could not have been written in any other language. The Hebrew language differs fundamentally from all other languages. This difference consists in the fact that the Hebrew language is both an ordinary language and a mathematical language. Beginning with the letters of the alphabet, and through words, sentences, paragraphs and the whole Bible — each and every letter, word, sentence, paragraph and the whole Bible speak a mathematical language. And, while the words signify things and actions, at the same time the things and actions are expressed in numbers, relations of numbers, and combinations of numbers, and express a mathematical argument which reveals a profound insight into the nature, purpose and destiny of existence. Thus, the Hebrew language, like the Bible itself, is absolutely unique. The Bible cannot be separated from the Hebrew language, just as the Hebrew language cannot be separated from the Bible. The translations of the Bible into other languages served a great

purpose; they made the Bible known to enlightened humanity — and this was a very important work. But now the time arrived when the Bible must be studied in its original Hebrew language; and this must be done by Christians and others, as well as by Jews. We must bear this in mind. The language of science is not the language of the ordinary man. Take mathematics. Apparently mathematics speaks an ordinary language; but this is not the case. One must make a special study of the special language of mathematics. The same is true of all sciences, of all philosophies, and of all branches of knowledge. And this is the case of the Hebrew language. The language of the Bible was not the ordinary language of the Jews; it was the language of Moses and the Prophets expressing the profoundest and most universal ideas about God, existence, creation, the purpose of creation, and the destiny of mankind. And for this purpose they used a language which expressed these ideas.

Scholars made a deep study of the technical aspect of the Hebrew language, and they accomplished much; but thus far the scholars never even suspected that the Hebrew language is not only a mathematical language, but also a philosophical language. The scholars never even made an attempt to investigate the deep and universal philosophy in the very technical aspect of the Hebrew language. In the study of the Bible, we shall have numerous occasions to consider the philosophy involved in the technical aspect of the Hebrew language; but, by way of introduction, I will ask a few questions. There are ten vowels, five simple vowels and five compound vowels. Why are there ten vowels, neither more nor less? The vowels are symbolized by lines and points. Why are not the vowels represented by letters, as in other languages? In the Hebrew language there is no present tense. Why is there no present tense, as in other languages? The past tense and the future tense are indefinite; the past is converted into the future, and the future is converted into the past. Why is this so? The Hebrew alphabet consists of twenty-two letters, neither more nor less. Why? These are only a few questions. Everything in the Hebrew language — the language of the Bible, has a profound and universal significance. And no one can have an adequate understanding of the Hebrew language without a knowledge and understanding of the deep and universal philosophy involved in the Hebrew language.

8. The aim of the Bible is to reveal to mankind Jehovah, the purpose of creation and the destiny of mankind; mankind are destined to attain to a knowledge of Jehovah. This necessitates an inquiry into the nature of knowledge generally, and particularly the knowledge of Jehovah. What is knowledge? Knowledge is the comprehension of cause and effect. The perception of cause alone or effect alone is not knowledge. Knowledge implies understanding. Knowledge and understanding are correlatives; they imply each other, neither can exist without the other. Knowledge without understanding is blind, and understanding without knowledge is empty. Both must cooperate with each other, and each grows and develops as the other grows and develops. Existence is an eternal and infinite event; and whatever exists or takes place in

existence is an event. The aspect which we perceive of an event is determined by the frame of reference from which we view the event. When we stand on the embankment, we see the train is moving; but, when we sit in the moving train, we see the embankment is moving. We see the embankment moving, even when we are certain that we and the train are moving. The frame of reference is neither the embankment, nor the train, nor any other external reality. The frame of reference is the mind itself. The mind regards itself as in the center of existence and at rest. Since all realities in existence are perpetually in a state of motion, therefore the mind sees the motions outside of itself. Thus, because we are on the surface of the earth, the mind sees the stars, the planets and other heavenly bodies as moving around us and the earth.

In the mind there are three frames of reference. The first frame of reference consists of the senses and the understanding. From this frame of reference the mind perceives the phenomenal aspect of the realities of existence. The second frame of reference consists of intuition and reason. From this frame of reference the mind sees the relations between cause and effect. From this frame of reference the realities reveal themselves in an aspect just the opposite to the aspect revealed when perceived from the first frame of reference. For instance, from the first frame of reference the sun appears to be near the earth, it appears to be small, and that it revolves around the earth. But from the second frame of reference the sun reveals itself to be ninety-three million miles from the earth, a thousand times the size of the earth, and that the earth revolves around the sun. This is so in all other infinite cases. The third frame of reference consists of the intellect — the highest faculty which the mind is destined to attain. From this frame of reference the mind comprehends existence in all its infinite and eternal aspects, attains to a knowledge of God, the purpose of creation, and the destiny of mankind. And so, the knowledge and understanding which men can attain depend upon the frame of reference from which they view existence.

Philosophers tell us that there are three orders of knowledge. For instance, Spencer tells us that there are the following three orders of knowledge: ordinary knowledge, scientific knowledge, and philosophic knowledge. Ordinary knowledge is ununified; scientific knowledge is partially unified; and philosophic knowledge is completely unified knowledge. See Spencer's *First Principles*. Again, Spinoza tells us that there are the following three orders of knowledge: knowledge derived from vague experience; knowledge derived from reason; and knowledge derived from the intellect. The intellect intuitively comprehends existence directly. By this intellectual intuitive knowledge we attain to the knowledge of God and the intellectual love of God. Now, ordinary men view existence only from the first frame of reference. They can have only a superficial knowledge of existence. Scientists view existence from the second frame of reference. They see the relations between cause and effect. But only those great thinkers that attained to the intellect — and they were few — only they attained to a knowledge of God, the purpose of creation, and the destiny of mankind. And these exceptional thinkers wrote the Bible. Hence the Zohar tells us (Part III, page 152):

The words of the Bible are transcendent words, and contain transcendent mysteries. Come and see! The transcendent world and the lower world were weighed in the same scale. The transcendent angels are spirits; and yet, when they descend to the lower world, they dress themselves in the garments of the lower world; otherwise, they could not exist in the lower world. If this is with the angels, it is still more so with the Bible which created them and the worlds, and all exist only because of it. When the Bible descended to this lower world, if it had not dressed itself in the garments of this world, this world could not bear it. For this reason, the story of the Bible is only a garment of the Bible itself. The Bible has a body, and this comprehends the commandments of the Bible that are called the body of the Torah; and this body is dressed in clothes that are stories of this world. Those that know more do not look at the garment, but look at the body that is underneath the garment. But the wise man, the servant of the Supreme King, who stands at the height of Sinai, he looks only at the soul, which is the essence of the whole real Bible; and in the time to come he is destined to see the soul of the soul of the Bible.

9. Mathematics is the key to all knowledge and understanding. Since there are three orders of knowledge and understanding, there are three corresponding orders of mathematics. For ordinary purposes, elementary arithmetic and geometry are enough; but for scientific purposes we must use a higher order of mathematics. But men, like Einstein, who endeavor to comprehend the ultimate nature of existence, must use a mathematical order of a still higher nature. It is so with the Bible. For the purposes of understanding the plain language of the Bible, the first order of mathematics is enough; but for the purpose of understanding the body of the Bible, we must use the second order of mathematics. Finally, for the purpose of understanding the soul of the Bible, we must use the third order of mathematics.

Mathematics is the key to all knowledge and understanding, but it is only a key. By means of mathematics we attain to a knowledge of the realities and processes of existence, but by mathematics alone we cannot understand existence. To understand existence, we must use philosophy. Philosophy interprets what mathematics reveals. Thus through the cooperation of philosophy with mathematics do we attain to a knowledge and understanding of existence. It is the same with the Bible. To know and understand the Bible, we must use philosophy. Mathematics will reveal the knowledge of what the Bible contains, and philosophy will interpret it. The philosophy of the Bible is the Kaballah. It is evident that since the Bible comprehends God, the purpose of creation, and the destiny of mankind, the philosophy of the Bible must transcend the philosophy of existence which the philosophers crystallized.

The Bible, like existence, is not only locked, but it is also sealed. The seal of existence is its phenomenal aspect. To know and understand existence, we must remove the seal. The phenomenal aspect of existence is only a symbol of what existence itself really is. It is the same with the Bible. The seal of the Bible is its garment, its plain language. The

garment of the Bible is only a symbol. To know and understand the Bible, we must remove the seal. We must endeavor to penetrate beyond the symbols, to attain to a true knowledge and understanding of what the Bible really contains.

We shall proceed as follows. First, we shall acquaint ourselves with the three orders of mathematics. Next, we shall consider the Kaballah, so as to acquire an idea of the philosophy involved in the Bible. And then only we shall take up the study of the Bible itself. And thus prepared, we shall then be able to attain to a knowledge and understanding of the Bible. All beginnings are difficult. And this is especially the case with the study of the Bible. Since, however, the knowledge and understanding of the Bible are absolutely essential to the life of Jews and Christians, and also to the rest of mankind, the difficulty that faces us should not deter us. We will overcome the difficulty, and our reward will be great.

CHAPTER I

10. The Hebrew alphabet consists of twenty-two letters. Each letter has a numerical value, it represents a number. The following are the letters of the Hebrew alphabet and their numerical equivalents:

ל	30	א	1
מ	40	ב	2
נ	50	ג	3
ד	60	ד	4
ע	70	ה	5
פ	80	ו	6
צ	90	ז	7
ק	100	ח	8
ר	200	ט	9
ש	300	י	10
ת	400	כ	20

The numerical value of a word is the sum of the numerical values of the letters composing the word. The following will show the numerical values of words:

אדהיה		יהוה		אלהים		אדני		שדי	
א	1	י	10	א	1	א	1	ש	300
ה	5	ה	5	ל	30	ד	4	ד	4
י	10	ו	6	ה	5	נ	50	י	10
ה	5	ה	5	י	10	י	10		
				ם	40				
	21		26		86		65		314

אדם		אברהם		יצחק		יעקב		משה	
א	1	א	1	י	10	י	10	ט	40
ד	4	ב	2	צ	90	ע	70	ש	300
ם	40	ר	200	ה	8	ק	100	ה	5
		ה	5	ק	100	ב	2		
		ם	40						
	45		248		208		182		345

11. The letters of the Hebrew alphabet have definite names; the names have definite spellings and definite numerical values. The values

of the names of the letters, as in the case of words, are the sums of the numerical values of the letters composing the names of the letters. The following are the names of the letters and their numerical equivalents:

אלף	111
בית	412
גמל	73
דלת	434
הא	6
ואו	13
זין	67
חת	408
טת	409
יוד	20
כף	100
למד	74
מם	80
נון	106
סמך	120
עין	130
פי	90
צדי	104
קוף	186
ריש	510
שין	360
תיו	416

12. The Hebrew word for name is: שם, and its numerical value is 340. 340 is also the numerical value of the word: ספר — book. A book reveals the thoughts of an author. The thoughts of an author are revealed through the book; the book reveals explicitly what is implicit in the mind of the author. To name a thing is to make manifest explicitly what is implicit in the nature of the thing. The letters of the Hebrew alphabet symbolize profound ideas, and the names of the letters make manifest the ideas which are implicit in the letters themselves. The profound significance of the names of the letters we shall consider as we proceed. For the present we shall consider a few names of God.

God consists of infinite attributes, each of which manifests the infinite and eternal nature of God. These attributes are symbolized by definite names. Thus we have the names Ehejeh, Jehovah, Elohim, Adonai, Shaddai, and so on. Let us begin with the name Jehovah. The name consists of the following four letters: יהוה. The following are the names of these four letters and their numerical equivalents:

יוד	—	20
הא	—	6
ואו	—	13
הא	—	6
	—	
		45

Thus we see that the numerical value of the name יהוה is 45. And 45 is the numerical value of the word: אדם. This means that Jehovah manifests himself in Man. Man is the visible manifestation of Jehovah.

And now let us consider the name Elohim. The name consists of the following five letters: אלהים. The following are the names of these letters and their numerical equivalents:

אלף	111
למד	74
הא	6
יוד	20
סם	80

291

Thus the numerical value of the name אלהים is 291; and 291 is the numerical value of the word: ארץ — earth. This means that Elohim manifests himself as the earth; the earth is the visible manifestation of Elohim. We shall see later, that Elohim symbolizes the mother of creation, and the earth is the mother of living beings on the earth.

13. And now let us consider the name Shaddai. This name consists of the following three letters: שדי. The following are the names of these three letters and their numerical equivalents:

שין	360
דלת	434
יוד	20

814

Thus the numerical value of the name שדי is 814; and 814 is the numerical value of the following words: בני וביניכם ובין זרעך אחרך.

בני	72
וביניכם	138
ובין	68
זרעך	297
אחרך	239

814

The name שדי symbolizes the procreative attribute of God. Refer to Genesis: 17, 10. The Bible tells us that Jehovah revealed himself to Abram, and told him: I am El Shaddai. Again, in Genesis: 28, 2, Isaac told Jacob to go to Laban, and there take a wife of the daughters of Laban. And then Isaac said to Jacob: And the El Shaddai shall bless thee and make thee fruitful, and multiply thee, that thou mayest be a congregation of peoples. Again, in Genesis: 35, 10, Elohim said to Jacob: I am El Shaddai: be fruitful and multiply, a nation and a company of nations shall come out of thy loins. Thus the name שדי symbolizes the procreation we attribute to God. In Genesis: 17, 10, Jehovah told Abram that he would make with him and with his children an eternal covenant, but the condition to that eternal covenant is cir-

cumcision. And Abram was told to circumcise, and to circumcise his children. And all descendants of Abram, whose name was now changed into Abraham, must circumcise. Circumcision is the condition to eternal life, eternal procreation. Hence Jehovah told Abram that the eternal covenant through circumcision will be: בני וביניכם ובין זרעך אחרך between Me and you and thy seed after thee. Thus the eternal procreation of the seeds of Abraham through circumcision is the visible manifestation of God's procreative attribute.

14. And now let us consider the name Adonai. This name consists of the following four letters: אדני. The following are the names of these four letters and their numerical equivalents:

אלף	111
דלת	434
נון	106
יוד	20

671

Thus the numerical value of the name אדני is 671; and 671 is the numerical value of the following words: בכל הר קדשי.

בכל	52
הר	205
קדשי	414

671

To understand what this involves, we must anticipate what we shall learn later. Jehovah begins as Ehejeh and ends as Adonai. Ehejeh pertains to the transcendental world, which is to realize itself in the material world. Jehovah becomes Adonai when the human race comes into existence on this earth. Jehovah will realize his kingdom on this earth, when mankind will recognize Jehovah. Then the earth will become the abode of Jehovah together with mankind. The earth will then become Jehovah's holy mountain. Refer to Isaiah: 11, 9. Isaiah tells us that then: They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea.

14. God is absolutely one, but he manifests himself in infinite and eternal attributes. The names of God are only names of his attributes; and therefore there are as many names of God as there are attributes. Since God has infinite attributes, it follows that he has infinite names. We know God according to the number of attributes of God we know. For instance, Spinoza tells us that God is a being absolutely infinite, consisting of infinite attributes, each of which expresses the eternal and infinite essence of God. Yet Spinoza spoke of only two attributes of God: Thought and Extension. Moses mentioned thirteen attributes of God; the Sefer Yetzira enumerates twenty-two names of God. It is thus clear that, in proportion as men attain to a knowledge of God and the attributes through which he manifests himself, in that proportion will men know God by more and more names. Hence the names of God

which we considered do not comprehend all the attributes of God. As we proceed, we shall have occasions to learn of many other names of God. But for the present we will consider what is called the שם המפורש. As the name implies, this is a most explicit name, and consists of 216 letters. First, let us consider how this name is derived. Next, we shall consider what this name symbolizes.

Refer to Exodus: 14, 19-21. There are three sentences, each of which consists of 72 letters; and together they consist of 216 letters. These 216 letters constitute the שם המפורש. But these letters must be arranged in a definite order, and this is how they are arranged.

First, write the first sentence of these three sentences from right to left, just as it is in the Bible. Second, write the second of these three sentences from left to right, in reversed order, beginning with the last letter of the sentence. That is, write the last letter of this sentence under the first letter of the first sentence; then write the next letter of the second sentence under the second letter of the first sentence, and so on until the whole second sentence, in reversed order, is written under the first sentence. Finally, under the second sentence write the third sentence, from right to left, just as it is in the Bible. You will then get 72 columns of three letters in each column. Each column of three letters constitute a word. You will then get 72 words, each of which consists of three letters, and together they constitute the שם המפורש the most explicit name of God. We will not at this stage consider the meaning of these 72 words, but we will consider what this name involves. This name involves the law of dialectics and the law of destiny.

15. Existence manifests itself in correlatives: light and darkness, life and death, good and evil, joy and sorrow, male and female, spirit and matter, evolution and entropy, causation and destiny, past and future, and so ad infinitum. At any moment, existence manifests itself in all its infinite correlatives. Correlatives imply a third reality of which they are correlatives. God is the absolute reality that manifests itself in all infinite attributes, aspects and correlatives. Existence is an infinite and eternal process of transformation. Every state of existence changes into its correlative; the positive changes into the negative, the negative changes into the positive; energy changes into matter, and matter changes into energy; life changes into death, and death changes into life; and so it is with all infinite correlatives of existence. This process of transformation Hegel called Dialectics. And this is what the שם המפורש reveals.

We begin with the first sentence, and we read it from right to left. Then we read the second sentence from left to right. Finally, we read the third sentence again from right to left. This means that, when we read the alphabet from right to left, we have before us the positive aspect. When we read the alphabet from left to right, that is, from the א back to the א, then we have before us the negative aspect. And when we read the alphabet again from the right to the left, then we have again the positive aspect before us; but this positive aspect also comprehends the first two aspects. Thus we have thesis, anti-thesis and synthesis. This is the infinite and eternal process of transformation in existence, and this is what the שם המפורש reveals.

The Hebrew alphabet consists of 22 letters. Divide the alphabet into two equal parts, the division taking place between כ and ל. Take the second half and reverse it, and place it under the first half, so that the ה shall be placed under the א, the ש shall be placed under the ב, and so with the rest of the letters. You will then get the following relation between the letters:

א ב ג ד ה ו ז ח ט י כ
ת ש ר ק צ פ ע ס נ מ ל

Write out the 11 pairs of letters as follows:

את בש גר דק חצ ופ זע חם טנ ים כל

This will give you an arrangement of the letters called אתבש. It is called אתבש because the first two pairs of letters consist of these four letters. For what purpose are the letters thus arranged? The letters of each group must be substituted for each other. For instance, if we have an א, we must write a ה; if we have a ב, we must write a ש, and so with the letters. This will change the words into different letters, having different values. Let us, by way of illustration, take the first word of the Bible, and let us change the letters according to the אתבש; we shall then get a word of different letters, having different values, as the following will show:

בראשית 913
שנתבשא 746

Let us now begin with the name: יהוה. By אתבש the name יהוה becomes מצפצ as the following will show:

יהוה
מצפצ

The numerical value of יהוה is 26; but the numerical value of מצפצ is 300; thus 26 becomes 300. I call attention to the following. When a number ends with a zero or zeros, the zero or zeros are counted in computation, but not always in interpretation. Take the number 3. 30 is only ten times 3; 300 is only 100 times 3; 3000 is only 1000 times 3. In all cases it is only 3. We shall see later, when the zeros are also counted in interpretation. The את-בש reveals the transcendental aspect. 3 is the numerical value of Father. Thus the אב Father. Thus the את-בש reveals that יהוה is the Father. In the transcendental world, 3 symbolizes what the Zohar calls תלת רישין, the Three Heads. What the three heads are we shall see later. In the phenomenal world the three heads are symbolized by the three fathers: יצחק ויעקב אברהם Abraham, Isaac and Jacob. In the transcendental world the three heads are one; but in the phenomenal world they are three. But these three heads are destined to become one, and the one is משה, Moses. This is the destiny of mankind. All of mankind are destined to unite in Moses.

16. When Jacob had left his parents' home to go to Laban, he met on the way three flocks of sheep lying by a well; but they could

not drink the water of the well, because a large stone was lying over the mouth of the well. It was necessary that all the flocks should gather together, and the shepherds could roll off the stone, and give drink to the sheep. The well from which the flocks were to drink the water is מִשֶׁה, Moses. Moses is the unity of all three heads in the phenomenal world. The words כִּי מִן הַבְּאֵר הַזֶּה — for out of that well — have the numerical value of 345, and 345 is the numerical value of מִשֶׁה, Moses. This means that mankind will not be able to drink of the divine doctrine that God revealed through מִשֶׁה, attain to the knowledge of יְהוָה and enter into the מַלְכוּת הַשָּׁמַיִם the kingdom of God, until all the flocks of mankind will come together; that is, when all of mankind will become one human society; then they will roll off the stone that sealed the mouth of מִשֶׁה, and then all of mankind will drink of the divine water. The words: כָּל הָעֵדְרִים, all flocks in the אֶת-בֵּשׂ are לכְּצוּגְמִי and their numerical value is 300. Jacob was thus revealed the destiny of mankind.

17. And now let us consider Elohim. The numerical value of אֱלֹהִים is 86. If we reverse the digits, we get 68, and 68 is the numerical value of חַיִּים — life. This means that life manifests itself as Elohim. Now, the אֶת-בֵּשׂ of אֱלֹהִים is תַּכְצִמִי, and its numerical value is 560. Elohim is the mother of all living beings, just as Jehovah is the Father of all living beings. In the Bible, Elohim is called כָּל חַי, the Mother of all living beings. Now, the אֶת-בֵּשׂ of the words אֱלֹהִים is תִּי לֵךְ סָמ, and their numerical value is 560, the same as the numerical value of אֱלֹהִים in the אֶת-בֵּשׂ.

אֱלֹהִים is the plural of אֱלֹהִי. This means that Elohim manifests itself in the phenomenal world as consisting of numerous forces; but in the transcendental world, Elohim is absolutely one. The Hebrew word for one is אֶחָד. The אֶת-בֵּשׂ of אֶחָד, is תַּסֵּק, and its numerical value is 560. Thus we see that God in all his attributes, modes and manifestations is absolutely one. This is the absolute essence of Judaism. The soul and essence of Judaism is the truth that God is absolutely one. All names of God are only names of his attributes; the true name of God is אֶחָד.

In the first chapter of Genesis the Bible speaks of Elohim only. All creation, including the creation of Man, was done by Elohim. The reason for this we shall see when we come to the Bible itself. After Elohim had created the world and Man, then Jehovah joined Elohim. Hence in the second and third chapter of Genesis the Bible speaks of Jehovah Elohim יְהוָה אֱלֹהִים. The Zohar tells us that יְהוָה אֱלֹהִים is the full name of God. Let us, then, consider this name. The numerical value of יְהוָה אֱלֹהִים is 112. 112 is the numerical value of the following three names of God:

אֱהִיָּה	21
יְהוָה	26
אֲדֹנָי	65

יְהוָה אֱלֹהִים 112

Thus we see that Jehovah Elohim comprehends the three names of God. The אֶת-בֵּשׂ of אֱלֹהִים יְהוָה is 860. The אֶת-בֵּשׂ of יְהוָה is 300, and the אֶת-בֵּשׂ of אֱלֹהִים is 560, as we saw before. 300 and 560 are 860. First, we see that 860 is ten times 86, and 86 is the numerical value of אֱלֹהִים. We also saw that the אֶת-בֵּשׂ of יְהוָה is 300; and the אֶת-בֵּשׂ of אֶחָד is 560; and both together are 860. Thus, again, we see that the full name of אֱלֹהִים יְהוָה is the same as the words יְהוָה אֶחָד, Jehovah is One.

I call attention to the following. When we consider the numerical values of the letters of the Hebrew alphabet, we see that the letters of the second half of the alphabet represent higher numbers than the letters of the first half. The letters of the first half represent the following numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20; but the letters of the second half represent the following numbers: 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400. Since in the אֶת-בֵּשׂ the letters of the second half are substituted for the letters of the first half, and the letters of the first half are substituted for the letters of the second half, it follows that the letters of the first half are transformed into letters of higher numerical values; and the letters of the second half are transformed into letters of lower numerical values. This shows that between the transcendental world and the phenomenal world there is a dialectic transformation; the higher become lower, and the lower become higher. And this is true of all infinite correlatives in existence. Energy becomes matter, and matter becomes energy; light becomes darkness, and darkness becomes light; life becomes death, and death becomes life; good becomes evil, and evil becomes good; joy becomes sorrow, and sorrow becomes joy; and so it is with all infinite correlatives in existence. We shall see later that this law of dialectics, which is revealed by the אֶת-בֵּשׂ is the soul and essence of the philosophy of the Bible; it is the soul and essence of existence; and it is the absolute idea of God. So much for the אֶת-בֵּשׂ in so far as it is necessary to understand the Key to the Bible.

18. The אֶת-בֵּשׂ also reveals the purpose and destiny of creation. And this is revealed by a different arrangement of the letter of the alphabet. Divide the alphabet, as before, into two equal halves, the division being between the כ and the ל. But, instead of reversing the second half as in the אֶת-בֵּשׂ, place the second half, just as it is, on the first half, as shown here:

א ב ג ד ה ו ז ח ט י כ
ל מ נ ס ע פ צ ק ר ש ת

Write out these eleven pairs of letters as follows:

אל כם גן דם הע ופ זין חק מר יש כת

This arrangement of the letters in pairs is called אֶל-כֶּם. It is so called, because the first two pairs consist of these four letters. How are the letters in the אֶל-כֶּם to be used? In the אֶת-בֵּשׂ the letters of the first half of the alphabet are changed into the corresponding letters of the second half of the alphabet. This means that the letters of lower numerical values are changed into letters of higher numerical values. In turn, the letters of the second half of the alphabet are changed into the letters of the first half of the alphabet. This means that the letters of the higher numerical value are changed into the letters of the lower numerical

values. But in the א-ל-כ-ם the letters of the first half of the alphabet are changed into the corresponding letters of the second half of the alphabet. This means that the letters of the lower numerical values are changed into the letters of higher numerical values. But the letters of the second half of the alphabet do not change into the letters of the first half of the alphabet, but remain as they are. This means that the letters of the higher numerical values do not change into the letters of the lower numerical values, but retain their higher numerical values. The difference between the א-ת-כ-ש and the א-ל-כ-ם is shown in the following. Take, again, the first word in the Bible:

746 — שנתכמא : את-כש : בראשית
1,270 — מרלששת : אל-כ-ם :

19. What does the א-ל-כ-ם mean? We saw that existence, is an infinite and eternal process of changes and transformations. The positive becomes the negative; the negative becomes the positive; energy becomes matter, and matter becomes energy; light becomes darkness, and darkness becomes light; life becomes death, and death becomes life, and so in all infinite and eternal changes and transformation. There is also a transformation between the transcendental and the phenomenal; the spirit becomes flesh, the idea becomes a material reality; and, vice versa, the material becomes the ideal, the flesh becomes spirit, and so on in all infinite and eternal transformations. All this is shown by the א-ת-כ-ש. But over and above all these changes and transformations there is a purpose and a destiny in existence. God created the world to realize his supreme and eternal purpose; and this purpose is the destiny of existence.

Now, science sees in existence neither purpose nor destiny; science sees in existence only changes and transformations. Hence science reached the conclusion that, while all else in existence, including evolution, may be relative, the law of entropy is absolute. According to this law, the universe inevitably and absolutely is running down to the dead level, so that the universe will inevitably reach the dead level, and all changes and transformations will cease forever. This is a false idea. The universe existed an eternity. If it is true that it is inevitably running down to the dead level, the universe would have reached this dead level long, long ago, for it already existed an eternity, and there was time enough for the universe to reach that dead level. And yet the universe is now just as much alive as it was ever before, and changes and transformation take place in existence just as ever before. The truth is this. Entropy and Evolution are correlatives; entropy is death, and evolution is life. Energy becomes matter, and matter becomes energy, and so in all infinite and eternal cases. But this is not all. Not only does the universe eternally and infinitely remain ever young, ever full of life and creation, but infinitely and eternally it is realizing the supreme, infinite and eternal purpose of God. This is the soul and essence of the philosophy of the Bible. And this is shown by the א-ל-כ-ם. Not only the universe, but also God is infinitely and eternally passing to higher and ever higher perfection. This is the supreme, infinite and eternal purpose of God, and the realization of this purpose constitutes the destiny of existence. To illustrate this, let us consider some means of God.

20. The name יהוה in the א-ל-כ-ם becomes שעפעע, and its numerical value is 520. As stated before, when a number ends in a zero, the zero is counted in computation; but in interpretation it is sometimes counted, and sometimes not. Now 520 is only ten times 52. 52 is the numerical value of בן son. This means that God realizes his supreme purpose in his son. When man attains to a knowledge and understanding of Jehovah; he identifies himself with Jehovah as a son with his Father, then man becomes the son of Jehovah, the son of God. Through the Torah, the Jews attained to a knowledge and understanding of Jehovah; they identified themselves with Jehovah, and they were told to love Jehovah with all their heart, with all their mind, and with all their soul, and by this they became the sons of Jehovah: ואהבת את יהוה אלהים בכל לבבך ובכל נפשך ובכל מאדך (Deuteronomy: 14, 1) אתם בנים ליהוה אלהיכם You are the sons of Jehovah your God. When man becomes the son of Jehovah, and he loves Jehovah with all his heart, with all his mind and with all his soul, then Jehovah loves him with supreme love. The Hebrew words for supreme love is אהבה רבה. The א-ל-כ-ם of אהבה רבה is רמע and their numerical value 520. The Jews say in their daily prayers: אהבה רבה אהבתנו יהוה אלהינו. With supreme love Thou, Jehovah our God, dost love us. In this supreme love God realizes his supreme purpose, and he realizes this supreme purpose through the man who attained to a knowledge and understanding of Jehovah, and loves him with all his heart, mind and soul.

And now let us consider the name: אלהים. This name in the א-ל-כ-ם becomes: ללעשם, and its numerical value is 470. Likewise, the name in the א-ת-כ-ש becomes לעשע, and its numerical value is also 470. When God revealed himself to Moses at the burning bush, God revealed himself to Moses as both Jehovah and Elohim. And God, speaking to Moses as Elohim, said אהיה אשר אהיה I will become what my supreme purpose is to become. Elohim begins as the creator of the material world, but his destiny is to become one with Jehovah. This is shown by the א-ל-כ-ם of both Elohim and Ehejeh, both have the same numerical value, 470.

Elohim started the creation of the world by saying אור ויהי אור. Let there be light, and there was light. And Elohim completed the work of creation by saying: נעשה אדם. Let us make man. The numerical value of the first saying is 470, and the numerical value of the last saying is 470, as the following will show:

25	יהי	425	נעשה
207	אור	45	אדם
31	ויהי		
207	אור	470	
470			

If we disregard the zero, then we have 47. 47 is the numerical value of the words כי טוב, that it is good. In creating the world,

Elohim saw that all that it created was good. The destiny of creation was to realize the good.

21. As stated before, the Zohar tells us that the name יהוה אלהים is the full name of God, because it comprehends all attributes of God. Jehovah is the Father and Elohim is the Mother of creation; that is, God creates the world by these two names. We saw that Jehovah in the אלכבם is 520, and Elohim in the אלכבם 470. 520 and 470 are 990. Jehovah Elohim represent the unity of the attributes of God, and this is expressed by the words המיוחד שם which means the name that represents this unity. The אלכבם of the words המיוחד שם, is עמשפנס, and their numerical value is also 990, as the following will show:

990 — שם המיוחד : אלכבם : שם עמשפנס —

And now let us consider the name אדני. Adonai means Lord. Jehovah becomes Adonai, the Lord of the World, in the material world. The name אדני in the אלכבם becomes לסנש, and its numerical value is 440. The Hebrew words for Lord of the World are: אדון עולם. The אלכבם of these words is לספנעפלים, and their numerical value is also 440, as the following will show:

440 — אדון עולם : אלכבם : לספנעפלים —

And now let us consider the name אל שדי. We saw before that this name represents the creative attribute of God. Existence is an infinite and eternal process of creation through procreation. Old forms of existence pass out, to make room for new forms of existence that come to take the place of the old forms of existence. And this is accomplished through procreation. This is expressed in the statement:

המחדש בטובו בכל יום תמיד מעשה בראשית. With His goodness God renews the works of creation every day, eternally. The good that is inherent in existence, and to realize which God created the world, are represented by the name אל שדי. The אלכבם of אל שדי is של שמש and its numerical value is 720. Now, the Zohar tells us that אל שדי is the foundation of the world. Indeed, it is the foundation of the world, because it is through this attribute that the world is infinitely and eternally renewed and sustained. The Hebrew words for the foundation of the world are יסוד עולם. The אלכבם of these words is שספסעפלים, and their numerical value is also 720.

After Elohim had created the world, Elohim saw that all that he had created was very good. The Hebrew words for "and he beheld that it was very good" are והנה טוב מאד. The אלכבם of these words are פענע רפם מל ס and their numerical value is also 720. And we saw before that in all cases in which Abraham, Isaac, Jacob, and others were blessed that they would increase, multiply and become many nations, they were blessed with the name El Shaddai.

The foregoing gives an idea of the first aspect of the mathematical system of the Bible. There are numerous other operations and different numerical values, and different meanings, pertaining to this aspect of the mathematical system; but we shall consider them as we proceed. And now we shall proceed to consider the Second Aspect of the Mathematical System of the Bible.

The Second Aspect of the Mathematical System

CHAPTER II

22. Numbers do not pertain to things; numbers pertain to the mind. If I take ten apples and put them in a bag, there is nothing in the apples to tell that they are ten in number or that they are more or less than ten in number. If I arrange the apples in a row, one after another, there is nothing in the apples to tell which is the first, which is the second, and which is the last. All this is perceived by my mind, and exists only in my mind. Suppose that I count: 1, 2, 3, 4, 5, 9. My mind perceives a hiatus between 5 and 9. How does the mind come to the perception of numbers, and how does it detect a hiatus between numbers?

All realities exist in a four-dimensional continuum: three dimensions of space, and one dimension of time. Time and space are absolute condition to the existence of realities. Take away space and time, and all realities will disappear. Time is a succession of moments; the moments follow one another in an absolute order. There can be no hiatus between the moments of time; and the succession of the order cannot be changed. Space is a coexistence of spaces; the spaces coexist side by side of one another. There can be no vacuum between the spaces. Time and space are inherent in the realities of existence; they are the absolute condition to the existence of the realities; but the realities do not manifest this to the senses, because the senses cannot comprehend time and space. Like all other realities, the mind is part of existence, and partakes of time and space. Take away time and space, and the mind will cease to exist. The mind perceives time and space, and the perception of time manifests itself in the perception of numbers. And, just as the moments of time follow in succession, one after another; so the numbers in the mind follow in succession, one after another. And, just as there can be no hiatus in the moments of time, so there can be no hiatus in the numbers. Hence, when I count: 1, 2, 3, 4, 5, 9, the mind at once perceives a hiatus between the 5 and the 9.

23. We saw that the letters of the Hebrew alphabet have numerical values; they represent numbers, and are represented by numbers. We saw that the numerical values of the first ten letters follow one another in a natural order of succession. Beginning with the א whose numerical value is 1, the numerical values of the succeeding letters are: 2, 3, 4, 5, 6, 7, 8, 9, 10. But, when we come to the eleventh letters, the כ, we find that its numerical value is 20. Thus between the י and the כ there is a hiatus, 8 numbers are missing. And the same is the case of all other letters, until we come to the last letter, the ת, we find that its numerical value is 400. Thus the 22nd letter, which should have the numerical value of 22, has the numerical value of 400—378 more than 22. It is thus clear that the hiatuses between the letters must involve realities

which are not disclosed by the numerical values of the letters. Hence the letters do not tell the whole story. This means that the first aspect of the mathematical systems does not reveal the whole of what the Bible contains. To comprehend what the Bible contains, we must fill up the hiatuses in the numerical values of the letters, and this we can do by filling up the hiatuses with other letters and words. But how can we find out the other letters and words? Existence already showed the way.

The realities of existence, by their surface appearance, do not tell the whole story. Behind the surface appearance of things there is a long story of creation and evolution. But this long story is concealed by the very appearance of things. As the human mind grew and developed, men of thought began to penetrate behind the surface appearance of things, to find out what is behind the surface appearance of the things. In the course of time, they discovered that all material realities consist of molecules; the molecules consist of atoms; the atoms consist of electrons and protons; and the electrons and protons are nothing else than energy. This energy is the infinite and eternal substance out of which all realities were carved out. Thus all material realities revealed themselves to be only energy, and energy revealed itself to be the material realities. A reality, as it appears, is a very complex thing, the result of a long process of creation and evolution. To comprehend a reality, we must resolve it into the elements out of which it was created, and these elements themselves we must reduce to their ultimate substance. Only now can we comprehend a reality. We do the same in mathematics—the key to the understanding of the realities of existence. A large number is a complex reality. To comprehend a large number, we reduce it to its lowest terms. And now we can comprehend the large and complex number. Existence itself taught mankind the way to the discovery of the story hidden behind the surface appearance of things. And this method we have to use to comprehend the Bible. The first thing we must do is to reduce the complex numerical values of the letters to their natural and lowest terms. This will give us the following numerical values of the letters of the alphabet:

י	12	א	1
כ	13	ב	2
ל	14	ג	3
ד	15	ד	4
ה	16	ה	5
ו	17	ו	6
ז	18	ז	7
ח	19	ח	8
ט	20	ט	9
י	21	י	10
יא	22	כ	11

In the Second Aspect of the Mathematical System we shall use these numerical values of the letters of the alphabet. And we shall see the relation between these two aspects of numerical values.

24. It is clear that a word in the second aspect will have a lower numerical value than the same word will have in the first aspect. An illustration will make it clear. Take the first word in the Bible:

The First Aspect.		The Second Aspect.
2 כ		כ 2
200 ר		ר 20
1 א		א 1
300 ש		ש 21
10 י		י 10
400 ת		ת 22
913		76

Thus we see that the same word, in the first aspect has the numerical value of 913, and in the second aspect it has the numerical value of 76. It is therefore clear that, when we use the second aspect, we shall need more words to make up the numerical value in the first aspect. And this means that the first aspect implies, but not express, many words which are concealed behind the numerical value of the first aspect. Let us begin, as before, with the consideration of the names of God. Since the name יהוה consists of the letters of the first half of the alphabet, which have the numerical values of the second aspect, we shall get the same numerical values in both aspects. Hence we shall begin with the name אלהים. We saw that in the first aspect this name has the numerical value of 86. And now let us see what its numerical value will be in the second aspect. The following will show this:

א 1
ל 12
ה 5
י 10
ם 13
41

Thus the numerical value of the name אלהים in the second aspect is 41. What does the number 41 symbolize? We must then return to the first aspect to find a word that has the numerical value of 41. And this word is אן, Mother. We saw that Elohim is the Mother of Creation, the Mother of all living beings. The word אלהים did not tell this. But the second aspect reveals this. Now, we have mathematical proof that Elohim is the Mother of creation and of life. But what is mother? We seem to know what mother is; but this is only a surface knowledge. What really is mother? The real mother is a creator. The mother receives from the father the seeds which contain life in its primordial state, and creates out of that life a living being. This is what constitutes a mother. But how does the mother create out of a primordial state of life a living being? Between life in its primordial state and a living being there is an infinite process of creation and evolution. How does the mother accomplish this? For this purpose mother must be a creator.

But with what can mother create? With what do we create things? We create things with the hand. The hand with the five fingers is the absolute basis of human intelligence, knowledge and understanding, and the absolute basis of all creation accomplished by man. Without the hand, man would remain a mere animal. The hand, is the mother of creation. The numerical value of אן in the second aspect is 41; but 41 is not yet the lowest term. We must reduce it to a lower term. This we accomplish by reversing the order of the digits. Instead of 41, we shall get 14. Now, what does this number symbolize in the first aspect? It symbolizes the hand. The Hebrew word for hand is יד, and its numerical value is in both aspects 14. Why is the hand symbolized by the number 14? Because the hand consists of five fingers, and the five fingers consist of 14 phalanges. 14 is not yet the lowest term. The number 14 consists of 1 and 4. 1 and 4 are 5. Thus the hand is symbolized by 5, the number of fingers. That the five fingers may constitute a hand, they must cooperate with one another. It is only when the five fingers cooperate with one another do they constitute a hand, and then can create. Cooperation is the basis of all creation and progress. Cooperation brings out a power for creation, which without cooperation cannot be brought out. Man was called into existence to create a world for himself; and for this purpose man needed power to create. For this reason, man was given two hands. The numerical value of hand is 14; and the numerical value of two hands is twice 14, or 28. 28 is the numerical value of the word כח power.

25. The mother creates out of the primordial form of life a living being. The function of the mother is that of the hand. The hand has two functions: first, to receive the substance or material; second, to transform the substance or material into the desired object. To receive a thing, the hand must open up its fingers; and to work on the thing, the hand must close its fingers around the thing. This is the function of the mother. The true mother is the womb. To receive the life substance, the womb opens up; but to transform the life substance into a living being, the womb closes up and takes hold of the life substance, and performs the work of creation. The Hebrew word for womb is רחם, and its numerical value in the second aspect is 41, as the following will show:

20 ר
8 ח
13 ם
41

And we saw that the numerical value of mother in the second aspect is 41. The womb is the true mother, and it is the true hand of creation. And this is symbolized by the name אלהים. When we came to the study of the Bible, we will see the infinite and eternal significance of this.

And now let us consider the name שדי. We saw that this name symbolizes the creative attribute of God, creation through procreation; and we saw that this attribute is the foundation of creation and of

existence. Creation is through procreation, and preserves and perpetuates existence. And we also saw that the numerical value of **אל שדי** in the **אלכס** is the same as that of the numerical value in the **אלכס** of the words **יסוד עולם** the foundation of the world. We shall also learn later that the ninth sephiroh is called **יסוד**, because it is the foundation of all existence. Now, the name **שדי** in the second aspect is 35, and this is also the numerical value in the second aspect of the word **יסוד**, as the following will show:

21	ש	10	י
4	ד	15	ס
10	י	6	ו
—		4	ד
35		—	
		35	

Thus we have mathematical proof that **שדי** is **יסוד**, the foundation of existence. 35 is also the numerical value in the second aspect of the words **טוב מאד**, as the following will show:

9	ט
6	ו
2	ט
13	ס
1	א
4	ד
—	
35	

We saw that the supreme good inherent in existence is that existence is infinitely and eternally procreated, and this God achieves through his attribute: **שדי** which is the **יסוד** of existence.

26. And now let us consider the names: **יהוה אלהים**. The numerical value of **יהוה** in both aspects is 26; and the numerical value of **אלהים** in the second aspect is 41. 26 and 41 are 67. First, 67 is the numerical value, in the first aspect, of the word: **בינה**, Reason. Binah is the second sephiroh, and symbolizes Elohim. Elohim becomes the universal mother of creation only when it unites with Jehovah, the universal Father. We shall learn later that the name **יהוה** symbolizes Mercy; and the name **אלהים** symbolizes Law. The Talmud and the Kabbalah tell us that, at first God created the world on the basis of Law. But when God saw that the world could not sustain itself on Law alone, he therefore joined mercy to law, and then re-created the world upon the basis of law and mercy. This is also told in the Bible. In the first chapter of Genesis, the Bible speaks of Elohim only. Elohim created the world, culminating in the creation of man. In the second and the third chapter of Genesis, the Bible speaks, no longer of Elohim, but it speaks of Jehovah Elohim. This means that God re-created the world upon the basis of Law and Mercy. By this God established a balance between Law and Mercy. This balance is called **מתקלה**. The numerical value of this word is 67, as the following will show:

13	ט
22	ת
19	ק
12	ל
1	א
—	
67	

When we come to the study of the Bible, we shall see this balance in its infinite and eternal aspect.

The Bible tells us that Elohim created man in the **צלם אלהים**. What is the **צלם אלהים**? Great scholars tried hard to determine the meaning of these two words, but failed; they failed, because they did not have the mathematical key to the Bible. To understand what these two words mean, we must consider the following. When Jehovah revealed himself to Moses at the burning bush, and told Moses to go to the Jews and tell them that I, Jehovah, the God of their fathers, will take them out of Egypt and bring them to the Promised Land, Moses said to Jehovah: When I come to the Jews and tell them this, they will ask me, what is the name of the God of their fathers, what shall I tell them? Then Elohim said to Moses: Tell the Jews: **איהוה אשר אהיה**. This is my name. What does this mean?

The words: **איהוה אשר אהיה** mean destiny: I am becoming what it is my supreme purpose to become. God realizes his supreme purpose through the destiny of existence and mankind. Since God's supreme purpose is to become ever more perfect, it follows that it is the destiny of existence and of mankind to become ever more perfect. And this destiny God manifested in Abraham, Isaac and Jacob—the fathers of the Jewish people. But this destiny was already implanted in Man—mankind. And this destiny is the **צלם אלהים**. These words are translated as the image of Elohim. But what this means no one knows. The **צלם אלהים** is **איהוה אשר אהיה**; both have the numerical value, in the second aspect, of 84, as the following will show:

אהיה	21	צלם	43
אשר	42	אלהים	41
אהיה	21	—	—
—		—	84
	84		

27. Jehovah is Mercy; Elohim is Law. Jehovah Elohim is Mercy united with Law. In the second chapter of Genesis the Bible tells us that Jehovah Elohim planted in the Garden of Eden two trees: the **עץ החיים**, the tree of life; and the **עץ הדעת**, the tree of knowledge. We shall now consider the tree of life. What is the tree of life? We can readily understand that a tree symbolizes life. An acorn becomes an oak tree, which reproduces thousands of acorns; and these thousands of acorns may become thousands of oak trees, reproducing millions of acorns, and so on ad infinitum. This is the nature of life. And, while in the acorn is implanted its destiny to become an oak tree, and to reproduce thousands of acorns, the acorn has no other destiny;

it is not destined to become something higher than an acorn. But the tree of life which Jehovah Elohim planted in the Garden of Eden is the tree of life implanted in mankind to realize a destiny, to become ever more perfect. Hence the tree of life of which the Bible speaks here is of a higher and different order. To understand what this tree of life is, we must consider the numerical value of the words עין החיים. The numerical value of these words, in the second aspect, is 80. 80 is the numerical value of the words: שם המיוחד. And we saw that the שם המיוחד comprehends Jehovah and Elohim. Next, 80 is the numerical value, in the second aspect, of the words: תורה אור, the Torah is light. Then 80 is the numerical value, in the second aspect of the words: הלא אנכי יהוה. For I am Jehovah. All this is shown in the following:

עין	34	שם	34	תורה	53	הלא	18
החיים	46	המיוחד	46	אור	27	אנכי	36
—	—	—	—	—	—	יהוה	26
80	80	80	80	80	80	—	80

The tree of life, then, is Jehovah Elohim. Shem, the son of Noah, was the first who attained to the knowledge of Jehovah. Shem was the father of all Semitic peoples, and principally of the Jewish people. Concerning Shem, Noah said: ברוך יהוה אלהי שם. Blessed be Jehovah, the God of Shem (Genesis: 9, 26). Thus Shem was the first who recognized Jehovah as his God. Now, the numerical value of the words: שם יהוה, in the second aspect is 88, as the following will show:

יהוה	26
אלהי	28
שם	34
—	—
88	88

And now let us turn to Exodus: chapter 3.

28. In this chapter the Bible told us that Jehovah revealed himself to Moses at the burning bush. And there Elohim told Moses: אנכי אלהי אביך I am the God of thy father. The numerical value, in the second aspect, of these words is 88, as the following will show:

אנכי	36
אלהי	28
אביך	24
—	—
88	88

Shem was the father of the Semitic peoples, and particularly of the Jewish people. And so, Shem was the father of Moses. Hence Elohim told Moses that Elohim, speaking also for Jehovah, is the father's God, that is, the God of the father of Moses. But this would not mean much, since Shem was the father of all Semitic peoples. But the other Semitic people did not recognize Jehovah Elohim as their God. Hence Elohim

added the following significant statement: אלהי אברהם אלהי יצחק ואלהי יעקב

Jehovah Elohim is especially the God of Abraham, Isaac and Jacob—the fathers of the Jewish people. And now let us consider the numerical value, in the second aspect, of these words. Their numerical value is 233, as the following will show:

אלהי	28
אברהם	41
אלהי	28
יצחק	55
ואלהי	34
יעקב	47
—	—
233	233

And now let us consider the numerical value, in the first aspect, of the words: עין החיים. Their numerical value is 233, as the following will show:

עין	160
החיים	73
—	—
233	233

Now we understand what the tree of life is. The tree of life that perpetuates and preserves the Jewish people is Jehovah Elohim. And Jehovah Elohim implanted in the Jewish people eternal life by giving them the Torah, and by them accepting the Torah. Hence, when the Jews read the Torah, they bless Jehovah for having given them the True Torah, and by this He implanted in them eternal life:

אשר נתן לנו תורת אמת והיי עולם נטע בתוכנו

The foregoing shows two things. First, the numerical aspect, in the second series, reveals a deeper meaning. Second, that the numerical aspect, in the second aspect, contains more than the numerical value in the first aspect, and this for the reason that in the second aspect the numbers are reduced to lower terms. Thus the two words עין החיים, whose numerical value in the first aspect is 233, become the six words: אלהי אברהם אלהי יצחק ואלהי יעקב. This was the profound truth revealed by Jehovah Elohim to Moses, and this was the assurance to Moses that Jehovah Elohim would free the Jewish people from bondage, and chose them to be his people, and He would be their God.

I stated before that Abraham, Isaac and Jacob, the three fathers of the Jewish people, become one in Moses. Hence we must now consider Moses.

29. The Kabbalah, which is the philosophy of the Bible, rests on the ten sephiroth. All infinite and eternal aspects of existence rest on the ten sephiroth. When we shall come to consider the Kabbalah, I will then explain the ten sephiroth at length. But for the present purpose it will be enough to state briefly what the ten sephiroth mean, and their names. The following will show this:

חכמה	intellect
כינה	Reason
דעת	Knowledge
חסד	Mercy
גבורה	Law
תפארת	Beauty
נצח	Triumph
הוד	Glory
יסוד	Foudation
מלכות	Kingdom

The Kabbalah tells us that Moses represents the nine sephiroth, and Israel represents the tenth sephiroth. All the nine sephiroth realize themselves in the tenth sephiroth. Therefore it is called Kingdom; because in the tenth sephiroth Jehovah Elohim will realize the kingdom of God on the earth. The Kabbalah proves this in a way which, at this stage, we cannot yet understand. Hence, the only way we can at present prove this is by the second aspect of the mathematical system. We must therefore find out the numerical values of the ten sephiroth in the second aspect. The following shows their numerical values:

חכמה	37
כינה	31
דעת	42
חסד	27
גבורה	36
תפארת	82
נצח	40
הוד	15
יסוד	35
<hr/>	
	345

345 is the numerical value, in the first aspect, of the name: משה. Thus we see that Moses represents the nine sephiroth. And now we come to the tenth sephiroth. The tenth sephiroth is מלכות, and its numerical value, in the second aspect is 64. And 64 is the numerical value, in the second aspect, of the name ישראל, as the following shows:

ס	13	י	10
ל	12	ש	21
כ	11	ר	20
ו	6	א	1
ת	22	ל	12
<hr/>		<hr/>	
	64		64

Moses represents nine sephiroth; therefore we had to take the numerical value of this name in the first aspect, and we found that it is 345, the same as the numerical values of the nine sephiroth in the second aspect. But Israel represents the tenth sephiroth, only one sephiroth;

therefore both names must be taken in the second aspect. Now, when we take all the ten sephiroth, connecting the tenth sephiroth with the other nine sephiroth by the connecting letter, the ך, we get the number 415. And the same number we get when we connect משה with ישראל by the connecting letter, the ך; we again get the number 415: 345 and 64 and 6. Thus the kingdom of God on earth will be realized when all the ten sephiroth will be united; that is, when Moses and Israel will be united. Now the name Israel comprehends all of mankind that are destined to attain to a knowledge and understanding of Jehovah, and identify themselves with Him. When the Jews successfully crossed the Red Sea, Moses and the children of Israel sang the famous Song. The Song concluded with the following statement:

Thou bringeth them in, and planteth them in the mountain of Thine inheritance, the place, O Jehovah, which Thou hast made to dwell in. The numerical value, in the second aspect, of the whole sentence is 415, as the following will show:

תבאמו	44
ותמעמו	72
בהר	27
נחלתך	67
מכון	44
לשבתך	68
פעלת	67
יהוה	26
<hr/>	
	415

Thus far we considered the numerical values, in the second aspect, of the letters of the alphabet. Now we shall consider the numerical values, in the second aspect, of the names of the letters.

CHAPTER III

30. The following are the numerical values, in the second aspect, of the names of the letters of the alphabet:

אלף	30
בית	34
גמל	28
דלת	38
הא	6
ואו	13
זין	31
חת	30
מת	31
יוד	20
קף	28
למד	29
מם	26
נון	34
סמך	39
עין	40
פי	27
צדי	32
קוף	42
ריש	51
שין	45
תיו	38

The following is a brief statement of the meaning of the terms which we used, and which we will continue to use:

פשמ — the numerical value of the letters of the alphabet;

מילוי — the numerical value of the names of the letter of the alphabet;

את-כש — the letters of the first half of the alphabet are transformed into their corresponding letters of the second half of the alphabet; so that the letters of lower numerical value become letters of higher numerical value; in turn, the letters of the second half of the alphabet are transformed into their corresponding letters of the first half of the alphabet; so that the letters of higher value become letters of lower value.

אל-כש — the letters of the first half of the alphabet are transformed into their corresponding letters of the second half of the alphabet; so that the letters of lower value become letters of higher value; but the letters of the second half of the alphabet are not transformed into

their corresponding letters of the first half of the alphabet; so that they remain as they are and retain their numerical values.

31. Existence manifests itself in correlatives: light and darkness, life and death, good and evil, positive and negative, right and left, and so on ad infinitum. And this is shown in the numbers. Hebrew is read from right to left; and we saw that, when we read from the right to the left, we get the positive aspect; but, when we read from the left to the right, we get the negative aspect. Now, we write numbers from the left to the right. This means that the left of a number is the right of the Hebrew word. We saw that the name אלהים in the first aspect, has the numerical value of 86. When we read this number from right to left, we get the number 68. 68 is the numerical value of the word: חיים, life. We saw that Elohim is the mother of all life, and is also the mother of all creation. This means that all creation is life. Life is an infinite and eternal attribute of the Absolute, and is the mother of all creation. Existence, then, is animate, as Spinoza tells us. To the senses the material realities appear to be inanimate; but to the senses the material realities also appear to be solid bodies without internal motions. But we know that there are no solid bodies; but that all bodies consist of molecules, atoms, electrons and protons that are eternally in motion; and motion is life. Thus, by considering both aspects of the number 86, we get a profound insight into the nature of existence and the meaning of the word.

Let us consider the following words: זרע, seed; and עץ, tree. The numerical value of זרע in the second aspect is 43; and the numerical value of עץ in the second aspect is 34 as the following will show:

7	ז	16	ע
20	ר	18	צ
16	ע	—	—
—	—	34	—
43	—	—	—

43 and 34 are correlatives; the seed becomes the tree, and the tree becomes the seed; and thus both are perpetuated.

There is a more direct way of manifesting the correlatives, and that is by the identity of the numerical values. Take the following four words: חיים, life; מות, death; רחם, womb; קבר, grave. All these four words have the same numerical values, as the following will show:

8	ח	19	ק	20	ר	13	מ
10	י	2	ב	8	ה	6	ו
10	י	20	ר	13	מ	22	ת
13	מ	—	—	—	—	—	—
—	—	41	—	41	—	41	—
41	—	—	—	—	—	—	—

Now, we saw that 41 is the numerical value, in the first aspect, of the word: אם, mother. And this is shown by the numerical values of the above four words. Life is the mother of death, and death is the mother of life. The issue of life is death, and the issue of death is life.

Unless a corn of wheat fall into the ground and die, it abideth alone; but, if it dieth, it bringeth forth an abundance of fruit. When the seed is planted in the ground, or in the womb of a living being or in the womb of a human being, the seed must first die, and only out of that death does life realize itself in a living being. Again, life can sustain itself only through the death of living beings. Thus we see that life and death are correlatives. Likewise, the womb is the grave, and the grave is the womb. The womb is the grave for the seed, and the grave becomes the womb of the living being that now comes into existence. The earth itself which, as we saw, is the material realization of Elohim, is nothing else than a womb that consists of infinite wombs that are also at the same time infinite graves. Thus we see that there is no absolute death in existence. Nothing in existence dies; the change of form appears to be death. But the moment when a thing changes its form it immediately assumes another form, and thus comes to life again.

32. Let us consider, by way of illustration, a few of the names of God. The numerical value of the name יהוה is 26 in both aspects. Let us consider this name in the second aspect. When we read this number from right to left, we get the number 62. 62 is the numerical value, in the second aspect, of the words: אלהי שם, the God of Shem. And we already saw that Jehovah is the God of Shem, who was the father of the Jewish people. Again, 62 is the numerical value, in the second aspect, of the name: עמרם, who was the father of Moses. Now, the father of Moses was not a particular man: his father was the whole Jewish people. The Jewish people is called עם רם, the supernal people; for only the Jewish people could be the father of Moses. Again, the words: אב האדם, the Father of Man, has the numerical value, in the second aspect, of the number 26. Thus Jehovah is the Father of Man-kind.

The name: אהיה אשר אהיה in the second aspect, has the numerical value of 84. When this number is read from right to left, we get the number 48. 48 is the numerical value, in the second aspect, of the name אל שדי and also of the name שילה. Now, the numerical value of אל שדי in the first aspect, is 345; and 345 is also the numerical value, in the first aspect, of the name: שילה. and 345 is the numerical value, in the first aspect, of the name: משה. Thus we see that אל שדי is the correlative of: אהיה אשר אהיה, and also of שילה.

When a number consists of three or more digits, there are several different ways how they are to be read. First, read the whole number from right to left. Second, put the first digits last, and read from left to right. There are other ways, but this we shall consider later. As an illustration of the first way, let us consider the name: אהיה אשר אהיה. The numerical value of this name, in the first aspect, is 543. When this number is read from right to left, we get the number 345. And we know that 345 is the numerical value of the name: משה. This, again, we see that אהיה אשר אהיה and משה are correlatives.

Take the words יהוה אלהי ישראל Jehovah is the God of Israel. The numerical value of these words, in the first aspect, is 613. This number is well known: it symbolizes the Torah and its commandments.

The commandments are supposed to be 613 in number. But this is of no significance; of significance is this: the commandments are identified with Jehovah the God of Israel. Now, the numerical value of these words in the first aspect is 613, as the following will show:

10	י	1	א	10	י
5	ה	30	ל	300	ש
6	ו	5	ה	200	ר
5	ה	10	י	1	א
				30	ל
26		46		541	

26, 46 and 541 are 613.

If we make of this number 361, we shall get the numerical value of the following words באר מים חיים the well of living waters, as the following will show:

2	ב	40	מ	8	ח
1	א	10	י	10	י
200	ר	40	ם	10	י
				40	ם
203		90		68	

Thus the Torah with its commandments are the well of living water. By giving to the Jews the Torah, Jehovah implanted in them eternal life.

35. And now let us consider the מילוי, the numerical values of the names of the letters.

The מילוי of אלהים has the numerical value of 111; and, likewise, the מילוי of the word: נשמה, has the numerical value of 111, as the following will show:

34	נ	30	א
45	ש	29	ל
26	מ	6	ה
6	ה	20	י
		26	ם
111		111	

According to the Kabbalah, man is destined to attain to five different souls. They are: נפש רוח נשמה חיה יהירה. The נפש is the lowest soul; it pertains to the animal nature of man. Next is the רוח. This is intuition. By intuition man perceives what is beyond the visible in space, time and reality. By intuition he perceives transcendental realities, and transcendental ideas. This inspires him to work, to struggle, to suffer and even to die for the realization of the transcendental idea and ideal. Next is the: נשמה. The נשמה is reason. We saw that Elohim is infinite and eternal Reason; and Elohim is the Mother of Creation. When man attains to the נשמה, reason, he becomes like

Elohim. Elohim created the world; and man that attained to reason creates for himself a human world. Next is the soul called חיה. This is the intellect. The intellect is the highest soul that transcends and comprehends all other lower souls. When man attains to the intellect, he then comprehends existence, he perceives purpose and destiny in existence, he attains to a knowledge and understanding of God, and identifies himself with God. Finally, only such men, as Moses, are destined to attain to the highest soul, the: יהידה.

The numerical value of the names: יהוה אלהים has the numerical value of 156. The numerical value of the מילוי of יהוה is 45; and the numerical value of the מילוי of אלהים is 111. 45 and 111 are 156. Likewise the מילוי of the words: שם מלא the full name, has the numerical value of 156, as the following will show:

45	ש
26	ם
26	ס
29	ל
30	א
<hr/>	
156	

We considered the name: אל שדי, and we saw that this name symbolizes the procreative attribute of God. The מילוי of this name has the numerical value of 162; likewise the מילוי of the words: נפש חיה, a living being, has the numerical value of 162, as the following will show:

30	א	34	נ
29	ל	27	פ
45	ש	45	ש
38	ד	30	ח
20	י	20	י
<hr/>		6	ה
162		162	

36. And now let us take up the first sentence of the Bible. This sentence reads: בראשית ברא אלהים את השמים ואת הארץ. This sentence is usually translated: In the beginning God created the heaven and the earth. In connection with the words, the heaven and the earth, the Bible uses, in addition to the definite article, the ה, also the word את. This word consists of the first and the last letter of the alphabet. Which means the Alpha and Omega, the totality of existence. Hence, in the first sentence the Bible tells us that God created the whole world. Before God created the world, there was yet nothing in existence. There was yet no matter. Since there was no matter, there was no motion; and since there was no motion, there was yet no time. Since there was yet no time, in what sense can we take the words: In the beginning?

The first word is: בראשית, which is translated in the beginning. The first letter of this word is the: ב. This letter, in the beginning of a

word, is a preposition, and means: in, with, while, as, and so on. Take away the ב, and we have the word ראשית. This word is translated as, beginning. Since, however, there was yet no time, there could yet be no beginning. And this word does not mean beginning. For the word beginning, the Bible uses another word הרהללה. The word: ראשית means the first. Hence, the word בראשית must be taken to mean: with the first; and the sentence must be translated: With the first God created the heaven and the earth, that, is, the whole world.

What, then, was the first with which God created the world? What, indeed, is the first in creation? Before anything can be created, the idea of the thing must first be conceived. Before God created the world, he had first to conceive the idea of the world. Creation also implies a purpose. Hence, the idea which God conceived involved the purpose of creation. God created the world to realize a purpose. And so, while the idea is the first in the act of creation, it is also the last in the act of creation, because creation realizes the purpose involved in the idea. What, then, was the idea?

Philosophers, who concerned themselves only about existence, and not about God, saw no purpose in existence, and therefore saw no purpose in human existence. At a later occasion we shall consider this; but for the present we must bear this in mind. The Bible concerned itself about God, the purpose of existence, and especially the purpose of human existence. According to the Bible, God created the world to realize his supreme purpose. His supreme purpose was to be recognized, honored and loved. But this purpose God can realize only in man; for only man is destined to attain to a knowledge and understanding of God, to recognize him, to honor and to love him. Since God can realize his supreme purpose in man, the idea of man was the idea which God conceived before he created the world; and to realize this idea, God created the world.

This idea is the first that God conceived, and was the first act of creation. This idea is called אדם קדמון. The Primordial Man. We saw that the numerical value of the names of the letters of: יהוה is 45; and 45 is the numerical value of the name: אדם. This means that Jehovah realizes himself in man. But what is an idea? Before one formed an idea of what he wants to create, his mind is in darkness; but, when he perceives the idea of what he wants to create, his mind becomes illumined by the idea. Hence the Bible uses for an idea the word אור, light. When God conceived the idea of creation, infinite light manifested itself. An idea is like a seed. Like a seed, an idea multiplies itself infinitely and eternally. Hence the first idea became infinite ideas; the first idea was planted into existence, just as a seed in the ground.

The Primordial Idea became infinite ideas, which realized themselves in the infinite realities and processes constituting the world. And it was with this idea that Elohim created the world. And now let us consider the numerical values of the words.

37. Each of the following words, in the second aspect, has the numerical value of 74:

74	ראשיה	74	אדם	18	נעשה	56	זרוע	46	חכמה	37	46	החיים
		56	קדמון	18	אדם	18	אור	28	ובינה	37	28	והטוב
		<hr/>		<hr/>		<hr/>		<hr/>		<hr/>		<hr/>
		74		74		74		74		74		74

Thus we see that the word: ראשית has the same numerical value as the words: אדם קדמון. When Elohim had created the world, there remained yet the final act of creation, namely, the creation of man, and thus realize the purpose of the Primordial Idea. כוף מעשה במחשבה תחלה. The end and purpose of creation was first conceived by God as the Primordial Idea, and now this idea was realized in the creation of man. Next, the numerical value of the words: החיים והטוב and the good is the same as that of the word: ראשית. This means that the purpose of creation was the realization of life and the good. Then the numerical value of the words: חכמה ובינה is also 74. Now, חכמה is the first sephiroh, and represents יהוה; and בינה is the second sephiroh, and represents the name אלהים. And we saw that the names: יהוה אלהים are the full name of God. All this was already contained in the Primordial Idea, the אדם קדמון.

And now let us consider the numerical values of the names of the letters of the word: בראשית. The numerical value of the names of the letters of the word: בראשית is 218; and 218 is also the numerical value of the names of the letters of the words: יסוד עולם, foundation of the world, as the following will show:

34	כ	20	י
51	ר	39	ם
30	א	13	ו
45	ש	38	ד
20	י	40	ע
38	ת	13	ו
		29	ל
		26	ם
<hr/>		<hr/>	
218		218	

The Primordial Idea was the aim and purpose of creation, and this idea is the foundation of the world. The world was created for the purpose of man—a being who shall recognize, honor and love God; and it is this purpose that is the foundation of the world. Thus in man God realizes his supreme purpose. Take away man, and creation will have no purpose. We thus at once see the infinite difference between the Bible and philosophy. Philosophy does not see any purpose in existence, and therefore does not see any purpose in human existence. But the supreme idea of the Bible is just this. The Bible tells us of the creation of the world, not for the purpose of revealing this profound mystery, but for the purpose of revealing to man that he is the purpose of God's creation. And this is told later, when Elohim said to Jehovah: let us create man in our essence and purpose. But of this I shall speak at length, when we come to the study of the Bible.

38. Jehovah is the Father of Creation, and Elohim is the Mother of Creation. When Jehovah impregnated Elohim with the ראשית, the true mother. And we also saw that the numerical value of אלהים in the second aspect, is 41; and the numerical value of רחם, womb, in the second aspect, is also 41. Now, the numerical aspect of ברא אלהים and of כל רחם is 64. And 64 is also the numerical value, in the second aspect, of the word: רחמים. This word means compassion, and is derived from the word רחם, womb, because the womb is the most compassionate reality in existence. The following will show the relation between these words:

ברא	23	כל	23	רחמים	64
אלהים	41	רחם	41		
	<hr/>		<hr/>		
	64		64		

We saw that the name: שדי symbolizes the procreative attribute of God. Now, the numerical value of the טילוי of this name, that is, the numerical value of the names of the letters of this word, is 103; and 103 is the numerical value, in the second aspect, of the following words: אל מלא רחמים as the following shows:

אל	13
מלא	26
רחמים	64
	<hr/>
	103

Thus Elohim becomes Shaddai. When a Jew dies, and is about to be buried, a prayer is said for his soul, which begins with these words: אל מלא רחמים God who is full of compassion shall find for the soul of the departed a proper resting place under the wings of the Schechinah, and so on. God, who is full of compassion, that is, full of wombs, shall find a proper womb for the soul of the departed; so that he shall come again to life on this earth. Concerning the true doctrine of immortality of the soul, as revealed in the Bible, I will consider when we come to the study of the Bible.

The טילוי of אלהים ברא is 226; and the טילוי of the words אל מלא רחמים is also 226, as the following will show:

כ	34	ד	38
ר	51	ט	26
א	30	ו	13
ש	30	ת	38
ל	29	א	30
ה	6	ל	29
י	20	ה	6
ם	26	י	20
	<hr/>	ם	26
	226		<hr/>
			226

226 is also the numerical value, in the first aspect, of the words: **יסוד עולם**, the foundation of the world, as the following will show:

יסוד	80
עולם	146
<hr style="width: 50px; margin: 0 auto;"/>	
226	

Thus, Elohim becomes the foundation of the world. The world is sustained infinitely and eternally through the infinite and eternal renewal of the process of creation: **המהדש בטובו בכל יום תמיד מעשה בראשית**

39. We saw that the words, the heaven and the earth, in the first sentence of the Bible, symbolize the whole world in all its infinite and eternal extent and aspects; the heavens symbolize the transcendental world, the world of ideas; and the earth symbolizes the phenomenal world the world of material realities. The whole world is the abode of God. God is the world, and the world is God. God does not dwell somewhere outside of the world. Just as every reality and being in existence lives, moves and has its being in God, so God lives, moves and has his being in every reality and being. In other words, God and the world are absolutely one. Now, the numerical value of the words **את השמים ואת הארץ** in the second aspect, is 158; and 158 is the numerical value in the second aspect, of the words: **ברוך כבוד יהוה** blessed be the glory of Jehovah from his place. The numerical value of the **מילוי** of the words: **יהוה כבוד** is also 158, as the following will show:

את	23	כ	28	ברוך	39
השמים	62	ב	34	כבוד	28
ואת	29	ו	13	יהוה	26
הארץ	64	ד	38	ממקומו	70
<hr style="width: 50px; margin: 0 auto;"/>		יהוה	45	<hr style="width: 50px; margin: 0 auto;"/>	
158		158		158	

The world is the glory of Jehovah. Hence the Psalms (104, 31) tell us: **יהי כבוד יהוה לעולם ישמח יהוה במעשיו**. May the glory of Jehovah endure for ever; for Jehovah rejoices in his works. Jehovah glories in his works, and rejoices. This is the glory of Jehovah. Jehovah loves himself with infinite love, just because infinitely and eternally he creates and recreates the world. Spinoza tells us. This love or blessedness is called Glory in the sacred writings, and this not without reason.

Finally, we come to consider the whole sentence. The numerical value of the whole sentence, in the second aspect, is 298; and 298 is also the numerical value, in the first aspect, of the words **כל רחם**. We already considered these words. Thus the first sentence tells us that Elohim became the infinite and eternal mothers of creation. But we saw that the world was created for a purpose; the purpose was that God should be recognized, honored and loved. This purpose God realized in man, for man is destined to attain to a knowledge and under-

standing of God, to recognize, honor and love him. But thus far God realized this only in the Jewish people; for thus far only the Jewish people recognized God by the name Jehovah. Now, the **מילוי** of the whole sentence is 835, as the following will show:

בראשית	218
כרא	115
אלהים	111
את	68
השמים	123
ואת	81
הארץ	119
<hr style="width: 50px; margin: 0 auto;"/>	
835	

And 835 is the numerical value of the words: **בני בכרי ישראל**. Israel is My son, My first born. Jehovah told Moses to tell this to Pharaoh. (Exodus: 4, 22). This is most significant. As we shall learn, when taking up the Bible, that all that the Bible tells us from beginning to end is only to show that in Israel Jehovah realizes his supreme purpose; and that all of mankind are destined to become Israelites and recognize God as Jehovah. And all this is already told in the first sentence of the Bible.

The foregoing is only a preliminary introduction. The first sentence involves all that the whole Bible tells, and all that creation involves from beginning to end. One of the standard words on the Kabbalah is called, Tikune Zohar. It is a supplement to the Zohar. It is a big book and is credited to Rabbi Simeon ben Yochai, the outstanding Kabbalist. In this book are given seventy interpretations of the first word, of the Bible. One can realize how infinite is the knowledge of God, existence and the destiny of mankind, which is contained in the Bible. The foregoing gives an idea of the second aspect of the mathematical system of the Bible. And now we will take up for consideration the third aspect of the mathematical system of the Bible.

CHAPTER IV

40. All realities in existence were made out of molecules; all molecules were made of atoms; all atoms were made of electrons and protons; and all electrons and protons were made of energy. Thus all realities in existence were made out of energy. The energy out of which all realities were made is substance. Substance is absolute, infinite and eternal. Substance itself, just because it is absolute, infinite and eternal, is not a reality. Substance becomes a reality when substance assumes a form; for form is what constitutes a reality. Iron is not substance; iron is a form of substance. Yet, with relation to the instruments that we can make of iron, the iron may be regarded as the substance of the instruments. Now, out of iron we can make a hammer, a saw, and numerous other instruments. They are all made of iron, yet they have different natures and perform different functions. These differences are determined by the differences in their forms. Destroy their forms, and all instruments are thereby destroyed, and we have then only iron. It is the same with substance. Out of one absolute, infinite and eternal substance all infinite different realities were made. The differences in the natures and functions of the realities were determined by their different forms. Hence for substance to become realities, substance had to assume different forms. Substance assumed the forms of electrons and protons, and thus realities came into existence. Substance then combined the electrons and protons in atoms; and thus came into existence realities of a higher form. Substance then combined the atoms in molecules; and thus realities of a still higher form came into existence. Then substance combined the molecules into material realities; and thus realities of a still higher form came into existence. And thus substance proceeded to bring out higher and still higher forms, culminating in man. Man is the highest form of substance.

When man came into existence, he found the world already completed and the realities already reached their final forms. By his senses, man became aware of the realities, and acquired a knowledge of them. He knew that there were stones, trees, animals and also men. But knowledge implies understanding. Knowledge and understanding are correlatives, they imply each other; neither can realize itself without the other, and each grows and develops in proportion as the other grows and develops. Knowledge without understanding is blind, and understanding without knowledge is empty. Hence, as soon as the light of reason dawned upon the mind of men, men of thought realized that their knowledge of the realities gave them no understanding of the realities. To know and to understand the realities, we must know out of what the realities were made, and how they were made. For thousands

of years men of thought endeavored to find out how the realities were made and out of what they were made. In the course of thousands of years men acquired an ever deeper knowledge and understanding of the realities. This continued until now we know and understand that all realities were made out of substance. This was a very great achievement. But when we reduce all realities to substance we destroy the realities. When we know that all realities are made out of substance, then we do not know why is one reality a stone, another reality a tree, a third reality an animal, and a fourth reality is a man. Hence, now that we know that all realities were made out of substance, we must go back to the realities and study their special forms and functions. This is true of all aspects of knowledge and understanding. This is true of forms of life, it is true of forms of thought, this is true of forms of social life, and so on ad infinitum. To know and to understand any reality, we must know the elements out of which the reality was made, the number of the elements, and the way the elements are arranged with relation to one another. This is what science is constantly endeavoring to determine.

41. The Hebrew alphabet consists of 22 letters. Out of these 22 letters the Hebrew language was built. The letters have numerical values. The numerical value of a word is the sum of the numerical values of the letters composing a word. The basis for the understanding of the meaning of words was their numerical values. When two or more words had the same numerical values, we assumed that they mean the same or similar thing. But we did not take cognizance of the arrangement of the letters in the words. This means that we did not take cognizance of the special forms of the words. Hence, by the first and the second aspect of the mathematical system we cannot attain to an adequate knowledge and understanding of what the Bible reveals. Let us consider the matter more closely.

Take the following two words: עֵנַן and נֵנֵעַ. Both words have the same letters and the same numerical value, 123. But עֵנַן means joy, while נֵנֵעַ means sorrow. Thus a different arrangement of the letters gives rise to different words having different meanings. Again, take the following two words לֶחֶם and מֶלֶח. Both words consist of the same letters and have the same numerical value, 78. But לֶחֶם means bread, and מֶלֶח mean salt. Again, take the following two words יְהוָה and הוּיָהּ. Both words consist of the same letters, and both have the same numerical value, 26. But the letters are differently arranged. And the result is this. יְהוָה is the name of God, and הוּיָהּ means existence. And this is true of all words in the Hebrew language. And this is also true of all words in all languages. It is therefore clear that, to know and understand the meaning of words, we must also take cognizance of the arrangement of the letters in the words. The third aspect of the mathematical system takes cognizance of the arrangement of the letters in the words.

Before we take up the third aspect of the mathematical system, we must consider the following. Two words consisting of the same letters and having the same numerical value must be identical, no matter how

differently the letters may be arranged in the words. Let us refer again to the previous illustrations. The two words עֵנַן and נֵנֵעַ mean two different things; the first means joy, and the second means sorrow. Joy and sorrow are two different things; yet they are identical. Joy and sorrow are correlatives, they imply each other; neither can exist without the other, and each grows and develops in proportion as the other grows and develops. There can be no joy without previous sorrow; and there can be no sorrow without previous joy. This is true of all correlatives in existence. It is true of light and darkness, life and death, good and evil, positive and negative, and so on ad infinitum. Again, take the words לֶחֶם and מֶלַח . The first means bread, and the second means salt. Apparently they are two different realities, and there seems to be nothing in common between them. But this is not the case. Bread and salt are correlatives; both are essential to the body. There can be no bread without salt, and there can be no salt without bread. Again, consider the two words: יְהוָה and הוֹיָה . The first is the name of God, and the second means existence. But God and existence are correlatives, they imply each other; neither can exist without the other. Just as there could be no existence without God, so there could be no God without existence. God and existence are correlatives, they imply each other, neither could exist without the other. Just as all realities in existence live, move and have their being in God, so God lives, moves and has his being in the realities. We thus learn the following. When two words consist of the same letters, though the letters are differently arranged, they imply realities that are correlatives. And the same is also true of two words that have correlative numerical values. A few illustrations will make it clear.

The name: אֱלֹהִים , in the first aspect, has the numerical value 86. Reverse the order of the digits, and you get 68. 68 is the numerical value of the word: חַיִּים , life. Elohim and life are correlatives. Again, the name: יְהוָה has the numerical value, in both aspects, 26. Reverse the order of the digits, and you get 62. 62 is the numerical value, in the second aspect, of the word הַשָּׁמַיִם , the heaven. Jehovah and the heaven are correlatives. Again, the word: הָאָדָם , has the numerical value, in the second aspect, 23. Reverse the order of the digits, and you get the number 32. 32 is the numerical value, in the second aspect, of the word: אִישׁ . Both words mean man, but there is a difference between them. The word: הָאָדָם means a primitive man; while the word: אִישׁ means a civilized man. Again, the word: שָׂדֵי , in the second aspect, has the numerical value 35. Reverse the order of the digits, and you will get the number 53. 53 is the numerical value, in the second aspect, of the word: נַשְׁמָה , the soul. Shaddai and the soul are correlatives. But correlatives, though they imply each other, are not the same. Light is not darkness, life is not death, joy is not sorrow, and so in all infinite cases. Hence, we must always consider the difference between the correlatives. But to take cognizance of the difference, we must take cognizance of the order in which the letters are arranged in the words. The third aspect of the mathematical system takes cognizance of the order of the letters in words.

41. The world was not created all at once. The Bible and science tell us that the world was created in successive stages. According to the Bible, creation started with the creation of light, culminating in the creation of man. This is revealed in the name: יְהוָה , in the four letters of this name, and of the order in which these four letters are arranged in this name. From time immemorial, philosophers tried to crystallize one idea which shall comprehend all existence. And modern science endeavors to crystallize a formula that shall comprehend all forces of the material world. What the philosophers and the scientists have endeavored to achieve, and which thus far failed to achieve, the Bible has achieved, and this formula is the name: יְהוָה . This name comprehends the creation of the world in all its infinite aspects, its genesis, its purpose and its destiny. As we shall proceed with the study of the Bible, we will have numerous occasions to learn how infinite is the knowledge condensed in this one name: יְהוָה . To prepare the ground for the understanding of this name, the following illustration will serve the purpose.

Suppose that a pebble is dropped into water. The pebble will sink into the water, leaving behind a dent in the water. Around the dent, as a center, will be formed a series of waves. As the waves follow one another, and move further away from the center, the waves become ever larger circles around the center. A circle has a center, a circumference and a radius that connects the center with the circumference. As the waves move away further from the center, and they become ever larger, the radius also becomes longer.

All creation starts as a point. A point becomes a line, a line becomes a surface, and a surface becomes a solid. A cell is the starting point of life. The cell becomes numerous cells, and the numerous cells become organs, and the organs become the living being. An idea is the starting point of a system of thought. The idea increases and multiplies and becomes a system of thought; and the system of thought becomes a system of systems of thought. An event is the starting point of changes and transformations that take place in existence; and so it is in all infinite and eternal cases in existence.

Creation started with the first letter of the name: יְהוָה . The first letter is the point. Around the י were formed circular waves, one after another. These circular waves are symbolized by the two letters' הָה . Between the center and the circumferences of the circular waves there is the ו which symbolizes the radius. The further away from the center the waves move, and the larger the circular waves become, the longer becomes the radius. All this is symbolized by the letters themselves. The radius of a circle is nothing else than the center extending to the circumference; that is, the point becomes a line. Likewise, the י becomes the ו , so as to be connected with the circumferences, the הָה .

A symbol is not the reality it symbolizes. To comprehend the reality, we must interpret the symbol. The above symbol symbolizes the process of procreation. All creation in existence is a process of procreation; and a process of procreation is through the union of opposite

sexes. Existence manifests itself as divided into correlatives: positive and negative, life and death, male and female, and so on ad infinitum. The absolute primordial differentiation of the Absolute into correlatives, was the differentiation into a masculine aspect and a feminine aspect. Jehovah is the masculine aspect, the Father of all creation; and Elohim is the feminine aspect, the Mother of all creation. The ך symbolizes Jehovah; the ך symbolizes Elohim. The ך is the seed, and the ך is the ovum. And the ך symbolizes the masculine organ. And the order of the letters in the name ךך symbolizes the order in the process of creation. Before we proceed further with the subject, it is necessary to prepare the ground for the understanding of what will follow.

42. Existence in all its infinite and eternal attributes, aspects, modes, extent, duration, method, plan, purpose and destiny — is absolutely one and indivisible, and is in perfect harmony with itself. Whatever creation takes place in existence is through the union of the positive and the negative, that is, through the union of the masculine and the feminine. All creation is a process of procreation, it follows the same method and order, and has the same destiny. This is so because what is absolute, infinite and eternal is absolute, infinite and eternal in every part thereof; for the absolute, infinite and eternal cannot be composed of relative, finite and temporary parts; nor can it resolve itself into relative, finite and temporary parts; but is and infinitely and eternally remains absolute, infinite and eternal in every part thereof. The process of the creation of the world is the same as the process of the creation of anything in existence. The creation of the world proceeded in the same manner as the procreation of a living being. It is absolutely true that the conception and birth of the world proceeded just as the conception and birth of a living being. This is the absolute basis of what the Bible reveals. Now, this will be rejected on the ground that it is an anthropomorphic view of God and of existence. Hence, we must dispose of this objection.

Anthropomorphism, ascribes to God or existence human attributes, feelings and purposes; it interprets God or existence in terms of human attributes, feelings and purposes; it interprets God or existence in terms of human nature; it identifies the nature of God or existence with the nature of man. Anthropomorphism is universally condemned by philosophers and scientists. If the philosophers and the scientists had but reflected on the matter, they would have perceived that anthropomorphism is the only rational, true and possible method for knowing and understanding of God and existence. We can know and understand only through the means of our body and our mind; we cannot cast off our body and mind and see existence as bodyless and mindless spirits. The philosophers and the scientists deceive themselves by imagining that they see existence not anthropomorphically; they always remain within their bodies and their minds, and they always see existence through their bodies and through their minds. And, viewing existence through the means of the body and the mind, this is anthropomorphism. If anthropomorphism is to be condemned and rejected then all human knowledge and understanding are to be condemned; what, then, will

become of philosophy and science? If we cannot know and understand existence as it is in itself, then all theories of the philosophers and the scientists are only figments of the human mind. Are the philosophers and the scientists ready to admit this?

We are not extra-mundane beings; we did not fall into the world from nowhere; we are soul of the soul, mind of the mind and body of the body of existence. We did not make ourselves, we did not determine our nature, and we did not endow ourselves with the power to think, to know and to understand. It was existence that brought us into existence; we are part of existence, and we are the same as existence. And, since existence is God, this means that God determined our existence, he determined our nature, he determined our powers to think, to know and to understand; and, not only do we live, move and have our being in God, but also God lives, moves and has his being in us. God exists through us; he thinks and acts through us, and realizes through us his purposes. The light of the sun is infinitely greater than the light of a candle; yet the light of the candle is absolutely the same as the light of the sun. Granted that God is infinitely greater than man, since God creates man, God can create man only according to God's nature, his thoughts and purposes. The Bible tells us that God created man in the essence, nature and destiny of God. Let the philosophers and the scientists reject this statement as being anthropomorphic but there is in this statement infinitely more truth, knowledge and understanding than in all the books that the philosophers and the scientists wrote. Not anthropomorphism must be rejected, but the objection to anthropomorphism must be rejected for this objection is conceived in ignorance and superstition. The philosophers and the scientists, by rejecting anthropomorphism, are more superstitious than the primitive fetish-worshippers. Once and for all it must be said: if there is a conflict between what the Bible teaches and what philosophy and science teach, then we must accept what the Bible teaches, leaving it to the future for the Bible to justify itself, and philosophy and science agreeing with the Bible. But, first, the Bible must be understood, and mathematics and Kabbalah are the key to this understanding.

Before we proceed, it is necessary to restate the numerical values of the letters and the names of the letters of the Hebrew alphabet, which we have used in the second aspect of the mathematical system, and which we shall continue to use in all our subsequent studies of the Bible and the Kabbalah.

43. Numerical values of the letters and the names of the letters.

Letters	Names of Letters
1 א	30 אלה
2 ב	34 בית
3 ג	28 גמול
4 ד	38 דלת
5 ה	6 חה
6 ו	13 ווא

Letters		Names of Letters	
7	ז	31	זין
8	ח	30	חת
9	ט	31	טת
10	י	20	יוד
11	כ	28	כף
12	ל	29	למד
13	מ	26	מם
14	נ	34	נון
15	ס	39	סמך
16	ע	40	עין
17	פ	27	פי
18	צ	32	צדי
19	ק	42	קוף
20	ר	51	ריש
21	ש	45	שין
22	ת	38	תיו

As already stated in the beginning, the numerical value of a word is but the sum of the numerical values of the letters composing the word. The names of the letters are words, and have deep meanings, which we shall consider as we proceed. Being words, the names of the letters have the numerical values of the numerical values of the letters composing the names. And, while profound mysteries are involved in the letters and their names, no mystery is attached to their numerical values.

44. The name: יהוה symbolizes the creation of the world, its infinite and eternal aspects, its purpose, and its destiny. As stated before, the world was not created all at once; it was created in successive stages. The name: יהוה reveals these successive stages in the successive stages in the formation of this name. How was the name: יהוה formed? The following will show this:

י	10
יה	15
יהו	21
יהוה	26
—	
	72

The name started as the י; it then became יה; then it became יהו and, finally, it became the full name: יהוה. The numerical value of this name 26 became 72. What does this number tell us? It is universally understood and agreed that the name: יהוה symbolizes eternal time; that is, past, present and future, and the basis of time is eternity. Thus this name of God symbolizes eternal time. Now, the Hebrew words for time are as follows: היה was; הוה is; יהיה and will be; that is, past, present and future. Now, these words have the numerical value of 72, as the following will show:

20	היה
16	הוה
36	יהיה
—	
72	

Thus the name: יהוה symbolizes eternal time: past, present and the future.

72 is the numerical value, in the first aspect, of the word: חסד, mercy. We saw that Jehovah is mercy, and Elohim is law. At first Elohim created the world upon the basis of law; but, after Elohim had created the world, including man, upon the basis of law, Jehovah joined Elohim in re-creating the world upon the basis of both, law and mercy. This is the reason why, in the first chapter of Genesis, the Bible speaks of Elohim; and in the second chapter of Genesis the Bible speaks of Jehovah Elohim. Thus the name יהוה symbolizes the mercy of God.

Again, the number 72 is the numerical value of the words: כי הוא חייך. This was said by Moses to the Jews (Deuteronomy: 30, 20): To love Jehovah thy God, to hearken to His voice, and to cleave unto Him, for He is thy life. The following will show the numerical value of these words:

21	כי
12	הוא
39	חייך
—	
72	

Again, 72 is the numerical value of the word: תולדות, generations. This word means eternal life through the succession of generations. The soul of man, is an idea of God. An idea of God, like God himself, is eternal. The destiny of an idea of God is to function in the material world and to realize God's purpose. Hence the immortality of the soul consists in just this, that it continues to live through the succeeding generations, and functions on this earth. This is the immortality of the soul which the Bible reveals, as we shall see later more fundamentally.

45. The name: יהוה is the basis of all names of God, and is the basis of all words in the Bible. All names of God, and all words in the Bible were formed in the same manner as the name: יהוה.

Let us, then, consider the second name of God: אלהים. This name was formed as follows:

1	א
13	אל
18	אלה
28	אלהי
41	אלהים
—	
101	

The name: אלהים, which in the first aspect, had the numerical value 86, and in the second aspect had the numerical value 41, in the third aspect has the numerical value 101. This name started out as the א, then it became, in succession, אל, אלה, אלהי, and finally it became the full name: אלהים. 101 consists of 1 and 1 and a zero between them. the zero symbolizes the Absolute. The Absolute, is thought or substance without form. That the Absolute should become the world with infinite realities, the Absolute had to assume forms. A form is law; both constrain and keep it constrained. Form and law are feminine, while mercy is masculine. The masculine is unconstrained like mercy; it pours out its substance without constraint; but form and law constrain, and this is the nature of the feminine. Now, the name: אלהים begins with the א, the first letter of the alphabet. The first letter of the alphabet symbolizes the conception of the primordial idea of creation. This is called in the Kabbalah: כתר, the Crown. It is the crown of all creation.

The second letter of the name: אלהים is the twelfth letter of the alphabet, the ל. This letter raises its head above all other letters of the alphabet. By this it symbolizes purpose and destiny. Elohim started out to realize through creation the purpose of God. We considered this in connection with the אלהים, which symbolizes purpose and destiny.

The third letter of the name: אלהים is the letter: ה. We saw already that this letter symbolizes the feminine aspect of God, the ovum, the womb of creation. Thus Elohim becomes the Mother of creation.

The fourth letter of the name: אלהים is the י. We already saw that this letter symbolizes the masculine aspect of God, and is symbolizing the seed of creation. Elohim became ready to receive the seed from Jehovah.

The fifth and last letter of the name: אלהים is the thirteenth letter of the alphabet, the מ. This letter symbolizes the womb after conception. Before the womb was symbolized by the ה, which is open. But now that the womb received the seed, it closes, and starts the work of creation. This is symbolized by the מ which is closed, מ.

This letter is the thirteenth letter of the alphabet. 13 is the numerical value of the words: אהבה, love; and אחד, One. It symbolizes, first, that creation was conceived in love; and second, that the destiny of creation is absolute unity. When God will realize his purpose and the destiny of existence and of mankind, then יהוה אחד יהיה, יהוה אחד ביום ההוא יהיה יהוה אחד, then the name of Jehovah and Jehovah will be One.

46. The numerical value of the name: אלהים in the third aspect, is 101. 101 is the numerical value of the following three words: אנכי יהוה אלהיך

36	אנכי
26	יהוה
39	אלהים

101

With these words, Elohim began the Ten Commandments. (See Exodus: 20, 2). A commandment is a law, and this pertains to Elohim. Therefore the ten commandments were given by God through Elohim.

We saw that the two names: יהוה and אלהים, constitute the full name of God. 72 is the numerical value of יהוה, and 101 is the numerical value of אלהים. 72 and 101 are 173. 173 is the numerical value of the same words, in the first aspect, as the following will show:

81	אנכי
26	יהוה
66	אלהיך

173.

This shows that Jehovah and Elohim are absolutely One. The supreme purpose of God in creating the world was to bring into existence the human race that shall recognize, honor and love God. This supreme purpose is the soul of the Torah. God realized part of his purpose in the Jews, and this he realized through the Torah. By accepting the Torah the Jews became the Sons of Jehovah. But all of mankind are destined to accept the Torah, and become the Sons of Jehovah. One who accepts the Torah, recognizes, honors and loves Jehovah, and becomes a son of Jehovah, he is called: ישראל Israel. Hence the Kabbalah tells us: יהוה תורה וישראל חד הוא Jehovah, the Torah and Israel are One. Now, the numerical value of these words, in the second aspect, is 173, as the following will show:

26	יהוה
53	תורה
70	וישראל
12	חד
12	הוא

173

The supreme purpose, to realize which, God created the world, was the unity of God and Mankind. Then all of mankind will become Israel, all will accept the Torah, and all will identify themselves with God by the name Jehovah.

Notice this: The numerical value, in the second aspect, of the word תורה is 53, and 53 is also the numerical value, in the second aspect of the word: כתר, the Crown. And we saw the Crown is the primordial idea of God, and is the crown of all the ten sephiroth and of creation.

The second sephiroth is: בינה, Infinite and eternal reason, the mother of creation. Binah is Elohim. The tenth sephiroth is: מלכות, kingdom. In the tenth sephiroth Elohim realizes the purpose of God. The numerical value of the two sephiroth, in the second aspect, is 101, as the following will show:

31	בינה
70	ומלכות

101

Elohim comprehends all sephiroth, from Binah to and including the tenth sephiroh, and this means the whole world.

47. The third name of God is: שדי. Like the name יהוה this name was formed in the same manner, as the following will show:

21	ש
15	ד
35	די
—	
81	

81 is the numerical value, in the second aspect, of the words: עץ פרי, the tree of fruition; and: עץ הדעת the tree of knowledge. As stated before, the name: שדי symbolizes the procreative attribute of God. The following will show the numerical values of these words:

34	עץ	34	עץ
47	פרי	47	דעת
—		—	
81		81	

Shaddai is the tree that bears fruit. Shaddai is also the tree of knowledge. The word: דעת knowledge, is used by the Bible in the sense of union of the male and the female. This is the truth about all kinds of knowledge. Knowledge arises from the union of the sense perceptions and the concepts of the understanding; the intuitive perceptions of intuition and the ideas of reason; and so it is in all processes in creation, it is a union of the positive and the negative, the masculine and the feminine, and so on ad infinitum.

And now let us consider the word: החיים, the life. The numerical value of this word is, in the third aspect, 120; and 120 is the numerical value, in the second aspect, of the words: את החיים ואת הטוב, the life and the good. (See Deuteronomy: 30, 15). Moses told the Jews: See I have set before thee this day the life and the good. The words: את החיים ואת הטוב have numerical value 120, as the following will show:

23	את
46	החיים
29	ואת
22	הטוב
—	
120	

It is worth noticing that Moses lived a hundred and twenty years. We shall see as we proceed that the names, the number of years and the events that are given in the Bible and told are all symbols. The number of years that Moses lived symbolizes that Moses was the embodiment of life and the good.

The Bible speaks of: עץ החיים, the tree of the life. These words were formed like the name יהוה. The following will show how these words were formed, and their numerical values:

16	ע	5	ה
34	עץ	13	הח
—		23	תחי
50		33	החיי
		46	החיים
		—	
		120	

50 and 120 are 170. 170 is the numerical value, in the second aspect, of the following names:

53	כתר
82	תפארת
35	יסוד
—	
170	

We saw that creation begins with: כתר, the Crown. כתר is the intermediary between the Absolute and the world. The Bible tells us that a stream proceeded from Eden to water the garden. עֵדֶן, Eden, that is the Crown. The garden is the world. The stream passes through the two sephiroth: תפארת Beauty and יסוד Foundation. The Crown and the two sephiroth: תפארת and יסוד constitute the middle column through which the stream of life proceeds from the Absolute to give life to the world. This is the tree of life. When we come to study the Bible, we shall have occasions to learn more fundamentally and comprehensively about the tree of life. For the purpose of this preliminary work, the above is enough.

In considering the first and the second aspect of the mathematical system, we also considered the טילוי, the numerical values of the names of the letters; the אתבש and the אלכום. For the purposes of a preliminary work it is not necessary to take up the other aspects of the mathematical system. This we will do, when we come to the study of the Bible. There is, however, an aspect of the third aspect, which we are now considering, which has great significance, and which we must consider it now.

This aspect involves the שם המפורש, the most explicit name of God. We saw that this name consists of 216 letters, divided into 72 words, each word consisting of three letters. We saw that this name involves the infinite and eternal law of dialectics—the law of creation and procreation. This will be our next subject.

CHAPTER V.

48. Spinoza tells us: God is a Being absolutely infinite, that is, substance consisting of infinite attributes, each one of which expresses eternal and infinite essence.

Whatever is absolute, infinite and eternal is absolute, infinite and eternal in every part thereof. Like God, his attributes and modes are absolute, infinite and eternal. Whatever be the attribute or mode — thought, extension, time, space, life, light, matter, motion, and so on — is absolute, infinite and eternal. The supreme attribute of God, which comprehends all attributes and modes, is the attribute that manifests itself as creation. God creates by combining his attributes and modes in infinite different combinations, and gives forms to these combinations. These forms constitute the realities and the processes of existence. Creation is absolute, because God is determined to create by his own nature and will, and not by an external cause. Creation is infinite, because God creates infinite different realities and processes. Creation is eternal, because God eternally created and creates. God did not exist for a moment without creating. The world existed eternally, because eternally it was re-created by God.

God as Absolute could not create. To create, God as Absolute had to differentiate himself into infinite different attributes and modes. The primordial differentiation was into Jehovah and Elohim, the masculine and the feminine. All attributes and modes are only manifestations of Jehovah and Elohim. Thus existence manifests itself as consisting of correlative opposites. And the process of creation is nothing else than a reconciliation and combination of the correlative opposites. This reconciliation and combination of the correlative opposites constitutes the law of dialectics. Creation begins with what exists, for something cannot arise out of nothing. What exists is positive. The positive implies its correlative negative. The negative then negates the positive; that is, the negative destroys the form of the positive, and the destruction of form is the destruction of the thing itself. Finally, the negative is reconciled and combined with the positive, and a new reality is brought into existence. The new reality is nothing else than the reconciliation between the positive and the negative. There is nothing new under the sun, and there is nothing new in existence. And there is nothing new in creation. The world is eternal, just because it was eternally destroyed and re-created. This profound truth the ancient Rabbis expressed in the following profound statements. The first statement is: **הקדוש ברוך הוא בורא עולמות ומחריבן** The Holy One, blessed be He, created numerous worlds and destroyed them before He created the present world. And the second statement is: **המחדש בטובו**.

יכלל יום תמיד מעשה בראשית God renews the works of creation every day eternally. And this is what the Bible teaches. What in the first chapter of Genesis the Bible tells us about the creation of the world is nothing else than an account of the infinite and eternal process of creation that infinitely and eternally repeats itself in all infinite and eternal aspects, extent and duration. All creation is a process of procreation. The conception and birth of a human being is like the conception and birth of the world. And this is true of all infinite and eternal aspects of creation and procreation.

49. Thesis, anti-thesis and synthesis — this is the infinite and eternal method of creation. The world was not created all at once. The Bible, as well as science, tells us that the world was created in successive stages, beginning with the creation of light, and culminating in the creation of man. This trinity manifests itself in all infinite and eternal aspects of existence. Time has three dimensions: past, present and future; space has three dimensions: length, height and width. An event has three dimensions: past, present and future; cause, reality and destiny. And so it is in all infinite aspects of existence. The Shem Hamphoresh is the most explicit name of God, and what this name makes explicit, the name: **יהוה** involves implicitness. Philosophers and scientists endeavored to find a formula that shall comprehend the physical world. Even if the philosophers and the scientists succeeded to find such formula, it will comprehend only the physical world; it will not comprehend thought, life, creation and destiny. What the philosophers and the scientists thus far failed to find, the Bible already contained. The name: **יהוה** is the formula that comprehends all infinite and eternal existence in all its infinite and eternal aspects, including God himself. It is clear that this name of God involves an infinite knowledge and understanding of God, existence, and the destiny of the world and of mankind. And, just as the world was created in successive stages, so the names of God were formed in successive stages, and so were formed all the words in the Bible. Let us begin with the name: **יהוה**. This name was formed as follows:

10	י
15	יה
21	יהו
26	יהוה
—	
72	

Thus the name **יהוה**, which in the first and the second aspect of the mathematical system had the numerical value 26, now has the numerical value 72. What does this number tell us? It is universally known and agreed that the name: **יהוה** expresses eternal time: past, present and future. The Hebrew words for past, present and future are **היה הוה ויהיה** Now, the numerical value of these words is 72, as the following will show:

20 היה
16 הוה
36 ויהיה
—
72.

And now, let us write the name: יהוה as directed by the Shem Hamphoresh:

י ה ו ה
י ה ו ה
י ה ו ה

יהי הוה והו היה

We then get the following four words: יהי הוה והו היה. What before was shown only in abstract numbers, the Shem Hamphoresh reveals in concrete words. And all these four words were contained in the name: יהוה. But now let us consider the order of these words. We speak of past, present and future. But the Shem Hamphoresh shows just the reversed order, namely: future, present and past. What does this mean?

Before there was creation there was no time. Before creation there was eternity. Time began with creation; through creation eternity is transformed into time. How did time present itself to God? To God time presented itself as the future, for all creation presented itself to God as the future. Creation began with the words: יהי אור, let there be light. God conceived the idea of creation before he began to create. This is so also with us. Before we can create anything, we must first conceive the idea of the thing that we want to create. Hence creation presents itself to us as the future. The act of creation takes place in the present. Hence the present is followed in the order of time. Finally, when the creation is completed, the whole process now belongs to the past. Hence in all cases of creation, the Bible tells us that God began with the future, and ended with the past. God said, let there be light, and ends with the statement, and there was light. And the whole process of creation ends with the words: וירא אלהים את כל אשר עשה והנה טוב מאד. And Elohim saw that all that he had done was very good. The Bible ends the whole completion of creation with the following significant word: לעשות, for further work. This is a very profound statement, which we shall consider as we proceed. What it means is this. God did not create the world, once for all time, as people naively believe; but, as stated before, creation is an eternal and infinite process; and there is no end to creation. Consider creation in our case. Whatever we create, we create for further creation. We create a tool for further creation with the tool. We create a machine for further creation with the machine. We build a house that the house shall serve us. We build an automobile that it shall work, and so in all cases. When a process of creation is completed, it is only a preparation for the next process of creation. And so, when a process of creation belongs to the past, it returns to the starting point and again becomes the future. And thus

the infinite and eternal process of creation consists of an infinite series of cycles of creation, and this means cycles of time. Time begins as the future becomes the present, ends as the past, and then begins the cycle again and this continues eternally.

50. But what is time? Philosophers denied the reality of time. They maintained that time is only an intuitive perception, which pertains to the mind; but time itself does not exist. If there were no human mind, there would be no time. Again, other philosophers maintained that time is only a measure of motion, of which our mind is conscious. If there was no motion, there would be no time. Now, motion implies realities that are in motion. This means that, if there were no realities, there would be no time. Now, modern science reached the conclusion that matter is bound up with time and space; yet even the modern scientists deny the reality of time or of space. But the philosophers and the scientists did not understand time and space. Since matter is bound up with time, matter depends upon time just as time depends upon matter. It is true that, if there was no matter, there would be no time; but it is equally true that, if there was no time there would be no matter. Now, modern science reached the conclusion that matter is energy; but what is energy? Neither philosophers nor scientists comprehend the nature of energy. What is energy? Energy is life, life is consciousness, and consciousness is thought, and thought is God as Absolute. Thought is the infinite and eternal substance out of which all realities and processes were carved out. Now, time is succession; the moments of time follow one another; while space is coexistence, the parts of space exist side by side. Now, all processes of life are in succession; consciousness is succession, and life is succession. Time, then, is life itself.

Time is life itself, life is energy, it is motion, congealed life is matter. All motion in existence is cyclic; all progress is a return to the starting point. In a universe that is spherical, all motion must be cyclic, and cyclic motion is a return to the starting point. Light travels with great velocity. Eventually light becomes matter; but so long as it is still light it travels back to the starting point. Suppose one travels from the City of New York around the earth. Apparently he travels away from the City of New York; but in fact, the further away he travels from New York the nearer he comes back to New York. This is true of all processes in existence. Consider the wheels of an automobile. When the automobile is in motion, the upper parts of the wheels move forward, but the lower parts of the wheels move backward. If the lower parts of the wheels did not move backward, the upper parts of the wheels could not move forward, and the automobile would not move forward. Time, then is an absolute reality, just as life is, just as motion is, and just as matter is.

And now refer to Genesis, chapter 18. There the Bible tells us that Jehovah and some angels came to Abraham, after he had circumcized. Abraham served a meal to them. And then Jehovah said to Abraham: I will return to thee as the living time, and Sarah thy wife will have a son. ויאמר שוב אשוב אליך כעת חיה והנה בן לשרה. Notice

this. Jehovah said to Abraham, I will return to thee as living time returns, that is, as life returns, as all processes of creation return to the starting point. We saw that the numerical value of time—past, present and future, is 72. Now, the numerical value, in the second aspect, of the words: כעת חיה as the living time, is 72, as the following will show:

49	כעת
23	חיה
<hr/>	
72	

And now let us consider the numerical value of these two words according to the direction of the Shem Hamphoresh. The following we get:

כ	ע	ת
ח	ה	ה
ה	י	ה
ה	י	ה

We have then the following six words: and their numerical value is 216, as the following will show:

כעת	חיה
כתכ 44	חהה 21
עעע 48	ייי 30
תכת 55	החה 18
<hr/>	
147	69

147 and 69 are 216. What does this number tell us? First, this is the number of the letters of the Shem Hamphoresh. This at once reveals the process of creation according to the law of dialectic. Next, as we saw before, this number of letters are divided into 72 words, and 72 is the numerical value of the aspects of time: past, present and future. But now we must consider a still deeper aspect of this number. Refer to Genesis, chapter 2, 4. After Elohim had completed the creation of the world, the Bible tells us: אלה תולדות השמים והארץ בהבראם. These are the generations of the heaven and the earth when they were re-created. The word: תולדות which is translated, the generations, means creation through procreation. Now, the numerical value, in the second aspect, of the word: תולדות is 72, the same as the words: כעת חיה. Thus we see that time is life itself.

And now let us consider the word: תולדות, according to the Shem Hamphoresh. The following will show the six words, each of three letters, we shall get, and their numerical values:

תתת 66	תולדות
ווו 18	תודלות
לדל 28	תולדות
דלד 20	
ווו 18	
תתת 66	
<hr/>	
216	

Thus we see that the numerical value of the word: תולדות is the same as the numerical value of the words: כעת חיה. Time, then, is life itself, both are bringing forth generations of realities and beings.

And now let us go a step further, and consider the words, according to the Shem Hamphoresh: היה הוה ויהיה. The following will show the eleven words that will result, and their numerical values:

היה	הוה	ויהיה
ההה 15	הוה 15	יהו 17
יי 30	הוה 18	יהיו 30
ההה 15	הוה 15	יהיה 15
<hr/>		יי 30
60	48	הנה 16
		<hr/>
		108

60 and 48 and 108 are 216. Thus, again, we see that time is life. Time is succession, and life is succession. It is said that time does not reverse itself; but forever flows onward and forward. And this is also true of life. Life does not reverse itself; but forever flows onward and forward. But this is only superficially true; in fact, both time and life return again and again to the starting point. All living beings are conceived in the same manner, they are all born in the same manner, and all die in the same manner; yet life goes on and on eternally. All living beings begin their existence from the starting point, the primordial living cell, and they return to the starting point, only to begin the cycle of life again and again eternally.

51. In the first and the second aspect of the mathematical system we concerned ourselves about the numerical values of letters and words, and we did not concern ourselves about the order of the letters in a word. If two or more words had the same numerical value, they manifested some identity. In the third aspect of the mathematical system we concerned ourselves about the order of the letters in a word; for, as we saw, the different arrangement of the same letters in a word gives a different meaning, though in both cases the numerical values are the same. But the Shem Hamphoresh concerns itself, not only about the numerical values of letters and words, but also about the letters themselves. For, as we shall see when we come to the study of the Bible, the letters themselves, in addition to their numerical values, have great significance, and reveal a still deeper aspect of the philosophy of the Bible. Let us, then, again begin with the name: יהוה. We saw that this name, according to the Shem Hamphoresh, becomes the following four words: יהי הוה והו היה.

יהי הוה והו היה

Let us, then, consider the letters of these four words. The first word is יהי. In this word we have two יי and one ה. We already learned that the י symbolizes the masculine seed, and the ה symbolizes the feminine aspect, the womb; the male and the female. The male is active, the

female is passive. The function of the male is to arouse in the female the desire to unite with the male; the male starts the process of procreation, and the female completes the process of creation. The process of procreation begins with the word: יְהִי. Look at this word. You see that the ה is surrounded by two י. The two י symbolize the many males that endeavor to unite with one female. This is the universal process of procreation. It is so even among human beings. Just because the male is active and the female is passive, several males court the female, each endeavoring to arouse in her a desire to unite with him. And in all cases, it is the female that determines with what male to unite.

One male was chosen; many are called, but one is chosen. Then begins the second stage in the process of procreation, and this is symbolized by the second word: הוּוָה. In this word the ו is surrounded by two ה. This symbolizes the embracing of the male organ by the female organ. The male and the female united. And now begins the third stage, which is symbolized by the third word: וָהוּו. Here the ה is surrounded by two ו. The two ו symbolize the many spermatozoons that now endeavor to unite with the ovum; the previous process is now repeated between the primordial cells. Again, many are called, but one is chosen. But what happens to the one? This is shown in the last word: הוּוָה. Here the ו is surrounded by two ה. The chosen spermatozoon was beheaded, the ו became a י, and the ovum absorbed it. Thus the process of procreation which started with the first word: יְהִי ended in the last word: הוּוָה. And now that the process of procreation started and ended, now the process of creation begins. The process of procreation was started by the male, but the process of creation is carried on by the female. This is the infinite and eternal story of conception and birth, procreation and creation. This is true of infinite and eternal existence, it is true of the conception and birth of all living beings, it is true of the conception and birth of human beings, and it is true of the conception and birth of all physical, intellectual and spiritual procreation and creation of men.

Before we proceed further, it is time that I point out a simple and easy method for performing the mathematical operations. Let us begin with the name יְהוָה. We saw that this name was formed as follows:

י	10
יה	15
יהו	21
יהוה	26
—	—
	72

The name: יְהוָה consists of four letters. Notice that the first letter is repeated four times; the second letter is repeated three times; the third letter is repeated two times; and the last letter but once. Suppose you meet the word: יְהוָה. Count the number of letters of this name. You find that it consists of four letters. Then you at once know that the first letter will be repeated four times. Since the first letter is the י, and its numeri-

cal value is 10; then you at once know that the י stands for four times ten, namely, 40. Write down 40. Then the second letter is the first ה. You know that this letter is repeated three times, and its numerical value is 5; and 3 times 5 are 15, write down 15; and so until you come to the last letter, which is the second ה, and its numerical value is 5. You can then proceed to write down the numerical value of the name: יְהוָה in the third aspect as follows:

40	יהוה
15	
12	
5	
—	
72	

Suppose you have a word consisting of five letters. You at once know that the first letter will be repeated five times, the second letter will be repeated four times, and so with the rest of the letters, until you reach the last letter, which will be written but once. You will then be able readily to determine the numerical value of the word according to the third aspect of the mathematical system. And so proceed with any word, no matter of how many letters it consists.

And now we come to consider the simple method for finding the numerical value of a word according to the Shem Hamphoresh. Since every word is written three times: from right to left, from left to right, and again from right to left, the numerical value of a word, according to the Shem Hamphoresh, will be three times its numerical value according to the second aspect of the mathematical system. Take, again, the name יְהוָה. The numerical value of this name is 26. Multiply 26 by 3, and you get 78. 78 is the numerical value of the name: יְהוָה according to the Shem Hamphoresh. The numerical value of the second name of God: אֱלֹהִים, according to the second aspect, is 41. Multiply by 3, and you get 123. 123 is the numerical value of the name: אֱלֹהִים according to the Shem Hamphoresh. Bear this in mind. In all operations, use the numerical values of the letters in the second aspect of the mathematical system. The first aspect is not for the purpose of operation, it is only for the purpose of showing the final, phenomenal aspect of the realities and processes of existence.

We considered time with relation to the name: יְהוָה, and we also considered procreation and creation with relation to this name. But time is not the only attribute or mode that enters into existence and all realities and processes in existence. A reality of whatever nature must consist of at least these absolutely indispensable elements, namely, time, space and matter. We considered time; and now we must consider space and matter, and all must be derived out of the name: יְהוָה. Hence our next step is to consider time and space.

52. What is space? Philosophers deny the reality of space, as they deny the reality of time. But we already convinced ourselves that the philosophers did not comprehend time. And we shall presently see that they did not comprehend space. Philosophers tell us that time is

original, while space is derivative. This implies that time existed before space, that space was derived from time. This is a false idea of time and space. Know this, all attributes and modes of God proceed directly and immediately from the absolute, infinite and eternal nature of God. No attribute or mode was derived from any other attribute or mode; no attribute or mode depends upon another attribute or mode; but each and every attribute or mode is absolute, infinite and eternal, as God is absolute, infinite and eternal. Time is succession, space is co-existence. That the moments of time may succeed one another, there must be motion; that there may be motion, there must be something that shall move; and that something shall move, there must be space wherein that something shall move. Thus we see that, without space, there could be neither something, nor motion, nor time. On the other, without time, motion and matter, there could be no space. There is no empty space, and there can be no empty space. Banish from existence all realities, and space will disappear. Spinoza tells us that God consists of infinite attributes; but Spinoza speaks of only two attributes: thought and extension. Now, time is a mode of thought, and space is a mode of extension. Time is succession; one moment follows another moment. Space is coexistence, one part of space exists by the side of other parts of space. Time is motion. Since thought and extension are correlatives, so time and space are correlatives, and correlatives imply each other; neither can exist without the other. Thought cannot exist without extension. Since thought is motion, one moment following another moment, there must be extension within which thought can follow in succession. Likewise, there can be no time without space, and there can be no space without time. Time is motion; but motion implies something that moves. But something implies space; without space there could be nothing. A reality must occupy space.

Since time and space are correlatives; since time is motion, it would follow that space is rest. But there is no rest in existence. All realities in existence, the stars in heaven and the electrons in the atom, all eternally and infinitely are in a state of motion. And, since there is no rest, it should follow that there is no space. But without space there could not be a world, and there could not be any reality, there could not be motion, and there could not be time. Here is a problem which philosophers tried hard to solve, but failed.

What, then, is space? The first thing we learn about space is that it is form. Space begins as a point, becomes a line, the line becomes a surface, and the surface becomes a solid. The point becomes a circle, the circle becomes triangles, and triangles are the basis for all forms of the realities in existence. Since all realities are perpetually in a state of motion, and each reality tends to move infinitely onward and forward, what keeps the realities in definite forms? It is inertia. Philosophers and scientists did not comprehend the nature of inertia. Some philosophers denied that there is such a force as inertia. But they did not understand what inertia is. What is inertia. Inertia is the power inherent in the realities and processes in existence that resists any change, be it a change of state whether of motion or apparent rest, or

a change of direction and intensity of motion, or a change in the form of a reality. The power of inertia is equal to the power of motion in existence. The inertia increases with the velocity of the motion. And when the velocity of motion reaches the velocity of light inertia becomes infinite. In other words, the power of resistance to change become infinite. Space, then, is inertia; it is the power that maintains the realities and processes in a definite state, and that state is form. We already learned that the absolute, infinite and eternal substance becomes a reality only when it assumes a definite form. Form embraces substance and holds it separate from other realities. This is the reason why forms exclude one another, just as the moments of time exclude one another; for this very succession of the moments of time is also a succession of forms of time. We thus see that time and space are two modes of thought and extension that are infinite and eternal. We saw that inherent in the name: יהוה is eternal time—past, present and future. We shall presently see that inherent in the name: יהוה is also eternal and infinite space.

53. All creation, all procreation, and all existence begins as a point. How does a point become infinite points? How does the one become infinite numbers? How does one acorn become infinite oak trees and infinite acorns? All this is accomplished by the process of involution. Involution is the process by which a number is multiplied by itself. Thus 5 multiplied by itself becomes, in succession, 25, 125, 625, and so ad infinitum. This is the infinite and eternal process of procreation and creation in existence.

Spinoza begins his philosophy by telling: By cause of itself I understand that whose essence involves existence. A cause of itself is the effect of itself. This means that the cause of itself, that is, the Absolute, becomes the infinite and eternal existence by the process of involution, by multiplying itself by itself. Thus one seed becomes infinite seeds, one idea becomes a system of numerous ideas, and so in all infinite and eternal aspects of existence. Spencer began the formulation of the theory of Evolution by stating that the process which he is to describe would more correctly be called involution, because evolution is just the opposite to what is called evolution. Since, however, the term evolution was universally used to describe the process, Spencer decided to continue to use this term. But we must bear in mind that the infinite and eternal process of procreation and creation in existence is a process of involution.

The name: יהוה consists of four letters, and each letter has a numerical value. Let us apply involution to the letters of this name. The following will show the process of involution:

י	10 x 10 is	100
ה	5 x 5 is	25
ו	6 x 6 is	36
ה	5 x 5 is	25

186 is the numerical value, in the first aspect, of the word **מקום**, space. Thus, like time, space is inherent in the name: And this is the reason why Jehovah is often referred to by the name **מקום**, space; as in such expressions: **ברוך המקום**, Blessed be the Space; or as in Ezekiel 3, 11, God is referred to as: **ברוך כבוד יהוה ממקומו** Blessed be the glory of Jehovah from his place.

Now, time and space imply matter. Thought becomes light, and light becomes matter. The earth is the final stage in the process of creation. Hence the Bible tells us (Genesis, 1, 10): **ויקרא אלהים ליבשה ארץ**: And Elohim called the dry land Earth. The numerical value of these words, in the second aspect, is 186, the value of the word: **מקום**, space. We saw in the previous chapters that Jehovah realizes himself in man, and Elohim realizes herself in the earth; the numerical value of the name: **אלהים** in the **מילוי**, that is, the numerical value of the names of the letters, is 291; and 291 is the numerical value of the word: **ארץ** earth.

The foregoing gives an idea of the infinite and eternal process of procreation and creation that constitutes existence. The process of procreation and creation is an infinite and eternal process; infinitely and eternally this process if repeated in all infinite and eternal aspects of existence. I already referred to the statement: **המחדש בטובו בכל יום**. **המחדש בטובו בכל יום** God renews the process of creation every day eternally. Now, the numerical value, in the third aspect, of the words: **מחדש בטובו** the process of creation, is 368; and 368 is the numerical value, in the third aspect, of the words: **מה שהיה הוא שיהיה**. That which was is that which shall be; and there is nothing new under the sun. The numerical value, in the third aspect, of the words: **מה שהיה הוא שיהיה** that which was is that which shall be is also 368. Again, the words: **המחדש בטובו** God with his goodness renews, according to the Shem Hamphoresh, have the numerical value 228; and 228 is the numerical value, according to the Shem Hamphoresh, of the first word in the Bible: **בראשית**. Thus right from the beginning the Bible tells us that the process of creation is eternally and infinitely repeated in all infinite and eternal aspects of existence. This idea is the soul of the Bible.

54. We saw before that the names: **יהוה אלהים** are the full name of God. These two names comprehend all infinite and eternal aspects of God. Now, according to the Shem Hamphoresh, the name **יהוה** has the numerical value 78, and the name **אלהים** has the numerical value 123. 78 and 123 are 201. 201 is the numerical value of the names of the letters, the **מילוי**, of the following words: **יהוה אלהי שם**, Jehovah is the God of Shem- the father of the Jewish people. Again, the number 201 is the numerical value, in the second aspect, of the following first utterance of Elohim: **יהי אור** **ויאמר אלהים יהי אור** Elohim said: Let there be light, and there was light. Thus, while Elohim appears to have been the Creator of the world, in fact Jehovah was with Elohim in that process of creation. Hence, when Elohim came to create man—the ultimate purpose of creation, then Elohim said to Jehovah: Let us make man.

We shall presently consider the ten sephiroth. Between the ten sephiroth and the Absolute there is **כתר**, the Crown. The names **יהוה אלהים** comprehend the Crown and all the ten sephiroth. Here we must consider the numerical values of the names of the letters of **יהוה אלהים**. The numerical value of the names of the letters of **יהוה** is 45; and the numerical value of the names of the letters of **אלהים**, in the second aspect, is 111. 45 and 111 are 156. We saw before that, to get the numerical value of a word according to the Shem Hamphoresh, we must multiply the number by three. Three times 156 is 468. Thus the numerical value of the names of the letters of the full name of God: **יהוה אלהים** is 468.

And now let us find out the numerical value, in the second aspect, of the **כתר** and the ten sephiroth. The following will show this:

כתר	53
הכמה	37
כינה	31
דעת	42
חסד	27
גבורה	36
תפארת	82
נצח	40
הוד	15
יסוד	85
ומלכות	70
	<hr/>
	468

Thus the names: **יהוה אלהים** comprehend all infinite and eternal existence in all infinite and eternal attributes, modes and aspects.

We have considered the three aspects of the mathematical system in order to have an idea of what this system is and how to operate it for the purposes of understanding the Bible. The mathematical system is the key to the understanding of the Bible, as all mathematical systems are keys to the understanding of existence. But we must bear this in mind. A key only opens the lock, and enables us to enter into the house and see what is there. But to understand what is there, we must have a philosophy. It is so with existence. Mathematics opens the door to the inside of existence, but we must have a philosophy to understand what we see inside existence. And this is so with the Bible. The philosophy of the Bible is the Kabbalah. Hence our next step is to consider the Kabbalah. As in the case of the mathematical system which we considered so in the case of the Kabbalah, in this preliminary work only a brief outline is given.

Modern science reached the conclusion that the physical world is a time-space-matter continuum. This was a great step in the progress of human understanding of the physical world; but it is an entirely inadequate idea of existence. Existence is more than time, space and matter; existence is also thought, life, purpose and destiny. Science cannot

comprehend the deeper and higher aspects of existence. An adequate idea of existence is this: Existence in all its infinite attributes, modes and aspects is an absolute, infinite and eternal continuum. Existence is God, and God is absolutely one, infinite and eternal; he is one, infinite and eternal in all his attributes, modes and aspects. While science may limit itself to the study of the physical world, and indeed it must limit itself to the physical world, for it cannot comprehend what is beyond and above the physical world, the Bible comprehends God and existence in all attributes, modes and aspects. It is therefore clear that both the mathematical system and the Kabbalah must transcend the mathematical systems of science and the theories of science. We must bear this in mind now that we are taking up the Kabbalah.

An Introduction to the Kabbalah

CHAPTER VI.

55. In the Zohar there is a chapter entitled: **מפרא דזניעותא**, The Book of the Concealed Mystery. This chapter is the profoundest and most difficult part of the Zohar, and is the foundation of the Kabbalah. It begins as follows:

דעד דלא הוה מתקלא לא הוו משגיחין אפין באפין: ומלכין קדמאין מיתו זיוניהון לא אשתכחי וארעא אתבטלה.	Before there was equilibrium countenance beheld not countenance; and the primordial kings were dead, and their crowns were not mani- fested; and the earth was in a state of chaos.
עד דרישא דכסופא דכל כסופין לבושין דיקר אתקין ואתסין.	When the head of desire of all de- sires formed and manifested vestments of honor.
האי מתקלא תלי באתר דלא הוי, אתקלו ביה אינון דלא אשתכחו:	That equilibrium hangs in a region, that is not, in it were equilibrated those that were not yet manifested;
מתקלא קאים כגופיה לא אתאחד ולא אתחזי, ביה סליקו, וביה סלקין דלא הוו והוו ויהויין	the equilibration exists in the form of the Ancient One; it is incomprehensible, it is not man- ifested; therein they ascend, and therein they ascended that were not, that are, and that shall be.
סתרא גו סתרא אתקן ואודמן כחד גולגלתא מליא מלא דבדולחא	A mystery is a mystery, it was formed and prepared in the likeness of a cranium that is filled with crystal- line dew.

The Kabbalah begins with the: **אין סוף** (Ain Suf), the Absolute, Infinite and Eternal. What is absolute, infinite and eternal cannot become a reality, for a reality must be comprehended by a form, and thus becomes finite and temporary. To manifest itself through the crea-

tion of the world of realities, the Ain Suf had to assume a form. But what form could the Ain Suf assume? It could assume the form of an idea of itself. The Ain Suf reflected on itself, and perceived itself in infinite attributes and modes. These attributes and modes were cor-
relatives of one another. Thus the Ain Suf conceived itself as differen-
tiated into Thought and Extension, and so on ad infinitum. But these
correlatives were not in a state of equilibrium; and because they were
not in a state of equilibrium, countenance beheld not countenance.
When the scales of a balance are not in equilibrium, one is above the
other, they do not see each other face to face. They see each other face
to face only when they are in a state of equilibrium. This was the case
of the attributes and modes of the Ain Suf. Then the primordial kings
were dead. The primordial kings; these were the attributes; they were
dead, that is, they could not manifest themselves; they were still im-
plicit in the Ain Suf. They could not manifest their crowns. The
crowns are the synthesis that unites the thesis and the anti-thesis, the
positive and the negative, the masculine and the feminine. And the
earth was in a state of chaos. The earth—that is the material world;
and the material world was yet in a state of chaos.

56. What was the **מתקלא**, the primordial equilibrium that recon-
ciled the correlative attributes of the Absolute? The numerical value,
in the second aspect of the mathematical system, of the word: **מתקלא**
is 67; and 67 is the numerical value, in the same aspect, of the names:
יהוה אלהים. Thus the **מתקלא** is **יהוה אלהים**. Until the Ain Suf dif-
ferentiated itself into Jehovah Elohim, the world of realities could not be
created. Again, the numerical value, in the second aspect, of the names
of the letters of the word **מתקלא** is 165; and 165 is the numerical value,
in the same aspect, of the names of the letters of the words: **יהוה שלים**
Jehovah full. Jehovah is full when joined to Elohim; Jehovah Elohim
is the full name of God. Again, the numerical value of the word:
מתקלא, according to the Shem Hamphoresh, is 201; and 201 is the
numerical value, according to the Shem Hamphoresh, of the names:
יהוה אלהים. Finally, the numerical value, according to the Shem
Hampforesh, of the names of the letters of the word: **מתקלא** is 495;
and 495 is the numerical value, according to the Shem Hampforesh, of
the words: **עשה שלום ובורא רע**. He makes peace, and creates evil.
Refer to Isaiah: 45, 7. Isaiah, speaking in the name of Jehovah, said:
I am Jehovah, and there is none else. I form light and create darkness;
I make peace and create evil. I am Jehovah that doeth all these things.
It is Jehovah Elohim that creates the good and the evil, and recon-
ciles them. Jehovah Elohim is the primordial equilibrium and equil-
ibrator.

Jehovah Elohim is in a region that is not. Jehovah Elohim is the
universe. Space is coexistent with the universe; outside of the uni-
verse there is no space. Hence, Jehovah Elohim exist in a region that is
not space. All attributes have a destiny, they must ascend only through
Jehovah Elohim. The **מתקלא** is formed like a cranium, that is filled
with crystalline dew. The crystalline dew—that is the infinite and
eternal stream of life that animates all infinite and eternal existence.

The ספרא דצניעותא, the Book of the Concealed Mystery now unfolds the whole mystery of creation. It is very profound, and very difficult to understand. For the purposes of this introduction, it is not necessary to go further into this book; this we shall do later, when we have become initiated into the Kabbalah.

57. The Kabbalah begins with the Ain Euf. The Ain Suf is the Absolute, Infinite and Eternal. Spinoza calls the Absolute, Substance. He tells us that God is substance, consisting of infinite attributes. But the God whom Spinoza identifies with substance is not Jehovah Elohim. What the Bible and the Kabbalah call Jehovah Elohim, Spinoza calls the Infinite Intellect of God. But what is substance? Spinoza tells us that substance is in itself, and is conceived through itself. But this does not tell us what substance is. What, then, is substance? Let us, then, consider the Ain Suf. The numerical value of the words: אין סוף is 207; and 207 is the numerical value of the word אור, light. The Ain Suf is light. But what kind of light? It is clear that the Absolute, Infinite and Eternal cannot be the phenomenal light which we know. The light must be transcendental, ultimate, absolute. What sort of light is that? It is absolute thought. The Ain Suf is absolute, infinite and eternal thought. Thought is light. Close your eyes and think. You may be in utter darkness, and your eyes may be closed, yet when you think, in your thought you see light. When you are puzzled by a problem, there is in your mind confusion between light and darkness; but, when you solve the problem, then you see light; your mind is filled with light. Thought, then, is transcendental, ultimate light. It is this light which becomes the phenomenal light which we see with our eyes. You will now understand Spinoza's definition of substance. Substance is in itself, and is conceived through itself. All realities exist in something else: in space, in time and in substance; but thought exists in itself. All other realities can be conceived and comprehended by thought; but thought can be conceived and comprehended only by thought.

The Ain Suf is the Absolute, and the Absolute is absolute thought without form. For the Ain Suf to become the world, it had first to assume a form; and the primordial form of the Ain Suf is: יהוה אלהים. Modern science tells us that matter is energy; matter is concentrated energy. But what is that energy, which is the substance of all material realities? Science does not yet know. But the energy, which is the substance of all material realities, is absolute thought. Absolute thought becomes the infinite realities of existence through condensation. Absolute thought becomes light, light becomes matter in a fluid state, and matter in a fluid state becomes condensed into a solid state. This process is called: צמצום. This word means condensation. Absolute thought, light and fluid matter become ever more concrete realities by assuming ever more condensed forms. It is form that comprehends absolute thought, and separates it from the rest of absolute thought, and thus constitutes the essence of a reality. Now, the numerical value of the word: צמצום, in the second aspect, is 68; and 68 is the numerical value, in the first aspect, of the word: חיים, life. It is the infinite and

eternal function of life to give form to substance, and thus bring into existence realities and beings. On the other hand, it is the infinite and eternal function of death, the correlative of life, to destroy the forms created by life, and thus reduce the realities to their primordial state again. Again, the numerical value, in the second aspect, of the names of the letter of the word: צמצום is 129; and 129 is the numerical value, in the second aspect, of the names of the letters: יצירה, formation. Thus the process of creation was a process of giving forms to the Ain Suf.

58. The creation of the world involved five stages. The first stage is not named for the reason which we shall presently see. The other four stages are the following: עשיה, יצירה, בריאה, אצילות.

Before I explain the meaning of these four terms, it is necessary first to consider the five stages through which we create anything. Before we create anything, we must first conceive a desire to create that thing. Desire, then, is the beginning of creation. Suppose we conceive a desire to build a home for ourselves. This desire is vague and abstract; and, as such, it cannot motivate us to endeavor to build a home for ourselves. That the desire may motivate us to endeavor to build a home for ourselves, the desire must assume a definite form. A desire assuming a definite form constitutes our will. A will is a desire that is definite in aim, purpose and direction. We cannot realize our desire by building castles in the air. To build a home, we must conform with the nature of things, the order of existence, and the conditions of existence. For this purpose, we must consider all these elements, and then we form an idea of what kind of house we want, where it shall be built, at what cost, and what use we shall make of it. We now have an idea of the home we want. The vague and abstract desire has now assumed a definite form, the form of the idea. Now we have the will to motivate us, and the idea to guide us in the endeavor to build a home for ourselves. The conception of the desire was the first stage in the process. The transformation of the desire into a definite idea was the second stage in the process.

And now that we had a definite idea, we proceeded to buy the land, went to the architect and asked him to embody our idea into a definite plan and specifications. We bought the materials and hired workers. The workers built the foundation, the walls and the roof, and the house was substantially completed. But a substantial building is not yet a home. To convert a building into a home, numerous things must be done, and numerous things must be installed and placed in the building. The substantial completion of the building is the third stage. And now begins the fourth stage. The walls are plastered, the floors laid, fixtures are installed, the house is painted inside and outside, rugs, carpets, paintings, dishes, utensils, and numerous other things are brought and put into the house. All was done and completed. Yet the main thing remained to be done, and that is to use the building as a home. A machine, when completed, must justify itself in actual operation. A house, when completed, must justify itself in actual operation. Only by moving into the house and using it, only then can we find out

whether the house was well built and realized our purpose. The moving into the house and using it constitutes the fifth and last stage in the process of creation.

Before God created the world, he had to conceive the desire to create the world. As the desire of God was infinite, we cannot devise a term to convey the idea of that desire of God. But, when God transformed the desire into a definite idea, that idea is called: אצילות. When God formed a definite idea of the world he desired to create, he proceeded to create it, and he created it substantially. This is called: בריאה. Then God proceeded to give to the world the proper forms, and filled the world with all necessary for the world, and brought into existence the living beings, and finally also man. The world was fully completed; yet the main task remained, and that is to use the world, and see how the world will justify itself in actual operation. The full completion of the forms of the world is called: יצירה. And the final use of the world is called עשיה. As we shall proceed, we will have occasions to elaborate on the meaning of these terms.

In the quotation from the Book of the Concealed Mystery there is the statement: The head of desire of all desires formed and manifested vestments of honor. What the vestments of honor are, we shall see later. What we must now consider is the statement, that the head of desire of all desires formed and manifested vestment of honor. Desire is the essence of the Ain Suf, it is the essence of God, it is the essence of all realities and beings, and it is the essence of man. Whatever is absolute, infinite and eternal is absolute, infinite and eternal in every part thereof. The essence of the Ain Suf is desire. If not for that desire there would be no existence. Since the Ain Suf is absolute, infinite and eternal, his desire manifests itself in all infinite attributes, modes, realities, processes and beings in existence. The Ain Suf, then, is the head of all desires in existence.

59. The Zohar tells us that the world was created by the name of 42 letters. This name, like all other names of God, was derived from the name: יהוה. We saw that creation was by the process of involution. We considered this process with relation to numbers. 5 becomes 25, 125, 625, and so on ad infinitum. Since we are here dealing with a name of 42 letters, we must apply the process of involution to letters. The involution of letters proceeds as follows. Implicit in a letter is its name; the name of a letter brings into explicitness what is implicit in the letter itself. This is universally the case. When I say, that is a tree, this is a lion, and this is a man, by the different names I bring into explicitness the different realities and their different natures. Let us, by way of illustration, take the first letter of the alphabet.

The א represents one. Its name is: אלה, and the numerical value of the name is, in the first aspect 111. Instead of 1, we have three 111. They are three, yet are one number. The three symbolize the primordial trinity: The Ain Suf, Jehovah and Elohim. They are three, yet they are one. And now let us go a step further. The word: אלה

consists of three letters, and these three letters have names. Let us, then, name these three letters, we shall then get eight letters, as the following will show:

	Numerical value:
א	1
אלה	111
אלה למד פי	275
<hr/>	<hr/>
12	387

Thus, by the process of involution, the א which represents one, becomes 387. Now, 387 is the numerical value, according to the Shem Hamphoresh, of the names of the letters of the word: צמצום. And we already considered this word. This word tells us that the whole infinite and eternal process of creation was by a process of concentration. Absolute thought became light; light became matter in a fluid state, and matter in a fluid state became matter in a solid state. Thus the number 387 tells us that it will concentrate and become one, the first letter of the alphabet. This will show us how the name of 42 letters was derived from the name: יהוה. We begin with this name of four letters; then we write out the names of these four letters, and we shall find that the names of these four letters are ten in number; then we write out the names of the ten letters, and we shall get 28 letters. 4, 10 and 28 are 42. The following will show the involution of the name: יהוה into a name of 42 letters, and their numerical values:

	Numerical values of the names	
יהוה A	4	45
יוד הא ואו הא B	10	199
יוד ואו דלת הא אלה ואו אלה ואו הא אלה C	28	674
	<hr/>	<hr/>
	42	918

Thus, by involution, the name יהוה becomes a name of 42 letters, whose numerical value is 918. 918 is the numerical value of the names of the three stages of creation: בריאה יציר עשיה, as the following will show:

218	בריאה
315	יצירה
385	עשיה
<hr/>	
918	

This makes clear what the Zohar tells us. Thus far we considered the names of God derived from: יהוה, the name of four letters, the name of 216 letters, and now the name of 42 letters. There are other names of different numbers of letters, which we shall consider when we come

to the study of the Bible. Like the other names of God, so the ten sephiroth were derived from the name: יהוה. Our next step is to consider the ten sephiroth.

60. The Zohar tells us: Before the Holy One created any image and formed any form, He had been alone, without any form or image. But after He had created the image of the Merkavah, the Supernal Adams, the: אדם קדמון, He descended by it, and He was called by that image which is: יהוה that He may be known by the modes of His manifestations. . . . And thus He made the ten sephiroth. The Crown (כתר) is the source, and there is no end to the flow of its light; it has no form or image; there is no vessel that can comprehend it, and there is no way of knowing it. Afterwards He made a vessel which is filled from the first, and is called the channel-flowing: חכמה, the Intellect. Afterwards He made a vast vessel, called the sea. This is בינה, Reason. Afterwards He divided the sea into seven streams, and made of them seven precious vessels, and called them: חסד, Mercy; גבורה, Law; תפארת, Beauty; נצח, Triumph; הוד, Glory; יסוד, Foundation; מלכות, Kingdom. He is the King over all; it is in His power to determine the vessels, to increase or to diminish the flow of light to them, according to his will, and there is no other power that can increase or diminish them. Zohar: Part II, p. 42.

The sephiroth are ten in number, neither more nor less. Like the ten fingers in the two hands of man, so are the ten sephiroth the ten fingers of God. By the ten sephiroth God creates the world infinitely and eternally, and by the ten sephiroth God preserves the world infinitely and eternally. And, just as in the number ten are implicit infinite repetitions of the number ten; so in the ten sephiroth are implicit infinite repetitions of the number ten. Just as the infinite attributes of God, though distinct in nature and function, are yet attributes of one absolute, infinite and eternal God; so the ten sephiroth, though they are distinct in nature and function, are yet the sephiroth of one absolute, infinite and eternal God. And, though they are distinct in nature and function, just because they are all attributes of God, the sephiroth partake of the natures and functions of one another. All ten sephiroth were derived from the name יהוה. How were they derived from the name: יהוה? The following will show how they were derived from the name יהוה:

אין סוף
כתר
(י)
(ה)
חכמה בינה
דעת
חסד (ו) גבורה
תפארת
נצח הוד
יסוד
(ה)
מלכות

61. חכמה is the first sephiroth, and is symbolized by the first letter of the name: יהוה. The numerical value of the י is ten, indicating that it is fully active and explicit in itself. It receives the stream of life from the כתר, the Crown. It is the Father of creation.

בינה is the second sephiroth, and is symbolized by the second letter of the name: יהוה, the ה. The numerical value of ה is five, indicating that it is only half of ten. Where is the other half? The other half is the tenth sephiroth: מלכות, Kingdom. בינה is the Mother of creation and it realizes the purpose of creation in מלכות, the tenth sephiroth. This is the reason why בינה and מלכות constitute one sephiroth. חכמה is Jehovah, and בינה is Elohim.

The third sephiroth does not symbolize any letter of the name: יהוה. It is called: דעת; this name means knowledge. I already stated that the Bible and the Kabbalah use the term, knowledge, in the sense of the union between the male and the female. Knowledge is the Son, born of the union of חכמה and בינה.

Then follow the six sephiroth: חסד גבורה תפארת נצח הוד יסוד. These six sephiroth are symbolized by the third letter of the name: יהוה. The third letter is the ו, and its numerical value is 6.

The tenth sephiroth is: מלכות. This sephiroth is symbolized by the fourth letter of the name יהוה. Thus the ה of בינה and the ה of מלכות constitute one sephiroth.

These ten sephiroth are the ten attributes of God that constitute existence. From the Ain Suf flows an infinite and eternal stream of life through the כתר, the Crown; and from there the stream of life flows to all the ten sephiroth, which means to all existence. The כתר is called in the Bible: עדן. The Garden of Eden are the ten sephiroth. The Bible tells us that from עדן a stream flows to water the Garden; and from the עדן the stream divides itself into four heads of rivers. The four heads of rivers are the four letters of the name: יהוה. Of this I will speak at length when we come to the study of the Bible.

You will notice that the sephiroth on the right side are masculine, and the sephiroth on the left side are feminine. Again, each sephiroth is masculine to the sephiroth below, and feminine to the sephiroth above. It must be so, since the stream of life flows from above to below. The destiny of creation is to realize the purpose of God. To realize His purpose, God created the material world; he descended from the infinite and eternal state to become the finite and temporary material world. But God will realize his purpose when the material world will be raised to the height of God. Hence the tenth sephiroth: מלכות is destined to rise to בינה and become one with her. The masculine is symbolized by water, and the feminine is symbolized by fire. Water flows downward, fire rises upward. And this is symbolized by the two triangles, which are the symbol of the שני דוד the Shield of David. This symbol consists of two triangles: the mascu-

line with its base upward and its apex downward; while the feminine is symbolized by the other triangle, whose base is at the bottom and its apex rises upward.

61. The Bible tells us, in the first chapter of Genesis, that Elohim created the world: לעשות, to be completed. Elohim performed the first stage in the process of creation: בריאה and part of the second stage of the process יצירה; but the third and final stage of creation remained yet to be performed. The third and final stage is: עשיה Elohim created the world on the basis of law; but the completion of the world required also mercy. Elohim is Law, Jehovah is Mercy. Hence in the next chapter of Genesis the Bible tells us that now both Jehovah Elohim completed the world upon the basis of law and mercy. The completion of the world upon the basis of law and mercy is called: תיקון העולם; it is the moral and spiritual completion of the world. The supreme purpose of God in creating the world was to bring into the world mankind who shall recognize, honor and love God, and honor and love one another. And this is the destiny of mankind. Mankind are destined to become rational, morally autonomous, recognize Jehovah as God, identify themselves with His will and purpose, to love and honor Jehovah, love and honor one another, live in peace and enjoy the good of the עץ החיים, the tree of life. To realize this purpose, Jehovah chose the Jews—the first that recognized Jehovah, and who by this became the sons of Jehovah—to be the means through whom Jehovah will redeem the rest of mankind, so that like the Jews, they shall become the sons of Jehovah. This will be the Kingdom of Jehovah on earth.

Three times a day — morning, afternoon and evening — the Jews conclude their prayers as follows:

Therefore we hopefully look unto Thee, Jehovah our God, in the near future to see the Glory of Thy power; that all abominations shall be banished from the earth, and that all idols shall be utterly exterminated: לתקן עולם במלכות שדי to complete the world with the Kingdom of Shaddai; so that all dwellers on earth shall recognize and know that only unto Thee they shall submit, and only unto Thee they shall give honor and that all may assume the yoke of Thy Kingdom, and that Thou shalt reign over them forever. For the Kingdom is Thine, and wilt reign in glory forever. As it is written in Thy Torah: Jehovah will reign forever. In that day Jehovah will be One and His name will be One.

This is the תיקון העולם. This is the purpose of God in creating the world. The supreme concern of the Kabbalah is this: תיקון העולם. The Kabbalah reveals explicitly what is implicit in the Bible. Just as existence manifests itself in a phenomenal form which conceals the infinite and eternal nature of existence; so the Bible manifests a phenomenal form which conceals the infinite and eternal story of creation and destiny. Since an idea must precede the creation of anything, it is clear that in the very account of creation given by the Bible in the first

chapter of Genesis there must also be contained the idea of the: תיקון העולם. It is therefore our next task to consider this.

62. And, first, what is the: מלכות שדי, the Kingdom of Shaddai? Why do the Jews hope that Jehovah will complete the world morally and spiritually with the Kingdom of Shaddai? This we will presently see. For this purpose, we must resort to the mathematical system.

The numerical value, in the second aspect, of the words: מלכות שדי is 99; and 99 is the numerical value, in the second aspect, of the words עולם, the world of completion; and 99 is also the numerical value, in the second aspect, of the words: שם יהוה אלהים, the name of Jehovah thy God. The name of Jehovah becomes manifest in the completed world, in the עולם עשיה.

Next, the above prayer speaks of: במלכות שדי with the Kingdom of Shaddai. The numerical value of the words: במלכות שדי, in the second aspect, is 101; and 101 is the numerical value, in the second aspect of the words: אנכי יהוה אלהיך. I Jehovah am thy God. Since the Jews attained to the recognition of Jehovah, they became the sons of Jehovah, and through them Jehovah completes the world morally and spiritually. Again, 101 is the numerical value of: בינה ומלכות. We saw that בינה is the second sephiroh, it is Elohim: and מלכות is the tenth sephiroh, it is the earth and all that dwell on the earth, where the Kingdom of Jehovah will be realized. We saw that originally both these sephiroth were one; they were separated, and their destiny is to become reunited and become like חכמה, the first sephiroh. This means that the earth and all that dwell on it will become rational and morally autonomous, for בינה is Reason, and the Mother of all creation.

And now let us consider the whole statement: לתקן עולם במלכות שדי. The numerical value of the whole statement, in the second aspect, is 215; and 215 is the numerical value of the following words: נעשה אדם בצלמנו כדמותנו. Let us make man in our צלם and as our דמות. Great scholars tried to determine the meaning of these two words: צלם ודמות, but they failed. When we come to the study of the Bible we shall consider the meaning of these two terms. For our present purpose, we must consider the following. Elohim began with the statement נעשה אדם בצלמנו כדמותנו. Let us make man in our צלם and as our דמות. And right in the next sentence the Bible tells us:

ויברא אלהים את האדם בצלמו, בצלם אלהים ברא אתו.

Elohim created the man in the צלם אלהים. What became of the דמות?

And now turn to Genesis: 5, 1. Here the Bible tells us the following: ביום ברא אלהים אדם בדמות אלהים עשה אתו. In the day that Elohim created man, He made man in the דמות אלהים. It is thus clear that, in the first instance, man was created, but not yet completed. Man will become completed when he will be made in the דמות אלהים. The making of man in the דמות אלהים, this is the תיקון העולם, the completion of the world.

And now take the whole statement: לתקן עולם במלכות שדי, to complete the world with the Kingdom of Shaddai. The numerical

value, in the second aspect, of this whole statement is 215: and 215 is the numerical value, in the second aspect, of the words: **וַעֲשֵׂה אֱדָם**: **כְּצִלְמֵנוּ כְּדַמוֹתֵנוּ**. Let us *make* man in our **צֶלֶם** and as our **דְמוֹת**. This was the primordial idea of God, to realize which He created the world. Thus right in the very *creation* of man, his destiny was already announced.

The foregoing gives an idea what the Kabbalah is and what it teaches. The Kabbalah is not merely a philosophy of existence. No philosophy crystallized by all the philosophers that lived, put together, contain a fraction of what the Kabbalah reveals; but the supreme aim of the Kabbalah is the **תִּיקוֹן הָעוֹלָם**. The idea of the **תִּיקוֹן הָעוֹלָם** is not merely a wish; it is the intellectual perception of the supreme purpose of God in creating the world and mankind. Such intellectual perception was attained only by Moses and the Prophets. And it is the task of the Kabbalah to make manifest what Moses and the Prophets had intellectually perceived.