

From: jeffs@lsil.com (Jeff Spiegel)  
Newsgroups: alt.magick  
Subject: Re: 50 Gates of Understandin

Interesting post.

My own knowledge of this subject is based on the biblical writings and commentaries. The 50 gates are really 49 days or 7 weeks of self-elevation and self-evaluation (followed by one day of prophetic revelation) that the Israelites strived for from the time of the Exodus from Egypt until the time they received the Ten Commandments at Mt. Sinai. It is said that all of Israel experienced prophecy at this time and heard the voice of G-d (Kol Hashem) declare the first two commandments.

How is it possible for an entire nation to be able to experience prophecy? This is the secret of the 50 Gates of Understanding.

Being worthy of receiving prophecy requires character improvement. There are 49 aspects of character that the Israelites worked on developing while they wandered in the dessert of Sinai. These aspects correspond to the combinations of the 7 lower sefirot which are called midos or character qualities from the Hebrew.

The counting is done backwards from the highest level to the lowest since prophecy is energy transferred from G-d to man.

Hesed - kindness	- Abraham (epitomized quality)
Gevurah - judgement power	- Isaac
Tiferets - beauty	- Jacob
Netzah - victory eternity	- Moses
Hod - thankfulness	- Aaron
Yesod - foundation	- Joseph
Malchuts - kingdom	- David

Shavuot - the day of the giving of the Ten Commandments, the revelation and prophecy. (Penticost)

Hesed in Hesed	1.	study
Gevurah in Hesed	2.	attentive listening
Tiferets in Hesed	3.	orderly speech
Netzah in Hesed	4.	understanding
Hod in Hesed	5.	intuitive insight
Yesod in Hesed	6.	awe
Malchuts in Hesed	7.	reverence
Hesed in Gevurah	8.	humility
Gevurah in Gevurah	9.	joy
Tiferets in Gevurah	10.	purity
Netzah in Gevurah	11.	attendance on scholars
Hod in Gevurah	13.	debate with colleagues
Yesod in Gevurah	14.	discussion with students
Malchuts in Gevurah	15.	deliberation
Hesed in Tiferets	16.	knowlege of the scriptures
Gevurah in Tiferets	17.	moderation in business affairs
Tiferets in Tiferets	18.	moderation in worldly affairs

Netzah in Tiferets	19.	moderation in pleasure
Hod in Tiferets	20.	moderation in sleep
Yesod in Tiferets	21.	moderation in conversation
Malchuts in Tiferets	22.	moderation in frivolity
Hesed in Netzah	23.	patience
Gevurah in Netzah	24.	good naturedness
Tiferets in Netzah	25.	trust in the sages
Netzah in Netzah	26.	uncomplaining acceptance of suffering
Hod in Netzah	27.	knows his place
Yesod in Netzah	28.	is content with his lot in life
Malchuts in Netzah	29.	limits his words
Hesed in Hod	30.	does not claim credit for his achievements
Gevurah in Hod	31.	is beloved
Tiferets in Hod	32.	loves G_d
Netzah in Hod	33.	loves mankind
Hod in Hod	34.	loves acts of charity and kindness
Yesod in Hod	35.	loves straightforwardness
Malchuts in Hod	36.	loves admonition
Hesed in Yesod	37.	shuns honor
Gevurah in Yesod	38.	is not conceited with his learning
Tiferets in Yesod	39.	does not delight in dictating decisions
Netzah in Yesod	40.	shares the burden of his fellow man
Hod in Yesod	41.	and judges him favorably
Yesod in Yesod	42.	directs him to the truth
Malchuts in Yesod	42.	and to peace
Hesed in Malchuts	43.	is composed in his learning
Gevurah in Malchuts	44.	asks pertinent questions and answers to the point
Tiferets in Malchuts	45.	listens and adds to his learning
Netzah in Malchuts	46.	studies in order to teach
Hod in Malchuts	47.	studies in order to practice
Yesod in Malchuts	48.	increases the wisdom of his teacher
Malchuts in Malchuts	49.	Notes accurately what he has learned
Shavuot	50.	Quotes a thing in the name of the person who said it

These teachings on character development are taken from the "Sayings of our Fathers 6:6"

The secret to understanding the correspondences is to recognize how the respective patriarchs perfected these character traits in their lives.

1. Abraham learned all he could of G\_d and lived a life of kindness sharing this knowledge.
2. Issac always listened attentively to his father.
3. Jacob never spoke hastily but was a master of speech.
4. Moses gained the highest level of understanding possible and was able to speak to G\_d face to face.
- .
- .
- .
46. Moses learned all he could in order to teach the people.
47. Aaron learned all he could in order to be an example of practicing the commandments.
48. Joseph increased the wisdom of his father Jacob, his teacher.
49. David recorded his experiences in his Psalms.

-- Jeff Spiegel

408-433-4291