

Mashal (Analogy) - משל

By Rabbi Dr. Hillel ben David (Greg Killian)



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In this [study](study.html), I would like to examine some aspects of the [spiritual](physical.html) [world](worlds.html) as seen through the [physical](physical.html) [world](worlds.html). I would like to examine the [human body](body.html) and its physiological reactions, which provide [insights](insights.html) into the [spiritual](physical.html) [world](worlds.html).

***I Corinthians 3:16***[*Know*](daat.html) *ye not that ye are the* [*temple*](temple.html) *of God, and that the Spirit of God* [*dwelleth*](file:///D%3A%5CWord%5CBody%5Cdwelling.html) *in you? 17 If any man defile the* [*temple*](temple.html) *of God, him shall God destroy; for the* [*temple*](temple.html) *of God is holy, which* [*temple*](temple.html) *ye are.*

The physiology of man is like the analogy of a map. Just like a map has all of the details of the full-scale piece of land it represents, so too, a person’s [body](body.html) has all of the details of their soul. And just like a tiny line on a map may represent a giant river, so too, every tiny detail of the [body](body.html) represents a lot in the soul.

In order for us to properly [know](daat.html) who we are and what we can be, we need to deeply understand the relationship which exists between the [body and the soul](body.html). This requires that we investigate a profound level of Torah exegetical interpretation [known](daat.html) as the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) - משל (pl. meshalim), the analogy. This [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) is an understanding of the [drash](remez.html) level of Torah. I explored the [four](four.html) levels of Torah interpretation in my [study](study.html) titled [remez](remez.html). A summary of the [four](four.html) levels can be found in appendix A.

The [spiritual](physical.html) [world](worlds.html) is a [world](worlds.html) of abstraction. We do not have the tools to grasp that [world](worlds.html) directly. The only way we can understand the [spiritual](physical.html) [world](worlds.html) is by examining the [physical](physical.html) dimension.

To [experience](experience.html) a relationship with another person, we want to engage their soul, that which is inside. We are not looking to just relate to their [body](body.html). *Unfortunately, we can not see the person, the soul; we can only see their* [*body*](body.html)*.* We want to engage that aspect of a person that disappears a minute after they die. We want to engage the [soul](file:///D%3A%5CWord%5CBody%5Cconnection.html), which is the essence of a person.

The only way to access the soul of a person is through the [physical](physical.html) [body](body.html). This is a rather remarkable thing. For example, if I want to move an intangible soul, all I need to do is to lift a baby and put him in his crib. By manipulating the [body](body.html) I have manipulated the soul. [HaShem](hashem.html) has [created](bara.html) human beings with a faculty called [*daat*](daat.html) ([knowledge](knowledge.html)) which can be used to grasp things as they really are, as opposed to just grasping the [physical](physical.html). For example, we can engage in a conversation where we are “seeing” only the ideas and not the muscles contracting, the vocal chords vibrating, and the lips moving. Whilst these things are all surely present, we have switched to our [daat](daat.html) and all we are paying attention to, is the concepts that are being imparted.

The classic way of engaging a soul is through speech. Speech is the most intangible [physical](physical.html) reality that we can use as a tool to engage a soul. Speech allows us to transcend the [body](body.html) and [connect](file:///D%3A%5CWord%5CBody%5Cconnection.html) with the [soul](file:///D%3A%5CWord%5CBody%5Cconnection.html) inside.

Words, sound waves if you will, are the tool that we use to convey the most subtle of ideas and expressions, to the soul. Speech emanates from the [head](body.html) which is a picture of the [Olam HaBa](futures.html). Speech is a tool of the [upper world](worlds.html). Its reception, hearing, is also a faculty of the upper [world](worlds.html).

Using speech to engage a soul is not the same as having [knowledge](knowledge.html) ([daat](daat.html)) of a soul, but, it is the primary tool for grasping this [knowledge](knowledge.html). [Knowledge](knowledge.html) is something that we grasp with an inner faculty, which we acquire from speech and from the variants of speech such as gestures, tonal inflections, and other behaviors. We do not understand a person from words. We understand a person, *despite the words*, by using this inner faculty. Despite their clumsiness, words and gestures are good enough to tell us what is going on inside the soul of a person. They give us such a deep sense that we feel that we actually [know](daat.html) that person, that soul.

Words are like a “[body](body.html)” which contains a “soul” hidden within. [Daat](daat.html), [knowledge](knowledge.html), is the “soul” which lives in the “[body](body.html)” of words. Words are just snippets of sound which we assemble into words, which we assemble into ideas, which contain a “soul”, within. This “soul” is just as intangible as the soul that lives within a [body](body.html). Never the less, speech is the primary tool we use for understanding the soul.

Therefore, [knowledge](knowledge.html) of a person comes only through using this faculty of [daat](daat.html), through movements of the [body](body.html). *Manipulation of the* [*physical*](physical.html) *is the only tool we have for manipulating the* [*spiritual*](physical.html)[*world*](worlds.html). What is amazing is that we do this task quite naturally. We do it without even thinking about it. However, we can only do this with people. We can not do this naturally with a tree, for example. We can not relate to the [spiritual](physical.html) aspect of a tree in the same natural manner that we use to relate to the soul of another person.

[HaShem](hashem.html) gives us a gift that we can use to [experience](experience.html) the [spiritual](physical.html) [world](worlds.html). He gives us [one](one.html) aspect or tool that allows us to make contact with the [spiritual](physical.html) [world](worlds.html). Without this gift, it would be impossible to grasp the aspects of the [spiritual](physical.html) [world](worlds.html). The purpose of the [physical](physical.html) [world](worlds.html) is to [teach](teacher.html) us about the [spiritual](physical.html) [world](worlds.html). Therefore, [HaShem](hashem.html) gives us at least [one](one.html) [physical](physical.html) tool to grasp the essence of each aspect of the [spiritual](physical.html) [world](worlds.html). For example, to understand death, [HaShem](hashem.html) gives us [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html) in order to understand death.

[Study](study.html) your own [body](body.html): “It is all [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) (analogy)”.

Rabbi Chaim of Volozhin, the student of the Gaon of Vilna, offers the following explanation of the [connection](connection.html) between [physicality](physical.html) and spirituality, in his work, Nefesh Hachaim:

*Human beings discern* [*physical*](physical.html) *phenomena mainly by utilizing the power of vision. Their* [*eyes*](body.html) *and* [*ears*](body.html) *are mainly employed to serve as gateways to ideas and thoughts. Stated another way, the* [*physical*](physical.html)[*world*](worlds.html) *is a detectable reality that we actually see; our awareness of anything* [*spiritual*](physical.html) *is in our thoughts expressed in the medium of concepts and ideas. We ‘see’* [*physicality*](physical.html)*; we ‘hear’ spirituality.*

# Man as a Microcosm

Chazal, our Sages, [teach](teacher.html) that man, [created](bara.html) in the image of [HaShem](hashem.html), is a microcosm of reality. In the mystical literature, a human being is called a “Olam Katan”, a miniature [world](worlds.html). This means that the structures of his [body](body.html), his psyche, his soul, as well as the structures of the [physical](physical.html) and [spiritual](physical.html) [worlds](worlds.html), are all analogues of each other. To [know](daat.html) what is in the upper [world](worlds.html), all we have to do is to look at who we are in this [world](worlds.html).

Therefore, whatever transpires in the [spiritual](physical.html) [world](worlds.html) above will give rise to a corresponding, but smaller, occurrence within the human personality below, and vice versa. Man influences the cosmos not only because they are identical in form, but more so, because man is the expressed [spiritual](physical.html) and [physical](physical.html) counterpart of the [world](worlds.html).

“The rabbis [taught](teacher.html): The [creation of the world](worlds.html) was like the [creation](bara.html) of humanity, for everything that [HaShem](hashem.html) [created](bara.html) in the [world](worlds.html), He [created](bara.html) in the human being. The [heavens](heaven.html) are the [head](body.html) of mankind, the [sun](hachama.html) and the [moon](chodesh.html) are the human [eyes](body.html), and the [stars](mazaroth.html) are the [hair](hair.html) on the human [head](body.html)”.[[1]](#footnote-1)

In the words of Ibn Ezra, “[One](one.html) who knows the [secret](sod.html) of the human [soul](file:///D%3A%5CWord%5CBody%5Cconnection.html) and the structure of the [human body](body.html) is able to understand something of the upper [worlds](worlds.html), for the human being is in the image of a small [world](worlds.html)”.[[2]](#footnote-2)

In other [Midrashic](file:///D%3A%5CWord%5CBody%5Corallaw.html) sources, the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html), is referred to as an “olam katan” with its various objects mirroring both different astronomical concepts and certain [organs](body.html) in the human [body](body.html). Additionally, we have other sources which indicate that the part of Torah correspond to the parts of the [body](body.html). Thus we can learn that:

**Torah =** [**Mashiach**](mashiach.html) **=** [**Israel**](gen-jew.html) **(man)**

Thus as we [study](study.html) our [body](body.html), the Torah, and the [Temple](temple.html), we will learn about the [spiritual](physical.html) structures that are projected into this [world](worlds.html). To expand the concept that man is an olam katan, we are going to explore some of the actions and feelings of men that [teach](teacher.html) us deep [spiritual](physical.html) truths about the [spiritual](physical.html) [world](worlds.html).

Let us start by looking at [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html).

# Laughter

Laughter is a function of the [daat](daat.html). We respond with [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html) to an [event](feasts.html), or sequence of [events](feasts.html), which have a certain form, and then this form reverses itself. The sharper the reversal, the sharper we [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html). The sudden juxtaposition of [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) polar opposites causes us to [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html). When [one](one.html) thing becomes its radical opposite, that’s what provokes [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html). Laughter is a response to the unexpected. Laughter is the reaction of humans when the confines of reason have been broken. We [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html) occasionally out of extreme [fear](fear.html) or out of extreme joy.

**Laughter is the** [**experience**](experience.html) **of the soul to the transition from this** [**world**](worlds.html) **to the next. Death, from the** [**spiritual**](physical.html) **perspective, is the funniest** [**experience**](experience.html) **imaginable.**

This [world](worlds.html) is the exact opposite of the next [world](worlds.html). In this [world](worlds.html) it seems that everything is headed for decay and death. When we suddenly transition to the next [world](worlds.html), we see that it is not like that at all.

Now that we [know](daat.html) what causes us to [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html), let’s look at examples from the Torah.

The [first](one.html) use of קחצ “[laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html)” is found in:

***Bereshit (Genesis) 17:17*** *Then* [*Abraham*](avraham.html) *fell upon his* [*face*](body.html)*, and laughed, and said in his* [*heart*](body.html)*, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?*

This [first](one.html) occurrence of [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html) indicates that this is where [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html) was [created](bara.html). [Avraham](avraham.html), when confronted with the impossibility of having a son in his old age, laughs. This is where we learn that [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html) occurs when we are confronted with the impossible, where [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) opposites come together.

Both [Avraham](avraham.html) and Sarah laughed when confronted with the impending [birth](birth.html) of [Yitzchak](isaac.html):

***Bereshit (Genesis) 18:10*** *And he said, I will certainly return unto thee according to the* [*time*](time.html) *of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now* [*Abraham*](avraham.html) *and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?*

יצחק, [Yitzchak](isaac.html) (“He shall [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html)”) is a person of extremes. He is also “the unexpected [one](one.html).” He is the person who we least expected to come onto the scene. [Avraham](avraham.html) and Sarah didn’t expect him. Ishmael was certainly jarred by his arrival. [Yitzchak](isaac.html) is a symbol of [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html) because his very being is a suspension of reality.

Laughter is produced only by noticing something which strikes us as ridiculous. But where, in the whole [world](worlds.html) is there any greater absurd contradiction than the expectation that a hundred year-old man and his ninety year-old wife, who never had a child in the course of their long [married life](file:///D%3A%5CWord%5CBody%5Cmarriageact.html), now, practically at the end of their lives, should get a son!

Intrinsic to the [experience](experience.html) of [humor](file:///D%3A%5CWord%5CBody%5Cmashal.html), is the [experience](experience.html) of happiness. For example: When a woman is in [labor](file:///D%3A%5CWord%5CBody%5Cthebirth.html), literally dying to give life, she experiences extremely sharp pains. Just when it seems that it could not get any worse, then the child comes and the incredible pain is forgotten in the joy of a [new](new.html) life. This is the [time](time.html) for [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html). Yet, the baby is not laughing, he is [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html). It is those on the outside, the mother and the father who [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html). This is an important concept.

If a person slips on a banana peel, it is NOT funny to the [one](one.html) who slips. It is only funny to those watching. The same applies to those who transition from this [world](worlds.html) to the next. It is difficult for those making the transition, but it is funny to those watching the transition. This is the [secret](sod.html) of [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html).

יצחק, [Yitzchak](isaac.html) (“He shall [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html)”) was born at a [time](time.html) when it was impossible to be born. Not only were [Avraham](avraham.html) and Sarah way past the age of bearing children, but Sarah did not have the [organs](body.html) of [birth](birth.html), she did not have a [womb](thebirth.html)! At this moment when it was impossible, then the [angel](angels.html) came and announced his [birth](birth.html). At that moment, [Avraham](avraham.html) and Sarah both laughed.

Sarah was criticized for not laughing enough. [Avraham](avraham.html) laughed because he experienced the [birth](thebirth.html) of [Yitzchak](isaac.html), and the holding of him at that moment. Sarah laughed because she would [experience](experience.html) holding [Yitzchak](isaac.html) in [forty](forty.html) weeks.

So, when [Avraham](avraham.html) and Sarah experienced the total reversal of their lives, they laughed. They laughed at the [birth of the Jewish people](thebirth.html)! Thus we derive the concept that the concept of the [Jewish](gen-jew.html) people is that they are the people of the impossible, and that when the impossible happens, they will [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html). We live at the moment of the impossible.

A [womb](thebirth.html) and a grave are both called “kever”, in [Hebrew](hebrew.html). Why are they both called the same word? They are called the same word because they are both portals between this [world](worlds.html) and the [Olam HaBa](futures.html). Thus we learn that [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html) occurs when we [face](body.html) the impossible, the transition between [worlds](worlds.html).

The [letters](letters.html) in [Yitzchak](isaac.html) can be rearranged to: *Ketz chai*, which means “death in life”, or idiomatically as “the next [world](worlds.html) while yet in this [world](worlds.html)”. This give us a hint that the [Jewish](gen-jew.html) people should be people who are so tuned in to the [spiritual](physical.html) aspect that they can actually live in the next [world](worlds.html) whilst still in this [world](worlds.html).

[Yitzchak](isaac.html) means [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html). Laughter occurs when [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) opposites come together. [Yitzchak](isaac.html) is the [connection](connection.html) between the higher and the lower [worlds](worlds.html). The higher [world](worlds.html) is just the opposite of this [world](worlds.html). It is what this [world](worlds.html) was supposed to be. No wonder this [connection](connection.html) was named [Yitzchak](isaac.html), [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html).

The mystical concept of the root of [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html) is as a response to deliverance from imminent, and certain, disaster.

People [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html) when they encounter a sharp and unexpected encounter of opposites. The sharper the contrast between the opposites, the greater the [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html).

***Mishlei (Proverbs) 32:25*** *Strength and dignity are her clothing; and she shall* [*laugh*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *on the day of the end (death).*

There can hardly be a sharper contrast between this [world](worlds.html) and the next. Thus we see that the woman of valor will [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html) at this transition. To the woman of valor who has already seen through the mask of this [world](worlds.html), and sees the next [world](worlds.html) whilst still in this [world](worlds.html), this will be a [time](time.html) of [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html).

The [Hebrew](hebrew.html) words for “laughter” and for “play” are closely related: tz’chok and s’chok; and it should be no surprise at all that the word used for intimacy between man and wife in Torah is this very word: “And [Isaac](isaac.html) was causing Rebecca his wife to laugh”, referring to marital intimacy. There are no empty expressions in Torah; the delicate and pure language of Torah is always exact. Thus when the woman of valor transitions to the next [world](worlds.html) and experiences the sensation of ‘arrival’ with no place to go and nothing more to do, then she laughs just as she laughed in marital intimace when she ‘arrived’.

[Esav’s](edom.html) descendants see things as they are, selling their soul for a sweet-tasting moment.

[Yitzchak’s](isaac.html) descendants, the Hakhamim (the wise men) sees the [future](future.html). Rooted to [one](one.html) spot, he knows that true success is the measure of a tree that’s solidly planted. [Yitzchak](isaac.html)’s descendants have seen through the mask of nature and see clearly the [spiritual](physical.html) [world](worlds.html).

[Yitzchak](isaac.html) will [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html) - and he will [laugh](file:///D%3A%5CWord%5CBody%5Cmashal.html) best.

It is in the [redemption](redemption.html) that true happiness, accompanied by [laughter](file:///D%3A%5CWord%5CBody%5Cmashal.html), will be [experienced](file:///D%3A%5CWord%5CBody%5Cexperience.html), as in the verse:

***Tehillim (***[***Psalms***](psalms1.html)***) 126:2*** *Then was our* [*mouth*](body.html) *filled with* [*laughter*](file:///D%3A%5CWord%5CBody%5Cmashal.html)*, and our* [*tongue*](spirit.html) *with singing: then said they among the heathen,* [*HaShem*](hashem.html) *hath done great things for them.*

# A [Dream](dreams.html) – A Mashal of a Mashal

Our life in this [exile](galuyot.html) is as unreal and as inconsistent as a [dream](dreams.html). In a [dream](dreams.html), [one](one.html) can envisage anomalies; [one](one.html) can see oneself [walking](walking.html) on the ceiling. Likewise, in the present state of [exile](galuyot.html), we can [know](daat.html) all about [HaShem](hashem.html), yet at the same [time](time.html) be occasionally oblivious to His [commandments](cmds613.html). Contrasting with this dreamlike unreality, the true reality of the [world](worlds.html) will become apparent in the days of [Mashiach](mashiach.html).[[3]](#footnote-3)

When we [dream](dreams.html), everything seems to make perfect sense and to be totally logical. Once we awaken and review our [dream](dreams.html) we then realize that it really made no sense at all. So too, is our current situation. During the pre-[redemption](redemption.html) stage, during the darkness of this [world](worlds.html), things appear to make sense, in the same way that a [dream](dreams.html) seems to make sense while we [dream](dreams.html), but when we wake we see that the [dream](dreams.html) was non-sense. In the same way, we will “wake up” in the next [world](worlds.html) and see that everything in this [world](worlds.html) was just a [dream](dreams.html).

If a person’s goal in life is to be a millionaire, we find that understandable. This person doesn’t think that [mitzvot](cmds613.html) are important, even though we disagree, we can relate to where he is [coming](coming.html) from. When the [redemption](redemption.html) will arrive, we will have true clarity of vision. It is then that we will come to the realization that all our ideas, until now, were like [dreams](dreams.html). Our whole environment, it’s values, it’s priorities, made no sense at all, but at the [time](time.html) it seemed so logical! We look back and can’t even imagine how it then made any sense at all.

To examine [dreams](dreams.html), lets look at the quintessential dreamer, [Yosef ben Yaakov](joseph.html) – [Jacob’s](israelja.html) son, [Joseph](joseph.html).

After interpreting Paro’s [dream](dreams.html), [Yosef](joseph.html) tells Paro that he should now appoint an understanding and wise person to be in charge of the [food](food.html) collection and storage. This would take an incredible Hakham, wise man, to handle the task. During times of plenty, it’s extremely difficult to have a mentality of only [eating](eating.html) what’s completely necessary and to [save](salvation.html) every additional morsel. Who is the Hakham who can see the [future](future.html)? Not that he [knows](file:///D%3A%5CWord%5CBody%5Cdaat.html) what will be but rather he ‘sees’ it. Only such a man, who sees the [future](future.html) as if it’s present, has the ability to prepare Egypt for the [coming](coming.html) [famine](famine.html) years.

In olam hazeh, our present [world](worlds.html), we are living through years of plenty. During our 120 years of life, we have an immeasurable amount of opportunities to perform [mitzvot](cmds613.html). In this respect, [Olam HaBa](futures.html), the [world](futures.html) to come, is a [time](time.html) of [famine](famine.html). In the [Olam HaBa](futures.html) we will no longer be able to perform the [mitzvot](cmds613.html).

It is well [known](daat.html) that the Vilna Gaon was [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html) at the [time](time.html) of his death. When asked, why he was [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html), he explained how painful it was to leave this [world](worlds.html) of such incredible opportunity. He grabbed hold of his [tzitzith](tzitzith.html) and said “In this incredible [world](worlds.html), for a few cents [one](one.html) can fulfill this wonderful [mitzva](cmds613.html) of [tzitzith](tzitzith.html), which [merits](merit.html) [one](one.html) the level of seeing the [face](body.html) of the Shechinah. In the next [world](worlds.html), a person is unable to perform a single [mitzva](cmds613.html) even if he offers all his possessions. How can’t [one](one.html) [cry](file:///D%3A%5CWord%5CBody%5Cmashal.html) when he’s about to leave such a place?

[HaShem](hashem.html) should open our [eyes](body.html) so that we will realize that we are in the storehouse of the king for a limited amount of [time](time.html). We must be Hakhamim who see the [future](future.html), [know](daat.html) that our [time](time.html) here is limited and not go through life in a [dream](dreams.html) like state. We need to recognize the true cause for all that happens here and making ourselves worthy of being recipients of those blessings.

To reach the ultimate truth you also have to remember the details. Remember that [when you stood at the foot of Mt. Sinai](stages.html) your ‘[ears](body.html)’ became ‘[eyes](body.html)‘ and your [eyes](body.html) turned into [ears](body.html).[[4]](#footnote-4) Through Torah it is still possible to reverse your orientation. Re-adjust your perception of reality through Torah [study](study.html); ideas will become your true reality while the [world](worlds.html) that surrounds you will be exposed as the realm of [dreams](dreams.html) that it truly is.

A [dream](dreams.html) is an interesting [experience](experience.html) in that an observer knows that we are [dreaming](file:///D%3A%5CWord%5CBody%5Cdreams.html) when he sees our closed [eyes](body.html) moving rapidly. This stage of [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html) is called REM (rapid eye movement) [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html). If a person is awakened after being in REM [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html) for a second or [two](file:///D%3A%5CWord%5CBody%5Ctwo.html), he will describe a [dream](dreams.html) that went on for a long [time](time.html), sometimes for years! This [teaches](teacher.html) us that a moment in the [Olam HaBa](futures.html) will be like a long [time](time.html) in this [world](worlds.html). A [dream](dreams.html) [teaches](teacher.html) us that “[time](time.html)“ in this [world](worlds.html) is fleeting compared to “[time](time.html)” in the [Olam HaBa](futures.html).

In a [dream](dreams.html) we can run effortlessly. We can even fly! Thus we learn that all of the [physical](physical.html) limitations of this [physical](physical.html) [world](worlds.html) can, and will be transcended in the [Olam HaBa](futures.html). We will not be encumbered with limitations in the [Olam HaBa](futures.html).

***Yeshayahu (Isaiah) 40:31*** *But they that wait upon* [*HaShem*](hashem.html) *shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall* [*walk*](walking.html)*, and not faint.*

Another interesting aspect of a [dream](dreams.html) is the concept of moving. When we [dream](dreams.html), we move through the [dream](dreams.html) [world](worlds.html) in an effortless manner. Yet, we [*know*](daat.html), after we awaken, that we had not moved or traveled at all. In fact, we had a variety of [travel](file:///D%3A%5CWord%5CBody%5Cmashal.html) [type](types.html) actions whilst firmly planted in our bed. Thus we learn that in *that* [world](worlds.html) we will be like trees which are firmly planted, yet we will [experience](experience.html) no limitation of movement. If this sounds like a great limitation, consider what happened to us at Mount [Sinai](stages.html). When [HaShem](hashem.html) [spoke](file:///D%3A%5CWord%5CBody%5Cmashal.html) with us, the [Midrash](orallaw.html) [teaches](teacher.html) us that there was no movement anywhere in the [world](worlds.html)!

At Mt. [Sinai](stages.html), in the days of Moshe, [HaShem](hashem.html) gave His Torah to the Children of [Israel](gen-jew.html). According to the Sages, when [HaShem](hashem.html) gave the Torah all of nature stood still. The sea did not roar. No birds sang. No creature stirred or made so much as a peep. Not even a leaf fell from the trees. In short, there was no movement whatsoever! The [Midrash](orallaw.html) put it like this:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XXIX:9*** *What is the meaning of, The Lord God hath spoken; who can but prophesy? (Amos III, 8). Said R. Abbahu in the* [*name*](name.html) *of R. Johanan: When God gave the Torah no bird twittered, no fowl flew, no ox lowed, none of the Ophanim stirred a wing, the Seraphim did not say ‘Holy, Holy’, the sea did not roar, the creatures* [*spoke*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *not, the whole* [*world*](worlds.html) *was hushed into breathless silence and the* [*voice*](voice.html) *went forth: I AM* [*HASHEM*](hashem.html) *THY GOD. So it says, These words the Lord* [*spoke*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *unto all your assembly... with a great* [*voice*](voice.html)*, and it went on no more’ (Deut. V, I9).*

The lack of movement at [Sinai](stages.html) suggests that there were no [needs](needs.html) during this period. At [Sinai](stages.html) we lacked nothing; therefore, we had no [need](file:///D%3A%5CWord%5CBody%5Cneeds.html) to move. We move because we have a need. Without [needs](needs.html) there is no reason for actual movement.

Lack of movement is an indication that there is no force moving it out of position.

Eretz, the [Hebrew](hebrew.html) word for land, comes from a root which means *to move*. This is why the mystics say that this [world](worlds.html), Eretz, is the [world](worlds.html) of movement. This [world](worlds.html) is constantly moving towards shamayim, [heaven](heaven.html). Shamayim is the place of the infinite. Shamayim comes from the root *shammin* which means “there”. *There* there is no movement because everything has *arrived* where it should be. Thus we learn from a [dream](dreams.html) that we will not move in the [Olam HaBa](futures.html) because we will have all of our [needs](needs.html) met. In the [Olam HaBa](futures.html) there will be no need to move.

When we are [dreaming](file:///D%3A%5CWord%5CBody%5Cdreams.html), we believe that the [world](worlds.html) of that [dream](dreams.html) is real. That is why we can have strong emotions like [fear](fear.html) and [ecstasy](file:///D%3A%5CWord%5CBody%5Cmarriageact.html) during a [dream](dreams.html). Yet, when we awaken we realize that that [world](worlds.html), the [dream](dreams.html) [world](worlds.html) was an illusion. How do we “[know](daat.html)“ that the [dream](dreams.html) [world](worlds.html) was an illusion? The answer is we just [*know*](daat.html)! Thus we learn that our perception of reality is a function of the [daat](daat.html). Further, we learn that there will come a [time](time.html) when we awaken, in the [resurrection](techiyat.html), from this [world](worlds.html), this “[dream](dreams.html)” [world](worlds.html), and realize that this [world](worlds.html) was *the* [*dream*](dreams.html)! When confronted with the reality of the [Olam HaBa](futures.html), we will realize that this fleeting [world](worlds.html) was just a [dream](dreams.html). In the transition from this [world](worlds.html) to the next, we will suddenly wake up and [*know*](daat.html) that this [world](worlds.html) was a [dream](dreams.html). We will suddenly wake up and wipe the sweat off our brow. We will breathe a sigh of relief because we will [*know*](daat.html) that the [Olam HaBa](futures.html) is the *real* [world](worlds.html). This is the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) of a [dream](dreams.html).

The [time](time.html) of [exile](galuyot.html) has been likened to a [dream](dreams.html). For so it is written:

***Tehillim (***[***Psalms***](psalms1.html)***) 126:1*** *When* [*HaShem*](hashem.html) *will return the* [*exiles*](galuyot.html) *of Zion, we will have been like* [*dreamers*](file:///D%3A%5CWord%5CBody%5Cdreams.html)*.*

A [dream](dreams.html) can fuse [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) opposites. In the present [time](time.html) of [exile](galuyot.html) likewise, a man can be a paradox. While he is at [prayer](prayer.html) he is aroused to a love of [HaShem](hashem.html); when his [prayers](prayer.html) are over this love has vanished: he is preoccupied all day with his business affairs, and gives priority to his bodily [needs](needs.html).[[5]](#footnote-5)

A Bad [Dream](dreams.html)

Rabbi Chisda[[6]](#footnote-6) said that the purpose of a bad [dream](dreams.html) is more effective than lashes in arousing a sinner to mend his ways. The [fear](fear.html) aroused by a [dream](dreams.html) which may foretell an unpleasant [future](future.html) has a longer lasting impact on the dreamer than the pain suffered in corporal punishment. According to Chazal, our Sages, a bad [dream](dreams.html) is therefore related to thunder which likewise instills a [fear](fear.html) which will hopefully inspire us to return to the Creator.

Rav Dessler’s take on [dreams](dreams.html):[[7]](#footnote-7)

A prophet who has a [dream](dreams.html)—let him relate a [dream](dreams.html). The [one](one.html) who has My word—let him speak the truth. Why mix the straw with the grain? says God.[[8]](#footnote-8)

These words of Yirmeya lead us to consider the significance of [dreams](dreams.html). That [dreams](dreams.html) are indeed significant has always been part of [Jewish](gen-jew.html) tradition.

The purpose of a [dream](dreams.html) is to reveal a person's hidden thoughts—that which is hidden in his subconscious mind. The point is to make a person awaire of his true *madrega* and to set about correcting what [needs](needs.html) correction. This is how the [Zohar](orallaw.html) puts it: "And so the Holy [One](one.html), blessed be He, communicates to the soul...these matters, which correspond to the thoughts of his [heart](body.html), so that a person may accept the path of rebuke".[[9]](#footnote-9) This is a form of heavenly aid to the person. We find! in the [Talmud](orallaw.html) that "a person who remains [seven](seven.html) days without dreaming is called evil".[[10]](#footnote-10) It is a [sign](signs.html) that he is not worthy of being noticed by [Heaven](heaven.html) and this is why no [dreams](dreams.html), are given him to awaken him from his moral slumber.

Sometimes a [dream](dreams.html) may hint at something that is going to happen in the [future](future.html). The reason for this, too, is to arouse him to repentance.

THE "SUB-SUBCONSCIOUS"

Why do human beings pursue worldly pleasures so avidly? There is a hidden reason for this. They have a subconscious urge to still the pangs of [spiritual](physical.html) hunger: The longing of the soul for its state of perfection. Indulgence in [physical](physical.html) pleasures is an illusory substitute that stills this hunger. This is why they never satisfy a person.[[11]](#footnote-11)

Beneath the subconscious layer of our mind, which we see as the source of worldly strivings, there is a deeper substratum which is the source of [spiritual](physical.html) strivings. [This could be called the "sub-subconscious."] Sometimes a [dream](dreams.html) may reveal this hidden layer, which the yetzer hara usurps to further its goals. Several [dreams](dreams.html) are discussed in the [Talmud](orallaw.html),[[12]](#footnote-12) in which imagery of serious transgressions masks [spiritual](physical.html) or intellectual attainments. These [dreams](dreams.html) represent the pinings of the yetzer hara to harness a person's [spiritual](physical.html) striving in order to get him to pursue [physical](physical.html) pleasures. The [Talmud](orallaw.html) gives a [number](nchart.html) of examples showing how an analysis of the imagery in the [dream](dreams.html), based on the metaphors in Tanach, can reveal a person's [spiritual](physical.html) potential.

WHY "WORTHLESS WORDS"?

"A [dream](dreams.html) is [one](one.html)-sixtieth of prophecy."[[13]](#footnote-13) This means that [dreams](dreams.html), too, come from a high source, as we have seen. The [Zohar](orallaw.html)[[14]](#footnote-14) tells us that they come from the [angel](angels.html) [Gavriel](angels.html) "who resides in the Palace of Will". [Gavriel](angels.html), from gevura, means "the judgment of God." As we saw above, the function of [dreams](dreams.html) is often to warn us of our moral fail­ings. "The Palace of Will" means the [world](worlds.html) of free will—behira. A person must choose whether to learn from his [dreams](dreams.html) or not. This is why "there is no [dream](dreams.html) without words of falsehood...there is no [dream](dreams.html) without both sides being represented".[[15]](#footnote-15) Similarly, the [Talmud](orallaw.html) says, "There is no [dream](dreams.html) without worthless words".9 Since the [dream](dreams.html) comes from the [world](worlds.html) of behira, it must contain a mixture of good and bad. The "worthless words" and "words of falsehood" come in order to hide the truth. The behira of a person is to choose the truth and not the falsehood.

[DREAM](dreams.html) AND PROPHECY

The Rabbis tells us that "just as there is no grain without straw, so there is no [dream](dreams.html) without worthless words".[[16]](#footnote-16) This is derived from the quotation from Yirmeya we placed at the beginning of this essay: "A prophet who has a [dream](dreams.html)..." Rashi explains: "LET HIM RELATE A [DREAM](dreams.html).—Let him relate it as nonsense, like other [dreams](dreams.html), and not present it as prophecy. WHY MIX THE STRAW WITH THE GRAIN?—What has falsehood to do with truth?"

It would seem that the verse is talking about a false prophet who [dreams](dreams.html) an ordinary [dream](dreams.html) and publicizes it as if it were a prophecy. We [know](daat.html) that an ordinary [dream](dreams.html) always contains truth mixed with falsehood, which is not the case with prophecy. A prophecy is absolutely clear to the prophet, beyond any possibility of doubt,[[17]](#footnote-17) and con­tains no "mixture" whatsoever. [When they said "[Dreams](dreams.html) are [one](one.html)-sixtieth of prophecy",[[18]](#footnote-18) they meant that [dreams](dreams.html) give just a "taste" of prophecy, but there is no true resem­blance between them.]

However, the verse may be speaking about a true prophet, but about [one](one.html) who has not yet reached the level of complete clarity in his prophecy. There were some who were called prophets in a broader sense and others who were "students of the prophets",[[19]](#footnote-19) to whom this might apply. They might have been mistaken about the true level of their prophecy, and it is these students whom the verse warns not to confuse [dreams](dreams.html) with prophecy.

[DREAMS](dreams.html) AND INTERPRETATIONS

The [Talmud](orallaw.html) mentions the idea of "amelioration of [dreams](dreams.html)".[[20]](#footnote-20) "If a person is very troubled about a [dream](dreams.html)...he should ameliorate it in front of [three](three.html) people. He should bring [three](three.html) people and say to them, 'I saw a good [dream](dreams.html)'. They should reply: 'It is good and may it be good, and may the All Merciful make it good. May it be decreed from [Heaven](heaven.html) [seven](seven.html) times that it should be good; and it will be good'. And then they should say [three](three.html) verses re­ferring to bad being converted into good, [three](three.html) verses re­ferring to [redemption](redemption.html), and [three](three.html) referring to peace".[[21]](#footnote-21)

This idea is connected with the principle "[Dreams](dreams.html) go after the interpretation".[[22]](#footnote-22) In a similar vein, we find:[[23]](#footnote-23) "If [one](one.html) sees a river in a [dream](dreams.html), he should at the [first](one.html) opportu­nity recite the verse referring to a 'river of peace'[[24]](#footnote-24) before another verse occurs to him referring to a 'river of trou­bles'".[[25]](#footnote-25) Many other examples are given.

This is consistent with the dictum we quoted above[[26]](#footnote-26) about both sides being represented in every [dream](dreams.html). [Every prophetic warning contains both sides: if you do not repent, such-and-such will happen to you; if you re­pent, it will be converted into a blessing. Thus Yona's warning "In [forty](forty.html) days Nineveh will be overturned" had a double meaning: "Either you will be overturned mor­ally, from bad to good, or you will be overturned [physically](physical.html), by a disaster."[[27]](#footnote-27) Similarly, a [dream](dreams.html) may contain these [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) alternatives. Since God is merciful and always prefers the sinner to repent rather than to die for his [sins](sin.html),[[28]](#footnote-28) the person who has been sent the [dream](dreams.html) should make every effort to seize the good alternative. If his mind grasps the good side, there will be a corresponding reac­tion from [Heaven](heaven.html). The [dream](dreams.html) will have achieved its pur­pose.]

# Sleep

[Sleep](file:///D%3A%5CWord%5CBody%5Cexperience.html) is a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for the [exile](galuyot.html). Our Sages applied[[29]](#footnote-29) the following verse to the [exile](galuyot.html):

***Shir HaShirim (Song of Songs) 5:2*** *I* [*sleep*](file:///D%3A%5CWord%5CBody%5Cmashal.html)*, but my* [*heart*](body.html) *waketh: it is the* [*voice*](voice.html) *of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my* [*head*](body.html) *is filled with dew, and my* [*locks*](file:///D%3A%5CWord%5CBody%5Chair.html) *with the drops of the night.*

Our Sages commented that, “I am [sleeping](file:///D%3A%5CWord%5CBody%5Cmashal.html) in [exile](galuyot.html).” [To develop the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html):] When a person is asleep, all of his conscious powers, beginning with the power of intellect, become obscured. For during [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html), the power of intellect is withdrawn; all that remains is the power of imagination[[30]](#footnote-30). Moreover, the fundamental concealment, which [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html) brings about, is with regard to the power of sight. Indeed, this is reflected in [one](one.html)’s actual [physical](physical.html) person, while [sleeping](file:///D%3A%5CWord%5CBody%5Cmashal.html), [one](one.html)’s [eyes](body.html) are closed.[[31]](#footnote-31)

When we return to [The Land](file:///D%3A%5CWord%5CBody%5Ccity.html) and the [exile](galuyot.html) is ended, we will finally *see* that all our ideas about [HaShem](hashem.html) have been imagination only. In that glorious era we will finally *see with our intellect*. We will finally have the [knowledge](knowledge.html) of [HaShem](hashem.html). Thus we see that [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html) and it’s imaginations are a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for the [exile](galuyot.html).

Sleep is also a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for death. Our Sages have [taught](teacher.html) that [sleep](file:///D%3A%5CWord%5CBody%5Cmashal.html) is [1/60th](file:///D%3A%5CWord%5CBody%5Cexperience.html) of death. It is just [a taste](file:///D%3A%5CWord%5CBody%5Cexperience.html).

# Kissing

Kissing is the intimate [connection](connection.html) between a husband and his wife; a [husband and a wife](file:///D%3A%5CWord%5CBody%5Cmale%2Bfemale.html) are [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) opposites. In fact, they are as opposite as the [spiritual](physical.html) and the [physical](physical.html). Kissing is the [connection](connection.html) between husband and wife that produces children in the higher [world](worlds.html). The [Zohar](orallaw.html) speaks of this kind of [kissing](file:///D%3A%5CWord%5CBody%5Cmashal.html):

***Soncino*** [***Zohar***](orallaw.html)***, Shemoth, Section 2, Page 124b*** *I SEND AN* [*ANGEL*](angels.html) *BEFORE THEE. R.* [*Isaac*](isaac.html) *quoted in this* [*connection*](connection.html) *the words: “Let him* [*kiss*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *me with the.kisses of his* [*mouth*](body.html)*” (S.S. 1, 2), and said: ‘It is the* [*Community*](community.html) *of* [*Israel*](gen-jew.html) *who says this (to God). Why does.she say “Let Him* [*kiss*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *me” instead of “Let Him love me”? Because, as we have been* [*taught*](teacher.html)*,* [*kissing*](file:///D%3A%5CWord%5CBody%5Cmashal.html)*.expresses the cleaving of spirit to spirit; therefore the* [*mouth*](body.html) *is the medium of* [*kissing*](file:///D%3A%5CWord%5CBody%5Cmashal.html)*, for it is the organ of.the spirit (breath). Hence he who dies by the* [*kiss*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *of God [Tr. Note: According to the* [*Haggadah*](file:///D%3A%5CWord%5CBody%5Chaggada.html)*, Moses.and certain other saints died “by the* [*kiss*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *of God”.] is so united with another Spirit, with a Spirit which.never separates from him. Therefore the* [*Community*](community.html) *of* [*Israel*](gen-jew.html) *prays: “Let Him* [*kiss*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *me with the kisses of His.*[*mouth*](body.html)*”, that His Spirit may be united with mine and never separate from it. The verse continues: “For thy love is better than* [*wine*](wine.html)*” (Ibid.).*

[Jerusalem](city.html) is the place where the [higher and the lower worlds](worlds.html) [kiss](file:///D%3A%5CWord%5CBody%5Cmashal.html). These [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) opposite [worlds](worlds.html) do connect at the [Temple](temple.html).

# Speaking

Speaking is a bridge between the [higher](file:///D%3A%5CWord%5CBody%5Cworlds.html) and the [lower worlds](worlds.html). When we [speak](file:///D%3A%5CWord%5CBody%5Cmashal.html), we take an idea, which is entirely [spiritual](physical.html), and we manifest that idea in the [physical](physical.html) [world](worlds.html) with sound. Sound, and therefore speech, has a [physical](physical.html) component which can be felt in this [world](worlds.html).

Speech, which emanates from the [mouth](body.html), is that which [connects](connection.html) [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) opposite [worlds](worlds.html); the [spiritual](physical.html) [world](worlds.html) and the [physical](physical.html) [world](worlds.html). This, as we can see, is the nature of the [mouth](body.html).

Speech was fractured at the tower of [Babel](bavel.html). Most folks think that what happened when [HaShem](hashem.html) confused the language, that He [created](bara.html) Spanish, French, Japanese, etc. While this is true, the reality is far greater than this. In addition to [creating](bara.html) multiple languages, [HaShem](hashem.html) also confused even the language of those who [spoke](file:///D%3A%5CWord%5CBody%5Cmashal.html) the same language. This means that even if [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) men [spoke](file:///D%3A%5CWord%5CBody%5Cmashal.html) English, even then they did not understand each other. In other words, the thoughts in the speaker’s mind were not the same thoughts that the hearer had when the conversation was over. Language was truly confused.

After [Babel](bavel.html), language was fractured in all areas [save](salvation.html) [one](one.html). The last vestige where language retained it’s original power was in prophecy. When a Prophet [spoke](file:///D%3A%5CWord%5CBody%5Cmashal.html), his thoughts and the thoughts of those who heard him were exactly the same. They [experienced](file:///D%3A%5CWord%5CBody%5Cexperience.html) his prophecy such that there was no doubt that they were hearing prophecy. There was no chance of not believing that this was a message from [HaShem](hashem.html). The [experience](experience.html) was so powerful that there was no doubt, no possibility of disbelief.

Prophecy also ended in [Babel](bavel.html). The Sanhedrin excised [idolatry](idolatry.html) while in [Babylon](bavel.html) ([Babel](bavel.html)). Since the excision of the negative aspect of prophecy also excised the positive aspect of prophesy, thus prophecy was also lost at [Babel](bavel.html). The [Talmud](orallaw.html) speaks of the end of prophecy:

***Yoma 69b*** *And [they] cried with a great [loud]* [*voice*](voice.html) *unto the Lord, their God. What did they* [*cry*](file:///D%3A%5CWord%5CBody%5Cmashal.html)*? — Woe, woe, it is he who has destroyed the* [*Sanctuary*](mikdash.html)*, burnt the* [*Temple*](temple.html)*, killed all the righteous, driven all* [*Israel*](gen-jew.html) *into* [*exile*](galuyot.html)*, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from* [*heaven*](heaven.html) *for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said:* [*One*](one.html) *may learn there from that the seal of the Holy* [*One*](one.html)*, blessed be He, is truth). They ordered a fast of* [*three*](three.html) *days and* [*three*](three.html) *nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion. Thereupon the Prophet said to* [*Israel*](gen-jew.html)*: This is the evil* [*desire*](needs.html) *of* [*idolatry*](idolatry.html)*, as it is said: And he said: This is* [*wickedness*](wicked.html)*.*

[Babel](bavel.html) is the place of babbling. Today there is only a vestige of prophecy in the [world](worlds.html). The last vestige of prophecy is a [dream](dreams.html) (except for that found in young children, insane people, and dogs).

## [Voice](voice.html)[[32]](#footnote-32)

The [neck](body.html) is the organ of [connection](connection.html) between the higher and the lower [world](worlds.html). In the front, and within this structure is the “[voice](voice.html) box”, the organ that produces the [voice](voice.html). The front is the side of elevation and spirituality. The front is called “panim – [face](body.html)” in [Hebrew](hebrew.html). Panim means the outer [face](body.html) and also the inner internality. That which goes on *inside* a person is most obviously visible in the [face](body.html). Thus, we can see why we have the same [Hebrew](hebrew.html) word for the thing and it’s opposite.

[Voice](voice.html) is produced in the front, the side of spirituality. [Voice](voice.html), in the kabbalistic writings, is referred to as “Moshe Rabbenu”, the [one](one.html) who brought Torah to the [world](worlds.html) through his [voice](voice.html). The [voice](voice.html) is the origin of speech. Prophecy originates with the [voice](voice.html), as we can see from the Prophet’s words:

***Yeshayahu (Isaiah) 58:1*** *Cry aloud, spare not, lift up thy* [*voice*](voice.html) *like a trumpet, and shew my people their transgression, and the house of* [*Jacob*](israelja.html) *their* [*sins*](sin.html)*.*

Again, prophecy originates with the [voice](voice.html), as we can see when Sarai spoke to [Abram](avraham.html):

***Bereshit (Genesis) 16:1*** *Now Sarai* [*Abram*](avraham.html)*’s wife bare him no children: and she had an handmaid, an Egyptian, whose* [*name*](name.html) *was Hagar. 2 And Sarai said unto* [*Abram*](avraham.html)*, Behold now,* [*HaShem*](hashem.html) *hath restrained me from bearing: I* [*pray*](prayer.html) *thee, go in unto my maid; it may be that I may obtain children by her. And* [*Abram*](avraham.html) *hearkened to the* [*voice*](voice.html) *of Sarai.*

Note that [Abram](avraham.html) was not to hearken to her words, but rather to her “[voice](voice.html)”. When we talk about prophecy, we are talking about [voice](voice.html). That is why [Abram](avraham.html) was commanded to listen to her [voice](voice.html) – listen to her prophecy!

HaOref, in [Hebrew](hebrew.html), means the back of the [neck](body.html). If you rearrange the [letters](letters.html) you get Paro, Moshe’s arch enemy. Paro tried to suppress Moshe’s prophecy.

# Loneliness

The [Talmud](orallaw.html) [teaches](teacher.html) us that a human being is a [husband and a wife](file:///D%3A%5CWord%5CBody%5Cmale%2Bfemale.html), together, a single [soul](file:///D%3A%5CWord%5CBody%5Cconnection.html) with [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) halves. Before [one](one.html) is married, he or she is only half a human being, a [male](male%2Bfemale.html) half or a [female](male%2Bfemale.html) half. This is why [one](one.html) feels loneliness for a mate. It’s like having “your better half” surgically amputated from your complete self. Loneliness disappears after [one](one.html) [lives with his or her soul mate](file:///D%3A%5CWord%5CBody%5Cmarriageact.html).

# Crying

Crying is another normal human response to the sudden termination of a process that we wanted to continue.

What is [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html)? Crying is the involuntary reaction to a process that has ceased. Our soul becomes confused by certain [events](feasts.html). The soul expresses this confusion in the [physical](physical.html) [world](worlds.html) with [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html). We can see from the symptoms of [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html), that everything about them spells confusion. The symptoms of [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html) are:

1. Water pouring from the [eyes](body.html).
2. Blurred vision.
3. Slurred and incoherent speech.
4. Confused thoughts.

Water is a fluid that can dissolve anything. Water is often called the universal solvent.

On the land we have landmarks, but we have no such marking for our path on the sea. The waters of the [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) are an indication that we have lost our path and that we no longer [know](daat.html) which way to go; the pathway in no longer marked and clear. We are now sailing on the sea without a clear path.

What are [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html)? Tears, דמעהות - *dima’ot*, come from a root denoting mixture and confusion. Crying**,** בכי **-** *bechi*, too, is from the same root as confusion, *nevucha*. We see this confusion in:

***Shemot (***[***Exodus***](exodus.html)***) 14:3*** *… They are confused (nevochim) in the land, the desert has closed them in.*

The numerical value of bechi, [weeping](file:///D%3A%5CWord%5CBody%5Cmashal.html), is equal to that of lev, [heart](body.html), which is [thirty](thirty.html)-[two](file:///D%3A%5CWord%5CBody%5Ctwo.html), because [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) are meaningful when they are sincere expressions of the [heart](body.html).

In [Hebrew](hebrew.html), the word for “tear” (דמעה - dima) is spelled the same way as the word “jumbled” (דמעה - dema).

The [Talmud](orallaw.html)[[33]](#footnote-33) describes earthquakes as produced by [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) shed by [HaShem](hashem.html) into the Great Ocean over “His children [dwelling](dwelling.html) in pain among the [nations](nations.html).” When the [Jewish](gen-jew.html) people are not living according to the Torah in their Land, the essential image of man is missing from the [world](worlds.html), and the [world](worlds.html) therefore returns to the chaos and formlessness it had before [creation](bara.html). [HaShem](hashem.html)’s [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) symbolize the chaos: His [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html) for a [world](worlds.html) without apparent order.

The ocean is a place of chaos, a place incapable of fulfilling the purpose for which [HaShem](hashem.html) formed the [world](worlds.html), to be inhabited. The water filling the ocean is the paradigm of [physicality](physical.html); it has no shape of its own, but can only take on the shape of whatever container is found. This explains why the book of Revelation tells us that in the end there will be no more sea (Revelation 21:1).

What is the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) of [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html)?

The [Gemara](orallaw.html) says that, although the gates of [prayer](prayer.html) may be closed, the gates of [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) are never closed. Apparently there is a relationship between the [two](file:///D%3A%5CWord%5CBody%5Ctwo.html), although the [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) may go further.

In his commentary on Bereshit (Genesis) 43:20, Rashi equated [crying](file:///D%3A%5CWord%5CBody%5Cmashal.html) and beseeching. Thus we learn that the right kind of [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) can be shed to beseech [HaShem](hashem.html) to hear our [prayer](prayer.html).

The [Talmud](orallaw.html) shows that [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) are the source of the [mitzva](cmds613.html) of [shofar](shofar.html) on [Rosh Hashanah](teruah.html).

***Eicha (Lamentations) 3:48-49*** *“My* [*eye*](file:///D%3A%5CWord%5CBody%5Cbody.html) *sheds streams of water at the shattering of my People. My eye will flow and will not cease, without relief, until* [*HaShem*](hashem.html) *looks down and takes notice from* [*Heaven*](heaven.html)*.”*

The Tanakh [teaches](teacher.html) a [number](nchart.html) of things with respect to [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html); I will [speak](file:///D%3A%5CWord%5CBody%5Cmashal.html) to [four](four.html) of them:

1 - [Two](file:///D%3A%5CWord%5CBody%5Ctwo.html) closely related physiological acts emanate from different parts of the [face](body.html). The act of [weeping](file:///D%3A%5CWord%5CBody%5Cmashal.html) is associated with the [mouth](body.html) (the [voice](voice.html)), as we see in Yirmeyahu 31:15, where the Prophet speaks encouragingly to our mother [Rachel](rachel.html), “Keep your [voice](voice.html) from [weeping](file:///D%3A%5CWord%5CBody%5Cmashal.html)...”, but [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) are associated with the [eyes](body.html), “...and your [eyes](body.html) from [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html).” (ibid.)

2 - Tears can be, and are, counted and preserved by [HaShem](hashem.html) – “collect my [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) in Your flask...” (Tehillim 56:9), recited in the “Neilah” [prayer](prayer.html) at the end of [Yom Kippur](kippur.html).

3 – A reward is given for the shedding of [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html):

***Tehillim (***[***Psalm***](psalms1.html)***) 126:5*** *“Those who sow with* [*tears*](file:///D%3A%5CWord%5CBody%5Cmashal.html)*, will harvest with joy.”*

4 – Ultimately, [HaShem](hashem.html) will wipe away all of our [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html):

***Yeshayahu (Isaiah) 25:8*** *And the Lord God will wipe away the* [*tears*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *from every* [*face*](body.html)*.*

**Injustice and** [**tears**](file:///D%3A%5CWord%5CBody%5Cmashal.html)

All human beings who personally encounter injustice respond with strong emotion. Many people break down and [cry](file:///D%3A%5CWord%5CBody%5Cmashal.html) when they are unfairly treated; age doesn’t seem to be a major factor. The [tears](file:///D%3A%5CWord%5CBody%5Cmashal.html) are a reaction to the injustice itself, quite apart from any upset over any actual misfortune suffered.

Explains Rabbi Dessler: We inhabit the [world](worlds.html) of *yezira* as *ruchot,* as spirits, just as we live in the [world](worlds.html) of *assiyah* as [bodies](body.html). The [world](worlds.html) of *assiyah* may be a dog-[eat](eating.html)-dog [world](worlds.html) where the strong feed on the weak etc., but this is not the way things operate in the realm of *yezira* which is a [spiritual](physical.html) universe where justice always reigns supreme. Insofar as we [know](daat.html) that all our fellow human beings are also inhabitants of this [spiritual](physical.html) [world](worlds.html) of *yezira* along with ourselves, we expect just behavior from them in spite of the way reality operates in the [physical](physical.html) [world](worlds.html) of nature. We are freshly disappointed each [time](time.html) that human beings behave in a fashion that the *ruach* rejects, no matter how often such behavior is repeated.

# Homesickness

We feel homesick when we have been away from our home for a protracted period of [time](time.html). No matter how humble, we long for our place of origin. We long for our *home*. Thus we learn that our soul longs to return to [HaShem](hashem.html), it’s origin, it’s source. Homesickness was given to us as a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) to help us understand that our soul longs to return home, to [HaShem](hashem.html).

# Traveling To See [HaShem](hashem.html)’s [World](worlds.html)

Why do we like to [travel](file:///D%3A%5CWord%5CBody%5Cmashal.html)? Most folks will spend a year of planning to make a [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) week trip. And they look forward to this trip all year. What does this [teach](teacher.html) us? From this urge to [travel](file:///D%3A%5CWord%5CBody%5Cmashal.html), we learn that our neshama, our soul, longs to move through this [world](worlds.html) to behold the wonder, the beauty, and the goodness of [HaShem](hashem.html). The [body](body.html) thinks that [travel](file:///D%3A%5CWord%5CBody%5Cmashal.html) helps us see and [experience](experience.html) the [physical](physical.html) [world](worlds.html). The [neshama](file:///D%3A%5CWord%5CBody%5Cconnection.html) [wants](needs.html) to acquire the [mitzvot](cmds613.html) associated with these [new](new.html) things. It longs to sing the praises of [HaShem](hashem.html) when it encounters His wonders.

The [desire](needs.html) to [travel](file:///D%3A%5CWord%5CBody%5Cmashal.html) is related to the [desire](needs.html) to acquire “things”. Both men and women strive to buy things. This [desire](needs.html) is due to the neshama’s [desire](needs.html) to acquire the real goods, the [mitzvot](cmds613.html). This [world](worlds.html) is full of opportunities for the neshama to draw near to The Creator. The neshama longs for this. This gets translated in the [physical](physical.html) [world](worlds.html) with the [desire](needs.html) to acquire things.

If channeled properly, this [desire](needs.html) leads us to beautify the [mitzvot](cmds613.html) by buying a better kiddush cup or chanukiyah. It drives us to acquire things of the lasting value: The [mitzvot](cmds613.html) (observance of the [commandments](cmds613.html)). Following this path leads to fulfillment and a sense of closeness to [HaShem](hashem.html).

As an aside, this idea helps us to understand why women are associted with shopping and spending money more so then men. A woman is built to [convert](aliens.html) the [spiritual](physical.html) into the [physical](physical.html). She is built to [convert](aliens.html) *potential* into *actual*. It is her job to [convert](aliens.html) the speck of [semen](file:///D%3A%5CWord%5CBody%5Cmarriageact.html) (potential) into a child (actual). She is built to spend money (potential) and [convert](aliens.html) that money into goods (actual).

If channeled improperly, our acquisitions lead to a [desire](needs.html) to acquire things for the comfort or pleasure of the [body](body.html). Following this road will inevitably lead to a neshama that feels the lack.

Thus we can learn from our [physical](physical.html) [desires](needs.html). From these [desires](needs.html) we can discern the [desires](needs.html) of the neshama. We need to focus our energies on acquiring the [mitzvot](cmds613.html) and enjoying the pleasure that [HaShem](hashem.html) gives to those who seek Him and His ways.

# Marriage – Longing to be [one](one.html) with [HaShem](hashem.html)

[Marriage](file:///D%3A%5CWord%5CBody%5Cmarriageact.html), the intense [desire](needs.html) to unite and become [one](one.html) with [one](one.html)’s spouse, is a major driver in the lives of most young people.

***Bereshit (Genesis) 2:24*** *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be* [*one flesh*](one.html)*.*

The [intimacy of marriage](file:///D%3A%5CWord%5CBody%5Cmashal.html) is the [desire](needs.html) for [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) entirely different and opposite people to become greater than their separate parts. This [desire](needs.html) bears fruit in [the birth of a child](thebirth.html).

The act of becoming [*one*](one.html) with another neshama by engaging in [physical](physical.html) intimacy is well [known](daat.html). What most people fail to realize is that this [desire](needs.html) for [physical](physical.html) intimacy was given as a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for the neshama’s [desire](needs.html) to unite and become [one](one.html) with [HaShem](hashem.html). Though the neshama is different and opposite [HaShem](hashem.html), never the less they can join as a husband and wife join. From the intensity of the human [desire](needs.html) we can learn about the intensity of the [desire](needs.html) of the neshama to unite with [HaShem](hashem.html).

Further, the [act of marriage](marriageact.html) is the [physical](physical.html) activity which [teaches](teacher.html) us about the [Olam HaBa](futures.html). The sharp sense of *arrival* that is [experienced](file:///D%3A%5CWord%5CBody%5Cexperience.html) in this act is the same sense of arrival that the neshama [desires](needs.html) in the [Olam HaBa](futures.html). This pleasure is the pleasure of being *THERE* with no place else to go.

As a side note, the pleasure of a trivial game or a trivial conversation is also the pleasure of the [Olam HaBa](futures.html). This is the pleasure of not having an obligation to be somewhere or doing something. A game has no other purpose than to provide pleasure in doing nothing. Chazal [teach](teacher.html) that this is [HaShem](hashem.html)’s pleasure. They [teach](teacher.html) that [HaShem](hashem.html) is *playing with His Torah.[[34]](#footnote-34)* Playing a game is a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for the pleasure of the [Olam HaBa](futures.html).

## Chessed vs. Gevurah

A man is said to lean towards the side of chesed, while a woman’s trait tends to be [one](one.html) of gevurah, for the man provides the unlimited spark of [giving](file:///D%3A%5CWord%5CBody%5Cgiver.html) / inspiration, whilst the woman gives this definitive plans and limits in bringing them into fruition in the [world](worlds.html). This is all mirrored biologically in the process of [birth](birth.html); the woman is the [one](one.html) who provides the form to the baby and brings it into life.

The man provides billions of sperm and has difficulty with fidelity because he has a [desire](needs.html) for all women. He has plenty of sperm to go around. The woman, on the other [hand](fourteen.html), sorts through billions of sperm and select just [ONE](one.html). She then witholds to all the other sperm and denies them entrance. She [desires](needs.html) fidelity and tends to decide very quickly on the man who is *acceptable*.

Thus a man is characterized by Chessed (unlimited giving) and a woman is characterized by Gevurah (unlimited witholding).

# Right or Left Handed

Right = positivity. Iker

Left = Samek mem

I will write more on this at a later [time](time.html).

# Idle Chatter and Games

The Vilna Gaon said: “Although there is no worldly pleasure in [idle chatter](file:///D%3A%5CWord%5CBody%5Cmashal.html) and games, still, it is particularly sweet:

***Mishlei (Proverbs) 1:22-23*** *... their spirit will not quiet or rest until they* [*speak*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *words of frivolity, and from this they have pleasure...”*

What is the nature of this [Yetzer Hara](file:///D%3A%5CWord%5CBody%5Cthetree.html), this evil inclination, the [desire](needs.html) to fritter away our lives by being idle with [one](one.html)’s [time](time.html)? When people [gather](gather.html) for idle conversation, the [first](one.html) topic of discussion is the solution of life’s problems. Whether it is President Clinton’s nuclear disarmament policy, or the latest [flood](noach.html) tolls in rural India; talk shows are filled with folks from Des Moines who share their thoughts with the [world](worlds.html). The urge to gossip is quite similar. When [one](one.html) finds a particular person truly disturbing, he finds no rest until he can sit in a quiet circle of friends, unload his pain and anger, and slice his foe to pieces with a few well-placed words. Why is Lashon Hara so satisfying? In person, I may feel powerless and humiliated, but, at least here, in this room, I have killed him. Speech is a form of control, a tool of power. The words may be idle, but they define [one](one.html)’s [world](worlds.html).

Idle chatter is related to playing a game. Both are pointless, yet both give us great pleasure. This is [one](one.html) of the pleasures of the [Olam HaBa](futures.html). In that [world](worlds.html) we will not have to account for our [time](time.html) as we do in this [world](worlds.html). We will no longer be required to accomplish something. In the [Olam HaBa](futures.html) we will be like [HaShem](hashem.html) who *plays* with the Torah. We will *p*[*lay* with](marriageact.html) the Torah as we play games in this [world](worlds.html). We will find this game as immensely satisfying as we find the playing of games in this [world](worlds.html).

Consider how many people spend all of their free [time](time.html) playing golf or other games. Games and [idle chatter](file:///D%3A%5CWord%5CBody%5Cmashal.html) both [teach](teacher.html) us about the pleasure of the [Olam HaBa](futures.html). However, we must be wise enough to discern that these are the pursuits of the [Olam HaBa](futures.html); they are ***NOT*** the pursuits of this [world](worlds.html)! We should do everything we can to accomplish our [mission](mission.html) in this [world](worlds.html). In this [world](worlds.html) we have [legs](body.html) in order that we may [travel](file:///D%3A%5CWord%5CBody%5Cmashal.html) in the pursuit of our [mission](mission.html). We have [hands](fourteen.html) and [arms](body.html) in order that we might accomplish the tasks that make up our [mission](mission.html) in this [world](worlds.html). In the [Olam HaBa](futures.html) there will be no more “going” and no more “doing”. When we arrive *there*, we will [experience](experience.html) the pleasures of that [world](worlds.html) as a reward for the “going” and “doing” that we faithfully executed in this [world](worlds.html), in the pursuit of our [mission](mission.html).

# Humor

[Jewish](gen-jew.html) [humor](file:///D%3A%5CWord%5CBody%5Cmashal.html) is rife with paradox.

Examples of [humor](file:///D%3A%5CWord%5CBody%5Cmashal.html):

A young woman brings her fiancée home to meet her parents. After dinner, her mother tells her father to find out about the young man, so the father invites the fiancée to his [study](study.html) for a drink. “So what are your plans?” the father asks the young man.

“I am a Torah scholar,” he replies.

“A Torah scholar. Hmmm,” the father says. “Admirable, but what will you do to provide a nice house for my daughter to live in, as she’s accustomed to?”

“I will [study](study.html),” the young man replies, “and God will provide for us.”

“And how will you buy her a beautiful engagement ring, such as she deserves?” asks the father.

“I will concentrate on my studies,” the young man replies, “God will provide for us.”

“And children?” asks the father. “How will you support children?”

“Don’t worry, sir, God will provide,” replies the fiancée. The conversation proceeds like this, and each [time](time.html) the father questions, the young idealist insists that God will provide.

Later, the mother asks, “How did it go, Honey?”, and the father answers, “He has no job and no plans, but the [good news](mishna1.html) is he thinks I’m God.”

\* \* \*

If a tin whistle is made out of tin (and it is), then what, exactly, is fog [horn](shofar.html) made out of?

# Postures

Chazal [teach](teacher.html) us that in [spirituality](file:///D%3A%5CWord%5CBody%5Cphysical.html) (and, consequently, in corporeality) a person can be found in [three](three.html) postures: lying, [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html), and [standing](file:///D%3A%5CWord%5CBody%5Cmashal.html). Each of these postures is a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) to [teach](teacher.html) us about this [world](worlds.html) and the [Olam HaBa](futures.html).

Standing is the correct posture which shows the [head](body.html) at the highest level and all of the other [organs](body.html) correctly positioned relative to the [head](body.html). In this posture we can [walk](walking.html) and move around. This is the posture of this [world](worlds.html). Sitting is the position of [study](study.html) because we move into the next [world](worlds.html) when we [study Torah](study.html). Similarly, we sit when we judge because that is an activity of the next [world](worlds.html).

If [one](one.html) were to “sit” in this [world](worlds.html), then he would be punished for trying to be in the [Olam HaBa](futures.html) while he is still in this [world](worlds.html). He is abdicating his proper role and squandering his [time](time.html). There will be plenty of [time](time.html) for rest in the [Olam HaBa](futures.html).

Standing is defined by the Torah as a mode of respectful behavior.[[35]](#footnote-35) Since it is particularly emphasized in the case of worship in [HaShem’s](hashem.html) [Temple](temple.html) (i.e. “in front” of [HaShem](hashem.html)), it also becomes a model for the proper respectful stance in front of [teachers](file:///D%3A%5CWord%5CBody%5Cteacher.html) and parents.

In general, it would seem that [standing](file:///D%3A%5CWord%5CBody%5Cmashal.html) is a way of not being, or showing oneself to be, *at leisure*. Being in the presence of [HaShem](hashem.html) demands action and readiness for action.

[**Walking**](walking.html): Chazal [teach](teacher.html) that [walking](walking.html) through this [world](worlds.html) is like [walking](walking.html) in water and mud. You put in a tremendous amount of effort and you barely move. Movement in this [world](worlds.html) is very slow and requires [standing](file:///D%3A%5CWord%5CBody%5Cmashal.html) and [walking](walking.html). There is no movement without [walking](walking.html).

Sitting is when we are at rest. Sitting is the posture of the [Olam HaBa](futures.html). Sitting is where the [organs](body.html) of movement are inactivated, yet you are still vertical. All of the other [organs](body.html), of the main part of the [body](body.html), are correctly positioned, only the [organs](body.html) of locomotion are inactivated. This is the posture of the [Olam HaBa](futures.html).

***Zechariya 13:1*** *In that day there shall be a fountain opened to the house of* [*David*](fathers.html) *and to those who sit in* [*Jerusalem*](city.html) *for* [*sin*](sin.html) *and for uncleanness.*

Sitting Shiva is where we feel the blow of no movement. It is when we realize that the sadness of no more movement. Sitting is the concept of a place of sadness, a place of non-development.

***Bereshit (Genesis) 23:1*** *And Sarah was an hundred and* [*seven*](seven.html) *and* [*twenty*](twenty.html) *years old: these were the years of the life of Sarah. 2 And Sarah died in Kirjath-arba; the same is* [*Hebron*](city.html) *in the land of Canaan: and* [*Abraham*](avraham.html) *came to* [*mourn*](mourning.html) *for Sarah, and to* [*weep*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *for her. 3 And* [*Abraham*](avraham.html) *stood up from before his dead, and spake unto the sons of Heth, saying, 4 I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.*

***Iyov (Job) 2:11-13*** *Now when Job’s* [*three*](three.html) *friends heard of all this evil that was come upon him, they came every* [*one*](one.html) *from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an* [*appointment*](appointm.html) *together to come to* [*mourn*](mourning.html) *with him and to comfort him. 12 And when they lifted up their* [*eyes*](body.html) *afar off, and* [*knew*](daat.html) *him not, they lifted up their* [*voice*](voice.html)*, and wept; and they rent every* [*one*](one.html) *his mantle, and sprinkled* [*dust*](rock.html) *upon their heads toward* [*heaven*](heaven.html)*. 13 So they sat down with him upon the ground* [*seven*](seven.html) *days and* [*seven*](seven.html) *nights, and none spake a word unto him: for they saw that his grief was very great.*

A yeshiva (a school to [teach](teacher.html) Torah) is a place of [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html). The word “yeshiva” means “[sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html)”. Why is this a place of sadness? There is ONLY [one](one.html) place you can sit in this [world](worlds.html), and that is in Torah. When you are absorbed in [Torah study](study.html) you are [experiencing](file:///D%3A%5CWord%5CBody%5Cexperience.html) a faint reflection of the [Olam HaBa](futures.html) when we rest in Torah. A yeshiva is like a ship where you can move while [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html) down. The Torah shows this posture repeatedly in relationship to Torah:

***Bereshit (Genesis) 25:27*** *And the boys grew: and* [*Esau*](edom.html) *was a cunning hunter, a man of the* [*field*](field.html)*; and* [*Jacob*](israelja.html) *was a plain man,* [*sitting*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *in tents.*

[Yaakov](israelja.html) was a student of Torah. He sat in his tent as [one](one.html) sits in a Yeshiva.

***Bereshit (Genesis) 4:20*** *And Adah (Ornament) bare Jabal (Stream of Water): he was the father of such as* [*dwell*](dwelling.html) *(sit) in tents, and cattle.*

Jabal, a stream of water, who sits in his tent, is a picture of Torah learning. Water throughout the Torah is used as a picture of the Torah itself. The [one](one.html) who sits learning Torah will therefore [experience](experience.html) streams of Torah.

Finally, we see Hakham Shaul [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html) at the [feet](heel.html) of his [teacher](teacher.html) whilst he was learning:

***II Luqas (Acts) 21:40*** *And when he had given him license, Paul stood on the stairs, and beckoned with the* [*hand*](fourteen.html) *unto the people. And when there was made a great silence, he spake unto them in the* [*Hebrew*](hebrew.html)[*tongue*](spirit.html)*, saying,1 Men, brethren, and* [*fathers*](fathers.html)*, hear ye my defense which I make now unto you.2 (And when they heard that he spake in the* [*Hebrew*](hebrew.html)[*tongue*](spirit.html) *to them, they kept the more silence: and he saith,) 3 I am verily a man which am a* [*Jew*](gen-jew.html)*, born in Tarsus, a* [*city*](city.html) *in Cilicia, yet brought up in this* [*city*](city.html) *at the* [*feet*](heel.html) *of Gamaliel,* [*taught*](teacher.html) *according to the perfect manner of the* [*law*](law.html) *of the* [*fathers*](fathers.html)*, and was zealous toward God, as ye all are this day.*

Chazal [teach](teacher.html) that [walking](walking.html) through the [Olam HaBa](futures.html) is like is like [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html) in a rocket ship. You put in very little effort and you move rapidly where ever you wish. Movement in the next [world](worlds.html) is accomplished while [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html) and not moving.

Judgment is also an act of the [Olam HaBa](futures.html) and is therefore executed while [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html). Further, judging requires deep [Torah learning](file:///D%3A%5CWord%5CBody%5Cstudy.html) in order to judge with righteousness. Lot was a judge in the gate of Sodom:

***Bereshit (Genesis) 18:1***[*HaShem*](hashem.html) *appeared to him in the plains of Mamre while he was* [*sitting*](file:///D%3A%5CWord%5CBody%5Cmashal.html) *at the entrance of the tent in the heat of the day.*

Rashi comments: The word “[sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html)” is written without the [letter](letters.html) vav, and therefore may be translated “he sat down.” This [teaches](teacher.html) that he wished to rise, but the Holy [One](one.html), Blessed is He, said to him, “Sit, and I will stand. You shall be an example to your descendants that I, in the [future](future.html), will stand in the assembly of the judges while they will sit, as it is written:

***Tehillim (***[***Psalms***](psalms1.html)***) 82:1*** *G-d stands in the assembly of the judges.*

We see this again with [Avraham’s](avraham.html) nephew, Lot:

***Bereshit (Genesis) 19:1*** *And there came* [*two*](file:///D%3A%5CWord%5CBody%5Ctwo.html)[*angels*](angels.html) *to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his* [*face*](body.html) *toward the ground;*

When [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) people are [sitting](file:///D%3A%5CWord%5CBody%5Cmashal.html) together, the lack of words of Torah being exchanged between them renders it a session of mockery as we can see in:

***Tehillim (***[***Psalms***](psalms1.html)***) 1:1*** *Blessed is the man that* [*walketh*](file:///D%3A%5CWord%5CBody%5Cwalking.html) *not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

***Avot Chapter 3*** [***MISHNAH***](orallaw.html) ***2.*** *R. HANINA, THE VICE-HIGH* [*PRIEST*](priests.html)*, SAID:* [*PRAY*](prayer.html) *FOR THE WELFARE OF THE GOVERNMENT, FOR WERE IT NOT FOR THE* [*FEAR*](fear.html) *THEREOF,* [*ONE*](one.html) *MAN WOULD SWALLOW UP ALIVE HIS FELLOW-MAN. R. HANANIAH B. TERADION SAID: [WHEN]* [*TWO*](file:///D%3A%5CWord%5CBody%5Ctwo.html) *SIT TOGETHER AND THERE ARE NO* [*WORDS OF TORAH*](file:///D%3A%5CWord%5CBody%5Cstudy.html) *[SPOKEN] BETWEEN THEM, LO, THIS [CONSTITUTES] A SESSION OF SCORNERS (*Tehillim 1:1*), AS IT IS SAID: NOR SAT HE IN THE SEAT OF THE SCORNFUL; BUT [WHEN]* [*TWO*](file:///D%3A%5CWord%5CBody%5Ctwo.html) *SIT TOGETHER AND THERE ARE* [*WORDS OF TORAH*](file:///D%3A%5CWord%5CBody%5Cstudy.html) *[SPOKEN] BETWEEN THEM, THE SHECHINAH ABIDES AMONG THEM, AS IT IS SAID: THEN THEY THAT FEARED THE LORD SPOKE* [*ONE*](one.html) *WITH ANOTHER; AND THE LORD HEARKENED AND HEARD, AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM, FOR THEM THAT FEARED THE LORD AND THAT THOUGHT UPON HIS* [*NAME*](name.html)*.*

## Lying down:

A [new](new.html)-born child in our [world](worlds.html) and a [spiritually](physical.html) born person develop in the same order. Lying means that the position of the [head](body.html), the [legs](body.html) and the [body](body.html) are at the same level. In the [spiritual](physical.html) this corresponds to the state of an embryo. This is the lowest [spiritual](physical.html) state.

# [Body](body.html) and Soul

***Sanhedrin 91b*** *Antoninus said to Rabbi: ‘The* [*body*](body.html) *and the soul can both free themselves from judgment. Thus, the* [*body*](body.html) *can plead: The soul has sinned, [the proof being] that from the day it left me I lie like a dumb stone in the grave [powerless to do aught]. Whilst the soul can say: The* [*body*](body.html) *has* [*sinned*](file:///D%3A%5CWord%5CBody%5Csin.html)*, [the proof being] that from the day I departed from it I fly about in the air like a bird [and commit no* [*sin*](sin.html)*].’ He replied, ‘I will tell thee a parable. To what may this be compared? To a human king who owned a beautiful orchard which contained splendid* [*figs*](bethphag.html)*. Now, he* [*appointed*](settimes.html)[*two*](file:///D%3A%5CWord%5CBody%5Ctwo.html) *watchmen therein,* [*one*](one.html) *lame and the other blind. [*[*One*](one.html) *day] the lame man said to the blind, “I see beautiful* [*figs*](bethphag.html) *in the orchard. Come and take me upon thy* [*shoulder*](file:///D%3A%5CWord%5CBody%5Ccity.html)*, that we may procure and* [*eat*](eating.html) *them.” So the lame bestrode the blind, procured and* [*ate*](eating.html) *them. Some* [*time*](time.html) *after, the owner of the orchard came and inquired of them, “Where are those beautiful* [*figs*](bethphag.html)*?” The lame man replied, “Have I then* [*feet*](heel.html) *to* [*walk*](walking.html) *with?” The blind man replied, “Have I then* [*eyes*](body.html) *to see with?” What did he do? He placed the lame upon the blind and judged them together. So will the Holy* [*One*](one.html)*, blessed be He, bring the soul, [re]place it in the* [*body*](body.html)*, and judge them together, as it is written, He shall call to the* [*heavens*](heaven.html) *from above, and to the earth, that he may judge his people:1 He shall call to the* [*heavens*](heaven.html) *from above-this refers to the soul; and to the earth, that he may judge his people-to the* [*body*](body.html)*.’*

# A [Convert](aliens.html)

[Avraham](avraham.html) ben [Avraham](avraham.html), the famous [Ger](aliens.html) Tzadik {the Righteous [Convert](aliens.html)} revealed an [insight](insights.html) into seeing through the external to the very core of a matter. He was the son of a wealthy Polish feudal lord who was being groomed to be a [priest](priests.html). He was drawn to Judaism and ultimately converted. Out of [fear](fear.html) of the brutal Inquisition, he was [learning](file:///D%3A%5CWord%5CBody%5Cstudy.html) secretly while hiding in a small town in Lithuania.

The forces of the Inquisition ultimately caught up with him there and he was taken to Vilna where he was imprisoned. He was given the choice to either renounce his Judaism by returning to Christianity or to be burned at the stake. With all of their threats and tortures, he steadfastly refused to utter a word against Judaism. As they were taking him to be killed, the guards said to him: “Here in this [world](worlds.html) we are punishing you but in the [next world](worlds.html) you’ll have your chance to avenge us.”

The [Ger](aliens.html) Tzadik turned to his oppressors with a serene smile. “I’ll tell you a story that happened to me when I was a young boy. I used to p[lay with](marriageact.html) the children of the serfs on my father’s estate. [One](one.html) day, after hours of work, I had shaped clay into men-shaped figurines and had placed them around the garden. As the farmer’s children came through with their thick boots, they trampled and destroyed these figurines. In a fit of rage, I ran to my father demanding that he severely punish these boys. Not only didn’t my father get angry at the boys, but he chastised me for taking such nonsense so seriously. I thought to myself that now I’m young and not in a position to make them pay for their crime, but once I get older and have some power, then I’ll make them regret what they did to me. However, once I got older and I was in power, do you think that I seriously considered punishing them? What did they do to me? All they did was smash figures made of clay.”

The [Ger](aliens.html) Tzadik then turned to his oppressors. “Do you think that once I’ve obtained the clarity of the next [world](worlds.html), I’ll want to take revenge against you? What are you going to do to me? Smash my [body](body.html)? A figure of clay...”

He was not fooled by the exterior, he had become a true [dwelling](dwelling.html) place for the Shechinah.

# Sickness and Suffering

Harav [Yaakov](israelja.html) Galinsky, Shlita, relates the following powerful story, underlining its inspiring message. A terminally ill person was attached to an artificial respirator and lay in bed suffering excruciating pain. His doctor, a compassionate man, hoping to spare him more suffering, decided to disconnect the life-support system. The man died soon afterwards. It seems like the end of the story, but there is more.

A few days later, the deceased man appeared to the doctor in a [dream](dreams.html) and said the following to him, “I had [four](four.html) more days left to live. During this [time](time.html) I was to suffer terrible suffering, which would have catapulted me directly into [Gan Eden](eden.html). Their cleansing effect was all that I still needed. Because you caused me to die [four](four.html) days before my [time](time.html), I lack that measure of suffering. Now, I have no idea how long I will have to be in Gehenom, Purgatory, to be [purified](purity.html). Suffering on earth has a greater effect than suffering in Gehenom.”

The doctor woke up from his [dream](dreams.html) completely shaken. He eventually became a Baal Teshuva[[36]](#footnote-36) due to his [fear](fear.html) of the final judgment. Life and death are in [HaShem’s](hashem.html) [hands](fourteen.html). We must learn not only to accept His decisions, but, also, to trust in them.

***Devarim (Deuteronomy) 32:7*** *Remember the days of yore, understand the years of* [*generation*](toldot.html) *after* [*generation*](toldot.html)*.*

# The [Beit HaMikdash](mikdash.html) ([Temple](temple.html))

The [Zohar](orallaw.html) describes the [First](one.html) and Second Holy [Temples](file:///D%3A%5CWord%5CBody%5Ctemple.html) as “the building of mortal man which has no lasting existence,” whereas the [Third](three.html) Holy [Temple](temple.html), since it is “the building of the Holy [One](one.html), blessed be He,” will endure forever. The [First](one.html) Holy [Temple](temple.html) corresponds to [Avraham](avraham.html); the Second Holy [Temple](temple.html) corresponds to [Yitzchak](isaac.html); the [Third](three.html) Holy [Temple](temple.html) corresponds to [Yaaqov](jacob.html). And since the dominant characteristic of [Yaaqov](jacob.html) is truth, which can be neither intercepted nor changed, the [Third](three.html) Holy [Temple](temple.html) will stand forever.

# The Development of a Man

*“Asu Li* [*Mikdash*](mikdash.html) *- V’shochanti B’tocham (make Me a* [*sanctuary*](mikdash.html) *- and I will* [*dwell*](dwelling.html) *among THEM).”*

Our [body](body.html) is tied systematically to the soul of the Torah. The Book of Shemot directly corresponds to the ruach, that aspect of the soul, which composes the emotions, and feelings of a person.

Though the Book of Shemot vividly describes the developmental processes and [stages](stages.html) involved in a child growing up, through [gestation](thebirth.html) (the embryonic formation of the [Jewish](gen-jew.html) [nation](nations.html) within the [womb](thebirth.html) of Egypt), [birth](birth.html) (the [Exodus from Egypt](thebirth.html)), adolescence (the [seven](seven.html) weeks between [Pesach](passover.html) and [Shavuot](shavuot.html), [known](daat.html) as [Sefirat HaOmer](omer.html)), until young adulthood is reached (the giving of the Torah). Still, the full impact and realization of the [coming](coming.html) of age of the [Jewish](gen-jew.html) People is only achieved with the building of the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html), the details of which fill approximately half of the Book of Shemot. This is because the full attainment of adult maturity is not as dependent upon an intellectual or theoretical foundation (in this case, belief in the existence of a Creator), as it is dependent upon an emotional and practical [one](one.html). As the verse says (Devarim 4:39), “And you are to [know](daat.html) this day and INTERNALIZE it into your [heart](body.html) that [HaShem](hashem.html) is the only God, in the [heaven](heaven.html) above and on the earth below, there is none other.”

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *And let them make Me a* [*sanctuary*](mikdash.html)*, that I may* [*dwell*](dwelling.html) *in their midst.*

It does not say “that I may [dwell](dwelling.html) in it.” Instead, it says “that I may [dwell](dwelling.html) in them’.” Each [one](one.html) prepared within his [heart](body.html) a [dwelling](dwelling.html) place for the Divine Presence, “that I may [dwell](dwelling.html) in them,” within the [heart](body.html) of every [Jew](gen-jew.html).[[37]](#footnote-37)

# [HaShem](hashem.html)

Now that we have taken a brief look at the [human body](body.html), let’s examine what the Torah [teaches](teacher.html) about [HaShem](hashem.html). Let’s begin by asking question. Does [HaShem](hashem.html) have a [hand](fourteen.html)? Consider the following pasukim:

***Shemot*** [***Exodus***](exodus.html) ***3:20*** *And I will stretch out my* [*hand*](fourteen.html)*, and* [*smite Egypt*](file:///D%3A%5CWord%5CBody%5Cplagues.html) *with all my wonders which I will do in the midst thereof: and after that he will let you go.*

***Shemot*** [***Exodus***](exodus.html) ***7:5*** *And the Egyptians shall* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*, when I stretch forth mine* [*hand*](fourteen.html) *upon Egypt, and bring out the* [*children of Israel*](gen-jew.html) *from among them.*

If we believe that the Torah is true, then we must conclude that [HaShem](hashem.html) does indeed have a [hand](fourteen.html). Now, why does the Torah tell us that [HaShem](hashem.html) has a [hand](fourteen.html) when we [know](daat.html) that He has no differentiated parts? Why does it tell us that [HaShem](hashem.html) has a [hand](fourteen.html) when it is an axiom of faith that He has no corporeality?

This problem is compounded when we realize that we are not allowed to have any graphic representation of [HaShem](hashem.html), especially when we [pray](prayer.html). How can the Torah give us a graphic representation if we are not allowed to have a graphic representation?

The problem is that when we see the word [*hand*](fourteen.html), we see a fleshy appendage with [five](five.html) [fingers](body.html). If we were to have this as a picture of the [hand](fourteen.html) of [HaShem](hashem.html), we would be committing a gross [sin](sin.html) which is akin to [idolatry](idolatry.html). Yet, it is hard to escape this thought, especially when we have the Torah telling us that [HaShem](hashem.html) has a [hand](fourteen.html). So, what is the solution?

The solution is that the fleshy appendage with [five](five.html) [fingers](body.html) is a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html). Our [hands](fourteen.html) are a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for the [hand](fourteen.html) of [HaShem](hashem.html). Our [hand](fourteen.html) is flesh and [blood](body.html), but His [hand](fourteen.html) is REAL! With His non-corporeal [hand](fourteen.html) He can turn rivers and hearts. With His [hand](fourteen.html) he can deliver His people. *Our* [hand](fourteen.html) is the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html), the analogy.[[38]](#footnote-38) *Our* [hand](fourteen.html) is given to [teach](teacher.html) us what a real [hand](fourteen.html) is like. We must never be [deceived](garment.html) into believing that our [hand](fourteen.html) is real. If we do, we are sliding towards [idolatry](idolatry.html). We must see our [hand](fourteen.html) as a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for the [hand](fourteen.html) of [HaShem](hashem.html).

Does [HaShem](hashem.html) have a [hand](fourteen.html)? Absolutely! The difference between His [hand](fourteen.html) and our [hand](fourteen.html) is that *His* [*hand*](fourteen.html) *is real*. Our [hand](fourteen.html) is the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html).

So when we read about [HaShem](hashem.html)’s [eyes](body.html), His [arms](body.html), His peyot (long [hair](hair.html) at the temples of the [head](body.html)), we must realize that he has the REAL versions of these items and that he has given us the corporeal version as an analogy to help us understand that which is real.

# Unreal Concepts

The Torah defines reality. If [one](one.html) understands a concept which is not found in the Torah, then we would say that that concept does not exist. That concept is a figment of our imagination! Lets look at some concepts that most of us understand, but these concepts do not exist – they have no basis in reality.

***Romance*** – This concept is popularized in books, plays, and movies, contains the idea that [one](one.html) can love another person simply based on appearance. In reality, this feeling that we get is a free gift from [HaShem](hashem.html) to [teach](teacher.html) us what love can be like IF we put is many years of giving to another person. This feeling is withdrawn shortly after marriage in order to encourage us to build it into reality by giving to our spouse. Love is giving.

Ideas from Rabbi Daniel Lapin

***Fair*** - In [Israel](gen-jew.html) you might hear a youngster protesting to his mother in [Hebrew](hebrew.html), ***Zeh Loh Fair***. The [first](one.html) [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) words mean "This is not..." The [third](three.html) word means exactly what it says in English ***- fair***. The juvenile is saying that his mother is unfair. You see, there is no word in [Hebrew](hebrew.html) for the concept of fair. He had no choice other than using the English.

This is because "fair" is a false concept with no reality. What does fair actually mean? That everyone should have the same housing, talent, looks, and destiny? No [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) people even have identical opportunity. The word means nothing at all.

Generally, English words for which there are no [Hebrew](hebrew.html) equivalents are unreal concepts detached from reality.

***Adolescent -*** Permission for an adult to behave like a child while claiming the benefits due an adult. There's no word for adolescent in [Hebrew](hebrew.html). You are either a child or an adult.

***Coincidence -***Demeaning Divine messages and camouflaging cosmic [connection](connection.html). There's no word for coincidence in [Hebrew](hebrew.html). Why ignore synchronicity and live bereft of the significance of subtle suggestion?

For [millennia](millenium.html), [Hebrew](hebrew.html) has had an unbroken history of effectively conveying both verbal and written information. Its power lies not only in what you can communicate in [Hebrew](hebrew.html) but also in what you can't.

***Religion*** - The most surprising word for which no [Hebrew](hebrew.html) equivalent exists is - ***Religion***. Nowhere in the entire Tanach, the [Hebrew](hebrew.html) Scriptures, does the word religion appear.

Where does the English word, "religion" come from? [One](one.html) theory is that it derives from the Latin "relegere" which means to do something repeatedly. Others guess that it comes from the Latin "religare" which means to tie up or bind.

# [Needs](needs.html) – By Rabbi Daniel Lapin

[HaShem](hashem.html) [created](bara.html) man with [three](three.html) main appetites: [food](food.html), [sex](marriageact.html), and money. Ancient [Jewish](gen-jew.html) wisdom distinguishes between these [three](three.html) appetites in this way:

The less [food](food.html) you’ve been [eating](eating.html),

the more you want it.

The more you’ve had

the less you want it.

Since [food](food.html) is the energy which [connects](connection.html) the soul to the [body](body.html), we would expect that once we have a strong [connection](connection.html) the appetite will dimish, and so it is.

The less [sex](marriageact.html) you’ve been experiencing,

the less you want it.

The more you’ve been enjoying,

the more you want it.[[39]](#footnote-39)

Since [sex](marriageact.html) enables us to become [one](one.html) flesh with our beloved spouse, we would expect that we would find that connecting would cause us to appreciate what it is like to become [one](one.html) flesh, and so it is. [[40]](#footnote-40)

The less money you posses,

the more you want.

The more you posses,

the more you want.

In other words, our [desire](needs.html) for money is extraordinarily powerful and relentless. This is why the [Five](five.html) Books of Moses contain nearly [ten](ten.html) times more [commandments](cmds613.html) about money than about [food](food.html).

Consider that money represent *potential* (to buy something, typically to improve themselves or their [households](file:///D%3A%5CWord%5CBody%5Chousehld.html)), give it to [charity](justification.html), and to use it to change the [world](worlds.html)) and has no real value until it is spent. Since our wives represent the [physical](physical.html) [world](worlds.html) and are drawn to the [spiritual](physical.html) [world](worlds.html), we can expect that they would be intensely interested in converting *potential* into *actual* in order to draw down the [spiritual](physical.html) and elevate themselves. This is why wives typically love to shop and spend money much more so then their husbands.

Yet, these appetites for [food](food.html), [sex](marriageact.html), and money are necessary for society to endure. These [three](three.html) [desires](needs.html) are a function of the Yetzer HaRa, the evil inclination. Consequently, they tend to be abused as we seek to gratify the flesh. Yet without them the [world](worlds.html) could not endure. It is our job to master these [desires](needs.html) and to focus them for the improvement of ourselves and of our [world](worlds.html).

To illustrate this last point, lets take a look at the [Talmud](orallaw.html). Please do not neglect to read the footnotes:

***Yoma 69b***[*One*](one.html) *does not pronounce the* [*Ineffable Name*](name.html) *outside [the limits of the* [*Temple*](temple.html)*]. But may* [*one*](one.html) *not? Is it not written: And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. [. . . and Ezra praised the great God].[[41]](#footnote-41) And R. Giddal [commenting thereupon] said: He magnified Him by [pronouncing] the Ineffable* [*Name*](name.html)*?-That was a decision in an emergency. And [they] cried with a great [loud]* [*voice*](voice.html) *unto the Lord, their God. What did they* [*cry*](file:///D%3A%5CWord%5CBody%5Cmashal.html)*? — Woe, woe, it is he[[42]](#footnote-42) who has destroyed the* [*Sanctuary*](mikdash.html)*, burnt the* [*Temple*](temple.html)*, killed all the righteous, driven all* [*Israel*](gen-jew.html) *into* [*exile*](galuyot.html)*, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him.[[43]](#footnote-43) We want neither him, nor reward through him! Thereupon a tablet fell down from* [*heaven*](heaven.html) *for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said:* [*One*](one.html) *may learn therefrom that the seal of the Holy* [*One*](one.html)*, blessed be He, is truth). They ordered a fast of* [*three*](three.html) *days and* [*three*](three.html) *nights, whereupon he[[44]](#footnote-44) was surrendered to them. He came forth from the Holy of Holies like a young fiery lion. Thereupon the Prophet said to* [*Israel*](gen-jew.html)*: This is the evil* [*desire*](needs.html) *of* [*idolatry*](idolatry.html)*, as it is said: And he said: This is* [*wickedness*](wicked.html)*.[[45]](#footnote-45) As they took hold of him a* [*hair*](hair.html) *of his* [*beard*](hair.html) *fell out, he raised his* [*voice*](voice.html) *and it went [was audible]* [*four*](four.html) *hundred parasangs. Thereupon they said: How shall we act? Perhaps, God forbid, they might have mercy upon him from* [*heaven*](heaven.html)*! — The prophet said unto them: Cast him into a leaden pot, closing its opening with lead. Because lead absorbs the* [*voice*](voice.html)*, as it is said: And he said: This is* [*wickedness*](wicked.html)*. And he cast her down into the midst of the measure, and he cast the weight of lead upon the* [*mouth*](body.html) *thereof.[[46]](#footnote-46) They said: Since this is a* [*time*](time.html) *of* [*Grace*](grace.html)*, let us* [*pray*](prayer.html) *for mercy for the Tempter to evil.[[47]](#footnote-47) They* [*prayed*](prayer.html) *for mercy, and he was handed over to them. He said to them: Realize that if you kill him, the* [*world*](worlds.html) *goes down. They imprisoned him for* [*three*](three.html) *days, then looked in the whole* [*land of Israel*](city.html) *for a fresh egg and could not find it.[[48]](#footnote-48) Thereupon they said: What shall we do now? Shall we kill him? The* [*world*](worlds.html) *would then go down. Shall we beg for half-mercy? They do not grant ‘halves’ in* [*heaven*](heaven.html)*.[[49]](#footnote-49) They put out his* [*eyes*](body.html) *and let him go. It helped inasmuch as he no more entices men to commit incest.*

## The Chimp and I – By Rabbi Daniel Lapin

Most human activities can be located along an imaginary line anchored at [one](one.html) end by “[Spiritual](physical.html)“ and at the other by “[Physical](physical.html)“. We’d put [praying](prayer.html) near the [spiritual](physical.html) end; reading and music would be its neighbors. As the source of both sensual pleasure and [new](new.html) life, [sex](marriageact.html) might be mid-spectrum, while [eating](eating.html) and other [bodily](file:///D%3A%5CWord%5CBody%5Cbody.html) functions belong near the [physical](physical.html) end. Where do commercial transactions fit? Is exchanging money for something we’d rather have a [spiritual](physical.html) or [physical](physical.html) action?

Scripture [teaches](teacher.html) us to ask this question. Genesis opens telling us that God made the [firmament](file:///D%3A%5CWord%5CBody%5Cheaven.html) ‘...and called it [heaven](heaven.html)’ in Genesis 1:7-8 and that God decreed ‘dry land’ and ‘called it earth’ in Genesis 1:9-10. In that case, what do the words ‘…God [created](bara.html) [heaven](heaven.html) and earth’ in verse 1 tell us that we wouldn’t have understood from subsequent verses?

Ancient [Jewish](gen-jew.html) wisdom [teaches](teacher.html) that in the Torah’s opening verse ‘[heaven](heaven.html)’ means all things [spiritual](physical.html) and ‘earth’ alludes to everything [physical](physical.html). The idea is that to understand how the [world](worlds.html) really works, we must [know](daat.html) that God [created](bara.html) all things [physical](physical.html) and all things [spiritual](physical.html) and we need to appreciate both.

[One](one.html) way of identifying a [spiritual](physical.html) act is by determining whether a chimpanzee would understand it. When I return home and slump into an armchair, my pet primate undoubtedly sympathizes. When I [eat](eating.html) he certainly gets it. However, when I hold a newspaper motionless before my [face](body.html) for [twenty](twenty.html) minutes he becomes quite confused. Reading tends [spiritual](physical.html).

We’re always slightly uneasy about pursuits with no [spiritual](physical.html) overtones at all. We subconsciously superimpose spirituality to avoid being exclusively [physical](physical.html) and thus animal-like. For instance, we apply ceremony to virtually all activities performed by both people and animals.

Only people read a book or listen to music, hence these activities require no associated ritual. On the other [hand](fourteen.html), most animals [eat](eating.html), engage in sexual activity, give [birth](birth.html) and die. If we do not confer a uniquely human ritual upon these functions, we reduce the distinction between ourselves and the animal kingdom.

Therefore, we celebrate [the birth](thebirth.html) of a child often by a naming ceremony; no animal does that. Even if our [hands](fourteen.html) are [clean](purity.html), we wash them before [eating](eating.html). We serve [food](food.html) in dishes on a tablecloth rather than straight out of the can, although the [physical](physical.html), nutritional qualities have not been enhanced. We even say a blessing. This is a human, [spiritual](physical.html) way to [eat](eating.html); dogs are quite content to gobble [food](food.html) off the floor.

After encountering an attractive potential partner, wise people do not proceed directly to [physical](physical.html) intimacy. An engagement announcement followed by a [marriage ceremony](file:///D%3A%5CWord%5CBody%5Cmashal.html) serves to accentuate that all-important distinction; no animal announces its intention to mate and then defers gratification for [three](three.html) months.

The more [physical](physical.html) the activity, the more awkwardness and subconscious embarrassment surround it. Nudism is practiced with a certain bravado in order to conceal the underlying tension. Famous photographer Richard Avedon shattered a barrier by capturing images of people as they [ate](eating.html). Frozen in the act of chewing, humans resemble apes rather than [angels](angels.html). Similarly, we express a normal and healthy reticence about bathroom activities. On the other [hand](fourteen.html), as purely [spiritual](physical.html) occupations, reading and art evoke no discomfort.

Where on the spectrum do business transactions fall? A chimpanzee would not have the slightest idea of what is transpiring between proprietor and customer in a store. Economic exchange takes place only after [two](file:///D%3A%5CWord%5CBody%5Ctwo.html) thinking human beings will it. The process must be [spiritual](physical.html). If we truly believe that, we should have no discomfort with buying and selling, whether our skills, services or products. Economic activity is another way in which we satisfyingly distance ourselves from the animal kingdom and draw closer to God.

# Conclusion

We live in a [world](worlds.html) of [physicality](physical.html), a [world](worlds.html) of illusion. This [world](worlds.html), with all of it’s processes, is given to us as a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) of the higher [world](worlds.html). We do not have a sense organ to discern and to understand the [higher world](worlds.html). We do [know](daat.html), however, that this [world](worlds.html) is a projection of the real [world](worlds.html). We can see this in the [Mishkan](mikdash.html) that was to be fashioned according to the pattern of the [Mishkan](mikdash.html) in the higher [world](worlds.html):

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *And let them make Me a* [*sanctuary*](mikdash.html)*, that I may* [*dwell*](dwelling.html) *among them. 9 According to all that I show thee, the pattern of the* [*tabernacle*](mikdash.html)*, and the pattern of all the furniture thereof, even so shall ye make it.*

From the [physical](physical.html) [world](worlds.html) we can see a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) for the [spiritual](physical.html) [world](worlds.html). The [spiritual](physical.html) [world](worlds.html) projects into the [physical](physical.html) [world](worlds.html) like the projection of a film on a screen. What is portrayed on the screen is not real, it is just a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html), but, it is good enough. If we [study](study.html) the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) we can begin to understand the real, the [spiritual](physical.html), [world](worlds.html). We will have the greatest clarity by examining the [human body](body.html) because it is [created](bara.html) in the image of the Creator and is a very “high” structure to begin with. Ultimately, we should be able to examine a tree and discern it’s [spiritual](physical.html) root. That is to say, we should be able to look carefully at every [physical](physical.html) object and discern it’s [spiritual](physical.html) root. When we can do this, then we will have mastered the [world](worlds.html) of illusion; we will have mastered the [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html). Once we have accomplished this, we will be able to see and live in the next [world](worlds.html) while we are yet in this [world](worlds.html).

The [human body](body.html) has an additional [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) about [HaShem](hashem.html). This [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) is based on our observation of the [world](worlds.html). Our observation is that this [world](worlds.html) is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: [Head](body.html), [hands](fourteen.html), [legs](body.html), etc. This is analogous to this [world](worlds.html) which seems to be composed of parts. Further, as we saw in our last [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html), [HaShem](hashem.html) seems to be composed of parts. Yet, we [know](daat.html) that [HaShem](hashem.html) is [ONE](one.html). That is our declaration in the [Shema](shema.html): [HaShem](hashem.html) is [one](one.html)! To understand this paradox, [HaShem](hashem.html) gives us a [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) in our own [bodies](body.html) that will help us understand this paradox.

When others observe us, they see parts. When we observe ourselves externally we see parts. However, when we grasp ourselves internally we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only… ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity.

Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts.

From this [mashal](file:///D%3A%5CWord%5CBody%5Cmashal.html) we learn how to view [HaShem](hashem.html) as [one](one.html). Since the whole [world](worlds.html) is nothing more than a manifestation of [HaShem](hashem.html), we learn that despite the appearance of parts, this [world](worlds.html) is [one](one.html) as [HaShem](hashem.html) is [one](one.html). Thus we can begin to understand a bit about the unity of [HaShem](hashem.html) by observing how we are unified to ourselves.

# Appendix A:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **פרדס** | **פשת** | **רמז** | **דרש** | **סוד** |
| [**PaRDeS**](remez.html) | [Pshat](remez.html) | [Remez](remez.html) | Derash | [Sod](sod.html) |
| **Definition** | Simple | Hint | Explore - Ask | [Secret](sod.html) |
| **Literary level** | Grammatical | Allegory | Parabolic | Mystical |
| **Audience level** | Common People | Noble (Lawyers, Shoftim (Judges), Scientists) | Kingly | Mystic |
| [**Hermeneutic level**](rules.html) | 7 Hillel [Laws](law.html) | 13 Ishmael [Laws](law.html) | 32 Ben Gallil [Laws](law.html)  | 42 [Zohar](orallaw.html) [Laws](law.html) |
| **Rabbinic level** | [Mishna](orallaw.html) | [Gemarah](file:///D%3A%5CWord%5CBody%5Corallaw.html) | [Midrash](orallaw.html) | [Zohar](orallaw.html) |
| [**Gospel**](mishna1.html) | Marcus | I and II Luqas | Matitiyahu | Yochanan |
| **Presentation** | [HaShem](hashem.html)’s Servant | Son of Man | The King | Son of G-D |
| [**Temple**](temple.html) | Outside Chatzer | Chatzer | Kodesh | Kodesh Kodashim |
| **Principle Concern** | What do we have to do? | What is the meaning behind what we have to do? | How do we go about establishing [HaShem](hashem.html)’s Kingdom on earth? | What metaphysical meaning is there to what is happening? |
| [**World**](worlds.html) | Assiyah | Yitzirah | Beriyah | Atzilut |
| [**Purim**](purim.html) | Mikrah Megillah | Matanot L’Evyonim | Mishloach Manot | Seudat [Purim](purim.html) |

“Anatomy of the Soul” by Chaim Kramer based on the teachings of Rebbe Nachman of Breslov (this is not to be confused with a small booklet of the same [name](name.html) published by R’ Ginsburg of Gal Einai).

It is described as a book which: provides a [study](study.html) of each aspect of the [human body](body.html): the Skeletal and Muscular systems, the Circulatory and Respiratory system, the Reproductive Systems, etc. showing how they relate to the [Ten](ten.html) Sefirot, the [five](five.html) levels of the soul.

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben [David](fathers.html)

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Otzar haMidrashim, Olam Katan 406 [↑](#footnote-ref-1)
2. Comment to Exodus 25:40 [↑](#footnote-ref-2)
3. “To Live and Live Again”, by Rabbi Nissan Dovid Dubov [↑](#footnote-ref-3)
4. They *heard* lightning, and *saw* the thunder – Shemot 20:15. [↑](#footnote-ref-4)
5. Torah Or, Vayeischev, p. 28c [↑](#footnote-ref-5)
6. Berachot 59a [↑](#footnote-ref-6)
7. This essay is taken from *Michtav Me-Eliyahu* IV, pp. 164-166. [↑](#footnote-ref-7)
8. Yirmeya 23:28 [↑](#footnote-ref-8)
9. 1,183a. [↑](#footnote-ref-9)
10. Berachot 55 b. [↑](#footnote-ref-10)
11. See Strive for Truth! II, p. 13. [↑](#footnote-ref-11)
12. Berachot 57a. [↑](#footnote-ref-12)
13. Berachot 57b [↑](#footnote-ref-13)
14. 1,149a [↑](#footnote-ref-14)
15. Zohar I, 149a [↑](#footnote-ref-15)
16. Ibid [↑](#footnote-ref-16)
17. Rabbi M. H. Luzatto, Derech Hashem 3:4:1. [↑](#footnote-ref-17)
18. See note 15, above. [↑](#footnote-ref-18)
19. Melachim II, 2:3 & frequently. [↑](#footnote-ref-19)
20. Berachot 55b. [↑](#footnote-ref-20)
21. This procedure may be found in the larger prayer books, e.g. OtzarHa-tefillot, pp. 463-464. [↑](#footnote-ref-21)
22. See note 16, above. [↑](#footnote-ref-22)
23. Berachot 56b. [↑](#footnote-ref-23)
24. Yeshaya 66:12. [↑](#footnote-ref-24)
25. Ibid. 59:19. [↑](#footnote-ref-25)
26. See note 9, above. [↑](#footnote-ref-26)
27. Rashi, Yona 3:4. [↑](#footnote-ref-27)
28. Yehezkel 18:23 [↑](#footnote-ref-28)
29. [Zohar](file:///D%3A%5CWord%5CBody%5Corallaw.html), Vol. III, p. 95a [↑](#footnote-ref-29)
30. Torah Or, Bereshit 28c [↑](#footnote-ref-30)
31. Sefer HaMaamarim 5669, sec. 70, p. 99ff.; explained at length in the maamar entitled Padah BiShalom, 5713 [↑](#footnote-ref-31)
32. I heard this section from Rabbi Akiva Tatz. [↑](#footnote-ref-32)
33. Berachot 59a [↑](#footnote-ref-33)
34. Mishlei (Proverbs) 8:30 [↑](#footnote-ref-34)
35. As evidenced in the [law](file:///D%3A%5CWord%5CBody%5Claw.html) of standing up when doing Avodah - Zevahim 23 - also, this is exemplified in Vayikra (Leviticus) 19:32 - standing for the scholar (see Rashi ad loc.) and for the old person. [↑](#footnote-ref-35)
36. A Baal Teshuva is a [Jew](file:///D%3A%5CWord%5CBody%5Cgen-jew.html) who repents and begins walking in the [commands](file:///D%3A%5CWord%5CBody%5Ccmds613.html) of HaShem. [↑](#footnote-ref-36)
37. ibid. Alshich [↑](#footnote-ref-37)
38. A similarity between like features of two things, on which a comparison may be based: *the analogy between the heart and a pump.* [↑](#footnote-ref-38)
39. ***Sanhedrin 107a*** *R. Johanan said: He changed his night couch to a day couch,(I.e., he cohabited forgot the halachah: there is a small organ in man which satisfies him in his hunger but makes him hunger when satisfied.(With regard to human passion, ‘the appetite grows by what it feeds on’.)* [↑](#footnote-ref-39)
40. This shows that the more you get close to HaShem, the more you want to be close to Him. [↑](#footnote-ref-40)
41. Nehemiah 8:4-6. [↑](#footnote-ref-41)
42. The Yetzer HaRa, the evil inclination, tempter of idolatry. [↑](#footnote-ref-42)
43. For resisting him successfully Israel would be rewarded. [↑](#footnote-ref-43)
44. The Yetzer HaRa, the evil inclination, tempter of idolatry. [↑](#footnote-ref-44)
45. Zechariah 5:8. [↑](#footnote-ref-45)
46. Zechariah 5:8. [↑](#footnote-ref-46)
47. The evil desire, for idolatry is also the evil desire for immorality. The two were found to go hand in hand. [↑](#footnote-ref-47)
48. Whereas there is no good in idolatry there is at least some good in the desire for sex indulgence. Perpetuation of the race depends upon it. So does human food. The people who found themselves with the opportunity to destroy the temptation of flesh-love discovered that, when the genius of sex-love is cancelled, no eggs are available. [↑](#footnote-ref-48)
49. To ask that temptation or the tempter should live, but not tempt, is to ask a thing that Heaven will not grant. The tempter lives to tempt. But by depriving its flame of its major glare, by keeping it within lawful limits, one promotes domesticity and prevents depravity. [↑](#footnote-ref-49)