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Desire

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In this paper I would like to look at how human needs influence us to *move*. Movement appears to be an action that is needs based. We move because we lack something. The following suggestions illustrate this concept.

When we arise in the morning we have an urgent need to get to the bathroom. This is followed by a need to get warm by putting clothes on. When we are in need of [food](food.html), we move to the dining room or the kitchen. When we have a need to earn a living, we move to the workplace.

In short, all movement appears to be based on our needs. We move because we lack something.

**The** [**Sinai**](stages.html)[**Experience**](experience.html)

At Mt. [Sinai](stages.html) in the days of Moshe, [HaShem](hashem.html) gave His Torah to the Children of Israel. 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*](mashal.html) *not, the whole* [*world*](worlds.html) *was hushed into breathless silence and the voice went forth: I AM THE LORD THY GOD. So it says, These words the Lord* [*spoke*](mashal.html) *unto all your assembly... with a great voice, and it went on no more’ (Deut. V, I9).*

The lack of movement at [Sinai](stages.html) suggests that there were no needs during this period. At [Sinai](stages.html) we lacked nothing, therefore, we had no need to move.

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.

[Eyes](body.html) see things outside of oneself. Seeing is like an instantaneous picture. We perceive everything at once, but is stillness. We need multiple *seeings* to perceive movement. Seeing is the modality of the next [world](worlds.html). We see in the light. We see a [world](worlds.html) of stillness. We have a proverb which says, “Seeing is believeing”. Because we see all at once and there is no assembling necessary, what we see is considered a proof. That is why *seeing* and *proof* both come from the same [Hebrew](hebrew.html) root.

Seeing is the modality of the [Zohar](orallaw.html) and the other mystical writings. In these writings it says, “Come and see”. Here are a few examples:

***Yachanan (John) 1:46*** *And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.*

***Yochanan (John) 11:34*** *And said, Where have ye laid him? They said unto him, Lord, come and see.*

***Soncino*** [***Zohar***](orallaw.html)***, Shemoth, Section 2, Page 38b*** *(Ps. CXXXIX, I3). Nothing so miraculous was witnessed since the* [*creation*](bara.html) *of the* [*world*](worlds.html)*. ‘Come and see,’ he said, ‘it is written: “It is a night (leyl) of observations unto the Lord for bringing* [*them out from the land of Egypt*](thebirth.html)*; this is that night (ha-layla) of the Lord, observations to all the* [*children of Israel*](gen-jew.html)*” (Ex. XII, 42). Now, why “observations” in plural, and “night”* [*first*](one.html) *in the masculine gender (layiil), and then in the feminine (layla)? To indicate the* [*union*](marriageact.html) *which took place on that night between the* [*Masculine and Feminine*](male+female.html) *aspects in the Divine attributes, and also the same union which will take place in the* [*future*](future.html)[*Redemption*](redemption.html)*: “As in the days of thy* [*coming*](coming.html)[*out of Egypt*](thebirth.html) *will I show unto him marvellous things” (Micah VII, I 5).’*

[Ears](body.html) hear things inside of oneself. The way we hear is [one](one.html) sound at a [time](time.html). By the [time](time.html) we hear the second sound, the [first](one.html) sound is just a memory. And so it goes with each subsequent sound. We then combine the sounds to make syllables inside our [head](body.html). Our [brain](brain.html) then assembles the syllables into words and the words into sentences, The sentances are assembled into paragraphs and the paragraphs are assembled into the final picture. By the [time](time.html) we have assebled the whole picture, there is no more sound. All of the sounds are just a memory. Since sounds must be assembled by the hearer, hearing is very much a subjective art. Hearing depends on the person and his background. No [two](two.html) persons build the same picture from the words of a speaker. We hear in the darkness. Sound characterizes this [world](worlds.html), the [world](worlds.html) of movement.

In this [world](worlds.html) we struggle to develop the art of hearing. Those who wrestle with the [Gemara](orallaw.html) are trying to reconstruct the fractured pieces of this [world](worlds.html). For this reason the [Gemara](orallaw.html) often says, “Come and hear”. The [Gemara](orallaw.html) wants us to take the broken pieces and reconstruct them in the same way that we reconstruct another persons speech. Here are a couple of examples:

***Luqas (***[***Luke***](luke.html)***) 21:9*** *But when ye shall hear of wars and commotions, be not terrified: for these things must* [*first*](one.html) *come to pass; but the end [is] not by and by.*

***Berachoth 2b*** *They pointed to a contradiction [from the following]: From what* [*time*](time.html) *may* [*one*](one.html) *begin to recite the* [*Shema*](shema.html)*’ in the evening? From the* [*time*](time.html) *that the people come [home] to* [*eat*](eating.html) *their meal on a* [*Sabbath*](sabbath.html) *eve. These are the words of R. Meir. But the Sages say: From the* [*time*](time.html) *that the* [*priests*](priests.html) *are entitled to* [*eat*](eating.html) *their terumah. A* [*sign*](signs.html) *for the matter is the appearance of the* [*stars*](mazaroth.html)*. And though there is no real proof of it, there is a hint for it. For it is written: So we wrought in the work: and half of them held the spears from the rise of the dawn till the appearance of the* [*stars*](mazaroth.html)*. And it says further: That in the night they may be a guard to us, and may labour in the day. (Why this second citation? — If you object and say that the night really begins with the setting of the* [*sun*](hachama.html)*, but that they left late and came early, [I shall reply]: Come and hear [the other verse]: ‘That in the night they may be a guard to us, and may labour in the day’). Now it is assumed that the ‘poor man’ and ‘the people’ have the same* [*time*](time.html) *[for their evening meal.] And if you say that the poor man and the* [*priest*](priests.html) *also have the same* [*time*](time.html)*, then the Sages would be saying the same thing as R. Meir? Hence you must conclude that the poor man has* [*one*](one.html)[*time*](time.html) *and the* [*priest*](priests.html) *has another* [*time*](time.html)*? — No; the ‘poor man’ and the* [*priest*](priests.html) *have the same* [*time*](time.html)*, but the ‘poor man’ and the ‘people’ have not the same* [*time*](time.html)*.*

This [world](worlds.html) is all hearing. We do not see things as they are, we merely “hear” small pieces. If we pay attention and work diligently to make sense out of the “sounds”, then we can assemble a fractured picture.

The [Olam HaBa](futures.html), the next [world](worlds.html), is a [world](worlds.html) of seeing. We will see things as they are. Everything will be apparent all at once. We will not have to struggle to reassemble the pieces.

Now we can understand what the Torah meant when it said:

***Shemot (***[***Exodus***](exodus.html)***) 19:19-20*** *And when the voice of the* [*trumpet*](shofar.html) *sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And* [*HaShem*](hashem.html) *came down upon mount* [*Sinai*](stages.html)*, on the top of the mount: and* [*HaShem*](hashem.html) *called Moses [up] to the top of the mount; and Moses went up.*

When [HaShem](hashem.html) came down to Mt. [Sinai](stages.html), it means that shamayim, *there*, intersected, *here*, with this [world](worlds.html). The [world](worlds.html) of sight intersected with the [world](worlds.html) of hearing. When this happened, we read of something very unusual:

***Shemot (***[***Exodus***](exodus.html)***) 20:18*** *And all the people saw the thunderings, and the lightnings, and the noise of the* [*trumpet*](shofar.html)*, and the mountain smoking: and when the people saw [it], they removed, and stood afar off.*

Now we can understand why the Torah says that we saw the thunder. We perceived the [Olam HaBa](futures.html). We were endowed with the modality of the next [world](worlds.html). We no longer *heard*, we *saw*. We were a part of the [Olam HaBa](futures.html).

No wonder we had no movement. We had entered another dimension where we percieved that we had arrived at a place where there were no more needs. We lacked nothing, therefore there was no movement. Eretz (earth) became shamayim ([heaven](heaven.html)). *Here* became *there*! We had arrived at the place we had been moving towards, When we arrived where we were supposed to be, we no longer moved, we had arrived!

It should be obvious now why the Sages said that [HaShem](hashem.html) had suspended Mt. [Sinai](stages.html) over our [heads](body.html) and told us to accept Torah or be buried:

***Shemot (***[***Exodus***](exodus.html)***) 19:17*** *"They stood on the bottom of [lit. under] the mountain."*

***Shabbath 88a*** *And they stood under the mount: R. Abdimi b. Hama b. Hasa said: This* [*teaches*](teacher.html) *that the Holy* [*One*](one.html)*, blessed be He, overturned the mountain upon them like an [inverted] cask, and said to them,’If ye accept the Torah, ‘tis well; if not, there shall be your burial.’ R. Aha b.* [*Jacob*](israelja.html) *observed: This furnishes a strong protest against the Torah. Said Raba, Yet even so, they re-accepted it in the days of Ahasuerus, for it is written, [the* [*Jews*](gen-jew.html)*] confirmed, and took upon them [etc.]: [i.e.,] they confirmed what they had accepted long before.*

This [midrash](orallaw.html) means we had no free choice. We were seeing, and seeing is believing! This is the coercion implied by suspending the mountain over our heads.

When shamayim intersected eretz for a brief [time](time.html), the nature of things changed. That brief moment was a fore-taste of the [Olam HaBa](futures.html). The Sages discussed thin in:

***Sukkah 5a*** *and it has been* [*taught*](teacher.html)*, R. Jose stated, Neither did the Shechinah ever descend to earth, nor did Moses or Elijah ever ascend to* [*Heaven*](heaven.html)*, as it is written, ‘The* [*heavens*](heaven.html) *are the* [*heavens*](heaven.html) *of the Lord, but the earth hath He given to the sons of men’. But did not the Shechinah descend to earth? Is it not in fact written, And the Lord came down upon Mount* [*Sinai*](stages.html)*? — That was above* [*ten*](ten.html) *handbreadths [from the summit]. But is it not written, And His* [*feet*](heel.html) *shall stand in that day upon the* [*Mount of Olives*](east.html)*? — That will be above* [*ten*](ten.html) *handbreadths. But did not Moses and Elijah ascend to* [*Heaven*](heaven.html)*? Is it not in fact written, And Moses went up unto God.? — [That was] to a level lower than* [*ten*](ten.html) *[handbreadths from* [*heaven*](heaven.html)*]. But is it not written, And Elijah went up by a whirlwind into* [*heaven*](heaven.html)*.? -[That was] to a level lower than* [*ten*](ten.html) *handbreadths. But is it not written, He seizeth hold of the* [*face*](body.html) *of His throne, and He spreadeth His* [*cloud*](important.html) *upon him, and R. Tanhum said: This* [*teaches*](teacher.html) *that the Almighty spread some of the radiance of his Shechinah and his* [*cloud*](important.html) *upon him? — That was at a level lower than* [*ten*](ten.html) *handbreadths. But in any case is it not written, ‘He seizeth hold of the* [*face*](body.html) *of His throne’? — The throne was well lowered for his sake until [it reached a level] lower than* [*ten*](ten.html) *handbreadths [from* [*Heaven*](heaven.html)*] and then hell seized hold of it.*

The mystical writings of the Nazarean Codicil also [speak](mashal.html) of the [time](time.html) When [HaShem](hashem.html) and shamayim will intersect eretz:

***Revelation 21:1-4*** *And I saw a* [*new*](new.html)[*heaven*](heaven.html) *and a* [*new*](new.html) *earth: for the* [*first*](one.html)[*heaven*](heaven.html) *and the* [*first*](one.html) *earth were passed away; and there was no more sea. And I John saw the holy* [*city*](city.html)*,* [*new*](new.html)[*Jerusalem*](city.html)*,* [*coming*](coming.html) *down from God out of* [*heaven*](heaven.html)*, prepared as a* [*bride adorned for her husband*](wedding.html)*. And I heard a great voice out of* [*heaven*](heaven.html) *saying, Behold, the* [*tabernacle*](mikdash.html) *of God [is] with men, and he will* [*dwell*](dwelling.html) *with them, and they shall be his people, and God himself shall be with them, [and be] their God. And God shall wipe away all* [*tears*](mashal.html) *from their* [*eyes*](body.html)*; and there shall be no more death, neither sorrow, nor* [*crying*](mashal.html)*, neither shall there be any more pain: for the former things are passed away.*

When we arrive *there*, then we will perceive reality as starkly as those who awake from a [dream](dreams.html). Then we will realize that eretz is the illusion and shamayim is the reality. *There*, we will no longer have needs that force us to move. *There*, we will no longer move because all of our needs will be met.

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Ratzon = desire = the root of [Daat](daat.html)

The root of *ratzon* means “to run”. All motion begins at that point. The meaning of the [Hebrew](hebrew.html) root for the word *eretz* (translated as land), is *running*.

[Shabbat](sabbath.html) is a taste of shamayim because on [Shabbat](sabbath.html) you connect with the labors of the other [six](six.html) days. We do not go anywhere or do anything. This is a taste of what it means to be *there*, to be in [shamayim](heaven.html).

What you want is what you are. Nothing stands in the way of desire, according to the Sages.

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- During the [Amidah](amida.html) remain in our place without moving.

- In the [future](future.html) we will be “planted” in the land.

- Man is a tree of the field.

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