

THE LEGEND OF LILITH ©



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"We live in a fantasy world, a world of illusion. The great task in life is to find reality." -Iris Murdoch

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Yeshayahu 34:14 *And the wild-cats shall meet
—with the jackals, and the satyr¹ shall cry to
his fellow²; yea, the night-monster (לִילִית)
shall repose there⁴, and shall find her a place of
rest.⁵*

¹ **BDB Definition:** 1) hairy (adjective) 2) he-goat, buck (noun masculine) 2a) as sacrificial animal 2b) satyr, may refer to a demon possessed goat like the swine of *Gadara* (**Mat 8:30-32**). In Greek mythology the satyrs are deities of the woods and mountains. They are half human and half beast; they usually have a goat's tail, flanks, and hooves. While the upper part of the body is that of a human, they also have the horns of a goat. They are the companions of *Dionysus*, the Elohim of wine, and they spent their time drinking, dancing, and chasing nymphs. The Italian version of the satyr is the faun, while the Slavic version is the *Ljeschi*. One of the most famous *Satyrs* was *Pan*, a son of *Hermes* and a *nymph*. He was the Elohim of green fields and the guardian of the shepherds. He is also associated with the worship of *Dionysus*. They have assumed the archetypal qualities of challenging sexual repression according to George Orwell in his book "**The Clergyman's Daughter**" in which the heroine found that sort of thing distasteful after witnessing 'certain scenes' between her father and mother as a child.

² **Strong's # 7453** From H7462; an *associate* (more or less close): - brother, companion, fellow, friend, husband, lover, neighbor, (an-) other.

³ **The Jewish Study Bible** correctly translates this verse: *Wildcats shall meet hyenas, Goat-demons shall greet each other; There too the Lilith shall repose and find herself a resting place. YLT: And met have Ziim with Aiim and the goat for its companion calleth, only there rested hath the night-owl, and hath found for herself a place of rest.*

⁴ The verses describe a state of desolation, due, in the context, to the destruction of Jerusalem by the Babylonians in 587 BCE. YHWH is angry both at the destruction of the place and the exile of the people from it; the verses are also supposed to reflect that this desolation is brought on themselves by people who worshipped other deities. We know that this part of the Scriptures was written by the scribes in exile at that time and put together later, as an object lesson in what happens to those (many,) people who did not adhere to the patriarchal monotheism that was the religion of the ruling classes. The word in Hebrew which is translated by (night) hag is *Lilith*. It is the only time in the Scriptures that the word *Lilith* appears. The translation night hag comes from **Revised Standard Version** (reasonably modern and said to be very accurate). The more familiar King James **Scriptures** (Authorized Version) translates *Lilith* as "screech owl". A look at other Scriptures translations shows that New English Scriptures (**NEB**) gives night-jar. **The Revised Version (RV)** of 1881 uses night monster; the **Latin Vulgate** of the 4th century CE from which most Christian translations stem says *Lamia* - who are the Hellenistic "dirty Goddesses". **Moffat** (American) produces "vampires" (plural), **French Scriptures** calls *Lilith* "le specter de la nuit" (ghost of the night), and **German Lutheran** translates her as *der Kobold* - masculine - a sprite or goblin. None of them give her real name, *Lilith*. Perhaps they are afraid to use it. The patriarchal world turned *Lilith* into a monster, strangling new born babies and sucking their blood; a demoness howling in the desert and in the night, making men impotent, causing cattle to die and generally being the personification of evil. In medieval times, the church called her Mother of the Witches, and projected on to women all these feared so-called attributes of *Lilith*. Christians united with Jews and Moslems in their fear of her.

AUTHOR'S INTRODUCTION

What we call the beginning is often the end, and to make an end is to make a beginning. The end is where we start from. The end of all our exploring will be to arrive where we start and know the place for the first time. **T.S. Elliot**

Cowardice asks the question - is it safe? Expediency asks the question - is it politic? Vanity asks the question - is it popular? But conscience asks the question - is it right? And there comes a time when one must take a position that is neither safe, nor politic nor popular; but one must take it because it is right.-**Dr Martin Luther King, Jr**

"Those who danced were thought to be quite insane by those who could not hear the music."-**Angela Monet**

The origins of evil are the same as the root causes of all mankind's problems: ignorance, prejudice, apathy, hatred, envy, jealousy, and greed which arise from within man because of his *yetzer harah* (evil inclination). Evil arises from ignorance about YHWH's⁶ instructions, ethics and morals, a lack of sympathy, compassion, and empathy for your neighbor, and lusting after more than one deserves and needs. Evil is manifest through the behavior of man, but yet it exists beyond the realm of actions; it exists in the heart and mind of every man and woman. As long as mankind exists, you will find the evil inclination (*yetzer harah*) within him. It is a matter of man's free choice and exercising the gift of free will.⁷

Life is simply about increasing the level of Light in the world by tearing away the veils that create darkness. There are two principles in life: Light and darkness. Darkness comes in various shades and Light comes in countless colors. At the center of everything is either Light or darkness. Our emotions, state of mind, consciousness, and every event in our lives are merely manifestations of either the Light or darkness that we have invited into our lives. These negative or positive emotions and events are the effect and the Light or darkness is the Cause.

Good things happen in this physical world when we somehow connect with the unseen world of Light. When things go wrong in this physical world it means we have disconnected from the World of Light. When the unseen World of Light and the physical world meet, they combine to create 100 % reality.⁸

Evil is not some Biblical hocus pocus nonsense nor is it represented by a horned man in red long underwear carrying a pitchfork. Evil is a malicious tyrant who is ethically bankrupt with no sense of decency or mercy. Evil is a heinous oppressor who through fear and division causes ruin, injury and pain, in order to secure his or her social, economic, religious, and political dominance. Evil is the infamous source of suf-

⁵ **The Interpreter's Scriptures** only comments on certain verses of **Yeshayahu's chapter 34**. They are **1-6, 8-11, 14** etc. The comment for chapter 14 says: The demons of popular superstition, including *Lilith*, the storm demon or night hag, which haunt ruins and waste places, have taken possession of the former homes of men.

⁶ The Four Letter name of the Hebrew Elohim –יהוה

⁷ Free will is simple the choice of the soul to receive or not receive. Satan represents the force of the desire to only receive for self.

⁸ The unseen world of Light makes up 99% of reality and this physical world (*Malkhut*) makes up only 1% .Together they equal 100%.

fering, misfortune and destruction of mankind. There is only one approach to confront and eradicate evil; that is by shining the Light on them and their actions, revealing their true motivations and evil character.

The building blocks of evil in society are: greed, envy, racial and religious prejudices, ignorance, greed, bigotry, elitism, individualism, greed, poverty, conducive social and economic conditions, in which the value of humankind is replaced with commercial profits and the Almighty Dollar⁹, where the public is constantly bombarded with divisive messages of fear, hate, and violence, ranging from violent sporting events resembling the ancient Greek/Roman games to fearful violent news and fearful, hateful violent entertainment on television and the movies. These are the infectious germs that spread the virus of cruelty and hate among mankind. Cruelty is possible only when people do not recognize in one another the image of the Creator that is the essence of their own being-hence they turn away from others; do not hear their cries of pain. This powerful force is then spread and transferred from one generation to another.¹⁰

- *“Human misery is more often caused not so much by stupidity as by ignorance, particularly our own ignorance about ourselves.” Carl Sagan*

To recognize if any given society has been infested and taken over by evil is not that difficult, just look around. We have all been distorted since early childhood. The non-recognition of others is the source of pain and anger. We need to ask ourselves the question, “Are we our brother’s keeper?” The minute we recognize the “other” then we can recognize our obligation toward mutual concern. Preventing and eradicating evil is actually very easy. It begins with a simple self-examination, followed by self-correction and ultimately self-realization. Change begins within you! Evil is not some inevitability that must be accepted, but a distortion that must be combated. Allowing the distortions and evil of the past prevents us from addressing the distortions and evil of the present.

The Eternal One, according to the account in *Bereshith* (Genesis), looked at the world, “*and behold, it was very good-ve’hineh-tov me’od*” (***Genesis 1:31***). The distortions, the evil, the cruelty, class structures, imperialism, murder, war, rape, the anger and hatred- these are not built into the fundamental structure of the true reality. The concepts of love, peace, justice, equality, healing, and transformation are not for “heaven”, but are for this physical world. This is the true message of the prophets to mankind and the world in general. The message was directed to daily life, to the family, marketplace, and to the state. Religion used to cover up economic immorality was an affront to YHWH.

⁹ Yahshua called it “*Mammon*”. It is Mishnaic Hebrew and Aramaic for “riches.” The word itself is given in the Sermon on the Mount. “Ye cannot serve Elohim and *mammon*” (***Matt. 6: 24***). There is no evidence that there was a Syriac Elohim of this name, the modern idea that such a Elohim existed being derived from Milton's personification of the name—“*Mammon*, the least erected spirit that fell from heaven” (“***Paradise Lost***,” *i. 679*). The word occurs in ***Avot ii. 12***, where almsgiving is called “the salt of *mammon* or riches.” ***Gesenius*** suggests that the word was derived from “*matmon*” (“treasure”), with assimilation of the “*tet*.” The spelling with three “m’s,” however, is apparently not justified; the Greek form with two is held by most scholars to be correct. In the Bible, “*mammon*” is not a demon but simply an Aramaic word meaning “wealth” or “property.” Originally, the word *Mammon* came from the ancient Chaldean and actually has its roots in the word ‘confidence.’ At its most basic level, the word meant ‘riches’ or ‘wealth,’ but it connoted an idea of personified wealth gained with avarice. It often took on a deified nature. In the Middle Ages, *Mammon* gained the full-on demon status. Many local bishops and feudal lords benefited from the fear and trembling that peasants felt about gaining worldly wealth.

¹⁰ List of deaths attributed to genocide (all figures are in **millions**): Crusades 1.5; Slave trade 18, Native American decimation 20; Jewish Holocaust 6; Tibetan Genocide 1.2; Balkan Genocide 1.5; Vietnam, Cambodia, Laos 2.2. In the 20th century 80 million lives were lost to violence based in ethnic, religious, and philosophical conflicts – that is 5 times more than lives lost due to natural disasters and AIDS.

When the collective psyche of a nation is weakened because of a lack of resolve of its members, social cohesion will break down. This psychological confusion and mental illness that afflicts individuals, begins to afflict the nation as a whole. When this occurs, a nation acts insane or as one possessed with an unclean spirit. This is a recipe for disaster and destruction to that nation, as other nations will prey upon their weakened state and conquer them from without or within.

The Torah is in the form of a book but it not a book. It is not a written text but a living text. Concealed within it is a living soul, a consciousness. It is alive; it is aware; it knows itself and its Creator, and it knows mankind. The Torah cannot be read like a book, as that only disguises its real intent. One has to go behind the written text of the Torah and find its hidden secrets, as these are the paths to contacting its living essence. Then it will speak to you and you will hear the voice of the Torah, the inner voice of your consciousness, in the secret place where the conscious mind unites with the unconscious.

Torah was given to create a stable and sane society and community. Torah is all about life in this world and how life in other spiritual planes interacts with us here. Everything revolves around us here and now. Its instructions are not an end in itself. Torah was given to be a channel to bring about sanity, security, and stability to a nation, and the whole planet. The *mitzvot* act as connections that bring heaven to earth and elevate the earth to the Heavens. Thus, our proper actions create a stability society. This results in physical and psychological security, which enables our minds to give thanks to the Heavens.

The commandments of the Torah are about social relations. True spirituality is not just about finding some private truth, but about creating a world community that reflects and embodies the spiritual truths we learn. The health of the human soul requires involvements in a community that is itself committed to healing and transforming the social and political world even as it provides the means of healing and transforming individuals.

The Torah commandments are also expressions of scientific universal principles. When the *mitzvot* are observed properly influences are created and there are subtle shifts in cosmic energies that affect the human consciousness and the environment. Knowing the meaning of a *mitzvah* is different than knowing what to do at the proper time. The commandments serve as archetypes that enable our true human essence reconnect with our higher self (the *neshamah*) or higher dimensional Source.

The Torah commandments also assist us in calibrating our collective consciousness to the higher vibration of the alternate realities. When one observes the Torah, a transformation occurs within one psychologically, or one could say they become a new person within .Change has to come from within. This can only occur when one's external behavior is in harmony with the Creator. Change seldom arises independently from within; there is something we must do. Actions change the attitude, not the other way around.

Mankind cannot be remorseful concerning its behavior as long as we continue our improper behavior. We have to consciously choose good over evil, right over wrong, and justice over injustice. The process of *tikkun* (rectification) means not only to stop creating damage, but repairing the damage we have created by our actions and words.

Torah speaks the language of the human soul. It tells us how to reconnect our hearts, souls, and minds to the Source. The *mitzvot* contain universal truths. They are metaphors, but rather scientific formulas for the transformation of the consciousness that enable us to evolve. It is the human heart that gets confused and misguided. When the heart is led astray, the higher human consciousness gets disconnected from the Source (the higher mind), and we become trapped on earth, exiled, and lost from our original Source

These ritual commandments have nothing to do with religion. Religion is an exercise of the mind. It is the study and practice of theology. Theology is a form of philosophy. Both are only mental gymnastics that try to explain the reality of the finite world around us. Torah is not limited to these immature pursuits. Torah transcends the mind as it does this physical universe. So observing the *mitzvot* should not be called being religious; it should be called natural and at times supernatural. They are what make us humans created in the image of Elohim. One does not have to be religious to observe the Torah. Religion is more about politics, money, culture, and ethnicity, than it is about true Torah observance. Mankind needs to be less religious and more Torah observant. Torah was not given to start a new religion. Religion does not exist in the Scriptures nor in the original Hebrew. Religion imprisons the mind and stops the spiritual evolution of the human soul. One has to make their personal exodus from psychological slavery into psychological freedom by passing over into a conscious embracing of the truth revealed in the Torah.

The old understanding of being “commanded” was of commandments handed down from a mountain, but today any sense of commandment must come from within, from inside us. Doing a “*mitzvah*” is a worshipful act. This action puts us into a higher level of dialogue with the universe. We act out of the desire to communicate with the Holy One we have felt. Thus, as our practice deepens, our relationship with the Creator grows more intimate. Each *mitzvah* consecrates us to Elohim.

Religionists and philosophers have pondered the origins of evil for thousands of years, and yet they still have not arrived at a single consensus about what evil really is. The lack of clarity from Scriptural scholars defaults the ethical field to the world’s religions, traditions, politics, and ideologies. Most people learn their ethics and morals from their parents, peers, church, and community. Indoctrinated in this matrix since birth, most people think that their cultural, religious, political, and personal views and opinions are absolute and universal truths. They then seek to make their doctrines and beliefs universal by force, revolutions, reformations, and wars. We can know which ethic is the moral imperative for humanity if we apply wisdom, understanding, and knowledge (**Chochmah**, **Binah**, and **Da’at**). Yet this beginning point, even reason, is rejected by most of the world. They believe that their religious and political views are the only truth because they came from their personal g-d and religious tradition. Their beliefs are ingrained to their very core, and no amount of logic, reason, and evidence will shake their convictions that they alone hold the keys to all truth.

Reasoning begins with premises that come from observation. We can observe that there nothing in human nature that makes one race of people masters over another set who are slaves. The moral default is therefore always equality among men. As recognized by John Locke and Thomas Jefferson, human beings are created as equals, with an equal moral worth, because human beings use reason in making choices in the pursuit of their goals.

Our independent thinking and feeling, and the equal status of our subjective values, create a universal ethic by which all acts which coercively harm others are evil. Harm consists of an invasion into one’s domain, so if one is merely disgruntled with what others do, the offense is not a harm and not evil by the universal ethic. But those who believe only their own cultural ethic believe that offensive acts, such as the practice of other religious beliefs or traditions, are evil and should be punished and destroyed. And then in punishing the offense, the perpetrator commits the real evil by imposing himself as master, declaring that his culture, government, economics, and religion are superior, and the other is inferior and evil.

The essence of evil is ignorantly greedy supremacy: imposing one's subjective will on non-harmful human action. Evil takes place because the evil doers are ignorant of the universal ethic and because they lack love and compassion for their victims. The greatest evil seems to always come from the pursuit of the "greater good." Nazis, Communists, and Socialists, traditionalists, religious supremacists, right wing conservative traditionalists all believe in their greater good and seek to impose it by force if necessary, not realizing that this use of force is the real evil.

The cognitive independence and moral equality of human beings makes all our values individually subjective, and therefore the concept of the "greater good" is fallacious. There cannot be any "greater good" but only the goods that individuals are interested in and personally value. To avoid evil, it is not enough to intellectually understand that it is morally wrong to coercively harm others. One must also be instilled with sympathy and compassion for others, an empathy that dissolves greed and makes it hurtful to oneself to inflict harm on others.

Good is just not the absence of evil - increasing the good in the world and in your life requires your active participation and action. A person can achieve this goal by living their life in a way that recognizes the tenets of true spirituality, and by working to live a life with courage, compassion and critical thought.

There are two basic reasons why people commit evil. Some people are simply amoral. They lack sympathy and do not think there is any morality. To them their victims are merely animals. They think, if someone is weak or foolish enough to be a victim, they deserve no better than to be destroyed because of their weakness.

But most evil is committed by people who believe they are doing what is good. In most wars today, the attackers think they are serving the greater good of all mankind. If innocent people are killed, the attackers think that the victims are not really innocent, but guilty by association, and secondly, the bad of killing is more than offset by the greater good of the goal of their religion or government. In effect, these attackers make themselves the judge over others, assuming a superior position as master, judge, and executor.

The avoidance of evil therefore requires that a person not make himself the supreme judge and jury over others. Except in immediate defense against impending harm, justice requires an institutional process and obedience to the laws of Elohim. If everybody attacks every person who allegedly did bad, or is bad by association, we end up with chaos, as in today's world.

Unfortunately, few people are open to logical arguments over ethics. The indoctrination of religion, politics, and culture is so deep that very few people can overcome being imprisoned by those institutions and the strongholds built in their minds. This is why evil has persisted since the beginning.

Since the beginning of recorded history men have lusted for control of their fellows—the impulse seemingly part of the makeup of the half-animal, half-angel we call human. Until modern times brute force, propaganda, and religion were the most successful methods for the manipulation of human beings, but by the turn of this century coercive methodology had advanced far beyond the sword, the inflammatory slogan and the stick and carrot of heaven and hell.¹¹

¹¹ The idea of Heaven and Hell as places where the good are rewarded and the evil punished after they die comes not from the Scriptures but from Plato. Here, from the Republic (c. 400 BCE), is the relevant part of Plato's myth of Er. After the reward or punishment described below, the souls are reincarnated. This myth is the foundation for Purgatory, for fiery devils as tormentors of the damned, and for the idea that people go up into the sky after they die. The traditional concept of Hell does NOT come from the inspired Hebrew or Greek manuscripts. It is a pagan myth

adopted as Christian doctrine in the third century by church fathers. Yet, then as now, innocent people are taught the traditional concept of Hell by trusted authority figures. That trust deters questions, so for hundreds of years the myth has perpetuated. The KJV and other translations have also perpetuated the myth by less than the most accurate translation of the word Hell. Where did the concept of eternal torture (punishing) come from? It is apparent they come to us from early teachings of the Roman Catholic Church. From the *Encyclopedia Americana*: "The main features of hell as conceived by Hindu, Persian, Egyptian, Grecian, and Christian theologians are essentially the same. The Western religious from Roman times through the Middle Ages borrowed the doctrine of eternal torture from the Pagan Philosophers. Certain writers of the Middle Ages had such tremendous influence on the Christian-professing world, that their writings and teachings came to be generally accepted and believed, until it became the doctrine of the Christian-professing world. Among these influential writers were Augustine and Dante Alighieri" Thomas Nelson Page describes in his 1923 book "*Dante and His Influence*" that Dante was not the first to conceive of a journey into the Infernal regions: "Homer and Virgil had both pictured in immortal verse such an experience and other poets had done the same"... "But he [Dante] was the first to make such a journey the central thread on which to hang in epic form the whole of Human Life together with the conditions that brought it into being, "... "All the preaching of the time was of a material or physical Inferno and Purgatory. None doubted the existence, or even within limits the location of such places of punishment. Many Ages have passed since then without substantial change of this fundamental idea, and up to a generation or two ago, it may be said to have been generally accepted, and even now is distinctly taught by a great portion of the body of the Church" Again from the *Encyclopedia Americana*: "Virgil, pagan Roman poet, 70-19 B.C. belonged to the national school of pagan Roman thought, influenced by the Greek writers. Christians of the Middle Ages, including Dante, believed he had received some measure of divine inspiration" Plato was a pagan Greek philosopher, born in Athens, 427 B.C.E., a student of Socrates also a pagan. The traditional concept of sinners tormented for all eternity in a fiery hell is clearly from the imaginations of PAGANS. Yahshua referred to "Gehenna," the valley of Hinnom, where garbage burned continually, corpses were sometimes deposited, and in earlier times, people had been sacrificed. He only referred to it to illustrate his lessons about spiritual growth and the earthly realm--that the earthly body was meaningless and would be thrown on the garbage dump. Some suggest he was warning Yisrael that it must turn away from its earthly focus and reform by being more concerned with spiritual growth and the inner person, and if it didn't, the Jews would be destroyed in fire. He was right, of course. Jerusalem and the temple were torched in 70 CE. He didn't refer to a hell as everlasting torment. By the time of the first English translations of the Renewed Testament, the hell myth had been so well rooted in church tradition that where the translators saw "Gehenna," they simply inserted "hell" as the translation. That led to the misconception about hell being in the Renewed Testament and in Yahshua's teaching. (From The *Origin and History of the Doctrine of Endless Punishment by Thomas B. Thayer, 1855*) "The word hell, in the Old Testament, is always a translation of the Hebrew word Sheol, which occurs sixty-four times, and is rendered "hell" thirty-two times, "grave" twenty-nine times, and "pit" three times. By examination of the Hebrew Scriptures it will be found that its radical or primary meaning is the place or state of the dead. It is plain that it has here no reference to a place of endless torment after death. It is plain, then, from these citations that the word Sheol, "hell," makes nothing for the doctrine of future unending punishment as a part of the Law penalties. It is never used by Moses or the Prophets in the sense of a place of torment after death; and in no way conflicts with the statement already proved, that the Law of Moses deals wholly in temporal rewards and punishments. Now no one believes in such a hell as this. A material hell of fire, and torments by flame, have been long ago abandoned. And the Savior cannot be understood as believing or teaching future torments, . . . We have now passed in review, as far as our limits will permit, the New Testament doctrine of hell, and we have not, surely, found it to be the doctrine of endless punishment, but something very wide from this." **CHAPMAN.** [Mark Chapman, Oxford theologian and historian] "Sheol, in itself considered, has no connection with future punishment." Cited by Balfour, *First Inquiry*. **DR. ALLEN** says: "The term Sheol does not seem to mean, with certainty, anything more than the state of the dead in their deep abode." **DR. CAMPBELL.** "Sheol signifies the state of the dead without regard to their happiness or misery." **DR. WHITBY.** "Sheol throughout the Old Testament signifies not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death." **DR. MUENSCHER.** [A distinguished author of *Dogmatic History*] "The souls or shades of the dead wander in sheol, the realm or kingdom of death, an abode deep under the earth. Thither go all men, without distinction, and hope for no return. There ceases all pain and anguish; there reigns an unbroken silence; there all is powerless and still; and even the praise of G-d is heard no more." **VON COELLN.** "Sheol itself is described as the house appointed for all living, which receives into its bosom all mankind, without distinction of rank, wealth, or moral character. It is only in the mode of death and not in the condition after death, that the good are distinguished above the evil. The just, for instance, die in peace, and are gently borne away

In contrast to religion, the ancient sages taught, “*L’fum Tza’arah Agrah*” (in accordance to one’s efforts, so will be one’s rewards). The meaning is clear to those with spiritual ears. We create our own personal heaven or hell here on earth. When the human mind is clouded by deception and clear insight into the nature of the true reality, then whatever we wish to impose on the world is by nature defective and harmful to others. Our behavior and actions are like ripples of a pebble thrown in a pond that reach out and have lasting affects upon us and all that they touch. It is only the selfish and irresponsible souls that do not take responsibility for their own actions and the results of those actions. Mankind brings its own destruction down on its own head by its sinful behavior. We have taken the Garden of Eden and turned it into a dangerous jungle.

Religion is the greatest form of mass mind control yet invented by man and it has been the most important weapon in the agenda of the Other Side since Creation. It has imprisoned the minds of the masses and kept them in perpetual fear and servitude. They accept their, often grotesque, plight on the word of men in long frocks and collars who tell them what is “G-d's plan”.

The blueprint for control by religion was honed and polished in ancient Babylon. Babylon is also the location from where the global financial scam was foisted on the world. This scam involves lending people money that doesn't exist and charging interest on it. It just so happens that Babylon became the new headquarters after the Sumer Empire collapsed. Their operational centre later moved to Rome and it was then that we had the Roman Empire and the founding of the Roman Church, which, understandably, was a copy of the religion of Babylon. It uses the same methods, symbols, and stories. Unfortunately, as Truths always become perverted into falsehoods, and are falsehoods when misapplied, this Truth became the Gospel of Chaos and Anarchy, soon after it was first preached.

As we mature as students and scholars, new teachers have arisen that have determined not to let Divine mysteries slip into oblivion and have recovered and taught them. This generation has come to better understand the wisdom and power of the mystical traditions and their relationship to our beliefs. If you think that the Creator as a big and powerful, old man sitting up in heaven and pulling all the strings as the puppet master, you are going to have a hard time understanding the teachings in this book.

Behind every falsehood hides this mysterious and dangerous being known as “*Lilith*”. Since the fall and exile from the *Gan Eden*, she has become the worst enemy of the children of Adam and *Chawah*. She seeks their destruction at every turn. We are all too familiar with her corrupting ways as she uses her feminine wiles to seduce mankind and force them to become her slaves and servants. *Lilith* is the spirit of degradation and sexual perversion that turns the daughters of *Chawah* into harlot daughters of the Great Whore.

This study into this fascinating “female” will hopefully be a major step for the reader to be set free from the prison that has been built for their mind by this world’s institutions and help bring about the *tikkun olam* and the *Messiah* just a little sooner. *Tikkun*¹² *Olam* means the betterment of this world. Raising the sparks is a psychological, social, spiritual, ethical, and political event. May we all become participants in the psychological and spiritual fulfillment, and devote our lives to the *Tikkun Olam*.

before the evil comes; while a bitter death breaks the wicked like as a tree.” Hell has been used by over-zealous Christian preachers for centuries to frighten their flocks into obedience. But it has no basis in scripture.

¹² The meaning of rectification means “enclothing”. It is the taming and harnessing of unbounded, chaotic powers, talents, and energies by limiting, defining and directing them. The challenge of any spiritual life is to retain the unbounded energy of *Tohu* (chaos) even after having restrained them in the vessels of *Tikkun*.

*"I simply cannot understand how somebody can be a spiritual being and not be actively involved in transforming the world," **Rabbi Michael Lerner**.*



CHAPTER 1

RELIGION: EYES WIDE SHUT

*“Religion is nothing but mind-control.” **George Carlin***

*“Those who can make you believe absurdities can make you commit atrocities.” **Voltaire***

*“If both the past and the external world exist only in the mind, and if the mind itself is controllable—what then?”—**George Orwell***

*“The most dangerous man, to any government, is the man who is able to think things out for himself... Almost inevitably he comes to the conclusion that the government he lives under is 'dishonest, insane and intolerable.’” **H. L. Mencken, American Writer 1880-1956***

*“Spirit is the aspect of reality that cannot be quantified or subjected to repeated observations. It is, rather, the realm of ultimate freedom.” **Rabbi Michael Lerner***

Lilith is a legendary female demon who plays a central role in Jewish folk-lore ,tradition, legends, and demonology. The Scripture in ***Yeshayahu chapter thirty four*** is the only reference to her by name in the whole *TaNak*.¹³ Yet, this elusive seductress is subtly hidden behind several Scriptural references to various individuals, archetypal symbols, and goddesses in world religions and among the idol worshippers in both the Hebrew Scriptures and the *Brit Chadasha*.¹⁴ Today, millions of people worldwide have been increasingly drawn to the legend and myth¹⁵ of *Lilith* because they have heard she holds the status of being "equal" to Adam in the ancient Hebrew legends. Many modern feminists worship the goddess under other names and she is subtly hidden in advertising and other forms of media. Her history is a fascinating subject relative to today's worldview that is linked to the origins evil and the fall of mankind.

One should not allow the word “myth” to prejudice their thinking or study of the Scriptures. A myth is not a fairy tale, or an account of something that never was. A good myth is not a story about something that never happened. Rather it is a story of something that happens all the time. Myths are archetypal tales told to teach us important truths about ourselves, and creation. The fact is that Judaism and other world religions overflow with myths of deep complexity and wisdom.

Spiritual reality is not make-believe or fantasy. It has to be understood in the context of science. Our record of historical spiritual events requires us to have a new understanding as to how these real events were actual supernatural scientific events.

¹³ *Torah- Ketuvim-Navi'im.*

¹⁴ The Renewed Covenant or what has been called the “New Testament”. *Chadasha* means renewed not new. The Covenant was renewed with Yisrael.

¹⁵ ***Jung: The Archetypes and the Collective Unconscious*** "Myths are accounts about how the world came to be the way it is, about a super-ordinary realm of events before (or behind) the natural world."

Spirituality often is an abused word - the true and strict definition is a directly Elohim related spiritual being or development of spiritual being. Spiritual is who has developed his true divine soul. Spirituality is the Elohim science of developing or freeing the Divine innermost being - the core of all of us "made to the image of Elohim". True spirituality is achieved by means of applying spiritual teachings and spiritual techniques that allow the ego to vanish in the fire of Divine love and ego oriented spirit better called intellect to be replaced by the *Ruach* Elohim.

Since all mankind is made in the image of Elohim - every human has at one time or another will have the urge to develop the suppressed spirituality again. Spirituality is our true nature and spiritual development is the most direct way to solutions of love and *shalom* in all creation. It is a lived experience, a set of practices and consciousness that aligns us with a sense of the sanctity of All Being. Religion is merely historical attempts to organize a set of doctrines and dogmas, rituals, and behaviors that are supposed to be the right way to live. Religion may exist without spirituality and spirituality may emerge without religion. Those leaders who espouse the words of spirituality may actually be threatened by those who have a genuine spiritual outlook and life-style.

All life on earth serves but the one and only purpose of developing our spirituality again to the point of being free of spiritual ignorance, and free of selfish or destructive behavioral patterns. True spirituality always leads to freedom from the chains that imprison our minds. Anything else should never be called spiritual or spirituality. Many human developments such as religion lead in totally different directions - away from Elohim!¹⁶

The original intentions of religions or churches were ones to support and promote or teach true spirituality among all. These institutions have failed mankind. The development of true spirituality is now again under direct supervision of Elohim and free from any religion or church. While some spiritual groups still may have true spiritual teachings - most have long time ago started ego oriented abuse of teachings. Development of true spirituality is free of any church or religion - Elohim has no religion !The ultimate healing of spirit is done when becoming one with Elohim as a result of proper spiritual development.

True spirituality is supposed to be about learning how to commune with the Creator, how to serve him and mankind, and how to fulfill your purpose as a human being. When communion with YHWH is lost, so is true spirituality. All that remains is an empty shell of hypocrisy filled with a dead soul. Hollow shells look good on the outside, but are empty within. Instead of spirituality, all you have is oppression and imprisonment. This is the illusion and delusion of religion and not its reality according to the Creator. When religion fails us, we end up failing ourselves because we forget our divine image and origins and the fact that Elohim dwells within our souls and unconscious minds. We only see the outer shell and not the true essence within each person. The result is a head full of beliefs and a heart that is empty of any attributes of the Creator.

Life, or true spirituality, is not merely a negative not -- doing of any large list of things. Even if the list began as a very excellent list of things to beware of in that particular historic setting, we still must emphasize that life, or true spirituality, is more than refraining from a certain external list of taboos in a mechanical way. No one-no rabbi, no therapist, no priest, or guru- can take responsibility for your spiritual life. You have to do that yourself.

¹⁶ Freud defined religion as an attempt to control the mental world "by means of a world of wishes." It is a wish to control, a wish not to die, and self-seeking wishes drawn from a limited imagination.

True spirituality must teach us to look within and recognize the image of the Creator within us. True spirituality is not learning from books and doing commandments (*mitzvoth*) by rote; rather it is an awakening within the soul of a person and the discovery of internal knowledge. True spirituality leads us to recognize the inherent, internal and universal reality within. True spirituality explores these internal truths and does not fear the unknown, but rather experiences life in its fullness.

True spirituality builds bridges between human beings instead of burning them. Mankind can work together to discover the hidden wonders of creation and using them for the betterment of mankind instead of using them to destroy each other. We can learn to overcome our differences and learn to live in peace in spite of them.

There is not a single Hebrew word in the Torah for the word, term, or concept of “religion”. If there is no Hebrew word in the Torah for religion, then it must be that there is no concept of religion before the Creator, the author of the Torah. If there is no mention of religion in the Torah then there can be anything religious about observing the commandments (*mitzvoth*). They are spiritual and help lead us into true spirituality.

Spirituality is not some flaky New Age teaching. Man has the desire to seek for meaning and purpose. It is a craving that is just as strong as hunger and the desire for sex. Just as most religious institutions actually demean or even repress the desire for sex; these same institutions repress man’s hunger for meaning. This has led man to a wide range of pathological psychological and emotional states that has brought mankind to the brink of sociological disasters.

Remember, religion is all about control and power. Religion is not what you say, but what you do. The strong always pick on the weak. The strong see their way as right and all others as wrong. Thus, there is always conflict as the strong define the terms of right and wrong and good and evil. If religion has the power, then it also controls the wealth of a society. Greed or the love of money is a disease of fear. Out of fear of losing their control, religious institutions accumulate material goods, money, power, conquests, and other tangible materials. It is this same fear, which is spawned from greed, which drives these same institutions to control the flow of information that the individual member of that religious society receives or studies.

Out of religious fear many teachers want to censor or discourage what has been researched and taught concerning this legendary “creature” called *Lilith* because they are afraid of individual intellectual growth and personal spiritual knowledge. It is the hallmark of many dying organizations and societies and the fears of a controlling priesthood who struggle against the evolution of thought in hopes of retaining control over the masses who want to be serious students of the Torah/Scriptures. Censorship¹⁷ is the tool of corruption and is part and parcel of religions that work to elevate the few over the many, creating an elite priesthood that shapes the thoughts and actions of their followers¹⁸.

¹⁷ Censorship is the regulation, first decreed by the Church and then carried out either by that institution or by the state, whereby books were examined for the purpose of ascertaining whether they contained heretical or other objectionable passages. Upon this examination depended the conditions under which a book might be used or printed, or its condemnation. If a book was unconditionally rejected, it was laid under the ban, and all copies that could be found were destroyed. If a book was authorized conditionally, all the words and passages that the authorities found objectionable had to be expunged, being either omitted entirely in works that were about to be printed, or rendered illegible in those that had already been set up.

¹⁸ The Hebrew Scriptures originally contained books like: The Book of Yasher, The Book of the Wars of YHWH, The Book of the Generations of Adam, The Book of YHWH, and the Cities of Canaan. **Bemidbar 21:14, Bereshith 5:1, Yeshayahu 34:16, Yehoshua 10:13, 18:9, and 2 Shemuel 1:18**

Religion is largely a control issue as orthodox religion is all about control of the masses¹⁹. Free thinking is discouraged and threatened with censorship because of political and religious correctness.²⁰ Recently, even one Nazarene Yisrael rabbi placed free-thinking on the list of the “tools of the devil”. In their desire to control their “flock”, the reality is that they are stunting the spiritual growth and evolution of students of the Scriptures.

- **Matt. 23:15** *Woe to you, Scribes and Pharisees, hypocrites! Because ye go round the sea and the dry land to make one proselyte, and whenever it may happen--ye make him a son of Gehenna twofold more than yourselves.*

Ché Guevara underlined that the duty of all real, true revolutionaries, "*is to make the revolution*", to act (*práxis*) and to think it. In time, this implies also to warn the people about mortal ideological dangers, no matter how delicate they may be, even touching "forbidden subjects" and "sacred cows". My personal experience indicates that sacred cows make the best ground beef!

- *"We have the mistaken idea that there is a certain exact description of what we see at any given moment."* –**Wittgenstein**
- *"There lives more faith in honest doubt, believe me, than in half the creeds."* **Alfred Tennyson**

Religion²¹ has played an essential role in placating the masses. Before reading became popular, people went to their religious leaders and were told what was right and wrong and read to them selected text to confirm their assertions. The rulers made sure to keep close tabs on the religious leaders and rewarded and punished them according to the messages and influence they pushed on their congregations. If this sounds familiar, it should. This method continues to be used today.

¹⁹ **Karl Marx**, the principle founder of Communism, once called religion “the opiate of the masses.” Like opium, religion has a way of comforting the user with a sense of euphoria while simultaneously impairing the user’s ability to reason.

²⁰ **Jeremiah 44:15**: Then all the men who knew that their wives had burned incense to other elohim, with all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying: 16 "As for the word that you have spoken to us in the name of YHWH, we will not listen to you! 17 But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, were well-off, and saw no trouble. 18 But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine." 19 The women also said, "And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands' permission!?" {**New King James translation**} (Note on the Hebrew text: in an interesting example of censorship, the Masoretes who added vowel points to the text around 800 C.E. have made the title of the goddess “em m’lekheth hashamayim”, which sounds like “the handiwork of heaven” – a way of saying “remember this is just an idol.” But all translators agree that the pronunciation should be “malkat hashamayim”, the Queen of Heaven.) Some suggest that these cakes for the Queen of Heaven are direct ancestors of the hot cross buns of today. Queen of Heaven” was adopted in Christianity as a title of Mary, the mother of “Jesus”.

²¹ Religion comes from the Latin *religio* and means an “obligation, re-linking, reunion, or bond”. Probably from the verb *religare* which means to “tie back, tie tight”, a compound of *re-*“back” and *ligare* “to tie”. It referred to a bond between men and the Elohim. Later it referred to the “monastic life”. The word is not found in the Scriptures and did not receive its common modern meaning until the 16th century. It is equivalent of the Sanskrit yoga, the root of the English word yoke.

Even today, the people that I have met that are most steadfast in their faith in our rulers and question least their religion are the ones that do not bother to read more than what is recommended to them by their religious leaders. It continues to amaze me that most people who claim to be teachers have not read their Scriptures at least once from cover to cover, but have no problem dedicating their lives and beliefs and their votes in accordance to their denomination's wishes without much deliberation. Religion is and has been perhaps the most effective tool of the ruling classes. Lactantius claimed that all religion depends on fear.²²

Italian scholar Arturo Graf wrote in his book *The Story of the Devil:*

- *“The Church made good use of Satan, employed him as a most effective political tool, and gave him all possible credit; since what men would not do through love of G-d or in a spirit of obedience, they would do through fear of the Devil.”*

The idea is that if one can control the mind, then one can control the choices made by that person or group of people and the choices made by their common “enemy”. Through fear, religion can control the minds of its adherents, and unite them against a common evil. As long as clergy declares certain individuals or groups as evil, and from the devil, they will never learn how to distinguish good and evil and protect their flocks from true evil. The greatest tool used against Truth is the facades of falsehoods, illusions, myths, urban legends, deceptions and lies. Religion actually makes one a target for evil and a slave of evil, in the illusion of doing “good”. Scriptural passages are twisted by bigots and despots to give some sacred authority to their actions of violence, warfare, and subjugation. This type of usage of Scripture keeps the virus of religion alive, whether active or dormant, and the possibility of some sort of apocalyptic terror in the Name of “G-d”.

- *“Silent complicity with apocalyptic rhetoric soon becomes collusion with plans for religiously inspired genocide.” Richard Fenn-Theologian*
- *“There can be no liberty for a community which lacks the means by which to detect lies.” Walter Lippman*

Religion sells freedom from fear, especially fear of death. Conversion to their particular brand of religion has obliterated the fear of death, not only for the convert, but also their loved ones. They are taught that the fear of death can be banished from their life.²³

²² *“Nothing is so much to be feared as fear.” Henry David Thoreau 1817-1862*

²³ *“Religion is based, I think primarily and mainly upon fear. It is partly the terror of the unknown and partly, as I have said, the wish to feel that you have a kind of elder brother who will stand by you in all your troubles and disputes. Fear is the basis of the whole thing - fear of the mysterious, fear of defeat, fear of death. Fear is the parent of cruelty, and therefore it is no wonder if cruelty and religion have gone hand in hand. It is because fear is at the basis of those two things. In this world we can now begin a little to understand things, and a little to master them by help of science, which has forced its way step by step against the Christian religion, against the churches, and against the opposition of all the old precepts. Science can help us to get over this craven fear in which mankind has lived for so many generations. Science can teach us, and I think our own hearts can teach, no longer to invent allies in the sky, but rather to look to our own efforts here below to make this world a fit place to live in, instead of the sort of place that the churches in all these centuries have made it. We want to stand upon our own feet and look fair and square at the world - its good facts, its bad facts, its beauties, and its ugliness; see the world as it is and be not afraid of it. Conquer the world by intelligence and not merely by being slavishly subdued by the terror that comes from it. The whole conception of G-d is a conception derived from the ancient Oriental despotisms. It is a conception quite unworthy of free men. When you hear people in church debasing themselves and saying that they are miserable sinners, and all the rest of it, it seems contemptible and not worthy of self-respecting human beings. We ought to stand up and look the world frankly in the face. We ought to make the best we can of the world, and if it is*

Coercive psychological systems are behavioral change programs which use psychological force in a coercive way to cause the learning and adoption of an ideology or designated set of beliefs, ideas, attitudes, or behaviors. The essential strategy used by the operators of these programs is to systematically select sequence and coordinate many different types of coercive influence, anxiety and stress-producing tactics over continuous periods of time.

In such a program the subject is forced to adapt in a series of tiny "invisible" steps. Each tiny step is designed to be sufficiently small so the subjects will not notice the changes in themselves or identify the coercive nature of the processes being used. The subjects of these tactics do not become aware of the hidden organizational purpose of the coercive psychological program until much later, if ever. These tactics are usually applied in a group setting by well intentioned but deceived "friends and allies" of the victim. This keeps the victim from putting up the ego defenses we normally maintain in known adversarial situations.

The coercive psychological influence of these programs aims to overcome the individual's critical thinking abilities and free will - apart from any appeal to informed judgment. Victims gradually lose their ability to make independent decisions and exercise informed consent. Their critical thinking, defenses, cognitive processes, values, ideas, attitudes, conduct and ability to reason are undermined by a technological process rather than by meaningful free choice, rationality, or the inherent merit or value of the ideas or propositions being presented.

Steven Hassan, author of ***Combating Cult Mind Control***, lists four basic marks of mind control religions and sects. The advantage of using these as criteria for what is/is not a cult is that they will likely be acceptable to all people. Using this as a foundation, the practices of any religious organization can be examined according to these four criteria.²⁴ Other similar criteria can be used as well, such as Robert J. Lifton's eight points of mind control, as outlined in his ***Thought Reform and the Psychology of Totalism***.

- **Emotional Control** - FEAR and GUILT is the key in emotional control, often called *phobia indoctrination*. The member develops the paranoia that *HaSatan* is out to get him if he questions the organization, the leaders, or leaves for any reason, and that he will die at Armageddon or miss the "Rapture". The devil is the one who unexpectedly tried to thwart YHWH's purposes in the *Gan Eden*, and has succeeded in giving Elohim a complex. Elohim cannot control or destroy the devil. He is in a bind, and must allow the devil to work out his own plan. Since YHWH is limited by the devil, the devil is seen as having a degree of power over the person and is often feared. He or his family may also die a horrible death if he leaves.

*not as good as we wish, after all it will still be better than what these others have made of it in all these ages. A good world needs knowledge, kindness, and courage; it does not need a regretful hankering after the past or a fettering of the free intelligence by the words uttered long ago by ignorant men. It needs a fearless outlook and a free intelligence. It needs hope from the future, not looking back all the time toward a past that is dead, which we trust will be far surpassed by the future that our intelligence can create. "**Bertrand Russell***

²⁴ Cults are very good at using the hidden agenda. They will lie about the history of their organization, the failure of their prophecies, the moral lives of their leaders, and much of their doctrine that they may feel is too "strong" for you to hear all at once. By lying or failing to disclose vital information, they are *controlling information*. Cults will also use fear and guilt to manipulate others into a desired course of action and they will attempt to control the emotions of their members.

- **Behavior Control** -All kinds of peculiar rules, dress codes and standards of conduct (not specified in the Torah) are impressed upon the member. Certain activities, movies, music, dancing, smoking, and drinking are usually prohibited. New behavior models are enforced, such as going door-to-door or on a street corner, attending several meetings a week, new attitudes towards those who leave their group. The person is made to feel both special yet persecuted for his beliefs.
- **Thought Control** -Loaded language is used (terms peculiar to the particular group), such as *theocratic*, YHWH's only organization, YHWH's Apostle, the anointed, the truth, apostates, prophet, etc. Thought-stopping techniques prevent entertaining wrong thoughts about the organization that might lead to healthy doubts. Everything becomes black and white; the organization is good and all else is bad. There are answers to all your questions and we have them-no need to think for yourself.
- **Control of Information** -Members are denied access to information critical of their organization. The member is kept busy reading their own literature and attending instructional meetings. Secrecy is maintained in formulating policies, doctrines, and in disclosing the organization's finances. Several levels of knowledge may exist within the pyramid structure of the organization. Information is kept from outsiders as well and only the inner group know the true doctrines being taught, giving a more benign appearance to the public. Their meetings are closed to the public and security is tight in case any outsiders want to visit. The victim of a cult develops a paranoia that the devil is out to get him/her if they do not continue in the group and follow its leader's dictatorial reign. The members are led to believe they are not capable of using their own mind to discover what is right and wrong, but must instead blindly follow the organization and their leader.

These methods foster the mentality of exclusivity that is the sure sign of cultic type thinking. The leaders and individuals in these groups think that that they alone are enlightened and the sole possessor of the Truth. Every one outside their group needs enlightenment and need the salvation that their group offers. This type of thinking could never be possible if one embraces independent rational thinking, without any preconditions. Minds are easy to manipulate, confuse, and deceive. Any form of psychic attack breaks down rational thinking leaving the individual open to influence, control, and a slave of submission. There is a slow strangulation of thought that infects the system until free thinking is cannibalized by the totalitarian leadership or cult.²⁵

²⁵ The set up is very convenient as it gives the power into the hands of a small minority who control the masses by the manifestation of this fear of the unknown. These small minorities that constitute the leadership, in every religion, creed, or sect, identify certain commonalities among its followers and create an aura of exclusiveness of their particular group. They create certain rules to preserve the exclusiveness of the group by passing community wide edicts. Their actual aim is to preserve the exclusiveness of their power over the community, in the guise of the protection of the exclusiveness of the group. The eagerness of people to form exclusive groups is a manifestation of the fear of the unknown. The group provides security (through numbers) and the exclusiveness gives the assurance of trust among the people. The leaders who pass edicts and formulate rules need the security of the group behind him, and whenever they see any individual breaking away from their grasp they first try to bring him back into the fold by passing harsh strictures against the individual. In case the individual covers enough distance to go beyond the confines of their control, they attempt to vilify him and make him an outcast to ensure that others in the community do not follow his example. In case the breaking off movement is too strong, the religious leaders provide some modified version of their exclusive rituals to placate their sense of control over the mass. In either case they can't afford to slacken their hold on the community. Loss of power is something no one ever learns to cope with, and the fear of losing it makes religious leaders lose their broader perspective and become very narrow minded. They do not learn from history, that closed minded control never works.

Unsafe groups also engage in what is called “logocide” or a slow redefinition of words and terms. Code words of the Scripture are deconstructed and assigned diametrically opposed meanings. Words such as “love” are distorted to mean an unquestioned obedience to those who claim to speak for the Creator in return for “eternal life”. “Wisdom” has little to do with true wisdom, but rather refers to the level of commitment to their particular belief system. The adherent begins to speak a new language that hijacks terminology.”Liberty” ceases to mean the liberty to speak or express divergent opinions and respect for others. Rather “Liberty” means accepting a very narrowly conceived worldview of exclusion. The new definition of “liberty” now means theocratic tyranny.

- **Warning signs of a potentially unsafe group**

1. Absolute authoritarianism without meaningful accountability to anyone.
2. No tolerance for questions or critical inquiry.
3. No meaningful financial disclosure regarding budget, expenses such as an independently audited financial statement.
4. Unreasonable fear about the outside world, such as impending catastrophe, evil conspiracies and persecutions from the government.
5. There is no legitimate reason to leave, former followers are always wrong in leaving or even evil.
6. Former members often relate the same stories of abuse and reflect a similar pattern of grievances.
7. There are records, books, news articles, or television programs that document the abuses of the group/leader.
8. Followers feel they can never be "good enough".
9. The group/leader is always right and refuses to acknowledge mistakes.
10. The group/leader is the exclusive means of knowing "truth" or receiving validation of revelations, no other process of discovery is really acceptable or credible.

- **Warning signs regarding people involved in/with a potentially unsafe group**

1. Extreme obsessiveness regarding the group/leader resulting in the exclusion of almost every practical consideration.
2. Individual identity, the group, the leader and/or Elohim as distinct and separate categories of existence become increasingly blurred. Instead, in the follower's mind these identities become substantially and increasingly fused--as that person's involvement with the group/leader continues and deepens.
3. Whenever the group/leader is criticized or questioned it is characterized as "persecution". Any questions concerning the leaders actions are considered a threat to the iron handed rule and control of the group.
4. Uncharacteristically stilted and seemingly programmed conversation and mannerisms, cloning of the group/leader in personal behavior and talk.
5. Dependency upon the group/leader for problem solving, solutions, and definitions without meaningful reflective thought. A seeming inability to think independently or analyze situations without group/leader involvement.
6. Hyperactivity centered on the group/leader's agenda, which seems to supercede any personal goals or individual interests.
7. A dramatic loss of spontaneity and sense of humor.
8. Increasing isolation from family and old friends unless they demonstrate an interest in the group/leader or the group.
9. Anything the group/leader does can be justified no matter how mean or harmful.
10. Former followers are at considered negative or evil and under influence of the devil. They cannot be trusted and personal contact is to be avoided.

In this type of totalitarian belief system, they tell you that you have a right to an opinion, or a right to believe anything. Soon, under their control and power, facts become worthless, kept or discarded according to an ideological litmus test. Lies become truth and facts are ruthlessly manipulated or kept hidden to support the lie. The goal of the leader is to destroy one's ability to think for oneself, to challenge authority, to advocate change, and to accept that there are different views. These leaders are masters of peddling their message of greed, hate, and intolerance as the "Gospel truth".

When you find that millions of people are controlled as in Iran, China, Russia, South Africa, Columbia, Cuba and many others parts of the world that seem to be devoured by fanatical religions, drugs, and crime. Religion like a War YHWH uses fear to control and dominate the people surrounding them. The Muslim faith is rebelling against more than a thousand years against Christian oppression through domination and forced control. Iran keeps such a tight hold over its people as a means of control. Much of the fanatical Muslim faith is based on fear, brutality and control, but do not blame the Muslim religion for what Christianity perfected. If your people are beaten, poor and weakened with little access to the outside world; it is extremely easy to dominate them controlling what they think and believe. If you will look at every country that is controlled by a dictator, War YHWH, fanatical religious leader; you can notice the conditions are as I describe. There is very little inward or outward communications that is not controlled by the religious leaders. Populations are kept under educated as a direct means of control.²⁶

A learned core population can think for itself while teaching others equating to a disastrous consequence for those controlling religion. The core to everything described is based on **FEAR**. They fear that as the people educate themselves they will be far more difficult to control. Fear that someone in your ranks will find your weakness and use it against you. Fear that they will not do as you want and order them to do. Fear that in your midst are those who are not what you think or want them to be. Organized Religion has been using fear tactics for centuries as a means of control over their parishioners. Governments around the world, including our very own, use Fear to galvanize its population into support that would otherwise be difficult or impossible to achieve without such a powerful catalyst. There is nothing that will motivate congregations in to increasing donations more than fear and there is nothing that grows an agreeable mass larger than fear. In the United States there was a marked increase in the number of people joining churches with donations growing to amounts that had not been seen in centuries just after 9/11. It was a dream that had come true for organized religion.

A religious person is probably the smelliest thing on the face of the earth. But amazingly, that kind of individual loves their own stink and no one can dissuade them from it. This kind of individual is locked in their own "hell" already and seeks to enlarge it by bringing others under their power. The church buildings of the world are full of these kind of people-putting burdens upon the backs of Elohim's people which the Master did not command-placing fear into their minds which never allows them to enter into the rest of the Good Shepherd-fleecing and devouring the sheep for the benefit of their own religious kingdom, no matter how small, even if it is as small as their own family over which they can rule as a tyrant, locking out the love of Elohim by filling their little minds with fear. Look at the life of such a person, and you will discover what kind of tree it is. There are "Trees of Righteousness," and there are "trees of self-righteousness," commonly called "religious." Just because someone doesn't "drink, cuss, or smoke," that does not make one "righteous." We have all seen that often the greatest "Torah-keepers" are also the greatest tyrants and have a zeal without true knowledge.

²⁶ Religion played an essential role in placating the masses. Before reading became popular, people went to their religious leaders and were told what was right and wrong and read to them selected text to confirm their assertions. The rulers made sure to keep close tabs on the religious leaders and rewarded and punished them according to the messages and influence they pushed on their congregations. If this sounds familiar, it should. This method continues to be used today.

Zealots attack everyone and anything different from their own petty little concepts of how the world should be. Each group of zealots do not believe that Elohim is doing enough to enforce His Truth on those who are wayward and therefore it is their job to pick up the mantle and do Elohim's work. After all, if Elohim is failing to do His work, who will do it for Him? The religious zealot is saying that Elohim is not doing a good job in watching over His Truth and therefore the zealot has to do His work for Him. This behavior is not spirituality but religion. It has nothing to do with YHWH and everything to do with the promotion of the ego and one's narrow-minded inability to recognize reality and how the spark of the Divine is to be found everywhere and in everything. No group has all the Truth. No one speaks for YHWH, as He is quite able to speak for Himself.

Religious organizations have incredible wealth²⁷ and control of the masses. Even though there are many different denominations, they are united in one common goal and that goal is to deprive you of your freedom and your money. They preach poverty and relentless giving, but they, themselves do not practice this. It was once held that if one gave up their position and money for being used for the Kingdom it was a spiritual sacrifice pleasing to Elohim. Today it is the opposite, if one is not being blessed financially and receiving all they desire they are not walking by faith and are missing YHWH's blessings. As Benny Hinn said:

- *"Poverty is from the devil and that G-d wants all Christians prosperous." **Benny Hinn, TBN, 11/6/99***

The message preached today is Elohim desires His children to be wealthy. The late Kenneth Hagin says that Elohim not only wants to deliver believers from poverty:

- *"He [also] wants His children to eat the best, He wants them to wear the best clothing, He wants them to drive the best cars, and He wants them to have the best of everything." **Quoted by D.L. McConnell A Different Gospel p.175***

Other evangelists agree and boldly say:

²⁷ It has been reported that the Benny Hinn Ministry is takes in more than \$100 million dollars annually. Benny Hinn terms his vacations "layovers" because they are considered legitimate business expenses. These layovers include multiple night stays at \$10,000 per night hotels, \$2000 meals and lavish shopping sprees. Hinn's house cost \$3.5 million to build, has 7 bedrooms, 8 baths, and includes 6,000 square feet, a view of the Pacific and room for five cars in its underground garage. Benny prefers BMWs. All of the money to fuel Hinn's expenses and perks comes from contributions to his tax-exempt ministry. "It's an absolute racket," says James Randi, an expert on trickery in the faith-healing trade. "Someone in the government should come out against this, but they won't. That's political suicide. Anyone who comes out against religion is politically doomed. And these guys feed off that fact." Pastor Rod Parsley has been quoted as saying, "I just love to talk about money. I just love to talk about your money. Let me be very clear-I want your money. I deserve it. The church deserves it."(**American Fascists by Chris Hedges-pg.163**) Parsley lives in a lavish 7,500 square –foot house valued at over \$1 million. Paul and Jan Crouch collect nearly \$1 million in salary from TBN. They also have the use of the 30 ministry owned homes, including two sprawling multimillion –dollar oceanfront mansions in Newport Beach, California, a mountain retreat in Lake Arrowhead, and a ranch in Texas. They travel in a \$7.2 million, 19 seat Canadair Turbojet, drive luxury cars, and employ over 400 people. TV evangelists travel in private jets, have personal fortunes and are transported to meetings by limousines surrounded by body guards. These are tiny kingdoms built upon leadership worship. The leaders assume a higher intelligence and understanding that give them some divine right to rule.

- *"That's the reason why I drive a Rolls Royce." **Fred Price Ever Increasing Faith program, TBN Dec.9, 1990***
- *"Financial prosperity is just as much a part of the Gospel as anything else. ...And I'm going to tell you something right now. I'm with the Apostle Paul in Romans chapter one: I'm not ashamed of the Gospel of Jesus Christ, ...I'm not ashamed of prosperity. I'm not ashamed that Jesus bought and paid for me to be wealthy....Let me just tell you from the heart of G-d, preachers are supposed to be rich." **Marcus Bishop, Praise The YHWH Telethon, November 2, 1998***
- ***THE VATICAN BILLIONS by Avro Manhattan:** "The Vatican has large investments with the Rothschilds of Britain, France and America, with the Hambros Bank, with the Credit Suisse in London and Zurich. In the United States it has large investments with the Morgan Bank, the Chase-Manhattan Bank, the First National Bank of New York, the Bankers Trust Company, and others. The Vatican has billions of shares in the most powerful international corporations such as Gulf Oil, Shell, General Motors, Bethlehem Steel, General Electric, International Business Machines, T.W.A., etc. At a conservative estimate, these amount to more than 500 million dollars in the U.S.A. alone. ..."In a statement published in connection with a bond prospectus, the Boston archdiocese listed its assets at Six Hundred and Thirty-five Million (\$635,891,004), which is 9.9 times its liabilities. This leaves a net worth of Five Hundred and Seventy-one million dollars (\$571,704,953). It is not difficult to discover the truly astonishing wealth of the church, once we add the riches of the twenty-eight archdioceses and 122 dioceses of the U.S.A., some of which are even wealthier than that of Boston. ..."Some idea of the real estate and other forms of wealth controlled by the Catholic church may be gathered by the remark of a member of the New York Catholic Conference, namely 'that his church probably ranks second only to the United States Government in total annual purchase.' Another statement, made by a nationally syndicated Catholic priest, perhaps is even more telling. 'The Catholic church,' he said, 'must be the biggest corporation in the United States. We have a branch office in every neighborhood. Our assets and real estate holdings must exceed those of Standard Oil, A.T.&T., and U.S. Steel combined. And our roster of dues-paying members must be second only to the tax rolls of the United States Government.' ...The Catholic church is the biggest financial power, wealth accumulator and property owner in existence. She is a greater possessor of material riches than any other single institution, corporation, bank, giant trust, government or state of the whole globe. The pope, as the visible ruler of this immense amassment of wealth, is consequently the richest individual of the twentieth century. No one can realistically assess how much he is worth in terms of billions of dollars."*

You may not realize it, but the churches have the most control over what you see, hear, read and even what you are able to purchase. This control has gone on for centuries. In order for a mass of people to become controlled, the controller must be respected. The best way to insure this respect is to establish fear. This fear will allow the ruler to remain in control. Teach this fear and for the many generations to come this fear based control will last. The fear limits the mind, putting boundaries on our thoughts. This fear that controls us has been conditioned into our thoughts via religious influence, public education, our government. We are being brain washed by those who themselves are brainwashed. Every western religion uses or has used the fear of damnation to fuel bigotry and war. Christianity spawned two crusades, an inquisition and more than a few witch hunts. Talk about religious terrorism.

Religious cruelty is no respecter of religion, or people. Once misguided religious zeal rampages throughout communities and nations via fundamentalist belief in the "devil", it is not tempered by reason or intelligence. Once the *yetzer harah* is left to have free reign, it takes over the minds of the populace and then humans go into a swarm mode. Sects, other groups, politicians, and people are demonized as the clergy whips the people into a feeding frenzy like sharks to blood. Mass craziness becomes the rule of thumb and people are blinded by an idea that provokes hysteria. Lessons about persecution and injustice are not

well learnt, and every age has its own brand of McCarthyism and witch hunts. Religion gives the hierarchy license to kill in the name of “G-d”.

The Church has always used fear to keep the sheep in bondage. The fear of eternal punishment in the afterlife has been a doctrine pagan religions used for centuries before the “Christians” came on the scene. One of the outstanding features of early Judaism and the early Nazarenes was that they did not have a fire breathing dragon that was going to roast his enemies. Their image of the Creator was one who would bless Yisrael and all the nations of the world. Yisrael offered sacrifices on behalf of the *goyim*!

The doctrines of fear and demons entered the church in full force when Constantine made Christianity the state religion of the Roman Empire. When the political system of Rome merged with the hierarchical structure of the Roman church, the death knoll sounded. The church became full of unconverted pagans who brought their pagan ideas with them. The church absorbed them and it died. The Dark ages came and millions of people killed in the name of “Christ”. Fear and the doctrines of fear and of demons again controlled the world.

Over the centuries, billions of people have fallen prey to religion run amok. How many Jews and gypsies suffered in Nazi concentration camps while churches in Germany turned their heads? How many people were murdered in the Crusades during the middle ages--in the name of “Jesus”? Serfdom, slavery, legalized brutality, economic oppression--all were excused in the name of religion. Sir Richard Francis Burton said:

- *“The more I study religions, the more I am convinced that man never worshipped anything but himself.”*

Orthodox religion teaches us to fear Elohim and to fear *HaSatan* as well, but that the spirit of an angry, but a loving Elohim would redeem us from the forces of *HaSatan*. Thus religion is taught to us within the context of fear and guilt, and does not focus on humans as being powerful, multidimensional beings created in the image of Elohim with incessant interaction with the spirit realms.

Many people do not like what I write about, because it causes them to re-evaluate their beliefs, and they don't like to be challenged. What I do is bring to the table an opportunity for change, for something better, and I support empowerment and personal responsibility. Humans are explorers by nature, and if your belief system is holding you back, then you are being held captive by your own thoughts. Freedom of religion cannot exist without first having an absolutely protected freedom of thought. Freedom of religion without freedom of thought is an absurdity.²⁸

Because some free thinking rabbis oppose any censorship of Torah study and encourage free thinking among their students, this study will try to unveil some of the deeper mysteries of this little mentioned creature called “*Lilith*”²⁹. We shall study the legend from myth, legends, tradition, psychological sources, the Scriptures and ancient Jewish sources. We will also cover a few other subjects in order to shed more

²⁸ Religion and politics are two sides of the same coin, which is mind control of the masses. Anything which will keep the masses under control, not rebelling, always obedient, paying taxes (or tithes), and marching off to fight the next useless war is a good thing.

²⁹ *The LXX* uses *Symmachus*.

light onto this controversial topic that many in the Nazarene³⁰ Yisraelite movement avoid due to widespread ignorance and trepidation among teachers concerning this legendary being.

The fear of hellfire, the Devil, and missing the false “rapture” are the most powerful tools religion uses to keep their unruly flocks in line. This idea is so powerful that it has been repeated over and over and over for the last 1,680 years. Even in today’s enlightened world people today still have this terrible fear molded into their brains and are so afraid to think for themselves. If, by chance a person ever starts to think independently and freely they worry – they fear – “What if?”

This concept of eternal torture was enforced with libraries of books written about the Christian devil, Lucifer and demons. It is an axiom that a picture is worth a thousand words. So, to keep that threatening image of the lake of fire and brimstone, and eternal damnation in front of the public religion has skillfully used the arts and movies to drive home that fear. Yet, the Torah never condemns the non-Yisraelite to an eternity of Hellfire and damnation. Demons are a favorite scapegoat that religious people use to explain their own evil thoughts, and deeds. It is the original blame-shifting defense mechanism that Adam used in the *Gan Eden* in order to shift the blame to Elohim and *Chawah*.

One cannot think outside the box, while they are inside the box. One can deny that they are in the box as their thoughts and actions always give them away - they always return to the box and support their old beliefs. Words can be manipulated and often do not reflect one's actions. You may be able to speak in a different language, but until you are able to think in that language, you cannot experience it fully.

True Spirituality is a sharp contrast to the current reactionary spirituality that is so common among the world religions. Reactionary spirituality asserts that one group has exclusive authoritative possession of the Truth. It claims that only one person has the right to interpret the will of Elohim because of some special tie to Elohim that makes them superior to the rest of mankind. Or it can also claim that people of a certain kind are innately more attuned to truth than others. This is not saying that some ideas are not better than other ideas. It is not elitist to also claim that a certain people group came to those ideas first and deserve to be honored in giving those ideas to the rest of the world. However, it is elitist to claim that one group of people has an exclusive right to interpret sacred ideas or have an exclusive connection to the *Ruach*. So when anyone says they are spiritually superior because they were born in a certain family, group, or social status, we need to know about that person before accepting such claims.

Reactionary spirituality rejects all the claims of modern science, rational or intelligent inquiry, and quantum physics rather than recognizing that the sciences have legitimate spheres that have a definite say. Reactionary spirituality usually backs the social elites and opposes the transformation of the economic, social, and political orders. It is unwilling to participate in the struggle for the *tikkun* process that would actually bring about social justice. It conforms to the values of the societies in which it holds power instead of seeking to build social, religious, economic, and political institutions that would promote love and compassion rather than seeking to serve mammon and power.

True spirituality presents to mankind the challenge that the world can be changed. This fundamental truth has been denied by many rabbis, priests, leaders, and teachers. The religious world needs a call of restoration of true spirituality in order to change the true faith back to its Scriptural origins as the practice of healing, repairing, and transformation of the world. Any belief system that claims to be spiritual should

³⁰ The *Nazoreans* were a group of related sects about whom little is known. The word itself derives from the Hebrew *Notsirim* signifying “Keepers or Preservers...those who maintained the true teaching and tradition, or who cherished certain secrets which they did not divulge to others.” *The Pentecost Revolution by Schonfield*

focus on upon life in this world and not in the next. Perhaps the next generation of spiritual leaders and teachers will reclaim this central theme of the Master and of Scripture.

Any life affirming system of spirituality³¹ should empower its members to transcend what it teaches, to become greater than the Master, to exceed the limitations of its doctrine. The student must always become the teacher and the teacher the student if it has any value for the future. But this is not possible in religion by its very nature as an end unto itself. Only 16% of the world has an alternative view from religion - they are the free thinkers who have chosen to think outside the box. It is this 16% who do not live in fear within religion that will move humanity out of the box it now finds itself in. Religion does not tolerate outside views, and it is religion that has kept humanity chained to the fear of leaving it.

Mankind can become fully human through a process of mutual recognition, and when that process becomes stalled, it provokes anger and oppressive behavior. A true spirituality recognizes the image of the Creator in every person (that man was made in the image of Elohim thus each person is worthy of respect and love.) The accumulative pain and anger, brought about by fear, has produced the legacy of cruelty of man against man, race against race, and religion against religion. It then becomes difficult for mankind (Adam) to recognize one another, and is a major source of evil in throughout history.

Much of the psychoanalytic thought and research of the last century has been dedicated to understanding the unconscious forces that sustain this tendency to pass on the pain, anger, fear, and cruelty from generation to generation. Recently, psychology is beginning to discover what the Torah and the *Brit Chadasha* has taught all along: that there is also a tendency towards transcendence and *tikkun* in the universe. The Power that makes this transcendence possible is what we call *Ayn Sof*.

We agree with Professor of N.T. Studies at the Claremont School of Theology **Burton L. Mack** who has lamented concerning, "*The frightful lack of basic knowledge about the formation of the N.T. among the average Christians.*" The Renewed Covenant analysis as we know it only began in the nineteenth century and reflects the almost superstitious reluctance to examine the original texts or manuscripts that came from the prohibition on Scripture reading for the masses. For centuries only priests and clergy read the Scriptures- in fact, in most cases they had a monopoly on literacy. Even today, the majority of people turn to their clergyman for the interpretation of Scripture since they are told that the Bible is too hard for the average layman to read or understand. And the average person then must then deal with what translation is "best" for them.

*"The human power to respond to reason and truth protects democracy." Any organization using coercive persuasion on its members that also claims to be a religion is turning the sacred trust and privileges of our democratic First Amendment sanctuary into a fortress for psychological assault. It is covertly twisting "religious freedom" to deny our more basic constitutional right to unfettered rationality in our freedom of thought and free will". **John Dewey***

*"The truth that makes men free is for the most part the truth which men prefer not to hear." **Herbert Agar***

*Ecclesiastical establishments tend to great ignorance and corruption, all of which facilitate the execution of mischievous projects. **James Madison, letter to William Bradford, Jr., January 1774***

³¹ "*Any religion that does not come to terms with evil is not worthy of attention*" - **Jeffrey Burton Russell**

CHAPTER 2

LOST IN TRANSLATION

“History is the version of past events that people have decided to agree upon.”-Napoleon Bonaparte

“When I find men believing Genesis literally, which the ancients with all their failings had too much sense to receive except allegorically, I am tempted to doubt the reality of the improvement of the human mind.” Elohimfrey Higgins, Comte de Gabalis by Abbe N. de Montfaucon de Villars

Most people are unaware of the fact that of the 6,000 or so Greek manuscripts we have of the “Greek New Testament” hardly a single one agrees with another. Each manuscript may have slight differences. Some have major differences. When someone or a committee decides to embark upon making a translation of the Greek and Hebrew manuscripts they must first decide on which manuscripts to use. This is a very difficult process of which few people are aware. The translator must make many decisions regarding how much weight should be given to various things like the new information gained from the Dead Sea Scrolls, the differences between the Greek Septuagint and the Masoretic Hebrew text, which family of Greek texts to follow, new information about the manners and customs of the Biblical period gained from various sciences like archaeology, copies of versions in other ancient languages, the writings of the early church “fathers” or Hebrew sages, etc. After a person or team brings forth a translation of whatever Hebrew and Greek texts they select as the best and most accurate, all they will have for their efforts when complete is another version of certain Greek and Hebrew manuscripts. They will NOT have created or invented “The Bible.”³² They will have created their version, their own translation, and their own interpretation of a select group of manuscripts. They will have had copies of copies of copies of copies of the original autographs. None of the original autographs still exist.

The Bible has been called the most valuable book and the most worthless book in the world at the same time. It has been hated, praised, honored, criticized, loved, and fought. The Scriptures have been mistranslated to mislead the masses to follow a clergy class as blind sheep. Jerome intentionally falsified the scriptures in his Vulgate version. His defense for his actions was:

- *“So great is the force of the established usage that even acknowledged corruptions please the greater part, for they prefer to have their copies pretty, rather than correct.”*

Millions do not read the Scriptures, do not know what is within its pages, and they really do not care. They do not know the true Scripture and the true meaning of spirituality, and have little room for it in their busy lives. Why should they read a book that they do not understand and what can they gain by reading it? If only the Scriptures were properly read and understood then unscrupulous men could not start new religions, cults, as they do by misinterpreting and mistranslating the Scriptures. A major problem is that a translation is now as sanctified by the ignorant as the original language version. It is a sin to worship a classical translation at the expense of sacrificing the true meaning of the Scriptures.

³² **Smith’s Bible Dictionary:** “The Bible, i.e. ‘the Book, from the Greek ‘ta biblia,’ the books. The word is derived from the root designating the inner bark of the linden tree, on which the ancients wrote their books. It is THE book as being superior to all other books. But the application of the word BIBLE to the collected books of the Old and New Testaments is not to be traced farther back than the fifth century of our era.” **Science of word histories:** “The earliest books were actually rolls of papyrus, a writing material that was made from the pith of the papyrus plant and used by the ancient Egyptians, Greeks and Romans. The Greek word for papyrus was biblos or Byblos, which they derived from the name of the Phoenician city Byblos [now Jubayl, Lebanon] from which is derived the word bible.”

Today, most Scriptures are produced by merchants and publishing houses owned by denominations. The church proved it perverted the "Word" when she declared herself the sole guardian of it. She hid it from the people, and then she changed it. Now merchants (yes, even the True Name Nazarenes) produce most translations which must be sold for a profit which usually means giving the market what they want. Over 350 English translations of the "New" Covenant have been marketed to date. The most popular and accepted translations are, of course, those which can be used to support Christendom or certain doctrines. Pastors and denominations will push those translations which work for them the most.

When a major Scripture translation is undertaken by a publisher or some other institution, the directors are not only responsible for getting the text translated; they must also make sure that the resulting work will pay for the cost of translation and make a great profit for the corporation. They are under orders to make sure that the finished "translation" supports the view of Christendom's doctrines. The market comes first, and accuracy to original texts second. The bottom line of modern Scripture translating is this- It must sell and make money!

Many problems lie in the fact there are two main misconceptions of the Scriptures. First, that they can be literally translated and understood from a translation; second that there actually exists an accurate translation of the Scriptures. Many people reject the Scriptures because of the erroneous translations that lead to false interpretations. An accurate translation makes the Divine revelation obvious on its face. The true Scriptures have become buried under by inaccurate translations, thus the student is hard pressed to correctly interpret scripture. One does not read the Bible like a book, but rather study it in depth. Its content is actually hidden in the combinations of the letters, words, phrases, and context. It is not a book of Religion, depending upon blind faith, but a work of science, philosophy, guidance for life, and the secrets of creation. All translations are inadequate, a well-intentioned betrayal of the text. Second-century sage Rabbi Yehudah said, "*One who translates a verse literally is a liar; one who adds to it is a blasphemer.*"

Modern readers fail to understand that the writers of the accounts in Hebrew and Aramaic were using poetic metaphors. They never expected their writings to be taken literally. The ancient Hebrew writers were not rationalists by modern standards. Their rationalism was both metaphorical and mystical in nature. Their understanding of the *pashat*³³ meaning is not our modern *pashat* interpretation. How they wrote and interpreted Scripture is radically different than how we view concepts today. Their understanding of the scripture was not as childish and juvenile as our modern understanding or even misunderstanding of Scripture is today.

The modern scholar sometimes interprets a brilliant Semitic metaphor as literal. Their interpretations are not rational and certainly not scholarly. This Gentile mind-set has given birth to the term "fundamentalist". They embrace the ancient metaphorical accounts as literal and they are oblivious to their context, content, and intent. They interpret the metaphorical writings as literal in order to fulfill their own religious agenda.

True rationalists are seekers of truth and cannot afford to be dogmatic. They seek to understand the universe, objective truths, and want to mature with expanding realities rather than being a primitive boor. A true rationalist will expand his definition of what is and is not rational based upon his expanding viewpoint of reality. A rationalist seeks to know truth, to grow, and mature through education. Spiritual maturity comes about through education and discovery and the embrace of deeper understandings of truth. This will lead one to the actual truth of the reality of the Creator.

Fundamentalists look at the past and never contemplate the reality of the present. The fundamentalists still clings to his primitive, immature, and juvenile concepts and ideas. He will not accept truth because truth requires change and fundamentalists do not like change. In doing this they miss the reality of what is and hold on to the fantasy and fiction of what was once believed. The spiritual child needs to grow up before he can appreciate the deeper spiritual truths of the Scriptures that require a maturation of the mind. Despite the fact that they view themselves as "religious", they are spiritually empty on the inside. This is a dangerous state to find oneself in. It can only be overcome by those spiritually mature individuals who study the greater and fuller depths of the Scriptures, and who do not succumb to the narrow-mindedness of the fundamentalists.

³³ *Pashat* is the simple or clear meaning of the Scriptural text.

In order to properly understand the writers of the *TaNak*. We have to approach the Scriptures from the point of view of the authors and not from the point of view of the modern fundamentalists, who misinterpret the writings because of a lack of Hebraic instruction. This is a crime against YHWH and spirituality as it confuses the true nature and identity of *Ayn Sof* and creates religion rather than spirituality. Their faulty translations and interpretations distance the student from the truths of spiritual reality.

Elohim is not an old man with a long white beard, sitting on a throne in the clouds. He is not a spiritual Santa Claus who rewards us **טוב** good behavior and leaves hunks of coal for the bad little boys and girls. Once we mature, we can leave this childish nonsense behind us and move forward to being a mature spiritual adult. The ancient sages protected the deeper understandings of spiritual truth from the immature in order to protect their infantile minds from confusion before their ability to mature and integrate broader and deeper concepts.

Ayn Sof is the intelligent Designer. He is not human at all. He is not even a “He”. It is more accurate to refer to the Creator as an “It”, a reality that transcends any human concepts. *Ayn Sof* is the intelligence of the universe, the Universal Mind, or the Consciousness of creation. In Hebrew this is called the *Sekhel HaPoal*-“the Active Intelligence”. In Hebrew this concept is spelled YHWH (יהוה). It is from the Hebrew root that means “to be”. The verb *HOVEY* means “being”. When we add the Hebrew prefix of the *YUD* (י), we take the base form of the root verb and transform it grammatically from the passive to the active tense. Thus, “*YUD-HOVEY*” would translate as Active Being or Being in Action. This does not an old man on a throne. This is a reality so different that we cannot even imagine it or ascribe to It any form.

We do such an injustice to the *TaNak* and *Brit Chadasha* by viewing them with fundamental immaturity. The Active Intelligence wants man to be as intelligent as It Itself is. To be an Intelligent Designer requires us to embrace reality. But, in order to embrace reality, we must first recognize and know what it is. Therefore, in order to find and embrace reality, one must first mature from the fundamental mind-set and become a spiritual adult in their understanding. Only a mature adult can fulfill Torah Law properly.

All our expressions in this material world are filtered through our mind that is filled with prejudices, religious dogmas, culture, time setting and programmed theological concepts. Everything is thus individualized according to that person’s or group’s previous teachings and environment. Everything we consciously perceive is thus filtered through the lens of our individual interpretation. This is one of the major factors in the production of faulty translations of the Scriptures.

The result has been a beautiful eloquently sounding Bible, but a soulless Scripture. Instead of having inspired Scripture, the world has a fallible book full of meaningless phrases and supposed discrepancies meriting all the criticism it receives. For centuries disputes and arguments have raged over the meaning of certain words or phrases and methods of interpretation. The result has been wars and rumors of wars resulting in inquisitions and murders of innocent people by religious despots.

Religion has slaughtered whole populations and waged long costly wars over the way certain passages of Scripture should be interpreted. Scholars have speculated and interpreted ambiguous Scriptures. Once the conclusion of their speculation is accepted becomes enshrined as dogma or doctrine. Then over centuries these speculations become regarded as established fact by the denominations and the people. Such conclusions are not facts at all. Actually, their speculations and interpretations congealed into their own tradition and that tradition becomes mistaken for fact.

A person may read the Scriptures and believe what he reads based upon the fact that people have told him it was the word of Elohim. Some may read it because it is the most widely published book in the world. A person may decide to go to church and become a Baptist or Methodist as a result and yet still not have true understanding. The natural mind may spend years studying the Scriptures and produce very carnal and often very evil systems of belief. I am amazed at how often racists quote Scripture to justify their hate. How are we delivered from this deception? Humility, brokenness, sincerity of heart, child-like faith, a willingness to acknowledge that we really know very little of the ways of the Creator of the Universe, these are some of the steps to deliverance. But true deliverance comes when the spirit of revelation brings Light.

The problem with this method is that it smacks contrary to the Scriptures study mentality based upon the creeds, articles of faith, denominational position statements, etc. It contradicts the typical "Scriptures study" mind-set of most fundamental evangelical systems. These systems are full of leaders and laity who just pass on the tradition of the elders through reading the Scriptures with preconceived ideas of what it should say. Then, when one comes along reading the same Scriptures and comes to a different interpretation, these people know they are right and the other individual is wrong. Why, because it doesn't line up with what they have already decided was the right interpretation. They become locked into the tradition of the elders.

Scriptural literalists eager to have the Scripture say what they want to read, have emasculated not only the original documents with faulty translations, but have castrated Scriptural criticism, tainting the very strength of investigation while bastardizing archaeological finds. In their quest for absolutes and what they believe their tradition says, information is destroyed, overlooked, hidden, lost, or changed. Religious fundamentalists have spared no expense to preserve the "Bible" of their youth: especially the KJV-which is elegant literature but a very poor translation.³⁴ Kirsopp Lake lamented that the clergyman is "*apt to a lower standard of intellectual honesty than would be tolerated in any other profession.*"

Scripture is Hebraic/ Semitic and not a collection of Western thought put in book form. The followers of the Master were not Americans but Jewish Yisraelites. A Western mentality has been forced upon this Middle Eastern understanding and revelation of the Creator. It was written by men who thought like Hebrews, embraced the world as Hebrews, and understood reality as Hebrews.

The Western mentality focuses upon the external world. It is anchored in the time, space, and objectivity. The Western mind has problems embracing the truth in legend, tradition, myth, and poetry. This places boundaries upon truth and one's perception of reality. The Eastern mind does not ask if a certain event happened. Rather, the Semitic mind asks the question of what does this mean and why was this truth hidden in this archetype symbol or image. Therefore is it possible that the "church" has inappropriately imposed Western understanding and interpretation upon Jewish traditions and legends? I believe this is the case, since from the Second Century the Hebrew Scriptures have been read and interpreted by gentiles who did not know the Hebraic background or context. Ignorance and prejudice have joined together to distort truth and understanding and then finally losing altogether the original meaning of the Hebrew *TaNak* and the *Brit Chadasha*. How can a Semitic work be understood if one completely ignores the Hebraic context, mind-set, frame of reference, Hebrew vocabulary and idioms, and the history of Yisrael that shaped the writer of the book? But that has been the reality of the "Christian West" during the last 2,000 years.³⁵

Also, our reasoning faculties are inadequate if we want to express any truth in terms of daily language. The words which our reason has invented belong to a world where everything is limited, measureable, and even contradictory. The sacred tongue of Hebrew (letters-numbers) is not a product of this thought. These signs are windows through which glimpses of the spiritual worlds can be seen and understood. They also allow these forces to penetrate our very being.

³⁴ Many people do not realize how many times the King James Bible has been changed in some form or another. There have been changes made in the KJV in the following years: 1613, 1616, 1617, 1618, 1629, 1630, 1633, 1634, 1637, 1638, 1640, 1642, 1653, 1659, 1675, 1679, 1833, 1896, 1904. All of the above changes retained the original name. However, in recent times, in additions to changes being made in the text, even the very name of the Bible has changed. Few people realize that all these Bible Versions listed below are nothing more than revisions of the original 1611 King James Version Revised Version American Version Revised Standard Version American Standard Version New Revised Standard Version New American Standard Version King James Version II (KJII) (renamed to Literal Translation of the Holy Bible) King James for the 21st Century (KJ21) King James 2000 (KJ2000) The Literal Translation of the Holy Bible (LITV) (formerly named King James II) Modern King James Version (MKJV) New King James Version (NKJV) Revised Authorized Version (RAV) (British edition of the NKJV) Revised King James New Testament (RKJV) The Third Millennium Bible (TMB) Updated King James Version (UKJV)

³⁵ Marcion tried to purge the *Brit Chadasha* of the Hebrew Elohim and the Hebrew Scriptures. He failed officially, but he succeeded unofficially.

We make two errors. The first being that our language is an exclusive language: if we say one word, we exclude any concept or word that is not that word in our language. As “In the Beginning”, we do not know what we are talking about nor can we conceive that concept.

The second error is to use this limiting thought in trying to perceive the totality of life. As soon as we designate something that we do not know, we do not designate something that exists. We can say such words as “Elohim”, “Eternal”, “Creator”; but what we mean by these terms will never be more than indefinite imagery since it is measured by our own thought.

- ***Isa 55:8*** *For my thoughts are not your thoughts, neither are your ways my ways, saith YHWH.*

These two fundamental errors cause men to think of *Ayn Sof* in terms of man. We attribute to “Him” thoughts, will, ways, and emotions. When we try to relate to things that we do not know, we are imagining something about which we are totally ignorant. What we need is direct perception instead of blind faith.

Anything visible and anything that can be grasped by thought has limits and it bounded. Anything bounded is finite. Anything finite is not undifferentiated. This boundless One is called *Ayn Sof*, Infinite. It is boundless, undifferentiation in perfect, changeless Oneness. It transcends and conceals Itself, It is the essence of everything hidden and revealed. It is the Root of faith and the Root of rebellion. We comprehend it only by way of NO! No letter, no Name, no writing, nothing can confine It. It is “I am that I am”. *Ayn Sof* has no will, no intention, no desire, no thought, no speech, and no action- yet there is nothing outside it.

We cannot attribute duality to *Ayn Sof*. Let *Ayn Sof* be *Ayn Sof*. The minute you suppose *Ayn Sof* emanates from a certain point, and that from that point on is outside it, you have dualized *Ayn Sof*. Rather, understand that *Ayn Sof* exists in each existence. All existence is *Ayn Sof* and there is nothing that is not pervaded by the power of Divinity if there were, *Ayn Sof* would be limited and subject to duality. *Ayn Sof* exists in everything, though everything that exists is not *Ayn Sof*. Yet, everything is within It; It is within everything and outside everything. There is nothing but It.

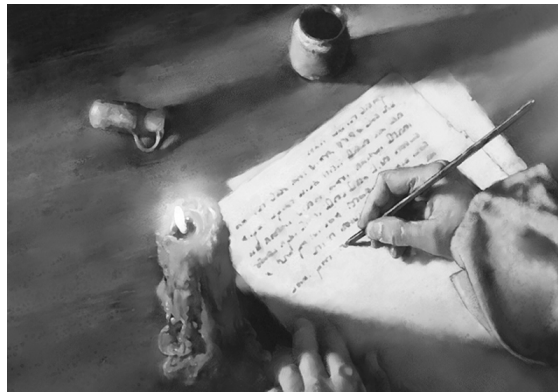
We have to remember that the only instrument we have for investigation is our mind. If we do not fully understand how the human mind works, this instrument will distort, twist, and disfigure every reality or Truth we may discover. The quality and condition of the instrument governs the observation resulting from its use. If the lenses of our glasses are covered with prejudices, false teachings, veils, and misconceptions, then everything we observe will be cloudy.

- ***Rom 12:2*** *And [you* are] to stop conforming yourselves to this age, _but_ [are] to continue being transformed by the renewal of your* mind, in order for you* to be proving what [is] the good and acceptable and perfect will of Elohim*
- ***1Co 13:9-12*** *Now we know by part and we prophesy by part. But when the perfect [or, complete] comes, then the [thing] by part [fig., which is partial] will become useless. When I was a child, I was speaking as a child, I was thinking as a child, I was reasoning as a child; but when I have become a man, I have put away the [things] of the child. For we now see by means of a mirror by reflection [fig., indirectly], but then face to face; now I know in part, but then I will know fully, just as I also was known.*

All conceptual entanglements of man and in all inner, mental conflicts result solely from our cloudy concept of the Divine. We need to constantly clarify the mind, so that it is free from deceptive fantasies, groundless fears, bad habits, and deficiencies. The essence of true faith is an awareness of the vastness of Infinity. Whatever of it that enters the mind is a speck in comparison to what should be conceived, and that is a speck compared to what really is. All the Divine Names provide merely a tiny, dim spark of the Hidden Light for which the soul yearns when it says the word, “*Ayn Sof*”. Every definition of “G-d” is heresy and spiritual idolatry. Even attributing mind and thought to *Ayn Sof*, even attributing Divinity itself, and the Name “YHWH” are mere definitions. One has to draw a distinction between the true essence of faith and its explanatory aids and the levels of explanation.

From learning and knowing too little, the human mind becomes a wilderness and barren. This then leads to much thinking about *Ayn Sof*. The deeper one sinks into the stupidity of this mental insolence, the more one imagines that one is approaching the sublime knowledge of the Creator. When this persists over many generations, numerous false notions are woven into a tapestry that leads to tragic consequences, until the person stumbles into darkness. The greatest impediment to the human soul results from the fact that the conception of the Creator is fixed to a particular form, due to childish imagination. This is the spark of the defect of idolatry³⁶. Thus, all human suffering and troubles in this world derive from a failure to see the glory of the Creator clearly.

The human psyche identifies with the time-space continuum of mortal existence and invents dogmas, doctrines, and religions in order to convince itself that it will carry on forever in some state. Depending upon its viewpoint, the psyche will hold fast to those beliefs. If we believe that revelation of the Infinite can be transmitted to us by someone else, then we are terribly mistaken. We are laboring under a delusion because no matter what we are told or read, we shall be holding ideas about what we think someone else has experienced; these are mere projections and have nothing to do with Reality. If we hope to find what we are looking for; it is always ourselves that we find. Exploring the Scriptures through the *Sod* level³⁷ makes the mind subtle and pliable as to allow it to pass through the doorway of human genesis and enters into the realm where life-death and experience-knowledge.



³⁶ Idolatry consists of taking that which is and treating it as all that could be-worshipping the real without noticing that a key aspect of the real is its ability to be transformed into that which could be.

³⁷ The fourfold method of textual interpretation [hermeneutics] in Judaism is implicit in the *Mishnah*, the *Baraitot* [the external tractates] and the *Talmud*. The four levels of interpretation are:

- *Peshat* = Literal meaning; the contextual, philological level
- *Remez* = Allegorical meaning; cross-reference to other texts; rational or philosophical level
- *Derash* = Moral or homiletic meaning; aggadic level; midrashic [= interpretation via derash] level
- *Sod* = Mystical or anagogic meaning

The initial letters of these four words form the acronym '*PaRDeS*' = garden or walled garden or through the wonders of transliterative translation, Paradise. The wall around the garden is what kabbalists have referred to as the 'malbush' or 'garments' of the text, almost always in reference to the Torah. These four levels of meaning are directly linked to the four universes of creation, the *ABYA*:

1. *Peshat*, the literal meaning, is related to the World of *Asiyah*, the World of Actions, in which we live.
2. *Remez*, the allegorical meaning, is related to the World of *Yetzirah*, the World of Formation, and the angelic realm.
3. *Derash*, the moral or homiletic meaning, is related to the World of *Beriah*, the World of Creation, the archangelic realm.
4. *Sod*, the mystical meaning, is related to the World of *Atzilut*, the World of Archetypes or Emanations, the realm of the Divine Names.

CHAPTER 3

ORIGINS OF EVIL

Isaiah 5:20 *Woe unto them that call evil good, and good evil; that change darkness into light, and light into darkness; that change bitter into sweet, and sweet into bitter!*

*“Know that when all of Elohim’s works are each in its place, they are good in this place of their creation, as assigned to them and predetermined for them; but when they rebel and leave their legitimate places, then they are evil.” **Joseph Gikatilla***

Unlike the Greeks who sought to deny the ultimate reality of evil by designating it as “privation” or lack, or the Gnostics who acknowledged evil but conceived it as a “second power” independent from and opposed to Elohim, the *TaNaK* fully acknowledges evil’s reality, and places it within the context of Elohim’s goodness and His plan for creation. The roots of evil lay embedded in the mystery the oneness of *Ayn Sof*.³⁸ “

Ayn Sof is “the One Who has no end” and is the absolute perfection in which there is no distinctions and no differentiations. It does not reveal Itself in a way that makes knowledge of Its nature possible. It is the finite in creation that reveals the infinite and it is through creation one can deduce the existence of *Ayn Sof*. *Ayn Sof* cannot be the object of religious thought as It is unrevealed, however, *Ayn Sof* can be understood through the revelation of *Elohim* since Nothingness (*Ayin hagamura*) is the barrier confronting the human intellectual faculty when it reaches the limits of its capacity.

- **Col 1:15-19** *Who is the image of the invisible Elohim, first-born of all creation, because in him were the all things created, those in the heavens, and those upon the earth, those visible, and those invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things through him, and for him, have been created, and himself is before all, and the all things in him have consisted. And himself is the head of the body--the assembly--who is a beginning, a first-born out of the dead, that he might become in all things --himself--first, because in him it did please all the fullness to tabernacle.*
- *“Nothingness is more existent than all the being in the world.” **David ben Abraham ha-Lavan***
- *“Thou wast the same before the world was created; Thou hast been the same since the world hath been created ;Thou art the same in this world, and Thou wilt be the same in the world to come.” **Morning Prayer Service***

How does one describe the indescribable? It is impossible. All the devices used have fallen short, because they are merely representations of reality. *Ayn Sof* is beyond any human comprehension³⁹. There is nothing that we can say meaningfully about *Ayn Sof*. We cannot even start a sentence with the word *Ayn Sof*⁴⁰ and complete it with anything meaningful. We cannot even say that *Ayn Sof* is “good” because IT totally transcends our very limited concepts concerning good or evil. The moment we say “G-d is...” the sentence loses its meaning, because *Ayn Sof* has no limits. Just as a fist cannot hold a thought neither can the human mind hold the concept of *Ayn Sof*. No matter how strong we are or how hard we clench our fist, it cannot hold a thought. This is because a fist exists on one level or plane of reality, and thought resides on a completely different plane. They are both real, but yet exist in two different realms and there is no way we can reach into the world of thought and grab hold of one with our fist. And like manner, we cannot comprehend *Ayn Sof* nor define IT. The reality of *Ayn Sof* is beyond the human mind to grasp and it is also beyond all human capacity to withstand. A

³⁸ *Ayn Sof* is nothingness and yet everything. It is the Absolute indefinable, unknowable Infinite All. Since Its essence is nothingness prior to creation, then It contains within Itself the roots of evil, nonbeing. Such nonbeing is present in three aspects of *Ein Sof-Din* (judgment), Contraction (*tzimtzum*), and Breakage (*shevirah*).

³⁹ *“Thought cannot ascend higher than its source (Wisdom). Whoever dares to contemplate that to which thought cannot extend or ascend will suffer one of two consequences; either he will confuse his mind and destroy his body or, because of his mental obsession to grasp that which he cannot, his soul will ascend and be severed (from the body) and return to her root.” **Ezra of Gerona***

⁴⁰ *Ayn Sof* is what the world calls God.

step-down or interface is needed between any relationship between *Ayn Sof* and man. The step-down is called the ten *Sefirot* that emanate from *Ayn Sof* down into our realm.

Since on the level of *Ayn Sof* nothing exists, every concept associated with existence must be created from nothing. And, since no quality can describe *Ayn Sof*, it follows that if It has or uses a “will”, It must have created it. He had to create the concept of “will”. This leads to a paradox, for if *Ayn Sof* is going to create “will”, this in itself presupposes an act of will. This means that going back to *Ayn Sof* involves an infinite regression. Thus, *Adam Kadmon* (A.K.) serves as the interface between *Ayn Sof* and the finite creation. This is the level of *Ayn Sof*'s Will which constitutes the basis of further existence. A.K. is so close to *Ayn Sof* that It is referred to as “Nothingness. *Adam Kadmon* alludes to the ultimate purpose of creation. This term is an anthropomorphism meaning “primordial man”. Thus, the first thought of creation was of Adam – humanity. Though man was last in the external nature of creation, the thought of man precedes creation. Adam is the purpose and intention for which the entire universe was constructed. This thought also hints to the final goal of creation.

Ayn Sof created *Elohim* (the ten *Sefirot*) as the interface to interact with Creation and man. Once a person grasps that truth, the Scriptures are easy to understand. The first three words of *Bereshith* (Genesis) can be interpreted twelve different ways and the “G-d” is not mentioned! The truth is so complex that it could not be contained in any one thing.

- *Bereshith Bara Elohim*- “*In the Beginning CREATED Elohim...*” ***Bereshith 1:1***

This simple phrase in Hebrew proves that *Elohim* is not “G-d” or *Ayn Sof*. The existence of *Elohim* tells us that man can communicate with *Ayn Sof*. But, *Elohim* cannot be mistaken for G-d. The Second of the Ten Words (Ten Commandments) says “you shall not have any g-ds before Me.” The verse does not say, “There are no other g-ds but Me.” These other g-ds –derived from the *Sefirot* are real and g-d-like. But man is not to worship them or pray to them or give homage to them. The *Sefirot* are only intermediaries to *Ayn Sof* and man knows *Ayn Sof* through the intermediary of *Elohim*. Now what you are about to read is shocking! There is no mention of G-d in the Scriptures. Only the ten *Sefirot* are mentioned! English uses only one word /name to refer to “G-d”. Hebrew has many Names. The Scriptures use ten different words, each referring to a particular manifestation of the primal forces of Creation-the ten *Sefirot*. *Ayn Sof* created *Elohim* and *Elohim* (the fullness of the ten *Sefirot*) was the agent of Creation.

In Creation, darkness is associated with evil. *Ayn Sof* inserted evil into the fabric of the cosmos; before there was even “good”. The vacated space within *Ayn Sof* constituted a “black hole” or space void of *Ayn Sof*, and the absence of *Ayn Sof* is defined as “evil or darkness”. Evil is not defined as “badness” but rather anything that is distant from *Ayn Sof*.⁴¹ From the Beginning, then evil or distance from *Ayn Sof* existed in our universe. But what purpose could it serve in Creation?

Evil had to exist in the Beginning to set the stage for free will. Evil can be defined as the ability to choose to defy or resist *Elohim*. What great love *Elohim* must have towards His creation to grant it the gift of free will and the ability to be independent from Him. Very few parents even give their children this gift.

If man possesses some degree of free will, so it is with the *Sefirot*. They are the blueprint for man and we are their mirror image. It will appear to us that they respond in a human manner; thus they may seem angered at times by our decisions and actions. But they are not *Ayn Sof*. The *Sefirot* are not angry, but they might seem that way by our limited perspective.

Thus, there is really nothing as Divine punishment or reward per se. Nobody is really punished or rewarded; rather, there are consequences for everything that we do, say, or think. It is a matter of suffering the consequences of breaking the laws of the universe that has been given to mankind by *Ayn Sof*.⁴² The *Torah* describes these spiritual laws that describe

⁴¹ There is no space as we know it when we speak of closeness or distance from *Ayn Sof*. Rather it is similar or different that constitutes that “space”.

⁴² A good analogy is a child who puts his hand on a hot stove or an adult who sticks his hand in a fire. Both will get burned. The child might think the fire punished him or got angry at him, but the adult knows that the fire did not purposely hurt him, but that the pain

the nature of things. If one performs a certain action, then one will experience certain results. *Ayn Sof* does not punish nor reward us. Nobody is up there in the sky ready to hit us with a club when we err. Such a notion is simply man's simplistic childish anthropomorphic explanation for the consequences of his actions.

It is a simplistic notion to think that our failings anger *Ayn Sof*. If that was true, then we would control *Ayn Sof*. We could make Him angry, sad, or calm. *Ayn Sof* remains unchanged by our actions. However, the ten *Sefirot* possess certain characteristics, including what we define as emotions. We are patterned after these forces; therefore our psychology, mode of thinking, and logic are patterned on the *Sefirot*. But, *Ayn Sof* is many steps above these forces and remains above any attributes.

Evil only comes into full potential when the roots are expelled in the act of creation, and its actuality awaits the free will choice and actions of man. Each individual person has a crucial role to play in actualizing the Good, the goal of creation. Man has been given the gift of free will to choose good or evil. Evil thus becomes a condition for free choice, and thus a condition for the realization of Good on the earth.

Evil begins as a blemish in the mind by misguided thoughts. The belief that something you know is wrong could actually be good. Desire and lust incubate in the mind and clouds any rational judgment. These thoughts then manifest in behavior that is contrary to the universal moral code that is within all men.

Man's freedom derives from the fact that his highest soul has its origins in the *klippoth nogah*, the inner layer between the sparks and the husks, a blend of good and evil. Because the *sefirot* is found within man, made in the image of Elohim, and through which YHWH manifests Himself, man because of his ability and freedom to choose, is able to exert influence upon the upper worlds and even upon YHWH. The entire value firmament is concentrated in man's soul, and as such the fate of good and evil lies in mankind's hands.

- ***Soncino Zohar, Shemot, Section 2, Page I63a-*** "With all thy soul"-the "all" includes all aspects of the soul, viz. *nephesh, ruah, and neshamah*. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the Holy One to serve him? How, then, can man use the evil inclination as an instrument of love to Elohim? The answer lies in this, that there can be no greater service done to the Holy One than to bring into subjection the "evil inclination" by the power of love to the Holy One, blessed be He. For, when it is subdued and its power broken by man in this way, then he becomes a true lover of the Holy One, since he has learnt how to make the "evil inclination" itself serve the Holy One. Here is a mystery entrusted to the masters of esoteric lore. All that the Holy One has made, both above and below, is for the purpose of manifesting His Glory and to make all things serve Him. Now, would a master permit his servant to work against him, and to continually lay plans to counteract his will? It is the will of the Holy One that men should worship Him and walk in the way of truth that they may be rewarded with many benefits. How, then, can an evil servant come and counteract the will of his Master by tempting man to walk in an evil way, seducing him from the good way and causing him to disobey the will of his Master? But, indeed, the "evil inclination" also does through this the will of its Master. It is as if a king had an only son whom he dearly loved, and just for that cause he warned him not to be enticed by bad women, saying that anyone defiled might not enter his palace. The son promised his father to do his will in love. Outside the palace, however, there lived a beautiful harlot. After a while the King thought: "I will see how far my son is devoted to me." So he sent to the woman and commanded her, saying: "Entice my son, for I wish to test his obedience to my will." So she used every blandishment to lure him into her embraces. But the son, being good, obeyed the commandment of his father. He refused her allurements and thrust her from him. Then did the father rejoice exceedingly, and, bringing him in to the innermost chamber of the palace, bestowed upon him gifts from his best treasures, and showed him every honor. And who was the cause of all this joy? The harlot! Is she to be praised or blamed for it? To be praised, surely, on all accounts, for on the one hand she fulfilled the king's command and carried out his

comes from the nature of human flesh and of fire. There is no good or bad in this context; it is simply the consequences of actions and the laws of the universe.

plans for him, and on the other hand she caused the son to receive all the good gifts and deepened the king's love to his son. Therefore it is written, "And Elohim saw all that he had made, and behold it was very good", where the word "very" refers to the angel of death (i.e. the evil inclination). [Tr. note: v., Exodus, 68b.] Similarly, if it were not for this Accuser, the righteous would not possess the supernal treasures in the world to come. Happy, therefore, are they who, coming into conflict with the Tempter, prevail against him, for through him will they attain bliss, and all the good and desirable possessions of the world to come; concerning which it is written: "What eye hath not seen... he hath prepared for him that waiteth for him" (Isa. LXIV, 3). Happy are those, too, who have not come across him, for those sinners who encounter him allow themselves to be enticed by him. What profit is it, then, to the Tempter when the sinner obeys him?

Evil is the temptation that permits man to prove his own value to his Creator. All evil originates in YHWH's goodness and His Will. The *Yetzer HaRah* or the evil inclination is actually an instrument for the love of YHWH.⁴³ The so-called cosmic battle is a mere theatrical play to put man to the test. Man can only be refined by being tempted by the "Other Side."

- ***Luke 4:1-2*** *And Yahshua, full of the Ruach HaKodesh, returned from the Jordan, and was led in the Ruach in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.*
- ***Deut. 8:2*** *And thou shalt remember all the way which YHWH thy Elohim hath led thee these forty years in the wilderness, that He might afflict thee, to prove thee, to know what was in thy heart, whether thou wouldest keep His commandments, or no.*

Elohim could not create evil without creating freedom, nor could He create freedom without making possible the choice for evil. It is mankind's choice to bring the evil into this world. Man's freedom to choose makes no sense unless there are possibilities to choose among. Freedom and evil are thus two aspects of the same concept.

- *In these matters, as opposed to "matters of the heart," every man is given the choice, ability and freedom to act, speak and think even that which is contrary to the desire of his heart and diametrically opposed to it. For even when one's heart craves and desires a material pleasure, whether permitted, in which case it is only the lustful nature of the desire that is evil (instead of desiring the pleasure "for the sake of heaven," as he should, he seeks self-gratification), or whether, G-d forbid, he desires that which is forbidden, and the desire is intrinsically evil; whatever sort of craving it is — he can conquer [this desire] and divert his attention from it altogether, by declaring to himself ("saying to his heart") [as follows] "I do not want to be a rasha — in succumbing to the blandishments of the animal soul — even for a moment. ***Tanya, Likutei Amarim, chapter 14, pg58****

Freedom resides in the individual's ability to overcome their natural impulses and act in accordance with the Torah. A free act is not one that proceeds freely and naturally from the character of the person, but rather one that comes contrary to the character of the individual's impulses. Thus, evil is not a product of Elohim's choice, but rather the product of a set of human choices. Every human is born into a pre-established world that is the product of a long history of distorted choices.

In the past, the source of all evil was considered the "devil": an external, objective entity that could be understood quite simply and could be guarded against. Anything that went wrong in a person's life could be attributed to the devil and all his works. Objective evil is a force "out there" in the world that an individual rejects by consciously fighting against it, or accepts—either actively or passively. A person is not necessarily wholly evil, although there are wholly evil people. Subjective evil is one individual's or group's judgment that the actions of another individual or group are evil in their eyes. People who do evil things are usually psychologically damaged and unbalanced in some manner. The Scriptures focus on balance: any excess to the left or right column on the Tree of Life should be balanced back to the center column. Evil comes in an excess of one quality: any quality of the *sefirot*, taken to extremes, can become evil.

⁴³ ***Deut.6:5***- To love YHWH with all your heart means to love Him with both your inclinations. There is no greater power than to subdue one's evil inclination by the power of YHWH's love.

Thus, evil is associated with the two outer pillars of the Tree of Life⁴⁴ because they are the functional aspects of the cosmos without the conscious of the Middle Pillar (*Moshiach*). Left to themselves, Force and Form will go on expanding *ad infinitum* that would eventually destroy creation. In our universe, there are still remnants of past creations that have little or no purpose because their Middle Pillars are missing. They attach their chaotic Force and Form to whatever ordered Force and Form are within their grasp.⁴⁵ Like moths to a flame, they too seek perfection and try to break or drain off Force and Form from this present creation. The motive of evil then is sometimes good, although the methods it employs are unlawful because of their disorder and chaos.

Evil begins with creation. It is rooted in the first division from *Ayn Sof*. It began with the separation of the *Beriat* World from *Atzilut*.⁴⁶ Here creation leaves from the presence of the Divine and thus imperfection begins. The further the creation

⁴⁴ *All the Sephirot on the passive pillar are receptive and have the qualities of Form, in the Understanding (Binah) is the formulation of ideas, Judgment (Gevurah) is exercised in response to something, and Reverberation (Hod) is the echo to an impulse coming from any one of the other Sephirot. It is the same with the active pillar. Here the impact of revelation is seen in Wisdom (Chochmah), while the power than must be behind Mercy (Hesed) is enormous. Eternity (Netzah) is the principle of repetition, the incessant input necessary to make the world go round. The central pillar is concerned with Will and with the Grace which descends from the Crown (Keter) through Knowledge (Da'at) to Beauty (Tiferet), which is the Sephirah which reflects the top to the bottom of the Tree. Foundation (Yesod) and Kingdom (Malkuth) are respectively the manifestation of an image plan and the actualization of it in the Divine material. **A Kabbalistic Universe, Z'ev Shimon Halevi, Samuel Weiser, Inc., York Beach, Maine, 1977, p. 16.***

⁴⁵ The concept of pre-Adamic civilizations was well accepted by early sages and even many Christian scholars. Also in support of the notion of lost civilizations, we read in **Psalms 105:8** the words: "*He remembered His covenant forever - the Word he commanded for a thousand generations ...*" The Talmud reveals that this verse indicates that the Torah, was given to Mosheh and all the Hebrews at Mount Sinai after the elapse of 1,000 human generations. Since Mosheh was of the 26th generation following the first progenitor of the human race, this indicates some 974 generations before Adam. There is a notable passage that may provide further evidence for pre-Adam races. **Genesis 36: 31-39** gives the names of the kings who "...reigned in the land of Edom before a king reigned over the Children of Yisrael". With Adam, himself, being considered the first 'King of Yisrael', the hidden Kabbalistic explanation of this listing relates to the seven one thousand year rounds of the previous world, with the eighth king mentioned representing our current world -- he is the only one of the eight not to have died, and whose wife's name is also given. In Kabbalistic literature, the world of the Edomite kings who pre-dated Adam, is known as *Olam HaTohu*, literally, "world of emptiness", which is referred to at the beginning in **Genesis 1:2**: "...when the earth was empty...". (The word 'chaos' has also been taken as being a direct translation of *Tohu*.) This 'empty world' notion coincides very neatly with the *Shemithah* scenario which postulates a thousand year period of desolation at the close of each *Sabbatical* cycle. Referring to an ancient Kabbalistic work, *Sefer haTemunah*, the work of the first century Rabbi Nehunya Ben haKanah, Rabbi Yitzchak of Akko works out a chronology using as his base calculation figure the 'divine year' taken from **Psalms 90:4** (a 'divine day' equals 1000 earth years; a 'divine year' is thus 365,250 earth years). The Talmud states that the world will exist for seven 7,000 year '*Sabbatical*' or *Shemita* cycles, each one different than its predecessor. Moreover, it will become desolated during every seven-thousandth year. Rabbi Yitzchak concludes that, as there are seven *Sabbatical* cycles in a Jubilee (*Yovel*), the world will exist for 49,000 years. Human civilizations will thus also rise and fall seven times during this period. There is some dispute as to which cycle we are now in - some Kabbalistic sources maintain that it is the second cycle, while others believe we are already in the seventh and final cycle. Rabbi Yitzchak's calculations made over 700 years ago are based on the notion that we are already in the seventh cycle, and that Adam would thus have been born when the earth was 42,000 years old. However, he writes further that, according to *Sefer haTemunah*, the first 42,000 years - before the creation of our present human race - should be taken as divine years, i.e. 365,250 earth years. The universe can then be calculated to be 42,000 x 365,250 years old, which equals 15,340,500,000 years, a figure uncannily close to the 15 billion years postulated by today's scientists as the elapsed time since the Big Bang occurred! Moreover, only before Adam was created do we 'count' in 'divine years; whereas since Adam we count regular 'human' years.

⁴⁶ The Four Worlds are not places such as planets, but rather correspond to four "stages of removal" from *Ayn Sof*. These stages are another aspect of the "creation process". As the light of *Ayn Sof* move progressively further away from its source (from *Azilut* through *Asiyah*), it becomes "more physical" and more laws are necessary. The four worlds are:

1. **Azilut** (Emanation) - the eternal unchanging Divine world
2. **Beriah** (Creation) - considered "Heaven" proper, it is the first separation from the Divine, and "location" of the Throne of Elohim and archangels
3. **Yeziarah** (Formation) - the abode of the "lower angels," men's souls and the Garden of Eden
4. **Asiyah** (Action) - the material universe in which we live

moves from the Light, then evil gains more and more ground in the lower worlds. There are two types of evil: one is cosmic and the other is the conscious. One serves to dispose of the waste and disease of creation and the conscious to test the free-will of man.

Cosmic evil is called the *klippothe* (husks). Anything, be it an event or being, can become *klippothe* if the conscious of the Middle Pillar is removed. When this happens, the demonic realms from the left and right Pillars feed off the undirected Force and Form like spiritual vampires (*Aluka* –Hebrew for leech).

With the advent of man upon the earth, conscious evil entered the world of *Asiyah* (action/physical). Prior to this, no creature operated outside its law of natural need and the creation was in balance. Conscious evil means to know what is being done, and what Torah is being transgressed. This form of evil is not always black and white as many people teach.

Its agents consist of two types of tempters. The first one is the tempter who knows what he is doing and tempts in order to test the loyalty or integrity of the situation or person to see if it/they are really good. The second agent is the tempter who tempts a person just for the “hell of it” and for his own satisfaction. The first tempter is of the angelic, spiritual, or demonic type, while the second is usually a human being, although minor non-humans may attempt to disrupt the order.

This evil, unlike suffering, requires malice. It requires the conscious desire of one human being to cause harm to others. The cruel and wanton indifference to the pain brought upon others as we seek to fulfill some desire of our own. This type of evil is a human creation. Man’s inhumanity to man⁴⁷. It is the meeting of our clever minds, our selfish desires, and our deepest insecurities. We all have the potential for cruelty and depravity that knows no limits.

Perceptions of physical reality can be divided into two different streams of consciousness, the objective and the subjective. Objective reality is that perception which is experienced by all and interpreted collectively as having a specific meaning. This is what most of us would call “real.” Subjective reality, on the other hand, is when the perception of a thing is interpreted in a highly individualized manner unique to the psyche (mind-ego) of the individual at that moment.⁴⁸

We are using the term objective reality in contrast to subjective reality, which is reality seen through our inner mental filters that are shaped by our past conditioning. Objective reality is how things really are. Although it is possible to perceive objectively, we cannot take in the totality of reality and say anything about it; we can only point to some of its characteristics. So whenever we explore reality in any specific manner, we have to leave out something. For example, when you describe an orange, you cannot say anything about its totality. You have to talk about its color or its taste or its shape. If you want your description to encompass the whole thing -- its color, shape, and taste all together -- you can only say,

The four worlds as they relate to one another in creation, are mentioned in **Isaiah 43:7** - *Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him*

⁴⁷ This phrase, which is always used with a sense of regret, was coined by **Robert Burns** and used in his poem ***From Man was made to Mourn: A Dirge***, 1785: *Many and sharp the num'rous ills Inwoven with our frame! More pointed still we make ourselves Regret, remorse, and shame! And Man, whose heav'n-erected face The smiles of love adorn, - Man's inhumanity to man Makes countless thousands mourn!*

*“Man's inhumanity to man is not only perpetrated by the vitriolic actions of those who are bad. It is also perpetrated by the vitiating inaction of those who are good.” **Martin Luther King***

⁴⁸ In a truly subjective universe, there is nothing outside your own consciousness — no world, no bodies, no brain. Suppose I ask you the question, “If a tree falls in the forest and no one is there to hear it, does it make a sound?” With an objective belief structure, you might say yes, but you might also say no, depending on your views on quantum physics. However, if you believed in subjective reality, you have to reject the question entirely. You’d say that there’s no such thing as a tree outside your awareness. That tree doesn’t even exist. Nor does the forest for that matter. If you are not there to observe it, it doesn’t exist at all. Without consciousness there is no existence. A secondary element is that within a subjective universe, thought is the primary creative element. All thoughts manifest in some form, whether conscious or unconscious. So the physical universe is like a giant computer, crunching your thoughts into reality. Thoughts are waves, and the physical universe is the summation of all those waves. Hence where there is no thought, there is no physical existence. If a thought does not exist, its physical manifestation does not exist either.

"orange." It is the same with objective reality. If you want to say anything about it, you have to focus on its specific characteristics.

The *nefesh*⁴⁹ is fixated on the plane of exclusive subjectiveness; one's perception is blurred, obstructing the awareness of the greater realities which exist beyond oneself, to the point of even distorting the definition of objective truth and good. Everything in this plane is relative- only Elohim is absolute.

EVIL IS BUT A DISTORTION OF THE OBJECTIVE REALITY, BROUGHT ABOUT BY A CONSTANT, OR EVEN MOMENTARY, SUBJUGATION TO THE RELATIVE AT THE EXCLUSION OF THE ABSOLUTE.

Our present society is structured to place emphasis of legitimacy on objective reality, for it is only through having a concept of objective reality that we can have common ground for communication of a common reality.

While the need for an objective reality is self evident, one must never use this as an excuse to deny the existence and importance of subjective reality. It is through our personal subjective realities that each and every one of us uniquely defines and interprets all aspects of life and thus it helps shape us and define for us our individuality. Without a sense of subjective reality there would not be a sense of individuality.

Note: This is why certain types of political regimes and repressive cultures and societies always seek to place over-emphasis on objective as opposed to subjective reality. When everyone is taught to think the same, then everyone will also act the same. This is the master-plan for domination and control. Without a healthy sense of subjective reality, one is left with only a sense of being a meaningless part of a greater whole, with no sense of individual worth. This is the greatest of evils. This is mental slavery and the true definition of exile. This is exile from one's own self.



⁴⁹ The animal-like lower soul of man

CHAPTER 4

ALL IN THE FAMILY

Gen 25:22 *And the children struggled together within her;*

Whatever exists above exists below. Yet, there is a principle called the “state of inversion” or reversal from the levels of holiness to the level of uncleanness. The world is closer to the levels of uncleanness than the higher levels. Yet, these two planes do interact with one another. It makes the world we live in a mirror image of the upper realms. It is similar to the concept of turning something inside out.

Zoharic and Torah teachings say that our universe is but a reflection of the higher worlds. Since this is the case, then these worlds cannot be all that different from ours. They exist within the context of their own laws of physics and manifest differences. Somehow all is connected and one universe has an effect on the other. However different these worlds appear, they are all linked through some common format.

- **Soncino Zohar, Bereshith, Section 1, Page 110a**-*the Holy One imparts to His device a spin to the left, and all things now take a direction to the left, and the wheel gives to events a course unfavorable to the sons of men. So it goes on until they become penitent and retrace their evil ways. But the motive power of the wheel is centered in the works of man; hence the phrase, “by His device, according to their work”, there being no permanency. In this case too Elohim manipulated events so as to attain a certain end, and all that happened had its roots in the supernal sphere. Elohim had brought Abraham near to Him, and there issued from him Ishmael. Ishmael was born before Abraham was circumcised, that is, before he was made perfect through the sign of the holy covenant. Then the Holy One, blessed be He, so devised that Abraham circumcised himself and entered the covenant and acquired his complete name of Abraham, and was crowned by the supernal He with the symbolical issuing of water from wind. As soon as the symbolism was completed and Abraham was circumcised, there issued from him Isaac, who was the holy seed and who was attached to the supernal spheres as symbolizing fire from water⁵⁰, and who was not in any way linked to the “other side”. From Lot, again, and from his daughters there came forth two disparate nations who became attached to the side appropriate to them.*

Ya’aqob, although born second, his soul was the firstborn in the higher realms. His soul originated in the realm of holiness and his twin, *Esav*, emanated from the source of uncleanness. These two forces were manifest here upon the earth unequally. This world became the “battlefield” for these forces to meet one another and engage in fighting. Since this world is closer to the lower levels, it strengthened the evil and weakened the good.

Esav was born first because the forces of evil manipulated the children in the womb to manifest the reality more to their advantage. The reality of the fallen state of the earth was thus manifested first. Since *Ya’aqob* was the force of good, evil pursued him all of his life here upon the earth. *Ya’aqob* was given the gift of a great mind for him to combat these evil forces. He used their own weapon, deception, to gain the upper hand against those who opposed him (the measure for measure concept-*midah k’neged midah*). The nature of evil is to use the art of deception in order to stop souls from ascending to the higher worlds. This is the same tool that the Dark side uses today against the *B’nai Yisrael*⁵¹.

⁵⁰ Yitzchak represents *Gevurah* (fire) which issues from *Chesed* (water). *Ya’akov* represents *Tiferet*.

⁵¹ The Children of Yisrael does not apply only to the people of Hebrew extraction, but defines a state of being above the animal level of Edom and the slavery in Egypt. It refers to the upper face of the World of *Yezirah*, called the entrance to the Holy Land, or the House of Yisrael. Born as a natural man under the laws of the World of *Asiyah*, or sin, everyone on earth begins as a child of Yisrael. The Children of Yisrael forget the memory of the other reality from which their descended, and sell their birthright for mineral possessions, vegetable comforts, and animal status. Like *Esav*, they turn away from their origin and forget that it ever existed. Thus, they become slaves in Egypt or the Children of *Esav* dwelling in *Edom* as animal men. Those who remain the Children of Yisrael retain their connection to the upper Worlds. Living in Egypt or *Edom* is very difficult because everyone around Yisrael is so involved in the World of *Asiyah* that they view Yisrael as dangerous. The Child of Yisrael lives in two Worlds at once. He cannot be satisfied with just the comforts of the World of *Asiyah*, and yet does not know how to enter and stay in the Paradise of *Yezirah*. This is why the

- *R. Isaac said: 'It is written: AND THE CHILDREN STRUGGLED TOGETHER WITHIN HER; AND SHE SAID, IF IT BE SO, WHEREFORE DO I LIVE? AND SHE WENT TO ENQUIRE OF YHWH. Whither did she go? To the Academy of Shem and Eber. "And the children struggled together within her", for there already Esau declared war against Jacob. The term vayithrozzu (and they struggled) is akin to a root meaning "to break", and thus it implies that they broke asunder and drifted away from each other. Observe that the one was of the side of him who rides the serpent, whilst the other was of the side of Him who rides on the sacred and perfect throne; **Zohar Bereshith 1:137b***

In the Torah, the archetype of evil is *Esav* and the archetype of good is *Ya'aqob*. They both came from the same womb and at the same time. They were bound together by the same blood and the same source. This teaches the student of the Torah a great truth concerning good and evil. They are not the dualistic opposites in some great cosmic struggle for creation. This relationship between good and evil did not begin with this set of twins. The **Zohar** says that in regards to the Tree of Knowledge of Good and Evil therein is *Metatron* and *Samael*.⁵²

Good and evil are both agents of YHWH and serve Heaven to accomplish the Divine purpose. We are commanded to serve good and avoid what is evil. Just because something has been created by Elohim, its existence does not mean that such a thing is a benefit for mankind. What most people do not realize is that it is not always easy to clearly discern the difference between evil and good. The visage of *Esav* sometimes is mistaken for the visage of *Ya'aqob*. Thinking we are embracing *Esav*, we may actually be embracing *Ya'aqob*. *Ya'aqob* came to blind *Yitzchak* in *Esav's* garments and *Yitzchak* exclaimed, "The hands are the hands of *Esav*, but the voice is the voice of *Ya'aqob*." *Ya'aqob* can turn to the ways of *Esav's* hands, but his power is in his voice.

The hands of *Esav*, representing human endeavors that follow the natural course of the human intellect, can never guide us in the true path of righteousness. *Esav* thus represents all those in life who follow the level of a detached intellect, without the balance of the spiritual voice of *Ya'aqob* that ascends above and unites the conscious mind with the unconscious. This is why the fruit of the Tree of Knowledge of Good and Evil is forbidden to mankind. It is rational intellectualism without any psychic, spiritual, intuitive interaction that leaves a bitter taste in the mouth of those who partake of its fruit. Each bite from that forbidden fruit allows us to fall under the domination of *HaSatan* (the *yetzor harah*). The bloodline of *Esav* is not just physical, but rather includes all mankind who walk in the footsteps of *Esav*. Righteousness is not always defined by one's actions, since evil people can perform good deeds. Righteousness is a state of mind that leads to a state of being. To be righteous one has not to eat of the forbidden fruit of detached rationalism devoid of any spiritual awareness. This is the way of religion, but not the path of spirituality. Religion elevates rationalism and mistakes it for holiness. Most Torah study actually is following the ways of *Esav* and not *Ya'aqob*. These hypocritical leaders have the lost the ability to discern between good and evil by mistaking *Esav* for *Ya'aqob* and do as *Esav* does, instead of speaking as *Ya'aqob*.

- *R. Hiya and R. Hizkiah were once sitting underneath a tree in the field of Ono. R. Hiya fell into a slumber and beheld Elijah. He said to him: 'The whole field is illumined with your presence.' Elijah answered: 'I am come to tell you that Jerusalem is about to be laid waste together with all the towns of the sages, for the reason that Jerusalem is the embodiment of judgment, and is preserved by judgment, and now judgment demands its destruction; and*

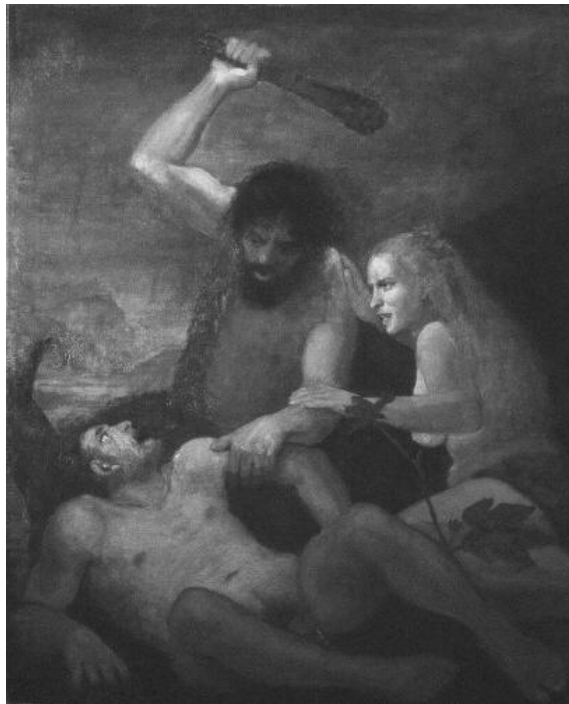
children of *Esav* and the Children of Yisrael cannot exist, or even be reconciled in the same country. Yisrael must go their own way. The child of Yisrael has the blessings of their parents (*Chochmah* and *Binah*/Adam and *Chawah*), but these are only partially comprehended. He knows he cannot exist in subjection to the laws of *Edom*, but he does not know how to leave the country. In his bondage, he cries to YHWH for deliverance. He seeks the Door to Paradise. The "Chosen People" does not mean just a nationality. It is anyone who chooses the Torah that was offered at Mt. Sinai by YHWH. If one accepts the teachings and instruction Elohim gave to Yisrael, then they are a Yisraelite. They have taken on the yoke of Torah and the obligation to learn and teach it to others. It is not that the people have been chosen, it is that the people have chosen. See Romans chapters 2-3, 11.

⁵² Jung taught that the Self is made manifest in opposites and conflicts between them; it is called *coincidentia oppositorum*. For Jung, the measure of an individual and a whole culture is the ability to recognize polarity and paradox and to balance and unify oppositions. Thus, Elohim is both male and female and man himself is incomplete unless he is both male and female; that Ein Sof is the ultimate being and yet nothingness; man in order to achieve redemption must pay his due to the realm of evil; creation is both negation and progress; etc.

*Samael has already been given power over it and over its mighty ones. I have therefore come to advise the sages thereof so that they may try to obtain for Jerusalem some years of grace. For so long as knowledge of the Torah is found therein it will be spared, the Torah being the tree of life by which all live. But when the study of the Torah ceases below, the tree of life disappears from the world. Hence so long as the sages cling to the Torah, Samael has no power over them, as Scripture says: “The voice is the voice of Jacob, but the hands are the hands of Esau” (Gen. XXVII, 22). The voice is the Torah, which is termed the voice of Jacob, and so long as that voice pours forth, the utterance also dominates and prevails (over the hands of Esau). Hence the study of the Torah should never cease.’ **Zohar Bereshith 1:151a***

The differences between *Esav* and *Ya’aqob* are hard to distinguish. They are twins and most confuse the two. We must learn to distinguish between the two. YHWH in His Highest wisdom allows this to happen. It is by eating the *Torah Ha-Sod* (the hidden meanings of Torah) that we will never again be poisoned by the fruit of the Tree of Knowledge and the influence of *Samael/HaSatan/ Esav/Amalek*.⁵³

- ***Soncino Zohar, Bereshith, Section 1, Page 29a***-of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as *Amalek*, who is the evil serpent, the “strange Elohim”. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called *Samael* (lit. poison-Elohim). There is more than one *Samael*, and they are not all equal, but this side of the serpent is accursed above all of them.



⁵³ Samael means “Dread YHWH” and is the Semitic version of the Asiatic *Sama*, *Samana*, or *Samavurti*, “The Leveler”, Judge of the Dead, linked with the underworld king *Yama*. The *Sama Veda* called him the storm Elohim, clothed in black clouds. Like his later incarnation, *HaSatan*, he was the prince of the power of the air; also the Celtic Elohim of *Samhain*, the Feast of the Dead. His feminine counterpart was called *Samothea* in Britain, queen of the land of Hyperboreans, where Pythagoras learned the arts of letters, astronomy, and science. She was another form of *Skadi* or *Scatha*.

CHAPTER 5

THE NATURE OF EVIL

Things are not always as they seem. Reality and Truth are always multilayered and the boundaries of what is good and evil are not always so clear cut and become blurred. What may seem good could in reality be evil and vice versa. Whatever appears to be evil or even unpleasant, not only fulfills a vital purpose, the cleansing of an organism, but also serves to remove the useless Force and Form from the main area of a particular activity where it may be of great use to the plan of the Creator. Like excretions from the body, it is unpleasant but necessary or the mechanism would become blocked by waste material and cause the body to die.

It is important to understand that *Ayn Sof* is beyond good and evil. We must not attribute goodness to IT as to do so would exclude evil, and thus would leave IT deficient or lacking something. *Ayn Sof* embraces everything, including the totality of good and evil. The old dichotomy views good and evil on opposite ends of a pole. The new paradigm suggests that Elohim is in every direction, represented by the archetype of light, and *HaSatan* is represented by the archetype of veils. From this worldview evil is defined as anything that dims the light. **Dr. Carl Jung** writes:

- *“I begin with nothingness. Nothingness is the same as fullness. In infinity full is no better than empty. Nothingness is both empty and full.”*⁵⁴

The nothingness of *Ayn Sof* follows the Endless One’s unknowability by the human mind. It is eternally unknowable. *Ayn Sof* cannot be spoken of in any language and cannot be conceived by the mind. *Ayn Sof* has no being and does not exist. *Ayn Sof* transcends every distinction between being and nothingness. It is the absolute unlimited entity. Existence implies limitation, something rather than nothing. *Ayn Sof* is not nothing in the ordinary sense of the word. *Ayn Sof* transcends the entire existence-non-existence distinction. It includes everything and nothing. It is an infinite, undifferentiated unity or imagine an infinitely extending empty void.

- *“Supposed someone merged with or became the whole universe, and so came to include everything that exists. Even then, he would not be unlimited—he still would be that particular universe. We must imagine something that somehow includes all possibilities, all possible universes, and excludes nothing. This something not only is not limited to some portion of actuality while excluding the rest, it is also not limited to that one portion of possibility which is all of actuality.”* **Robert Nozick, philosopher**
- *“*Ayn Sof* has more being than any other being in the world, but since it is simple, and all other simple things are complex when compared with its simplicity, so in comparison is called nothing.”*-**Scholem, Kabbalah.**
- *“*Ayn Sof* is the principle in which everything hidden and visible meet, and as such it is the common root of both faith and unbelief”*-**Azriel, Scholem, Origins of Kabbalah, pp.441-442**
- *“The revelation of anything is actually through its opposite.”*- **R. Aaron Ha-Levi**

This radical new viewpoint says that evil is not a thing; rather, it is related to awareness. Money can be good or evil, depending upon what we do with it. A bad seed can produce a poisonous fruit, or it can be converted into something useful. Mold can be discarded as harmful, but certain kinds of mold become penicillin. The notions of good and evil imply their opposites, or, have their opposite built into their very essence.

If we try to define material objects, we invoke a host of ideas (weight, space, density, etc.) that leads to conclusions concerning that object that cannot be understood except via its opposite. The logical conclusion is that “good” (beneficial to the world) is also “evil” (as the world is an estrangement from the ultimate good-Elohim). Concepts swing over into their opposites as we try to understand them more definitively. *Ayn Sof* is thus the limit at which all concepts deconstruct and

⁵⁴ Jung taught that the Creator represents both good and evil, persona and shadow, a coincidence of opposites. This is the opposite of the Gnostics. Gnosticism holds to a dualism of good immateriality and evil matter; while for Jung good and evil originate and end in the same Source, are mutually dependent upon one another, and simply identified with spirit and matter.

swing over into their negations. Universal and particular, seeming opposites, passover into one another, have each other imbedded in their essence, and are bound together as the sun is to its light. The point in which opposites are joined and become transformed into one another is the deconstructive limit; and this limit is *Ayn Sof*.

We need to immerse ourselves in Wisdom⁵⁵ (*Chochmah*) until we have attained an intimate understanding of the nature of good and evil. When we reach a transcendental point in which good and evil overlap to the extent that we can perceive how either can transform into the opposite, then we can enter into the world of *devekut*, or a constant awareness of Elohim.

So good and evil is not a dichotomy at all, but an enclosed universe of curved time and space. This is not to say that good is evil or evil is good. Rather, each has a spark of the other, and pushed to the extreme, this spark can be ignited. This may push you to the limit of reasonable thought, but we need to extend beyond the mind and draw upon resources that surpass the intellect. Our tendency is to hold on to our old worldview because of faulty past teachings. It seems easier to clearly define good and evil and to know how to deal with it. Yet, difficult and complicated issues and questions do not yield easy solutions. It is imperative that we understand the purpose of everything that Elohim has created.

Thus, “evil” exists for the purpose of challenging the individual’s freedom of choice by providing a variety of experiences that may lure the person from the focal point of Truth. If he surrenders to his lusts, then he becomes a slave to those impulses; if he subdues them, then he transforms the evil into good.

- **Rom 6:16** *Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

Therefore the evil forces of life have been collectively dubbed “*HaSatan*” according to Scripture. It is not the name of a specific being or fallen angel as most people assume, but rather a name that means “an obstacle or adversary”. *Satan* is a name for a role something or someone plays rather than a proper name for someone.

- ויחר־אף אלהים כִּי־הוֹלֵךְ הוּא ויִתְעַב מִלֶּאךָ יְהוָה בְּדֶרֶךְ לְשׁוֹן לוֹ וְהוּא רֹכֵב עַל־אֲתָנוּ וְשָׁנֵי נַעֲרָיו עִמּוֹ:
- *And Elohim's anger was kindled because he went; and the angel of YHWH placed himself in the way for an adversary (l'satan) against him. Bemidbar 22:22*

The more a person slips away from the Truth through a submission to distortion, the susceptible he becomes to evil in its active state. Thus, thrown off center, the person becomes confused, uncertain, and loses control of his intellect. Soon, his mind becomes fertile ground for the root of the evil to grow deep into his mind.⁵⁶

Since everything in the realm of holiness has its counterpart in the unholy realms (the *sitra achra*), there is an unholy counterpart to the observation of the *mitzvot* of the Torah. These would be the 365 negative commandments in the Torah. Since they are contrary to the Will and Wisdom of the Creator, they represent total and complete separation from His Unity. These are the “other side” or the “*klippoth*” and the “other g-ds” mentioned in the Scriptures. This is known as idolatry (*avodah zarah*) and the Divine Will is concealed from them.⁵⁷

⁵⁵ Wisdom refers to the cognitive dimension of the human psyche that lies at the foundation of the Ego, and is instrumental in guiding the libido or will. It is in *Chochmah*, the realm of thought and ideas, that the relationship between the human psyche and the external world can be understood, for it is through our ideas that the world is understood, experienced, and constructed.

⁵⁶ *Mephistopheles* (the Devil) is the diabolical aspect of every psyche function that has broken free from the hierarchy of the total psyche and now enjoys independence and absolute power according to Dr. Carl Jung.

⁵⁷ The *klippoth* cannot violate YHWH’s Will, because they know and perceive that their life and sustenance come from Him, and they derive their nurture from the hindermost aspect of the Divine Will which encompasses them. They are in a state of exile and think of themselves as “g-ds” thus denying His Unity. But, they do not deny YHWH, as their life comes from Him. The unclean animals not fit for human consumption derive their life force from three completely unclean *klippoth*.

Sin in Hebrew is *chet*. The root means “distance”. One can use his energies of life to draw close to YHWH or cause his actions to distance himself from YHWH. The further one withdraws from YHWH, distancing himself from the Source of Truth and Light, the more accustomed to the darkness the person becomes. This is why darkness and evil are linked together in Scripture. In the Light, all things can be seen clearly and in its rightful state. However, in the dark distinction between objects becomes hard to perceive and sometimes non-existent.

- **Mat 6:22 -24** *The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve Elohim and mammon.*
- **Yochanan 3:18-21** *He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of Elohim. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in Elohim*
- **Yochanan 12:35-36** *Yahshua, therefore, said to them, `Yet a little time is the light with you; walk while ye have the light, that darkness may not overtake you; and he who is walking in the darkness hath not known where he goeth; while ye have the light, believe in the light, that sons of light ye may become.’*
- **Yochanan 12:46** *I am come a light into the world, that whosoever believeth on me may not abide in the darkness.*

From the Torah's perspective, therefore, greatness of character is not measured by our lack of an evil inclination, but by our success in controlling it. The rabbis of the **Talmud** also taught that "*The greater the scholar, the greater his evil inclination*" (**Sukkah 52a**). In other words, someone who possesses pronounced capabilities will find himself presented with a greater number of illicit opportunities around which he will have to exert considerable self-control. For example, it is a greater moral achievement for a person who has built up his business from scratch to remain scrupulously honest in his dealings than for one who has always been employed by another, for the latter has less to gain from financial chicanery. Similarly, it is a greater act of character for a person of good looks and a sensual disposition not to lead a promiscuous life than for one who does not possess this disposition and is afforded few such opportunities. When a man turns away from evil: "*Then all the kliploth are made null and void, and they vanish, as though they have never been in the presence of the Master.*"⁵⁸

- **Soncino Zohar, Bereshith, Section 1, Page 23b**-*is a vestment to the Shekinah, and if man had not been created, the Shekinah would have been without a vestment like a beggar. Hence when a man sins it is as though he strips the Shekinah of her vestments, and that is why he is punished; and when he carries out the precepts of the Law, it is as though he clothes the Shekinah in her vestments. Hence we say that the fringes (tsitith) worn by the Israelites are to the Shekinah in captivity like the poor man's garments, of which it is said, "for that is his only covering, it is his garment for his skin, wherein shall he sleep?" (Ex. XXII, 26). Prayer which is not whole-hearted is pursued by numbers of destructive angels, according to the Scriptural expression: "all her pursuers have overtaken her, etc." (Lam. I, 3). Therefore it is well to preface one's prayer with the verse, "but he is merciful and forgiveth iniquity, etc." (Ps. LXXVIII, 38). The word "iniquity" signifies Samael, who is the serpent; "he will not destroy" signifies the destroyer; "he turneth his anger away" refers to the demon Af (anger); "and doth not stir up all his wrath" refers to the demon Hemah (wrath). To these powers are attached many destructive angels, which are under seven chiefs with seventy under-chiefs, dispersed in every firmament, and under them are myriads of others. When an Israelite wearing fringes and phylacteries prays with devotion, then the words of the Scripture are fulfilled: "All the peoples of the earth shall see that the name of YHWH is called upon thee and they shall fear thee" (Deut. XXVIII, 10). We have agreed that "the name of YHWH" refers to the phylactery of the head; and when the*

⁵⁸ **Zalman, Tanya, Likutei Amarim, Chapter 19,p.81**

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destructive angels see the name of Tetragrammaton on the head of him who is praying, they at once take to flight, as it is written, "a thousand shall fall at thy side" (Ps. XCI, 7).



CHAPTER 6

BREAK ON THROUGH TO THE OTHER SIDE

“In the long run it is far more dangerous to adhere to illusion than to face what the actual fact is.”

Physicist David Bohm

“Genuine evil, the evil that can be experienced, imposes itself upon us in mythical images.” **Gershom Scholem**

Few people know that the words “devil” and “divinity” come from the same Indo-European word “*devi* (Goddess) or “*deva*” (Elohim), which became *daeva* (devil) in Persian. The Old English *divell* (devil) can be traced to the Roman derivative *divus, divi*: Elohim. Thus, it appears that from the beginning, Elohim and devils were often confused with one another. As we study the Scriptures, we will discover that evil issues forth from *Ayn Sof* Itself, and is the logical consequence of creation. Evil is to creation, and the individual finite existence that is creation’s essence, as the outside of a container is to the space it contains. Evil is written into the idea of creation and woven into the fabric of the human soul.

According to the Zohar, the fragments of earlier worlds that had been destroyed because of untempered judgment are shrouded in darkness and floating around our universe like debris from extinct volcanoes.⁵⁹ These fragments are the husks (*klippoth*) which comprise a counterworld of unholiness called the *Sitra Achra*, which oppose the Divine realm of the *Se-firot*.⁶⁰ Our world was created only after the roots of evil had been purged from *Ayn Sof*. As such, the restriction and limitation which was necessary for the creation of our world modified ; *Din* (judgment) was tempered with *Chesed* (kindness). The result was a world in which judgment and kindness are blended in the *middah* or trait of *rachamim* (compassion). The world in which we live is a blending of good and evil.

This concept is important psychologically as well as axiological implications. In purging Itself of the roots of evil, *Ayn Sof* gives rise to a dark realm, which parallels the Freudian repressed or the Jungian “shadow”. This purging, for *Ayn Sof* and man has the results of the growth of the “Other Side” and the “shadow self”. In neither case is evil eliminated. The attempt to purge oneself from evil simply relocates it into another part of the cosmos or human psyche. The result is repression rather than expulsion. *Ayn Sof’s* catharsis of “*Din*” can actually be called a cosmic repression. This is because *Ayn Sof*, in attempting to rid Itself of the unacceptable aspects of Its own essence (negativity, destruction, limitation) actually crystallizes these negative aspects into a region of being that remains a part of Itself. The result is the growth of the “Other Side”, a negative region within *Ayn Sof*, which shadows and fills our world with evil, negativity, ambiguity, and of course –death. This Divine catharsis of judgment births a metaphysical parallel to the dark forces of the repressed unconsciousness. To the ancient sages evil is a cosmic and psychological return of these repressed forces. Thus, we can see that the “Other Side” is also within our own hearts, and it could not be otherwise, as without evil we would have no hearts, no freedom, and no individual existence at all.

The Other Side is the dark side of space-time, a universe that is not brightly lit. The sub-atomic particles there vibrate at a lower frequency than this world. This limits their realms from being seen by us. This also means that they are unable to receive the higher frequencies from the realms of the fifth dimension of thought (good). This is the habitations of demons⁶¹

⁵⁹ The Zohar implies that the evil in our universe has its origins in the remnants of the previous worlds that were destroyed. Fragments of these worlds remain mutilated and covered in darkness outside the Divine system. These fragments are the system from which the *Sitra Achra* was constructed.

⁶⁰ The evil in this physical world is made of the “waste material” or dung of the coarse *klippoth*; it is the sediment of the purifying process in creation. It is sometimes called “vomit and filth”, which is the ultimate humiliation.

⁶¹ *Sheid, Mazzik, Ruach Hara, Se’ir, Malach, Mashchit* in Hebrew. Demonic powers wax and wane according to the time of day, the week, the seasons, meteorological conditions, topographical features, and other factors. They frequent rooftops, outhouses, and drainage gutters. They can also be attracted to places of religious worship.

and other beings. They are limited to their context of creation. They cannot ascend space-time, but they can transcend their own and enter our world.

These beings require nourishment, procreate, and can die. They can appear to us as projected mind thought. They have the ability to fold space and move from one location to another almost instantaneously. These beings can also see a short distance into the near future. They too live in a five dimensional universe; however, they are limited to where they can go in it.

These beings do not have an independent life. It is the spark of holiness that gives life to *Samael*, the male element of the Other Side. The Holy One bestows life and food upon the Other Side voluntarily. This is part of the anti-dualistic tendency that sees the power of evil as a servant of Elohim, which is allowed in order to carry out His Will.

In the *Zohar* we find that one must have faith to grant sacrifices to the side of holiness, but one must do the same to appease the *Sitra Achra*. This ‘Other Side’ is where spiritual forces reside that manifest themselves in the *Malkuth*.

- *Contrariwise, the remembrance and visitation for evil refer to the other side (sitra achra), with allusions to strange Elohim⁶², and similarly embracing male and female in one union: the one (male) under remembrance, the other (female) under visitation, both unceasingly intent on evil. There are thus two parallel and opposing influences. From the one there flows all the inspiration of true Faith and all supernal sanctifications; from the other flows whatever is evil, all kinds of death and all sorts and conditions of mischief in the world.’ R. Hizkiah said: ‘Assuredly it is so. Happy is he whose portion is firmly established on the good side, and who does not incline himself to the other side, but is delivered from them.’ Said R. Judah: ‘Assuredly it is so, and happy is he who is able to escape that side, and happy are those righteous who are able to wage war against that side.’ R. Hizkiah asked: ‘How?’ R. Judah, in reply, began to discourse on the verse: For by wise guidance thou shalt make thy war, etc. (Prov. XXIV, 6). ‘This war’, he said, ‘alludes to the war against the evil side, which man must combat and overcome, so as to be delivered from it. It was in this way that Jacob dealt with Esau, who was on the other side, so as to outwit him by craft, as was necessary in order to keep the upper hand of him from the beginning to the end, as befitted. Moreover, the beginning and the end fitted into one another, the beginning being “my birthright” (bekhorathi), while the end concerned “my blessing” (birkhothi), so that the two victories were embodied in two vocables of similar sound. Happy thus is he who escapes them and obtains mastery over them. **Zohar Bereshith section 1:160a***

Several of the *mitzvot* according to the *Zohar* act as an appeasement or bribe; including the goat sacrificed to *Azazel* on *Yom HaKippurim* and the inclusion of animal hair in the *tefillin*. The “Other Side” represents the *yetzer harah* or man’s animal instincts that must be distracted since they are very powerful and difficult to overcome. Here is a great truth that few can accept- that one’s evil urges cannot just be willed away. There is a great power in the destructiveness in man’s heart. Sometimes failure to acknowledge this fact gives more strength to the power of uncleanness and destruction.⁶³

- **Zohar 2:237b**-Said R. Simeon: ‘All this is true, yet nevertheless the Holy One, blessed be He, has conferred power on the unclean spirit and it behoves man to subjugate him from all directions. Now I am about to reveal to you’, he said, ‘a mystery which is only permitted to be revealed to the superior saints. The Holy One, blessed be He, has conferred power upon the place which is the unclean spirit to have dominion over the world in many ways and to be enabled to inflict harm; we thus dare not treat him lightly, but we have to be on our guard against him lest he indict us, even in our holy actions. We have, therefore, a secret device, namely, to assign him a little space within our holy performances, since it is out of the source of holiness that he derives his power. Hence we are required to enclose inside the phylacteries a hair of a calf with one end jutting out and exposed to sight. This hair is incapable of communicating defilement, since it is smaller than a barley grain. [Tr. note: Allusion (appar-

⁶² Daniel Matt in the *Zohar-Pritzker Edition* says that this refers to *Samael* and *Lilith*. And that *Samael*, the ruler of the Other Side empowered Esav.

⁶³ Because of Yisrael’s sin of the Golden Calf, the *sitra achra* was assigned a share in the sacrificial system in the Torah. The fire on the altar destroyed the power of the *sitra achra*.

ently inexact) to Mishnah, Ahaloth III, 2.] Now, when the unclean spirit beholds this hair that is within the supremely holy, and thus finds that he has a portion therein, he will abstain from assailing the wearer and will be powerless to inflict evil on him, whether on high or below. Whereas if nothing is given him within what is holy he brings accusations, saying, that-and-that man who at the moment makes himself holy has done such-and-such a deed on such-and-such a day, and these-and-these are the sins he committed; so that the man will thus be brought to judgment and be punished. The Israelites, who were aware of this secret, used to adopt a similar device when they began to sanctify themselves on the Day of Atonement; they at once made provision for assigning the unclean spirit his portion, so that he should not accuse them nor bring to notice the sins of Israel. For when he presents himself to bring accusations against Israel, ever so many bands and hosts stand there ready to take up his word. Happy is the portion of him who is able to be on his guard so that his sins should not be brought to notice on high, and so that he should not be regarded with disfavor.'

- "Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Ex. xxv, 3). 'It is', he said, 'because fire symbolizes judgment. As to the fire of the sacrifices on the Sabbath day, it rises to hold in check judgment; for, as we have learnt, "there is a fire which consumes a fire": the fire of the altar consumes the fire of judgment. Therefore the Holy Ancient One reveals Himself on this day (Sabbath) more than on any other day, and when He reveals Himself judgment is not in evidence at all, and all the upper and lower celestial beings are in perfect joy, and judgment has no dominion. 'It is written: "For six days YHWH made heaven and earth" (EX.XXXI, 17); it does not say "in six days", which indicates that the days themselves were a special creation. They are holy, supernal days, days in which the Holy Name is contained. Blessed are the Israelites more than all the heathen nations: of them it is written, "And ye, who cleave to YHWH your Elohim, ye are all alive today".' **Zohar, Shemot - Section 2:89b**

The entire sacrificial system, in part, is a method of appeasing the "Other Side". The animal sacrifices, representing man's animal nature and *thanatic* urges⁶⁴, provided the necessary appeasement to evil. An example of this is also found the account of the *Akedah*, the binding of *Yitzchak* by *Avraham*. This act, which involves the willingness of *Avraham* to sacrifice his son in the Name of YHWH, serves as a paradigm of true faith, and illustrates the Zoharic axiom that evil (here in the guise of a *filicidal* impulse⁶⁵) must be included in the worship of YHWH.

- **Soncino Zohar, Shemot, Section 2, Page 130a**-is called white, while sometimes white is called black; we read, for instance, of *Moses*' wife that she was black (Num. XII, 1), and *Israel* are compared to the *Aethiopians* (Amos IX, 7). The evening prayer is not obligatory, and there is no fixed time for it, because the evening is influenced by the "other side", which is dark and rules by night. The limbs and fatty portions of sacrifices used to be burnt on the altar in the evening, and from that moment numbers of groups of demons which issue and have sway by night receive their nourishment. It may be said, have we not been taught that the messengers of the "other side", of the spirit of impurity, had by rights no power in the Holy Land, and so if by this means the *Israelites* were to rouse them, would they not be doing something forbidden? The answer would be that the smoke of those parts was wont to ascend, not as the smoke of other sacrifices, which did ascend in a straight line heavenward: for these fumes rose and dispersed into a cavern in the North, where dwell all the hosts of evil spirits, and when the smoke arose, as we have said, as it floated upward in a crooked line towards that place, all those malevolent beings would feed on it, and so would remain where they were, dispersing not throughout the earth. One particular evil spirit was appointed over the others in that northerly cavern: his name was *Synegoria*, [Tr. note: 'Lit. "advocacy, justification, Perhaps a corruption for *Sangorin* (frorr. *sanguis*), "bloodthirsty".] and when the smoke began to ascend crookedly and to draw near, he and sixty thousand myriads of other spirits would rise up to meet it in order to imbibe nourishment there from. They would stand within their cavern and then pass through the door called "keri" (lit. defilement). It is to this door that there is an allusion in the words, "If ye walk contumaciously (in *keri*) unto me, then will I also walk contumaciously unto you" (Lev. XXVII, 24, 25); that is, the wrath and anger which come out from that door called *Keri* will be wreaked on those who walk contumaciously. These are the spirits who roam about by night. When the souls of the righteous emerge from the earth into the upper spaces in order to as-

⁶⁴ From the Greek word *thantos*-which means death or destruction.

⁶⁵ The act of a parent killing their own child.

cead heavenward, these same spirits also appear and contend with them, in order to prevent them from reaching and entering their heavenly habitation and rest. And, indeed, they bar the way to all save only the souls of the most supreme saints, which break through all firmaments and aethers until they reach the highest sphere. The demoniac hosts speak Dying words to the children of men, disguising themselves in other forms, and seducing them till they defile themselves. But at the time when the limbs and the fat of the offerings were burnt, the smoke provided them a full repast of the kind suited to their station, and being busy with this they forgot to come forth and roam about the Holy Land. Now the evening prayer, as I have said, is not obligatory, because these bands of demons participate in the dominion of the night, and only Jacob was able to fix it. However, although the evening prayer is not legally obligatory, yet it has a protective influence against the terrors of the night, against the fear of Gehenna⁶⁶, for at night the wicked receive a punishment double that which is executed upon them by day. Therefore the Israelites introduce the evening prayer for weekdays with the verses: "And he is merciful, he forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath" (Ps. LXXVIII, 28). This is recited because of the fear of Gehenna.⁶⁷ But on Sabbath, when there is no fear of the punishment of Gehenna nor of any judgment, one may not recite these verses lest he thus awaken the evil spirits, causing them to appear and become active. To counteract the fear of the accuser and slanderer of souls we conclude the Hashkibenu prayer ("Cause us, O YHWH, to lie down in peace") with the words: "Blessed art Thou, O YHWH, who guardest Thy people Israel for ever. Amen". To counteract the fear of the many devils and accusers which are present in the night and have power to injure anyone who leaves his house at that time, we say: "Guard our going out and our coming in unto life and unto peace." From the fear of all these things we deliver in trust our bodies, souls and spirits to Heaven above, to the Supernal Kingdom which has dominion over all of them. Therefore we recite every night the evening prayers, performing all this to counteract the mysterious influences of the evil spirits now that there are no sacrifices to keep them at bay. At midnight, when the north wind awakens, it beats against all the abodes of those malevolent spirits, cracking in twain a gigantic mighty rock, the stronghold of the "other side", and rushes about everywhere, both above and below; and all

- R. Eleazar, studying one day with his father, R. Simeon, asked him, 'Did the "End of all flesh" derive nourishment from the sacrifices which Israel used to offer on the altar?' His father replied: 'All alike derived sustenance from them, both above and below. Consider this. The priests, the Levites, and the Israelites are called Adam (Man), through the unison of the holy liturgies which proceed from them. Whenever a sheep or a lamb, or any animal, was brought as an offering, it was required of those who brought it, before it was offered on the altar, to recite over it all sins and evil intentions and thoughts, and to make confession of them, and it is thus that the creature is designated a b'hemah (animal) throughout, in that it carries these sins and evil thoughts. As in the case of the Azazel (scapegoat) offering it is written, "And he shall confess over him all the iniquities of the children of Israel, etc." (Lev. XVI, 21), So it is here: the one offering brought on the altar bears a twofold burden. Consequently each part goes to its fitting place, the one qua "man" and the other qua "beast", as we read, "Man and beast thou dost save, O YHWH" (Ps. XXXVI, 7). Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves. **Zohar Bereshith section 1,64b**

⁶⁶ The Valley of Hinnom (Gay Hinnom) is outside Jerusalem, and was once the site of the fire altar called Tophet, where sacrifices were made to the Tyrian Elohim Moloch or Molech. **Lev. 18:21, 1 Kings 11:7.** The valley became a garbage dump where rubbish was burned. The stench and the fire from this garbage dump eventually became a synonym for the modern concept of hell. The prince of Gehenna was Arsiel, from the Babylonian Elohim Aciel, the Black Sun, the negative aspect of the sun Elohim. In Gehenna's central pit lived the serpent-angel Apollyon, another name for the negative aspect of Apollo.

⁶⁷ Aside from the book of **Daniel**, the **TaNaK** is virtually silent on any punishment in the after-life. **1 Enoch** speaks of Gehenna as an abysmal furnace where the wicked are held in chains and tormented. Some passages suggest that the punishment will last until the final judgment and others seem to infer that the wicked will be consumed by its fires. There three gates to Gehenna that are guarded by Kipod, Nasagiel, and Samael. One gate opens to a desert, another to the sea, and the third to the valley of Ben Hinnom outside Jerusalem. Gehenna is a by-product of the Left-Side of the Tree of Life (judgment). The **Talmud** limits the punishment of Gehenna to twelve months, though the entirely wicked souls will never escape from it. In the **Talmud** and Jewish thought, Gehenna seems to be a place of correction and a purging of the soul.

- **Zohar 2:184b-185a**-*‘Observe this: the goat which the Israelites sent down to Azazel, into that desert, was sent with the intention of giving to the “other side” a portion, so pacifying and keeping it occupied that it might not do harm to the sons of the Kingdom. But it may be objected: “Why, then, was it necessary to have two goats, one “to YHWH” and one to the “other side”?* The answer to this question can be gathered from the following parable. A king once became angered with his son, and he called to that minister whose office it was to punish offenders that he might be at hand to chastise his son on the morrow. The minister, in high spirits, was overjoyed, and entered the palace to partake of food there. The prince, on seeing him, thought to himself: “Surely, that man comes here to no good purpose, but doubtless because my father is angry with me.” So what did he do? He straightway went in unto his father and persuaded him to forgive him. Then the king commanded that a banquet should be prepared for him and his son, but that the minister should not be told thereof, for, he thought to himself, should he get wind of the repast which I have ordered for myself and my son, he will disturb our meal. What, then, did the king do? He called to his chamberlain and said unto him: “Prepare first a meal for this minister, in order that he may imagine that I am showing him a mark of special favor by giving a banquet in his honor, and so be satisfied and depart, without knowing anything of the previous meal which I have commanded thee to prepare, and which we shall consume when he is gone. Therefore let him, as I have said, take his part and then go, that our joy may be complete and undisturbed.” And so it was done. Now, if the king had not dealt thus with his minister and his son, the former would not have left the palace, and the feast of forgiveness would have been marred. Similarly, the Holy One said to Israel: “Prepare ye two goats, one for Me and one for that Accuser, in order that he may imagine that he is participating in My meal, but in reality may be quite unaware of the true meal of our joy. Let him take his part and go his way and leave My house.” As the “supernal Mother”, the world to come, comes down to dwell in the palace of the lower world in order that all faces should be lit up there, it is meet that the Accuser should not be found in its holy presence, neither he nor any other of the ministers of judgment, when it dispenses blessings and radiates light upon all things and freedom unto all creatures, and Israel takes of these blessings. For when the “world to come” enters into its palace, the lower world, and finds that it rejoices with its children in the most excellent meal, it blesses the table, and all the worlds are blessed, and all is joy and radiant looks. Therefore it says (in regard to the Day of Atonement): ‘That ye may be clean from all your sins before YHWH” (Lev. XVI, 30). It is written: “And Aaron shall cast lots upon the two goats, one lot for YHWH and the other lot for Azazel”. This gives the Accuser great joy: that Elohim should take a lot with him, and, as it were, invite him by the Holy One's own desire and invitation. But he little realizes how that YHWH heaps coals of fire on his head and upon the heads of all his legions. Haman, too, “went forth that day joyful and with a glad heart” (Esther v, 9)-namely, with that portion which was given him. But when the Supernal King comes in unto the Matrona She pleads before the King for Herself, for Her children, for Her people, and even when Israel is in exile, if they pray all this day long (on the Day of Atonement), She ascends unto the Supernal King and pleads for Her children, whereby all the punishments which the Holy One is about to inflict upon Edom (Rome) are decreed and fixed, and, in addition, those concerning the unsuspecting Accuser himself -for though he knows it not, he is destined to be done away with, as it is written, “And death will be swallowed up forever” (Isa. xxv, 8).⁶⁸ So Esther said: “For we are sold, I and my people, to be destroyed... for the enemy could not countervail the king's damage” (Ibid. VII, 4). And then: “Haman was frightened before the presence of the King and the queen” (Ibid. VII, 6). Then radiant looks and perfect joy prevail, and Israel enters into freedom on that day. And from that day on freedom and joy reign manifestly over them, and the Holy One wills to associate Himself with them in joy thenceforward. And as the Israelites gave Satan a portion in order that he might leave them alone and in peace, so also did they give a portion to the pagan nations (the offering of seventy oxen on the Feast of Tabernacles for the seventy nations) in order that they might leave them alone here on earth below.

⁶⁸ The ultimate refining of the world will take place in the days of *Moshiach* and thereafter in the time of Resurrection in which YHWH “will remove the spirit of impurity from the world.” In that era, all *klippoth* will be removed and the Divine service will be elevated ad infinitum in the realm of *Kedushah*. That period is often referred to as *Shabbat*.

Also as previous mentioned, on *Yom HaKippurim* one goat was sacrificed to YHWH and one was given to Azazel.⁶⁹ Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before YHWH before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with YHWH, but regarded simply as the personification of wickedness in contrast with the righteous government of YHWH.

- ***Soncino Zohar, Vayikra, Section 3, Page 63a***-who transgress the commands of the Law; but on that day there is no opening for any accusation against Israel. When that he-goat reaches the rock (of Azazel) there is great rejoicing and the emissary who went forth to accuse returns and declares the praises of Israel, the accuser becoming the defender. And not only on this day, but whenever Israel desire to be cleansed of their sins, Elohim shows them how to restrain the accusers by means of the offerings which are brought before the Holy One, blessed be He, and then they cannot harm. But this day is more efficacious than all; and just as Israel appease all below, so all those who have accusations to bring (above) are appeased, though all the service is to the Holy One. We have learnt that at the hour of which it is written that Aaron should take the two he-goats, all those (accusers) above rouse themselves and seek to go forth into the world, and when Aaron brings near those below those above are also brought near. The lots are then produced for both sides; and as the priest casts lots below so the Priest casts lots above; and just as below one is left for the Holy One and one is thrust out to the wilderness, so above one remains with the Holy One, blessed be He, and one goes forth into the supernal wilderness; so the two are connected. It is written later: AND AARON SHALL LAY HIS TWO HANDS ON THE HEAD OF THE LIVE GOAT AND CONFESS OVER HIM, ETC. He must use both hands in order that the Holy One may concur with him. The he-goat is called "live", to include the one above. The words "over him" mean that the sins shall all be left on the goat.' R. Abba asked how this could be reconciled with the verse which says, "And they shall no more sacrifice their sacrifices unto the he-goats after which they go a-whoring" (Lev. XVII, 7). He replied: 'It does not say there that they should not sacrifice he-goats, but to he-goats. So here, the goat bore on itself all their iniquities, but the offering was brought only to the Holy One, blessed be He, and through the offering upper and lower are appeased and judgment has no sway over Israel. 'AND SHALL SEND HIM AWAY BY THE HAND OF A MAN THAT IS IN READINESS. The words "in readiness" contain a hint that for every kind of action there are men specially fitted. There are some men specially fitted for the transmission of blessings, as, for instance, a man of "good eye". There are others, again, who are specially fitted for the transmission of curses, and curses light wherever they cast their eyes. Such was Balaam, who was the fitting instrument of evil and not of good, and even when he blessed his blessing was not confirmed, but all his curses were confirmed, because he had an evil eye. Hence, as we have learnt, a man should turn aside a hundred times in order to avoid a man with an evil eye. So here, "a man that is in readiness" means a man who is marked out by nature for this service. The priest was able to tell such a man because he had one eye slightly larger than the other, shaggy eyebrows, bluish eyes and a crooked glance. This was the kind of man fitted for such a task. In Gush Halba [Tr. note: =Gischala, in Galilee.] there

⁶⁹ Azazel is the chief of the *Se'irim*, or goat-demons, who haunted the desert and to whom most primitive Semitic (most likely non-Hebrew) tribes offered sacrifices. The TaNaK states that Jeroboam appointed priests for the *Se'irim*. But Josiah destroyed the places of their worship, as the practices accompanying this worship involved copulation of women with goats. The *Se'irim*, or hairy demons as the word itself means, are mentioned in Leviticus 17:7 and 2 Chronicles 11:15 as "goat-demons". Is. 34:14 says that the "goat-demons" greet each other among the ruins of Edom along with *Lilith* and other wild beasts. Edom means 'red' the color of the blood of men and animals or it can mean the wilderness. The name 'Azazel' may be derived from 'azaz' and 'el' meaning 'strong one of El.' It is thought that Azazel may have been derived from the Canaanite Elohim, 'Asiz, who caused the sun to burn strongly. It has also been theorized that he has been influenced by the Egyptian Elohim, *Seth*. In one account of the fall of the angels in the ***Book of Enoch***, Azazel (*Asa'el* as in the Qumran texts) is the leader of the Watchers who educates humankind of heavenly secrets that lead humankind to sin. These teachings include making weapons of war and preparing cosmetics, which enabled the women to seduce the angels. ***The Apocalypse of Avraham*** associates Azazel with Hell. Abraham says to him "May you be the firebrand of the furnace of the earth! Go, Azazel, into the untrodden parts of the earth. For your heritage is over those who are with you" (14:5-6) There is also the idea that YHWH's heritage (the created world) is largely under the dominion of evil. It is "shared with Azazel" (20:5) Azazel is also identified with the serpent which tempted *Chawah*. His form is described as a dragon with "hands and feet like a man's, on his back six wings on the right and six on the left." (23:7) Finally, ***the Apocalypse of Avraham*** says that the wicked will "putrefy in the belly of the crafty worm Azazel, and be burned by the fire of Azazel's tongue." (31:5) Here again, there is another reference to Azazel as being Hell.

was a man whose hands brought death to whatever they touched, and none would come near him. In Syria there was a man whose look always brought ill hap, even though he meant it for good. One day a man was walking in the street with a beaming countenance when this man looked at him and his eye was knocked out. Thus different men are fitted either for one thing or the other. Hence it is written, "He that hath a good eye shall be blessed" (Prov. XXII, 9), or, as we should rather read by a change in the vowelling (yebarech for yeborach), "shall bless". We have learnt that the man who took the goat to the wilderness used to go up on a mountain and push it down with both his hands, and before it was half way down all its bones were broken, [Tr. note: v. T.B. Yoma, 67a.] and the man used to say: "So may the iniquities of thy people be wiped out", etc. And when the accuser of Israel was thus made into its advocate, the Holy One, blessed be He, took all the sins of Israel and all the records of them above and threw them into the place called "depths of the sea", as it is written: "Thou wilt cast all their sins into the depths of the sea" (Mic. VII, 19). AND OF THE CONGREGATION OF THE PEOPLE OF ISRAEL HE SHALL TAKE TWO HE-GOATS FOR A SIN-OFFERING. This offering was to be taken from all of them, so as to make atonement for all of them,

Evil itself is parasitic upon and dependent upon holiness⁷⁰. It is similar to a spiritual vampire that receives its energy from things that are holy.⁷¹ This tells us that we must learn to accept the *thanatic* urges within our own nature. What does it mean to give faith to evil? Faith is that which proceeds from our deepest levels of experience. If faith exists, then it is with "all one's might and soul". One cannot have faith, therefore, unless one gives a portion to one's darker side, to the evil aspects of one's "might and soul". Any faith that pretends to "lily white" is faith in name only and is bound to be haunted by a return of the repressed emotions and actions.

- **Rom 7:14-25** *For we know that the Torah is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the Torah that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if what I would*

⁷⁰ The *klippoth* reveal that evil is parasitic on the Divine traits of judgment and power. The quest for power and the insistence upon severe judgment are the roots of all evil. The service to *Mammon* (money/wealth) is simply the manifestation of this evil quest. *Mammon* is filthy lucre, money. It is an idol, a word which often occurs in the *Chaldee Targums of Onkelos* and later writers, and in the Syriac version, and which signifies 'riches.' It is impossible to serve YHWH and mammon. Making friends of it describes the proper use of money to take care of our needs and the needs of others but by serving it, you become its slave. The essence of the present system is money. Whenever you touch money, you touch the world. It is money which has trapped our religious leaders of today. A man might serve two masters by dividing his time between them, but he cannot be slave to both, and slave is the word here employed. If both demand a total allegiance, the man must choose: he can divide his time, but not his soul. Yahshua implies that mammon poses as deity, demanding a life-and-death devotion. Covetousness, which is idolatry, tells of the domination. Money makes a man slave indeed. It asks an absolute loyalty. They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. "For the love of money is the root of all kinds of evil which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." In other words, if anything can lead us astray from YHWH, money will but it is not the money that is evil but the love of it. *Mammon* is the elohim of the world's leading religion. His chief temple is the holy city of New York at Wall Street. It isn't money itself that causes the trouble, but the use of money as votive offering and pagan ornament. Ask an American what money means, and 9 times out of 10 he will say synonymous with freedom, that it opens the doors of feeling and experience, that citizens with enough money can play at being "little gods" and do anything they wish. The dreams of avarice glitter in the shop window and glisten with the displays of opulence. This peculiarly American form of idolatry pervades the whole of society; profit takes precedence over life and art and love; the freedoms of property take precedence over individual liberties. People came to be valued for the money they command, not for their deeds or character. As their capacity to command decreases, so also does their stature as human beings. Without money it is all but impossible to aspire to public voice or persona in American society. Society in the US rests utterly and entirely upon money.

⁷¹ The *Zohar* says the origin of evil is understood as a process of excretion through which the Divine maintains its pure existence as the good. It speaks of a fire within Elohim that melts and refines the roots of evil, or *din* (judgment). The dross from this melting process is externalized in the *klippoth* that form the Other Side. Thus, judgment is externalized and gives rise to a counterworld, which parallels holiness and is ruled by *HaSatan*.

not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the Torah, that, to me who would do good, evil is present. For I delight in the Torah of Elohim after the inward man: but I see a different torah in my members, warring against the torah of my mind, and bringing me into captivity under the torah of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death? I thank Elohim through Yahshua HaMoshiach our Master. So then I of myself with the mind, indeed, serve the Torah of Elohim; but with the flesh the torah of sin.

Just as there must be descent for the purpose of ascent, just as the potential for evil is a condition for the good, each individual must be prepared to descend into the realm of the *klippoth* (husks) if they are to experience *tikkun* (rectification). The *klippoth* are husks or shells that are lifeless but contain a living, edible fruit or kernel. It is like a membrane that surrounding the inner brain.

The *klippoth* consist of four husks which are found in Ezekiel's vision in [Ezekiel 1:4](#). They are arranged around the spark or kernel of holiness like the layers of an onion. The innermost shell is called a *nogah* (electrum). It is the thinnest shell and closest to the realm of holiness and is translucent, allowing some of the spark to penetrate into the realm of darkness. This is what the [Zohar](#) calls the "Other Side" as having a brightness around it, connecting it to the side of holiness and faith. Thus, there is a spark of goodness at the very heart of evil, and man should approach the *klippoth* with the thought of extracting the good that exists within them. As Rabbi Schneur Zalman has said, "*Convert evil and make it ascend to holiness.*"

- [Ezek 1:4](#) *And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the color of electrum, out of the midst of the fire.*

There are three *klippoth* that are shrouded in the darkness beyond the *nogah*. These constitute the forbidden evils and no man may approach them and expect to have anything but evil as his reward. These *klippoth* remain embedded within the *Sitra Achra* until "*death is swallowed up forever.*"

- [Isa 25:8](#) *He will swallow up death for ever; and YHWH Elohim will wipe away tears from off all faces; and the reproach of His people will He take away from off all the earth; for YHWH hath spoken it.*

The *klippoth* can be seen as a force or energy that is essentially good, but which becomes malevolent by virtue of its being encapsulated and estranged from its Source. They are composed of the shattered value archetypes; symbolize the experience of a world that is broken, flawed, and incomplete. This is the psychological energy that manifests in the form of repressed emotions, rage, sexuality, etc. which are the source of depression, negativity, and neurotic symptomatology for the individual. When a thought is repressed or found unacceptable to his conscious self, it appears in a nether realm of the unconscious, which is similar to the "Other Side". So the *tikkun* process that is found in Scriptural psychoanalysis is to make the unconscious conscious and free the *libidinous* energy⁷² and make it available for the individual's life.

Spiritual energy is neutral. It can be used for good or evil. It is by nature magnetic and operates according to positive and negative polarities (male and female). Sexual relations are an exchange of energies. One receives energy from that partner and gives energy to that partner. The more partners one has in their life, the more contaminated influence manifests in that person's life. Thus, their spiritual energy is weakened and opens them up to the Other Side. This pollution of the spiritual energy clogs the psychic system causing sickness because the psychic system cannot strengthen the physical body. The

⁷² *Libido* is the term that the noted founder of psychoanalysis, Sigmund Freud, used to label the sexual drive or sexual instinct. He noted that the sexual drive is characterized by a gradual buildup to a peak of intensity, followed by a sudden decrease of excitement. Carl Jung, a Swiss psychiatrist and psychoanalyst, broke with Freud's view of the libido by rejecting the idea that sexual experiences during infancy are the principal determinants of adult emotional problems. Jung developed an alternative theory of the libido that viewed the will to live rather than sexual desire as the strongest drive. Jung emphasized the distinction between introverted and extroverted personality types.

unclean forces embrace this contaminated energy and feed off it like spiritual vampires. This causes the individual to become an easy target for occultic attack of malevolent forces.

Libido, or sexual energy, plays an important role in every spiritual pursuit. It is one of the most pure of life force that the “Other Side” seeks to imbibe. The libido serves as their type of “energy drink” and contains the sweetness they need for a “sugar high”. This is why the Dark Side seeks to ensnare people through sexual sins, for the misplacement of that energy and body fluids by which the “Other Side” obtains nourishment and strength.

In the physical world, the organ of the Brit, the male sexual organ, parallels the spiritual function of the *Yesod*, in its being the channel of life force through which the marital union is consummated. In the microcosm of man, the place of the Brit serves the same function as the spout of the funnel. Due to the parallelism of man and the spiritual worlds, it follows that if a man impairs his Brit through sexual transgression, then his wrongdoing will also damage the parallel spiritual counterpart of the *Yesod*. This understanding is based on the principle that whatever man does in this world has a direct and immediate effect on the upper spiritual worlds. The beginning chapters of the book, “*Nefesh HaChaim*,” describe this phenomenon fully - how our thoughts, deeds, and speech all impact the upper worlds for good and for evil. Thus by transgressing the sexual laws of the Torah, a person damages the spiritual channel, the *Yesod*, which brings Divine illumination and blessing into the world. The *Zohar* emphasizes time and again that sexual wrongdoing brings tragedy and plagues on the individual and on the nation, in this world and in the world to come. If sexual sins become rampant on a national level, this can cause a total blockage, or the drying up of the channel of the *Yesod*, bringing destruction and exile to *Am Yisrael* (the nation of *Yisrael*.) When the *Yesod* was damaged Above through *Yisrael*’s transgressions, it was only a matter of time before the enemy succeeded in destroying its physical counterpart embodied in *Tzion* and Jerusalem below. In *Kabbalistic* terms, the transgressions of *Am Yisrael* causes a breach between the *sefirot* of *Yesod* and *Malkhut*, damaging the channel of Divine blessing to the nation.

When one uses spiritual energy in sexual form, even in the context of holiness, one’s spiritual energy is diminished. This disables a soul from being properly calibrated with the forces of holiness. The Source of this *libido* energy is *Yesod*. The spiritual source of the power within *Yesod* is semi-sefirot of *Da’at* (knowledge).that is why the Scriptures when it speaks of sexual relations uses the word “to know” a woman or a man. *Da’at* is spiritual knowledge, the integration of the higher and lower spiritual energies. This is a key of understanding why sexual energy is the creative force that the “Other Side” desires and craves. It is a powerful energy that they lack. So by properly safeguarding our sexual conduct, we deprive these forces from feeding off the energy that they seek.

Sex is the most powerful way to reveal the life force energy. This is why the Adversary focuses so much on that area of our lives. He seeks to defile and demean sex as much as possible. The selfish desire (the Ego) compels us to engage in selfish sex and self-absorbed behavior. The result is short term pleasure, long-term unhappiness, and increased distance from the Creator.

- ***Zohar, Bereshit 181b-***“Put, I pray thee, thy hand under my thigh,” (*Bereshit, 24:2*) this is place of the *tzaddik*, the foundation of the world (the *sefirah* of *Yesod*-the genitals.) The secret of the matter is that from this place the life force of existence emanates to the world.

This is why sexual body fluids, like semen, are pure raw naked energy. When semen is left open in the physical world, the *Sitra Achra* has an opportunity to hijack, capture, and feed off this raw energy. Thus, a vessel is needed to insulate or protect and conceal the energy embodied in the male’s fluids. When there is no vessel for receiving the fluid, the power of the Other Side becomes stronger in your life. The reverse is true. When that energy source is used for sharing purposes, you draw the Light to yourself and the world. The Adversary uses time as a weapon in order that the individual does not make the connection between the misfortunes in their present life and sexual activity in the past.

- **Soncino Zohar, Bereshith, Section 1, Page 188a**- AND THE THING WHICH HE DID WAS EVIL IN THE SIGHT OF YHWH; AND HE SLEW HIM ALSO. R. Hiya discoursed here on the text: In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, etc. (Eccl. XI, 6). 'It behoves a man', he said, 'to be well on his guard against sin, and to be heedful in his actions before the Holy One, blessed be He; for numerous messengers and chieftains roam about the world, spying out the works of the sons of man, to which they bear witness, and all of which are recorded in a book. Now of all the sins which defile a man, that which defiles him the most, both in this world and in the world to come, is the sin of spilling one's seed (semen). A man guilty of this sin will not enter within the Heavenly Curtain, and will not behold the presence of the Ancient of Days. So we learn from the recurrence of the word "evil" here and in the verse: "For thou art not an Elohim that hath pleasure in wickedness; evil shall not sojourn with thee" (Ps. v, 5). It was on account of this sin, too, that the prophet said to the people, "your hands are full of blood" (Is. I, 15). Happy the portion of him who fears his Master, and is on his guard against the evil habit, keeping himself pure so as to persevere in the fear of his Master.
- **Soncino Zohar, Vayikra, Section 3, Page 90a** 'HE SHALL NOT PROFANE HIS SEED AMONG HIS PEOPLE. Whoever discharges his semen without purpose will never be allowed to behold the divine Presence, and such a one is called wicked. This is not the case, however, if a man's wife does not conceive; still, a man should pray that Elohim should provide him a fitting vessel so that his seed should not be spoilt. For he who discharges his seed into a vessel that is not fitting spoils his seed; and if this is the case with ordinary men, how much more so with the priest who is the counterpart on earth of the supernal holiness. AMONG HIS PEOPLE: that is to say, this is a disgrace, a defect among his people. FOR I AM YHWH WHICH SANCTIFY HIM: I am He that sanctifies him every day, and therefore he must not spoil his seed nor must any blemish be found in him. He must be holy throughout, so that the Holy One may be served by a holy one.
- **Zohar, Bereshit 61b** Rabbi Yitzhak was in the presence of Rabbi Shimon. He asked him: Regarding the verse, "And the earth was corrupt before Elohim," (Bereshit, 5:11,) if men transgressed, why should the earth be called corrupt? Rabbi Shimon answered him, Because it is written, "For all flesh has corrupted its way." In a similar fashion, it is written, "And the land was defiled, therefore do I punish its iniquity upon it," (Vayikra, 18:25.) If mankind sinned, why is the earth to blame? The reason is that mankind is the essence of the earth. When they pollute their way in the world, the earth becomes defiled. This is proven by the verse, "And Elohim saw the earth, and behold it was corrupt, for all flesh had corrupted their way upon the earth." Come and see, all sins of man, and all of his acts of defilement, can be rectified through t'shuva (repentance.) But the sin of spilling one's seed on the earth, which defiles the man and casts semen onto the earth, defiles both him and the earth. Of such a man it is written, "The stain of thy iniquity is before me," (Yirmeyahu, 2:22.) It also says, "For Thou art not an Elohim that hath pleasure in wickedness, nor shall evil (ra) dwell with Thee," (Tehillim, 5:5,) except through a great t'shuva. On this it is written, "And Er, Yehuda's firstborn, was evil (ra) in the sight of YHWH, and YHWH slew him," (Bereshit 38:7.) Rabbi Yitzhak asked, Why did the Holy One, Blessed Be He judge the world with water, and not with fire or something else? Rabbi Shimon answered: This is a secret. Through their sin of corrupting their ways, they prevented the upper waters and the lower waters from uniting as they should. Since in corrupting their ways (spilling semen in vain) they did not allow male and female waters to join, thus they were punished with water, for the transgression of wasting their water. Furthermore, the waters were boiling and caused their skin to peel off, just as they had corrupted their ways by spilling their hot semen - measure for measure.
- **Zohar, Bereshit 56a**- "And YHWH saw that the wickedness of man was great in the earth, and all the desire of the thoughts of his heart was only evil all of the day," (Bereshit, 6:5.) Rabbi Yehuda quoted the verse, "For thou art not an Elohim who has pleasure in wickedness, nor shall evil (ra) dwell with Thee," (Tehillim, 5:5.) He explained: Come and see – someone who cleaves to the evil inclination and pursues it, not only does he defile himself, but he is led to pollute himself further, as has already been stated. For the wickedness of mankind was great (in the generation of Noach) and all kinds of evil was committed, but the measure of their guilt was not complete until they wasted their blood (semen) upon the ground. Who are these people who corrupted their way on the earth? We know by comparing two verses. Here, it is written, "Only evil (ra) all of the day," and in another verse, "And Er, Yehuda's firstborn, was evil (ra) in the sight of YHWH," (Bereshit, 38:7.) Said Rabbi Yosi: Isn't evil (ra) the same meaning as "wickedness" (resha)? No. A man is considered wicked if raises his hand to strike his neighbor, even if he doesn't touch him, as it is written, "And he said to the wicked one (rasha), why will you strike your fellowman?" He is called wicked even though the future tense of the verb indicates that he had not yet

done any physical harm. But, evil (ra) refers only to a person who corrupts his way and pollutes himself and the earth (by spilling semen in a sinful manner.) This lends force and added strength to the impure spirit which is called “ra” as it is written, “only evil (ra) all the day.” This person will not be allowed to enter the celestial palace, nor gaze upon the Shekinah, for by this sin the Shekinah is driven from the world. How do we know this? From Ya’akov. When the Shekinah departed from him, he thought that perhaps his sons were blemished in this manner, and because of them the impure spirit had grown stronger in the world, even blemishing the moon and diminishing its light. If you wonder how this can be – the reason is that this sin pollutes the Temple (and drives the Shekinah from the world.) If this is what caused the Shekinah to leave Ya’akov, how much more so does it apply to any man who corrupts his ways and defiles himself, thus adding strength to the spirit of impurity. Therefore, when a man defiles himself in this manner, he is called evil (ra.) Behold, when a man defiles himself, the Holy One; Blessed Be He does not visit him with blessing. Rather, he is subject at all times to visitations of the spirit called “ra.”

The *Midrash* teaches that with the 22 Hebrew letters of the *Torah*, the world was created. These Hebrew letters are the building blocks of Creation. Thus, every drop of semen contains not only the genetic blueprint of the father, but also the spiritual blueprint of life. In this sense, blemishing the sanctity of the *Brit* through sexual wrongdoing is like desecrating a scroll the *Torah*.⁷³

The Hebrew word for semen is *zera*, which means seed. This seed contains not only the physical and spiritual blueprints of life, but also the life force itself. Each discharge of semen contains hundreds of thousands of souls. Each microscopic drop is more than a potential life. It is already a living soul. For this reason, the sin of spilling semen in vain is considered like the spilling of blood – like taking the life of a person. Not just the life of any person, but the life of the child of the man who commits the sin. (***Niddah 13A; Even HaEzer, 23:2***)

Mystical sources explain that that wasting of semen gives strength to the forces of impurity and evil in the world. Sexual transgressions create a barrier between the mankind and Elohim, dulling his spiritual sensitivities, and turning his prayer and *Torah* learning into heavy, half-hearted endeavors which bring neither satisfaction nor joy.

The evil in this world, as represented by the *klippoth*, is repressed⁷⁴, estranged, encapsulated, and ultimately distorted form of the good. And, just as Dr. Freud taught⁷⁵ that the glory of culture and civilization is the end product of repressed, re-

⁷³ **Rabbi Nachman’s Teachings From the book, “Likutei Halachot”** [The “point” referred to in this section is the point, or “nekudah,” which radiates Divine life and illumination to this world] The holy drop of semen that emerges from the Yesod is the light of the holy “point.” It is forbidden for a man to discharge it unless in the context of a holy marital union, in the vessel of Malkhut, embodied in his wife, for this makes a great tikkun, the tikkun of the “shattered vessels.” For all of the holy marital unions act to separate the holy from the unholy, and to rectify the shattering of the vessels, as has been explained. This is the reason that the principle time of marital relations is the Sabbath when the “point” is most illuminated. However, when the drop of semen is spilled in vain, Elohim forbid, then the light of the “point” of the Yesod is drawn outside of its holy sanctum. This is tantamount to destroying the world, for in doing so a man gives power to the realm of evil outside, and this renews the shattering of the vessels, as explained in the writings of the Ari’zal. For, not only does he not rectify the shattered vessels through the light of the holy “point,” on the contrary, he reenacts the primal shattering and draws the light of the “point” outside the boundaries of holiness. This causes the vessels to shatter again, since there is no proper vessel to contain the light. For this reason, it has been said that he uproots his life constellation (mazal,) Elohim forbid, by uprooting the “point,” which is the principle root of his life. This is the reason why it is stated that t’shuva is impossible for one who spills his seed, because he has nowhere to return to. Where should he return now that he has ruined the “point” itself, which is the very root of his vitality? T’shuva is possible as long as a person’s “point” remains intact. But as for one who ruins his “point” and, as it were, uproots it, Elohim forbid, where should he return? And yet, the truth of the matter is that “nothing stands in the way of t’shuva,” as is mentioned throughout the holy literature. If a person repents, he will surely be forgiven.

⁷⁴ Repression of certain emotions or actions leads to its inevitable companion, hypocrisy, of which Yahshua *HaMoshiach* accused the Pharisees. Celibacy is one of the heresies that bears the fruit of sexual sin.

⁷⁵ Freud's reasoning on this point was very potent. He saw that the unconscious forces producing the resistance must be the same forces producing the neurosis. Here, then, was the chance for making a direct attack on these forces, by observing their occurrence in

routed, and sublimated *libido* and civilization is the actual source of the repression we call a neurosis, and this wickedness is the price for civilization, so the ancient sages taught that the *klippoth* and evil are the price of creation. Evil, from this perspective, becomes the conflict, antinomy, and contradiction that lies at the heart of this world and souls, and constitutes a flawed, broken, and incomplete reality. Things are out of place, they are not as they should be.

Avraham's descent, and later *Yaakov's*, descent into *Mitzrayim* (Egypt) is an earthbound archetype of the "descent for ascent" principle in the Scriptures. *Yisrael's* 400 year descent and then *aliyah* to the Promised Land, is the paradigmatic example of this principle in history. It is a dangerous journey from which one may not return, man, it is said, achieves perfection by entering the domain of evil and refining himself there as in a crucible.⁷⁶

- ***Yochanan 3:13 -14*** "And no one has ascended into heaven, except the One having descended from heaven-the Son of Humanity, the One being in heaven. "And just as Moses lifted up the serpent in the wilderness, so it is necessary [for] the Son of Humanity to be lifted up,
- ***1 Cor. 3:13-15*** each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

How does one appease the "Other Side" in today's world? It might be said by acknowledging and affectively experiencing the totality of one's urges, especially those that are destructive, and further by acknowledging the great power of death over the essence of life. To deny the existence of death and destruction is to permit those twin demons to propagate and grow on their own terms. By failing to grant them their portion we are inviting them to devour the whole.



the "resistance". Accordingly, psychoanalysis becomes largely a matter of "analyzing" the resistance -- of getting the patient by one means or another to look at the resistance objectively and bring these unconscious forces into awareness. In this way, not only could "forgotten" painful experiences be recalled, but also the forces which prevented the "normal: abreaction (or discharge) of these incidents could be understood. Any reader can easily test these findings of Freud, if he desires*. The "basic rule" is simply to abandon all attempt to control consciously one's thoughts, and to report everything that comes up, no matter how trivial or "petty" to the friend acting as observer. It soon will be noted that there are many ideas, feelings, impulses, etc., for which the subject can give no ready explanation. This is because "the unconscious" (or, if one prefers, the "reactive mind",) is producing them. When one, either by himself or with the help of a friend, seeks to analyze these ideas, etc., resistance soon will be encountered.

⁷⁶ A vessel made of material that does not melt easily; used for high temperature chemical reactions

CHAPTER 7

THE GATES OF EDEN

*At dawn my lover comes to me
And tells me of her dreams
With no attempts to shovel the glimpse
Into the ditch of what each one means At times I think there are no words
But these to tell what's true And there are no truths outside the Gates of Eden- **Bob Dylan***

The concept of evil is also linked to the "exile and redemption". Exile is the metaphysical process that has given rise to our current evil state of affairs in this world. The Zohar speaks of evil being the separation of the *Shekinah* from her Bridegroom because of human sin. Adam's sin is said to have exiled the *Shekinah* and cause a cleavage between the masculine and the feminine, between the Trees of Life and Knowledge. Evil then is also the separation of those things that should remain united, as in psychological terms, a splitting of two aspects of an emotion, value, or an idea. It is kindness (*Chesed*) separated from judgment (*Din*), when life is separated from knowledge, and death is exiled from life.⁷⁷ Evil then is the separation of things that should have remained united.

Each of these alienations has both a psychological and metaphysical aspect, and each has embedded within it the concept of evil as exile or separation. The exile of the *Shekinah*⁷⁸ is a blockage of the cosmic libidinous energy. Redemption will see the masculine and the feminine joined together and back in their original unity, and with this reunion that will never be interrupted, the powers of generation will once again flow unimpeded through all the worlds. Accordingly then evil is either something that has been alienated from its natural unity or, conversely, something that enters into a unity for which it was not created. Because of the *Tzimtzum* (contraction)⁷⁹ and the *Shevirah* (shattering of the vessels)⁸⁰ nothing is in its

⁷⁷ In the account of the Fall, YHWH never mentions eternal punishment or even sin, but rather that any one partaking of the forbidden fruit will die a little every day- *mot tamut*- to die-you will die. Death did not exist because the physical world did not exist. All the creation was non-physical. The Gan Eden is far beyond any reality we can relate to at our current level of consciousness. It is a realm of pure energy and Absolute Consciousness.

⁷⁸ The "Goddess" archetype is a "pre-existent form" of the "inherited structure of the psyche," but manifests herself in the "psychic costume," as it were, of Kali in India, Athena in Greece, the *Shekinah* in Kabbalah, and the Virgin Mary in Western Christianity -- all very different in their culturally determined, outer appearance but identical in their inner psychic content. This is no less true of the archetype of the Self.

⁷⁹ The word *Tzimtzum* has at least two meanings. The first is an ontological meaning connoting "contraction", "withdrawal", or "condensation." The second is an epistemological meaning, which connotes "concealment" or "occultation". Both the ontological and epistemological senses of the term are necessary to a full understanding of the Lurianic theory of creation. The doctrine of *Tzimtzum* gives expression to a series of paradoxical ideas, amongst which is the notion that the universe as we know it is the result of a cosmic negation. The world, according to Lurianic Kabbalah, is not so much a something which has been created from nothing, but rather a genre of nothingness resulting from a contraction or concealment of the only true reality, which is *Ein Sof*. Like a film image that has been projected on a screen, the world exists in all its details and particulars only as a result of a partial occultation of what would otherwise be a pure and homogenous light. It is also part of the notion of *Tzimtzum* that the very unfathomability and unknowability of *Ein Sof* and His ways is the *sine qua non* of creation itself. Creation, the doctrine of *Tzimtzum* implies, is, in its very essence, "that which does not know." *Ein Sof's* contraction, concealment, and ultimate unknowability are thus the greatest blessings he could bestow on the world and mankind. Although a controversy raged for some time between those Kabbalists who interpreted *Tzimtzum* naturalistically and their opponents, a physical interpretation of the "contraction" involved in *Tzimtzum* is really impossible. This is because the Kabbalistic tradition is clear that "*Ein-Sof*" does not originally exist within space and time. Indeed, it is only through the original *Tzimtzum* that space, time, matter and light come into being at all. Our understanding of *Tzimtzum* can be clarified through an analogy from the world of mathematics. An infinite perfect mind sees immediately that the arithmetical expressions $21/3$, $126/18$, $6.72 + .28$, etc., etc., are all equivalents of the number 7: it is only from the point of view of a limited intellect that these expressions appear to represent different mathematical ideas. Indeed, as the mathematical philosophers Russell and Whitehead painstakingly demonstrated, all of mathematics is predicated on a very small number of logical principles, and an infinite mind would in an instant intuit the entire world of higher mathematics as an elaboration of the simplest of ideas. So it is with the world. From the point of view of *Ein Sof*, the whole

proper place and all is in a state of exile. The prophetic promise of the final ingathering of all Yisrael from exile is reinterpreted in metaphysical terms. The ingathering of the exiles is a physical representation of the gathering of all the sparks that were in exile. With this ingathering YHWH is returned to Himself and *Tikkun Olam* is complete.

- “Every act of Elohim, when it is in the place accorded to it at creation is good; but if it turns and leaves its place, it is evil.” **Rabbi Joseph Gikatilla, Scholem, Kabbalah⁸¹, p.126**

This agrees well with the experience of mankind today. The idea that man is somehow alienated or exiled from his true Self has echoed through the modern psyche. The conception of evil as exile seems to penetrate to the very heart of the human spiritual malaise.

Modern myth and primitive thinking interpret the account of creation literally as it is written. Yet, every scholar with knowledge of the ancient Semitic writings recognizes that the creation account in the Torah was written in the language of man and follows the form of the literature of the time period. It was the norm of the ancient Semitic writers to intersperse metaphors in their prose writings. The Torah was not given to us in the mind-set of Greek/roman philosophy or even as a

world is subsumable under the simplest concept of the One; it is only from our limited point of view that there appears to be a plurality of virtues, concepts and instancial things. Creation does not involve a limitation in the divine being, which remains completely intact, but rather a limitation in knowledge of the Divine: an estrangement of certain points within the "world" from the knowledge that all is One. *Ein Sof* does not change in His being; it is rather that His presence is obscured. He is not completely known in a certain region of Being, and that region of Being becomes our world. Space, time and matter as well as individual personal existence are the logical consequence of *Tzimtzum* as concealment or epistemic limitation. For each of these "categories" serve as a vehicle through which knowledge is limited. That which is remote in space or time, that which is concealed in or by material objects, and that which belongs to another person or self is in principle, unknown or only partially known. Space, time, matter and personality are the logical prerequisites for creation, because they are the very principles through which an undifferentiated divine "All" is concealed and hence, paradoxically, manifest as finite, particular things. Schneur Zalman, the first Lubavitcher rebbe, regards the very act of *Ein Sof* revealing himself in letters and words as an act of *Tzimtzum*, a radical contraction of the divine essence. Each substitution and transposition of words and letters indicates a further contraction of the divine light and life, degree by degree. The sefirotic vessels, which, according to Luria, are the products of the *Tzimtzum*, are regarded by Schneur Zalman as "letters" whose "roots" are the five letters in Hebrew which always terminate a word, and which no letter can follow. Letters, by structuring and limiting divine thought serve to carry out the function of the divine contraction and are thereby held to be equivalent to the sefirotic vessels.

⁸⁰ According to Luria, the ten vessels that were originally meant to contain the emanation of *Ein Sof's* light were unable to contain that light and were hence either displaced or shattered. As a result of this cosmic catastrophe, the *Sefirot*, the archetypal values through which the cosmos was created, are shattered and out of place, and the world within which we reside, is composed of the shards of the broken values. It is significant that for the Kabbalists, only 6 of the 10 *Sefirot* (from *Chesed* to *Yesod*) were fully shattered (*Malkhut*, the final vessel was broken partially). Had all of the vessels, including, *Keter*, *Chochmah*, and *Binah*, been shattered, the universe would have been thrown back into the state of complete and utter chaos, the *toho* and *bohu* prior to creation. As it is, the three highest *Sefirot*, which represent Will, Wisdom, and Understanding, remained intact; only the six *Sefirot* representing the spiritual, moral, aesthetic and material values were broken, and are, hence, in need of restoration or repair (*Tikkun*). Nevertheless, the Breaking of the Vessels is a truly cataclysmic event. Will, Wisdom and Understanding remain, but all other values, particularly those embodied in the cultural and symbolic order of mankind, have been shattered. Further, while certain forms (may) remain, their embodiment in matter, is chaotic and confused. The Breaking of the Vessels is, according to the Lurianic Kabbalah, a clearing of the decks, a fresh start, and a challenge to the structures that we equate with our own civilized life. It is, in short, an eruption of chaos into the heart of our spiritual, conceptual, moral and psychological structures. There is also a decided erotic aspect to the Breaking of the Vessels. The vessels, as described by Luria's most important disciple, Chayyim Vital, are envisioned as being located in the womb of the feminine *Partzuf*, the Cosmic Mother, an expression of the age-old symbol of the feminine as "vessel", "receptacle" and "container". Further, the shattering of these vessels brings about a state of affairs in which the masculine and feminine aspects of the cosmos, which had hitherto been in a "face to face" sexual conjunction, turn their backs upon one another and become completely disjointed. The "chaos" brought about by the *Shevirah* ("breakage") leads to an erotic alienation, a condition that can only be remedied through a rejoining of opposites through a renewed *coniunctio* of the sexes. At the same time, like the water that breaks signaling the birth of a new human life, the Breaking of the Vessels also heralds a new birth, that of a new personal and world order to be completed by man in the process of *Tikkun*.

⁸¹ *Kabbalah* means "to receive" (*kibel*). It means receiving teachings orally.

document of history. The Hebrews thought in metaphors, therefore most of the Torah is metaphorical and all its various layers have deeper meanings than one reads on the surface.

Many students fail to realize that the commandment not to eat the fruit of the Tree of the Knowledge of Good and Evil was given to Adam when he was alone in the garden. The commandment is directed to a second-person male-“you-man.” It is obvious that Adam told *Chawah* not to “eat or touch the fruit.” He added to the commandment of Elohim, for the serpent was able to prove that nobody would die by touching the Tree.⁸² Elohim said nothing about touching the Tree. Even though Adam placed a fence (a *siag*) around the commandment, the serpent proved Adam’s falsehood by testing the fence and causing *Chawah* to doubt the truth of the other words of Elohim.

The commandment given to both the man and woman was to “multiply and replenish the earth.” Elohim commanded them to procreate. Children were not conceived until after the fall. Since the Gan Eden is a type of the Temple, any relations of a sexual nature would have defiled the Temple space. *Chawah* also could not have had menstrual blood, as that also would have defiled the *Gan Eden* (Temple). A woman that does not menstruate is sterile and produces no egg to be flushed out by the menstrual blood. However, there is a possibility that Adam did not produce sperm and *Chawah* did not produce an egg in her womb.⁸³ Thus, one interpretation could be that they did enjoy relations in the Garden of Delight as a symbol of the joining together of Elohim’s male and feminine aspects. The Zohar says that a holy place is not holy unless male and female are found there together bound together as one.

The Garden was timeless. Without the progression of time, neither death nor birth can occur. Old age and fetal development, as well as growth and maturity of a child are all dependent upon the forward movement of time- of days, months, and years. The same principle that prevented death also prevented birth in the Garden. Opposites did not exist in the Garden. Therefore, birth and death, extreme opposites of mortality, could not exist. Mortality, birth and death, could only come about by partaking of the fruit of the Tree of Knowledge of Good and Evil.⁸⁴

Why did the serpent tempt *Chawah* and not Adam? It could be because Adam did not have the right to make the choice whether to eat the forbidden fruit. Since woman (*Chawah*) is the one who would bear the pain of childbearing and burden of child for childrearing,⁸⁵ she is the one who had to make the choice for mortality.⁸⁶ Adam did not have the right to hold back the means by which woman could conceive life or to force her to bear children without her consent. That is why Elohim commanded Adam and not *Chawah* not to eat the fruit. It was her right to eat or abstain from eating the fruit. Adam also knew he had to go with *Chawah* since Elohim knew it was not good for man to be alone. The Garden of Delight would not be a delight with his wife. Adam knew her choice was the right one as it enabled them as a couple to fulfill the first commandment to multiply and replenish the earth.

⁸² There was no physical apple tree in the Gan Eden. That is a fairy tale. The Tree refers to the upper three sefirot of *Keter*, *Chochmah*, and *Binah* (and the hidden one *Da’at*). The fruit is the seventh heaven. Elohim told Adam and *Chawah* not to eat of the unripe fruit of the Tree; this meant that the One Soul could not connect to this pleasure and receive it because that behavior is blatant receiving. Receiving is the opposite of the Light. Receiving causes a greater disconnection between the Soul and the Light.

⁸³ It is possible that before they ate of the fruit, they were ritually pure, and their bodies were not sexually mature. If the fruit represents mortality, some very interesting things would begin to happen to Adam and *Chawah*. The onset of puberty would have been manifested by menstrual blood and the production of sperm. The Garden then becomes a symbol of childhood and innocence.

⁸⁴ The Masorettes voweled לְהַשְׂכִּיל as *lehasakil* as an infinitive verb, “for gaining wisdom”. We could also vowel the same phrase *lehashakol* as an adjective preceded by a comparative preposition, “instead of/above grieving childlessness.” It shares the same root as wisdom –*sakil* which makes it possible to read a double message in the interpretation.

⁸⁵ Woman (*ishah*) was not called *Chawah* until after the fall. *Chawah* means “life-giver or mother of all living”.

⁸⁶ Jewish law forbids a man from practicing birth control, but not the woman. It is the woman who decides when to have children and how many to have.

We must also ask the question, “What good is Torah observance in a vacuum?” What value does Torah have if it cannot be practiced or experienced in a world with pain, out-side relationships, or community life? How could Adam keep the commandments if they could not be broken to begin with? The ancient sages have never advocated the life of a hermit or monk who removes himself from humanity to devote his life solely to Torah study. The true understanding of Torah does not come until those teachings are applied in the push and pull of daily life. Life without Torah is meaningless and Torah without life is also meaningless.

Knowledge gained through mortality and struggle is understanding gained through suffering. This is what *Chawah* did not understand and in this she was deceived by the serpent. She was driven by two needs- the need to bear and nurture children, and the need for continual enlightenment (wisdom).

The name Adam⁸⁷ and *Chawah* also is a metaphor for a single unified soul that existed before our universe came into being. This one soul is called a Vessel,⁸⁸ and all souls came from that one unified soul, just as all the colors of the rainbow exist in each single beam of light. This vessel has two aspects-male and female (or positive and negative). Adam represents the male side and *Chawah* represents the female aspect. Thus, all the female souls on the earth are bound up in the unified whole in *Chawah*. Likewise, all the male souls are bound up as the one unified whole within Adam. The lesson we learn from the creation of man is that we are all of the same stock and Source. We are all one and interdependent upon one another. We are all like cells that formed the body of these supernal beings.

Everything that we consciously perceive by our senses is filtered through the lens of interpretation. But, the world around us has a reality far beyond our senses. The only way to experience the true reality around us is to bypass the conscious mind and all its filters. Reality is then perceived within the unconscious mind. At that level, reality is perceived equally by all mankind. To express this reality, we choose symbols or archetypes. These are the archetypes of the collective unconscious. This is how the ancient Hebrews used to think and the reason why the Torah uses metaphors and archetypes.

The account in *Bereshith* marks the birth of the human consciousness that alienates man from Elohim and from his original preconscious wholeness. The fruit is a simple of consciousness, an awareness of opposites, which is the specific feature of consciousness. Consciousness becomes the “original sin”, the original *hybris*, and the root cause of evil in human nature. The serpent principle is *gnosis*, knowledge or emerging consciousness. The temptation of *Chawah* symbolizes the urge of individualization.

After the fall, Adam and *Chawah* had a sense of separation. This was their punishment of discriminating thought. Things became separate; they saw themselves as individuals and separate. The sense of nakedness did not exist. It comes only with identity and individuality.

The “fall” is a split of the higher mind from what has become the lower mind. This is actually a form of psyche/spiritual schizophrenia. Here in this physical world we have lost and forgotten our origins and true higher essence. This higher essence dwells in the unconscious part of the mind.

The act of eating the forbidden fruit marks the transition from the external state of unconscious oneness with the Self to a real, conscious life in the time and space continuum physical world.⁸⁹ It is the birth of the human Ego. The effect of this

⁸⁷ Adam means “one that is red”, because he was formed from the red earth for that is a kind of virgin and true earth. The name Adam indicates dust, blood, and gall. *Afar* is masculine and *Adamah* is feminine; a potter takes male dust and female earth in order that the vessel may be sound.

⁸⁸ The Torah is not speaking of two beings of flesh and blood. The Torah is referring to a non-physical Soul whose character is of a desire to receive. What does it want to receive? It wants to receive the endless joy that the Light is imparting. This desire is called *Chawah*. Within this Soul lies another potential trait, the DNA of Elohim, which consists of a talent to be like Elohim. This trait is called Adam. The lower six *sefirot* (we do not count *Malkuth*) is the location for the Gan Eden. This was the location where the One Soul was placed.

⁸⁹ Mankind was not cursed as many teach. The word (*aror*) curse is not used against man and woman. Elohim curses the serpent and the earth, but not the man and woman.

birthing alienates the ego from its origins. It is birthed into a world of uncertainty, suffering, conflict, and death and banished from Paradise. The consciousness of man merged with the consciousness of the serpent. Consequently, every cell (our souls) within the body of Adam had its DNA (consciousness) combined with the DNA of the serpent (*hasatan*-the ego). This is the selfish side of man, the dark side of man's nature. Every egocentric aspect of man's nature (jealousy, envy, hatred, ego, and all the negative characteristics) is rooted in the original "sin".

Another effect of the fall into consciousness is that Adam and *Chawah* became aware of their nakedness. Sexuality suddenly becomes forbidden and instincts become objects of shame. Duality and repression have been born into the human psyche with the birth of consciousness.

Since the story of the fall is buried deep within the psyche of the Western mind, it continues to influence the way we relate to one another and the world. The entire degradation of mankind has been laid at the feet of *Chawah* and all the suffering of women is blamed on her ignorance. Obviously, a new perspective on the creation story not only would affect our images of *Chawah*, Adam, and the role of the serpent⁹⁰, but would permeate our collective consciousness in a way that could profoundly impact how we view ourselves as mankind, how we relate to one another, and our relationship to the Creator.

The *Gan Eden* becomes man's destiny- a place within each of us where there is no separation from the Divine (*echad*). It is the place of the Beginning and the place of the End. Everything is in a state of wholeness, harmony, balance, and unity. Eden is the unconscious union of opposites in harmony and balance. It is a symbol of the original state of SELF. SELF could be defined as psychic wholeness within and without. It is retrieved on a conscious level with Messiah returns or mankind coming of SELF. The paradise image is retrieved consciously to the extent that one has a relationship to the SELF because it involves a reconciliation of opposites-one is released from every conflict of the opposites. That is why total peace and wholeness (*shalom*) is always connected to the coming of the Messiah. We are no longer exiled from the *Gan Eden* and return as it once was in the Beginning.

- **Yochanan 17:20 -23** *And not in regard to these alone do I ask, but also in regard to those who shall be believing, through their word, in me; that they all may be one, as Thou Father art in me, and I in Thee; that they also in us may be one, that the world may believe that Thou didst send me. And I, the glory that thou hast given to me, have given to them, that they may be one as we are one; I in them, and Thou in me, that they may be **perfected** into one, and that the world may know that Thou didst send me, and didst love them as Thou didst love me.*
- **Perfect: G5048 teleioo** **Thayer Definition:** 1) to make perfect, complete 1a) to carry through completely, to accomplish, finish, bring to an end 2) to complete (perfect) 2a) add what is yet wanting in order to render a thing full 2b) to be found perfect 3) to bring to the end (goal) proposed 4) to accomplish 4a) bring to a close or fulfillment by event 4a1) of the prophecies of the scripture
- **Act 3:21** *whom it behoveth heaven, indeed, to receive till times of a **restitution** of all things, of which Elohim spake through the mouth of all His holy prophets from the age (the world **began**).*
- **G605 apokatastasis** **Thayer Definition:** 1) restoration 1a) of a true theocracy 1b) of the perfect state before the fall-**Began: G165 aio** **Thayer Definition:** 1) for ever, an unbroken age, perpetuity of time, eternity 2) the worlds, universe 3) period of time, age

Eden, like *Yerushalayim*, is simultaneously located on earth and in the heavens. There is what is known as *Gan Eden shel ha-Aretz*, which mirrors imperfectly the heavenly garden, *Gan Eden shel Malah* or *shel Elyon*. Eventually there becomes an idiomatic and symbolic distinction between *Gan* and *Eden*. *Gan* is the earthly portion, while *Eden* is the locality where the dead reside.

⁹⁰ The Torah says that there will be enmity between mankind and serpents. Humans (through *Moshiach*) will crush the head of the serpent and the serpent will bite at the heels of mankind (Adam). The head and heel are code words for epochs of time. The head represents the earliest parts of history, while the heel represents the end of an era. We are currently in the heel of a six-thousand-year-cycle. When it ends, the Messianic Era will begin. Crushing and biting suggest points of transition. The serpent biting the heels indicates we are moving closer to the reality of the New Era. When we step on its head, we will enter that New Era. The Hebrew word for serpent (*nachash*) is equal in value to the word for Messiah (*Moshiach*). From this perspective the serpent serves as a vehicle for the Messianic Era or Consciousness. Without the serpent, we could never follow the path of return to our Divine Source.

- *R. Johanan, however, said: What is meant by 'far'? One who from the beginning was far from transgression. And what is meant by 'near'? That he was once near to transgression and now has gone far from it.¹⁸ What is the meaning of 'Eye hath not seen'? R. Joshua b. Levi said: This is the wine which has been preserved in its grapes from the six days of Creation.¹⁹ R. Samuel b. Nahmani said: This is Eden,²⁰ which has never been seen by the eye of any creature, perhaps you will say, Where then was Adam? He was in the garden. Perhaps you will say, the garden and Eden are the same? Not so! For the text says: And a river went out of Eden to water the garden²¹ — the garden is one thing and Eden is another. **Talmud M.Ber. 34b***
- **Soncino Zohar, Bemidbar, Section 3, Page 182b***'How could King Solomon praise the dead more than the living, seeing that only he is called "living" who walks in the way of truth in this world, while the wicked man who does not walk in the way of truth is called "dead"? We must, however, look at the words which follow, "which are already dead". This refers to one who has already died but who has the opportunity to return to this world in order that he may rectify; verily this one is more to be praised than the other dead, because he has received his punishment, and he is more to be praised than the living who have not yet received their punishment. Such a one is called "dead" because he has had a taste of death, and although he is in this world he is dead and has returned from the dead; whereas "the living who are still alive" have not yet had a taste of death, and have not received their punishment and do not know if they will be worthy of the other world or not. Observe, further, that the virtuous who are thought worthy to be "bound up in the bundle of the living" are privileged to see the glory of the supernal holy King, and their abode is higher than that of all the holy angels, while those who have not merited to ascend so high are assigned a lower place according to their deserts. They are stationed in the lower Eden, which is called "lower Wisdom", and between which and the higher Eden there is a difference as between darkness and light. These, then, are they whom Solomon called "the living who are still alive", but the others "who have already died" and who have received their punishment once and twice are in a higher grade than they, and are called refined silver which has been purified of its dross. "And better than both is he which hath not yet been"; this refers to the spirit, which remains above and which delays to come down to earth, since it has not to receive any punishment, and it is nurtured with that supernal food above.*

The cave of *Machpelach* is the entrance to the higher *Eden*. It is guarded by *malakim* (angels), who welcome the righteous dead, garbing them in glory (light)⁹¹ as Adam originally had. Each dead soul rests underneath their own *chuppah* (canopy) and partakes in delicacies. Each heavenly day, each soul undergoes a complete life cycle, being a child in the morning, a youth in the afternoon, and a mature adult in the evening. Every variety of fruit and spice tree grows there, each of unsurpassed beauty and fragrance.

- *R. Judah said: 'Abraham recognized the cave of Machpelach by a certain mark, and he had long set his mind and heart on it. For he had once entered that cave and seen Adam and Eve buried there. He knew that they were Adam and Eve because he saw the form of a man, and whilst he was gazing a door opened into the Garden of Eden, and he perceived the same form standing near it. Now, whoever looks at the form of Adam cannot escape death. For when a man is about to pass out of the world he catches sight of Adam and at that moment he dies. Abraham, however, did look at him, and saw his form and yet survived. He saw, moreover, a shining light that illumined the cave, and a lamp burning. Abraham then coveted that cave for his burial place, and his mind and heart were set upon it. Observe now with what tact Abraham made his request for a burial place for Sarah. He did not ask at first for the cave, neither did he indicate any desire to separate himself from the people of the land, but simply said: GIVE ME A POSSESSION OF A BURYING PLACE WITH YOU, THAT I MAY BURY MY DEAD OUT OF SIGHT . Although he addressed himself to the sons of Heth, we cannot suppose that Ephron*

⁹¹ The **Zohar** views these garments of Adam to be allegorical, a reference to the *sefirot*. Psalms Chapter 104:

1. Bless YHWH, O my soul. O YHWH my Elohim, you are very great; you are clothed with glory and majesty, 2. Who covers himself with light as with a garment; who stretches out the heavens like a curtain; 3. Who lays the beams of his chambers in the waters; who makes the clouds his chariot; who walks upon the wings of the wind; 4. Who makes the winds his messengers; the flames of fire his ministers; 5. Who laid the foundations of the earth, that it should not move forever. 6. You covered it with the deep as with a garment; the waters stood above the mountains.

was not present then, since it says: Now EPHRON WAS SITTING IN THE MIDST OF THE CHILDREN OF HETH. Abraham, however, did not at first say anything to him, but spoke only to them, as it says: AND HE SPOKE TO THE CHILDREN OF HETH, ETC. Now it cannot be imagined that Abraham wished to be buried among them, among the impure, or that he desired to mix with them. **Soncino Zohar Bereshith Sec.1:127a**

- R. Eleazar asked his father, R. Simeon, for an explanation of the term Machpelach (lit. “twofold”, or “folded”). ‘How is it,’ he said, ‘that first it is written “the cave of Machpelach”, and subsequently “the cave of the field of Machpelach”, implying that the field and not the cave was “Machpelach” (doubled)?’ R. Simeon replied: ‘The term Machpelach belongs properly neither to the cave nor to the field, but to something else with which both were connected. The cave belongs to the field, and the field to something else. For the whole of the Land of Israel and of Jerusalem is folded up beneath it, since it exists both above and below, in the same way as there is a Jerusalem both above and below, both of the same pattern. The Jerusalem above has a twofold attachment, above and below; similarly the Jerusalem below is linked to two sides, higher and lower. Hence it is folded in two; and that field partakes of the same character, seeing that it is therein situated. **Soncino Zohar Bereshith Sec. 1:128b**
- **Soncino Zohar, Bereshith, Section 1, Page 129a**-and below. Hence its name, “field of folding”, but not “folded field”. Further, the esoteric implication of the term Machpelach relates it to the Divine Name, in which the letter He is doubled, though both are as one. It is, indeed, true that the cave was a twofold one, a cave within a cave, yet the name “cave of the field of Machpelach” has a different connotation, as already explained. Abraham, on his part, who knew its true character, in speaking to the children of Heth called it simply “cave of Machpelach”, as if to imply merely “double cave”, which it also was in fact. Scripture, however, describes it as “the cave of the field of Machpelach”, this being its true description. For the Holy One has disposed all things in such a way that everything in this world should be a replica of something in the world above, and that the two should be united so that His glory should be spread above and below. Happy the portion of the righteous in whom the Holy One finds pleasure both in this world and in the world to come!
- **Soncino Zohar, Bereshith, Section 1, Page 219a**-as it is written: “His flesh shall suffer pain for him, and his soul shall mourn for it” (Job XIV, 22), and it grieves to behold the sadness in the house. We have learnt that after seven days the body begins to decay, and the soul goes in to its place. It enters the cave of Machpelach, where it is allowed in up to a certain point according to its deserts. It then reaches the place of the Garden of Eden and meets the Cherubim and the flashing sword which is in the lower Garden of Eden, and if it is worthy to enter, it enters. We have learnt that four pillars [Tr.note: i.e. angels.] are waiting there with the form of a body in their hands, and with this it gleefully clothes itself and then remains in its appointed circle in the Garden of Eden for its allotted time. Then a herald makes proclamation and a pillar of colors is brought forward, which is called “the habitation of Mount Zion” (Is. IV, 5). By means of this pillar it ascends to the gate of righteousness, in which are Zion and Jerusalem. If it is worthy to ascend further, then happy is its portion and lot that it becomes attached to the Body of the King. If it is not worthy to ascend further, then “he that is left in Zion and he that remaineth in Jerusalem shall be called holy” (Ibid. 3). But if it is privileged to ascend further, then it beholds the glory of the King, and enjoys the supernal delight from the place which is called Heaven.



CHAPTER 8

ADAM BEFORE THE FALL

“So Elohim created humankind in His own tzelem, in the tzelem Elohim.” **Bereshith 1:27**

- *"It is written in Sha'ar Ma'amrei Rashbi (Parashat Kedoshim) of Rabbi Chayim Vital that Adam HaRishon originally had absolutely no portion in the world of Asiyah (physical plane). For his body was of the world of Yetzirah (astral plane-foundation), his life-force (nefesh) was from the world of Beriah (thought-Creation), his spirit (Ruach) was from the Feminine mate (Shekinah) of Z.A. (Zeir Anpin, the Small Face) of Atzilut, his soul (neshamah) was from Z.A. of Atzilut, and the soul of his soul was from Abba, and Imma of Atzilut. After Adam had sinned with the Tree of Knowledge, which is the world of Asiyah (Action), from which he was commanded not to eat from, for he had no portion in Asiyah, but from Yetzirah and above, this caused a blemish in all the worlds. All the worlds descended from their levels. This caused Yetzirah to be cloaked in Asiyah, Beriah to be cloaked in Yetzirah, and the Feminine mate of Z.A. of Atzilut to be cloaked in Beriah. We see from this that Adam had fallen a number of levels, for originally his body was of Yetzirah, and now his body is of this world (the physical), his nefesh is of Asiyah, and his Ruach from Yetzirah, the place where his body originally was from. Do not be surprised that you find written in the Holy Zohar regarding the Tree of Knowledge that the Good therein is Metatron, and the Evil therein is Samael. For the Tree of Knowledge is only in the world of Asiyah (Action), therein which the klippoth are mixed together with holiness. However, after Yetzirah descended to be cloaked in Asiyah, Yetzirah also began to be called the Tree of Knowledge, Good and Evil, as is Asiyah. Originally the stature of Adam was greater than is Metatron at present. For the body of Adam, from his head to his feet encompassed Atzilut, Beriah, and Yetzirah (the three higher worlds). On the other hand, Metatron's head is in Beriah, his body is in Yetzirah, and his feet are in Asiyah. Until here are the words of Rabbi Chayim. Adam was created by the union of Z.A. and Nok (Shekinah), face to face, above in the palace of Abba, and Imma. In Sefer Likutim, (Tehilim 32), it is written, that when YHWH created Adam, not all souls were (collectively) in him, but only the souls of Yisrael. If Adam had not sinned, the nations of the world (goyim) would have never come into existence. After Adam had sinned the souls of the nations became intermingled within him. In Sefer Likutei Torah (Tehilim 84), it is said in the name of the Ari'zal, that if Adam had never sinned there would not have been a need for a physical world, at all". Sefer Chayim L'Motzi'am by Rabbi Chayim Aryeh Arlanger, in a commentary on Sefer Sha'ar HaRazim of Rabbi Todros Abulafia:*

At one time Adam and thus the entire human race existed with a much broader scope of consciousness than we humans have today. In the words of our Sages, prior to the fall, Adam could metaphorically see from one end of the world to the next. In other words, Adam's consciousness was grand enough to include and comprehend all occurrences in our multi-dimensional universe simultaneously, without anything being hidden, lost or confused.

Adam originally was using 100% of his brain / soul power. In modern terms Adam must have had an "I.Q." of at least 2000. We cannot even imagine what human consciousness would be like at that level of comprehension. This is what was lost by eating the forbidden fruit. Adam and thus mankind lost the use of the greater part of the mind faculty.⁹² This lost faculty was not removed from us; rather it has simply atrophied from consciousness. That area of the mind which we no longer have conscious access to is called the unconscious. Prior to the fall, Adam's mind was never split. His conscious mind encompassed all that today we call unconscious. As such Adam was able to naturally experience the entire spiritual plane that exists parallel to and in conjunction with our own physical plane.

The entire universe is made of one all encompassing energy, intelligent and aware, existing forever as the source of everything- called *Ayn Sof*. Because there are nothing outside of it, say the mystics, because of its completeness, this energy has nothing to get. Because it is its nature to do so, this one energy continually spins out as the entire, infinite universe. The very nature of this energy, it is said, is contentment, love, peace, happiness, and perfection. The totality of this energy,

⁹² The mind is naked when it is clothed neither with vice nor with virtue.

say the mystics, is who you really are; your seeming separateness, an illusion. Sages have for centuries attempted to describe to humankind a state of awareness where this feeling of oneness (*echad*) with everything in the universe is the predominant experience. For thousands of years, curious seekers have responded to these explanations by asking “If I am part of this One, infinite energy, the beginningless and endless totality of everything, if I really am Love itself, then why do I feel so bad? Why do I have so many problems? Why don’t I feel the peace and happiness you say is my true nature?” And the mystic invariably would answer, “You do not experience your true nature because of your mind. Your mind keeps you from the experience of what truly is. Your mind has caused you to be in exile from the *Gan Eden*.”

As Adam’s children, spiritually blemished as we are with a split mind, we no longer have this natural insight into spiritual awareness. In order for us to consciously experience the spiritual we must return and use that section of the human mind that governs spiritual perception. Yet, this area lies deep within our present unconscious. Thus deep into the unconscious we must go. In other words in order to expand outward, we must first penetrate deep within. The only way out is from within. For a man without any knowledge of the other 3 worlds –*Yesod* (foundation)⁹³; is the only reality he knows and has experienced so everything is based upon this foundation.

Mystical explanations of the origin of the universe shed further light on this problem. These explanations state that the one energy of reality, at the moment of creation, polarized itself into a seeming duality—good and evil, male and female, up and down, heaven and earth, positive and negative, here and there and all other pairs of seeming opposites. This duality, however, is more apparent than real. In each pair of opposites, each part is dependent on the other for its existence, like two sides of the same coin. “Cold” is meaningless without “hot”; “good” makes no sense without “bad”. According to the Torah, it is the tension between these pairs of opposites, in your mind, that actually causes the universe to manifest.

This tension between opposites is also reflected in the human brain. The brain, divided into two hemispheres, right (*Chochmah*) and left (*Binah*), has the same dual structure—made more acute by the fact that in virtually all other is alternately dominant over the other, depending upon the task being performed, thus Adam used his whole brain and to lived in a more balanced state characterized by brain synchronization and whole brain functioning.

The universe you see and experience is but a holographic image created by the patterns of belief in the subconscious and unconscious areas of the mind. Current research into the nature of the mind, and, in fact, into the very nature of the universe itself, indicates that the universe may be nothing more than a giant hologram created by the mind.

If the internal hologram is one of perfection, delight, and connectedness that will be the nature of the world we create; if it is of fear, shame, separation, and problems, an entirely different world will be the result. A brain with a separation-based holographic model will always divide in order to continue its creation of such a chaotic universe. A brain with a holographic model that is unity based, however, has no need to be unified and will create a universe of oneness, peace, and happiness. That is the result of the process of *tikkun* within the mind. And now, we will look at the “body” of Adam before the fall.

If we truly believe in the coming of *Moshiach*, then we must do all we can to bring YHWH's Kingdom (the *sefirah Malkhut*) to fruition, here upon the earth. In order to be able to do this, we first must learn what YHWH's kingdom (the *sefirah Malkhut*) really is, what it will entail, and what is the correct way of action to accelerate its coming.

Rabbi HaAri'zal has taught us in *Sefer HaLikutim 5A*, that the reason for the creation of Adam *HaRishon* was so that he should serve as *Moshiach*, and rectify the "*seven fallen kings who rained in the land of Edom, prior to their being a King in Yisrael*" (*Bereshit 36*).

⁹³ *Gen.2:10-4* heads to the river from Eden =4 worlds- *Assiyah, Yetzirah, Beriah, Atzilut* with *Yesod* in the *Yetziratic* world. Our brain will always filter reality so as to confirm that its predominant beliefs and associations are the truth. No wonder we don’t see the universe of love and harmony described by the mystics! This is called *YESOD-FOUNDATION- EGO. Ego-Webster's-The self as contrasted with another self-the one of the three divisions of the psyche in psychoanalytic theory that serves as the organized conscious mediator between the person and reality-esp. by functioning both in the perception and adaptation to reality. Self-orientation* It is a guard that stops an attempt to challenge its view of reality. This is much truer of spiritual things. Every step to spirituality loosens its hold upon our minds and lives and a reduction of its power.

Adam was to establish YHWH's Kingdom upon the earth, in place of the "seven fallen kings". Adam, however, did not directly accomplish his task. Adam *HaRishon* "fell" from his original state, and thus was born the beginning of the human history of this epoch (*Sha'ar HaP'sukim 3A*). We know from the Torah (**Bereshit 3: 11**) that the sin of Adam *HaRishon* was his eating of the fruit of the Tree of Knowledge of Good, and Evil. The ramifications of this act were enormous, more than most of us can realize. It caused the entire order of manifest creation to be lessened, and not express its true potential reality. The coming of *Moshiach* is to be the restoration (*tikkun*) of that which should have been accomplished in the first place.

Regarding these ramifications, and what was lost by Adam, Rabbi Yosef Chayim, the Ben Ish Hai of Bagdad, writes, (*Sefer Ben Ish Hai, Shana Rishona, introduction to parashat Bereshit*),"

- *And Elohim made for Adam and his wife garments of skin, and He dressed them" (Ber. 3: 21). Now, it is known what the Ari'zal has written regarding the garments of Adam. Prior to the sin, the garments were of the (Ohr - light) from the Hashmal (the electrical "fire" surrounding the image of "the man" in the vision of Yehezkiel, 1, and 27). When Adam had sinned, he forfeited the garments of Hashmal, which were 378 sparks of light (the numerical value of Hashmal). In its place, Adam received a different garment from the "klipah nogah" (glittering shell). These are the (Ohr) - "garments of skin," that is explained in the Etz Chayim, Gate 150.*

The Ari'zal has also written in *Sha'ar HaKavanot*, regarding the *kawana* of the blessing "*Malbish Arumim*" (who clothes the naked), that the garments of Adam were from holiness, and by the sins he had committed, he allowed an opening for the *klippoth* to come and cling to his garments.

Now, as it is known, garments have an *Ohr Makif* (encompassing light) that surrounds them externally. There is also an *Ohr Penimi* (inner light), that is concealed within the body. The garments surround the body, and upon the garments are the *Ohrot HaMakifim* (encompassing lights) which are external. Every single garment contains this aspect of *Ohr Makif*, each in accordance to its value. There is nothing that can push away the *klippoth* more than the *Ohr Makif*. The *klippoth* cannot draw close to, or draw energy from, the *Ohr Makif*. Therefore does the *Ohr Makif* dwell on the outside, for it has no fear of the *klippoth*.

With this information, we can understand the jealousy that the *Nachash* (serpent, enchanter) had towards Adam, prior to the sin, and why he conspired against him, to cause his fall. The *Nachash* was jealous of Adam's garment of light,⁹⁴ which was surrounded by a great *Ohr Makif*, in relation to the light garment. The *Nachash* had no portion in the *Ohr Makif*, in accordance to the secret meaning of the *pasuk*, "And the *Nachash* was naked" (**Ber. 3: 1**).⁹⁵ Therefore the *Nachash* con-

⁹⁴ *Pesikta Rabbati, Piska 23.6* says that "A man's wisdom makes his face shine." Who is the wise man? This refers to Adam. His beauty made his face to shine. There was a lustrous light on both the faces of Adam and Chawah. The light that is revealed is called the "Garment of the King."

⁹⁵ *And they were both naked, the man and his wife, and they were not ashamed. Now the serpent was more cunning than any beast of the field... (Genesis, 2:25-3:1).* You notice that Adam and Chawah were described as unclothed. But you probably didn't observe anyone else described the same way. You didn't see it because you were reading the words in English. Try reading the verses now, when we substitute the Hebrew word for "naked" -- *arom* -- in place of its English counterpart: *And they were both arom, the man and his wife, and they were not ashamed. Now the serpent was more arom than any beast of the field... (Genesis, 2:25-3:1).* The snake is "*arom*" too? Immediately after the Torah describes Adam and Chawah as being naked, the Torah uses the exact same Hebrew term to describe the snake. It just so happens that "*arom*" can mean not just "naked", but "cunning" too. In its simple meaning, the text is telling us about the intentions of the snake -- that he is cunning; sly and deceitful. But it hardly seems a coincidence the Torah picked *this particular word* to describe the snake's intentions. The Torah seems to go out of its way to take this very key word in the story -- *arom* -- and attach it to the "snake as well.

The mystery in all this deepens when we ask the question: Are the two meanings of "*arom*" -- "naked" and "cunning" -- related conceptually in any way? Are these apples and elephants, two entirely unrelated ideas, or is there some essential connection between them? At first glance, the ideas "naked" and "cunning" don't seem to have much in common. But on reflection, they do seem related in a curious way. "Naked and cunning, naked and cunning..." -- what comes to mind? These words just happen to be opposites of one

spired against Adam, to cause him to fall, and to loose his garment of light, so that he would have (*Ohr* - skin, spelled with an *Ayin*) instead of (*Ohr* - light, spelled with an *Aleph*). And thus the verse says:

- "And Elohim made for Adam and his wife garments of skin (*ohr*), and He dressed them" (**Ber. 3:21**).

Adam (and thus all the souls of mankind) was created in a place called the Gan Eden. That is no place around here. Mystically speaking, Adam was originally created in a body of light and not of flesh and blood. The Gan Eden, therefore, was also a spiritual place, not indigenous to our planet. This does not mean that Adam and the Gan Eden are from a different planet, but rather from a different dimension. They might have been from right here on Earth, but a different dimension of Earth than that which we know.

Adam's form was created in the "image of Elohim" and thus it is subject to the laws of form. This "bodily" side of Adam, however spiritual or physical, is ruled by whatever laws of physics that rule the place where he resides, be it the Garden or Earth. This is why the "body" of Adam, created in the image of Elohim, was created from the ground of Garden. The body is thus subject to the laws that dominate the earth.

On the other hand, YHWH breathed into Adam the spirit of life, making him alive. Although created in the image of Elohim, Adam was not considered alive until he received a portion from YHWH. Therefore, Adam is a combination of both Elohim and YHWH elements. In other words, Adam (and thus all mankind) was created with both natural and supernatural components.

With the fall in the Gan Eden and our descent into this world, our internal moral barometer has lost much of its sensitivity, but that does not mean we have lost it all. Although we often deceive ourselves, most know deep down within their hearts the differences between right and wrong. This sense of morality is our inheritance from father Adam. It resides within the heart of every true human being. Something inside us tells us that there is a thing called morality. In our present fallen state human morality is a blurred as everything else is blemished. Nonetheless, it is still there, deceived and manipulated by the forces of evil to perform their bidding. What so blinds us from clearly seeing and DOING the right thing? Although most of our intentions are good, intentions are not enough. The greatest evils ever perpetrated on earth have been done with some convoluted rationalization that what was done was for a greater good. Without the Torah as our guide, how would we ever know right from wrong? If we humans were created without the YHWH element within us, we would not have developed a spiritual element such as conscience.

It is written in the **Zohar**, that a "garment of woe" clung to Adam. This is hinted in the verse itself, in the word ("*wa'yal'bishem*" - and He clothed them). This word can also be read as ("*oye l'basham*" - woe was their garment). This "garment of woe" clung to Adam because of the sin.

The difference between (*Ohr* -light) and (*Ohr* -skin) is the numerical value that is the difference between the *Alef* and the *Ayin*, which is 69, which is also the numerical value of *Yagon* (sorrow). Sorrow is from the *Sitra Achra* (other side). As is known from the *kavanot* of the prayer (in the *Amidah*), "remove from us *Yagon* and *Anaha*", (grief), refers to the *hasatan* (*Yagon*) and to *Lilith* (*Anaha*). This is from the **Siddur of Rabbeynu HaRashash**. We see that the numerical value for *Ebion* (poverty) and *Yagon* (sorrow) are identical. For one who is in poverty of observing the *mitzvoth*, will have sorrow cling to him. For the letters *Alef*, *Bet* of *Ebion* are numerically equal the value of 3, which is the letter *Gimel* of *Yagon*, so *Ebion* becomes *Yagon* (the letters become the same). In the future, with the completion of the rectification (*tikkun*), sor-

another. When someone is naked, unclothed, there is no hiding. That person's "self" is laid bare for all to see. "What you see is what you get". On the other hand, when one is cunning -- he is sly and devious; he "cloaks" his true intentions and hides behind a facade. His true self is not seen. The two meanings of *arom* are mirror images of each other. Why would the Torah take the same word it uses over and over again to mean "naked", and then, when describing the snake, twist its meaning to convey the very opposite idea -- "cunning"? Could the Torah possibly be suggesting that he or she was "naked" as well?

row will be completely removed. Then the numerical value of *Yagon* (69) will be taken away from (*Ohr* - skin), and it will be (*Ohr* - light), thus restoring all to its former glory.⁹⁶

The sin of eating the forbidden fruit is quite clear to the eye of the one who wishes to see. Yet, just what is this "eating" is not mentioned, nor why ingesting this fruit should have consequences that are so destructive. In his introduction to *Sefer Etz Chayim*, Rabbi Chayim Vital reveals to us what is the actual eating of this "fruit", and thus what the true sin of Adam really was. Rabbi Chayim writes, (*Etz Chayim 2A*),

- *"The sin of Adam with the Tree of Knowledge, Good and Evil was that he chose not to work with the Tree of Life, which is the wisdom of the Kabbalah. This was (also) the sin of the mixed multitude (Ereb Rab) that said to Moshe, "You speak to us the Torah, let us hear it from the Tree of Knowledge, Good and Evil. Do not let Elohim speak with us, lest we die due to the secrets of the Torah", as some Rabbis today mistakenly say, that those who study Kabbalah die young (Elohim forbid). Therefore were the first Tablets, which came from the Tree of Life (that Moshe brought down from Sinai), shattered. Instead they received (the Torah) from the Tree of Knowledge, Good and Evil, which is the Mishnah, the slave girl of the Shekinah. This is the cause of the destructions of both Temples, and this present, long and bitter exile"*.

Rabbi Chayim continues to say; only by the learning of *Kabbalah* will we merit the redemption. All *Halakhic* authorities agree with this.

What could have had such a dramatic effect on the outcome of the entire world? The answer is simple. It is the spiritual food that we eat. The saying, "you are what you eat" is quite true. Adam's choice of eating from the Tree of Knowledge excluded his eating of the Tree of Life. So today we live in a world of good and evil, which has come forth from the Tree of Knowledge, Good, and Evil. Yet the "life" that comes from the Tree of Life, has never been removed. It is we who have left "it", not "it" which has left us. It is therefore incumbent upon us to restore the Tree of Life, eat of its fruit, and redeem, and rectify our world.

The statement of belief in the coming of *Moshiach* is simply not enough. We must "do something", and thus help out in bringing the final redemption. The something that we must do is to partake of the fruit of the Tree of Life, which is the study of the *Kabbalah*. This is not an option. The study of *Kabbalah* is not just for a select few, or exclusively for *Talmudic* Scholars. Real *Kabbalistic* study also entails real *Kabbalistic* practice. In this way we merit the coming of *Moshiach*. And who has this obligation? We all do! The Torah says, "*Torah Tzivah Lanu Moshe, Morasha Kihilat Ya'aqob*, Moshe commanded us (to observe) the Torah. It is an inheritance for the entire congregation of Ya'aqob." (**Devarim 33:4**).

The obligation to study, and practice Torah at the *Kabbalistic* (*sod*) level is a requirement for every Yisraelite soul. For this were we "chosen". The importance of this aspect of Torah learning and practice cannot be overly emphasized. Regarding this topic, Rabbi Chayim Vital begins the *Sha'ar HaMitzvot* with these words.

- *"An introduction; know that every nitzotz (spark) of each and every soul must fulfill all 613 mitzvot . . . for when one has not fulfilled all the 613 mitzvot, which correspond to the 248 organs and 365 sinews of (body) and soul, the soul is incomplete of it's parts. Such a one is called "blemished". Of such a one it is written, "one who is blemished shall not come forth". . . Also with regards to Torah study, which is one of the 248 positive mitzvot, one*

⁹⁶ Man's role in the *Tikkun Olam* is facilitated by the nature of his inner psyche, the *tzelem* (image). The *tzelem* is the Divine image that enters each individual at birth and serves as a fixed essence of his being. This *tzelem* is sometimes perceived by the person as his spiritual guide or guardian angel. Some interpret this *tzelem* as hidden deep within a person's personality. It is also the person's perfected nature. In one tradition the *tzelem* is the garment of the soul that exists before an individual's birth; in another it is the garment woven from the good deeds performed on earth, which accompanies the individual after death. The *tzelem* reflects a child's potentially perfected nature but the child is soon corrupted after birth by outside forces that attach themselves to a man's soul.

*does not fulfill this mitzvah, unless one works in the PaRDeS of the Torah, which is the capital letters of **Pshat, Remez, Drash, and Sod**. Within each of these aspects each (person) must strive to achieve (what can be achieved) . . . if one does not do this, one is missing an aspect of the (complete) mitzvah of Talmud Torah, which (as is known) is great and considered equal in value to all the mitzvot. One will have to reincarnate until one has made efforts (to complete study of the Torah) in all four aspects of PaRDeS".*

The sin of Adam was that he chose to observe and experience the physical world at the level of intellect, and not at the level which we today call the "extrasensory". The human intellect is a great thing, yet it is very limited. There is only so much consciousness that one can grasp by the limited abilities of the human understanding. Adam was led to believe that through this path, the "seven kings" could be rectified, and elevated. His mistake was not realizing, and applying a higher way than that of the human intellect. This higher way is what kabbalistically is called *Chochmah*. It is traditionally translated as wisdom, but this translation does not do the word justice, for it does not explain the full depths and meaning of its context. Real *Chochmah*, wisdom, is psychic knowledge. It is a knowing, beyond knowing. It is a comprehensive suprarational level of consciousness, where knowingly or not knowingly one interacts with the comprehensive continuum of YHWH's universe. This thus allows for the active flow of higher forms of energy (*Atzilutic shefa*), and consciousness to become manifest upon the earth, rectifying it, and elevating it. Death shall be no more (**Yeshayahu 25: 8**), as a real, and concrete fact. All the great changes that will soon happen are due to the eating of the fruit of the Tree of Life, and the ramifications that this will bring.

Throughout the *TaNak*, and *Talmud*, we read stories of the Prophets and ancient Sages who were able to perform "miracles" by some power that they had within them. These are not embellished stories. For there are still believing *Kabbalists* today who can perform what we call miracles. They can do this for, by eating of the fruit of the Tree of Life, they have enabled themselves to rise to a higher level of consciousness, which is *Atzilutic (Chochmah)* consciousness. At this level the laws of nature that they live by are as different as is their consciousness.

Thus to perform what we call a miracle should be the most natural thing in the world. Remember, the power which enables Yisrael to accomplish these tasks is received from the Torah through Messiah, the same Torah that we have been commanded by Him to study and observe.

This level of Torah observance is what is referred to as *Torat HaMoshiach*. It is the result of eating from the Tree of Life. The Truth of the Tree of Life must be realized soon. For everyday we see around us the fulfillment of Messianic prophecy. It is taught that *Moshiach* is of greater stature than *Mosheh Rabbeynu*. *Moshiach* will have all the power to make Himself known, beyond the doubt of anyone. For *Moshiach* is the Tree of Life. Only by eating of the fruit of the Tree of Life can we expect to develop the correct spiritual senses in order to enable us to see clearly with our spiritual eyes.

- *And the serpent was wiser by means of evil than all the beasts of the field which YHWH Elohim had made. And he said to the woman, Is it true that YHWH Elohim has said, You shall not eat of every tree of the garden? And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat; but of the fruit of the tree which is in the midst of the garden YHWH has said, You shall not eat of it, nor approach it, for fear that you die. In that hour the serpent spoke accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hates the son of his art: for it is presented before YHWH, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil. And the woman looked upon Samael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and ate; and she gave to her husband with her, and he ate. And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. **Targum Jonathan Bere-shith***

CHAPTER 9

PLEASE ALLOW ME TO INTRODUCE MYSELF

“Wherever G-d erects a house of prayer, The Devil always builds a chapel there; And 'twill be found, upon examination, The latter has the largest congregation.” -**DANIEL DEFOE, *The True-Born Englishman***

“The fiend in his own shape is less hideous than when he rages in the breast of man.” -**NATHANIEL HAWTHORNE, *Young Goodman Brown***”

- ***The Webster’s New Collegiate Dictionary***: dualism: “a theory that considers reality to consist of two irreducible elements or modes... A doctrine that the universe is under the dominion of two opposing principles one of which is good and the other evil. b. A view of man as constituted of two irreducible elements.”
- ***The Webster’s New Collegiate Dictionary***: irreducible. “Impossible to bring into a desired, normal, or simpler state.”
- ***Bereshith 3:1*** Now the serpent was more subtle⁹⁷ than any beast of the field which YHWH Elohim had made. And he said unto the woman: 'Yea, hath Elohim said: Ye shall not eat of any tree of the garden?'
- ***Yeshayahu. 45:7***; I form the light, and create darkness; I make peace, and create evil. I am YHWH, that doeth all these things.

One clue to help in our search for the identity of *Lilith* comes in the old rabbinical legends that make her the sister/mate of *HaSatan*.⁹⁸ If we can identify *HaSatan*, we might be able to discover more about *Lilith*. Let us study some of the origins, traditions, legends, myths, titles, and names for this “evil being”.

“Satan” began as a g-d. The early Egyptians called him the “Great Serpent *Sata*”, son of the earth, immortal because he was regenerated everyday in the womb of the Goddess. *Sata* appears to be the underground aspect of the sun, *Horus –Ra*, whom the Hebrews called *Apollyon*, the spirit of the pit. *Sata* was the phallic consort of the Goddess *Sati*, or *Setet*⁹⁹, whose name is the virgin concept of *Kali*. The serpent was the symbol for the “Black sun”, the spirit of night or of death.

Biblical commentators claim that Satan’s sin was “pride” –*hubris*. But, scholar /author ***Barbara Walker*** points out that its real meaning is “sexual passion”. The Greek word does carry connotations of pride;¹⁰⁰ this also involves the concept of

⁹⁷ *Arum* in Hebrew. It means sensual or sensible. It is the nature of sensual beings to be hungry, curious, and always looking for excitement. The serpent can represent the *Nefesh* (animal soul) of Formation that conversed with the *Neshamah* represented by *Chawah*. The arguments of the body are shrewd and not seen as foolish in the passion of the moment excitement. Its body stretched from the angelic world of *Yezirah* down to the natural world of *Asiyah*. As a part angelic being, the serpent could converse with *Chawah*, who is sometimes seen in the triad of *Gevurah-Chesed- Tiferet* of the Soul in contrast to the *Chochmah-Binah-Tiferet* triad of the *Ruach* represented by Adam. The serpent meets both Adam and *Chawah* then in the *Tiferet* of *Yezirah*.

⁹⁸ According to the ***Tikkunei ha- Zohar*** among the *sefirot* incest is not forbidden because in the world above there is no nakedness, division, separation or disunion. Therefore in the world above there is union of brother and sister, son and daughter.

⁹⁹ *Sati* was the virgin huntress. Her holy city was *Abu*, the City of the elephant. Her Hindu name was Queen *Maya*, the virgin mother of the son of g-d, *Buddha*. *Maya* literally means “Illusions”. *Maya* also has connections to the concept of the influence of demonic beings. George Harrison wrote in a song-“Beware of *Maya*.”

¹⁰⁰ *HaSatan* manifests through the human ego. The voice of the Adversary is the voice of the Ego.

lechery¹⁰¹, both words associated with the male organ in an erect condition. The Patriarchal Elohim punished *hubris*, the sin of any upstart who became- in a sense-too big for his breeches.¹⁰²

There was an *Argive* (Greek) festival called *Hubristika*, or “*Festival of Lechery*” in which men dressed as women in order to assume magical powers. It was forbidden with any other practice that implied any power to women by Roman Christianity. Goddesses such as *Isis-Hathor* and *Astarte* were believed to impart all feminine secrets to their worshippers. The ancient book of ***Enoch*** also claims that the fallen angels *Uzza* and *Azazyel* taught women the use of cosmetics, which were called wicked enchantments.¹⁰³

- “*Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.*” ***Book of Enoch chapter 8:1***

The female holds one of the keys to this mystery of the fall of mankind. The female Goddess/priestess is associated with the moon, the *Shekinah*, and *Malkuth* and mates with the Elohim and thus maintains the cycle of birth and death because the cycles of the moon are linked to a woman’s menstrual cycle (whether she conceives life or expels the unfertilized egg). She is the initiator of wisdom. She is worshipped as *Isis*, *Kali*, the *Matronit*, *Sophia*, and *Diana*. Her power is based upon her association with fertility and birth as all humans are born into this world via the woman (the Mother of all living-*Chawah*). This places the female closer to the source of the mysteries of life, sex, and death. This power, as mentioned, is symbolized by the menstrual blood (*Adamah*-the red earth or the source of Adam –the *Aleph* ✨ + *dam* = the creator with blood).

The red wine of the Catholic Eucharist was based upon the partaking of menstrual blood – the blood of the original Sumerian serpent¹⁰⁴ or snake Goddess-*Ninharsag*¹⁰⁵ or the blood of the Shining Ones (ancient *shamans* who knew the secrets

¹⁰¹Lechery means inordinate indulgence in sexual activity.

¹⁰² Walker, ***The Woman’s Encyclopedia of Myths and Secrets***, N.Y., 1983, pg.416

¹⁰³ Tertullian wrote against any adornments for women, or what he called “the tricks of beautifying themselves.” He even blamed women for the fall of the angels because of their beauty. This could be the reason for the 11th chapter 1 Corinthians verse 10. Tertullian believes Shaul was referring to the fallen angels spoken of in the Book of Enoch, who, Tertullian says would be incited to wantonness by unveiled women with long beautiful hair. Clement of Alexandria (150-220 C.E.) speaks of angels who renounced the beauty of Elohim for a beauty which fades, and so fell from heaven to earth- obviously a reference to Enoch.

¹⁰⁴ Ninlil is a Sumerian Goddess, and her name, Lady Air/Wind, is an honorific title to complement Enlil. Her original name is Sud, according to ***Gwendolyn Leick’s A Dictionary of Ancient Near Eastern Mythology*** (Routledge, 1991), and the myth Enlil and Sud describes how the new title was conferred upon the young Goddess on her wedding day. I stress the point introduced above: Ninlil is the feminine counterpart/Soul Partner of Enlil, the leading young Elohim of Sumer and firstborn of the Anunnaki. As the wife of Enlil, She was known in Nippur since the Old Sumerian period. Many votive offerings were brought to her, particularly during the time of the Third Dynasty of Ur. Ninlil’s mother is Ninshebagunu, the Goddess of Eresh, an ancient agricultural deity, and her father is Haia, the Elohim of the stores. Ninlil is explicitly identified with the grain Goddess Ashnan, as well as with Nintur, the birth Goddess. Ninlil’s dearest sons are Ninurta and Nanna, and she appears in hymns and other texts in praise of these Elohim, always as the most loved of mothers to her sons. Most texts dealing with her, however, concentrate on her relationship with Enlil. Many compositions stress the high degree of influence and power of the Goddess and her position as Enlil’s Queen. The two couple in union administer the ME, which they were said to have brought forth together, conferring the highest privileges upon the Goddess Inanna and decreeing the fates of Elohim and men. During the Old Babylonian period, various hymns and prayers were written in which the supplicant addresses Ninlil in an attempt to influence Enlil. In Assyria, She is Ashur’s wife and her sacred animal is the lion. Frymer-Kensky, in her brilliant study of Mesopotamian Goddesses contained in ***“In the Wake of Goddesses: Women, Culture and the Biblical Transformations of Pagan Myth”*** (Fawcett-Columbine, 1992) says that Ninlil is also identified with the Great Mother Goddess Ninhursag-Ki, and that this identification is important for several theological purposes. Firstly, originally separated from Ninlil, Ninhursag was one of the triad of great Mesopotamian Elohim, Anu (the Skyfather), Enlil (Air/Wind) and Ninhursag (the living Earth), Enlil being the firstborn of Anu and Ninhursag-Ki. Identifying Ninlil with Ninhursag elevates Ninlil to the company of the Greatest Elohim, and cuts Ninhursag-Ki down to size at the same time. Ninhursag is brought then fully within the circle and household of Enlil, thus in-

of life). The ancients would mix snake venom with snake blood in a bowl to produce a healing potion proven by science to enhance T-cell replication and boost the immune system. The bowl used was based on the human skull, and later came to be called the "Grail". Snake venom was also made into a pill or stone. It has psychoactive properties which induces an altered state of consciousness or mystical experience.¹⁰⁶ It was thus seen as an elixir or drug to experience the Elohim.

- ***Num 21:8 -9*** *And YHWH said unto Mosheh: 'Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he seeth it, shall live.' And Mosheh made a serpent of brass, and set it upon the pole; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.*
- ***Yochanan 3:14-15*** *And as Mosheh lifted up the serpent in the wilderness, even so must the Ben Adam be lifted up; that whosoever believeth may in him have eternal life.*

Also, these Shining Ones are said to be the first to have known the power of this healing elixir. How did they obtain this wisdom? They acquired it through the power of the woman! Thus, the allegory of Adam and *Chawah* points to the source of the world wide belief in this "serpent knowledge or wisdom"¹⁰⁷ associated with *Kundalini*,¹⁰⁸ represented in Hindu art as a snake that can only be found in woman. She is the female Goddess of the moon's three cycles and symbolized by the three Marys associated with the Messiah, Yahshua.

creasing the power of the young Air/Wind Elohim. In addition, we can read another important truth embedded in the figure of Ninlil: as a beloved wife and mother, Ninlil is very powerful, but it is the relationship with the husband that forms a major component in the Goddess' social identification and status. This was not so with Ninhursag-Ki initially, who stood as not male-identified and dependent in myth and literature.

¹⁰⁵In Sumerian mythology, Ninkharsag was the earth and mother-Goddess, one of the seven great deities of Sumer. She is principally a fertility Goddess. Temple hymn sources identify her as the 'true and great lady of heaven' and kings of Sumer were 'nourished by Nin-kursag's milk'. She is typically depicted wearing a horned head-dress and tiered skirt, often with bow cases at her shoulders, and not infrequently carries a mace or baton surmounted by an *omega* motif or a derivation, sometimes accompanied by a lion cub on a leash. She is the tutelary deity to several Sumerian rulers. Ninkharsag means "lady of the mountain" (from Sumerian NIN "lady" and HURSAG (or HUR.SAG) "sacred mountain"). She had many names including Ninmah ("Great Queen"); Nintu ("Lady of Birth"); Mama or Mami (mother); Aruru (sister of Enlil); Belet-Ili (lady of the Elohim - Akkadian). Minor synonyms include Ninzinak (lady of the embryo); Nindim (lady fashioner); Nagarsagak (carpenter of insides); Ninbahar (lady pottery); Ninmag (lady vulva); Ninsigsig (lady of silence); Mudkesda (blood-stauncher); Amadugbad (mother spreading the knees); Amaududa (mother who has given birth); Sagzudingirenak (midwife of the Elohim); Ninmenna (lady of the diadem). According to legend her name was changed from Ninmah to Ninhursag by her son Ninurta in order to commemorate his creation of the mountains. As Ninmenna, according to a Babylonian investiture ritual, she placed the golden crown on the king in the *Eanna* temple. The Sumerian mother Goddess created humans out of clay and brought them to life by infusing them with her blood. The Egyptian pharaohs believed they would become immortal by drinking the blood of Isis-which they called *sa*. The hieroglyph for *sa* was the same sign for the vulva, a yonic loop like the one on the *ankh* (called the cross of life). The Greeks believed the wisdom of man was centered in his blood, which came from his mother. The Chinese called menstrual blood the essence of mother earth, the *yin* principle giving life to all things.

¹⁰⁶ Another side effect of snake venom is genetic malformations such as elongating the skull, similar to aliens.

¹⁰⁷ The Vatican comes from the words *Vatis* or prophet and *Can* meaning snake, making the Vatican a place of serpent prophecy.

¹⁰⁸ Kundalini is a psycho-spiritual energy, the energy of the consciousness, which is thought to reside within the sleeping body, and is aroused either through spiritual discipline or spontaneously to bring new states of consciousness, including mystical illumination. *Kundalini* is Sanskrit for "snake" or "serpent power," so-called because it is believed to lie like a serpent in the root chakra at the base of the spine. In Tantra Yoga Kundalini is an aspect of Shakti, the divine female energy and consort of Shiva. The power of Kundalini is said to be enormous. Those having experienced it claim it to be indescribable. The phenomena associated with it varies from bizarre physical sensations and movements, pain, clairaudience, visions, brilliant lights, superlucidity, psychical powers, ecstasy, bliss, and transcendence of self. Kundalini has been described as liquid fire and liquid light.

The story about *HaSatan* (as a serpent-*nachash*)¹⁰⁹ is that he caused Adam and *Chawah* to lose immortality by tempting them to eat¹¹⁰ of the fruit of the Tree of the Knowledge of Good and Evil¹¹¹. The Hebrew *nachash* does not just mean “snake”. It can mean a wizard, enchanter, magician, witch doctor, or whisperer. If you only think of a serpent, the whole tale becomes bizarre. The *nachash* represents a very powerful spiritual force.¹¹² Whether male or female, the snake symbolizes a demonic sexual force.¹¹³ In its female form it kindles an unnatural fire in men’s hearts, both in their dreams and in their waking hours. As a male it is described as a conqueror of the *Shekinah*, the Divine female. Also, the primordial snake, ruler of the dark kingdom, is surrounded by a host of snakes, who are his servants and agents.

Here is a clearer perception of what the *nachash* said to *Chawah*.

- “The most important thing of existence is to get closer to Elohim. You are here to elevate mankind (Adam). The one way you can do this is to emulate Elohim, you must become like Elohim. Elohim is not bound by rules or laws. The reason Elohim gave you the command not to eat of the fruit was actually to set you free. The only way you can be free is to disobey Elohim.”

The *nachash* uses *Chawah*’s desire to obey Elohim as a means to get her to eat of the Tree of Knowledge. He is punished because he was not faithful as a servant of Elohim. Rather than testing *Chawah* to see if she would obey Elohim, he uses her desire to obey Elohim to get her to partake of the Tree of Knowledge. He undermined Elohim’s instruction to him as the opponent. Nowhere in Scripture is the *nachash*’s words challenged as a lie. But the *nachash* overstepped his bounds by telling *Chawah* that she could express her loyalty to Elohim by her disobedience. The *nachash* should have just challenged *Chawah* to disobey Elohim, as a means to test her obedience to the Creator. This is the reason the *nachash* is punished by Elohim.

The serpent¹¹⁴ did not lie to *Chawah* as most teach. He told her the truth (compare Gen.3:5 and 3:22). Their sin was not that they ate the fruit, but rather that they disobeyed a direct order from YHWH and brought disorder to the universe that had its preordained pattern of order. They could eat of the Tree of Knowledge if they had been patient and waited until they were ready. Their sin was in trying to mature and spiritually evolve before they were ready. Their desire to be like Elohim (which is a good thing) could not be attained by disobedience. The serpent deceived them into thinking that dis-

¹⁰⁹ The Serpent is a code word or metaphor for the adversary, the whisperer, the enchanter, or opponent; a competing form of consciousness that was created to oppose the free will to share. Nowhere does the text call the serpent the Devil. In the Zohar the snake is a symbol for *Lilith* and *Samael* rides her and has sexual intercourse with her.

¹¹⁰ The Hebrew word for seduction in the text is *hishiani-* to elevate or lift up. It is translated as *nasha*, but the text is written without any vowels or markings and the *shin* could really be a *sin* and the word becomes *nisa* –to life up. Eating the fruit of the Tree of Knowledge of Good and Evil symbolizes the birth of consciousness with the dawning awareness of the opposites.

¹¹¹ The serpent obviously was some type of humanoid and walked on two legs and had the power of speech. Jewish lore speaks of the serpent as Adam’s assistant in the garden until *Chawah* came along. Could he have been some type of reptilian humanoid? Is it possible that some of the fallen kings of Edom survived their destruction in the pre-Adamic world? The word *Seraphim* denotes fire and burning, but the name also implies the word reptile, the Hebrew word “*Seraph*”. And there are Hebrew traditions that claim that the head of *Esav* is hidden in the cave of *Machpelach*, which is the burial cave of *Adam* and *Chawah*, *Avraham* and *Sarah*, *Yitzchak* and *Rivkah*, *Ya’aqob* and *Leah*. It is said that the Northern Hittite tribes who were in the Hebron area in the time of *Avraham*, guarded the cave because seven severed human heads were in the cave and it was a powerful oracle center.

¹¹² The serpent was possessed by the spirit of *Samael*. He disguised himself in holiness to deceive *Chawah*. The image of the reptile was originally holy as the dragon is a holy animal. To this day the *Teli* is the abode of the holy *ishim* angels. *Samael* stole the image and polluted it. Not knowing evil, *Chawah* did not fear the serpent and thought he was holy. However, in most cultures the dragon is still viewed as evil or idolatrous. Once again, *Samael* stole something holy and injected the poison of evil into it.

¹¹³ The serpent or opponent is also a competing form of human consciousness that was created to oppose the One Soul.

¹¹⁴ The serpent in just about every culture represents wisdom, energy, and immortality.

obedience is the road to spiritual maturity. One can only get closer to Elohim by obedience. In time, man would have been allowed to eat of that forbidden fruit.

Only by eating the fruit could we know good and evil.¹¹⁵ Only by realizing we have urges we cannot control, temptations we cannot overcome, do we realize the seriousness of our moral human condition. Only once we have fallen are good and evil set before us two diverging paths between which we have to choose at every single step. There is always time to change the road you are on. We had to eat of the fruit in order to reach maturity as the image of Elohim.

The Hebrew uses the word *da'at* for the Tree of Knowledge. It can also mean the Tree of the Union of Good and Evil. Chayim Vital wrote:

- *The forces of evil were mixed inside (Adam), and so, too, in all the worlds. And this is the meaning of the tree of knowledge (da'at) of good and evil- that they were joined and mixed together inside him and in all the worlds- the good and evil together-one, actually, inside the other-because the meaning of da'at is union, as it is known in the esoteric knowledge."*

Banishment from the Garden of Oneness is inevitable, as we all struggle with isolation and separation. With each step of individuation from our mother's womb we partake of the forbidden fruit. The literal meaning of the account of the fall of Adam cannot be correct as it creates a dualistic theology of good and evil. It was this dualistic reading of the text that the ancient sages attempted to reframe into a more correct view of integrated perspective of good and evil. The sin of Adam and Chawah was the sin of separation, breaking apart the unity of being. It is the separation of knowledge from life. Every time we turn the Living Torah into mere information, we repeat the original sin.

The knowledge that results in evil is not the *ontological* knowledge¹¹⁶ of the Absolute, but rather the partial, limited, *ontic* knowledge of the distinctions among the finite, separated things. It is the knowledge of particulars that fails to place things in a wider context of life and its values that is equated with evil. Thus, the root of evil stems from separation from the natural combination between the Trees of Life and Knowledge. The root of all dualism is found in the Tree of Knowledge and the root of unity of all being in the Tree of Life. The Tree of Life is the inverted tree with its roots in the heavens rather than in the earth.

When knowledge becomes separated from life, it becomes purely technical, and end in and of itself. The end of such technical knowledge is evil. When knowledge becomes disconnected from life, as in Adam's choice, the Tree of Knowledge becomes a Tree of Death. Adam and *Chawah* mistook part of reality for the whole, sundering the paradoxical unity of all things, which are both one and separate. When we split apart these two interdependent energies, we are exiled¹¹⁷ from the *Gan Eden* and from our true nature.

- ***Etz HaDa'at*** "So long as the Tree of Life, which comes from the side of the East and the Good Urge, and the quality of peace and harmony, is connected with the Tree of Knowledge, which comes from the side of the North, from the side of Satan, then Satan can do nothing...But the moment it is separated [from the Tree of Life] its strength is freed and Satan is able to act." **Scholem, Sitra Achra, pg.76**

¹¹⁵ By eating the fruit the eyes of both were opened, or their blindness and ignorance was lifted from them. Moshe used the expression of eyes in a figurative sense for the vision of the soul, by which alone the perception of good and evil arise.

¹¹⁶ Of or relating to essence or the nature of being. Of or relating to the argument for the existence of Elohim holding that the existence of the concept of Elohim entails the existence of Elohim.

¹¹⁷ The *Galut* (Exile) in *Chasidic* writings read the exile simultaneously as psychological and, national, historical, and cosmic reality and makes the state of Exile a main part of metaphysics. Mystical *yichudim* meditations refer to this. The ***Tanya*** emphasizes the illusory nature of the Exile, that it only seems like exile from a human perspective. The real quest is to see past that illusion, and in doing so, redeem the world.

Knowledge can be separated from life in various ways. One of these occurs when an individual suppresses the emotional correlates of his ideas, and his intellectual life continues in a manner that fails to take cognizance of his full, living self. The individual's intellect comes to govern his behavior without any real connection with values, feelings, or his repressed emotional self returns to direct his intellect and volition in demonic ways. Evil, freedom, individuality, and knowledge are necessary in order to provide the possibility of good. It is the individual that is responsible to obtain knowledge that will lead him to choose the good and act in a manner that overcomes evil, thus completing creation. The free will of the individual then becomes subjugated to the will of Elohim and not his own ego. A person who turns his freedom, knowledge, and individuality into ends unto themselves is led away from the Source of Life into sin and ultimately spiritual death.¹¹⁸ Their ego lowers their soul into the realm of the *Sitra Achra*¹¹⁹ (the other side) where the finite and the "dead" have almost independent existence from Elohim.

It is the identification of evil with individuality, freedom, and knowledge that provides evil with its great seductive power. It is the natural soul (*nefesh*-animal soul), rather than the *neshamah* (the higher soul)¹²⁰ that brings evil into this world because that is one that the individual identifies with and it is what makes him unique among mankind. Evil is knowledge of particular finite things and ignorance of their relationship to Elohim. Knowledge is seen as a power that unifies or divides, it is the latter, *ontic* knowledge that is identified with evil; the former, *ontological* knowledge is indeed the essence of the Good.

- ***Soncino Zohar, Bereshith, Section 1, Page 53a***-*If not, why did he die like other people? If you say he was deprived, what was the reason, seeing that he had not sinned, as he was with Moses when the people sinned? And if you say that he did not receive the same crown on Mount Sinai as the rest of the people, again, what was the reason?* R. Simeon in reply quoted the text: *For YHWH is righteous, he loveth righteousness, he is upright, men shall behold his face (Ps. XI, 7). He said: 'This verse has been variously explained by our colleagues, but it may be taken in this way. "For YHWH is righteous": to wit, He is righteous and His name is Righteous (Tzaddik) and therefore He loves righteous deeds. He is also upright, as it is written, "Righteous and upright is he" (Deut. XXXII, 4); and therefore all the inhabitants of the world behold His face, that they may amend their ways and walk in the straight path. For when Elohim judges the world, He passes sentence only according to the conduct of the majority. Now when Adam sinned by eating of the forbidden tree, he caused that tree to become a source of death to all the world. He also caused imperfection by separating the Wife from her Husband.*¹²¹ This imperfec-

¹¹⁸ Kabbalah uses the term *Kelipah* to describe evil. Literally, *Kelipah* means a "peel" or "shell," as in the peel of a fruit. An orange will not retain its juice if it does not have such a protective jacket. However when one eats the orange, one discards the peel. The peel is only there to preserve the fruit. The same is true of the existence of evil. Hassidism uses the terminology "inner will" (*Pnimitiyut HaRatzon*), and "external will" (*Chitzoniut HaRatzon*). When a person goes out to work, he gets involved with all the details of making a living. However, his is engaged only with his external will. His inner desire is to make money in order to do what he really wants. The existence of *Kelipah* stems from the outer will of YHWH, whereas *Kedushah* (holiness) stems from the inner will of YHWH.

¹¹⁹ Kabbalah divides everything in this world into either *Sitra D'Kedushah* (the side of holiness) or *Sitra Achra* (the side of impurity)—literally meaning "the other side," or the side of *Kelipah*. There is nothing that is in between—every thought, speech, action, or creation has its source either in *Kedushah* or *Kelipah*.

¹²⁰ There are five levels of soul, and they are, *Nefesh*, *Ruach*, *Neshamah*, *Chiyah*, and *Yechidah*, and each is linked to the level above it and/or below it, like links in a chain. The third level of the soul—the *neshamah*—the soul's ability to perceive directly YHWH's presence in the world and to sense the Divine breath of life entering his being. The level of *neshamah* is initially super-conscious in the psyche of man, for his initial, innate state of consciousness is solely that of *nefesh* (physical, material consciousness) and *Ruach* (spiritual consciousness).

¹²¹ Adam's sin separated the *Shekinah* from *Tiferet* (Messiah) her mate. The Tree of Knowledge was transformed into a Tree of Death. The moon and the Tent of Meeting are symbols for the *Shekinah*, who waxes and wanes according to the conduct of Yisrael, and outside the camp as not to be tainted by the conduct of Yisrael. The Tree of Life is a symbol for *Tiferet* (Messiah).

tion was exhibited in the moon, until the time when Israel stood before Mount Sinai, when the moon was freed from its defect, and was in a position to shine continually. When Israel sinned by making the calf, the moon reverted to its former imperfection, and the evil serpent was able to seize her and draw her to him. When Moses saw that Israel had sinned and that they had been deprived of their holy armor, he knew full well that the serpent had seized the moon to draw her to him, and that she had become defective, and he therefore took her outside. Thus she has reverted to the defective state into which she was brought by the sin of Adam, and therefore no man can live permanently save Moses, who controls her, and whose death was due to a different cause. Hence she had not power to bestead permanently even Joshua, although he retained his holy armor; and it was therefore that Moses called her “tent of appointed time” (moed), to wit, the tent in which is an appointed time for all living. To speak more esoterically: there is a Right above and there is a Right below; there is a Left above and there is a Left below. There is a Right above in the realm of supernal holiness, and there is a Right below located in the “other side”. There is a Left above in the realm of supernal holiness to procure indulgence for the moon, so as to link her to the holy place and enable her to shine. There is a Left below which estranges the upper realm from her and prevents her from reflecting the sun's light and drawing near to him. This is the side of the evil serpent, who, when this Left of the lower realm bestirs itself, draws the moon to himself and separates her from the upper world, so that her light is darkened. She then causes death to descend like a stream on all that is below; she cleaves to the serpent and departs from the Tree of Life, and so brings death on all the world. At such time the sanctuary is defiled till an appointed time when the moon is repaired and shines again. Hence the name “tent of appointed time” (moed), and hence it is that Joshua died only through the instigation of the serpent, which came up to the tent and rendered it imperfect as at first. This is the inner meaning of the verse, “And Joshua the son of Nun¹²², a lad (naar), departed not from out the tent” (Ex. XXXIII, 11). Although he was a “lad” (i.e. attendant) beneath qualified to receive the (celestial) light, he did not depart from out the tent: he shared in its imperfection; although he still had the holy armor, yet when the moon became imperfect, he also was not delivered from the same power which caused that imperfection. Similarly when Adam sinned, Elohim took from him the armor of the bright and holy letters with which he had been encompassed, and then he and his wife were afraid, perceiving that they had been stripped; so it says AND THEY KNEW THAT THEY WERE NAKED. At first they had been invested with those glorious crowns which gave them protection and exemption from death. When they sinned, they were stripped of them, and then they knew that death was calling them, that they had been deprived of their exemption, and that they had brought death on themselves and on all the world.’

Cast out from the *Gan Eden*, man lives his life in an estranged condition in which he is knowledgeable and free, and yet burdened with guilt, responsibility, and isolation. Individuation, freedom, and evil are stations on the train to death. They are partial deaths, partial alienations from the All that is the Source of all Life. We are free, because we die, or because we already know death in the midst of living our lives.

*HaSatan / Samael*¹²³ (worthless man) and *Lilith* (evil woman) originate from the fiery judgment of *Din*. *Samael* sometimes is regarded as “the shadow” and *Lilith* is called “death”. When they are joined together they are called “the shadow of death.” Their joining together helps bring evil into the world. This is also a key of understanding why sin leads to death.

- **Rom 5:14** Nevertheless death reigned from Adam until Mosheh, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.
- **Rom 6:21** What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

If *HaSatan* is the shadow of death, then he is responsible for everything that leads to death.¹²⁴ He is the archetype that represents fragmentation. He also represents this physical world. This world is sometimes called “the skin of the serpent.”

¹²² *Yahoshua* the Lad represents *Metatron* (Messiah).

¹²³ *Samael* is also known as the angel of *Beriatric Gevurah*, the Angel of Death. He is misleadingly seen as evil, but death serves a cosmic function of contraction. With death, the worn out body in the Lower World is dissolved back to the dust from which it came, while the upper organism of consciousness consolidates its being in a stage Above.

- **Zohar, Bereshith Section 35 b-AND THE SERPENT.** R. Isaac said: 'This is the evil tempter'. R. Judah said that it means literally a serpent. They consulted R. Simeon, and he said to them: 'Both are correct. It was Samael, and he appeared on a serpent, for the ideal form of the serpent is the Satan. We have learnt that at that moment Samael came down from heaven riding on this serpent, and all creatures saw his form and fled before him. They then entered into conversation with the woman, and the two brought death into the world. Of a surety Samael brought curses on the world through Wisdom and destroyed the first tree that Elohim had created in the world. This responsibility rested on Samael until another holy tree came, namely Jacob, who wrested the blessings from him, in order that Samael might not be blessed above and Esau below. For Jacob was the reproduction of Adam, and he had the same beauty as Adam. Therefore as Samael withheld blessings from the first tree, so Jacob, who was such another tree as Adam, withheld blessings, both upper and lower, from Samael; and in doing so Jacob but took back his own. It is written: **AND THE SERPENT WAS SUBTLE.** This serpent is the evil tempter and the angel of death. It is because the serpent is the angel of death that it brought death to the world.'
- **Soncino Zohar, Bereshith, Section 1, Page 36a** -to the woman: "With this tree Elohim created the world; eat therefore of it, and ye shall be like Elohim, knowing good and evil, for through this knowledge he is called Elohim." Said R. Judah: 'This was not the way he spoke, for had he said that Elohim created the world through this tree, he would have spoken correctly, for the tree was really "like the axe in the hand of him that hews with it". What he said, however, was that Elohim ate of the tree and so built the world. "Therefore," he went on, "eat you of it and you shall create worlds. It is because Elohim knows this that He has commanded you not to eat of it, for every artisan hates his fellow of the same craft."' R. Isaac said: 'The speech of the serpent was one tissue of falsehoods. His first remark, "Surely Elohim hath said that ye shall not eat of all the trees of the garden" was a lie, because Elohim had said, "Of all the trees of the garden thou shalt surely eat", and all was permitted to him.' R. Jose said: 'With reference to the dictum quoted above, that Elohim prohibited to Adam idolatry, injustice, murder, incest, and so forth, why should all this have been necessary, seeing that Adam was still alone in the world? The answer is that all these prohibitions had reference to the tree alone, and were applicable to it. For whoever takes of it causes separation and associates himself with the lower hordes which are attached to it. He renders himself guilty of idolatry, murder, and adultery. Of idolatry, because he acknowledges the superior chieftains; of bloodshed, because that is inspired by this tree, which is of the side of Gevurah (Force), under the charge of Samael; and of adultery, because the tree is of the female principle and is called "woman", and it is forbidden to make an appointment with a woman without her husband, for fear of suspicion of adultery. Hence all the prohibitions had reference to this tree, and when he ate of it he transgressed them all.' R. Judah said: 'The way in which the serpent seduced Eve was as follows. He said to her: "See, I have touched the tree and yet am not dead; you also put your hand on it and you will not die" (for it was he who added on his own account the words neither shall ye touch it). **AND THE WOMAN SAW THAT IT WAS GOOD.** R. Isaac said that 'saw here means "perceived", to wit, through the pleasant odor that the tree emitted, which inspired in her a desire to eat of it. R. Jose said that she really "saw". Said R. Judah to him, 'How can this be, seeing that it says later that "their eyes were opened"? 'He answered: 'This "seeing" means really that she made a mental picture of the tree, seeing it and yet not seeing. **THAT IT WAS GOOD.** She saw that it was good, but this was not enough for her, so **SHE TOOK OF ITS FRUIT,** but not of the tree itself; she thus attached herself to the place of death, and brought death upon the world, and separated life from death. This sin, too, is the cause of the menstruation which keeps a woman apart from her husband.' (The Voice should never be separated from the Utterance, and he who separates them becomes dumb, and, being bereft of speech, returns to dust. R. Simeon said: 'It is written: "I was dumb with silence, I held my peace, having no good things to say, and my sorrow was stirred" (Ps. XXXIX, 3). This is the exclamation of the Community of Israel in exile; for then Voice is separated from Utterance, and no word is heard, and therefore Israel is "dumb with silence, etc." And Israel further say: "To thee praise is silent" (Ps. LXV, 2), i.e. the psalm of David is silent in exile and without voice.) According to a tradition, Eve pressed grapes and gave to Adam, and in this way brought death into the world. For death is attached to this tree. ..

¹²⁴ Interestingly, the word sin is never mentioned in the *Bereshith* account of the fall of man.

One of his Hebrew names is "Samael."¹²⁵ The root "SAM-" means "poison"--that is, something that was known to cause "Illness" and death.¹²⁶ Whether used as a word by itself, or as a prefix or suffix, "IL/ILL" became a common identification of the "Devil," the source of "evil" and the death to which it leads. Because "Lucifer" is really just a Latin translation of "HYLEL"--"The Illumined One"--or "The Light-bearing One,"¹²⁷ it appears that "ILL" began as the word signifying "Illumination" and later became identified with the concept of "Illness" and "evil" as a secondary meaning.¹²⁸

- ***Soncino Zohar, Bereshith, Section 1, Page 29a***-of the wicked are literally the mazikin (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the "strange Elohim". He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-Elohim). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them.
- The seven infernal tabernacles are divided and subdivided ad infinitum; for every kind of perversity there is something like a special kingdom and thus the abyss unfolds itself gradually in all its depth and immensity. 30 The supreme chief of that world of darkness who bears the Scriptural name of "Satan," is called in the Kabbalah "Samael" (סמאל), that is to say the angel of poison or of death; and the Zohar states positively that the angel of death, evil desire, Satan and the serpent which seduced our first mother, are one and the same thing. 31 Samael is also given a wife who is the personification of vice and sensuality, for she calls herself the chief prostitute or the mistress of debauches זנונים אשת. 32 But ordinarily they are united into one single symbol called simply the beast (חיה). **CHAPTER IV CONTINUATION OF THE ANALYSIS OF THE ZOHAR THE KABBALISTS' VIEW OF THE WORLD**

The root "LIL" in the name of "Lilith" has a link to Hylel, who was called the "Illuminated One." The ONLY Biblical text (**Is 14:12**)¹²⁹ that mentions "Lucifer (Latin)" is referring in the Hebrew to a human being named "HYLEL" or "The ILL" ("The Light Bringer")¹³⁰. The actual name is "HYLEL-הילל".¹³¹ "Lucifer" is a LATIN/Roman TRANSLATION not a transliteration of the meaning of the Hebrew name "HYLEL" or "The Illumined One"¹³². So there is NO ONE named

¹²⁵ Samael is the guardian of Edom or Rome.

¹²⁶ Prince of the demons, and an important figure both in Talmudic and in post-Talmudic literature, where he appears as accuser, seducer, and destroyer. His name is etymologized as לילל = "the venom of EL," since he is identical with the angel of death (Targ. Yer. to Gen. iii. 6), who slays men with a drop of poison ('Ab. Zarah 20b; Kohut, "Angelologie und Dämonologie," pp. 69, 71). It is possible, however, that the name is derived from that of the Syrian Elohim *Shemal* (Bousset, "Religion," p. 242).

¹²⁷ A prototype for the so-called fall of Lucifer originated in the Persian myth of *Ahriman*, the Great Serpent or YHWH of Darkness, who challenged his rival, the sun Elohim, *Ahura Mazda*, the Heavenly Father, (*ahura* was once a feminine name and the being was a luminous being who materialized in the form of a female Goddess. Being cast from heaven, *Ahriman* tempted the first man and woman in his guise of the serpent, and the prophets declared he would be defeated forever at the end of the world.

¹²⁸ The disciples of Pythagoras also highly revered the planet Venus, because it was the only planet bright enough to cast a shadow. As the morning star, Venus is visible before sunrise, and as the evening star it shines forth immediately after sunset. Because of these qualities, a number of names have been given to it by the ancients. Being visible in the sky at sunset, it was called vesper, and as it arose before the sun, it was called the false light, the star of the morning, or Lucifer, which means the light-bearer. Because of this relation to the sun, the planet was also referred to as Venus, Astarte, Aphrodite, Isis, and The Mother of the Elohim.

¹²⁹ The HRV correctly transliterates the Hebrew as *Hallel*, as does the **RSTNE** which uses *Heilel*. Unfortunately, the **RSTNE** incorrectly identifies *Heilel* as s.a.tan-which has no basis in Scripture whatsoever, but is supposed to be a humorous acronym for HaSatan by the translator, but it shows a lack of scholarship and translation skills.

¹³⁰ The Zoroastrian culture called this Elohim of light Ormazd and saw him as the Elohim of life who led the fight against his brother Ahriman, the Elohim of deception, and his father, Zurvan, who represented the forces of darkness.

¹³¹ Rearranging these letters spell the Hebrew word for night- לילה (lylah). Both words have a gematria of 75.

¹³² In the south of France Mary Magdalene is known as "Mary the Light Bringer" or "Mary Lucifer".

"*Lucifer*" in the Scriptures at all; his name is "*HYLEL*"--and that itself is not really a name, but a DESCRIPTION of a MAN who has the characteristic of SHINING or GLOWING¹³³. Nowhere does the text identify this person as *HaSatan* an angel as such. It is a text about the King of Babylon at the time of the end of this age, and it expressly calls "*Lucifer*"¹³⁴ or "*HYLEL*" a "MAN" (**Is 14:16**): "Is this ["*Lucifer*"] the MAN who made the nations tremble?" This man was the King of Tyre who worshipped *Ishtar* and watched young boys being burned alive as surrogates of the Elohim *Melkarth*.¹³⁵ To understand the term "Shining One" in ancient religious texts, here is a short list of deities and beings to whom that term was either associated with or used as a title.

- Actaeon-meaning Shining One. He was depicted as a horned being.
- Aelf-Anglo Saxon term for Shining Being, and giving rise to the term "elf", who are seen as wise, elegant, and sublime.
- Agni-A Hindu Elohim whose name means Shining One. He illuminates the sky.

¹³³ *Heylel*¹³³ comes from the Hebrew root of *Halal*. *Halal* is #1984 in the *Strong's Hebrew Dictionary* and means: "to be clear, to shine, to boast, to celebrate, glory, give light, to give in marriage, praise, rage, renowned, shine". *In Lexicon in Veteris Testamenti Libros*, by Koehler and Baumgartner, page 235: *Halal* means: a beautiful woman, a wife who is praised by her husband, a woman whose works praise her. *The New Wilson's Old Testament Word Studies*, page 506, shows it to mean to be given in marriage, worthy to be praised

¹³⁴The term *Lucifer* was popularized in English from this King James translation. However, the name does not come from the Hebrew or even from the Greek translation (Septuagint), but from the 4th century AD Latin translation of this verse: *quomodo cecidisti de caelo lucifer qui mane oriebaris corruisti in terram qui vulnerabas gentes*. But this is not quite as obvious as it sounds even in Latin. The term *Lucifer* in fourth century Latin was a name for *Venus*, especially as the morning star. The Latin word *Lucifer* is composed of two words: *lux*, or in the genitive form used *lucis*, (meaning "light") and *ferre*, which means "to bear" or "to bring." So, the word *Lucifer* means *bearer of light*. The same word is used in other places in the Latin Vulgate to translate Hebrew terms that mean "bright," especially associated with the sky: Job 11:17: And your life will be brighter than the noonday; its darkness will be like the morning. 2 Peter 1:19: You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. In the Scriptures, the Hebraic text in Isaiah 14:2 refers to Helel Ben Shachar or Heylel Ben-Shachar (הילל בן שחר). Helel Ben-Shachar is translated into English as "O shining star, son of the dawn!" The name *Lucifer* is a translation of Helel Ben-Shachar into Latin by St. Jerome in the fourth century. *Lucifer* derives from two Latin words, *lux* (light) and *fero* (to bear--to bring), meaning light-bearer, light-bringer. The Scriptures identifies *Lucifer* as Devil, Satan, serpent, dragon, dweller of hell and other names. In the [[Vulgate]], an early-5th-century translation of the Scriptures into [[Latin]] by [[Jerome]], "*Lucifer*" occurs in [[Isaiah]] 14:12-14 as a translation of the [[Greek language Greek]] word "heosphorus" ("dawn-bearer"), an epithet of [[Venus]]. The original [[Hebrew language Hebrew]] text of this verse was הילל בן שחר ("helel ben-Shachar"), meaning "Helel son of Shachar." Helel was a Babylonian / Canaanite Elohim who was the son of another Babylonian / Canaanite Elohim named Shachar. Helel was the Elohim of the morning star and his father was Shachar, Elohim of the dawn. Some translations of Isaiah 14:12 "How art thou fallen from heaven, O day-star, son of the morning!" [[American Standard Version]] translating Hebrew Helel as "day-star" and the Hebrew word "ben" as "son" and the Hebrew word "shachar" as "morning." Others translate it as "*Lucifer*, son of the morning" 21st Century [[King James]].

¹³⁵ *Cp. Targum ad Job 28:7*. The Elohim of the Canaanite nations, Moloch, Baal, Chemosh, Baalzebub, and Thammuz, were all personifications of the sun or the sun's rays, considered under one aspect or another. These cruel Elohim, to whom human sacrifices were offered, represented the strong fierce summer sun. Solar worship was the predominant feature of the religion of the Phœnicians, and the source of their mythology. Baal and Ashtoreth, their chief divinities, were unquestionably the Sun and Moon, and a great festival in honor of the Sun-Elohim, called "the awakening of Herakles," was held annually at Tyre, in February and March, representing the returning power of the Sun in spring. The Phœnician Sun-Elohim, *Melkarth*, belonged to the line of Bel or Baal, and was the tutelary divinity of the powerful city of Tyre. *Melkarth* personified the Sun of spring, gradually growing more and more powerful as it mounts to the skies; hence the Phœnicians regarded him as a Elohim of the harvests, and of the table, the Elohim who brings joy in his train. Quails were offered as sacrifices at his altars, and as it was supposed that he presided over dreams, the sick and infirm were sent to sleep in his temples that they might receive in their dreams some premonition of their approaching recovery. The white poplar was particularly dedicated to his service. His votaries celebrated his worship with fanatical rites, invoking him with loud cries, and cutting themselves with knives. Strangely enough, in the North American Indian worship of the sun, a similar custom of self-mutilation is undergone in the sun-dance ceremonial. The hardy Tyrian navigators soon spread this solar worship from island to island even as far as Gades, where a flame burned continually in his temples. His name signifies, according to some, "the King of the City" or "the powerful King."

- Akh-An Egyptian term meaning a Shining Soul. The term was used for the Egyptian pharaohs, such as Akh-Aten, who worshipped the sun.
- Anannage-The Sumerian Great Sons of the Shining One. They were the original Shining Ones, similar to the Hebrew Anakim and the Angakok of Greenland.
- Bodhisattvas-Buddhists holy men and regarded as shining Ones.
- Devas-Sanskrit for Shining One, minor deities of Hinduism and Buddhism, and relates the inner self, where the true shining exists.
- Dyaus Pittar-Shining Father
- Fatima-Daughter of Mohammed meaning Shining One. She is said to be a virgin and her title was bright blooming.
- Helios-a Sun Elohim depicted on a shining horse.
- Hu-means Shining Light, and is the root for such Elohim as Lugh, Dyhu, Taou, and Huish.
- Isis-Queen of Heaven. The term also used for Mary the Virgin Mother. She governed the Shining Heights.
- Ra-the Great Egyptian Shining One in the sky.

In the Hebrew Scriptures we read of a “Shining One”:

- ***Is. 14:12-19*** *How hast thou fallen from the heavens, O shining one, son of the dawn! Thou hast been cut down to earth, O weakener of nations. And thou saidst in thy heart: the heavens I go up, above stars of Elohim I raise my throne, and I sit in the mount of meeting in the sides of the north. I go up above the heights of a thick cloud, I am like to the Most High. Only--unto Sheol thou art brought down, unto the sides of the pit. Thy beholders look to thee, to thee they attend, Is this the man causing the earth to tremble, Shaking kingdoms? He hath made the world as a wilderness, and his cities he hath broken down; of his bound ones he opened not the house. All kinds of nations--all of them, Have lain down in honor, each in his house, And--thou hast been cast out of thy grave, As an abominable branch, raiment of the slain, Thrust through ones of the sword, Going down unto the sons of the pit, As a carcass trodden down.*
- *How hast thou fallen from heaven, Helel's son Shachar! Thou didst say in thy heart, I will ascend to heaven, above the circumpolar stars I will raise my throne, and I will dwell on the Mount of Council in the back of the north; I will mount on the back of a cloud, I will be like unto Elyon.(7th Century B.C.E. pagan Canaanite dirge for the fallen star)****YHWH and the Elohim of Canaan by William Albright, N.Y. 1968***

In the original Hebrew text, the fourteenth chapter of ***Yeshayahu*** is not about a fallen angel,¹³⁶ but about a fallen Babylonian king, who during his lifetime had persecuted the children of Yisrael. It contains no mention of *HaSatan*, either by name or reference. A Hebrew scholar could only speculate that some early Christian scribes, writing in the Latin tongue used by the Roman Church, had decided for themselves that they wanted the story to be about a fallen angel, a creature not even mentioned in the original Hebrew text, and to whom they gave the name "*Lucifer*." Why *Lucifer*? In Roman astronomy, *Lucifer* was the name given to the morning star (the star we now know by another Roman name, Venus). The morning star¹³⁷ appears in the heavens just before dawn, heralding the rising sun. The name derives from the Latin term

¹³⁶ The legend of Lucifer was an allegory of Ahaz's ego that spirited the king of Bavel to wish himself to be equal to El. The allegory also applies to the king of Tyre who had plans of self deification and a great empire of his own.

¹³⁷ The Sumerian savior Goddess, Inana, was often times depicted as a harlot star worshiped at dawn by temple prostitutes as she made her way through the night's sky looking for a suitor. The Egyptian Isis and Babylonian Ishtar were associated with Venus (the morning star) as well, and Isis and the Virgin Mary both have the distinct classification of being known as 'Stella Maris', or the 'Star of the Sea'; alternatively understood as the North Star. This was a key point of recognition for ancient sailors and travelers who were making their way home from long journeys of trade or warfare at sea. This Pole Star, or Polaris, was crucial to the directional alignments and voyages of many ancient peoples. To fully understand the ideal of the Lilith figure in classical and modern mythology, it is important to realize that not only does she relate to her own unique title and classification, but finds association with a variety of other mother figures and saviors who helped to pave the way to both 'enlightenment' and terror; sometimes in the same breath. From Inana to Isis, Ishtar to Athena, Gorgon-Medusa, Venus, Ashtoreth, Diana, and even the Virgin Mary, all have a genus relationship to the coinciding myths of the demonic Goddess Lilith. While Lilith has origins within the Kabbalah, the Talmud, and loose associations with the Bible, she undoubtedly makes her initial appearance as the Sumerian Goddess of dark winds, Lil, and the Babylonian demoness Lilitu. The

lucem ferre, bringer, or bearer, of light." In the Hebrew text the expression used to describe the Babylonian king before his death is *Helal*, son of *Shachar*, which can best be translated as "Day star, son of the Dawn." The name evokes the golden glitter of a proud king's dress and court. The scholars authorized by King James I to translate the Scriptures into current English did not use the original Hebrew texts, but used versions translated largely by St. Jerome in the fourth century. Jerome had mistranslated the Hebraic metaphor, "Day star, son of the Dawn," as "*Lucifer*," and over the centuries a metamorphosis took place. *Lucifer* the morning star (*Venus*)¹³⁸ became a disobedient angel, cast out of heaven to rule eternally in a place called hell. Theologians, writers, and poets interwove the myth with the doctrine of the fall, and in Christian tradition *Lucifer* is now the same as Satan, the Devil, and the Prince of Darkness.¹³⁹

- ***The Interpreter's Dictionary of the Bible***, vol.3, page 975, says of Ishtar: "Ishtar, the Goddess of love and fertility, who was identified with the VENUS STAR and is actually entitled the "Mistress of Heaven" in the Amarna tablets. The difficulty is that the VENUS STAR was regarded in Palestine as a male deity..."
- ***Unger's Bible Dictionary***, on page 412, says, "Ashtoreth, Astarte, a Canaanite Goddess. In south Arabic the name is found as "Ashtar" an ELOHIM identified with the planet VENUS. The name is cognate with the Babylonian Ishtar (Easter!), the Goddess of sensual love, maternity and fertility. In the Ras Shamara Tablets are found BOTH the masculine form "Ashtar" and the feminine "Ashtar"..."
- ***The History of Religions***, by the University of Chicago, 1991, pages 261-278, confirms, "Inanna-Ishtar is a liminal figure; she is ANDROGYNOUS (having the characteristics of both sexes, man, head, woman) marginal, ambiguous. Inanna-Ishtar combines male aggressiveness with the force of superabundance of female sexuality. She is herself the "Harlot of Heaven". (Rev.17-19) LIONS are especially associated with Ishtar. She is the only Goddess to have an epithet of lioness, and with her fierceness and raging power it is indeed a fitting epithet, even more befitting the MALENESS of the Goddess. The chief participants and actors in the Goddess cult are well known by name. There is an ambiguity about their sexuality-whether they were eunuchs, hermaphrodites, or simply transvestites. Their transvestitism simulated the androgyny of Inanna-Ishtar .It was perhaps the inversion of the male-female binary opposition that thereby neutralized this opposition. By emulating their Goddess WHO WAS BOTH MALE AND FEMALE, they shattered the boundary between the sexes."

In the *TaNaK* the Hebrew *HaSatan* occurs nine times. In five it refers to human beings and four times it refers to some type of celestial being. When used of human beings it is not a proper name, but the common noun meaning adversary in either the political or military sense or accuser when it is used in a legal context. In the celestial realms¹⁴⁰ there is only one instance it may refer to a proper name and in the other three contexts it is used as a common noun meaning adversary.

Lilitu was a handmaiden to the savior Goddess Inana, known to stand at the gateway of Inana's temple and invite worshipers to enter the inner sanctum for blessings and sexual delights. (Temple prostitution was common-place in ancient Mesopotamia and Egypt, as well as to the Hindus.) Eventually, in her role as handmaiden, Lilitu becomes obsessed with abducting infant children and drinking their blood in order to steal away their precious life force.

¹³⁸ The Egyptians portrayed the Goddess as a two-headed deity, and in *Bavel* she was a Goddess who ruled over the polar opposites activities of love and war. Later, as the Greek *Aphrodite*, Venus was sometimes represented by an androgynous female with a long beard. The emerald was the stone for Venus (*Hathor*) in ancient Egypt and in Mesopotamia the color green was in her manifestations as *Inanna* or *Ishtar*. Three important numbers were associated with her -8, 5, and 13.

¹³⁹ The Devil in the Tarot symbol. The main symbol here is a devil. The Marseilles deck shows a stereotyped, middle-age Christian concept of Satan complete with horns and a forked tail. The Waite deck is much more refined, showing the stereotyped version of a devilish black magician. Most cards also show a naked man and woman chained to a block. The theme is Black Magic and the card represents slavery or confinement. The imagery of this card suggests the wrongness of an overinflated ego. The Thoth deck shows a goat with large spiral horns and a third eye in his forehead who is the Elohim Pan Pangenetor, the All-Begetter. Behind him is the trunk of a tree. Before him is a staff topped with a winged Horus. Below him are two globes each containing dancing human figures. The globes and tree together form a large phallus. This imagery here also represents bondage, and suggests the archetype of the libido or psychic energy, including sexual energy in the Freudian sense

¹⁴⁰ These are dated from a round 6th Century BCE or later and it is very clear the Satan in Zech. 3 is not the same being as the one presented in Numbers 22. In fact, in these four instances it cannot be proven by the context that it is used as a proper name.

The early Egyptians called him the Great Serpent *Sata*, Son of the Earth, immortal because he was reborn every day in the womb of the Goddess. *Sata* seems to be an aspect of the sun, *Horus-Ra*, corresponding to *Python*, whom the Hebrews called *Apollyon*, Spirit of the Pit. He was the consort of *Sati*, whose name was the same as the virgin aspect of *Kali*. He eventually became the Great Dragon whom the sun-hero had to slay, as men wished to slay the spirit of death dwelling in their bodies, the archetypal betrayer who sooner or later led them to destruction.

In the Persian myths he is *Ahriman*, the lightening serpent¹⁴¹ cast from heaven to the underworld by the Elohim of light. *Ahriman* (aka *Arimanius* or *Angra Mainya*) stood high in the ranks of the enemies who opposed *Ahura Mazda* (aka *Ohrmazd* or *Oromasdes*). *Ahriman* is thought to be the first personification of "the Devil" because Zoroastrians believed in a completely dualistic form of religion.¹⁴² Eventually, *Ahriman* will be defeated by the coming of a *Saoshiyant* or Saviour. Ancient texts refer to three great souls who are designated to be *Saoshiyants*. The third of these will destroy evil and bring forth the reign of righteousness. The coming is referred to in the *Farvardin Yasht*, which says he will be the son of *Zarathustra* and will be conceived through a virgin called 'the all-destroying' (*Yasht* xiii.142; *Vendidad* xix.5). He will be assisted by his friends, who are fiend-smitting, well-thinking, well-speaking, well-doing, and whose tongues have never uttered a word of falsehood (*Yasht* xiii.142). After this, the world will be restored, the dead will arise, and life and immortality will come.

The nickname for the devil "Old Scratch" came from a Germanic wood-spirit called a *Scrat* or *Waldscrat*, a protector of homes known as *Schraetilin* or "little *Scrat*". This spirit inhabited a phallic shaped amulet (*kamia*-binder) based on a bisexual *lingam-yoni*, as suggested by the Anglo-Saxon word *scritta*, Old English *scrat*, a hermaphrodite. The other nickname "Deuce" came from the Gaulish Elohim called *Dusii*, a variation of dues "Elohim", deuce meaning a two sexed Elohim. This may give us a key of understanding *HaSatan*, since the "other side" of the Tree of Life is male and female just as the positive side of the Tree is male and female (YHWH contains both male and female letters of the Hebrew *aleph-bet* and in Hebrew there is no neuter gender.)

The student has to understand that the "devil" being the source of all evil is essential to dualistic theology that Christianity copied from the ancient Persians. If the world is divided between good and evil forces, then an evil deity is necessary, otherwise theologians are presented with the quandary of blaming all evil on Elohim. To the average person, an "Elohim" cannot be all good and all powerful. If Elohim wanted to make a world without evil and would not, then He could not be all powerful. The only solution to the dualist is to supply Elohim with an evenly matched adversary that was responsible for all the sin and evil in the world.

¹⁴¹ The image of the serpent as phallus is left in little doubt in the painting *Sensuality* by Franz Von Stuck (1863-1928) that shows an enormous python-like creature passing provocatively between the legs of a seductively posed nude woman. The serpent's head rests on the woman's right shoulder; both the serpent and the woman look out at the (male) viewer combining in their gazes a lethal mixture of seduction and destruction. The serpent/penis association certainly adds a sexual twist to the Genesis narrative, with *Chawah* tempted and seduced as much by the (Adam's) snake-penis as by the promise of the fruits of the tree of knowledge. If Eve was tempted by Adam's "serpent" (see, for example, Michelangelo's Temptation and Fall on the Sistine Chapel ceiling) then Adam was seduced by Eve's "apple." Although *Bereshith* makes no mention of what sort of fruit *Chawah* plucked from the Tree of Knowledge, tradition has long identified it as an apple. It is but a short Freudian step to identify the apple with *Chawah's* breast. In the Vulgate, St. Jerome uses the word *seducta* to describe *Chawah's* transgression clearly implying that she used her sex to tempt, or seduce, Adam into disobedience. Such commentary has long supported the wide-spread conviction that *Chawah* tempted Adam to sin and was therefore responsible for Adam's fall.

¹⁴² The Christian dualistic struggle of the universe as portrayed in the fight between Good and Evil, as well as Light and Darkness, bore similarities to the moral dualism of the Persian Zoroastrian magi; which was also a motif common to Egyptians and Babylonians. Later mystic cults, such as the dualistic Manichaeism and Gnosticism held the same dualistic outlook.

It was a great theological problem to account for Elohim's helplessness to halt the devil's activity. Even though the devil was supposedly defeated during the famous war in the heavens, he was still so powerful that his fall was simply a mere inconvenience to him and his minions. So, theologians could only assert that Elohim "allowed" the devil's freedom to act against mankind. They never explained why if Elohim allowed it, they fought so hard against the devil's trickery. The devil thus became the scapegoat and excuse for anyone who wanted to act contrary to Scripture. Many unscrupulous men and women used and continue to use the devil to defraud people out of money or goods.

- *Is. 45:7 I form the light, and create darkness; I make peace, and create evil. I am YHWH, that doeth all these things.*

'*HaSatan*' didn't always refer to a malevolent being but was initially used to represent an obstacle placed in the way or an adversary¹⁴³. It is not the proper name a particular being or angel. *HaSatan* was any one of the angels used by *Elohim* for the specific purpose of blocking or obstructing human activity. Think about this paradox- if the path is bad, then an obstacle is good not evil. Thus, Satan could be sent to protect a person from worse harm.¹⁴⁴

- *Matt. 16:23 and he having turned, said to Kepha, 'Get thee behind me, adversary! Thou art a stumbling-block to me, for thou dost not mind the things of Elohim, but the things of men.'*
- *Num 22:22 and the anger of Elohim burneth because he is going, and a messenger of YHWH stationeth himself in the way for an adversary(l'satan) to him, and he is riding on his ass, and two of his servants are with him¹⁴⁵,*

In the *Book of Iyov* (550 B.C.E.) *HaSatan* is not a monster but a member of the royal court who is one of the *bnai Elohim* or one of the divine beings. *Satan* is one of superior intelligence and status. The author of *Iyov* does a word play on the Hebrew word *Satan* and *shut*, the Hebrew verb which means to roam. This word play suggests that *HaSatan*'s special role for Elohim is to roam the earth as a "roving intelligence agent" (similar to the king of Persia's secret police and intelligence officers known by the *Yehudim*. They were called the king's eye and ears looking for signs of disloyalty among the subjects of the king.) Then Elohim authorizes *Satan* to afflict *Iyov* but defining how far he can go. Here *Satan* terrifies and harms a person but, like the angel of death, remains an angel, a servant of the Heavenly Throne.

In the Hebrew *TaNak*, *HaSatan* **NEVER** appears as Western Christendom has come to know him, as a leader of some "Axis of Evil" or Dark Empire with a beard,¹⁴⁶ horns,¹⁴⁶ wings, tail, and a pitchfork¹⁴⁷. This childish viewpoint of the Devil¹⁴⁸ has been influenced by the image of the "Elohim" known as *Pan* and a Celtic Elohim named *Cernunnos*¹⁴⁹ ¹⁵⁰*HaSa-*

¹⁴³ Greek-Diabolos, later translated as the devil, means one who throws something across one's path.

¹⁴⁴ See *Bemidbar 22:23-33* and the account of Balaam. Balaam agrees to do what Elohim says through Satan.

¹⁴⁵ YHWH uses His Satan to rebuke and chasten, Balaam later in this account.

¹⁴⁶ Pan was depicted as a man with the horns, legs and tail of a goat, and with thick beard, snub nose and pointed ears. He was often appears in the retinue of Dionysos alongside the other rustic Elohim. Greeks in the classical age associated his name with the word *pan* meaning "all". However, its true origin lies in an old Arkadian word for rustic. And some pagan Goddesses became synonymous with the devil because many were depicted wearing lunar horns. Isis-Hathor wears a pair of cow's horns as does "Ashtoreth of the horns." Also, many believe that the horns of Ashereth/ Ashtoreth are actually associated with the planet Venus, a planet that produces a visual crescent shape in the night sky.

¹⁴⁷ That concept comes from Dante not the Scriptures.

¹⁴⁸ From the Latin *diabolus* from the Greek *diabolos*, which means slanderer. A derivative of *diaballein* "to slander", a compound verb that means to throw across, formed from *dia* "across" and *ballein* "throw" (whence the English ballistics).

¹⁴⁹ Cernunnos is the mysterious horned deity worshipped by Iron Age Celts across Europe until the end of the first century. Very little is known about Cernunnos except his name and his image, which appears on numerous stone carvings and other artifacts throughout Europe. He appears crowned with stag's antlers, is often seated in a meditative position, and is almost always depicted with images of

tan in the *TaNak* is not necessarily evil per se, much less ruling a place called “hell”¹⁵¹, in opposition to Elohim’s Kingdom. He is a servant or messenger (*malak*) of Elohim and the Throne.¹⁵²

Later, the word evolved into a meaning which was used to unify your group against your enemies/adversaries or ‘*Satan*’. Even the ultra-observant *Yehudim* during the Second Temple period invoked the word the *Satan* to characterize the non-observant *Yehudim* who walked in the ways of *Hagoyim* (the nations). They turned the rather unpleasant angel into a far more malevolent being.¹⁵³

Satan was no longer one of the servants of Elohim, but became Elohim’s enemy and rival. Thus, the pious *Yehudim* looked upon the other Jews as apostate and seduced by evil, which they now called *Satan*, *Beelzebub*, *Semihazah*, *Azazel*, or *Belial*. So, you may consider the concept that *HaSatan* is actually a reflection of how we perceive ourselves and those

wild animals. His Celtic name is unknown, although he may be associated with Derg Corra, the early Celtic “Man in the Tree.” Cernunnos is a Roman name meaning “horned one.” He is often associated with *Herne the hunter*, a character of British folk myth, and the “Green man” of European architecture. Roman invaders associated Cernunnos with the Elohim Mercury. He is later associated with “Herne the hunter,” of European legend, and his appearance was eventually adapted as the Christian Devil.

¹⁵⁰ PAN (Pan), the great Elohim of flocks and shepherds among the Greeks; his name is probably connected with the verb *paô*. Lat. *pasco*, so that his name and character are perfectly in accordance with each other. Later speculations, according to which Pan is the same as *to pan*, or the universe, and the Elohim the symbol of the universe, cannot be taken into consideration here. He is described as a son of Hermes by the daughter of Dryops (Hom. *Hymn.* vii. 34), by Callisto (Schol. *ad Theocr.* i. 3), by Oeneis or Thymbris (Apollod. i. 4. § 1; Schol. *ad Theocrit.* l. c.), or as the son of Hermes by Penelope, whom the Elohim visited in the shape of a ram (Herd. ii. 145; Schol. *ad Theocrit.* i. 123; Serv. *ad Aen.* ii. 43), or of Penelope by Odysseus, or by all her suitors in common. (Serv. *ad Virg. Georg.* i. 16; Schol. *ad Lycoph.* 766; Schol. *ad Theocrit.* i. 3.) Some again call him the son of Aether and Oeneis, or a Nereid, or a son of Uranus and Ge. (Schol. *ad Theocrit.* i. 123; Schol. *ad Lycoph.* l. c.) From his being a grandson or great grandson of Cronos, he is called Kronios. (Eurip. *Rhes.* 36.) He was from his birth perfectly developed, and had the same appearance as afterwards, that is, he had his horns, beard, puck nose, tail, goats’ feet, and was covered with hair, so that his mother ran away with fear when she saw him; but Hermes carried him into Olympus, where all (pantes) the Elohims were delighted with him, and especially Dionysus. (Hom. *Hymn.* vii. 36, &c.; comp. Sil. Ital. xiii. 332; Lucian, *Dial. Deor.* 22.) He was brought up by nymphs. (Paus. viii. 30. § 2.) The principal seat of his worship was Arcadia and from thence his name and his worship afterwards spread over other parts of Greece.

¹⁵¹ Hel was known as the queen Goddess of the underworld. She was originally raised in Asgard with her father, but was later given the underworld of Nifelheim/Helheim as her domain. She presided over all of the dead but those who were killed in battle. Those who died heroically in battle ended up in Valhalla, the Hall of the Heroes. She was the sole Goddess to decide the fate of those souls who entered her domain. Depicted: Hel had quite a disturbing appearance; she was born with her bones exposed on the outside of her body. It is also sometimes said that she was both black and white. Her body was known as representing both sides of the spectrum. Other Names: Halja, Hell, Hella. *Hell* is another Old English word. It is attested to in the early ninth century, but the word and the concept is undoubtedly older, dating back to pre-Christian Germanic mythology. In Norse mythology, *Hel* was the Goddess of the underworld. Her name and the English word for the abode of the dead are undoubtedly related, although exactly how the two senses of the word are related are unknown. Based on cognates in the various Germanic languages, historical linguists have proposed a possible root in Old Germanic, **halja*, meaning something along the lines of one who covers or conceals. The first known appearance of *hell* in English is c.825 in the *Vespasian Psalter*, a translation of *Psalms* 55:15: Cyme deað ofer hie and astigen hie in helle lifgende. (Death came over them and they went into a living hell.) This sense is more of the abode of the dead, rather than the Christian concept as a place of punishment in the afterlife. Modern translations of the *Bible* tend to use the original Hebrew *sheol* in this passage to emphasize this difference. The Christian sense of *hell* as a place of punishment and torment is attested to a few decades later in King Alfred’s translation of Boethius’s *The Consolation of Philosophy*, c.888: Swa byrnende swa þæt fyr on þære helle, seo is on þam munte ðe Ætne hatte. (As burning as the fire in the hell, it is on the mountain that is called Ætne.) (Source: *Oxford English Dictionary*, 2nd Edition)

¹⁵² Nowhere in the Gan Eden account of the serpent in Bereshith is the “snake/whisperer/enchanter” called “the Devil”, “HaSatan” or “Lucifer”. There is no indication that the serpent is a fallen angel or demon. The serpent was more “subtle, clever” than any other creature in the Garden. The Hebrew root can also mean NAKED.

¹⁵³ Names like Belial and Mastema (hatred) are also used for the adversary. There are also parallels to the Egyptian Elohim Set and the Zoroastrian evil power Ahriman.

we call the “others”. We have the worldview of two binary opposites: human¹⁵⁴/nonhuman and us/them. *HaSatan* defines all that “we” call negative about mankind. William Scott Green points out:

- “A society does not simply discover its others, it fabricates them, by selecting, isolating, and emphasizing an aspect of another people’s life, and making it symbolize their differences.” *Otherness Within: Towards a Theory of Difference in Rabbinic Judaism*”

It wasn't until the so-called “*New Testament*”¹⁵⁵ times and later that the concept of an evil being who opposed *Elohim*¹⁵⁶ and called ‘*Satan*’ or the ‘Devil’¹⁵⁷ or ‘*Lucifer*’ evolved¹⁵⁸. It is interesting to see how these concepts have continued to persist throughout religious¹⁵⁹ and political history with groups stigmatizing others not in their group (whether it be religious, political, racial, etc.)¹⁶⁰ as being ‘of the devil’. Dictatorships and other authoritarian organizations always need an external enemy to bind their followers together and they still use that method today.¹⁶¹

Unlike Christian Zoroastrianism, Torah does not teach that the forces of good and evil are equal and are battling it out for control of the universe. According to Torah this view is idolatry. There is no power created that can challenge the Holy One. He created evil to serve His purpose in creation. Indeed, evil is one of YHWH’s faithful servants, never wavering from fulfilling its role for its Master.

As the dimensional planes move farther away from the Source each becomes increasingly “darker” (evil) and less Light. The lowest dimensional plane will be the exact opposite of the highest. Thus, every potential and possibility for being, whether it be for good or evil, has the ability and the place in which to exist. The life forms can choose their actions, where they want to live, and in what form they wish to manifest. This explains why the forces of evil exist in their various forms. Just as there are different races within mankind, so it is among the beings in the various dimensional planes.

¹⁵⁴ The word for Egyptian means human; the Greeks called the non-Greeks “barbaroi-barbarians” or those who do not speak Greek.

¹⁵⁵ Brit Chadasha means RENEWED Covenant not NEW.

¹⁵⁶ During the Babylonian exile, Israel was influenced by the false doctrine of dualism from Persian Zoroastrianism. Creation became the battlefield between *Elohim* and the devil, each having armies of spirits, angels, and demons. Then at the end of time there would be a final battle and the devil and his cohorts would be defeated and thrown into a fiery hell. In the “New Testament” the most important function of the devil is to rule over the kingdom of darkness which opposes the Kingdom of *Elohim*.

¹⁵⁷ “The Devil”, entered Modern English from Middle English *devel*, from Old English *dēofol*, of ultimately Proto-Germanic origin. The English word “diabolical” comes from the Latin *diabolus*, from Late Greek *diabolos*, from Greek, “slanderer”, from *diaballein*, “to slander” : *dia-*, *dia-* + *ballein*, “to hurl”.^[31] In Greek, the term *diabolos* (Διάβολος, “slanderer”), carries more negative connotations than the Hebrew *ha-satan* (שָׂטָן, “accuser”, “obstructor”, “adversary”) which possesses no demonic qualities in the Torah.

¹⁵⁸ The planet Venus was *Lucifer* who defied the sunrise by failing to make way and turn off s/he illumination. This account was originally told in Babylon and is part of the lexicon of the Goddess *Ishtar* (Easter) who controlled that planet. Eventually this myth spread to Greece and the tale of *Phaethon*’s fall when he stole his father *Heli*’s sun chariot and burned to death. *Yeshayahu* used these legends to condemn the King of Tyre who worshipped *Ishtar* and watched young boys burned alive as surrogates of the *Elohim Melkarth*. *Cp. Targum ad Job 8:7.*

¹⁵⁹ The church has based its image of *Satan* upon the *Lucifer* (Devil) presented in Milton’s fictional “*Paradise Lost*”. Unfortunately the modern Nazarenes have fallen into the trappings of Rome and blame the “Devil” for all their problems and setbacks. This view justifies their poor choices and lack of wisdom and absolves them from responsibility for their actions.

¹⁶⁰ *Satan* and *Lucifer* became synonyms in the later first and second centuries with the writings of *Origen* and *Augustine*. Plato associated the morning star with *Aster* (star).

¹⁶¹ *De Givry* stated, “If the Satanic concept is tampered with, the whole edifice laboriously erected by the Fathers of the church crumbles to the ground.”

One of the incarnations of evil is called *Samael* the celestial patron of the sinful empire of Rome, with which Edom and Esav are identified (*Tan. on Gen. Xxxii. 35; Jellinek, L.C. vi. 31, 109*). He flies through the air like a bird (*Targ. to Job xxviii. 7*), and, while the *hayot* and *ofanim* have only six wings, he has twelve, and commands a whole army of demons (*Pirke R. El. xiii.*). In so far as he is identified with the serpent ("*J. O. R.*" vi. 12), with carnal desire (*Yetzer ha-Ra'*), and with the angel of death,¹⁶² all legends associated with *HaSatan* refer equally to him, while as a miscreant he is compared to *Belial* (בליעל = "worthless"; *Bousset, "Antichrist," pp. 99-101*).

HaSatan is the Ego, the rational mind, selfish desires, insecurity, anxiety, and fear. The Adversary (*Satan*) is every reaction that is triggered within in by the illusionary world outside of you. It is the reason you have forgotten your true origins and the purpose of life. The Ego is behind all the wars that have raged between partners, families, tribes, and nations.

This world is the sum total of mankind's actions towards one another and creation. *HaSatan* will say that the world is random and that your actions do not influence the world or the universe. When someone treats another person made in the image of Elohim with hatred, prejudice, and intolerance, it does change the entire world.



¹⁶² According to the *Testament of Avraham*, the angel of death appears as a seven headed dragon.

CHAPTER 10

THE HARLOT, BRIDE, & QUEEN

“Come, and I will show you the judgment (sentence) of the **GREAT WHORE SITTING** on the many **WATERS**, with whom the sovereigns of the earth have committed **WHORING**, and the inhabitants of the earth were made **DRUNK** with the wine of her **WHORING**.” **Revelation 17:1b, 2**

- **GREAT** #3173 in **Strong's** – **megas**: great, mighty strong .; **Thayer's** – **megas** = numerous, abundant, violent, strong, large, powerfully affecting the senses, i.e. violent, mighty, strong
- **WHORE** #4204 in **Strong's** – **porne**: an **IDOLATER**: -harlot, whore .The word **idolater** in **Webster's Ninth Collegiate Dictionary** means **idol-a-ter** or **idol-a-tor** [1. A worshipper of idols 2. A person that admired intensely and often **BLINDLY** one that is not usu. a subject of worship]
- **SITS** #2521 in **Strong's** and means “to sit down”. In **Thayer's** we find the symbolic meaning –1. To sit down, seat one's self: as description of a certain state or condition is used of those who sit discharging their **OFFICE**, as judges, Acts 23:3 **OF A QUEEN, I.O. TO OCCUPY THE THRONE, TO REIGN** [A.V. I sit as a queen] Rev.18:7;
- **WATERS** is interpreted for us in **Revelation 17:2**, “**PEOPLES, AND MULTITUDES, AND THE NATIONS, AND LANGUAGES.**”
- **WHORING**¹⁶³ or **FORNICATION** in **Rev.17: 2** concerning the kings or sovereigns is # 4203 in **Strong's** and means **porneuo** from #4204 to **ACT AS A HARLOT**, i.e. (lit.) indulge in unlawful lust (of either sex) or (fig.) to practice **IDOLATRY**: -commit fornication.
- **WHORING** or **FORNICATION** –the second time in this verse is #4202 and is the word **porneia** from #4203 meaning harlotry (including adultery and incest); (fig.) idolatry; -fornication.

Revelation 17:1-2 from **The New International Version Interlinear Greek-English New Testament** there are even more subtle symbols in the text.

- **KINGS** #935 **basileus** and means foundation of power, sovereign. **Thayer's** shows us that it means –“leaders of the people, prince, commander, YHWH of the land, king.” **A Critical Lexicon and Concordance to the English-Greek NT** tells us that a king is one who “is in possession of a government or dominion.”
- **DRUNK** #3182 from **Strong's** means, “intoxicated”. **A Critical Lexicon** says the word can be translated “MAD or to be mad”. The word “mad” in the **Reader's Digest Great Encyclopedic Dictionary** means “adj.1.suffering from or manifesting a severe mental disorder; insane; lunatic; psychotic 2.feeling or showing anger 3.going beyond the bounds of reason, decorum, or safety; wildly foolish. Confused.”
- **WINE** #3631 means –wine! But in **Thayer's** we see the symbolic meaning as “A **LOVE POTION**, as it were, **WINE EXCITING TO FORNICATION WHICH HE IS SAID TO GIVE WHO ENTICES OTHERS TO IDOLATRY**, Rev.14: 8;and he is said to be drunk with who suffers himself to be entice.”
- **HER** –The word translated “HER” as in “her fornication” is a genitive singular feminine Greek particle which should be translated “ITSELF” or “the same fornication” (**A Critical Lexicon and Concordance**)!
- “..Come, I will show you the sentence of the “**Mighty and Violent Idolatress**” that “**reigns as a Queen**” over “**ALL peoples, multitudes, nations, and languages**”, with whom the “**rulers of the people**” have “**practiced IDOLATRY**”, and the inhabitants of the earth “**have become confused, insane, and violent from the love of IDOLATRY ITSELF!**” **Rev.17: 1b-2 expanded translation by the Rav**

In **Revelation 12:9** we read

- “And that great **DRAGON** was cast out, that old serpent, called the Devil, and Satan, who deceives the **WHOLE WORLD!**”

¹⁶³ The Hebrew word for prostitute is “*kedusha*” a word related to “*kedusha*”, which means “holiness or set-apart”. A prostitute uses sexuality as a weapon, the exact reverse of holiness.

Notice the word “DRAGON” or *drakon*#1404 in Greek. According to Thayer’s this word comes from the Hebrew word *tannin*. The Hebrew word *tannin* comes from the root *tanan* that can be written sometimes *tanah* (*The Hebrew-English Lexicon of the OT*) and means-“NAMELY ONE WHO IS AN ADULTERESS, OR WHO ACCEPTS PAYMENT AS a PROSTITUTE (WHORE) it says to have hired lovers, give amorous favors, hire as a harlot, and hire allies among the nations!” Could this dragon and the great whore be the same being?

Now that I have your curiosity is aroused- we can begin to study this being called *Lilith*.

I do not want to overwhelm the student with historical, cultural, Scriptural, and traditional data in this study. However, with the information presented in this research paper, the student of Scripture should be able to come to some fascinating revelations and conclusions concerning the identity of *Lilith*¹⁶⁴ and *HaSatan*. Most students have not even heard of this being, not realizing that knowledge of one’s adversary’s wiles is the best defense and protection. *Lilith* has an interesting past and an even more dubious present as will be shown in this study.

Lilith represents womanhood that revolves around sex and the woman being just a sex object in order to fulfill her highest value. Through sex, a woman can tempt, trap, and control the hearts and minds of men. Thus, *Lilith* is the woman who uses sex to gain dominance and control. She is the ultimate symbol of fertility and procreation. The Goddess uses sex with the intent to ensnare men and entrap women.

Modern lesbian movements are inspired by *Lilith*, as are the cultic sects of Goddess worship. Any attempt to remove women from any relationships with men comes from the wiles of *Lilith*. This is how *Lilith* continues her battle with the sons of Adam to this day. She seeks to corrupt the daughters of *Chawah* and emasculate the sons of Adam. Thus, the Divine Order from Above is not followed and chaos results. Her extreme hatred for mankind is the cause of most of the human suffering in the world.

Few teachers know that the same life force energy manifested and exchanged during sexual activity is the same spiritual energy used in refining the soul of man. When this life energy is applied inwardly, the person descends to the depth of SELF and perceives the Source of the human soul, the spark of Elohim, the *Shekinah*. The *Shekinah* is the Feminine aspect of Elohim, or the inner *Chawah* (Eve).

When one’s life force is depleted by sexual promiscuity, the focus of energy is depleted externally and wasted objects other than SELF. When this life force is depleted, the person is led into sexual perversion or addiction, seeking more and more sexual encounters to replace the lost life force. The result is that the person becomes a sex slave of *Lilith*. Sexual addiction weakens mankind and removes us from the Divine Order and enslaves us into a state of collective psychological slavery. This psychological slavery and sexual perversion will lead to violence, as history proves that every over-sexed society becomes obsessed with violence.

No she-demon has ever started out from lowly origins as the one known as *Lilith*. She failed as Adam’s intended bride, became the mistress of lascivious spirits, became the bride of *Samael*, ruled as a queen over *Zemargad* and *Sheba*¹⁶⁵, and ended up as the consort of *Elohim* when Yisrael went into the exile with the *Shekinah* (the True Bride).¹⁶⁶Who or what is

¹⁶⁴ She is also known as Obizoth. In the Zohar she is called “the harlot, the black, the wicked, and the false”.

¹⁶⁵ Any woman who was hairy was considered especially evil, as Solomon determined the Queen of Sheba to be when he noticed her hairy legs (*Yalqut Reubeni ad Gen.II.2I;IV;comp.R.Reuben ben Hoshke Cohen (d.1673), Warsaw ed. 1889*). Cf. 1 Kings 10:13; 2 Chron.9:12. A woman who failed to shave her legs was called a harlot. 1 Kings 3:16

¹⁶⁶ The term “*Shekinah*” means “dwelling” and is used to describe YHWH’s presence in this world. The word *Shekinah* is not found in the Scriptures. Its earliest appearance is in the Targums where it used with regard to YHWH dwelling among the children of Yisrael. As such, the term and concept of *Shekinah* are not found very often in Renewed Covenant literature. The “Renewed Testament” allusions to the *Shekinah* include Luke 2:9; John 1:14; and Romans 9:4, where it is referred to as YHWH’s “glory,” and is connected to the Messiah and the Millennium. The Zohar has hundreds of references to the *Shekinah*.

this little known or studied *Lilith*?¹⁶⁷ What are the origins of her legends among Yisrael and other countries in the world?¹⁶⁸

Lucifer is called the brother of Diana by *wiccans*¹⁶⁹. The Roman Diana is known as "*Diana Lucifera*". Her grace, strength and power reflect the most consistent attributes of all Diana images. She, the bearer of light, was also called *Hekate's*,¹⁷⁰ and carries the torch¹⁷¹ symbolizing spiritual resurrection and illumination. This is the Diana that was known in British Isles. That makes *Lilith* and *Diana* apparently identical. So *Lilith* may share *Diana's* role as the Huntress of the Night,

¹⁶⁷ Lilith (Hebrew *LILITH*, "Woman of the Night") in Kabalistic tradition are the klippoth or demonic powers associated with Malkuth, the tenth Sefirah of the Tree of Life. This klippoth is the opposite of Malkuth which represents earth into the divine energy flows to work out the divine plan. However, the world in its unbalanced form of Lilith, the seductress representing all of the worldly pleasures, can lead to materialism unbalanced by spirituality from the higher Sefirahs which ultimately leads to carnal or animal consciousness.

¹⁶⁸ In Slavic mythology, a *rusalka* (plural:*rusalki*) was a female ghost, water nymph, succubus or mermaid-like demon that dwelled in a waterway. According to most traditions, the *rusalki* were fish-women, who lived at the bottom of rivers. In the middle of the night, they would walk out to the bank and dance in meadows. If they saw handsome men, they would fascinate them with songs and dancing, mesmerise them, then lead the person away to the river floor, to live with them. The stories about *rusalki* have parallels with the Germanic *Nix* and the Irish *banshee*.

¹⁶⁹ Diana - so called by the Romans; called Artemis by the Greeks, the "great" Goddess worshipped among heathen nations under various modifications. Her most noted temple was that at Ephesus. It was built outside the city walls, and was one of the seven wonders of the ancient world. "First and last it was the work of 220 years; built of shining marble; 342 feet long by 164 feet broad; supported by a forest of columns, each 56 feet high; a sacred museum of masterpieces of sculpture and painting. At the centre, hidden by curtains, within a gorgeous shrine, stood the very ancient image of the Goddess, on wood or ebony reputed to have fallen from the sky. Behind the shrine was a treasury, where, as in 'the safest bank in Asia,' nations and kings stored their most precious things. The temple as Rav Shaul saw it subsisted till C.E. 262, when it was ruined by the Goths" (Acts 19).

¹⁷⁰ Hekate's, Greek Goddess of the three paths, guardian of the household, protector of everything newly born, and the Goddess of witchcraft -- once a widely revered and influential Goddess, the reputation of Hekate's has been tarnished over the centuries. In current times, she is usually depicted as a "hag" or old witch stirring the cauldron. But nothing could be further from the image of Hekate's original glory. A beautiful and powerful Goddess in her own right, the Greek Goddess Hekate's was the only one of the ancient Titans who Zeus allowed to retain their authority once the Olympians seized control. Zeus shared with Hekate's, and only her, the awesome power of giving humanity anything she wished (or withholding it if she pleased). Usually classified as a "moon Goddess", her kingdoms were actually three-fold . . . the earth, sea, and sky. Having the power to create or withhold storms undoubtedly played a role in making her the Goddess who was the protector of shepherds and sailors. Hekate's ability to see into the Underworld, the "otherworld" of the sleeping and the dead, made her comfortable and tolerant in the company of those most would shun out of fear or misunderstanding. In her role as 'Queen of the Night', sometimes traveling with a following of "ghosts" and other social outcasts, she was both honored and feared as the protectress of the oppressed and of those who lived "on the edge". In Rome many of the priests in her sacred groves were former slaves who had been released to work in her service. The Goddess Hekatê was often accompanied on her travels by an owl, a symbol of wisdom. Not really known as a Goddess of wisdom, *per se*, Hekate is nevertheless recognized for a special type of knowledge and is considered to be the Goddess of trivia. A lover of solitude, the Greek Goddess Hekate's was, like her cousin Artemis, a "virgin" Goddess, unwilling to sacrifice her independent nature for the sake of marriage. Walking the roads at night or visiting cemeteries during the dark phase of the moon, the Goddess Hekate's was described as shining or luminous

¹⁷¹ HE'CATE (Hekatê), a mysterious divinity, who, according to the most common tradition, was a daughter of Persaeus or Perses and Asteria, whence she is called Perseis. (Apollod. i. 2. § 4; Apollon. Rhod. iii. 478.) Others describe her as a daughter of Zeus and Demeter, and state that she was sent out by her father in search of Persephone (Schol. *ad Tleocrit.* ii. 12); others again make her a daughter of Zeus either by Pheraea or by Hera (Tzet. *ad Lyc.* 1175; Schol. *ad Theocrit.* ii. 36); and others, lastly, say that she was a daughter of Leto or Tartarus. (Procl. *in Plat. Cratyl.* p. 112; Orph. *Argon.* 975.) Homer does not mention her. According to the most genuine traditions, she appears to have been an ancient Thracian divinity, and a Titan, who, from the time of the Titans, ruled in heaven, on the earth, and in the sea, who bestowed on mortals wealth, victory, wisdom, good luck to sailors and hunters, and prosperity to youth and to the flocks of cattle; but all these blessings might at the same time be withheld by her, if mortals did not deserve them. She was the only one among the Titans who retained this power under the rule of Zeus, and she was honored by all the immortal Elohim.

Goddess of the Moon, and mother of the Elohim. That certainly fits *Lilith*, who was well-known as the Jewish version of the patroness of witches and the Amazons.

Scholars say that the word Amazon means “moon-woman”. Since the Amazons were the first to tame wild horses, they worshipped the Great Goddess as a mare, mare-headed *Demeter*,¹⁷² the British *Epona*, the Cretan *Leukippe* the “White Mare” whose priests were castrated and wore women’s dress in order to look like priestesses. The males among the Scythians who worshipped her castrated themselves and adopted female clothing. Greek myth says the Amazons occupied the lands of Lesbos, Smyrna, Ephesus, Cymes, Cappodocia, Samothrace, and Paphos. In the Amazon’s territory around the Black Sea, women retained the customs of the Amazon’s until the 18th Century C.E.: wearing men’s clothing, riding horseback astride, and fighting next to men during a war.

- **Acts 19:24 -28** *For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, you know that by this business we have our wealth. And you see and hear, that not alone at Ephesus, but almost throughout all Asia, this Shaul hath persuaded and turned away much people, saying that they are no Elohim, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great Goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worships. And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesus¹⁷³.*
- **Rev 2:1 -7** *To the messenger of the Ephesian assembly write: These things saith he who is holding the seven stars in his right hand, who is walking in the midst of the seven lamp-stands--the golden: I have known thy works, and thy labour, and thy endurance, and that thou art not able to bear evil ones, and that thou hast tried those saying themselves to be apostles and are not, and hast found them liars, and thou didst bear, and hast endurance, and because of my name hast toiled, and hast not been weary. But I have against thee: That thy first love thou didst leave! Remember, then, whence thou hast fallen, and reform, and the first works do; and if not, I come to thee quickly, and will remove thy lamp-stand from its place--if thou mayest not reform; but this thou hast, that thou dost hate the works of the Nicolaitans¹⁷⁴, that I also hate. He who is having an ear--let him hear what the Spirit*

¹⁷² In Greek meter is mother. De is the delta, or triangle, a female genital sign known as the letter of the vulva, and corresponds to the Hebrew dalet ך. Demeter appeared as the virgin, mother, crone, creator, destroyer, preserver, like Kali. She ate the flesh of Pelops, and then restored him to life in her cauldron. The legendary nightmare was based on images of the mare-headed Demeter. Her temple at Eleusis was one of the greatest shrines in Greece. Eleusis means “advent”. Its principle rites brought forth the child Brimus, Dionysus, Triptolemus, Iasion, or Eleuthereos, the Liberator. He was born of the Demeter-the –earth-and laid in a manger or winnowing basket. His flesh was eaten by his worshippers in the form of bread and his blood was drunk in the form of wine. He entered the earth and rose again. His followers were called Demetreioi, or the blessed ones belonging to Demeter.

¹⁷³ The AMAZONS cultivated the manly virtues and they supposedly pinched off the right breasts of all females so that they might not be hindered by them in throwing the javelin. But they kept the left breasts so that they might suckle, as they gave birth to children through normal intercourse with the other sex. Some have mentioned the cities of Cyme, Myrine, Ephesus and Smyrna as having been founded by the AMAZONS, according to tradition. The temple of Artemis in Ephesus is attributed to Otrere, the queen of the AMAZONS who raised it for the first time. But since some towns are founded several times, there is also one Ephesus, son of the river Elohim Cayster, who is said to have founded the city that bears his name. Otherwise the foundation of Ephesus is attributed to Androclus, son of King Codrus 1 of Athens, son of Melanthus 1, son of Andropompus 1, son of Borus 3, son of Pentilus 2, son of Periclymenus 1, son of Neleus and brother of Nestor. Now, Androclus was one of those who colonized Ionia, and his time could be estimated to 1020 BC approximately (ca. 200 years after the Trojan war). Ephesus, some recall, was at some point called Smyrna, being so named after an Amazon Smyrna, who took possession of the city. Later the city Smyrna was founded from Ephesus by emigrants from this city. Because of Ephesus, and because of their customs, the Amazons are considered to be worshippers of Artemis, who may assume different forms. Theseus' son Hippolytus 4, son of an Amazon, was also a worshipper of Artemis.

¹⁷⁴ Obviously the doctrines of the Nicolaitan’s involved the eating of food offered to idols. This would involve the Artemis (Diana) cult. ***Peloubet’s Bible Dictionary*** says of them, “They seem to have held that it was lawful to eat things sacrificed to idols, and to commit the immoral excesses of the heathen, in opposition to the decree of the Church rendered in Acts 15:20, 29. Mingling themselves in the orgies of idolatrous feasts, they brought the impurities of those feasts into the meetings of the Christian Church. And all this was done, it must be remembered, not simply as an indulgence of appetite, but as a part of a SYSTEM, supported by a “doctrine,”

saith to the assemblies: To him who is overcoming--I will give to him to eat of the tree of life that is in the midst of the paradise of Elohim.

These verses show that the Ephesians devotion to Diana was so great that the Christians in Rome considered her their greatest rival. The multi-breasted statue of Diana at the Temple displayed her capability to nourish all creatures and provide for them. She was known by many names including Queen of Heaven; the Great Goddess¹⁷⁵; Lunar Virgin;¹⁷⁶ Mother of Animals; Lady of Wild Creatures; the Huntress; Patroness of Childbirth, Nursing and Healing; and Queen of the Witches.

In the 4th Century C.E., the pagan Christians, who called Diana the Madonna, took over this shrine to Diana in Ephesus and re-dedicated to the Virgin Mary. One of the earliest churches was dedicated to "Our Lady" and existed in Ephesus in 431 C.E. In 1432 C.E. the bishops tried to abolish the worship of Diana, but the early Christians cried out, "Give us our Diana of the Ephesus."

In "The *Woman's Encyclopedia of Myths and Mysteries*" Barbara Walker draws parallels between the worship of Diana at Ephesus and the subsequent renaming of the Christian Madonna. Worshipers at Ephesus adored Diana so much that the only way the Christians could rid the people of their Goddess was by assimilating her into their new religion. Thus Ephesus became a place of Mary, Mother of G-d. The church even invented stories of Mary living at Ephesus and being entombed there.

accompanied by the boasts of a prophetic illumination" (p.449). *Halley's Bible Handbook* tells us of them, "Sexual vice was actually a part of heathen worship, and recognized as a proper thing in heathen festivals. Priestesses of Diana and kindred deities were public prostitutes. The thing had been a troublesome question for Gentile churches from the start. . . Meantime great multitudes of heathen had become Christians, and had carried some of their old ideas into their new religion. . . Naturally there were all sorts of attempts to *harmonize* these heathen practices with the Christian religion. Many professing Christian teachers, claiming inspiration from G-d, were advocating the right to free participation in heathen immoralities. In Ephesus, the Christian pastors, as a body, excluded such teachers. But in Pergamum and Thyatira, while we are not to think that the main body of pastors held such teachings, yet they tolerated within their ranks those who did" (p.694). *The Interpreter's Bible Dictionary* tells us, "Since the same practice and teaching of immorality and of idolatry appear in the church of Thyatira, the Nicolaitans, though not named, were probably present also in this church (Rev.2:20-25)" (p.547). By the time of the Thyatira church age, the problem had grown into a much greater state or condition, for at that time a woman, "Jezebel," represented the group of apostate heretics and their heresy – a powerful church in conflict with the true Church, masquerading as the true Church. John wrote, to Thyatira, "Nevertheless I have a few things against you, because YOU ALLOW THAT WOMAN JEZEBEL, who calls herself a prophetess, to teach and seduce my servants to commit sexual immorality and to eat things sacrificed to idols" (Rev.2:20). G-d says of that heathen "church," which inculcated massive pagan practices and festivals into its church calendar, "Indeed I will cast her into a sickbed and those who commit ADULTERY [idolatry!] with her into GREAT TRIBULATION, unless they repent of their deeds" (v.22). The early church fathers also spoke of the Nicolaitans. "Tertullian reports the lust and luxury of the Nicolaitans, cites evidence from Revelation, and adds that there was another sort of Nicolaitans, a satanic sect, called the Gaian heresy [worship of Mother Earth, which has reared its ugly head today] . . . Clement of Alexandria knows of followers of Nicolaus, 'lascivious goats,' who perverted his saying that it was necessary to abuse the flesh . . . Clement undertakes to show that Nicolaus [the deacon mentioned in Acts 6:1-6, a faithful servant of G-d] was a true ascetic and that the later, immoral Nicolaitans were not his followers, though they claimed him as their teacher . . . Later their name flourished as a designation for heretics."

¹⁷⁵ The title White Goddess is identified with the ancient European Moon Goddess, who comes in a diversity of identities. Just as the Great Goddess frequently comes in a trinity of phases, the virgin of sexual love, the mother of nurturing and the crone of death, so the Moon Goddess is identified with a variety of Trinitarian aspects which sometimes identify the aspects of the mother and her divine child with the waxing and waning moon.

¹⁷⁶ *Astraea* was the virgin-Goddess of justice. During the Golden Age she dwelt upon the earth with mankind, but was driven away by the lawlessness of the later Bronze Age. Zeus then placed her amongst the stars as the constellation Virgo. She was closely identified with *Dike*, the Goddess of justice, and with *Nemesis*, the Goddess of rightful indignation

There are two forms of the *Lilith* legend in Jewish tradition. In one tradition, she is created along with Adam and felt herself equal to him; she was a little more equal because she wanted to always be on top (dominant)¹⁷⁷ during sexual relations¹⁷⁸. In the other version, she is some sort of angelic being and the mate of *HaSatan*¹⁷⁹, whom she leaves in order to try to have relations with Adam. The theory here is that *HaSatan* seduces *Chawah*,¹⁸⁰ and so his female counterpart seduces Adam.¹⁸¹

So which is the true version of her origins? What really lies behind these two different versions of the ancient *Lilith* legend¹⁸²? Just who is this *Lilith*¹⁸³? She is often depicted as a dark, yet radiant vixen of the night, with luxuriously flowing black hair, a milky and fair complexion, and eyes which shine as the moon doth shine. Another Hebrew name of *Lilith* is that of *Agrat bat Mahalat*, who was said to be the governess over 180,000 different races of demons.

We may be able to shed some light on this mistress of the "other side"¹⁸⁴: In the ancient tales she is "*The Night Hag*¹⁸⁵" who haunts men in their sleep as a *succubus*¹⁸⁶--extracting their seed in order to produce a race of "*Lilem*" or astral beings

¹⁷⁷ Canaanites worshipped the free love aspects of the Goddess Asherah. Canaanite women refused to accept the recumbent position during intercourse, or to only receive vaginal penetration. Instead, the women of Canaan, like those of Greece and Sumeria, favored the active position astride the man when not engaged in fellatio or sodomy- both were forbidden by the priests of Yisrael. Yisraelite women were expected to unemotionally submit to supine asensual coitus. Women were not to participate in the sexual act as an equal, nor show pleasure or satisfaction. Lilith's sacred flowers were that of the rose, and the poppy, used for making opium. In classic occult tradition the red rose represents female sexuality, while the white rose is the metaphor of the pure or virgin Goddess. In the ancient Canaanite ritual sacrifices to Ashtoreth and Baal, red rose petals were sprinkled on the consecrated altar before blood was shed. After the sacrifice had taken place, white petals were scattered in order to represent the new found purity believed to have been born from human or animal sacrifice.

¹⁷⁸ The Moslems say that, "Accursed is the man who makes woman heaven and himself earth." The Catholics say that any position other than the male dominate is sinful.

¹⁷⁹ Satan is the "Elohim" who was worshipped by the Hittites. They called him *Samal*, which later became *Samael*.

¹⁸⁰ This was not physical sex as we know it. It was sex on the spiritual level of "knowing". It was the connection of the One Soul with the seventh heaven.

¹⁸¹ *Sefer Rasiel* refers to *Lilith* as the first Eve.

¹⁸² In folklore, she is connected with Helen of Troy or the Frau Venus of German mythology. She is also called the "Devil's Dame" in England.

¹⁸³ The figure may be traced to Babylonian (possibly even Sumerian) demonology, which identifies similar male and female spirits—Lilu and Lilitu respectively—which are etymologically unrelated to the Hebrew word *laylah* ("night").

¹⁸⁴ The primary Kabbalistic term for evil is *sitra achra*, which means "the other side." In the subtle depth of this term alone lies some of the most transformative wisdom of the Kabbalah. Although often mythologized in terms of demons and devils, the "Other Side," at its root, is not separate from the Divine. Coins have two sides; papers have two sides; Elohim has two sides, at least from our perspective. All are essentially one thing; what we experience as evil is as Divine as what we experience as good. Letting go of the reality of separate evil, and really accepting that the *sitra achra* is a side of Divinity, is easy on paper and very difficult in reality. Sitting in a cozy armchair, it's possible to meditate on the unity of all being, even those which are horrible.

¹⁸⁵ Sleep paralysis can be attributed in most instances to something called a "Night Hag," or a waking dream. Most people will suffer from at least one incident in their lives. During deep sleep the body dreams. It is a natural way for the mind to replenish itself from the rigors of constant activity. Parts of the mind shut down and allow the cells to rest. Other parts of the mind continue to function and it is at these times we dream. Sometimes the dreams are pleasant memories, fantastic visions and dreamscapes. Sometimes they are nightmares, terrors or the "Night Hag." The Jewish belief system has a variety of demons that are attributed with attacking people in their sleep. The most widely known are the Incubus (a demon impersonating a man), Succubus (a demon impersonating a voluptuous woman), and the Night Terror (a demon that attacks men, children, and women in childbirth). Most often attacks by incubi and succubi are of a sexual nature but also exhibit many similarities with stories of the Old Hag.

that serve her as an army of the night.¹⁸⁷ Here is a charm against *Lilith* as a 'Striga', a witch, dated 1531 C.E. There is a linguistic connection in Hebrew between *Striga* and *hystera* – womb.

- *Black Striga, black and black Blood shall eat and blood shall drink; like an ox she shall bellow like a bear she shall growl like a wolf she shall crush. R. Hanina said: One may not sleep in a house alone, and whoever sleeps in a house alone is seized by Lilith. Talmud, Shabbat 151b*
- *And do not go out alone at night', for it was taught: One should not go out alone at night, i.e., on the nights of neither Wednesday nor Sabbaths, because Igrath the daughter of Mahalath, she and one hundred eighty thousand destroying angels go forth, and each has permission to wreak destruction independently. Talmud, Pesach 112b*

Every source agrees that she was originally in some sense a contemporary of Adam.¹⁸⁸ And she is said to be his equal or in some accounts, a *malak* (angel). She could shape-shift like an angel and become a "beautiful woman with long hair"¹⁸⁹ or a fowl of the air or animal of the night (such as an owl, or she-wolf). Still, she also is described a human like Adam, but claiming some sort of superiority to *Chawah*. Sometimes it seems to the reader very confusing.¹⁹⁰

Kabbalists said she adorned herself as a harlot in a scarlet gown, glittering jewelry, and holding a cup of poisonous wine with which to entice and seduce her innocent victims. Her powers were ascendant during the new moon, and during the dark of the moon.

- ***Nah 3:4*** *Because of the abundance of the fornications of an harlot, The goodness of the grace of the lady of witchcrafts, Who is selling nations by her fornications, And families by her witchcrafts.*
- ***Rev 17:1-6*** *And there came one of the seven messengers, who were having the seven vials, and he spake with me, saying to me, 'Come, I will shew to thee the judgment of the great whore, who is sitting upon the many waters, with whom the kings of the earth did commit whoredom; and made drunk from the wine of her whoredom were those inhabiting the earth;' and he carried me away to a wilderness in the Spirit, and I saw a woman sitting upon a scarlet-colored beast, full of names of evil-speaking, having seven heads and ten horns, and the woman was arrayed with purple and scarlet-color, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand full of abominations and uncleanness of her whoredom, and upon her forehead was a name written: 'Secret, Babylon the Great, the Mother of the Whores, and the Abominations of the earth.' And I saw the woman drunken from the blood of the saints, and from the blood of the witnesses of Yahshua, and I did wonder--having seen her--with great wonder;*

¹⁸⁶ A common name for succubus was Brizo, after the Greek Goddess of sleep whose title came from brizein, to enchant, and referred to a special kind of incubation known as brizomancy. Like the Babylonian dream-Goddess, Nanshe, Brizo brought prophetic dreams which were later called wet dreams.

¹⁸⁷ Genital emissions were considered in some sense "unclean," requiring purification of those emitting them and those who were affected thereby. Thus a man and a woman were to bathe in water after sexual intercourse if there had been an emission of semen, and they were considered ritually unclean for the day (***Lev. 15:16-18***). (The same applied to a man who chanced to have a nocturnal emission [***Deut. 23:10-11***].)

¹⁸⁸ ***Midrashic*** literature expands the legend that Adam, having parted from his wife after it had been ordained that they should die, begat demons from spirits that had attached themselves to him. It is said that "he was encountered by a *Lilith* named *Piznai* who, taken by his beauty, lay with him and bore male and female demons." The firstborn son of this demonic union was *Agrimas* (***Ha-Goren, 9 (1914), 66–68; Dvir, 1 (1923), 138; and L. Ginzberg, Legends of the Jews, 5 (1925), 166.*** The offspring of this *Lilith* fill the world.

¹⁸⁹ A woman's hair is a source of potency and is a sign of sexual power, and thus it is to be concealed from all except her husband after she is married. A married woman with unbound hair is considered a harlot. In medieval tradition vampires have the power to fly once they release their hair.

¹⁹⁰ These *mazikim* ("harmful spirits") have various roles: one of them—the *Ardat-Lilith*—preys on males, while others imperil women in childbirth and their children. An example of the latter kind is *Lamashthu*, against whom incantation formulas have been preserved in Assyrian. Winged female demons who strangle children are known from a Hebrew or Canaanite inscription found at *Arslan-Tash* in northern Syria and dating from about the seventh or eighth century B.C.E.

The Jewish legends have been the subject of intense inspiration to feminists. In the beginning, *Lilith* and Adam are made from the same dust. They engage in sexual intercourse but *Lilith* objects to the position, saying "I am made of the same earth, why should I be treated as inferior?" She escapes from Adam by uttering the sacred name of YHWH and flies away to the desert. YHWH sends three angels to bring her back but she refuses. So, in her place *Chawah* is made from Adam's side to be subordinate to him. In both legends, *Lilith* flies off to the desert where she is free.¹⁹¹

The Testament of Solomon, surviving in a Greek text, which is said to have been written between the first century and the fourth century, has the earliest version of what became the *Lilith* legend. It also serves as the earliest summary of demons, which appear to Shlomo *Melek* (king) of Yisrael in succession at his invocation, and is the earliest text to cast King Solomon in the role of some sort of sorcerer, which became primary model for him in subsequent Jewish folklore. Among the demons compelled to appear is one who has the witch-like characteristics of *Lilith*.¹⁹² After using his powers to summon demons, King Solomon commands them to identify themselves. Among them is *Obizuth*, who describes herself in terms identical to those later associated with *Lilith*:

- *At night I sleep not, but go my rounds over all the world and visit women in childbirth. Divining the hour I take my stand, and if I am lucky I strangle the child...I am a fierce spirit of myriad names and many shapes*¹⁹³.
- *"When a man's soul ascend above as he sleeps, if he is sinful then his soul is cast about from place to place by the forces of the powers of evil, this is why one sees himself in a dream in another country or in another land."* *Zohar III, p. 222b*

At this point, King Solomon demands to know by which angel she can be defeated (as every demon has an opposing angel that is its nemesis), and *Obizuth* replies:

¹⁹¹ The Hebrew *Lilith* is undoubtedly borrowed from the Babylonian demon *Lilitu*, a night spirit, although it is not probable that the *Lilith* has any connection with the Hebrew *Lailah*, "night." It was perhaps inevitable that the Rabbis should assume some such derivation, and it must be allowed that the comparison seemed plausible enough, although it has been shown, on the evidence of the Assyrian word *Lilû*, that the old theory must no longer be maintained, and *Lilith* is almost certainly to be referred to *lalû*, "luxuriousness," and *lulti*, "lasciviousness, lechery." This night ghost is mentioned in *Isaias xxxiv, 14*, where the Vulgate has: "Et occurrent daemonia, onocentauris, et pilosus clamabit alter ad alterum: ibi cubavit lamia, et inuenit sibi requiem." Which *Douay* translates: "And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself." The *Authorized Version* has: "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest." Upon *screech owl* there is a marginal note: "Or, night monster." The *Revised Version* prefers: "And the wild beasts of the desert shall meet with the wolves, and the satyr shall cry to his fellow; yea, the night-monster shall settle there, and shall find her a place of rest." There are marginal notes; satyr, "or, *he-goat*"; the night-monster, "Heb. *Lilith*." In classical Latin, *lamia* is defined by Lewis and Short as "a *witch* who was said to suck children's blood, a *sorceress, and enchantress*."

¹⁹² *Mechashefah* in the Hebrew. In Judaism, witchcraft is mostly a female activity (*Ex.22:17*-the female form of noun is used). Several passages in the *Talmud* make a point of linking witchcraft with women (*Talmud-Avot 2:7; Eruv 64b; Sanh.67a*). Witches are accused of malevolent activities such as interfering with fertility and healthy births, cursing rivals, and killing the unsuspecting. Witches seem to be the source of the evil eye, indicating that they are motivated by jealousy and envy. According to the *Sefer Chasidim*, they can shape-shift, have bloodlust, and can become the undead.

¹⁹³ For more than four decades, scientists have been searching without success for a solution to the agonizing mystery of Sudden Infant Death Syndrome (SIDS). SIDS has traditionally been defined as the silent killer of any infant or young child sleeping in its crib that is unexplained by history, and in which a through post-mortem examination fails to demonstrate an adequate cause for death. A baby who dies under these mysterious circumstances did not choke, smother, or strangle. Nor was a slight cold the cause of death. It is known there are more males who have died from SIDS than females. It's emphasized that because SIDS is a diagnosis of exclusion, it is possible that the true incidence of SIDS is over-reported. For example, SIDS is often listed as a cause of death in the absence of an autopsy.

- "By the angel of Elohim called Afarol, also known as Raphael, if any man knows his name and writes it on an amulet for a woman in childbirth, then I shall not be able to enter her".

This is the earliest text referring to the amuletic tradition of warding off this demoness, which became so central a part of the *Lilith* legend. This description links *Obizuth* even closer to *Lilith* because the name *Lilith* has long been associated with *laylah* "night", even though this link cannot be proved by the Hebrew.

It seems that the word *LIL* is related to stormy winds. In AKK texts, *lilu*, *lilitu*, and *ardat lil* often occur together as three closely related demons whose dominion are over the stormy winds. *Lilu* can be seen in the southwest wind, *lilitu* can flee from a house through the window like the wind or people imagine her flying like a bird. They also search for a man to seduce through a window of a house. Thus, we can connect these demons with *Ishtar*¹⁹⁴, who stands at a window looking for a man in order to seduce him, love him, and then kill him. The female demon *lilitu* can be considered a young girl who has not reached maturity and thus has to stroll about ceaselessly in search of a male companion. Sexually unfulfilled, she is the perpetual seductress of men.

The Sumerian *Gilgamesh* Epic includes the story of the hero *Gilgamesh* and the *Huluppu* tree. In this legend we already see some patriarchal influence, where the Goddess *Inanna* insists on a throne being made for her from this special tree and the hero is eager to cut it down in order to do this. But in the tree are three beings - a bird at the crown, a "snake who knows no charm" at the base, and in the center, *Lilith* had built herself a house. She is called a "desolate maid". When *Gilgamesh* chops down the tree, all these beings leave it, and *Lilith* flies off to the desert.

Arabic legends show *Alilat* (a form of *Lilith*) as the daughter of *Allah* and "Goddess of the night", and her symbol is an owl. She is also recorded as Mother of the Queen of Sheba¹⁹⁵, who is so wise she can even test the Master of Wisdom - Solomon - with riddles, and win. A relief inscribed with her name has been found in Northern Syria, and dates to about 2000 BCE. It shows a beautiful naked woman with bird's legs and talons, huge wings and a crown; she is attended by two owls, and stands on two lions (possibly lionesses).

The Queen of Sheba whose kingdom of Sabia with the great city Marib formed part of Yemen. She was wealthy and very beautiful- "dark and comely". The traditional title for the Queen of Sabia was *Makeda* or *MAGDA* (Great Lady). She disappeared into Ethiopia and according to tradition gave birth to a son fathered by King Solomon. She was a worshipper of the sun and moon-a mother Goddess that was a version of *Asherah*¹⁹⁶ who was called by the Canaanites *Qaniyatu elima* or she who gives birth to the Elohim, or *Rabbatu arthiratu yammi*, Lady who traverses the Sea-otherwise the moon.

¹⁹⁴ "Each of the Goddesses [Inanna, Hathor, Anat, Athena and Kali among others] is explicitly described as a celestial body, identifiable with the planet Venus; and the imagery surrounding each Goddess is consistent with that universally associated with comets (e.g., long, disheveled hair; serpentine form; identification with a torch; association with eclipses of the sun; etc.)." - ***Efemeral Research Foundation, "Exploring the Saturn Myth"*** "Sovereign Goddess, lady of the nether abyss, mother of Elohim, queen of the earth, queen of fecundity....As the primordial humidity, whence proceeded all, Belita is Tamti, or the sea, the mother of the city of Erech, therefore, an infernal Goddess. In the world of stars and planets she is known as Ishtar or Astoreth." - ***M. P. Blavatsky, Isis Unveiled*** "In art, Inanna is usually represented as a warrior-Goddess, often winged, armed to the hilt, or else surrounded by a nimbus of stars. Even in this aspect she may betray - by her posture and state of dress - her role as Goddess of sex and prostitutes. In Neo-Assyrian and Neo-Babylonian art, a female, shown full frontal and nude, or nude from the waist down, who has wings and wears the horned cap of divinity, probably depicts Ishtar more specifically in her sexual aspect." Ishtar's beast was a lion. Her usual symbol was the star or star disc. She may also have been symbolized for a time by the rosette." - ***Black and Green, Elohim, Demons and Symbols of Ancient Mesopotamia Ishtar*** "was a very complex deity. She was the Goddess of fertility and sexual activity, the Goddess of war, and in her astral manifestation, she was the Venus star in the sky." - ***Magnus Magnusson, BC - The Archaeology of the Bible Lands.***

¹⁹⁵ In "*Livnat ha-Sappir*" Joseph Angelino maintains that the riddles which the Queen of Sheba posed to King Solomon were the same words of seduction that Lilith spoke to Adam. According to Jewish and Arab mythology, the Queen of Sheba was a *jinn*, half human and half demon.

¹⁹⁶ *Asherah* was the name of a Syrian Goddess. In the El-Amarna tablets of the fifteenth century B.C.E. Her name appears with the determinative for deity as a part of the name *Arad-Ashirta* (or *'Ebed-Asherah*). It also appears in a Sumerian hymn published by Reisner ("Sumerisch-Babylonische Hymnen," p. 92), on a hematite cylinder ("Zeit. f. Assyriol." vi. 161), and in an astronomical text of

The word *Magda* is the same word used to describe Mary called Magdalene (her name was never Mary Magdalene). Magdala on the shores of Galilee was called *Tarichea* during the Second Temple period according to Josephus. There was a Magdolum in Egypt and a Magdala in Ethiopia. Magdalene- as in 'the Magdalene'- is a title, meaning 'Great Lady', the same as the Queen of Sheba. Mary may never have 'worked the streets' as widely believed and taught. The 'whoredom' she was guilty of was actually devotion to *Ashtoreth*. *Spikenard* (with which she anointed Yahshua) ¹⁹⁷ was used extensively in sacred marriages and other sexual rites of the ancient systems of *Taoism* and *Tantrism*, being reserved to anoint the head and the feet.¹⁹⁸

Asherah later became the Great Mother Goddess and a metaphor for Hell. According to researcher Barbara Walker when the Scripture says that Lucifer would be brought down to hell, to the sides of the pit. This pit was a metaphor for Helel, or Asherah, the Elohim's own Mother-Bride; and his descent as a lightning serpent into her pit represented fertilization of the abyss by the masculine fire from heaven. In short, the Light Bringer challenged the supreme solar Elohim by seeking favors of the Mother."¹⁹⁹

- ***The Interpreter's Dictionary of the Bible***, vol.3, page 975, says of Ishtar: "Ishtar, the Goddess of love and fertility, who was identified with the VENUS STAR and is actually entitled the "Mistress of Heaven" in the Amarna tablets. The difficulty is that the VENUS STAR was regarded in Palestine as a male deity..."
- ***Unger's Bible Dictionary***, on page 412, says, "Ashtoreth, Astarte, a Canaanite Goddess. In south Arabic the name is found as "Ashtar" an ELOHIM identified with the planet VENUS. The name is cognate with the Babylonian Ishtar (Easter!), the Goddess of sensual love, maternity, and fertility. In the Ras Shamara Tablets are found BOTH the masculine form "Ashtar" and the feminine "Ashtart"..."
- ***The History of Religions***, by the University of Chicago, 1991, pages 261-278, confirms, "Inanna-Ishtar is a luminal figure; she is ANDROGYNOUS (having the characteristics of both sexes, man, head, woman) marginal, ambiguous. Inanna-Ishtar combines male aggressiveness with the force of superabundance of female sexuality. She is herself the "Harlot of Heaven". (**Rev.17-19**) LIONS are especially associated with Ishtar. She is the only Goddess to have an epithet of lioness, and with her fierceness and raging power it is indeed a fitting epithet, even more befitting the MALENESS of the Goddess. The chief participants and actors in the Goddess cult are well known by name. There is an ambiguity about their sexuality-whether they were eunuchs, hermaphrodites, or simply transvestites. Their transvestitism simulated the androgyny of Inanna-Ishtar. It was perhaps the inversion of the male-female binary opposition that thereby neutralized this opposition. By emulating their Goddess WHO WAS BOTH MALE AND FEMALE, they shattered the boundary between the sexes."

The symbols that come with *Lilith* as well as the translations in the Scriptures tell a story that has to be connected with Wisdom. The owl universally is a wisdom bird; *Alilat* has been identified with *Athena*, ancient "Wisdom Goddess"; she is also of the night, as is the owl and it is in the dark of the womb and the earth that all nature germinates; and in the dark of the mind, ideas are born, before they spring into the light.

the Arsacide period (*ib. vi. 241*). She appears to have been the consort of the Elohim *Amurru*, a Baal of the Lebanon region (compare Jensen, "Zeit. f. Assy." xi. 302-305). Arad-Ashirta in the El-Amarna tablets represents not only a sheik, but a clan, and is possibly the one which afterward became the tribe of Asher. Possibly a trace of this Goddess is to be found in an inscription from Citium in Cyprus, which dedicates an object to "My lady mother *Ashera*". She has also been said to be the consort of YHWH according to the *Khirbet El Qom* and the *Kuntillet Arjud* inscriptions.

¹⁹⁷ According to ***Matt.26:6-7*** this took place in the house of a "leper". The question is this: Why would a leper be living in the city of Jerusalem? This is a violation of Torah (***Lev.13:45-46***). The problem is solved by going to the original Aramaic text and not the Greek copy. The Aramaic word 'garba' and 'garaba' have inflections that reveal their meaning. Since oral sources were not used, the scribe simply looked at the scroll and made the wrong choice.

¹⁹⁸ Peter Redgrove, ***The Black Goddess (1989)***. *Ishtar* anointed *Tammuz* before he went to the underworld and would return at her bidding. *Ishtar* or her priestess was called the Great Whore because of the rite of *horasis*, a whole body orgasm that would take the consort into a vision. This is the same word used in ***Acts 2:17*** concerning 'your young men will see visions' Greek # 3706 ***Strong's***. In the sacred marriage, *hieros gamos*, the queen anoints the king with oil on the genitals as a preparation for the ritual *horasis*.

¹⁹⁹ ***Barbara G. Walker, The Women's Encyclopedia of Myths and Secrets***, N.Y., 1983 p.552.

Though not called *Lilith*, but by the Hebrew word for Wisdom, *Chochmah*, she appears in the **Book of the Wisdom of Solomon (c. 200 BCE)**

- "Though she is but one, she can do all things, and while remaining in herself she renews all things... she reaches mightily from one end of the world to the other, and she orders all things well." **Book of Wisdom of Solomon, 7:27 8:1**

The statement of her reaching mightily from one end of the world to the other recalls her tremendous wings. She is spirit of the wind and of the air, "Lady of Knowledge and Wisdom". In Jewish lore, the *Shekinah* the female divine presence over the ark of YHWH also has huge far-reaching wings. Later, *Chochmah* becomes the Greek *Sophia*, Lady of wisdom, and in the Gnostic picture, the creatrix, while too many of the early Christians she was pneuma - the Holy Spirit. A legend from the Mandaean Gnostics reveals that *Lilith* knows 'the secrets of darkness and light, and unites heaven and hell'. Her aspect is that of Wisdom.

Yet one of the mysteries of *Lilith* is revealed, right at the beginning and it is in her name. All the rest flows from that. The various translations help us to deduce what is being hidden from us. *Lilith* is connected with two root words - *Layil*, Hebrew for night, and *Lil*, Sumerian (c. 3000 BCE) for wind or breath. Traditionally, until the information from Sumer came to light, *Lilith* was always derived from "night", but today some scholars insist that it is more correct to use *Lil*. This Sumerian word meant breath, or spirit, and was borrowed by the Babylonians for the same use, becoming *lillitu*.²⁰⁰ One of their chief deities, *En-Lil* is Master of the *Lilim*, a host of ghostly spirits flying around.

Lilith is still worshiped in the modern era in the form of *Beltane/Mayday* rituals which take place from May 1st-5th. The midnight hour on April 30th starts the 'pagan' festivities known as '*Lilith's Eve*', in dedication to this demoness.

Samael's sister *Lilith* has also left her name in the language. The root "*LIL*" may be added to by various feminine endings: "Lilah, Lilette, Lolita, LoLa, Lilina, Lily, Delilah, etc." The "*LIL*" means she glows pale white, the color of death and plague, or the pale white of the moon.

The myth of the white female unicorn, the "virgin" who violently resists any man ruling her, may be a key to *Lilith*. The unicorn is said to be a very dangerous creature, not the sweet innocent pony of children's cartoons. The unicorn was

²⁰⁰ *Lamaštu* (also written *Lamashtu*) was an evil and malevolent demon Goddess within the Mesopotamian pantheon - as the daughter of the Elohim *An* and acting according to her own initiative, rather than at the Elohim's instruction, she represented something more than the usual demonic power. The writing of her name in cuneiform further suggests that *Lamaštu* was considered a Goddess in her own right. *Lamaštu* practiced evil apparently for its own sake, her primary victims considered to be unborn children and new-born babies. Pregnant women were therefore also her targets, *Lamaštu* generally being held responsible for miscarriage and cot death amongst babies. It was believed, in the first instance, that the wearing by the expectant mother of an amuletic bronze head of the demon *Pazuzu* might thwart the Goddess' evil plans. Another apotropaic device in warding off *Lamaštu* was the positioning of the so-called '*Lamaštu*-plaques' of metal or stone about the house, these including a depiction of *Pazuzu* forcing *Lamaštu* back into the Underworld from whence she came. Rather than a pregnant woman, however, these plaques depict a bed-ridden man, suggesting that *Lamaštu* was also associated with disease. Finally, the ritual offering of centipedes and brooches, amongst other items, were considered to distract *Lamaštu* from her intent. In incantations *Lamaštu* is described as possessing the head of a lion, a donkey's teeth, bare breasts and a hairy body, blood-stained hands with long fingers and nails, and the clawed, talon-like feet of the bird-demon *Anzû* (*Im-dugud*). Iconographic depictions of *Lamaštu* in the 9th - 7th centuries BCE have her wearing upright ears, like those of a donkey, whilst a piglet and a whelp suckle at her breasts. She frequently stands or kneels on the figure of a donkey and holds snakes in both hands. Her particular beast was the donkey and her associated object a boat, in which *Lamaštu* was thought to navigate the river of the Underworld. *Lamashtu* is like another demonized female called *Lamia*, a Libyan serpent Goddess, whose name is probably a Greek variant of *Lamashtu*. Like *Lamashtu*, *Lamia* also killed children. In the guise of a beautiful woman, she also seduced young men. In the Latin Vulgate Bible, *Lamia* is given as the translation of the Hebrew *Lilith* (and in other translations it is given as "screech owl" and "night monster").

known to be the secret phallic consort of the Virgin Mary, shown inside her enclosed garden of virginity, in samples from Christian art. The unicorn is sacred to *Lilith*, but she is not really a virgin herself--except in the technical sense that she has never really been in love with any man. She has sex only for utilitarian purposes, not because she has any natural affection or love for men. The actual source of the unicorn myth may be the Babylonian dragon-beast made up of a horse-like body with lion's forelegs, scales, a snake-like neck, and a flat horned head with a single spike growing from the center of its nose. One theory even says that the unicorn may have originally been the bull of spring, rearing up and struggling with the lion of summer. In Babylonian art, the bull only had one horn. The British coat of arms has the lion and unicorn which refers back to this ancient Babylonian legend.

The Sumerians wrote of an "*Enlil*"--the "Illumined One" or the "One who shines" who was also known as *Bel* (which means YHWH). *Bel* became the "YHWH of the world". Earthly rulers were considered vicars of *Enlil*. His consort was called *Ninlil*--the Lady. The words "Illustrious", "Illumine", "ill", "Illusion" and "Evil" are just a few that may preserve memory of his name or title and the reputation he developed.

According to the histories or legends of the Sumerians, *Enlil* (and his sister-wife "*NIN-HUR-SAG*") fled the earth at the time of the flood. Fear of drowning seems rather odd angels, although demonic beings are said to be unable to pass through water and are supposedly thereby able to attain "rest" inside human and animal bodies, which are largely made of water. Water, then, might also serve as a prison such beings.

The Scriptural tradition says the *Nephilim* or "Fallen Ones" were on the earth before the Flood and afterwards, but they appear to be missing during the Flood. They were the elite "men of renown" who are called "giants"²⁰¹ and who were the offspring of the "Sons of El" or Fallen Angels who raped women. A spirit who has sex with a woman was also known as an *Incubus*, the male counter-part²⁰² of the *Succubus*²⁰³, which was the role traditionally accorded *Lilith*. Thus, the *Incubus* would be *HYLEL*.

²⁰¹ The *Nephilim* ("Fallen Ones") bore many other tribal names, such as *Emim* ("Terrors"), *Repha'im* ("Weakeners"), *Gibborim* ("Giant Heroes"), *Zamzumim* ("Achievers"), *Anakim* ("Long-necked" or "Wearers of Necklaces"), *Awwim* ("Devastators" or "Serpents"). One of the *Nephilim* named *Arba* is said to have built the city of Hebron, called "*Kiriath-Arba*" after him, and become the father of *Anak* whose three sons, *Sheshai*, *Ahiman* and *Talmi*, were later expelled by Joshua's comrade Caleb. Since, however, *Arba* means "four" in Hebrew, *Kiriath-Arbamay* have originally have meant "City of Four," a reference to its four quarters mythically connected with the Anakite clans: *Anak* himself and his "sons" *Sheshai*, *Ahiman* and *Talmi*.

²⁰² The word *incubus* is derived from the Latin *incubus* (*nightmare*) and *incubare* (to lie upon, weigh upon, and brood). In modern psychological usage, the term has been applied to the type of nightmare that gives one the feeling of a heavy weight or oppression on the chest and stomach. They may enter homes uninvited and can take on the appearance of other persons as shape shifter they will often visit the same victim repeatedly. A victim of an *incubus* will experience the visits as dreams.

²⁰³ The word comes from an alteration of the Late Latin *succuba* meaning "strumpet". The word itself is derived from the Latin prefix "sub-" which means "below, underneath", and the verb "cubo" which means "I lie". So a succubus is someone who lies under another person. Whereas an incubus (Latin "in-" stand in this case for "on top") is someone who lies on top of another person. *Mare* was also a term for the sighing, suffocative panting, or an intercepted utterance, with a sense of pressure across the chest, which occurs during sleep. These symptoms were also thought to be an incubus (or succubus), an evil preternatural being, causing nightmares and/or nocturnal emissions. This phenomenon is now thought to be an experience of sleep paralysis. The appearance of succubi varies just about as much as that of [[demon]]s in general; there is no single definitive depiction. However, they are almost universally depicted as alluring women with unearthly beauty, often with demonic batlike wings; occasionally, they will be given other demonic features (horns, a tail with a spaded tip, snakelike eyes, hooves, fangs, etc). Occasionally they appear simply as an attractive woman in dreams that the victim cannot seem to get off their mind. They lure males and in some cases, the male has seemed to fall "in love" with her. Even out of the dream she will not leave his mind. She will remain there slowly draining energy from him. A Middle Eastern version of the succubus known as "um al duwayce" (أم الدويس) portrays this succubus as a beautiful, alluringly scented woman who wanders the desert on the hooves of a donkey. While other forms of the succubus participate in sexual intercourse to collect semen and become impregnated, this particular succubus is instead a judge of character and exacts revenge on those to commit adultery. She attempts to lure these men to have intercourse with her, at which time sharp razors within her vagina slice the partner's penis, leaving him in agonizing pain. Having rendered the man helpless, she turns into her true form and kills him; some believe that she eats him alive.

- *R. Jose said: 'When the descendants of Kayin spread through the world, they used to cut up the soil, and they had traits in common both with the upper and the lower beings.' R. Isaac said: 'When Uzza and Azael fell from the abode of their sanctity above, they saw the daughters of mankind and sinned with them and begat children. These were the Nephilim (giants), of whom it is said, THE NEFILIM WERE IN THE EARTH (Gen. VI, 4).' R. Hiya said: 'The descendants of Kayin were "the sons of El" (Ibid. 2). For Kayin was born from Samael and his aspect was not like that of other human beings, and all who came from his stock were called "sons of El".' R. Judah said that the Nephilim were also called so. THE SAME WERE THE MIGHTY MEN. There were sixty on the earth, corresponding to the number above, as it is written, "Threescore mighty men are about it" (S.S. III, 7). WHICH WERE OF OLD, THE MEN OF NAME. R. Jose saw in the word "name" an indication that they were from the upper world, while R. Hiya saw in the word me'olam ("of old" or "from the world") an indication that they were from the terrestrial world, and that from there Elohim moved them. Zohar –**Bereshith Sec.1 pg.37a***
- *a) By the tenth generation, Adam's race had hugely increased. Lacking female company, the angels known as "Sons of Elohim" found wives among the lovely Daughters of Men. The children of their unions would have inherited eternal life from their father, but that Elohim had decreed: "Let not My spirit abide in flesh forever! Henceforth the years of man are limited to one hundred and twenty." (b) These new creatures were giants, known as "the Fallen Ones," whose evil ways decided Elohim to wipe from the face of the earth all men and women, with their gigantic corruptors. (c) The Sons of Elohim were sent down to teach mankind truth and justice; and for three hundred years did indeed teach Kayin's son Enoch all the secrets of Heaven and Earth. Later, however, they lusted after mortal women and defiled themselves by sexual intercourse. Enoch has recorded not only their divine instructions, but also their subsequent fall from grace; before the end they were indiscriminately enjoying virgins, matrons, men, and beasts. **Hebrew Myths: The Book of Genesis By Robert Graves and Raphael Patai Chapter 18 p. 100-107***



CHAPTER 11

ADAM RAISED A CAIN

- **Soncino Zohar, Bereshith, Section 1, Page 55a-...** AND HE BEGAT IN HIS OWN LIKENESS AFTER HIS IMAGE indicate that his other sons were not fully after his likeness, but that this one reproduced his qualities both of body and soul. This accords with what R. Simeon said in the name of R. Yeba, the Elder that his other sons were engendered in defilement through the attachment of the serpent and of its rider, Samael, and therefore they were not a complete reproduction of Adam. We said before, it is true, that Abel was not from the same side as Cain; nevertheless, both were alike in this, that they were not endowed with the full human figure.' R. Jose said: 'This view is borne out by the language of the text, which in regard to the birth of Cain says, "And Adam knew his wife and she conceived and she bore Cain", and so of Abel, "and she again bore his brother Abel", but of Seth it says, "And he bore in his likeness after his image".' R. Simeon said: 'For a hundred and thirty years Adam separated from his wife and during that time he begat many spirits and demons, through the force of the impurity which he had absorbed. When that impurity was exhausted, he turned once more to his wife and begat from her a son, of whom it is written, "he begat in his own likeness after his image". For when a man goes to the side of the left and walks in impurity, he draws to himself all kinds of impure spirits, and an unclean spirit clings to him and refuses to leave him, since these spirits cling only to those that cling to them first. Happy the righteous who walk in the straight path, they being the truly righteous; their children are also blessed, and of them it is written, "For the upright shall dwell in the earth" (Prov. II, 21).' AND THE SISTER OF TUBAL CAIN WAS NAAMAH. R. Hiya said: 'Why does the Scripture particularly mention Naamah? The reason is that she was the great seducer not only of men, but also of spirits and demons.' R. Isaac said: 'The "sons of Elohim" mentioned in the Scripture (Gen. VI, 4), who were Uzza and Azael, were seduced by her.' R. Simeon said: 'She was the mother of the demons, being of the side of Cain, and it is she who in company with Lilith brings epilepsy on children.' Said R. Abba to him: 'Did you not say before that her function is to seduce men? He replied: 'That is so; she disports herself with men, and sometimes bears spirits from them. And she still exists to seduce men.' Said R. Abba to him: 'But do these demons not die like human beings? How then comes she to exist to the present day? He replied: 'It is so. Lilith and Naamah and Iggereth, the daughter of Mahlath, who originated from their side, will all continue to exist until the Holy One, blessed be He, sweeps away the unclean spirit, as it is written, "I will cause the unclean spirit to pass out of the land" (Zech. XIII, 2).' Said R. Simeon: 'Alas for the blindness of the sons of men, all unaware as they are how full the earth is of strange and invisible beings and hidden dangers, which could they but see, they would marvel how they themselves can exist on the earth. This Naamah was the mother of the demons, and from her originate all those evil spirits which mix with men and arouse in them concupiscence, which leads them to defilement. It is because such a happening comes from the side of the unclean spirit that it entails the need of purification by ablution, as our colleagues have explained.'

It appears the confusion about the nature of *Lilith* may relate to her dual nature, part woman, part *malek*. She may be the offspring of a Fallen Angel, inheriting characteristics of both her parents. That would mean her brother *HYLEL* is also a hybrid--son of a Fallen Angel and an earthly mother.²⁰⁴

²⁰⁴ The Rav Shaul uses this example as a warning to true believers and followers of the Messiah, saying, and "I have espoused you to one husband that I may present you as a chaste virgin to Messiah. But I fear, lest by any means, as the serpent BEGUILLED Chawah through his subtlety, so your minds should be CORRUPTED from the simplicity that is in Messiah" (**II Cor.11:2-3**). The Greek word translated "beguiled" here is *exapatao*, and means "to seduce wholly, beguile, deceive" (**Strong's Concordance, #1818**). This word is composed of two Greek words -- *ex* which means "fully, wholly, completely," and *apatao* which means "beguiled, seduced, or deceived." It is a powerful word denoting complete and utter deception -- both morally and mentally, and spiritually! In the King James account of the garden episode, Chawah said to Elohim, "The serpent beguiled me, and I did eat" (**Gen.3:13**). Here the Hebrew word for "beguiled" is *nasha*, meaning "to lead astray, i.e. (mentally) to delude, or (morally) to seduce -- beguile, deceive" (**Strong's #5377**). **Gesenius Hebrew-Chaldean Lexicon** defines this word as "to lead into error, to cause to go astray, whence: 1) to deceive . . . 2) to seduce, to corrupt." Taking these words at their full meaning and value, then, we find out that *Chawah* was "totally deceived," "completely seduced," "utterly beguiled and corrupted," by the influence of Satan in this incident. It's time we take a more careful, cautious, complete look into these verses.

The ancient rabbis have such a legend. The union resulted in two offspring: male and female twins²⁰⁵. The old rabbinical tale involves the angel "Samael," who ruled the 5th heaven, that is, the house of Aries, which is ruled by Mars as a rising star. *Samael* left Mars and came to the earth where he encountered *Chawah* in the Garden. As an *incubus*, he fathered *Kayin*²⁰⁶ and *Kayin's* twin sister, "*Luluwa*," by *Chawah*.²⁰⁷ The Hebrew ending "-uwa" means "of *Chawah*" or simply "a woman." It is similar to "-ith" in *Lilith*. In Hebrew, "*Lil-ith*" and "*Lil-uwa*" have the same basic meaning. ***The Book of Jubilees***²⁰⁸ calls his sister "Awan"

- ***Soncino Zohar, Bereshith, Section 1, Page 61a***-through his sin, he left the Garden by himself and bore offspring outside it, these did not endure in the world, and this ideal was, therefore, not realized.' Said R. Hizkiah: 'How could they have begotten children there, seeing that, had the evil inclination not enticed him to sin, Adam would have dwelt forever in the world by himself and would not have begotten children? In the same way, if Israel had not sinned by making the golden calf, they would not have borne children and no new generations would have come into the world' R. Abba replied: 'If Adam had not sinned, he would not have begotten children from the side of the evil inclination, but he would have borne offspring from the side of the holy spirit. But now, since all the children of men are born from the side of the evil inclination, they have no permanence and are but short-lived, because there is in them an element of the "other side". But if Adam had not sinned and had not been driven from the Garden of Eden, he would have begotten progeny from the side of the Holy Spirit-a progeny holy as the celestial angels, who would have endured to eternity, after the supernal pattern. Since, however, he sinned and begat children outside the Garden of Eden, these did not take root, even in this world, until Noah arose, who was a righteous man and entered the ark, so that from the ark there went forth all the future generations of mankind, who spread thence into the four quarters of the earth.'
- ***Book of Jubilees-IV***. And in the third week in the second jubilee she gave birth to Cain, and in the fourth she gave birth to Abel, and in the fifth she gave birth to her daughter 'Âwân. 2. And in the first (year) of the third ju-

²⁰⁵ ***Soncino Zohar, Vayikra, Section 3, Page 87a***-*Kayin* was of the type of *kilaim* because he came partly from another side which was not of the species of Adam and Eve; and his offering also came from that side. In the case of Abel the two sides were joined in the womb of Eve, and because they were joined no benefit came to the world from them and they perished. Hence he who makes this union arouses both sides together and may come to harm, and a wrong spirit rests on him.

²⁰⁶ The Hebrew word for "gained" is *qanithi*, which is connected with "*Kayin*."

²⁰⁷ Some say that *Samael* disguised himself as the serpent and after Adam fell, he fathered *Kayin* upon *Chawah*. This act defiled all the offspring of her subsequent union with Adam. Only when Yisrael received the Torah at Mt.Sinai was this curse lifted. It still taints the other nations.

²⁰⁸ *The Book of Jubilees*, probably written in the 2nd century B.C.E., is an account of history of the world from creation to *Mosheh*. It is divided into periods ('*Jubilees*') of 49 years. For the most part the narrative follows the familiar account in *Bereshith*, but with some additional details such as the names of Adam and *Chawah's* daughters, and an active role for a demonic entity called '*Mastema*'. *Mastema* seems to be identified with Satan. He asked YHWH that some of the spirits might be allowed to remain with him to do his will. YHWH granted his request and allowed one tenth of the spirits to remain with *Mastema*, while the other nine parts would be condemned. He seems to be of a different nature than those evil spirits he is pleading for. He has no concern that he will be bound with the others. The name *Mastema* is probable derived from the Hebrew, "*Mastim*", the Hiphil participle of "Satam", and it means 'one who is adverse' or 'inimical.' The word is equivalent to Satan (adversary). The term is sometimes used in the plural, which indicates that there was a class of 'the *Mastema*' as well as one prince, *Mastema*. This is similar to the chief Satan and his class of Satans (***I Enoch 40:7***). *Jubilees* implies that *Mastema* is subservient to Elohim. His task is simply to tempt men to sin and if they do, he accuses them before the Throne of YHWH. He does not initiate the process of sin, but *Mastema* and his spirits then lead them on to greater wrongdoing. This is related to the function of Satan, where men can achieve righteousness if they are tempted and resist. The anonymous author of *Jubilees* had a preoccupation with calendar reform, and uses *Jubilees* as a platform for proposing a solar calendar of 364 days and 12 months; this would have been a radical departure from the Hebrew Calendar, which is lunar-based. There are also a couple of messianic, apocalyptic passages, although quite a bit less than the ***Book of Enoch***. The only complete version of *Jubilees* is in Ethiopian, although large fragments in Greek, Latin and Syriac are also known. It is believed that it was originally written in Hebrew. R.H. Charles, an academic Biblical scholar, concluded that *Jubilees* was a version of the Pentateuch, written in Hebrew, parts of which later became incorporated into the earliest Greek version of the Hebrew Bible, the Septuagint.

bilee, Cain slew Abel because (Elohim) accepted the sacrifice of Abel, and did not accept the offering of Cain. 3. And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him. 4. And YHWH reprov'd Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth

- Observe that at the creation of Adam the Holy One, blessed be He, made him male and female together, female behind and male before. Then He sawed them asunder and tricked out the woman and brought her to Adam; and when they were thus brought face to face, love was multiplied in the world and they brought forth offspring, a thing that was not yet before. But when Adam and his wife sinned and the serpent had intercourse with Eve and injected into her his venom, she bore Cain, whose image was in part derived from on high and in part from the venom of the unclean and low side. Hence it was the Serpent who brought death into the world, in that it was his side that was the cause of it. It is the way of the serpent to lie in wait to slay, and thus the one that sprang from him followed the same course. So Scripture says: "And it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. IV, 8). We find it written in the Ancient Books that in the act of slaying Abel, Cain bit him repeatedly after the manner of the serpent, until he caused his soul to quit him. Abel was thus slain and his body resolved into its elements. Had not Cain been in part the offspring of the unclean side he would not have behaved so toward his brother. Adam, therefore, having seen Abel slain and Cain banished, said to himself: "Why henceforth should I bear children?" He then separated himself from his wife for a hundred and thirty years, during which period unclean female spirits conceived from him and bore spirits and demons, [Tr. note: v. T. B. Erubin, 18.] so-called "plagues of the children of men" (2 Sam. VII, 14). After that, Adam became jealous, rejoined his wife and begat Seth as we read, "and [he] begat a son in his own likeness, after his image; and called his name Seth" (Gen. v, 3); emphatically "in his own likeness, after his image", which did not happen before, that is, with the offspring born before that time. For previously intercourse with Adam was of another kind, but now the Holy One, blessed be He, brought Eve all beautified into the presence of Adam and they joined together face to face. Hence it is written, "this one shall be called woman" (Ibid. II, 23), to wit, this one and not any other. **Zohar 2:231a-b**

The Jewish legend about *Kayin*²⁰⁹ and his sister *Luluwa*²¹⁰ or *Lilith* implies that *Kayin*²¹¹ is the shining one, the light-bearer, *HYLEL*. Was *Kayin* known to "shine" or "glow"? Could he inherit some kind of angelic "illumination" from his legendary father *Samael*? It seems he may. The legend reads that *Kayin*'s face shone brightly while still an infant. *Chawah* knew that Adam had not fathered *Kayin* and in innocence proclaimed, "I have begotten a man-child from YHWH."

Why did *Samael* want Adam to disobey Elohim? His plan was that *Chawah* would eat of the fruit of the Tree of Knowledge and then give it to Adam to eat also. Since only Adam was directly commanded not to partake of that fruit,²¹² *Samael* thought *Chawah* would be left alive (**Gen.3:4**), and if so, the *nachash* thought he would marry her and mate with her. He would then inherit his Master's (Adam) house (the *Gan Eden*)²¹³ and taken over as Master of the Earth. But, as we know, things did not go according to his plan. To this day, there is Enmity between him and the Seed of woman.

²⁰⁹ But when Adam and his wife sinned and the serpent had intercourse with Eve and injected into her his venom, she bore *Kayin*, whose image was in part derived from on high and in part from the venom of the unclean and low side. Hence it was the Serpent who brought death into the world, in that it was his side that was the cause of it. It is the way of the serpent to lie in wait to slay, and thus the one that sprang from him followed the same course. **Zohar-Vol.2 pg.231a**

²¹⁰ Each of the sons of Adam had a twin-sister whom he was to marry. As Abel's twin-sister was the more beautiful, *Kayin* wished to have her for his wife, and sought to get rid of Abel (**Pirke R. Eliezer, xxi.; Gen. R. xxii. 7**, according to **Ginzberg's emendation; Epi-phanus, "De Hæresi," xl. 5, "Schatzhöhle," ed. Bezold, p. 34; compare, too, "The Book of the Bee," ed. Budge, pp. 26, 27**).

²¹¹ *Kayin* could be related to the Ugaritic "reed-shaft" and the Hebrew *qayin*-javelin.

²¹² In Greek mythology, *Persephone* eats the seeds of the pomegranate representing the seed of *Hades* enclosed in sweet red flesh. By eating the fruit, *Persephone* received his male energies –of her own free will. Having accepted him (*Hades*), she must become his bride. In eating *Hades* fruit, *Persephone* has knowledge of him- the Hebraic way of describing sexual relations.

²¹³ The *Gan Eden* is not on this earth. Adam was an astral being, without a physical body, and he dwelt in the *Gan Eden*. After the fall, Adam was cast out, or really cast up from level after level of the seven levels of the earth. There are subterranean worlds that exist

- R. Jose said: 'When the descendants of Kayin spread through the world, they used to cut up the soil, and they had traits in common both with the upper and the lower beings.' R. Isaac said: 'When Uzza and Azael fell from the abode of their sanctity above, they saw the daughters of mankind and sinned with them and begat children. These were the Nephilim (giants), of whom it is said, THE NEFILIM WERE IN THE EARTH (Gen. VI, 4).' R. Hiya said: 'The descendants of Kayin were "the sons of Elohim" (Ibid. 2). For Kayin was born from Samael and his aspect was not like that of other human beings, and all who came from his stock were called "sons of Elohim".' R. Judah said that the Nephilim were also called so. THE SAME WERE THE MIGHTY MEN. There were sixty on the earth, corresponding to the number above, as it is written, "'Threescore mighty men are about it" (S.S. III, 7). WHICH WERE OF OLD, THE MEN OF NAME. R. Jose saw in the word "name" an indication that they were from the upper world, while R. Hiya saw in the word me'olam ("of old" or "from the world") an indication that they were from the terrestrial world, and that from there Elohim moved them. Zohar²¹⁴ Bereshith 1:37a

Bereshith twice states, in the Hebrew of chapter 4, that Kayin "GLOWED GREATLY, and his countenance fell" after Elohim failed to react to his sacrifice offering in the same dramatic way He had to Hevel's. The **Bereshith** 4 Hebrew word meaning to "shine" or "glow" is the root of such words as "horn" and "corn" and "crown." It is used of Moshe after he comes down from the mountain, and his face "shown" so that the Yisraelites could not look upon him. That is a bright light. And **Bereshith** says Kayin's face "glowed GREATLY"--which signifies a VERY bright light.

The word caused some readers confusion. It can also be rendered as "had horns" and Moshe is often shown with horns because of this. Some rabbis felt Kayin had a horn growing out of his forehead--like a unicorn...that is, like Lilith. Other stories had Kayin given two horns as the "mark" which Elohim put on his forehead to protect him. It is for the same reason that Satan is depicted with horns; as a "shining one," he could also be considered as having horns due to the dual meaning of the Hebrew word.

- Midrash Rabbah - Genesis XXII: 12-12. AND YHWH SAID UNTO HIM: THEREFORE (LAKEN) WHOSOEVER SLAYETH KAYIN, etc. (IV, 15).R. Judah said: The cattle, beasts, and birds assembled to demand justice for Abel.² Said the Holy One, blessed be He, to him, 'I say to thee (lak ani), WHOSOEVER SLAYETH KAYIN,' etc.³ R. Nehemiah interpreted: Kayin's judgment shall not be as the judgment of other murderers. Kayin slew, but had none from whom to learn [the enormity of his crime], but henceforth, All who slay shall be slain.⁴ AND YHWH SET A SIGN FOR KAYIN. R. Judah said: He caused the orb of the sun to shine on his account. Said R. Nehemiah to him: For that wretch He would cause the orb of the sun to shine! Rather, He caused leprosy to break out on him, as you read, And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, etc. (Ex. IV, 8).⁵Rab said: He gave him a dog. Abba Jose said: He made a horn grow out of him. Rab said: He made him an example to murderers. R. Hanin said: He made him an example to penitents.⁶ R. Levi said in the name of R. Simeon b. Lakish: He suspended his judgment until the Flood came and swept him away, as it is written, And He blotted out every living substance, etc. (Gen. VII, 23).

After fathering Kayin and Lilith, Samael was given a name we are more familiar with: HaSatan, the "One who sits as Judge or Accuses." The idea is that, having been caught defiling Chawah, he began accusing all humans of sin to make his offense seem less serious by comparison. He became the prosecuting attorney of the human race. In Targum Pseudo-Jonathan Bereshith 4:1 we read:

below our own. These seven may be other dimensions, because the Zohar says that the seven earths are like the seven heavens. The seventh level is called *Tevel*. Each of these is inhabited by human-like beings. *Gehinnom* is the 4th level called *Gey*. The 2nd level is called *Adamah* where Kayin and Hevel were born. The 5th dimension is called *Nishiyah*, where all the inhabitants are male. These male inhabitants have no noses, only 2 slits through which they breathe and are very small in stature. These descriptions sound a lot like the alleged aliens called "grays". In one realm called *Arka*, there are inhabitants with 2 heads. One of these was spotted by Rabbi Hiya and Rabbi Yosi in the Zohar 1:157a. Most of the sages believed that the *mazikin* (demons) and fallen angels dwell beneath our earth in these subterranean passages or worlds.

²¹⁴ The Zohar or Book of Radiance derives its name from Daniel 12:3.

- "And Adam knew about his wife Eve that she had conceived by Samael the [wicked] angel of YHWH [Samael was evidently another name for Azazel or Satan], and she became pregnant and gave birth to Kayin. He resembled the upper ones [angels] and not the lower ones, and she [therefore] said, 'I have acquired a man, indeed, an angel of YHWH.'"

Pirgei deR. Eliezer, we read:

- "The serpent came into her and she became pregnant with Kayin, as it says, 'And the man knew his wife Eve.' What did he know? That she was already pregnant [from someone else]" (Pirgei deR. Eliezer 21).
- **21. Trumah (Zohar): 78.** Cain, Abel, Seth, Enosh, Mahalalel Verse 760. Pertaining to below, WHAT IS WRITTEN: "And Adam knew Eve, his wife; and she conceived, and bore Cain" (Bereshith 4:1). The Kuf (of Cain), WHOSE LEG WAS CLOTHED WITH THE KLIPOT IN THE SECRET OF THE PASSAGE: "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5) started to bear IN THE BELLY OF EVE with the strength and support of Adam after it had already received filth from this Kuf. FIRST, THE SERPENT CAME, WHICH IS THE SECRET OF KUF, UPON EVE AND INSERTED FILTH INTO HER AND THEN ADAM CAME UPON HER. Therefore, it is not written: 'And he begot,' but rather "And ADAM knew...And she conceived, and bore" and the refuse emerged of the female, EVE.
- **26. Pekudei (Zohar): 21.** Breastplate and Ephod Verse 203. After Adam and his wife sinned, and the serpent had intercourse with Eve and injected filth into her, Eve bore Cain. He had the shape from above and FROM below in the secret of the filth of the Other Side, and from the side below OF THE EXTERNAL FORCES. Therefore, he was the first to bring death into the world, caused by his side, AS HE CAME OF THE FILTH OF THE SERPENT. The nature of the serpent is to lurk so as to kill, and his issue, CAIN, learned his ways. And so it is written, "and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him" (Bereshith 4:8).
- **33. Kedoshim (Zohar): 20.** Mixed kinds and garments mixed of linen and wool (sha'atnez) Verse 119. Cain's sacrifice was flax, DENOTING THE FRUIT OF THE EARTH; the sacrifice of Abel was wool, NAMELY THE FIRSTLINGS OF HIS SHEEP. One sacrifice is not like the other. The secret of this matter is that Cain was a mixture, NAMELY OF ONE SPECIES WITH ANOTHER SPECIES, an inappropriate mix, FOR HE WAS from the Other Side, not the species of Adam and Eve. And his sacrifice came from that side. Abel was of the same species as Adam and Eve, NAMELY FROM HOLINESS. In the bowels of Eve were joined these two opposite aspects, NAMELY TWO DIFFERENT SPECIES, and because they were joined together, no benefit came to the world, and they were lost.
- **Soncino Zohar, Bereshith, Section 1, Page 28b-29b** the new souls with which the Israelites are to be endowed, according to the dictum, "the son of David will not come until all the souls to be enclosed in bodies have been exhausted", and then the new ones shall come. At that time the mixed multitude shall pass away from the world, and it will be possible to say of Moses and of Israel, each in reference to his twin-soul, "and the man and his wife were both naked and were not ashamed", because unchastity shall pass away from the world, namely those who caused the captivity, the mixed multitude. Of them it is further said, AND THE SERPENT WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH YHWH ELOHIM HAD MADE; i.e. they are more subtle for evil than all the Gentiles, and they are the offspring of the original serpent that beguiled Eve. The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel.... From Cain was descended Jethro, the father-in-law of Moses, as it is written, "And the sons of the Kenite the father-in-law of Moses" (Jud. I, 16), and according to tradition he was called Kenite because he originated from Cain. Moses, in order to screen the reproach of his father-in-law, sought to convert the "mixed multitude" (the descendants of Cain), although Elohim warned him, saying, "They are of an evil stock; beware of them." Through them Moses was banished from his proper place and was not privileged to enter the land of Israel, for through them he sinned in striking the rock when he was told to speak to it (Num. XX, 8); it was they who brought him to this. And withal Elohim takes account of a good motive, and since Moses' motive in converting them was good, as has been said, therefore Elohim said to him, "I shall make thee a nation greater and mightier than he" (Ibid. XIV, 12). In regard to them it is written, "Whoso hath sinned against me, him will I blot out of my book" (Ex. XXXII, 33), for they are of the seed of Amalek, of whom it is said, "thou shalt blot out the memory of Amalek" (Deut. XXV, 19): it was they who caused the two tablets of the Law to be broken, whereupon, AND THE EYES OF BOTH OF THEM

WERE OPENED AND THEY KNEW THAT THEY WERE NAKED, i.e. Israel became aware that they were sunk in the mire of Egypt, being without Torah, so that it could be said of them "and thou wast naked and bare".... Next it says, AND THEY SEWED FIG LEAVES, that is to say, they sought to cover themselves with various husks from the "mixed multitude"; but their real covering is the fringes of the Tzitzith and the straps of the phylacteries, of which it is said, AND YHWH ELOHIM MADE FOR THE MAN AND HIS WIFE COATS OF SKIN AND COVERED THEM; this refers more properly to the phylacteries, while the fringes are designed in the words AND THEY MADE FOR THEMSELVES GIRDLES. f the wicked are literally the mazikin (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the "strange elohim". He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-el). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them.

- AND THEY HEARD THE VOICE OF YHWH ELOHIM, ETC. This alludes to the time when Israel came to Mount Sinai as it is written, "Hath a people heard the voice of Elohim speaking from the midst of the fire, etc." The mixed multitude then perished, those who said to Moses, "Let not Elohim speak with us lest we die" (Ex. XX, 16). These are the prototypes of the unlearned (Am haaretz), of whom it is said, "cursed is he that lieth with any manner of beast" (Deut. XXVII, 21), because they are from the side of the serpent, of which it is said, "cursed art thou from among all the beasts" (Gen. III, 14). Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the side of mazikin (goblins), for the souls

In the book of **4 Maccabees**, a heroic woman recalls her life, and says,

- "I was a pure virgin and did not go outside my father's house; I guarded the rib that [Eve] was built [from] . . . nor did the Destroyer [Satan], the deceitful serpent, defile the purity of my virginity" (**4 Maccabees 18:7-8**).

In the **Renewed Covenant** writings, Yahshua is placed in the alternative role of Defense Attorney; Yochanan says, "We have an **ADVOCATE** before the Father, even Yahshua HaMoshiach the Righteous." The Messiah is contrasted with Ha-Satan and **Lucifer, his son, the False Messiah**, the spirit of Kayin, who killed Hevel, the type of Messiah, the Good Shepherd. In all these parallels the ancient rivalry between Kayin and the true sons of Adam, Hevel and Sheth, and later Yahshua, is meant to convey the sense of a struggle between two family lines: The legitimate one from Adam and the illegitimate one from Samael/Satan. These two genetic streams became mixed at the time of Noah, **Bereshith** says. So the two DNA types are supposedly intertwined in all of us to a greater or lesser degree.

- **1Jn 3:10-12** In this the children of Elohim are manifest, and the children of the devil: whosoever doeth not righteousness is not of Elohim, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Kayin was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Yahshua seems to refer to this idea frequently. He speaks of "the (human) seed planted by Elohim" and "the seed sown by the evil one." He says the two will grow up together until the last days when the wheat will be divided from the chaff, which would signify that the nutritious part of the wheat would be divided from the indigestible part in each grain.

- **Mat 13:24-30** Another allegory He set before them, saying: "The kingdom of the heavens was compared to a person sowing good seed in his field." But while the people are sleeping, his enemy came and sowed darnel [i.e. weed resembling wheat] in the midst of the wheat, and he went away. "So when the stalk sprouted and yielded fruit, then the darnel appeared also. "So the slaves of the landowner, having approached, said to him, 'Master, you sowed good seed in your field, did you not? So from where does it have darnel?' "So he says to them, 'A person, an enemy, did this.' But the slaves said to him, 'So do you want, having gone away, [that] we will gather them up?' "But he was saying, 'No, lest gathering up the darnel you* uproot the wheat with it. "'Allow both to be growing together until the harvest, and at [the] time of the harvest I will say to the reapers, "Gather up first the darnel and bind them into bundles to burn it, but gather up the wheat into my barn.'""

Yahshua acknowledged that the descendents of *Avraham* (as He was Himself through *Mariyam*) could also be "sons of your father the devil...who was a MURDERER from the beginning." In the Hebrew usage, the phrase "from the beginning" was how *Yehudim* referred to the book of *Bereshith*. So Yahshua was saying that the "devil" fathered human offspring and "was a MURDERER in the book of *Bereshith*."

The "MURDERER" in *Bereshith*, of course, was *Kayin*. Yahshua indicated that *Kayin* was not merely "a" devil, but THE devil, the evil one. *Kayin* literally embodied *HaSatan* in some way and the way Yahshua is indicating is biologically that *HaSatan* was *Kayin's* father.

Yochanan, in his first epistle, all but asserts this openly. He says:

- *"In this, the CHILDREN of Elohim are manifest and the CHILDREN OF THE DEVIL...For this is the message which you have heard FROM THE BEGINNING [i.e. IN BERESHITH] that we should love one another, NOT AS KAYIN, who was OF THAT WICKED ONE and slew his brother...[1 John 3:10-12]"*

The expression "OF THAT WICKED ONE" in Greek is the standard way of indicating sonship, that is, that *Kayin* was the SON OF the Wicked One, which would here mean that *Kayin* was the son of *Satan*.

- **44. *Pinchas (Zohar): 52.*** *Sight, hearing, smell and speech Verse 327. And she is not as the wicked bondwoman WHO IS CALLED 'Lilith', for this latter is insolent, having no humility and no modesty, and she is the mother of a mixed multitude. For this reason, Solomon said: "A virtuous woman is a diadem to her husband" BEING THE SHECHINAH "but she that acts shamefully is as rottenness in his bones" (Mishlei 12:4). THIS IS THE HANDMAID LILITH, who has no humility nor modesty before the Holy One, blessed be He. And her children are similar, being a mixed multitude, and the Holy One, blessed be He, will in the future remove her and her children from the world, for they are bastards, born of the nine attributes, as described by the sages, NAMELY: THE CHILDREN OF A) A WIFE RAPED BY HER HUSBAND; B) A WIFE HATED; C) MENSTRUATING (AT THE TIME OF INTERCOURSE); D) A WIFE WHOSE HUSBAND AT THE TIME OF INTERCOURSE THOUGHT SHE WAS SOMEONE ELSE OR HIS OTHER WIFE; E) A WIFE WHO WAS REBELLIOUS (AT THE TIME OF INTERCOURSE); F) A HUSBAND DRUNK (AT THE TIME OF INTERCOURSE); G) HAVING INTERCOURSE WITH A WIFE DIVORCED IN HIS HEART; H) A WIFE WHO IS INSOLENT; I) CHILDREN BORN TO A WIFE WHO HAD RELATIONS IMMEDIATELY PRIOR TO HER MARRIAGE. They are considered bastards by the Torah.*

Lilith was not only *Kayin/Lucifer's* sister; she became his wife as well. As soon as *Kayin* is exiled to the east of Eden and therefore toward Jordan and the Euphrates Valley of what is now Iraq, *Bereshith* says "he knew his wife" But the ancient tale of this kind is *Prometheus*. After bringing enlightenment or fire to mankind, he was then punished by Elohim and 'CHAINED TO A ROCK' where he CANNOT DIE, but is continually having his liver eaten by a *GRYPHON*: This was a mutant angelic beast which had been fed human children in its "youth." The word "G'R'Ph'ON" derives from Ch'R'B or *Cherub*. *Satan* is called a "*cherub*" in *Ezekiel 28*. Thus, it appears *Prometheus* was being eaten by a *cherub*, which may be *Satan* himself. The "*cherub*" was NOT a cute naked baby angel, but a four-faced dragon-like being of grim disposition.

*Prometheus*²¹⁵ is the brother of *Epimetheus* ("after-thought" or "one who acts after thinking." The primal brother was linked with the fallen angel in this version of the *Bereshith* story. He is punished by Elohim for his rash act. Elohim ex-

²¹⁵ PROMETHEUS was a not a fool, but why else would he rebel against ZEUS? He tried to trick Zeus (who knows all and sees all) with a false sacrifice. Prometheus also stole fire from Zeus and gave it to the mortals on the earth. Zeus did not punish Prometheus alone; he punished the entire world for the effrontery of this rebel elohim. Prometheus was the son of IAPETOS and KLYMENE (Clymene). His name means Forethought. Prometheus was an elohim long before Zeus took the Throne of Eternity. He fought for Zeus against the devising KRONOS (Cronos), but Prometheus never had true respect for Zeus. He feared that the new Olympians had no compassion for each other or the mortals on the earth below. To show his disdain, Prometheus prepared two sacrifices and, in an attempt to belittle father Zeus, he made one sacrifice of fat and bones and the other of the finest meat. The trick was, Prometheus had wrapped the fat in such a way that it looked to be the most sincere tribute of the two. Zeus saw through the trick and magnanimously controlled his an-

iles him to a "ROCK"--which in the Greek original was the word "PETRA." Adam and *Chawah* were in supposedly exiled to *Petra*. It seems the Greek legend has mixed Adam, *HYLEL/Kayin* and *Satan* together in one story, for all sinned, were exiled, and brought "enlightenment" to man.

The monstrous "*Gryphon*" is a devouring *cherub*, as was *Satan*, who is said to go about the world as a raging lion, seeking those whom he may devour. The lion was one of the four "faces" of the cherub. The "K'R'B" root in Egyptian language was used to describe a *Scarabeus*-like beetle that was the symbol for light on the eastern horizon and also their zodiacal sign for *Scorpio*. Even the word "SCORPIO" breaks down into "S-K'oR'P-io" or "s-K'R'B-io"; a "K'R'B" or cherub. *Scorpio* is, of course, the sign of Death, and hence, of *Satan*. In rabbinical astrology, *Scorpio* is the sign of *Dan*, the serpent by the pathway.

But there was an even earlier tradition of the heavens among the Hebrews. Josephus says *Sheth*, the son of Adam, named the stars and his sons formed a priesthood that kept charts of the heavens. If we look at the structure of the sky, we see six sets of male and female signs. Each pair of signs relates to an ancient form of human work: *Aries* and *Taurus* are both Herding signs, for example. *Aquarius* and *Pisces* are fishing signs. *Scorpio* and *Libra* were once one giant *Scorpion* related to Farming, *Kayin's* occupation. In the earliest form of the zodiac, then, it seems *Scorpio* and *Libra* represented *Kayin* and his wife *LULUwa* or *Lilith*. Its key star, *Antares* ("Substitute for Mars"), was placed symbolically on the breastplate of the High Priest in the form of an amethyst, whose color is VIOLET, the favorite color of *Lilith*--the color of combined RED AND BLUE BLOOD.

The Greek story of Prometheus includes CANNIBALISM and subtle references to MUTANT CHERUBS that feed on humanity. In one sense, Prometheus is chained to PETRA, but in other ways of looking at it, he is chained to the planet. Satan is said in *Bereshith* to be "cursed" to go on his "belly" ON THE EARTH. In *Revelation*, Satan is CAST DOWN TO THE EARTH from his "place" in heaven. The Prometheus story clearly was composed in a poetic way, with multiple meanings. He is *Kayin*, the Illumined brother, exiled and condemned to be tormented, but not die. His torment comes from the cherub Satan who, in effect, is gnawing away inside him. There is even a hint of his satanic nature having driven him to eat Abel's flesh in his youth.

If *Kayin* inherited some degree of "immortality" from his father *HaSatan*, then his twin sister *LILith* might also. Even without such genetic advantages, Seth's sons seem to live to great ages approaching 1000 "years. What many people overlook is that the Scriptures nowhere states how long *Kayin* and his offspring lived or when or if every one of them died. Although those ON THE EARTH would have drowned in the kind of global Deluge described in *Bereshith*, there is indication in the Scriptures and other ancient writings that SOME of *Kayin's* line--and *Kayin/HYLEL* himself--survived the Deluge by LEAVING THE EARTH and coming back afterwards. It is said the CHIEF of the *Nephilim*, the offspring of *Kayin's* line, was named "H'LEL" [R. *Saadaiah*, "*Polemic against Hiwi Al Balkhi*," pp. 64-66 (9th century)], which is essentially the same name as "HYLEL" in *Yeshayahu 14*. The CHIEF *Nephilim*, that is, the one who was the heir, or the FIRSTBORN of Satan, would have been *Kayin* if he had been still living, as the name "H'LEL" suggests he was. The text states that this "HeLEL" had gone away before the Flood and had returned to the earth to build the Tower of *Bavel*. The Hebrew word *Nephilim* comes from the root "NaFaL-**נָפַל**" to fall because they fell and cause others to fall also.²¹⁶

ger. He warned Prometheus but did not punish him. Prometheus did not tell Zeus the prophecy that one of Zeus's sons will overthrow him. In punishment, Zeus commanded that Prometheus be chained for eternity in the Caucasus. There, an eagle (or, according to other sources, a vulture) would eat his liver, and each day the liver would be renewed. So the punishment was endless, until Heracles finally killed the bird. Prometheus is known to be one of the most interesting characters in Greek Mythology.

²¹⁶ The *Nephilim* are mentioned 3 times in the TaNaK, once spelled full and twice defectively. Niddah 61a in the Talmud states that Sihon and Og were the sons of Shamhazai and Azazel who fell from the heavens in the generation of the Flood. The Jewish Study Bible and The Etz Chayim translation translates the word "Nephilim-" as "the divine beings". Though Rashi, Onkelos, and Hirsch understood the divine beings to be the righteous descendents of Shet, who intermarried with the descendents of Kayin.

- **Soncino Zohar, Bereshith, Section 1, Page 37a** R. Jose said: 'When the descendants of Kayin spread through the world, they used to cut up the soil, and they had traits in common both with the upper and the lower beings.' R. Isaac said: 'When Uzza²¹⁷ and Azael fell from the abode of their sanctity above, they saw the daughters of mankind and sinned with them and begat children. These were the Nephilim (giants), of whom it is said, *THE NEFILIM WERE IN THE EARTH* (Gen. VI, 4).' R. Hiya said: 'The descendants of Kayin were "the sons of Elohim" (Ibid. 2). For Kayin was born from Samael and his aspect was not like that of other human beings, and all who came from his stock were called "sons of Elohim".' R. Judah said that the Nephilim were also called so. *THE SAME WERE THE MIGHTY MEN*. There were sixty on the earth, corresponding to the number above, as it is written, "Threescore mighty men are about it" (S.S. III, 7). *WHICH WERE OF OLD, THE MEN OF NAME*. R. Jose saw in the word "name" an indication that they were from the upper world, while R. Hiya saw in the word me'olam ("of old" or "from the world") an indication that they were from the terrestrial world, and that from there Elohim moved them.
- **Soncino Zohar, Bereshith, Section 1, Page 58a** *THE NEFILIM WERE IN THE EARTH*. R. Jose says, following a tradition, that these were Uzza and Azael, whom, as already mentioned, Elohim deprived of their supernal sanctity. How, it may be asked, can they exist in this world? R. Hiya answers, that they were of the class of spirits referred to in the words "And birds which fly on the earth" (Gen. I, 20), and these, as we have said, appear to men in the form of human beings. If it is asked, how can they transform themselves? The answer is, as has been said, that they do in fact transform themselves into all kinds of shapes, because when they come down from heaven they become as concrete as air and take human shape. These are Uzza and Azael, who rebelled in heaven, and were cast down by Elohim, and became corporeal on the earth and remained on it, not being able to divest themselves of their earthly form. Subsequently they went astray after women, and up to this day they exist and teach men the arts of magic. They begat children whom they called Anakim (giants), while the Nephilim themselves were called "sons of Elohim", as has been elsewhere explained.
- **Soncino Zohar, Bemidbar, Section 3, Page 160b** R. Isaac said: 'When they came into the presence of the Anakim they displayed before them the staff of Moses and so were delivered.' R. Judah said: 'We have a tradition that Moses transmitted to them the Holy Name, and through this they were delivered.' R. Hiya said: 'The giants were called by three names: Nephilim, Anakim, Refaim. Their original name was Nephilim, and when they associated with the daughters of men they were called Anakim, and then when they went about the world and neglected the Heavenly One they were called Refaim. They lived to a great age until at last half their body became paralyzed while the other half remained vigorous. They would then take a certain herb and throw it into their mouths and die, and because they thus killed themselves they were called Refaim.' R. Isaac said that they used to drown themselves in the sea, as it is written, "The Refaim are slain beneath the waters" (Job XXVI, 5).



²¹⁷ Mentioned in the *Qur'an* (Sura 53:20), **al-ʿUzzā** "the Mightiest One" or "the strong" (derived from the root ʿzy) was a pre-Islamic Arabian fertility Goddess who was one of the three chief Goddesses of Mecca. She, Manāt and al-Lāt were known as "the daughters of Elohim". Uzzā was worshipped by the Nabataeans, who equated her with the Graeco-Roman Goddesses *Aphrodite*, *Urania*, *Venus* and *Caelestis*. A stone cube at Ta'if (near Mecca) was held sacred as part of her cult. In the *3rd book of Enoch* and in the *Zohar* he is one of the fallen angels punished for cohabiting with human women and fathering the *anakim*.^[51] Uzza is also identified with Abezi Thibod ("father devoid of counsel") who in early Jewish lore is also used as another name for *Samael* and *Mastema* referring to a powerful spirit who shared principdom of Egypt with Rahab and opposed Moses to eventually drown in the Red Sea.

CHAPTER 12

AFTER THE FLOOD

If *Kayin* survived the Flood by leaving the earth, then it seems *Lilith* may have also. She certainly had capabilities that could have saved her. The legends attribute the power of shape-shifting to *Lilith*. As the offspring of an angel, she should have had such abilities. Angels are said to be able to disguise themselves as ordinary-looking humans, or to manifest as "angels of light" when they choose. *Lilith* was said to turn into a bird as well as a beautiful woman-- which implies she was not so attractive in her natural form. The expression "*Night Hag*" is hers²¹⁸, but so is "*Night Mary*," the origin of our word "*nightmare*"--originally meaning the experience of a man waking up to find a *Succubus* (*Lilith*) on top of him.²¹⁹

- **49. *Ki Tetze: 25.*** "And a handmaid that is heir to her mistress" Verse 123. Her mistress is a garden. The handmaid is filthy refuse from the aspect of the mixed multitude. The refuse is mixed in the garden in order to grow seeds of the aspect of the Tree of Knowledge of Good and Evil. From the aspect of idolatry THE HANDMAID is called Saturn, Lilith, filthy refuse, because she is excrement mixed with different types of filth and vermin, into which dead dogs are thrown. The children of Esau and Ishmael are buried in it. She is a grave for idolatry, where the uncircumcised are buried, who are dead dogs, vermin, a bad smell and filthy, and who became foul through her, who is the adhesion attached to the mixed multitude that are mixed in Yisrael, and who is attached to the bones and flesh that are the children of Esau and Ishmael, who are a dead bone and unclean meat, meat that is torn by beasts in the field, of which it says, "you shall cast it to the dogs" (Shemot 22:30).
- **44. *Pinchas: 46.*** The four Klippoth surrounding the four living creatures Verse 270. For Michael, Gabriel, Nuriel, and Raphael, WHO ARE THE LIVING CREATURES OF THE CHARIOT, control man's four good elements, which are water, fire, wind and earth, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, each one of them having four countenances: LION, OX, EAGLE, MAN. And sin, destruction, anger, and wrath are dependent on white gall, which is the lung in which they make an adhesion, and on the red gall that is in the liver that turns red with Mars (Heb. Ma'adim, from 'red'); and on the green gall (Heb. marah) that is attached to the liver, which is the sword of the Angel of Death, about which it is said: "her end is bitter (Heb. marah) as wormwood, sharp as a two edged sword" (Mishlei 5:4); and on the black gall which is Lilith, WHICH IS THE PLANET (Heb. Shabtai) Saturn, which is controlled by the spleen, which is melancholia, lower Sheol, poverty and darkness, weeping and mourning and starvation.

It is conceivable that "*Night Mary*" may still be showing herself to susceptible individuals, arrayed as a beautiful woman, glowing with light. Many such reports exist. Most of the cases, in spite of what one might expect, do not say the woman identifies herself. Instead, she appears to let the local observers identify her. Sometimes she is called a *nymph*²²⁰ or Goddess. Sometimes she prophesies doom. She likes to change her shape and form in front of witnesses.

²¹⁸ She is also called *Meyalleth* or the Howling One.

²¹⁹ From these ancient traditions, the image of *Lilith* was fixed in Kabbalistic demonology. Here, too, she has two primary roles: the strangler of children (sometimes replaced in the *Zohar* by *Naamah*), and the seducer of men, from whose nocturnal emissions she bears an infinite number of demonic sons. In this latter role she appears at the head of a vast host, who share in her activities. In the *Zohar*, as in other sources, she is known by such appellations as *Lilith*, the harlot, the wicked, the false, or the black. (The above-mentioned combination of motifs appears in the *Zohar* **I, 14b, 54b; II, 96a, 111a; III, 19a, 76b.**) She is generally numbered among the four mothers of the demons, the others being *Agrat*, *Mahalath*, and *Naamah*. Wholly new in the Kabbalistic concept of *Lilith* is her appearance as the permanent partner of *Samael*, queen of the realm of the forces of evil (the *sitra achra*). In that world (the world of the *klippoth*) she fulfills a function parallel to that of the *Shekinah* ("Divine Presence") in the world of sanctity: just as the *Shekinah* is the mother of the House of Yisrael, so *Lilith* is the mother of the unholy folk who constituted the "mixed multitude" (the *erev-rav*) and ruled over all that is impure.

²²⁰ *Nymphs* are like fairies in that they were unpredictable, a little scary, and often showed up in folktales. But, seeing as they are from a different culture, they are also entirely different. For one thing, the nymphs are all women. This is definitely significant in the way they were scary. It should not shock you that these somewhat scary spirits are at their scariest to mortal men when sex enters the pic-

One of her favorite forms is that of the owl,²²¹ which can be seen flanking her on ancient Sumerian reliefs. As the first "wise woman" or witch of the night, *Lilith* was also *Minerva*²²² or *Athena*, the warrior virgin Goddess of wisdom-- famous for prophecy and her affinity for owls.²²³

Lilith, it seems, is notorious for her lust for power, her deceitful apparitions, her changing into a beautiful woman, and her desire to dominate men and scare children.

There are four references to *Lilith* in the *Talmud*, all of which are seemingly incidental. They identify *Lilith* in a way that, up to this point, at least in literary records, has not been explicitly defined: she is both a demon of the night and a *succubus*. The references, taken from *The Babylonian Talmud* are as follows:

- "One may not sleep in a house alone, and whoever sleeps in a house alone is seized by *Lilith*." (**Shab. 773: v1. pt1, 151b** --- footnote "The night demon.")
- 2) "She grows long hair like *Lilith* . . ." (**Er. 698: v1, pt2, 100b** --- footnote "A notorious female night demon.")
- 3) "I saw how *Hormin* the son of *Lilith* was running on the parapet of the wall of *Mahuza*. . ." (**BB. 290: v3, pt2** -- footnote to *Hormin* "a demon;" to *Lilith* "a female night demon")
- 4) "If an abortion had the likeness of *Lilith* its mother is unclean by reason of the birth, for it is a child, but it has wings. So it was also taught: *R. Jose* stated, It once happened at *Simoni* that a woman aborted the likeness of *Lilith*, and when the case came up for a decision before the Sages they ruled that it was a child but that it also had wings. . . ." (**Nid. 166: v6, 24b** -- footnote to *Lilith* "A female demon of the night, reputed to have wings and a human face.")

ture. Women are often associated with nature and wildness as things beyond the control of "civilization". It is usually said that this is because of the whole XX chromosomal ability to bear children.

²²¹ The female demon "*Lilith*," the first wife of Adam, sometimes disguises herself as an owl, but more frequently as a cat. The following story related by a Spanish Jewess illustrates this belief. "It is quite true that *La-Brûsha*" (that is, *Lilith*) "often takes the form of a cat. This is what my mother told me happened when she was born. It was told her by her mother, my grandmother. Both were very truthful women. For nine days after a child has been born the mother and baby ought never to be left alone in a room. What happened when my mother was born was this. My great-grandmother, who was nursing my grandmother, had gone out of the room, leaving the latter and the infant (who was afterwards my mother) dozing. When she came back the patient told her that she had had a strange dream during her absence. She had seen a great black cat come into the room as soon as her mother's back was turned. It walked into a corner of the chamber, and turned itself into a jar. A cat was then heard mewing in the street, and the jar thereupon became a cat again. It came up to the bed (my grandmother being paralyzed with fear and helpless), took up the baby, went with it to the window and called out 'Shall I throw 'Throw,' was the answer given by the cat outside. Thrice the cat in the sick-room asked the same question and got the same answer. She then threw the infant (my mother) out of the window. Just at that moment my great-grandmother returned and the cat suddenly vanished. My great-grandmother, noticing that the child was neither in its cradle nor in its mother's bed, with great presence of mind hid her alarm and said to my grandmother, 'Of course you were only dreaming. It was I who came and took the little one in order to change its clothes whilst you were fast asleep, and I shall bring it back again in a moment.' So saying, she left the room quietly, but as soon as she got outside and had closed the door behind her, she rushed out of the house and beheld a huge cat crossing a field with the child in its mouth. Love lent her speed. She soon overtook the dreadful creature, and being a wise woman who knew exactly what to do in such an emergency, she uttered a form of adjuration which forced the demon not only to drop its prey, but also to swear that for eleven generations to come it would not molest her family or its descendants. My great-grandmother then brought the infant back, but it was not till long after its mother was well and strong again that she told her that her supposed dream had been a frightful reality."

²²² *Minerva* is the Roman name for *Athena* the Goddess of Wisdom and Virginitly.

²²³ The most used expression to describe her is "the bright eyed". She is the first of the three virgin Goddesses; also known as *Maiden*, *Parthenos*, and from this name was taken the name to the most important Temple dedicated to her, the *Parthenon*. In poetry she is the incarnation of Wisdom, Reason and Purity. Athens is her city; the olive tree, created by her, is her tree; the owl, is the birth consecrated to her.

Note that in these references *Lilith's* name is all that is apparently needed to conjure up an image in the mind of the reader. One need only be told that "*whoever sleeps in a house alone is seized by Lilith,*" and the rest of that story follows by assumption, not by words. Even the fact that she is a night demon and not an actual person is only brought out by the footnotes, not by the body of the text itself. The story of *Lilith* as surmised from these passages is one that paints her as a *succubus* who is winged, evil, nocturnal, and, at least partially, human in appearance.

Some say that this portrait of *Lilith* is a projection of the negative fears and desires of the rabbis who created her. This seems especially likely given the Jewish customs associated with defilement. It was said, for instance, that a Jewish woman could become defiled simply by having an immoral thought, for virginity was more a mental state than a physical condition. For men, however, there was the possibility of nocturnal emissions (*tumat keri*), an occurrence which no rabbi wanted to attribute to his own impure thoughts. For this reason, *Lilith* -- the human-esque, winged, *succubus* of the night -- was created to be the cause of these "defilements," thereby excusing the rabbis in the light of religious custom.

"*Athena*"²²⁴ means "Lady" and she was known as "*The Virgin*" and her temple in Athens, the Parthenon, was dedicated to "*The Lady Virgin*." She was much sought for her prophecies and wisdom as well as her military prowess.

Lilith often asks shrines to be built around the site of a spring or fountain where she appears. Pilgrims are then invited to come and drink the waters. Haunted outflows of deep-rock springs are thought to harbor spiritual entities. Shrines are usually enclosed in darkness. Thus, beings can come up from the earth and enter the pilgrims without ever risking exposure to sunlight. Because these spirits might have power to create "signs" and some types of healing, the public is often eager to ingest these "miraculous" waters. The Scriptures and many other ancient traditions warn of spirit beings trapped under the earth where such waters originate. (*Rev 9:1-11*)

Lilith as Healer/Wise Woman is the Patron of Witches, a "white" witch who uses her "powers" for healing. But she also THREATENS people with horrible punishments who refuse to obey her.

One strange feature of modern apparitions is that many of them occur just before terrible local calamities, most of which are man-made (i.e. wars, persecutions, etc.). The "prophecies" seem to be connected to man-made punishments, rather than divine wrath from above.

Lilith seems to have an affinity for armies. So common were her military manifestations, the Greeks portrayed her in full battle armor. Even today, there are reports of an apparition of a female entity in front of U.S. soldiers in Haiti.

²²⁴ The Greek Goddess *Athena*, later called *Minerva* by the Romans, was the Goddess of wisdom, battle, and certain crafts, and was the protector of the concept of cities. The olive tree was sacred to her, and her sacred bird was the owl (which is why wisdom is associated with owls). *Poseidon*, the Elohim of the Sea, and *Athena* were in competition to become the patron of a new city. *Poseidon*, as a bribe, gave the first horses to the people, but *Athena* struck the ground with a rod and up sprang the first olive tree, olives became an agricultural staple for the Greeks. She was chosen as the patron Goddess of the city which was called *Athens*, in her honor. *Athena* was born from the head of *Zeus*, the chief Olympian Elohim. *Zeus* had a headache which was growing worse and worse until he finally had the craftsman Elohim, *Hephaestus*, split his head open with an axe, and out sprang *Athena*, fully grown and in full armor. This sounds like a rather silly myth, but symbolically this shows the Goddess of wisdom coming from the head of the chief Elohim. Some of the more practical Greeks decided that *Zeus* had swallowed his first wife *Metis* (a Titan Goddess of wisdom) and she had given birth to *Athena* within *Zeus*. *Athena* then moved to *Zeus's* head in order to make her grand entrance. Her name is also spelled *Athene*. She is identified often in mythology as grey-eyed or flashing-eyed *Athena*, and is sometimes called *Pallas Athena* because she accidentally killed *Pallas*, a daughter of the sea Elohim, *Triton*. Another explanation for the name, *Pallas Athena*, is that she took the name when she killed the giant, *Pallas*, during the battle between the *Gigantes* and the Olympians. She is identified as *Athena Nike* and is usually depicted with wings when she is the Goddess of victorious battle. She is also called *Athena Parthenos*, to honor her virtue. *Parthenos* means virgin. *Athena's* sacred temple on the acropolis in *Athens*, Greece is called the *Parthenon* (temple of the virgin) because she was one of the three virgin Olympian Goddesses.

CHAPTER 13

JUST LIKE A WOMAN²²⁵

Both *Kali* and *Lilith* are the "other woman." Both of them have a husband who is married to others. Those others are more associated with their husbands than they are. Neither of these women fit into the role as wife, both of them are too independent to fulfill that role sufficiently. As with *Lilith*, *Kali* is the Goddess of hideous beauty²²⁶. She has four arms and dried black skin that hangs on her like funeral garb. She wears jewelry, necklaces, and a headdress made of human body parts, as well as holding a sword and shield made of human bones. Her face is hideous and smeared with blood, and she is usually depicted as a dancing figure with a human head dangling from one of her hands. Like *Lilith*, the sacred flower of *Kali* is the rose which she wears around her neck in the "rosary of mantras." She is the archetypal image of the birth-death Mother, simultaneously womb and tomb, the giver of life and the devourer of her children.

In much of the iconography of the Dark Mother (*Kali*) she is portrayed as dancing on top of *Shiva's* prone form and devouring his entrails. But it goes further than that. Not only is she dancing on his body, but this dance is also a dance of sex. *Kali* is straddling *Shiva*. She is on top. She is in control. He is passive, allowing her to be in control. He satiates her desire to destroy by offering her sex, and sex in which she is in control.²²⁷ If *Shiva* doesn't give in to *Kali*, and let her be

²²⁵ Ancient Yisrael, like other nations of the ancient Middle East, was a patriarchal society, meaning that it was centered on the fathers of families, with descent and inheritance being patrilineal or through the male line. (A daughter could inherit property from a father who had no son, but she had to marry within her father's tribe: *Num. 27:1-8* and *36:6-12* on the daughters of Zelophehad.) Women in this society had subordinate status and were under the sexual control of men. Thus a daughter was to stay a virgin till married off (she could be stoned to death if she didn't), earning her father a *mohar* or bride price from the bridegroom's family. Once married, the woman's principal role was that of childbearing. She was considered for all practical purposes to be the property of her husband (Hebrew *baal*, "master"), who was free to have more than one wife--monogamy was the ideal. By Second Temple Period times, a Jewish man was usually the master of only one wife at a time. But the image of woman suffered from the stress that postexilic priests placed on ritual purity, which, to quote Leonie J. Archer, made women, due to the blood of menstruation and childbirth, "unclean for a large part of their lives." Hellenistic Jewish writers began expressing the same contempt for women that made the views of the Greeks on gender, in Giulia Sissa's words, "distinctly unpalatable." Thus the Jewish philosopher Philo (first century B.C.E.) identifies man with mind and reason, and woman with irrationality and the senses. "A silent wife," says the apocryphal Sirach (second century B.C.E.), "is a gift from the YHWH" (26:14). The Jewish historian Josephus, a contemporary of Philo, puts it succinctly: "Women are inferior to men in every way" (*Against Apion II: 201*).

²²⁶ *Kali* was also known as *Durga*, the Goddess of ecstatic and orgiastic sexual rites. She represents the destructive aspect which came into being through the lives created as a result of sexual abandon. *Durga* has a serene face and ten arms in which each has a weapon.

²²⁷ The *Empusae*, *Mormolyceae*, and *Lamiae* were fearsome underworld *Daimones* who lured young men in the guise of beautiful women to their beds to their flesh and blood. Behind the deceiving illusion of a beautiful woman they were truly demonic--the *Lamiai* had serpentine tails in place of legs, while the *Empousai* had flaming hair and mismatched legs of brass and donkey. Later authors described the *Lamiai* as haunting ghosts (phasma) which also employed illusion in the seduction of young men. They were companions of *Hecate*, the Goddess of witchcraft and haunting ghosts, who came forth with her from the depths of the underworld. The *Empousai* and *Lamiai* were the ancient equivalent of vampires and succubi. The *Lamaiae*, who seduced sleeping men, sucked their blood and ate their flesh, as *Lilith* and her fellow-demonesses did, were also known as *Empusae*, *Forcers-in*; or *Mormolyceia*, frightening wolves; and described as Children of *Hecate*. A Hellenistic relief shows a naked *Lamia* straddling a traveler asleep on his back. The ancient Greeks believed that the *Lamia* was a vampire who stole little children to drink their blood. She was portrayed as a snake-like creature with a female head and breasts. Usually female, but sometimes referred to as a male or a hermaphrodite. According to legend, she was once a Libyan queen (or princess) who fell in love with Zeus. Zeus' jealous wife Hera deformed her into a monster and murdered their offspring. She also made *Lamia* unable to close her eyes, so that she couldn't find any rest from the obsessing image of her dead children. When Zeus saw what had been done to *Lamia*, he felt pity for her and gave his former lover a gift: she could remove her eyes, and then put them on again. This way, though sleepless, she could rest from her misfortune. *Lamia* envied the other mothers and took her vengeance by stealing their children and devouring them. In *Lamia and other Poems* (1820), the English poet John Keats writes about *Lamia* too. In this version, based on the information he found in *Anatomy of Melancholy* of the 1600s, *Lamia* has the ability to change herself into a beautiful young woman. Here she assumes a human form to win a man's love. *Empusae* are the devotees of the Goddess *Hecate*. They can assume the shape of any animal (even human), but whichever shape they take they always wear golden sandals. They devour the living, leaving their bones at crossroads to frighten unwary travelers. In their human form one of their legs is

the controller, she will destroy the world. The male worshipper of *Kali* “bows at the feet of women”, regarding them as his rightful teachers.²²⁸

In *Shiva's* relation to his other wife, the "householder" *Parvati*, she is the one who must keep him from destroying the world. But the roles are reversed with *Kali*. She is more uninhibited than even *Shiva*. She goes further than he does, and he has to recognize that she is more of a danger than his own self. As such, he takes on the role of *Parvati*, the perfect suffering wife, with *Kali*, to try to placate her and keep her happy. *Kali* and *Lilith* take charge in sex. They revel in it. No longer is sex a "chore" to be performed, or even something that both partners enjoy but initiated by the man. They have complete control over their own sexuality.

The name of Eve may have originated with *Kali's Ieva* or *Jiva*, the primordial female principle of manifestation; she gave birth to her first manifested form and called him *Idam* (Adam). She was also called the “Mother of all Living” (*Jaganmata*). Also, as *Tara* (the earth) she became the *Terah* in the Hebrew Scriptures, the mother of the *teraphim*. The same *Kali* became the *Tara* of the Celts, the Gaul's *Taranis*, Etruscans' *Turan*, and the Latin *Terra* or Mother Earth, which is interchangeable with *Venus*.

The *Matrkas* are the siblings of *Kali*. There are also born of *Durga*, although these children of *Durga* do not have as much individual identity. They are seen more as a group, whose numbers are often in a state of flux. They prey upon children. They are the bogeyman under the bed that might take your child in the night and strangle it. They are not the bogeymen for children so much as they are for parents. The constant fear that your child may stop breathing in the night, a sickness that pads in on silent feet and steals a child away, the high infant mortality rate, these are the *Matrkas*.

These two Goddesses represent aspects of human nature we are taught to repress. Psychological studies have shown that repressed emotions and feelings tend to surface, sooner or later. And often, like pressure building under a volcano, they explode -- sometimes violently. This is because we have been taught in our traditional Judeo-Christian society to deny the dark side or the shadow self. We are not to show anger, not demonstrate our sexuality, not show a broad range of emotions, be calm, centered, always a good parent, and above all, we must look good according to society's standards.²²⁹

that of a donkey and the other is made of brass. One way to get rid of the *Empusae* is to insult them. It is characteristic of cultures where women are treated as chattels that they must adopt the recumbent posture during sex, which *Lilith* refused. The Greek witches who worshipped *Hecate* favored the superior position, we know from *Apuleius*; and it occurs in early Sumerian representations of the sexual act, though not in the Hittite. Malinowski writes that *Melanesian* girls ridicule what they call the missionary position, which demands that they should lie passive and recumbent.

²²⁸ The Indian left-hand path tradition exalts the black Goddess *Kali*, both for her all-consuming erotic power, and her destructive capacity as warrior and destroyer of the universe. The Egyptian *Set*, the Mesopotamian *Ishtar/Babalon*, the Aztec *Tezcatlipoca* and the Nordic *Odin* are principally divinities of war – the ultimate expression of contrariness. There is a vast difference between the good soldier who follows orders as a servant of the state and the left-hand path Warrior, who fights for his or her own illumination.

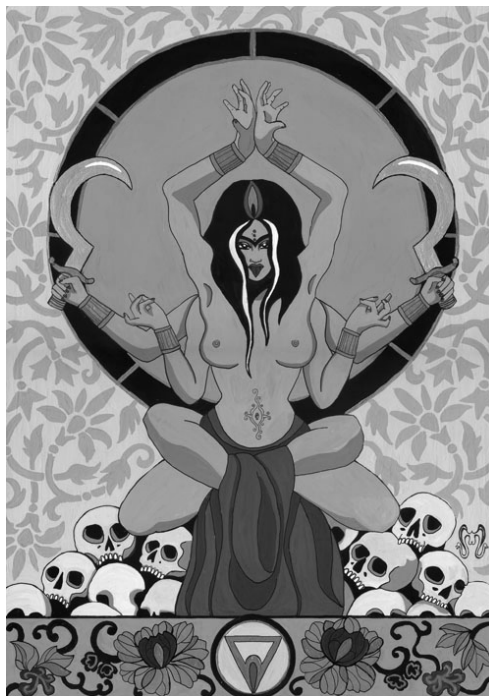
²²⁹ The “curse” borne by Chawah and her daughters is central to all their dogma and doctrine that followed, and led to the proliferation of guilt caused by the Dark Ages and its priesthood, and the cultural legacy of today's Christianity. Even midwives have fallen victim of the dogma from the witch hunters of the 15th century who stated that no one does more harm to the Catholic faith than midwives (the *Maaleus Maleficarum*). Midwives knew how to elevate the pain of child birth by the usage of herbs. The term midwife comes from the Anglo-Saxon word “*med-wyf*”, meaning wise woman, another term for a witch. The *Maaleus Maleficarum* also stated that: “All witchcraft comes from carnal lust, which is in women insatiable.” The witch trials and Inquisition in Salem, America, is just a small example of the world wide hysteria caused by ignorance and superstition of the church. Any woman who practiced healing, midwifery, had visions, or lived alone were suspect of being a witch. This collective hysteria poisoned the European psyche for centuries. In 1554 C.E. midwives were forbidden to use any means to alleviate childbirth pain other than prayers that may ‘stand with the laws and ordinances of the Catholic Church.’ Even in the 19th century the use of drugs to elevate the pain of child birth was considered a sin against YHWH, and even chloroform was regarded as a tool of Satan. Thus, the dogma of the priests embraced the need to curse women with pain and second-class citizenship in health and spiritual matters. In the 12th century, Odo of Cluny echoed the “church father” Tertullian when he asserted that ‘to embrace a woman is to embrace a sack of manure.’

Lilith represents several things women have long repressed -- freedom, independence, and sexuality -- the "Wild Woman." Society has told us that these traits are to be quashed if we're to be considered "good." Men, on the other hand, have been given a level of freedom, independence where their sexuality was not considered bad if expressed, even wildly. *Kali* and *Lilith* are only two of the Goddesses that represent the dark side of nature.

Both *Kali* and *Lilith* are forms of the Great Mother Goddess whose various incarnations can be either a virgin or a prostitute.²³⁰ There always seems to be an intermingling of her various forms. This dual image has no corresponding male archetype. The virgin/whore fantasy holds an influence even in today's society.

Below is an ancient Indian poem dedicated to the destructive and regenerative powers of the Goddess *Kali*:

•
"I am the dance of death that is Behind all life The ultimate horror The ultimate ecstasy I am existence I am the dance of destruction that Will end this world The timeless void The formless devouring mouth I am rebirth Let me dance you to death Let me dance you to life. Will you walk through your fears to dance with me? Will you let me cut off your head and drink your blood? Then will you cut off mine? Will you face all the horror all the pain all the sorrow and say "yes?" I am all that you dread All that terrifies I am your fear Will you meet me?"



²³⁰ I find it interesting that each of the Miriams in the *Brit Chadasha* can be represented as this virgin/whore split.

CHAPTER 14

DON'T LOSE YOUR HEAD

Mat 27:33 *And they were come unto a place called Golgotha²³¹, that is to say, the place of a skull,*

In the late 11th century, a monk named Bernard was given detailed instructions by a female apparition who appeared in southern France. She had him create an army of knights who would take vows of chastity. They became the *Templars*, men who were famous for their violent warfare during the Crusades.

The accusation that the Templar Knights worshipped the head was first made during the trials held against the group in the fourteenth century. On Friday the 13th October 1307 King Philip ordered the arrest of all the Templars in France sanctioned by the bull *Pastoralis Praeeminentiae* issued by Pope Clement V. Theory suggests that the Templars were practitioners of the cult of the severed head, a cult which dates back to ancient times and which has also been associated with the Celtic cult. The Celtic cult of the head is represented in carvings of the La Tène culture, an Iron Age culture named for the archaeological site found in Switzerland, north of Lake Neuchâtel. In his book, "**Supremely Abominable Crimes**," author Edman Burman presents the following information:

- "A head with one face or two faces, sometimes bearded and sometimes not, made of silver or of wood, a picture of a man or of a woman, an embalmed head that glowed in the dark or a demon."

Although mentioned but a few times in the Templar trials, the concept of *Baphomet*²³² has become attached at the hip to the Templar myths. A brief examination of the theory is relevant to the allegations of head worship by the Templars.

King Philip IV of France, who lusted for the Templar wealth, could only take it from them if they were heretics. The charges of infanticide, homosexuality, demon worship, kissing genitals and such were common accusations of heresy that lasted from the destruction of the Cathars at Albi through to the Salem witch-hunts of the American Colonies.

The Templars were subjected to hideous tortures. The trials say little of the actual head, but there are some textual accounts of it. Guillaume de Arbley who was the preceptor of the Templar house at Soissy in the diocese of Meaux testified on October 22nd, 1307 C.E. that he had seen the bearded head twice, which he claimed was gilded and made of silver and wood. Three years later on November 10th, 1310 C.E. he claimed that the gilded head placed on Templar altars was a representation of the 11,000 virgins. Others say that there was found a silver reliquary in the shape of a head, containing the skull of a woman. It bore a label denoting it as '*Caput LVIII*'. There is an old tale of a group of Cornish noblewomen who were attacked and killed by a group of Huns on route to Rome. Still this account does not support the *Baphomet* theory and therefore casts doubts on a *Baphomet*, if indeed such an idol existed being the head allegedly venerated by the Templars.

It is possible that *Baphomet* was either a corruption of the Islamic prophet Mohammed²³³ which would synch a conviction of Heresy by the trial or a Hebrew code for the Goddess *Sophia* "Wisdom." In either case little hard evidence survives

²³¹ H1538-gûlgôleth-By reduplication from H1556; a *skull* (as *round*); by implication a *head* (in enumeration of persons): - head, every man, poll, skull. H1556-gâlal-A primitive root; to *roll* (literally or figuratively): - commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow. Golgotha is connected to the sign of Capricorn-the half-goat, half-fish, or serpent. *Capri* is Latin for goat or head, and *corn* is horn. This then is the head or goat-the Golgotha.

²³² The Temple of Solomon was called *Templi ominium hominum pacis abhas* (the G-d of the Temple of Peace among men). Shortened this would read *Tem Oph Ab*, when spelled backwards spells "Baphomet". This was the "head" that the Templars were accused of worshipping. *Baphe* means immersion and *metis* is wisdom. Baphomet could then be called the "immersion in Wisdom", which is the true Temple. This would also link Baphomet to Yochanan (John) the Immerser.

to prove or disprove either claim. Others have suggested more intriguing possibilities—a respected Dead Sea Scrolls scholar, Dr. Hugh Schonfield, also believes that *Baphomet* is a Kabbalistic cipher for the Goddess *Sophia*. The code, known as the "*Atbash Cipher*," is a common Kabbalistic substitution cipher, where the Hebrew alphabet is laid out twice in opposite directions, each letter from the top row substituting for one on the lower. Using this system, the name *Baphomet* spelled in Hebrew characters yields the name *Sophia*. *Sophia* is a name for the power and wisdom of the *Ruach HaKodesh* or *Kundalini*, which is the power that Yochanan the Immerser incarnated. *Baphomet*, then, could be a code name for Yochanan!

Curiously, a number of Templar artifacts bear an image of an unusual bearded androgyny which resembles alchemical drawings of the *Anima Mundi*, or soul of the world, who is identical to *Sophia* (*Sophia* was often referred to by the Gnostics as a hermaphroditic deity). Even more curiously, Gnostic texts often equate *Sophia* with Mary Magdalene, who is sometimes implied as the lover or companion of Yahshua. (They also resemble depictions of *Abraxis*, a solar deity, and some images of *Osiris* used by Gnostic groups).

It was very common for the Church to "Christianize" ancient wells and groves of trees that had once been the sight of nature rites and Goddess worship. The most sacred of these sites began to boast Black Madonnas—depictions of dark-faced virgins with their children. These black Madonnas have been associated with *Cybele*, *Diana*, and *Isis*, all of whom were black skinned. They were all originally moon Goddesses, divine female archetypes of the three manifestations of the moon; the new moon, or virgin phase; the full moon, or the fertile phase of motherhood; and the dark moon, when the Goddess reaches her apotheosis as the incarnation of wisdom, as the old woman, hag, or crone.

- *"In the Basque language, the words for deity and moon were the same. The Sioux Indians called the moon 'The Old Woman Who Never Dies'. Iroquois called her 'The Eternal One'. Rulers in the Eritrean zone of South Africa bore the Goddess's name – 'Moon'. The Gaelic name of the moon, gealach, came from Gala or Galata, the original moon mother of the Gaelic and Gaulish tribes. Britian used to be called Albion, the Milk-White moon Goddess. Persians called the moon Metra (Matra-mother), whose love penetrated everywhere...Wearing the lunar crescent was visible worship of the Goddess. That is why the prophet Isaiah denounced the women of Zion for wearing lunar amulets (Isaiah 3:18).The crescent moon worn by Diana and used in the worship of other Goddesses is said to be the Ark or vessel of boat-like shape, symbol of fertility, in the Container of the Germ of all life. The same ark, carried Elohims, like Osiris, into death..." **The Woman's Encyclopedia of Myths and Secrets, Barbara G. Walker***

The famous Egyptian lunar Goddess, *Isis*, who was black, has the most influence on the conception of the black Madonna, also known as Mary Magdalene. *Isis* ruled over healing and the magic arts. Like the Magdalene, she is connected with ships: she rode in her barque ferrying the souls of humankind, and forever seeking and mourning her lost love, *Osiris*. *Isis*, like the Magdalene, is also associated with France, and it is believed that Paris, the city of love—originally called *Para Isidos* (Greek for near *Isis*)—was dedicated to her, as was the temple on which the cathedral of *Notre Dame* was built. As late as the fifteenth century women in France were still lighting candles in honor of *Isis*, just as they revered the Virgin Mary. There were very few cult statuettes of Black Madonnas before the coming of the Templars. The Black Madonna phenomenon coincided approximately with the days of the Templars in the mid-late 13th century, almost certainly a product of their influence.

Isis was portrayed as a nubile young black woman, her statuettes carved from ebony stone. She was worshipped as a holy virgin and then prototype for the Church's Mary the Mother. Mary was called the Queen of Heaven and Star of the Sea. Like *Isis*, Mary was represented with stars around her head and a crescent moon at her feet. Mary, like *Isis* who held *Horus* on her lap, was depicted holding the holy child on her lap. But the "Church fathers" rejected the obvious "Christian *Isis*", Mary Magdalene. She was too sexual, powerful, and black. It is now recognized by scholars that *Isis*/the Black Madonnas were linked to Mary the Magdalene, and not Mary the Mother.

²³³ The Saracen cry was "Hail Allah!" Some claim it could be Arabic for "Yah Allah" or "Yallah" and directed to *Baphomet*. This is highly unlikely as Islam is strictly monotheistic and opposed to idols in any form. It is more probable that the Templar cry of *Yallah* was a version of *Jahla Sidna*, a name meaning "Yah, our Master". *Yallah* is related to *Yahya*, the Mandaean name for the Immerser. Thus, *Yallah* could have been *Yahya*, meaning John (Yochanan) and *Yallah Sidna* could have been a salutation denoting "Yahyah, our Master", or "John, our Savior".

The rank and file of the Templars were worshippers of Mary and the Messiah but the inner, esoteric group were Johannite²³⁴ and worshippers of the Magdalene. It was this inner circle who hid the secrets of the Order in the decorations of the great Gothic cathedrals such as Chartres. Investigations have revealed a concentration of Black Madonnas in the area of Lyons/Vichy/Clermont-Ferrand, focused on the hills called *Monts de la Madeleine* (the Magdalene's Hills).

Some experts also believe that the Templar knights worshipped the *Caput Mortuum* (death's head), an alchemy symbol, to which the Templars were believed to have been exposed during the Crusades.²³⁵ The symbol was represented using a stylistic image of a human skull. One scholar who studied 24 engravings by the Templars claims the engravings possessed faces on their fronts and backs similar to the two headed Roman idol Janus and androgynous manifestations of the Kundalini. Janus, who was the consort of Diana, was also a manifestation of Lucifer and the personification of the "Green Man".

Could the Grail legend actually be referring to the severed head of Yochanan? Certain Grail legends, such as *Peredur*, where the Holy Grail is synonymous with a severed head, indicate that it must have been at least considered one of the Templars' most valuable Grail manifestations. The Grail in *Peredur*,²³⁶ which is brought to the Fisher King, is a platter upon which is a "man's head...and blood in profusion around the head." The head in *Peredur* belongs to the cousin of *Peredur*, the future Fisher King, which gives us a coded message concerning the head of Yochanan, the cousin of Yahshua.

Ancient cultures used the skull as a cup to drink water taken from a sacred well. Water, such as streams, lakes, pools, or rivers, is seen as a door or portal to the other realm. Taking water in a sacred cup fused a special power into the water-similar to the Roman concept of holy water.

The etymology of the skull provides us with more clues to the secret of the Grail and the Templars. In Old German the skull is *Scala* means a seashell; the symbol used by pilgrims on their way to a holy shrine of St. James in Spain-a symbol of life. Old Norse is *Skel*, which means to have scales or to be scale-like. The word *skaol*, used as a toast before drinking, is related and means to toast from the skull. The Ukrainian word *Cherep* refers to both the skull and a chalice. These words give us proof that in Western Europe the skull was used as a drinking vessel.

By the time of Bruce, Celtic tradition, Grail mystique, and Templar values had fused into a single amalgam. The "Cult of the Head"- the ancient Celtic belief that the head contained the soul, resulted in the heads of their enemies were severed and then preserved. The Myth of Bran the Blessed, whose head, was buried as a protective talisman outside London, face turned towards France. It was believed the head protected London and caused the land to be fertile and warded off the plague. Thus the head served the same purpose in tradition as the Holy Grail. It surfaces later as the so-called "Green

²³⁴ John, the wild man of the wilderness, has associations with blackness: the feast of his beheading, the 29th of August, is the day after that of the Ethiopian -robber monk, St.Moses the Black, who ended his days in the Nile Delta, and John's executioner is traditionally depicted as black.

²³⁵ Elias Levita, the fifteenth-century Hebrew commentator, records the tradition that the teraphim which Rachel stole from her father Lavan were mummified oracular heads and that the head of Adam was among them. The head of Esav, the ancestor of the Edomites, was also buried at Hebron; and this is, in fact, supplied by the Talmud that Esav's body was carried off for burial on Mount Seir by his sons; and that his head was buried at Hebron by Yosef.

²³⁶ *Then Peredur and his uncle discoursed together, and he beheld two youths enter the hall, and proceed up to the chamber, bearing a spear of mighty size, with three streams of blood flowing from the point to the ground. And when all the company saw this, they began wailing and lamenting. But for all that, the man did not break off his discourse with Peredur. And as he did not tell Peredur the meaning of what he saw, he forebore to ask him concerning it. And when the clamour had a little subsided, behold two maidens entered, and a large salver between them, in which was a man's head, surrounded by a profusion of blood. And thereupon the company of the court made so great an outcry that it was irksome to be in the same hall with them. But at length they were silent.-Peredur, the Son of Ewrawc*

Man”, the vegetation Elohim and tutelary of fertility.²³⁷ The ‘Green Man’ was a human head with vines issuing forth from his mouth and ears, and then spreading wildly over the walls. In Rosslyn Chapel there are ‘Green Men’ peering around every corner. His head was like the heads the Templars were accused of worshipping, or the severed heads of Celtic legend.

The Celts believed that the decapitated head represented capturing the soul’s enemy and many Celtic legends remain regarding the pursuit of Celtic bands of their enemies. The severed head was symbolic of spiritual power and was often impaled on a stick, as it was believed that the head would sing and therefore warn the Celts that their enemies were advancing.

Interestingly, the Feast of the Nativity of St. John is set down in the Papal calendar for the 24th of June, or Midsummer-day. The very same period was memorable in the Babylonian calendar. It was at Midsummer, or the summer solstice that the month called in Chaldea, Syria, and Phoenicia by the name of “*Tammuz*” began; and on the first day--that is, on or about the 24th of June--one of the grand original festivals of Tammuz was celebrated. On the advice of Pope Gregory I, that, by all means the Roman Church should meet the Pagans half-way, and so bring them into the Roman Church. The Gregorian policy was carefully observed; and so Midsummer-day that had been hallowed by Paganism to the worship of *Tammuz* was incorporated as a sacred festival in the Roman calendar.

Another key that helps brings this complicated puzzle together is the fact that the Church of Rome represented canonized saints, who were said to have suffered martyrdom by the sword, as headless images with the severed head borne in the hand. The immediate origin of the story of the dead saint rising up and marching away with his head in his hand was borrowed from Paganism, and borrowed in such a way that connects the Roman St. Denys of Paris with *Dionysus*.²³⁸ *Dionysus* or *Bacchus* was represented as *Capricorn*, the “goat-horned fish”; and there is reason to believe that it was in this form that he had the name of *Oannes*.²³⁹ In this form in India, under the name “*Souro*,” that is evidently “the seed.” In Persia he

²³⁷ Even the tale of Robin Hood has connection to this mysterious Green Man. Robin Hood originally was a species of fairy derived from the old Celtic and Saxon fertility Elohim or vegetarian deity, the so-called Green Man. Robin Hood was also known as Robin of the Greenwood, Green Robin, Robin Goodfellow, Shakespeare’s Puck in *A Midsummer Night’s Dream*, who at the summer solstice presided over fertility, sexuality, and nuptials. The Robin Hood of legend was a disguise for fertility rites of ancient paganism. On May Day they danced around the May Pole (a symbol for a phallus) and on Midsummer’s Day every virgin would become a Venus type Queen of May. Many would be ushered into the greenwood where they would undergo their sexual initiation at the hands of a youth playing Robin Hood or Robin Goodfellow. May Day was simply a pagan orgy.

²³⁸ He was depicted as either an older bearded Elohim or a pretty effeminate, long-haired youth. His attributes included the *thyrsos* (a pine-cone tipped staff), drinking cup, leopard and fruiting vine. He was usually accompanied by a troop of Satyrs and Mainades (female devotees or nymphs). Dionysus became one of the most important Elohim in everyday life. He became associated with several key concepts. One was rebirth after death. Here his dismemberment by the Titans and return to life is symbolically echoed in tending vines, where the vines must be pruned back sharply, and then become dormant in winter for them to bear fruit. The other is the idea that under the influence of wine, one could feel possessed by a greater power. Unlike the other Elohim Dionysus was not only outside his believers but, also within them. At these times a man might be greater than himself and do works he otherwise could not.

²³⁹ *The reason for believing that Oannes, that was said to have been the first of the fabulous creatures that came up out of the sea and instructed the Babylonians, was represented as the goat-horned fish, is as follows: First, the name Oannes, as elsewhere shown, is just the Greek form of He-annesh, or “The man,” which is a synonym for the name of our first parent, Adam. Now, Adam can be proved to be the original of Pan, who was also called Inuus, which is just another pronunciation of Anosh without the article, which, in our translation of Genesis 5:7, is made Enos. This name, as universally admitted, is the generic name for man after the fall, as weak and diseased. The o in Enos is what is called the vav, which sometimes is pronounced o, sometimes u, and sometimes v or w. A legitimate pronunciation of Enos, therefore, is just Enus or Enws, the same in sound as Inuus, the Ancient Roman name of Pan. The name Pan itself signifies “He who turned aside.” As the Hebrew word for “uprightness” signifies “walking straight in the way,” so every deviation from the straight line of duty was Sin; Hata, the word for sin, signifying generically “to go aside from the straight line.” Pan, it is admitted, was the Head of the Satyrs--that is, “the first of the Hidden Ones,” for Satyr and Satur, “the Hidden One,” are evidently just the same word; and Adam was the first of mankind that hid himself. Pan is said to have loved a nymph called Pitho, or, as it is given in another form, Pitys (SMITH, “Pan”); and what is Pitho or Pitys but just the name of the beguiling woman, who, having been beguiled herself, acted the part of a beguiler of her husband, and induced him to take the step, in consequence of which he earned the*

was not only represented as Capricorn, but also in the human shape; and exactly as St. Denys is represented. *Nimrod* had his head cut off; and in commemoration of that fact, which his worshippers so piteously bewailed, his image was so represented. That severed head, in some of the versions of the story, was said to have done as spectacular things as any that were done by the lifeless trunk of St. Denys. Bryant has proved, in this story of *Orpheus*, that it is just a version of the story of *Osiris*. As *Osiris* was cut in pieces in Egypt, so *Orpheus* was torn in pieces in Thrace. Now, when the mangled limbs of the latter had been strewn about the field, his head, floating on the *Hebrus*, gave proof of the miraculous character of him that owned it.

According to some writers, King Herod transported the head of Yochanan to the city of Damascus in order to convince the Romans that Yochanan was dead. Later, in 330 C.E., the Roman emperor Theodosius enclosed the head within a cathedral in Damascus dedicated to Yochanan. In 636 C.E. this cathedral was converted into a mosque. Muslims in Damascus claim the head is still there.

Another account maintains that the head was first interred in Eliseus in Samaria and later given to St. Athanasius, who hid it in a wall of his church. The head eventually found a resting place in a church built over the ancient temple of *Serapis*²⁴⁰ in Alexandria, Egypt.

Yet another account maintains the head ended up in Constantinople. Supposedly the head was taken by Luke to Antioch or Caesarea and then carried by worshippers to Constantinople. The Greek Orthodox maintains the head found its way to Constantinople after first being kept by Herod and then moved to Emmesia, Phoenicia. The Greek Orthodox observe two feasts each year. On February 24th they come together to honor the day when the head was discovered by two monks in the home of King Herod and then taken to Emmesia. Then, on May 25th, the Church celebrates the day in 823 C.E. when the head was taken to Constantinople. The head was supposedly found by the Templars in Constantinople during the 4th Crusade.

*name Pan, "The man that turned aside." Pitho or Pitys evidently come from Peth or Pet, "to beguile," from which verb also the famous serpent Python derived its name. This conclusion in regard to the personal identity of Pan and Pitho is greatly confirmed by the titles given to the wife of Faunus. Faunus, says Smith, is "merely another name for Pan." In Chaldee the same letter that is pronounced P is also pronounced Ph, that is F, therefore Pan is just Faun. Now, the wife of Faunus was called Oma, Fauna, and Fatua, which names plainly mean "The mother that turned aside, being beguiled." This beguiled mother is also called indifferently "the sister, wife, or daughter" of her husband; and how this agrees with the relations of Eve to Adam, the reader does not need to be told. Now, a title of Pan was Capricornus, or "The goat-horned" (DYMOCK, "Pan"), and the origin of this title must be traced to what took place when our first parent became the Head of the Satyrs--the "first of the Hidden ones." He fled to hide himself; and Berkha, "a fugitive," signifies also "a he-goat." Hence the origin of the epithet Capricornus, or "goat-horned," as applied to Pan. But as Capricornus in the sphere is generally represented as the "Goat-fish," if Capricornus represents Pan, or Adam, or Oannes, that shows that it must be Adam, after, through virtue of the metempsychosis, he had passed through the waters of the deluge: the goat, as the symbol of Pan, representing Adam, the first father of mankind, combined with the fish, the symbol of Noah, the second father of the human race; of both whom Nimrod, as at once Kronos, "the father of the Elohim," and Souro, "the seed," was a new incarnation. Among the idols of Babylon, as represented in KITTO'S Illust. Commentary, we find a representation of this very Capricornus, or goat-horned fish; and Berosus tells us that the well known representations of Pan, of which Capricornus is a modification, were found in Babylon in the most ancient times. A great deal more of evidence might be adduced on this subject; but I submit to the reader if the above statement does not sufficiently account for the origin of the remarkable figure in the Zodiac, "The goat-horned fish." **The Two Babylons-Alexander Hislop***

²⁴⁰ The Greek images of Serapis show him with long hair and a long beard. He is seated on a throne with the three-headed dog of Hades, Cerberus, at his feet. The Egyptian images of the Elohim show him as a mummified human with the head of a bull. He is crowned with the crescent moon and two plumes.

Also, the area of southern France from which the *Templars* and their leaders were derived had ancient links to the royal family of Herod, whose mother was a princess from Petra. In 39 CE, Herod Antipas was exiled to this area of France with his wife Herodias²⁴¹, a great granddaughter of Petra and Esav's royal line, the woman who asked for Yochanan the Immerser's head to be served to her on a dinner platter.

Herod's step-daughter, Salome, danced the dance of the seven veils and demanded the head of Yochanan.²⁴² Josephus names her in his *Antiquities of the Jews*, yet for some strange reason, she is not named in the Scriptures. The Dance of the Seven Veils was part of the sacred drama, depicting the death of the surrogate-king, his descent into the underworld, and his retrieval by the Goddess, who removed one of her seven garments at each of the seven gates to the underworld. *Salome* represented *Ishtar* passing through the seven gates in the temple of Jerusalem. *Salome* (*Salmaone*) was the Aegean Goddess from whom *Salim/Salma/Solya* (a Semite Elohim) took his name.

As *Ishtar*, her name translates as Irene, the third of the sacred harlots called *Horae*. She may have been identical with the "harlot" Mary Magdalene, or Mary of the Temple, whose seven demons were the same underworld gate keepers to whom the dancer gave her veils. These veils, like the rainbow veils of *Maya*, signified the layers of earthly appearances or illusions falling away from those who approach the central Mystery of the deeps. *Isis* too had seven stoles with the same mystical significance.

Herodias' cannibalistic request includes her ownership of the skull of Yochanan the Immerser.²⁴³ This very skull is said to have become the single most sacred relic owned by the heads of the Templars. How did they supposedly obtain the skull of Yochanan, if not from Herodias?

²⁴¹ The "Cult of Herodias", in medieval folklore, was a coven of witches worshipping the Roman Goddess Diana and the Biblical character Herodias. Fables of this cult began to spread sometime before the 10th century, were denounced by the Roman Church as superstition or diabolical deception, and had largely died out by the time of the Reformation. The stories were picked up again in the early 20th century by some groups of modern pagans, who added elements not found in the original folktales. After Christianity had forbidden non-heterosexual practices and orgies formerly common among Romans, a rumor arose that a group of women in Italy had started a cult centered on the Goddess Diana. This cult, according to the story, was mainly intended for women, preferably lesbian, as many considered Diana a lesbian Goddess. Some versions of the tale added what seemed to be an explicitly anti-Christian character: Herodias, the Jewish queen who plotted the death of Yochanan the Baptist, who had become deified as the daughter of the virgin Goddess.

²⁴² There exists an ancient sect that considers Yochanan the last great teacher called the Mandaeans. The Mandaeans are a religious sect that still exists in limited numbers in the border territories of southern Iraq and Iran. Neither Christian, Moslem, Jewish nor Zoroasterism, the Mandaean religion contains a variety of ancient elements that attest to their antiquity. Adherents to the faith can be found in the cities and villages in the lands of the lower Euphrates, the lower Tigris, the rivers that surround the Shatt-al-Arab, and in the adjacent Iranian Province of Khuzistan (once called Arabistan). Their religion is a proto-religion in which they descended from Adam who was the first to receive the religious instructions of the Mandaeans. Their last great teacher and healer was Yochanan the Immerser. The origins of both the people and of the religion are one of the continuing mysteries of Mandaean research. It was through the Portuguese monks that the name Christians of Saint John or Chrsitiani S. Ioannis. The first time this term is used is in a report dated 1555 written by the Portuguese monks of Ormuz. Upon seeing their baptismal rites and hearing the stories of Yochanan, the Portuguese called the Mandaeans "Christians of St. John" or Christiani di San Giovanni. Assuming that these people were simply the last remnants of Yochanan the Immerser followers and that they simply had not heard the word of Yahshua, the monks decided all the Mandaeans needed was a little prodding to become good Catholics.

²⁴³ Yochanan's death may have been a ritual sacrifice rather than a murder. As an Essene, Yochanan, have been a sacred sacrifice and chosen to die as a surrogate king, whose blood was required for the fertility of the land. Yochanan was beheaded, a common form of death throughout early Aegean and Levantine culture, still practice in some temples of the Goddess cult(with animals as the victims). He was a political prisoner and beheading was not a custom of the Jews. This little known fact presents evidence of the survival of the *Tammuz-Ishtar* cult in Yisrael, where someone had to die as the surrogate king, and the women raised the ancient lament for the victim in the Temple. (*Ezek.8:14*) Was his sacrifice some kind of prelude for the incoming sacrificial king?

A.T. Mann and Jane Lyle in their book, "*Sacred Sexuality*" state: "In the Pyrenean Cathedral of St. Bernard-de-Comminges, Lilith has found her way into a church: a carving there depicts a winged, bird-footed woman giving birth to a Dionysian figure, a Green Man."²⁴⁴ Dionysus²⁴⁵ was a middle-eastern rustic wine Elohim²⁴⁶ whose ceremonies included drunken orgies in his which his priestess, the *Maenads*, tore men to pieces.²⁴⁷

According to Flavius Josephus, the small town of *St. Bernard –de-Comminges* was the place where Herod, Herodias, and Salome finally settled. This could be true as many rich Judeans had estates in southern Gaul. Banished to *Lugdunum Con- verarum*, Herod disappears from history and in the same area of southern France where *Lilith* may be found in church has legends of Herodias having ending her days by drowning in a stream. After her death, she joined her sisters, the night hags, and still abides there to entrap any unwary males.

- "Another colorful Languedocian legend concerns the *Queen of the South (Reine du Midi)*, a title for the countess of Toulouse. In folklore, the protectrix of Toulouse is *La Reine Pedaque (the Goose-foot Queen)*. This may be a reference in the punning, esoteric language of the birds to the *Pays du' Oc*, but French researchers have identified

²⁴⁴ *Sacred Sexuality*, 1995, pg. 137

²⁴⁵ The worship of Dionysus was savage and ecstatic, his votaries participated in orgia in which live animals (usually a spotted fawn, a goat, an ox or a bull) were torn apart and devoured raw. It was believed that the Elohim entered the worshippers and possessed them through this Eucharist of living flesh, called the *Omophagia*. Animal skins and masks were worn, and a bull-roarer (*rhombus*) was used to simulate the thundering of Zeus. As Dionysus and his retinue traveled the world spreading his cult, those who accepted him were rewarded with ecstasy. Those who opposed him were stricken with madness, and brought down by the hideous results of their own deranged atrocities. After establishing his cult across the known world, he returned to Greece, bringing his orgiastic Phrygian rites with him. He was not well received. Pentheus, king of Thebes, had him arrested, tried, scourged and thrown into prison. For this, Dionysus drove all the women of Thebes mad, including Agave, Pentheus's mother. They became maenads, and went out into the hills to conduct their Dionysian orgies. Pentheus imprudently followed them. Agave and her companions detected the spy, and in wild rage they fell upon him and tore him to pieces.

²⁴⁶ Dionysus or Bacchus is thought of as being Greek, but he is a remake of the Egyptian Elohim *Osiris*, whose cult extended throughout a large part of the ancient world for thousands of years. Dionysus's religion was well-developed in Thrace, northeast of Greece, and Phrygia, which became Galatia, where Attis also later reigned. Although Dionysus is best remembered for the rowdy celebrations in his name, which was Latinized as *Bacchus*, he had many other functions and contributed several aspects to the Jesus character: Dionysus was born of a virgin on December 25th and, as the Holy Child, was placed in a manger. He was a traveling teacher who performed miracles. He "rode in a triumphal procession on an ass." He was a sacred king killed and eaten in a Eucharistic ritual for fecundity and purification. Dionysus rose from the dead on March 25th. He was the Elohim of the Vine, and turned water into wine. He was called "King of Kings" and "Elohim of Elohim." He was considered the "Only Begotten Son," "Savior," "Redeemer," "Sin Bearer," "Anointed One," and the "Alpha and Omega. He was identified with the Ram or Lamb. His sacrificial title of "Dendrites" or "Young Man of the Tree" intimates he was hung on a tree or crucified. Dionysus/Bacchus's symbol was "IHS" or "IES," which became "Jesus" or "Jesus." The "IHS" is used to this day in Catholic liturgy and iconography. The modern Christian religion is but a modification of Oriental Sun Worship, attributed to Zoroaster. The same letters IHS, which are in the Greek text, are read by Christians "Jes," and the Roman Christian priesthood added the terminus "us" Dionysus became the universal savior-Elohim of the ancient world. And there has never been another like unto him: the first to whom his attributes were accredited, we call Osiris; with the death of paganism, his central characteristics were assumed by Jesus. The grapevine was preeminently an incarnation of Dionysus, or Bacchus, in his role of sacrificial savior. His immolation was likened to the pruning of the vine, necessary to its seasonal rebirth. In Syria and Babylon the vine was a sacred tree of life. On Crete, Dionysus was called *Iasius*, a title also of the god-man of the *Orphic* mysteries of *Samothrace*. *Iasius*, *Iesius* or Jason is in fact equivalent to Jesus.

²⁴⁷ Most of the earliest cultures seem to have considered the causal force behind the world as feminine, a Goddess, a Great Mother, who in her concern for struggling humanity, although a virgin without consort, bears a son who is both human and divine, and who as a mortal must die, but in life is on Earth to help humanity with what it needs. In many of the legends, this son is connected with a tree. From this the Green Man seems to have been generated, the son of the Goddess here to help us. Similar images appear earlier in art, stemming from ancient Greek and Roman mythology: Silvanus, the Roman Elohim of the woods, and Dionysos (Bacchus). The ancient Celts, too, depicted their Elohim Cernunnos with horns and leafed hair.

this figure with the Syrian Goddess Anath²⁴⁸ who is in turn closely linked with Isis. And there is the obvious association with the bird-footed Lilith." **The Templar Revelation, Lynn Picknett and Clive Prince.**

- "A head with one face or two faces sometimes bearded and sometimes not, made of silver or of wood, a picture of a man or of a woman, an embalmed head that glowed in the dark or a demon." **Edman Burman Supremely Abominable Crimes**
- "A great lady of Maraclea was loved by a Templar, a YHWH of Sidon; but she died in her youth and on the night of her burial, this wicked lover crept to the grave, dug up her body and violated it. Then a voice from the void bade him return in nine months time for he would find a son. He obeyed the injunction and at the appointed time he opened the grave again and found a head on the leg bones of the skeleton (skull and crossbones). The same voice bade him 'guard it well, for it would be the giver of all good things', and so he carried it away with him. It became his protecting genius, and he was able to defeat his enemies by merely showing them the magic head. In due course, it passed to the possession of the order. **Michael Baigent, Richard Leigh and Henry Lincoln "Holy Blood –Holy Grail"**

Yochanan the Immerser, who was beheaded, is said to be the source of Templar idolatry. As ludicrous as this may at first seem, it is commonly known that several counterfeit Yochanan the Baptist heads were around during this time. Could the Templars have possessed one of these heads? It is possible, as the Templars were said to possess many of the religious relics of the time. As supposed Knights it is quite possible that the head of Yochanan the Baptist would be an object of devotion and guidance since his feast was to be celebrated by the command of the Templar Rule of Order.²⁴⁹ Michael Lamy, in his book on the Templars, quotes Jacob de Voragine's last sentence as, "*John is called Lucifer or the morning star...*"²⁵⁰ Yochanan was also called the "Maker and Savior" of the Templar Order.

According to the Inquisition, the Cathars²⁵¹ owned the head of Yochanan. Some legends suggest that this severed head was really the "Holy Grail". They may have inherited it from a sect of Gnostics, keeping it to maintain its "magical" en-

²⁴⁸ Chief West Semitic Goddess of love and war, the sister and helpmate of the Elohim Baal (Bel). Once she slayed all his enemies at a feast. She is a Goddess with four differing aspects: mother, virgin, warrior, and wanton. Though a "mother" she was ever a "virgin". Her lust for blood, and or sex, was legendary. She was worshipped throughout Canaan, Syria and Phoenicia. She was a popular Goddess of war and fertility. She was largely syncretized with Asherah and Astarte, and so there is some confusion as to her myths and relationship to other deities of the area.

²⁴⁹ At their trials the Templars were not only accused of worshipping the sacred head, but also the veneration of the serpent. As Andrew Sinclair points out in *The Secret Scroll*, another Templar emblem was the foliated staff of Moshe, the very same staff, which turned into a serpent and was itself emblematic of the serpent religious cult and healing. The Rosslyn Missal, written by Irish monks in the twelfth century shows in itself Templar crosses with great dragons and sun discs. Upon the Secret Scroll itself is the symbol of the twelve tribes of Yisrael, the breastplate of Aharon (whose serpent staff is said to be in the Ark) with twelve squares signifying the twelve tribes surmounted by a serpent. The serpent, ruling the tribes, ". . . the Serpent as a symbol obtained a prominent place in all the ancient initiations and religions.

²⁵⁰ The Morning and Evening Stars are the same planet, Venus. The Morning Star was linked to Lucifer, and the Evening Star was linked to Venus, which the heretics connected to Mary Magdalene.

²⁵¹ The Cathars, also known as the Albigensians, were a quasi-Christian group dominant in the south of France and parts of Italy during the twelfth and thirteenth centuries. They were located primarily in the region of Languedoc, and there are records of their existence as early as the eleventh-century. It is believed the term Cathar comes from the Greek word *Katheroi*, meaning pure. The Catholic Church sent numerous preaching missions to the Cathars, not only including the likes of St. Bernard, but also St. Dominic in the thirteenth-century. The Cathars were deemed heretical by the Catholic Church, which claimed they were a type of neo-Manichean dualists, believing in two g-ds, one of the spiritual world and one of the physical world. According to Inquisitors records, the Cathars believed the spiritual world was evil and, as a result, advocated vegetarianism and non-reproductive sex. The ultimate goal was the liberation of the spirit from the prison of the flesh. Additionally, they reportedly believed in reincarnation, rejected the TaNaK, rejected the sacraments of the Catholic Church, rejected material possessions, and rejected the image of cross. They also had a clergy known as the "perfect", which were distinguished from other Cathars, known as "good Christians", by black clothing. The perfects abstained from meat and marriage, for which the general population of Cathars showed them reverence and respect. Although ascetic doctrines were advocated and adhered to by the perfects, other Cathars continued to own material possessions, have families, and likely ate meat. They believed in only one sacrament, known as the Consolamentum, in which a perfect would lay his

slavement. It may have been part of the Cathar treasure that the four *Perfecti* allegedly carried away the night before the others gave up to the Crusaders. That could be why many Templars were so friendly towards them, despite the fact of the Pope's urgings to the contrary. The Roman Church called for a Crusade against the Cathars in 1205 C.E They were accused of being heretics, practicing sodomy (ironic such a charge coming from the Roman Church), and rejecting the justification of the need for a Pope.²⁵² This would link heresy with devil-worship and witchcraft²⁵³. Thus, the seeds of the Gestapo type Inquisition spearheaded by the fanatical Dominic de Guzman and his Dominicans was unleashed on all heretics to the Roman Church.²⁵⁴ This became a war of extermination of the Cathars. Everyone, regardless of age or sex be-

hands on either a dying believer or one who wished to adopt the ascetic lifestyle of the perfects. Supposedly, after receiving the sacrament, the perfects would no longer fear death. Interestingly, some modern Protestants have viewed the Albigensians as a type of forerunner of the protestant movement. This is because of the Albigensian resistance to Catholic authority, but they seem to be unaware of some of the more unusual doctrines of the Cathars. The first Cathar Bishopric was established in France in 1150, and by the end of the twelfth-century they had at least eleven bishoprics in France and Italy. They were clearly growing in number and influence throughout the region, and the Catholic Church found itself increasingly concerned. The Church expanded its activity in the region during Pope Innocent III's reign, finally resulting in the murder of the Papal Legate Peter Castelnau in 1208. The incident has been cited as the spark for Innocent III's calling of what became known as the Albigensian Crusade. The nobility of northern France was willing to make war against the wealthy nobility of the south of France, and the crusade continued with varying degrees of intensity for over twenty years, finally ending in the Treaty of Paris in 1229. Then the Inquisition moved into the region and began the lengthy process of extirpating the heresy, with occasional outbursts of violence in the storming of various Cathar strongholds fortified by castles. The last known Cathar perfect died in the beginning of the fourteenth-century. One can still travel to the south of France and visit the remains of numerous Cathar castles including Queribus and Montsegur. They have become an integral part of the modern tourism industry of the region and are well worth the trip for a student of the Albigensian Crusade or the Cathars. An interesting side note on the Albigensian Crusade is that it provides the basis for the well known and popular saying among U.S. members of the military, "Kill'em all and let G-d sort'em out." This saying is printed on T-shirts and heard on U.S. military bases as an informal creed for more intense military groups like the Marines, Rangers, and Special Forces. It was initially Arnaud Armaury, Abbot of Citeaux, who when asked how to distinguish which citizens of Beziers were Catholics and which were Cathars, reportedly replied, "Kill them all, G-d will know his own." He may have never have actually said it, as it comes from a single source written decades after the event. The Cathars called themselves Pure Ones after the Goddess known as the Pure One, their term for the Virgin Great Creator Mother Mari (meaning 'love'). The reason the Church resorted to the mass murder of hundreds of thousands of Cathars most certainly had to do with their alternative views about the Messiah. They claimed to possess a secret *Book of Love* (Mari, TARA). This mysterious manuscript is attributed to the Master who gave it to John the Divine. It was transmitted through the centuries until the Knights Templar and the Cathars adopted it. The Book of Love was the foundation of the Cathar Church of Love or Amor (the reverse of Roma). The existence of this lost (or hidden) gospel was revealed when the Catholic Church subjected the Cathars and Templar (in 1308) to torture. Its contents were a secret skill (symbolized by the Templar skull) said to grant one the ability to control the forces of nature and to transform ordinary human blood into that of the wise, holy and pure blood of life of the immortal. It is equated with the Holy Grail.

²⁵² One chronicler of this slaughter wrote, "It is safer to question the power of G-d, than to question the power of the pope."

²⁵³ *Exodus 22:18*-The Hebrew word *kasaph* does not mean witch, but rather means seer, clairvoyant, to whisper, to enchant . This one mistranslated verse resulted in the church murdering and torturing thousands of innocent women on false charges . Sexual abuse and sado-masochistic treatment of the accused women was rampant and led by brutal clergymen. Many of the torture methods used by the Inquisitors make the Nazi's look like Boy Scouts. Terrible torture methods were used to extract false "confessions" from their victims. The Dominican friar Johann Herolt said, "Most women belie their Catholic faith with charms and spells after fashion of Eve, their first mother, who believed the devil speaking through the serpent rather than G-d himself...Any woman by herself knows more of such superstitions and charms than a hundred men." In 1692 C.E. in Salem ,Massachusetts, witch hysteria swept 23 communities ending with 141 people arrested,19 were hanged, one crushed to death, and many tortured and robbed of their property. James 1 (1566-1625) spread his phobia with religious division, plotting, and paranoia. He gave license to persecute herbalists and healers as witches in his *Daemonologie* (1597).

²⁵⁴ In 1210 AD, Pope Innocent III unleashed "orders of fire and sword" against a group of heretics throughout Europe, mostly remembered as Cathars. Of special note, at the great city of Beziers, France there was a terrible massacre of heretics. Though the actual count will never be known, it is thought that perhaps 100,000 people were ultimately slaughtered. The papal forces besieged Beziers and all inside were commanded to surrender and repent. The heretics inside, also known as Waldensians or Albigensians, were believers in a widespread form of Gnosticism which threatened the greedy and materialistic goals of the Papacy. The policy set by Rome at that time is still in force doctrinally. This is known as "Nulla salus extra ecclesium" ("Outside the Church there is no salvation.") It

ing suspected of being a Cathar was hacked, burnt, and tortured with eyes gouged out, lips cut off, and noses sliced off. The primacy of the pope had taken justice back to the Dark Ages.

In regards to the Cathars, St. Bernard wrote:

- *“The Cathars deny Christ and their temples resemble synagogues. The sacred character of G-d’s sanctuaries is ignored; the sacraments are not accounted holy. Feast days are not observed with due solemnity. Men die in their sins and their souls are carried off, alas, before the awesome Judgment Seat without being reconciled with the L-rd and provided with the holy sacraments. Children do not learn to know Chr-st and the grace of baptism is not conferred on them.”*

Another interesting connection between the Templars and Cathars can be found in the Arthurian Grail romances. The imagery of the mysterious bearded head surfaces again in the Grail romances of Chretien of Troyes, where thinly disguised Templars are the Guardians of the Holy Grail. The grail in this story is not the cup of Messiah of later versions, but a mysterious dish accompanied by a lance.

The story, commissioned by a Templar nobleman, is rife with alchemical and sexual allegory. The hero Percival visits a mysterious castle, *Montsalvat*- believed by many to be identical to the Cathar stronghold of Montsegur. During his stay, he observes two odd processions: a maiden carrying a platter (the grail) with a single wafer on it, and a page carrying a lance which bleeds continuously. Out of respect, he avoids asking about the items.

He awakens to find the castle deserted. Outside, he encounters the mysterious Fisher King, who is tellingly wounded "in the thigh," (an allusion to a loss of sexual potency) and admonishes the hero that his failure to discover the secret of the Grail and the lance has cursed the land with infertility (most of the grail stories follow in similar vein, seeming to hint at pre-Messiah sexual rites associating the health of the land with the virility of the king). A fourteenth century painting underlines the hidden message of the Grail stories- it depicts the Grail knights kneeling before a glowing vision of the Goddess Venus .A curious related fact: unusual graffiti symbols left behind by imprisoned Templars at *Chinon* Castle in France include a symbol of Venus.

A popular drawing of *Baphomet* was drawn by the nineteenth century mystic Eliphas Levi (Alphonse Constant). Based on hermaphroditic gargoyles found on Templar chapels, the figure was drawn with the head of a Goat, a human body with cloven feet and wings. According to Levi, it was a revelatory figure, requiring study to understand:

- *"The goat on the frontispiece carries the sign of the pentagram on the forehead, with one point at the top, a symbol of light, his two hands forming the sign of hermetecism, the one pointing up to the white moon of the Kabballistic Chesed, the other pointing down to the black one of Gevurah. This sign expresses the perfect harmony of mercy with justice. His one arm is female, the other male like the ones of the androgyny of Khunrath, the attributes of which we had to unite with those of our goat because he is one and the same symbol. The flame of intelligence shining between his horns is the magic light of the universal balance, the image of the soul elevated above matter, as the flame, whilst being tied to matter, shines above it. The ugly beast's head expresses the horror of the sinner, whose materially acting, solely responsible part has to bear the punishment exclusively; because the soul is insensitive according to its nature and can only suffer when it materializes. The rod standing instead of genitals symbolizes eternal life, the body covered with scales the water, the semi-circle above it the atmosphere, the feathers following above the volatile. Humanity is represented by the two breasts and the androgyny arms of this sphinx of the occult sciences."*

was "open season" on those who taught any doctrine other than that which the Pope allowed and this made such people enemies of the Catholic Church.

In his book, "*The Head of G-d*," **Dr. Keith Laidler** put forth the theory that the Templars were practitioners of a cult of the head, which dated back to ancient times. Laidler's theory claims that Yahshua's head was severed after His crucifixion and latterly fell into the hands of the Templars who venerated it as part of their cult. This head, Laidler claims is buried in the apprentice Pillar at Rosslyn Chapel in Scotland.²⁵⁵ The symbol of the skull and crossed bones used by the Templars is furthermore associated with Yahshua' impalement, and more specifically, with both the place and manner in which Yahshua died.

Clear quartz crystals have an ancient connection with the Templars also. They were said to have used crystal skulls in their rituals. According to some scholars, the famous crystal skull, the Mitchell-Hedges skull, may have been in the possession of the Templars. This skull was reported to be from the lost city of Atlantis and ended up with the Templars who took it to Belize where it was later discovered by Mitchell-Hedges. This may be true since stone slabs carved with Templar crosses have been discovered in Patagonia, which reveal that the Templars may have visited North, South, and Central America.

These ritual skulls may have been human bones covered with gold and silver or precious metals. They may have been the skulls of deceased brethren as in the legend of *Perlesvaus* where a lady pulls a cart that holds the heads of 150 knights sealed in gold, silver, and lead. But, the mystery of the Templar skulls may never be solved because most of them were hidden before the Knights' arrest in the 14th century except two silver incased skulls found in the Templar's Paris Temple by the Inquisitors. Also, a skull of gold or silver was alluded to in the testimony of a Templar from Burgundy in 1307 C.E.

The famous skull and crossbones flag associated with the pirates is said to have originated from a skull owned by a Templar, a YHWH of Sidon. The symbol of poison is related to the early alchemical rites of the Templars. In the early rites, skulls representing "*Caput Mortuum*" or "Dead Head".

It would be appropriate, then, if *Lilith* chose Herodias' heirs as the core of her special army of the Templars. The official seal of the Templar Order was an eight-pointed cross, since they were schooled in the esoteric effect of the number eight (the alchemical number of Venus). The early civilizations of the Persians, Muslims, and Mesopotamians recognized the eight pointed star as a symbol of the Goddess Venus. Since the Templars lived next to the al-Aqsa mosque in Jerusalem, they came to understand the power of the eight sided Dome and even built the octagonal Church of the Holy Sepulchre and the Church of the Ascension. Also, by adopting the eight pointed star as their definitive cross design, the Templars were revealing their own special affiliation to the Goddess Venus and her ancient path of alchemy. If *Lilith* launched these Crusader wars and Inquisitions, it explains the centuries of monstrous bloodshed and today's Middle Eastern conflict.



²⁵⁵ What became of the head of John the Baptist is difficult to determine. Nicephorus and Symeon Metaphrastes say that Herodias had it buried in the fortress of Machaerus (in accordance with Josephus). Other writers say that it was interred in Herod's palace at Jerusalem; there it was found during the reign of Constantine I, and thence secretly taken to Emesa, in Phoenicia, where it was concealed, the place remaining unknown for years, until it was manifested by revelation in 453. In 1016, the monks of Saint-Jean-d'Angély in the Aquitaine claimed to have discovered the relics of the head of their patron, John the Baptist.

CHAPTER 15

WEAPONS OF MASS DECEPTION

"During times of universal deceit, telling the truth is revolutionary."

George Orwell

Is it possible she is the False Prophet of Revelation? The Greek text does NOT say it is a man, even though translators have assumed so. But one major clue is that this Prophet will "cause" the world to UNITE POLITICALLY AND MILITARILY and to adopt a GLOBAL SYSTEM OF MONEY EXCHANGE. It will also "cause" a GLOBAL RELIGIOUS PERSECUTION of Believers who refuse to submit.

There are dozens of warnings about false prophets who perform "signs and wonders" as the end nears. And Yahshua especially warns about false prophets who seek to "alarm" Nazarenes by talk of "WARS and RUMORS [WARNINGS] OF WARS." Yahshua told His *talmidim* to "Take heed that no one [not even *Lilith*] deceive you...for [before the end of the age comes] ...false prophets...shall show great signs and wonders, in- so much that, if possible, they may deceive the very elect." That is, even top church leaders could fall into deception BECAUSE OF THE MIRACLES. Evil always wants to disguise itself as good. In this way it deceives people, by making them believe they are doing good.

The Scriptures says a False Prophet will do "great wonders so that [she?] makes fire come down from heaven...in the sight of men, and deceives those who dwell on the earth by those miracles [she?] had power to do...and causes all who would not worship [as she? commands] to be killed."[Rev. 13:11-15](#)

- *(c) The distinction between 'right' and 'left' in the Zohar corresponds, not only to the distinction between reward and punishment in the next world, but also between good and evil, and specifically moral good and evil in this world. Samael, the power of evil, the tempter, the accuser, the evil Serpent, is placed on the left and is identified with the grade Gevurah. Now Samael is represented as the opponent not of Hesed but of Tiferet. He is the Great Dragon, who on New Year swallows the Moon, that is, prevents the union of the Matrona with the Holy King, until Israel by their sacrifice on the Day of Atonement induce him to desist. He also, by means of his minions, Lilith and others, seduces men to defile their souls, contrary to the desire of the Holy King[Tr. note: It may be noted here that the Zohar distinguishes the zelem (form) and demuth (likeness) of man (v. Genesis I, 26) as 'left' and 'right', and identifies the demuth with the neshamah. Thus one aspect of the distinction between right and left in the Zohar is a conflict between Samael and the Holy King. This conflict is obviously a very different thing from the conflict of view between Hesed and Gevurah, though described in the same terms, and if we ask how it arises, the answer is by no means easy to find in the Zohar. A possible explanation is as follows. It has been mentioned above that each grade is regarded as 'sucking' from the one above it. Now it is not unnatural to suppose that the one which is 'sucked' should offer a certain resistance to the process, so that two opposite tendencies are always at work. This would seem to be implied in the somewhat obscure interpretation given by the Zohar to a text which it frequently quotes as containing a fundamental principle with reference to the grades, viz. 'To the place whence the rivers came, thither they are ever returning' (Eccl. I, 7). On this principle there should be a conflict between all the adjacent grades; but we may suppose that the reason why the Zohar dwells on the conflict between Samael and the Holy King is because of its importance for the salvation of man's soul and the welfare of the people of Israel.]Zohar :Definitions*

Lilith loves to deceive, to trick, to change her shape and make people do her will. That is the common theme of every ancient story about *Lilith*. Given the legends about her, *Lilith* could even become the deceiver Yahshua spoke of: The one we may one day call, "The False Prophetess."

- [Isa 47:1 -7](#) *Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground without a throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Take the millstones, and grind meal; remove thy veil, strip off the train, uncover the leg, pass through the rivers. Thy nakedness shall be unco-*

vered, yea, thy shame shall be seen; I will take vengeance, and will let no man intercede. Our Redeemer, YHWH of hosts is His name, The Holy One of Yisrael. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called the mistress of kingdoms. I was wroth with My people, I profaned Mine inheritance, and gave them into thy hand; thou didst show them no mercy; upon the aged hast thou very heavily laid thy yoke. And thou saidst: 'Forever shall I be mistress'; so that thou didst not lay these things to thy heart, neither didst remember the end thereof.

- **Rev 2:20-23** `But I have against thee a few things: That thou dost suffer the woman Jezebel, who is calling herself a prophetess, to teach, and to lead astray, my servants to commit whoredom, and idol-sacrifices to eat; and I did give to her a time that she might reform from her whoredom, and she did not reform; lo, I will cast her into a couch, and those committing adultery with her into great tribulation--if they may not repent of their works, and her children I will kill in death, and know shall all the assemblies that I am he who is searching reins and hearts; and I will give to you--to each--according to your works.
- **Rev 18:4-10** And I heard another voice out of the heaven, saying, `Come forth out of her, My people, that ye may not partake with her sins, and that ye may not receive of her plagues, because her sins did follow--unto the heaven, and Elohim did remember her unrighteousness. Render to her as also she did render to you, and double to her doubles according to her works; in the cup that she did mingle to her double. `As much as she did glorify herself and did revel, so much torment and sorrow give to her, because in her heart she saith, I sit a queen, and a widow I am not, and sorrow I shall not see; because of this, in one day, shall come her plagues, death, and sorrow, and famine; and in fire she shall be utterly burned, because strong is YHWH Elohim who is judging her; and weep over her, and smite themselves for her, shall the kings of the earth, who with her did commit whoredom and did revel, when they may see the smoke of her burning, from afar having stood because of the fear of her torment, saying, Woe, woe, the great city! Babylon, the strong city! because in one hour did come thy judgment.

If we are now approaching the predicted end of the age, then we should already be seeing the False Prophet--or the False Prophetess--prophesying right out in the open, while performing signs and wonders and deceiving millions on a global scale.

- When man arose, his female was affixed to his side, and the Holy Spirit in him spread to each side, thus perfecting itself. Afterwards Elohim sawed the man in two and fashioned his female and brought her to him like a bride to the canopy. When Lilith saw this she fled, and she is still in the cities of the sea coast trying to snare mankind. And when the Almighty will destroy the wicked Rome, He will settle Lilith among the ruins, since she is the ruin of the world, as it is written: "For there Lilith shall settle and find her a place of rest" (Isa. XXXIV, 14). In ancient books it says that she fled from man before this, but we have learnt differently, that she associated with man until this soul (neshamah) was placed in him, and then she fled to the seaside, where she tries to harm mankind. **Zohar III:19a**

Interestingly, a triple 6 (666) was the magic number for ISHTAR or Aphrodite in the guise of the Fate. The Book of **Revelation** calls it the number of the "beast".

- **Revelation 13:18** Here is wisdom. He that hath understanding let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.

The Beast with Two Backs is the androgyny of carnal love. King Solomon made a sacred marriage with the Goddess and acquired 666 talents of gold.

- **1Kings 10:13 -14** And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants. Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.

Conservative and Fundamentalist Christians call 666 the “number of the devil” and have made millions exploiting the ignorance of the casual readers of Revelation. They see the number everywhere as the devilish influence in the government, or whoever they want to demonize. Yet, there are many esoteric recurrences of this number. A good example is the maze at Chartres Cathedral was planned and designed to be exactly 666 feet long.



CHAPTER 16

ENCOUNTERS OF THE THIRD KIND

Many books could be filled with modern UFO encounters.²⁵⁶ Almost all of these books are just pure science fiction and figments of the people's sick imagination. It is these farfetched stories that make even the most open-minded scholar to become cynical concerning any type of alien beings even existing. Most of these so-called abductions by aliens can be explained as manifestations of some type of psychological imbalance or sickness, such as fantasy or projection. But, many cases cannot be explained as they come from sane people living their normal everyday lives.

- *"The abduction phenomena is, therefore, of great clinical importance if for no other reason than the fact that the abductees are often traumatized by their experiences."* **Dr. David M. Jacobs , professor of Psychology at Harvard Medical School**

Because of that fact, within the context of this study, we must at least look for any UFO –*Lilith* /demon connection. In this connection, many males who claim abduction by a UFO describe a sexual assault by a "beautiful alien woman." One major aspect consistent with almost all abduction accounts is the aliens' preoccupation with some sort of sexual experiments or experience. It may be with some young female being raped by an alien disguised as her spouse or a male being abducted and assaulted by an alien female. Most people dismiss these accounts, but in light of worldwide *Lilith* stories of a similar nature, it might be wise if we took the reports by these terrified men and women more seriously.

Even within Jewish folklore there are accounts of women being kidnapped by demons and taken to live with them in their subterranean caves. There they are raped and forced to bear and raise a mixed breed of children who are half demon and half human. A Hasidic rabbi in Brooklyn has stated among Hungarian Jews there were women who were raped by demons and gave birth to some sort of half human and half demon child. Rabbi Fatiyah²⁵⁷ was a master of detecting the

²⁵⁶ Astronomer Frank Drake developed an equation based upon seven factors that scientists believe necessary for intelligent life called Drake's Equation. His equation suggests that as many as 10,000 intelligent civilizations could be present in the universe. Our universe is estimated to be 17 billion light years (1 light year=the 9.46 trillion miles that light travels in a year) from one end to another. The Milky Way is 100,000 light years across. There are an estimated 200 billion galaxies, each one holding between 200 to 500 billion stars.

²⁵⁷ Among his many works, which include multiple commentaries to the holy Zohar and Etz Chaim, Rabbi Yehuda authored "*Minchat Yehuda*". In it he writes of his experiences with earth bound souls and the exorcisms that he performed. Even among Kabbalists this is not the norm. Rabbi Fatiyah was a step above the rest. Rabbi Fatiyah was a master at detecting the presence of spirits and demons and an expert in the art of exorcism. However, he also knew that people many times make up or imagine things to be that are just not true. He never simply accepted someone's word that they were in contact with a spirit or demon. In order to ascertain their credibility, Rabbi Yehuda would test them to see if the person really was having an other-worldly experience or not. *Minchat Yehuda* by Rabbi Fatiyah is one of the most revelatory works about demons, how they act and deceive people in the most malicious ways. Rabbi Fatiyah enumerates a number of personal experiences which he witnessed how demons appeared to people in dreams and while awake in all kinds of forms with the intent of deceiving them for some unknown devious purpose. Rabbi Fatiyah was an expert in exposing these demons and casting them out. He has recorded the procedures for doing these things in his work. Rabbi Yehudah Fatiyah explains in detail how to distinguish between dreams that come from angels and those which come from demons. He gives a warning that demons are not stupid and know very well how to seduce mankind as they sleep. These unclean entities have learned the art of replication and can show an individual in their dreams false Heavenly and sublime spiritual symbols. The person will believe that he is receiving a holy Heavenly message, whereas in fact the soul is being deceived into becoming an agent of evil. Just as there are unscrupulous people in this world seeking to dupe and deceive others for their own personal gain, so are their spiritual beings that wish to do the same. The dream world is the realm of the unconscious; as such, it is the rightful domain of spirits both good and evil. Therefore, each of us when we dream must be very cautious. We must learn how to control our dreams. A dream interpreter must also be aware that not all message dreams come from holy sources. Rabbi Fatiyah brings down examples how demons appear in dreams in the form of tzaddikim or as "ascended masters." They can show dreamers images of the heavens, the holy throne, or even Kabbalistic symbolism. All this is their attempt to convince the dreamer to believe in that which they send to him. In this way, the forces of evil ensnare for themselves another soul. The demons always begin by showing one images of holiness to convince the person that what he is seeing in his dreams is "kosher". Then after the soul is convinced and believes in what it is being shown, the demons then lead him

presence of demons and the art of exorcism. He records several stories of women and their demonic lovers that sound very similar to accounts of alien encounters.

If the *Lilith* legends are linked to modern UFO abductions and "signs & wonders" seen in the heavens, then it becomes very relevant that many abductees claim to have dire "prophecies" of global wars and ecological catastrophes given to them by their alleged aliens.

Strange lights in the sky have been reported throughout time. Even the great historian Josephus reported that just before the destruction of Yerushalayim in 68 C.E. there was an army of strange lights over the city. He claimed it looked like an army of angels awaiting their orders to defend the city. But, as we know, those orders never came. With the coming of the dawn, the lights disappeared, and Yerushalyim was left to her fate.

In the *TaNaK* there is a verse in **Mishpatim (Judges) 5:23** that says:

- **Jdg 5:23** 'Curse ye Meroz', said the angel of YHWH, 'Curse ye bitterly the inhabitants thereof, because they came not to the help of YHWH, to the help of YHWH against the mighty.'

Rabbi Pinchas Horowitz (18th Century), who wrote **Sefer HaBrit**, states that the **Talmud** in **Moed Katan 16a** records an opinion that *Meroz* is a name of a planet. This seems to imply that the planet *Meroz* is inhabited. Rabbi Horowitz writes in chapter three of his book, "According to my opinion, there are inhabited planets and this is also implied in the **Tikkunei Zohar**." According to this opinion, the fact that Scripture states, "Cursed is Meroz... cursed are its inhabitants" is clear proof from the words of our Sages for extraterrestrial life. Of course, even this proof is subject to refutation, for the **Zohar** also follows the opinion that *Meroz* is a star, yet states that "its inhabitants" refers to its "camp," that is, most probably, to the planets surrounding it. Nevertheless, the simple meaning of the verse seems to support the opinion of the **Sefer HaBrit**.

The **Sefer HaBrit** goes on to say that we should not expect the creatures of another world to resemble earthly life, any more than sea creatures resemble those of land.²⁵⁸ He further states that although extraterrestrial forms of life may possess intelligence, they certainly cannot have freedom of will. The latter is an exclusive attribute of man, to whom was given the

step by step until eventually the person sinks into mental illness. In this state, the demons can control the person's mind and body. The only way to avoid the onset of such a demonic attack is the recitation of the full order of the nighttime Shema Yisrael prayers. Rabbi Fatiyah explains the difference between angelic dreams and demonic dreams as follows. An angelic dream is a message dream. Therefore, during the dream the dreamer will remain calm and reposed, almost unemotional, regardless of what is seen. The dreamer will watch the dream vision like watching a movie, while the image's inner meanings will somehow be imprinted in his mind. Upon awakening, the dreamer is not frightened or alarmed. Although he is perplexed about what to do next, the next step always seems to become manifest. Such was the case with Pharaoh. After he awoke from his dream, he knew he needed it interpreted. Intuitively he felt inside himself that the interpretations his wise men were giving him were all wrong. He knew something was missing. Only then does his cupbearer speak to Pharaoh about Yosef. Pharaoh had never heard of Yosef to that day. Yet, that day forever changed the lives of both men, and both nations. YHWH gave Pharaoh his dreams. YHWH inflicted Pharaoh's wise men with stupidity. YHWH brought Yosef into Egypt, made him a dream master and brought him before Pharaoh, all in accordance to the Divine plan. A demonic dream takes on a different form. During a demonic dream, one feels great agitation. One may feel a weight on one's chest as if someone is sitting on you. The dream images are confusing and blurry. No clear mental message is received. One awakens with feelings of anxiety and panic. One feels an inner conviction towards a certain course of action, yet no logical or permissible means avail themselves. The person then is led to believe that his family, friends or community is holding back from him some form of "unmanifest destiny." The forces of evil then return in dreams to confuse the person even further, making him suspicious of others around him. Eventually paranoia sets in and is soon followed by schizophrenia. All this occurred because the person opened himself to foreign outside influences without first being on a proper level of *kedusha* (holiness) to defend himself

²⁵⁸ Rabbi Horowitz criticizes those who think any alien life forms are like humans and dismisses such thoughts as lies and a waste. Those who them, Rabbi Horowitz says are, "simpletons who will believe anything." Even the planets, he says, are not made of matter like ours. He gives the sun as an example (according to Judaism the sun is a planet).

Torah and its commandments. He proves the latter thesis on the basis of the Talmudic teaching that all the stars in the observable universe were created for the sake of man.

The basic premise of the existence of extraterrestrial life is strongly supported by the Zohar. The Midrash teaches us that there are seven earths. Although the Ibn Ezra tries to argue that these refer to the seven continents, the Zohar clearly states that the seven are separated by a firmament and are inhabited. Although they are not inhabited by man, they are the domain of intelligent creatures. We therefore find the basic thesis of the Sefer HaBrit supported by a number of clear-cut statements by the Sages. There may even be other forms of intelligent life in the universe, but such life forms do not have free will (*behirah*), and therefore do not have moral responsibility. He acknowledges these life forms are, “*ba’alei sekhel u’madah*” (masters of intelligence and science).

If we assume this to be true, we ask the basic question: If such creatures never have any usefulness for man, what is their reason for existence? We find one answer to this question in the Tikkunei Zohar. Speaking of the verse (Song of Songs 6:8), “*Worlds without number,*” the Tikkunei Zohar states: “*The stars certainly are without number. But each star is called a separate world. These are the worlds without number.*” The Tikkunei Zohar further states that every *tzaddik* (righteous person) will rule over a star, and therefore have a world unto himself. The 18,000 worlds mentioned above would therefore be that number of stars, presided over by the 18,000 *tzaddikim* that are alluded to in the verse (Ezekiel 48:35), “*Around Him are 18,000.*” However, these may only refer to those worlds visited daily by the divine presence, but there may be innumerable worlds for the lesser *tzaddikim*.

We have a reason why the stars were created, and why they may contain intelligent life. Since an overcrowded Earth will not give the *tzaddikim* the room they require, each one will be given his own planet, with its entire population to enhance his spiritual growth.

Once we know that the stars and their planets were created as an abode for the *tzaddikim*, we might naturally wonder how they will be transported to them. However, the Talmud even provides an answer to this question. Discussing the passage (Isaiah 40:31), “*They shall mount up with wings as eagles,*” the Talmud states that in the future world, YHWH will grant the *tzaddikim* wings to escape the earth. The Zohar goes a step further and states that “*YHWH will give them wings to fly through the entire universe.*” This prediction by the ancient sages speaks of the initiation of some sort space travel as part of the prologue to the Messianic Age.

A word of caution to the student: JUST BECAUSE THE SAGES ACKNOWLEDGE THAT THERE MAY BE OTHER BEINGS INHABITING OTHER WORLDS, THIS DOES NOT CONCLUDE THAT IT IS THOSE BEINGS AND THEIR SPACESHIPS THAT ARE BEING SEEN BY THE THOUSANDS WHO CLAIM TO HAVE HAD A CLOSE ENCOUNTER OF THE THIRD KIND. THERE ARE OTHER CONCLUSIONS THAT CAN BE GIVEN TO REVEAL THE TRUE IDENTITY OF OUR VISITORS. THE SAGES HAVE IDENTIFIED OUR INVISIBLE VISITORS AS BEINGS OF DIFFERENT RACES OF ANGELS AND DEMONS. UNLIKE THE UNLEARNED RELIGIOUS FOLK, THE ANCIENT SAGES KNEW THAT THE DEMONS WERE A SEPARATE RACE FROM THE ANGELIC RACES, AND THAT THEY WERE CREATED AS SUCH.

- *It has been taught: Abba Benjamin says, If the eye had the power to see them, no creature could endure the demons. Abaye says: They are more numerous than we are and they surround us like the ridge round a field. R. Huna says: Every one among us has a thousand on his left hand and ten thousand on his right hand.*² *Raba says: The crushing in the Kallah*³ *lectures comes from them.*⁴ *Fatigue in the knees comes from them. The wearing out of the clothes of the scholars is due to their rubbing against them.* Talmud Mas. Berakot 6a
- **THOU SHALT NOT UNCOVER THE NAKEDNESS OF THY FATHER'S SISTER.** *We have learnt elsewhere that Adam separated from his wife a hundred and thirty years*² *after Cain killed Abel. R. Jose said: ‘When death was decreed for him and for all mankind, he said: Why should I beget children for confusion? and he therefore separated from his wife. Then two female spirits used to come to him and they bore from him. Their offspring were demons and were called “plagues of the children of men”.* *We have learnt that when man came down to earth in the supernal likeness all who saw him, both higher and lower beings, came to him and made him king of this world. Eve bore Cain from the filth of the serpent, and therefore from him were descended all the wicked generations, and from his side is the abode of spirits and demons. Therefore all spirits and demons are half of the class*

*of human beings below and half of the class of angels above. So, too, those that were born from Adam afterwards were half of the lower and half of the upper sphere. After these were born from Adam, he begat from those spirits daughters with the beauty of the heavenly beings and also with the beauty of the lower beings, so that the sons of Elohim went astray after them. One male came into the world from the side of the spirit of the side of Cain, and they called him Tubal Cain. A female came with him who was called Naamah, from whom issued other spirits and demons; these hover in the air and tell things to those others below. This Tubal Cain produced weapons of war, and this Naamah clung to her own side, and she still exists, having her abode among the waves of the great sea. She goes forth and makes sport with men and conceives from them through their lustful dreams. From that lust she becomes pregnant and brings forth further species in the world. The sons whom she bears from human beings show themselves to the females of mankind, who become pregnant from them and bring forth spirits, and they all go to the ancient Lilith, who brings them up. **Zohar, Vayikra, Section 3:76b***

The modern UFO abductions bear many similarities with the older *Lilith* accounts. *Lilith* would carry off her victims in the night. Like the aliens, many would never return. She was said to drink human blood and eat her victims, and the same is often reported being done by aliens seen by the abductee witnesses or other non-abductee witnesses--not to mention the reports of cattle mutilations and associated UFO's. A disturbingly large number of children are involved in these abductions by *Lilith* and by UFO's. The stories of *Lilith* and UFO's both involve shape-shifting and inter-dimensional phenomena. Sexual aggression by aliens is common in witness tales as in the *Lilith* legends. Both use sleep paralysis to immobilize victims. Both prophesy. Both occasionally perform "healings" and leave behind scars. Both use terror as a weapon of control. Both employ hypnotic trances.

Amazingly the ancient sages have written accounts of some sort of beings that inhabits "inner earth". The descriptions are similar to alien encounters that have been reported in recent years. They believed in subterranean worlds and each one inhabited by different life forms. In fact, the rabbis still believe that the fallen angels and *mazakim* (demons) have their domain in the depths beneath our earth. Perhaps the modern day alien encounters are not from "outer space" but actually visitations of these various beings that dwell beneath the earth.²⁵⁹

- *117. But the punishment of that body, until it rises AND RESURRECTS, is great, since it did not merit growth BY CHILDREN, so it is brought down into Adamah, close to Arka. FOR THERE ARE SEVEN LANDS, ERETZ (LAND), ADAMAH (GROUND), GAI (VALLEY), NISHYAH (FORGETFULNESS), TZIYAH (WILDERNESS), TEVEL (WORLD). There he is punished. Then it is brought up to Tevel, WHERE WE ARE, and it descends BACK TO ADAMAH. Now it rises and now it descends. It has no rest, save on Shabbatot, holidays, and the first days of months. **Zohar :Mishpatim 117***
- *If not, then SIN COUCHETH AT THE DOOR. By "door" is meant the heavenly tribunal which is the door through which all enter, as it is written, "open to me the doors of righteousness" (Ps. CXVIII, 19). By "sin coucheth" is meant that the side which clung to thee and was drawn towards thee is lying in watch for thee to exact punishment from thee.' Said R. Isaac: 'When Kayin wanted to kill Abel, he did not know how to make him give up the ghost, and he bit him like a snake, as our colleagues have explained. Elohim then cursed him, and he wandered about the world without being able to find any resting-place until, clapping his hands on his head, he repented before his Master. Then the earth found a place for him in one of its lower levels.' R. Jose said: 'The earth allowed him to stay on its surface, as it is written, "And YHWH set upon Kayin a sign".' R. Isaac said: 'That is not so. The earth found a place for him in a certain lower level, as it is written, "Behold, thou hast driven me out this day from the face of the ground", implying that he was banished from the surface but not from underground.*

²⁵⁹ A Hopi Indian legend says that a very ancient tunnel complex exists under Los Angeles and this, they say, was occupied by a 'lizard' race some 5,000 years ago. According to their legends, the Hopi once lived within the Earth and were fed and clothed by 'ant people', possibly the extraterrestrials known as the Greys. The Hopi refer to their ancestors as their 'snake brothers' and their most sacred of underground rituals is the snake dance. The Hopi say that one day under the orders of their Goddess, Spider Woman, they ascended to the surface of the Earth and emerged through their cave they called the Sipapuni. Once on the outside, the Hopi say, a mocking bird arrived to confuse their language and make different tribes speak different tongues. This is such a repeat of the biblical story of the Tower of Babel that a connection is obvious. To this day the Hopi will not recreate the images of their snake ancestors for fear of death.

The level on which he found a resting-place was Arka, of the denizens of which it is written, “these shall perish from the earth and from beneath the heavens” (Jer. X, 11). There was fixed his habitation, and this is what is meant by the words, AND HE DWELT IN THE LAND OF NOD ON THE EAST OF EDEN. Said R. Isaac further: From the time that Kayin killed Abel Adam separated from his wife. Two female spirits then used to come and have intercourse with him, and he bore from them spirits and demons that flit about the world. This need cause no surprise, because now also when a man dreams in his sleep, female spirits often come and disport with him, and so conceive from him and subsequently give birth. The creatures thus produced are called “plagues of mankind”; they appear always under the form of human beings, but they have no hair on their heads. It is they who are referred to in the verse, “and I shall chastise him with the rod of men and with the plagues of the sons of men” (II Sam. VII, 14). In the same way male spirits visit womenfolk and make them pregnant, so that they bring forth spirits which are also called “plagues of the sons of men”. **Bereshith 1 Zohar- 145 b**

- Whilst they were going along they heard a voice saying: ‘Ye tent-dwellers, who take a crooked path, turn to the high ground and do not descend by the path leading downwards.’ R. Jose said: ‘This proves that Elohim is guarding our way.’ They then took the mountain path and ascended a hill that was situated between huge rocks, saying to themselves: ‘Since Elohim desires us to take this road, we are sure to see something of note, or experience some miracle.’ They went on and sat down by a cleft in the rock, and were amazed to see a man suddenly emerge from it. ‘Who art thou?’ said R. Jose. ‘I belong to the denizens of Arfa²⁶⁰,’ he answered. ‘Are there human beings there?’ they asked. ‘Yes,’ he answered, ‘and they sow and reap. Some of them are of a strange appearance, different from my own²⁶¹; and the reason I ascended to you is to learn from you the name of the earth wherein ye dwell.’ ‘This earth’, R. Jose replied, ‘is called erez, namely, the erez (land) of life, of which it is written: “As for the earth (erez), out of it cometh bread” (Job XXVIII, 5), implying that only out of this earth cometh bread, but not out of any other, or if it does come, it is not bread of any of the seven kinds.’ The man thereupon returned to his place, leaving them astonished. They said: ‘Assuredly, Elohim wishes to recall something to our minds through this incident.’ **Zohar I- 157a**
- **Soncino Zohar, Vayikra, Section 3, Page 10a**-one higher than the other, the Land of Israel being the highest of all and Jerusalem being the highest point in the whole inhabited world. Our colleagues who dwell in the South have seen all this in the books of the ancients and in the Book of Adam. Between each earth and the next is a firmament which divides them from one another. Hence they all have separate names, among them being the Garden of Eden and Gehinnom. The creatures in them also are different, corresponding to those above, some with two faces, some with four, and some with one; and their aspects also differ. But, it may be said, are not all men descended from Adam, and did Adam then go down to each of these earths and beget sons there? The truth is, however, that man is found only in this highest earth which is called Tebel (inhabited world), and which is attached to the upper firmament and to the supreme Name. Hence man is superior to all other creatures. For, just as above there is a highest firmament which is the throne of the Holy One, blessed be He, so below on this Tebel is the king of all, to wit, man. As for the lower creatures, they are produced from the moisture of the earth under the influence of the heavens, which brings forth creatures of various kinds, some with skins and some with shells-red, black, or white, and so forth, none of them enduring for more than ten years or so. In the Book of Rab Hamnuna the Elder it is explained further that all the inhabited world is circular like a ball, so that some are above and some below, and the strange appearances of certain races are due to the nature of the air, but they live as long as other men. Further, there is a part of the world where it is light when in another part it is dark, so that some have night while others have day. Also there is a place where it is always day and where there is no night save for a very short time. All this account which is found in the books of the ancients and in the Book of Adam is confirmed by Scripture, which says: “I will give thanks unto thee, for I am fearfully and wonderfully made, wonderful are thy works” (Ps. CXXXIX, 15), and again, “O YHWH, how manifold are thy works” (Ps. CIV, 24). This mystery [Tr. note: ‘That there are seven earths enveloping one another] has been entrusted to the masters of wisdom [Tr. note: The Kabbalists.] but is not known to those who mark out boundaries [Tr. note: The geographers] Similarly the sea is full of different creatures, but in all worlds there is no ruler save man and Elohim above him.’
- **Jude 1:6-7**- messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept, as Sodom and Gomorrah, and

²⁶⁰ One of the seven levels of earth. Cain was banished to Arfa from the face of the earth and generated demonic offspring.

²⁶¹ According to legend, the descendants of Cain have two heads.

the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before--an example, of fire age-during, justice suffering.

In fact, the similarities are so striking that there are serious medical researchers who think they are really both the same phenomenon, which they attribute to disturbances in the brain during sleep paralysis. But like *Lilith*, UFO's also frequently are said to abduct people who are awake, not in bed, albeit alone in locales with few witnesses.

Even in the dream state, people report aliens giving them prophetic warnings and other messages. *Lilith* did the same. As *Diana* or *Athena*, for example, she often appeared in dream form. *Diana* gave Brutus the order to go to Britain after he fled Troy when she appeared to him in a dream. *Athena* was the patroness of prophecy because of all her dream warnings. Those rabbis who classed *Lilith* as an "angel" were actually calling her a "messenger" spirit or a prophetic being.

Some people are now claiming Princess Diana is appearing to them or in their dreams and giving them prophecies. The similar nature of the dream messages to UFO warnings may be a clue to the true nature of these reports. It appears the activities of *Lilith* don't change; only her "name" seems to vary. In the end, all these phenomena can just as easily be classed under the ancient banner of *Lilith*.



CHAPTER 17

LILITH AND JUNG²⁶²

“We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language, and imagery are built upon the Bible.” –C.G. Jung, The Visions Seminars

Dr. Carl Jung’s limited familiarity with the *Kabbalistic* texts and ideas no way prevented him from commenting profoundly on certain symbols in the writings of the sages, such as *Adam Kadmon*. Jung never undertook a study of *Kabbalah* in its own right, and his work was almost exclusively adjunctive to his other work which was psychology. However, had he been aware of these symbols prior to 1954, they would have been very valuable to him in the expression of his own psychology of the self. We must also entertain the idea that Dr. Jung suppressed the Jewish mystical origins of his ideas due to the times in which he lived (1930’s).²⁶³

Jungian psychology is in a position to provide man with direct awareness of the archetypes within his own psyche. This, Jung believes, can be accomplished through interpretation of the symbolic projections of the unconscious in fantasy, art, and dreams, guided by a new psychological understanding of the basic archetypal images that have been presented in the history of mythology and religion.

- *“The statements made in the Holy Scriptures are also utterances of the soul...they point to realities that transcend consciousness. These entia are the archetypes of the collective unconsciousness.” Dr. Carl Jung, Answer to Job*

Jungian psychology explains archetypes²⁶⁴ as being the secret, collective, symbolic language that all mankind recognizes. He viewed them as projections of the collective unconscious; that is the reflections of the deepest, most universal structures of the human mind. The Azriel of Gerona (13th Century C.E.) held that the energy of the human soul derives from the *sefirot*, the archetypes through which Elohim expresses Itself in creation. Abraham Abulafia (1240- 1291 C.E.) understood the names of the *sefirot* as referring to processes taking place in the mind and body of man.

The fact that the *Lilith* legend is experiencing a revival of sorts tells us a great deal about the female needs and longings, once repressed, and are now surfacing in today’s society. *Lilith* challenges the patriarchal views of women, their status, and role in the modern world. She represents the ultimate liberated woman in the minds of many of her followers.

Jung²⁶⁵ had a name for this poisonous female – the negative *anima*²⁶⁶. This is the female personification of a male's unconscious. It is all the feminine psychological tendencies in a man’s psyche, such as vague mood swings, intuition, irra-

²⁶² The Nazis called psychoanalysis “the Jewish science”, to which Ann Freud said the Jews wore proudly as a “badge of honor”. Sigmund (Shlomo) Freud, the father of modern psychology, came from a Hasidic family and his great-grandfather and grandfather were rabbis.

²⁶³ Jung’s disciple, Aniela Jaffe, records that Jung’s earlier anti-Jewish statements about the Jewish mind was due to his lack of comprehension of Judaism and the Jewish culture. He also admitted to Jewish scholar Leo Baeck that he had slipped up concerning some of his views of Judaism.

²⁶⁴ The word “archetype” was coined by Carl Jung, who theorized that humans have a collective unconscious, “deposits of the constantly repeated experiences of humanity.... a kind of readiness to reproduce over and over again the same or similar mythical ideas....” This shared memory of experiences has resulted in a resonance of the concepts of hero and heroine that transcends time, place and culture. Jung called these recurring personalities *archetypes*, from the Greek word *archetypos*, meaning “first of its kind.”

²⁶⁵ Jung claimed that the roots of psychoanalysis could be found in Kabbalah and Hassidim. According to Jung a full understanding of Freud would: “carry us beyond Jewish orthodoxy into the subterranean workings of Hassidim and then the intricacies of the Kabbalah, which still remains unexplored psychologically.” Carl Jung, Letters, Vol.2, pg.175. Jung could be called a contemporary Kabbalist, but one who provides the basis for a radical psychological interpretation of the symbols and ideas within Kabbalah. Jung took the psy-

tionality, a feeling for nature, his need for personal love, and his relationship with his unconscious. The negative *anima*²⁶⁷ is in a man's personality can be revealed in a waspish, poisonous, effeminate remarks by which he devalues everything.²⁶⁸ This is symbolized in history and cultures as a poisonous damsel. She is a beautiful creature that has weapons hidden in her body or a secret poison with which she kills her lovers during their first night together.²⁶⁹ In this guise the *anima* is a cold and reckless woman, which later was incorporated into the belief in witches.

There is a dimension of a man's psyche that acts like a woman, a woman that is not seen clearly, one who appears for a moment and then disappears. She is, in turn, beautiful and alluring, obsessing us with desire, and then perhaps scornful and rejecting, driving us to contemplate dark deeds. But her conduct is not simply capricious. It is often strongly influenced by the conscious attitude we take towards her. If we are rejecting and cold, she will respond accordingly. If we are welcoming and loving, her face can become beautiful and deeply harmonious feelings can flood our hearts.

The hardest thing about the *anima* is believing that she actually exists. Men will deny it vehemently all the while their rigorously logical plans are awash from feelings from below.²⁷⁰ They deny the existence of the *anima*, not only because she

chologization process further than any of the ancient sages or Hassidim could ever hope to do themselves. He seemed to be familiar with the writings of Gershom Scholem, the Zohar, The Kabbalah Uncovered, and certain doctrines of Lurianic Kabbalah.

²⁶⁶ Psychiatrist Carl Jung revived the terms animus and anima in order to describe the reasoning and intuitive parts of the mind (i.e., the left and right hemispheres). Every person's anima is "often symbolically connected with both earth and water. She is pictured both timeless and profoundly wise.... Each man's first and formative experience of the anima is with his mother. Her true function in the mind, according to Jung, is creativity." The anima, to Jung, is the personification of the feminine nature in the masculine unconsciousness. The animus is, therefore, the reverse personification in the feminine unconsciousness. This psychological bisexuality reflects the biological fact that the excessive number of male or female genes composing the individual determines their dominant sex. A smaller number of countrasexual genes appear to produce a corresponding countrasexual person, which usually remains unconscious. The anima and animus personifications usually take forms as figures in dreams or irrational fantasies; commonly they visualize as the "dream girl" and the "dream lover," or they may be the rationalization of a man's feeling or a woman's thinking. Both anima and animus as regulators of behavior to regarded as highly influential archetypes. The anima is archetypal, according to Jung, because every man carries within him an eternal, definitive feminine image, which is not an image of any particular woman. Such an image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the organic system of man, an imprint or archetype of all the ancestral female experiences, such as the deposit of all impressions made by woman. Since this image is unconscious, it is constantly projected upon the person of the beloved, and is a chief reason of passionate affection or aversion.

²⁶⁷ According to German legend, there was once a beautiful young maiden, named Lorelei, who threw herself headlong into the river in despair over a faithless lover. Upon her death she was transformed into a siren and could from that time on be heard singing on a rock along the Rhine River, near St. Goar. Her hypnotic music lured sailors to their death. The legend is based on an echoing rock with that name near Sankt Goarshausen, Germany.

²⁶⁸ The High Priestess in the Tarot Card symbol. This is usually the Goddess Isis or Artemis, the huntress. The Marseilles deck shows the Goddess Junon (Juno), wife of the Elohim Jupiter and a peacock. The symbols here are lunar and suggest a lunar vision (for example, the intuition as opposed to common sense). In the Thoth deck, she is shown naked, clothed only in a white Veil of Light, and seated on a throne. Her bow rests in her lap. Also shown are arrows, four crystals, a net (symbolic of the Egyptian Goddess, Neith), a camel, flowers, and fruit. This card represents the intuition and the imagery suggests the archetypes of the unconscious in a general sense and the anima in a specific sense. Nichols (1984) calls the symbolism in this card, the archetype of the virgin.

²⁶⁹ When Lilith refuses Adam's domination, she calls on the ineffable name of YHWH and leaves him. One should note that the inverse was also true, for in leaving Adam Lilith also loses one half of herself. To my thinking, this separation is wonderfully reflected in Carl Jung's psychology, where the personality has several aspects: The male side or Animus, the female side or Anima and the dark repressed side or Shadow. The work of "integration" according to Jung is to heal the separation between these aspects of the self and become a fully actuated person where each aspect is accorded equality. The story of Lilith is a perfect illustration of Jung's "archetypal symbols" reflecting this basic human truth

²⁷⁰ According to the *Zohar*, all souls, prior to their descent to this world are both male and female (*anima* and *animus*). It is only when the male finds the female half that he is complete. Just as every soul is originally bi-sexual, so are the sefirot (such as *Chochmah* and *Binah*). Chayim Vital said, "The whole universe functions according to the principium of the masculine and feminine."

is unconscious, and therefore hidden from view, but also she can be young and immature, and not in harmony with the manly image they have of themselves, or she can even be ugly and repugnant because she has been ignored and abused for so long.

But, the *Zohar* supports the psychoanalytic view that all individuals are bisexual in nature and each person's psyche is a juxtaposition and blend of the *anima* and *animus*. This is traceable to the story of *Chawah* being taken from Adam's rib, which hold that all souls, prior to their descent into this world are both male and female.

- ***Zohar Section 1; 49b-R.*** *Jose and R. Judah and R. Hiya. On the way they saw R. Phineas coming towards them. When they met, they dismounted and sat down under a large tree. Said R. Phineas, 'Now that I am sitting here, I should like to hear some of those wonderful ideas to which you daily give utterance.'* *R. Simeon thereupon opened a discourse with the text, and he went on his journeys from the South even unto Bethel, unto the place where his tent was at first, between Bethel and Ai, (Gen. XIII, 3). He said: 'The word "journeys" is used here where we might have expected "journey", to indicate that the Shekinah was journeying with him. It is incumbent on a man to be ever "male and female", in order that his faith may be firm, and that the Shekinah may never depart from him. What, then, you will say, of a man who goes on a journey and, being absent from his wife, is no longer "male and female"? His remedy is to pray to Elohim before he starts his journey, while he is still "male and female", in order to draw to himself the presence of his Master. When he has offered his prayer and thanksgiving and the Shekinah rests on him, then he can depart, for through his union with the Shekinah he has become "male and female" in the country as he was "male and female," in the town, as it is written: "Righteousness (zedek, the female of zaddik) shall go before him and shall place his footsteps on the way" (Ps. LXXXV, 14).*

There are many facets to a man's *anima*. He can be happily married and yet besieged by fantasies in which he is trying to relate to other women. These fantasies are the other faces of the *anima*, and if he fails to understand that they are interior aspects of his own personality that must be integrated, and begins to act out these fantasies, he can destroy his own happiness and that of his wife and family. Men can be obsessed by the hunt for the perfect woman. Real life women are never quite good enough. But what they are hunting for is once again to make contact with their own deep feelings, and a perpetual chase after women will never accomplish this goal. The *anima* can also be split. Men can put some women up on a pedestal and worship them as if they are Goddesses, but they can also abase other women or even the same woman, and treat her in a crude and abusive way. In essence, men live out their *anima* feelings and fantasies in their relationships with real women. The *anima* can also be caught up in a tug of war in which the ego tries to drag her to consciousness while the instinctive depths of the unconscious resists the pull.

This interior drama of great importance for psychological maturation gets projected outward and confuses men's outer relationships with women. In more extreme cases men who cannot make contact with their own deep inner feelings, with their own *anima*, run the risk of hurting themselves and others. The *anima* can be manifested in erotic fantasies that are nursed by films, pornography, or strip-tease shows. They may become obsessed, for example, with younger girls with whom they want to have inappropriate sexual contact, and who they sometimes injure and kill. We are horrified by this behavior, but it is important for us to understand the inner psychological situation that generates it.²⁷¹

All in all, it is one of life's great challenges for a man to learn how to relate to his own *anima*.

²⁷¹ These are what Jung called the 'soul image' which is one of the archetypal images. For a man this is the '*anima*'; for a woman it is the '*animus*'. The *anima* is the feminine aspects of a male psyche; for instance, being gentle, tender, patient, getting close to nature. The *animus* is the masculine aspect of the female psyche; being aggressive, assertive, controlling, taking charge, the fighting spirit. The 'soul image' characteristics are in opposition to those possessed by your persona. If your persona is an intellectual one, your soul-image will be characterized by sentiment and emotion; if you are the intuitive type, your soul-image will be earthly and sensual. The object is to recognize (through dream) these 'soul images' and to incorporate them into your persona.

- “If we return to our image of Adam as the ego and Lilith as the Deeper Self, then we find that the ego represses and drives into the Deeper Self what it cannot accept, and what it deems as illegitimate. And what is repressed rebounds on the ego in the form of the demonic, destroying what is acceptable and "legitimate" (symbolized by the offspring of Eve).” -- **Jeffrey Smith**

From years of psychiatric work and phenomenological research in religions and mythologies, Jung identified several key motifs that the archetypes can take. The ones that he felt were especially important include: the *persona*, the *shadow*²⁷², the *anima/animus*, the mother, the child, the wise old man, and the self. To Jung, abstract figures, situations, places and processes can also give expression to them.

- *Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint. This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit. (From The Syzygy: Anima and Animus, Collected Works, 9ii, par. 28f.)*
- *The animus is the deposit, as it were, of all woman's ancestral experiences of man - and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call... the spermatic word. (From Anima and Animus, Collected Works 7, par. 336.)*

The Shadow (corresponding to the Other Side) is a psychological term introduced by Dr. Carl G. Jung. It is everything in us that is unconscious, repressed, undeveloped and denied. These are dark rejected aspects of our being as well as light, so there is positive undeveloped potential in the Shadow that we don't know about because anything that is unconscious, we don't know about. The Shadow is an archetype. And what an archetype simply means is that it is typical in consciousness for everyone. Everyone has a Shadow.²⁷³ This is not something that one or two people have. We all have a Shadow and a confrontation with the Shadow is essential for self awareness. We cannot learn about ourselves if we do not learn about our Shadow so therefore we are going to attract it through the mirrors of other people.

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²⁷³ The process of judgment, of indicting aspects of ourselves as bad or wrong, leads to condemnation of self and others. Once we've denounced something within us, we then banish it from conscious awareness. We relegate it into the dark unconscious where it lives in spite of any illusion to the contrary. This banishment is defined as denial. Denial is the suppression or repression of that in us that we cannot, or do not want, to face. So we become two selves. The socially acceptable self and our unacceptable twin, who has been relegated to live in the dark basement of our being. It consists of all those qualities we want to disclaim. This dark one skulks behind, very much like our own physical shadow. It trails along, awaiting the opportunity to show itself. Like an abandoned, neglected child it starves for recognition. It sometimes is small and barely visible, if seen at all. At such times it causes little or no trouble. But then at other times, it leaps out in front, bigger than life, and devours everything in its path. Carl Jung observed that a person who denies their shadow is indeed a dangerous agent. Having convinced themselves that they don't have any inferior qualities, they then project their unacceptable qualities onto others. Called projection, it is the often practiced act of hating in someone else that which we don't want to see in ourselves. It's a lot easier to feel self righteous and condemning over the faults of another rather than see those same flaws in ourselves. Whenever you find yourself having a huge negative reaction to someone, you're being given the opportunity to encounter your own projected dark twin. It doesn't mean that person is not as unfit, irresponsible, controlling, etc. as you think. It does mean that you wouldn't be reacting with such vehemence if you weren't recognizing, in them, something unclaimed of your own. Of course, those qualities you have judged as abhorrent in your antagonist may not be as obvious in you, simply because you have exerted such unconscious effort in repressing them! Such people who trigger us might be called our "good enemy", because they present us with an opportunity to make conscious denied aspects of ourselves.

- **THE PERSONA:** is the mask we wear to make a particular impression on others; it may reveal and conceal our real nature. It is called an artificial personality that is a compromise between a person's real individuality and society's expectations--usually society's demands take precedence. It is made up of things like professional titles, roles, habits of social behavior, etc. It serves to both guarantee social order and to protect the individual's private life. That is, when the ego identifies itself with the persona, the individual become particularly susceptible to the unconscious.
- **THE SHADOW:** Is a step further towards self-realization when one recognizes and integrates it. It is the negative or inferior (undeveloped) side of the personality. It is said to be made up of all the reprehensible characteristics that each of us wish to deny, including animal tendencies that Jung claims we have inherited from our infra-human ancestors. It is said to coincide with the personal unconscious and because all of us has one it appears to be a collective phenomena.

The more unaware of the *shadow* we are, the blacker and denser it is. The more dissociated it is from conscious life, the more it will display a compensatory demonic dynamism. It is often projected outwards on individual or groups who are then thought to embody all the immature, evil, or repressed elements of the individual's own psyche. (Symbols of the devil and the serpent contain elements of the shadow). When a person makes an attempt to see his shadow, he becomes aware of it and ashamed of those qualities and impulses he denies in himself, but sees in other people. These are negative qualities like egotism, laziness, fantasies, motives, love of money and material things, and other little "sins" he has told himself do not really matter because other people do it too. If people observe their own shadow tendencies in other people, it is called projection. Political and religious agitation in societies is full of such projections, just as much as backbiting and gossip in smaller groups. Projections obscure our view of our fellow man, made in the image of Elohim, spoiling its objectivity and destroying all hope of genuine peaceful human relationships.

When someone brings any one of your negative traits to your attention and you find yourself getting enraged about it, chances are it is the shadow, which is hidden in your unconscious mind. Even your dreams can criticize you because of the shadow --the inner judge in your own soul. That is when the ego gets caught. This is when the inner work of *tikkun* or correction begins. The shadow not only consists of omissions, it also materializes in impulsive or inadvertent acts. Before one has time to think, an evil remark is said or the wrong decision is made. The results are usually disastrous and not what was consciously intended. The shadow can also be influenced by the words or actions of the collective whole or group. As soon as others do dark and evil things, he begins to fear that if he does not join in what the group is doing (even if he consciously knows it is wrong), he will be called a fool. This is usually in groups of persons of the same sex, as we usually are willing to pardon the actions of the shadow in people of the opposite sex. In dreams, the shadow usually appears as a person of the same sex as that of the dreamer.

- *Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. At all counts, it forms an unconscious snag, thwarting our most well-meant intentions. — Dr. Carl G. Jung*

The shadow carries values needed by the consciousness, but they exist in a form that makes it hard to integrate them into one's life. There is a shadowy drive within the shadow part of oneself that reason may not prevail against. Sometimes it takes the Self to help the individual carry through the desire to halt the drives of the shadow. Whether the shadow becomes our friend or enemy depends upon our own actions. The shadow is not always our adversary. In fact, it is exactly like any human being with whom one has to get along, sometimes compromising, sometimes by resisting-whatever the situation requires. The shadow is only hostile when it is ignored or misunderstood.

If the shadow contains vital valuable forces, they need to be assimilated into experience and not repressed. It is up to the ego to give up its pride in order to live out something it may think is evil, but actually may not be. This may require a sacrifice of the ego in order to live out the ethical difficulty. Sometimes it is difficult to determine if the shadow figure in a dream is the shadow or the Self, or both at the same time. Dream symbols are often subtle and difficult and complicated to interpret. All one can do is accept the ethical doubt- making no final decisions and continue to watch the dreams. However, at the bottom of one's own being, one generally knows where one should go and what one should do. When it comes to difficult ethical questions, no one can truly judge another man's motives or actions. This is when each man must judge himself and determine for himself what the correct course of action is.

ANIMA / ANIMUS: following a person's coming to term with their shadow they are then confronted with the problem of the anima/animus, the archetype which is said to personify the soul, or inner attitude. It is usually a persona and often takes on the characteristics of the opposite sex. The anima is said to represent the feminine in men, and come from three sources: 1] individual man's experience with women as companion; [2] man's own femininity--rooted presumably in the minority of female genes and hormones present in man's body; and [3] the inherited collective image that has been formed from man's collective experience of woman throughout the centuries.

Anima often appears in dreams, as long as she remains unconscious. She may also be projected outwards onto various women--first the mother, then lover and wife as one matures. This projection is said to be responsible for the passionate attraction or aversion and a man's general apprehension of the nature of women. Should a man mistakenly identify with the *anima*, Jung says, she can produce effeminacy or homosexuality. The *anima* remains in a compensatory relationship with the outer, conscious attitude. The more a man identifies with the masculine persona, the more he will be subject to the projections of his *anima*. In all men the *anima* is responsible for moods and is a complication in all emotional relationships.

After the middle of life, according to Jung, the *anima* is essential for vitality, flexibility and human kindness. She appears in a variety of manifestations which reflect her bipolarity. She can be both positive and negative from one moment to another, young and then old, mother and then lover, good and then evil, and so on. She is an ambivalent image and has occult connections with the ancient mysteries and hence a religious tinge.

The projection of the *anima* can be manifested in a sudden love affair that can disturb a man's marriage and can lead to the human "love-triangle". Women who are "fairy-like" attract such *anima* projections. This is because men can attribute almost anything to a creature that is so fascinatingly vague, and thus weave many fantasies around this type of woman. This drama can be resolved when the person recognizes the *anima* as an inner power that does exist. The secret aim of the unconscious is to force a man to develop and bring his own being into maturity by successfully integrating more of his unconscious personality into his real life.

The *anima* plays a positive role in serving as an inner "radio" that becomes tuned to a certain wave length that excludes all but the voice of the Higher Self. Thus, it can serve as a guide or mediator to the world within and to the Self. She mediates between the ego and the Self. This positive role functions by allowing a man to take his feelings, moods, expectations, and fantasies that are sent by his *anima* and fixes them in a form of the arts, such as dancing, painting, sculpturing, or music.

The *animus*²⁷⁴ is the comparable counterpart in the female psyche. It is said to be the woman's image of a man. Unlike the *anima*, the *animus* appears in a plurality of forms. To Jung this reflects the differences in male and female conscious attitudes. He says that the woman's consciousness tends to be exclusively personal and centered upon the family;

²⁷⁴ The animus, according to psychiatrist Carl Jung, is the personification of the masculine nature in the feminine unconsciousness. The *anima* is, therefore, the reverse personification in the masculine unconsciousness. This psychological bisexuality reflects the biological fact that the excessive number of male or female genes composing the individual determines their dominant sex. A smaller number of countrasexual genes appear to produce a corresponding countrasexual person, which usually remains unconscious. The anima and animus personifications usually take forms as figures in dreams or irrational fantasies; commonly they visualize as the "dream boy" and the "dream lover," or they may be the rationalization of a man's feeling or a woman's thinking. Both anima and animus as regulators of behavior to regarded as highly influential archetypes. The animus, in its primary "unconscious" form, is a compound of spontaneous, unpremeditated opinions which exercise a powerful influence on the woman's emotional life, while the anima is similarly compounded of feelings which thereafter influence or distort the man's understanding-she turned his head. Therefore, animus seems influential on intellectuals and heroes, including tenors, artists, sport celebrities, etc. The anima has a predilection for everything that is unconscious, dark, equivocal, and unrelated in woman, and also for her vanity, frigidity, helplessness, and so forth.

the man is made up of various worlds of which the family is only one. Thus he finds the *anima* and *animus* to be the opposites of each of these conscious attitudes, plural and singular respectively.

For the *anima* *Eros* is the undifferentiated unconscious principle (the root of all emotions), for the *animus* it is *logos* (which in the woman's mind is said to be responsible for unreasoned opinion and critical disputatiousness). *Animus* manifests itself most often in words and not images, typically as a voice that comments on a person's situation or imparts general rules. When it does take a form, usually in dreams, it appears as a "plurality of men, a group of fathers, a council, a court, or some gathering of wise men," etc. It may also manifest itself in the single figure of a real man--father, lover, brother, teacher, judge, sage, etc. It is in short a manifestation of a man distinguished in some way by mental capacities or other masculine qualities. Its positive forms are characteristically benevolent, knowledgeable or understanding; its negative aspects are cruelly demanding, violently tyrannical, seductive, moralistic or censorious. It can also function, like that anima, as a bridge between the inner and outer worlds.

- **THE MOTHER ARCHETYPE:** *range of images of mother archetype are almost inexhaustible--usually some form of maternal aspect, the underworld, womb-like, etc. Most important of this archetype is mothers of the literal sense followed by those of the figurative. It may also be symbolized in a variety of impersonal forms (paradise [of birth], Kingdom Of Elohim, church, university, city or country, earth, woods, sea, moon, gardens, caves, cooking vessels, certain animals--cow, hare). Evil symbols include, in the Western context, dragons, witches, graves, deep water, and death.*
- **THE CHILD ARCHETYPE:** *Also takes many forms--child, elohim, dwarf, hobbits, elf, animals--monkey--or objects: jewels, chalices or the golden ball (trickster like). It represents original or child like conditions in the life of the individual or the species, and thus reminds the conscious mind of its origins and helps to keep them continuous. A necessary reminder when the consciousness become too one sided, too willfully progressive in a manner that threatens to sever the individual from the roots of his or her being. It also signifies the potentiality of future personality development; it anticipates the synthesis of opposites and the attainment of wholeness. Thus it is said to represent the urge and compulsion towards self-realization. This is a reason that so many of the mythical "savior Elohim" are childlike in their nature.*

The myth of *Lilith* appears to be an amalgam of the *Anima* and *Shadow*, and may be a powerful archetype for a man who has failed, by other means, to re-integrate his *Anima* into the self. It is as if the *Anima* then flees him, as in the traditional telling of the tale, and consorts instead with the *Shadow*. The resulting union creates a powerful figure that returns to force itself upon him in his sleep, charged with the power and psychic energy of a sexually dominant being. This being, in its alliance with the *Shadow*, is now fully capable of subduing his *Animus*, or male egocentric self, rendering it powerless and paralyzed, while the union is forced upon him.

Psychologically, the symbolism of *Lilith* belongs to the *Mother Archetype*, especially in its manifestations of the *Terrible Mother*. Let me make a few short quotes from Jung in "*Psychological Aspects of the Mother Archetype*":

- *Evil symbols are the witch, the dragon (or any devouring and entwining animal, such as a large fish or a serpent), the grave, the sarcophagus, deep water, death, nightmares and bogies (Empusa, Lilith, etc.)...On the negative side the mother archetype maynote anything secret, hidden, dark; the abyss, the world of the dead, anything that devours, seduces, and poisons, that is terrifying and inescapable like fate.The effects of the mother complex on the son may be seen in the ideology of the Cybil and Attics type: self-castration, madness, and early death.*

The following quote by another Jungian (Eric Neumann," *The Origins and History of Consciousness*") can almost be read as some modern astrological descriptions of *Lilith*:

- *Thus the Great Mother is uroboric: terrible and devouring, beneficent and creative; a helper, but also alluring and destructive; a maddening enchantress, yet a bringer of wisdom; bestial and divine, voluptuous harlot and inviolable virgin, immemorially old and eternally young...*

Jung divided the "mother complex" as it manifests in women in 4 different types. *Lilith* incarnates several aspects of what Jung calls "the overdeveloped *eros*", which can manifest like a tendency toward "the unscrupulous wrecking of marriages". It often is the reaction against the purely instinctive and all-devouring "thrall of nature" mother:

- *The reactive intensification of the daughter's eros is aimed at some man who ought to be rescued from the preponderance of the female-maternal element in his life... (id.)*



CHAPTER 18

SYMBOLIC MEANINGS

Adam translates as "Mankind." He is all of us—male and female, young and old. He is civilization. Adam is the Image of the Divine; he, and all physical things, are the final result of Divine Manifestation. On the Tree of Life, Adam is *Malkuth* (Kingdom), the physical world. In psychology, *Malkuth* refers to the conscious mind. Thus, Adam is our consciousness. He is our egos, our waking selves. Adam is everything about us that imposes "proper behavior" within society.

Lilith, created along with him, is the Shadow Self. She is our subconscious, that part of us that is most animal like, defiant, uncivilized, passionate, and basically natural. She is everything that our society frowns upon; a society that has been taught for thousands of years to suppress everything. She is described by religion as *Babylon*.

Chawah is also our subconscious. However, she is that small part of our inner-selves that our conscious-selves have gotten full control over. She has no free-will of her own—being wholly a part of Adam. She is that part of ourselves that, as a civilized people, we will show to others. *Chawah* is what has been programmed into us as "acceptable." She is the opposite of *Lilith*. She and *Lilith* together form the whole of the inner self.

Samael is the Archangel of *Gevurah* (Severity) upon the Tree of Life. He is the embodiment of Divine Severity. He is the Prince of the *Seraphim*—those Fiery Serpents who, at one point, YHWH sent to punish the Yisraelites in the wilderness.

Lilith's demon children are our own personal demons. They are neurosis and harmful criminal behavior. They are the imbalances in the mind that can lead to our own destruction.

These are the characters of the *Lilith* myths. The above interpretations of them must be held in mind at all times. If so, certain aspects of the Myth begin to make sense. For instance, Adam's insistence that he mate with *Lilith* in the missionary position becomes the civilized mind's attempt to reign in and suppress the animal within—to be superior to it. *Lilith's* flight from *Gan Eden*, and to the Cave, is the banishment of our natural animal instincts to the dark recesses of our minds. Even when Adam wishes she would come back, it is too late and the damage has been done.

Lilith spawned thousands of demon children. These demons are born within the locked away and forgotten parts of our minds. Even though we attempt to hunt down and slay as many of them as we can, the tide is too great to be turned; we have suppressed that which cannot be suppressed. *Lilith*, in her darkness, has grown the owl talons. By nature a beautiful creature—as our real selves are in fact beautiful—*Lilith* now has the means and motive to rip us to tiny shreds. She attacks us while we sleep; and with our semen—the seeds of our daily lives—she spawns more and more demons. Before she is finished, she will slither her way back into our minds—as the serpent in the Garden. Our conscious selves will not even see it coming; while we are occupied with our day to day lives, *Lilith* will be enchanting *Chawah* into taking that fatal bite of the fruit. She will attack us below the surface; in that part of ourselves we have long-since thought we had conquered. One moment we suddenly find ourselves with break-downs, outbursts, causing harm to others, and social and personal ruin.

This symbolism also applies on a social level, not simply within the mind of the individual. When viewing the myth from the wider angle, we see where *Samael* comes into play. What happens when the things that were created natural and beautiful are suddenly labeled as wrong? They then begin to attract the scum of society. Once there was a holy view of marriage and sex but now we have prostitution, strip-clubs, pornography, and brothels which are seed-beds of abuse, drugs, and terrible diseases. The people who frequent these places are usually unscrupulous, immoral, and immature people. Individuality and Self expression is now gang activity and peer pressure to conform to the rebellion.

This is where the rabbinical view of *Lilith* comes into play. The sleazy clubs, the gangs, the criminal behavior are all very seductive on the surface. The glamorous people, celebrities, and stars are the ones who break the law and harm other people. Yet, if we allow *Lilith* to seduce us with her outward charm and beauty, she will finally show us the ugliness that lies under her garments. The gang member is shot in a drive-by, and thus ends his so-called glory. The prostitute has her throat cut, or dies of a drug overdose. And the man who frequents the sex clubs dies of AIDS or worse. Sexual perversion leads to psychological imbalances of the greatest kinds and invokes violence with its practitioners. As our society becomes over sexed, so it becomes overly violent. The correlation between sex and violence is accurate and absolute.

This is the marriage of *Lilith* to *Samael*. He is *Lilith's* talons. He is the hairy male lower half of her body. These things which are so beautiful and natural actually BECOME unclean and destructive. This, in turn, fuels the view that these things are detrimental in and of themselves. Society literally eats itself from the inside out—and this is the marriage of *Lilith* to Elohim. As in the *Kabbalah* interpretation, the flow of Divinity has been polluted; *Samael/Lilith* is in control, and what is good has twisted into evil.

And there is yet another character in the *Lilith* myth: *Kayin*. As documented above *Kayin* was born—not of Adam and *Chawah*—but of *Chawah* and the serpent during the temptation. Thus, *Kayin* is actually the child of the interaction between *Chawah* and *Lilith/Samael*. The conflict of the acceptable and unacceptable. *Kayin*—full of hate, jealousy, and anger which finally explodes into murder—is the corrupt society herein described. His brother *Hevel*, who was born of Adam and *Chawah*, is the humanity that we wish could exist. *Hevel* is the hope that is still being slain by *Kayin*.

There are a few who have refused to allow *Samael* to be wed to *Lilith*. Instead, they have invited *Lilith* to return to the *Gan Eden*—promising her that she can play mistress just as much as he plays master. They have attempted to join *Lilith* and *Chawah* together, and to return them both to their rightful place within Adam. They strive to become *Adam Kadmon*—that *Supernal Man* (*kind*) who is greater than the *malakim*.

Just as the Medieval Kabbalists strove to unite YHWH and His *Shekinah*, so we too strive to unite *Chawah* and *Lilith*, and both of them with *Adam* within ourselves. Only then will we have the power to rebuild the inner Temple, and assist the *Shekinah's* return to YHWH. Only then does *Hevel* have a chance at survival.

This is *Lilith*. She is the Mother of the Night, and all the dark beauty that lies within it. *Lilith* is the hidden mysteries which society would rather I not know or experience. *Lilith* has her dark side and if I let her rule over me, then she would drain my life's vitality as the *Succubus* that she is. She would rule me to the point of being little more than a thoughtless animal-like creature, useless to myself or anyone else.



APPENDIX

Proverbs 7 (Amplified Bible) by the Lockman Foundation

1 MY SON, keep my words; lay up within you my commandments [for use when needed] and treasure them. 2 Keep my commandments and live, and keep my law and teaching as the apple (the pupil) of your eye. 3 Bind them on your fingers; write them on the tablet of your heart. 4 Say to skillful and G-dly Wisdom, You are my sister, and regard understanding or insight as your intimate friend-- 5 That they may keep you from the loose woman, from the adventuress who flatters with and makes smooth her words. 6 For at the window of my house I looked out through my lattice. 7 And among the simple (empty-headed and empty hearted) ones, I perceived among the youths a young man void of good sense, 8 Sauntering through the street near the [loose woman's] corner; and he went the way to her house 9 In the twilight, in the evening; night black and dense was falling [over the young man's life]. 10 And behold, there met him a woman, dressed as a harlot and sly and cunning of heart. 11 She is turbulent and willful; her feet stay not in her house; 12 Now in the streets, now in the marketplaces, she sets her ambush at every corner. 13 So she caught him and kissed him and with impudent face she said to him, 14 Sacrifices of peace offerings were due from me; this day I paid my vows. 15 So I came forth to meet you [that you might share with me the feast from my offering]; diligently I sought your face, and I have found you. 16 I have spread my couch with rugs and cushions of tapestry, with striped sheets of fine linen of Egypt. 17 I have perfumed my bed with myrrh, aloes, and cinnamon. 18 Come, let us take our fill of love until morning; let us console and delight ourselves with love. 19 For the man is not at home; he is gone on a long journey; 20 He has taken a bag of money with him and will come home at the day appointed [at the full moon]. 21 With much justifying and enticing argument she persuades him, with the allurements of her lips she leads him [to overcome his conscience and his fears] and forces him along. 22 Suddenly he [yields and] follows her reluctantly like an ox moving to the slaughter, like one in fetters going to the correction [to be given] to a fool or ^(A)like a dog enticed by food to the muzzle 23 Till a dart [of passion] pierces and inflames his vitals; then like a bird fluttering straight into the net [he hastens], not knowing that it will cost him his life. 24 Listen to me now therefore, O you sons, and be attentive to the words of my mouth. 25 Let not your heart incline toward her ways; do not stray into her paths. 26 for she has cast down many wounded; indeed, all her slain are a mighty host. ^(A) 27 her house is the way to Sheol (Hades, the place of the dead), going down to the chambers of death.



She has been immortalized by Dante Gabriel Rossetti:

*Of Adam's first wife Lilith, it is told
(The witch he loved before the gift of Eve)
That, ere the snake's, her sweet tongue could deceive,
And her enchanted hair was the first gold.
And still she sits, young while the earth is old,
And, subtly of herself contemplative,
Draws men to watch the bright web she can weave,
Till heart and body and life are in its hold.
The rose and poppy are her flowers; for where
Is he not found, O Lilith, whom shed scent
And soft shed kisses and soft sleep shall snare?
Lo! as that youth's eyes burned at thine, so went
Thy spell through him, and left his straight neck bent
And round his heart one strangling golden hair.*



THE ALPHABET OF BEN SIRA (CIRCA 800 CE)

It is *The Alphabet of Ben Sira* which introduces the incarnation of Lilith which has, to this point, been only vaguely, if at all, invoked: that of the first wife of Adam. The history of this text, however, is vital in understanding and interpreting its contents, and so a rather extensive description is necessary. Most of this description will rely heavily on *Rabbinic Fantasies*, edited by David Stern and Mark J. Mirsky, for this very recent text (1998) contains information which earlier scholarship only glides over.

The Alphabet of Ben Sira is an anonymous work, which has been dated anywhere from the seventh to the eleventh century. While it was stated in 1900 that this text "dates in every probability from the seventh century," more recent scholarship has placed it in the eighth, ninth, or tenth centuries (Gaster 155, Stern and Mirsky, eds. 167, Pereira 79). The ninth century, therefore, has been chosen as a mean of those more recently cited dates. Its place of composition is uncertain, but an examination of internal textual evidence has led scholars to place it in a Muslim country (Stern and Mirsky, eds. 167).

The text itself is in the style of an aggadic *Midrash* (commentary on the Bible) and tells the story of the conception, birth, and early education of the "prophet" Ben Sira. The final section of the work, where Lilith is mentioned, takes place in the court of the Babylonian king Nebuchadnezzar. Here, Nebuchadnezzar sets forth various ordeals for Ben Sira, who responds with twenty-two stories (mimicking the twenty-two letters of the Hebrew alphabet) to answer the questions posed by the king. What makes this text particularly unique and fascinating is its irreverent tone, especially in its treatment of various Biblical characters and rabbinic motifs and its obvious parodies of specific Talmudic passages. The text begins, for example, with a group of men masturbating in the bathhouse and proceeds to talk "seriously" about "farts," urinating donkeys, and the copulation of ravens.

For this reason, some scholars have decried it as "an anti-Jewish satire," while others have assumed that it was "an anti-rabbinic tract intended to disparage the genre of aggadah" (*Segal 2, Stern and Mirsky, eds. 167*). However, the viewpoint offered by Norman Bronznick in his introduction to Stern and Mirsky's edition of *The Alphabet* seems to be the most substantiated. He states: "'The Alphabet' may be one of the earliest literary parodies in Hebrew literature, a kind of academic burlesque -- perhaps even entertainment for rabbinic scholars themselves -- that included vulgarities, absurdities, and the irreverent treatment of acknowledged sancta" (*168*). This is substantiated by the fact that *The Alphabet* was known to have been "read as popular entertainment in most rabbinic communities throughout the Middle Ages" (*168*).

The passage which tells the story of Lilith is the fifth of Ben Sira's responses to King Nebuchadnezzar. It is reproduced here in its entirety:

Soon afterward the young son of the king took ill. Said Nebuchadnezzar, "Heal my son. If you don't, I will kill you." Ben Sira immediately sat down and wrote an amulet with the Holy Name, and he inscribed on it the angels in charge of medicine by their names, forms, and images, and by their wings, hands, and feet. Nebuchadnezzar looked at the amulet. "Who are these?"

"The angels who are in charge of medicine: Snvi, Snsvi, and Smnglof. After Elohim created Adam, who was alone, He said, 'It is not good for man to be alone' (*Genesis 2:18*). He then created a woman for Adam, from the earth, as He had created Adam himself, and called her Lilith. Adam and Lilith immediately began to fight. She said, 'I will not lie below,' and he said, 'I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be the superior one.' Lilith responded, 'We are equal to each other inasmuch as we were both created from the earth.' But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name and flew away into the air. Adam stood in prayer before his Creator: 'Sovereign of the universe!' he said, 'the woman you gave me has run away.' At once, the Holy One, blessed be He, sent these three angels to bring her back.

"Said the Holy One to Adam, 'If she agrees to come back, fine. If not, she must permit one hundred of her children to die every day.' The angels left Elohim and pursued Lilith, whom they overtook in the midst of the sea, in the mighty waters wherein the Egyptians were destined to drown. They told her Elohim's word, but she did not wish to return. The angels said, 'We shall drown you in the sea.'

"'Leave me!' she said.' I was created only to cause sickness to infants. If the infant is male, I have dominion over him for eight days after his birth, and if female, for twenty days.'

"When the angels heard Lilith's words, they insisted she go back. But she swore to them by the name of the living and eternal Elohim: 'Whenever I see you or your names or your forms in an amulet, I will have no power over that infant.' She also agreed to have one hundred of her children die every day. Accordingly, every day one hundred demons perish, and for the same reason, we write the angels names on the amulets of young children. When Lilith sees their names, she remembers her oath, and the child recovers." (*Stern and Mirsky, eds. 183- 184*)

This text is probably the most important of the founding texts for the myth of Lilith, for it introduces the portion of the story that has been most quoted, appropriated, and heralded today: that of Lilith as the first wife of Adam who flees the Garden of Eden because she refuses to be in subjection. What makes it so important to this particular study, however, is the contrast between the irreverent, non-traditional, parodying text and the story itself. This brings about a number of important revelations.

First, one must note that this story is only told in response to the King's plea that Ben Sira cure his son. The King wants to know the significance of the angels whom Ben Sira inscribes onto an amulet: Snyi, Snsyi, and Smnglof. Ben Sira's answer explains the existence of this amuletic tradition and then proceeds to tell this story of Lilith as an explanation of "how Lilith acquired the power to hurt children, that is, how she became a child-stealing and strangling demon, and the reason why the invocation of those mysterious three names has the effect of driving her away and of saving the patient" (*Gaster 157*).

Since the story centers on the fact that Ben Sira has created this child-saving amulet for the King, it is certain that the amuletic tradition must have been something with which the rabbis, and others who may have read *The Alphabet*, would have been familiar. It seems, therefore, that this tale of Lilith is completely incidental and unique. It was created by the anonymous author of *The Alphabet* sometime between 600 and 1000 CE and used simply as another facet to parody the Bible, the Talmud, and other rabbinic teachings. This is further evidenced in the facets of the tale itself.

First, there is the irreverent tone of the passage (as with the entire book), and, more specifically, its explicit references to sex. Lilith's refusal to "lie below," was certainly not something that the rabbis would have applauded. Rather, it would be seen as sarcastic entertainment, something purely inconceivable and, thus, laughable. The association of Lilith with Adam and Eve, furthermore, was most likely done in order to draw a parody from the Bible which would be easily recognized.

So this story of Lilith as a first Eve seems to be purely incidental, something to explain the amuletic tradition that could also invoke interest and laughter, draw upon the Bible and Talmud, and go along with the irreverent tone of the rest of this medieval work. What is particularly odd about this is that this story -- one which was certainly not meant to be taken seriously -- has taken root in modern culture. Indeed, this passage is quoted more than any other in explaining the myth of Lilith, while the facets of the amulets, child-killing, and the succubus myth are customarily ignored.

Since this passage has become the basis for most later interpretations of Lilith, however, it is important to note a number of ideas which arise. Lilith is indeed Adam's equal, for she is made from the dust just as he was; her ability to flee comes from the power of uttering the Ineffable Name; and she is the mother of countless children, one hundred of which die every day. This final point is important in that while Lilith is constructed as a child-slaying witch, she is, nevertheless, endlessly fertile. The progression of the story also seems to indicate that Lilith's decision to become the child-slayer stems from her anger at having one hundred of her own children murdered by Elohim every day. Thus, she maintains the balance of Good and Evil in the world. Finally, it is the names of the angels that prevent Lilith from harming children, for it is to them, not to Elohim, that she made her oath.

TREATISE ON THE LEFT EMANATION

R. ISAAC B. JACOB HA-KOHEN

6. I will now set down the names of the princes of jealousy and enmity. Yet since their essence and their service is true and pure, their mouths are free from mendacity and neither lies nor falsehoods pass between them.

The first prince and accuser, the commander of jealousy, is evil *Samael*, accompanied by his retinue. He is called "evil" not because of his nature but because he desires to unite and intimately mingle with an emanation not of his nature, as we shall explain.

The second prince is called his deputy, and his name is *Za'afi'el*, accompanied by his entourage.

The third prince is called third-in-command, and his name is *Za'ami'el*, accompanied by his staff.

The fourth prince is *Qasfi'el*, accompanied by his retinue.

The fifth prince is *Ragzi'el*, accompanied by his staff.

The sixth prince is *'Abri'el*, accompanied by his staff.

The seventh is *Meshulhi'el*, accompanied by his staff. These latter comprise the delegation of evil angels.

.....

19. In answer to your question concerning *Lilith*, I shall explain to you the essence of the matter. Concerning this point there is a received tradition from the ancient Sages who made use of the Secret Knowledge of the Lesser Palaces, which is the manipulation of demons and a ladder by which one ascends to the prophetic levels. In this tradition it is made clear that *Samael* and *Lilith* were born as one, similar to the form of *Adam*²⁷⁵ and *Chawah*²⁷⁶ who were also born as one, reflecting what is above. This is the account of *Lilith* which was received by the Sages in the Secret Knowledge of the Palaces. The Matron *Lilith* is the mate of *Samael*. Both of them were born at the same hour in the image of *Adam* and *Chawah*, intertwined in each other. *Asmodeus* the great king of the demons²⁷⁷ has as a mate the Lesser (younger) *Lilith*, daughter of the king whose name is *Qafsefoni*. The name of his mate is *Mehetabel* daughter of *Matred*, and their daughter is *Lilith*.

²⁷⁵ Adam refers to mankind in general and not a specific person.

²⁷⁶ This is the real name of the mother of all living. It is not Eve as many think.

²⁷⁷ Considered the "third" of the deadly sins, the demon *Asmodeus* represents LUST. Lust is carried up from hell by the goat, an animal long considered lascivious, or the ass, who played the same role in ancient Rome. This "sin of the flesh" is said to lead to "uncleanliness" and away from its opposing virtue, Chastity. *Asmodeus* first appears in the Book of Tobit. According to Tobit iii. 8, vi. 14, the evil spirit *Asmodeus*—"king of the demons," in the Hebrew and Chaldaic versions, is a later addition—fell in love with Sarah, the daughter of Ragucl, and for that reason prevented her from having a husband. After killing seven men successively on the nights of their marriage to her, he was rendered harmless when Tobias married her, following the instructions given him by the angel Raphael. *Asmodeus* "fled into the utmost parts of Egypt and the angel [Raphael] bound him" (*ib.* iii. 8, vi. 14 *et seq.* viii. 2-4). Akin to this representation in Tobit is the description of *Asmodeus* in the Testament of Solomon, a pseudepigraphic work, the original portions of which date from the first century. *Asmodeus* answered King Solomon's question concerning his name and functions as follows: Test. of Solomon, transl. in "Jewish Quarterly Review," xi. 20. "I am called *Asmodeus* among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities; and I waste away the beauty of virgins and estrange their hearts. . . . I transport men into fits of madness and desire when they have wives of their own, so that they leave them and go off by night and day to others that belong to other men; with the result that they commit sin and fall into murderous deeds." Solomon obtained the further information that it was the archangel Raphael who could render *Asmodeus* innocuous, and that the latter could be put to flight by smoke from a certain fish's gall (compare Tobit viii. 2). The king availed himself of this knowledge, and by means of the smoke from the liver and gall he frustrated the "unbearable malice" of this demon. *Asmodeus* then was compelled to help in the building of the Temple; and, fettered in chains, he worked clay with his reet, and drewwater. Solomon would not give him his liberty "because that fierce demon *Asmodeus* knew even the future" (*ib.* p. 21). Thus, in the Testament of Solomon, *Asmodeus* is connected on the one hand with the *Asmodeus* of Tobit, and possesses on the other many points of contact with the *Ashmedai* of rabbinical literature, especially in his relation to Solomon and the building of the Temple. The Haggadah relates that Solomon, when erecting the Temple, did not know how to get the blocks of marble into shape, since, according to the law (Ex. xx. 26), they might not

This is the exact text of what is written in The Chapters of the Lesser Palaces as we have received it, word for word and letter for letter. And the scholars of this wisdom possess a very profound tradition from the ancients. They found it stated in those Chapters that *Samael*, the great prince of them all, grew exceedingly jealous of *Asmodeus* the king of the demons because of this *Lilith* who is called *Lilith* the Maiden (the young). She is in the form of a beautiful woman from her head to her waist. But from the waist down she is burning fire--like mother like daughter. She is called *Mehetabel* daughter of *Matred*, and the meaning is something immersed (*mabu tabal*). The meaning here is that her intentions are never for the good. She only seeks to incite wars and various demons of war and the war between Daughter *Lilith* and Matron *Lilith*.

be worked by an iron tool. The wise men advised him to obtain the "shamir" (שִׁמְרִית), a worm whose mere touch could cleave rocks. But to obtain it was no slight task; for not even the demons, who knew so many secrets, knew where the shamir was to be found. They surmised, however, that Ashmedai, king of the demons, was in possession of the secret, and they told Solomon the name of the mountain on which Ashmedai dwelt and described his manner of life. On this mountain there was a well-head from which the arch-demon obtained his drinking-water. He closed it up daily with a large rock, and secured it in other ways before going to heaven, whither he went every day in order to take part in the discussions in the celestial house of study ("Metibta"). Thence he would presently descend again to the earth in order to be present—invisibly—at the debates in the earthly houses of learning. Then, after investigating the fastenings of the well, to ascertain if they had been tampered with, he drank of the water. Solomon sent his chief man Benaiah ben Jehoiadah to capture Ashmedai. For this purpose he provided him with a chain, a ring on which the Tetragrammaton was engraved, a bundle of wool, and a skin of wine. Benaiah drew off the water from the well through a hole that he bored, and, stopping up the source with the wool, filled the well with wine. When Ashmedai descended from heaven, to his astonishment he found wine instead of water in the well, although everything seemed untouched. At first he would not drink of it, and cited the Bible verses against wine (Prov. xx. 1, and Hosea iv. 11), in order to inspire himself with moral courage. At length Ashmedai succumbed to his consuming thirst, and drank until his senses were overpowered and he fell into a deep sleep. Benaiah then threw the chain about the demon's neck. Ashmedai on awaking tried to free himself, but Benaiah called to him: "The Name of thy Master is upon thee. Though Ashmedai now permitted himself to be led off unresistingly, he acted most peculiarly on the way to Solomon. He brushed against a palm-tree and uprooted it; he knocked against a house and overturned it; and when, at the request of a poor woman, he was turning aside from her hut, he broke a bone, and asked with grim humor: "Is it not written, 'A soft tongue [the woman's entreaty] breaketh the bone?'" (Prov. xxv. 15). A blind man going astray he set in the right path, and a similar kindness he did for a drunkard. He wept when a wedding company passed them, and laughed at one who asked his shoemaker to make him shoes to last for seven years, and at a magician who was publicly showing his skill. Having finally arrived at the end of the journey, Ashmedai, after several days of waiting, was led before Solomon, who told him that he wanted nothing of him but the shamir. Ashmedai thereupon informed the king where it could be obtained. Solomon then questioned him about his strange conduct on the journey. Ashmedai answered that he judged persons and things according to their real character and not according to their appearance in the eyes of human beings. He cried when he saw the wedding company, because he knew the bridegroom had not a month to live; and he laughed at him who wanted shoes to last seven years, because the man would not own them for seven days; also at the magician who pretended to disclose secrets, because he did not know that under his very feet lay a buried treasure. Ashmedai remained with Solomon until the Temple was completed. One day the king told him that he did not understand wherein the greatness of the demons lay, if their king could be kept in bonds by a mortal. Ashmedai replied that if Solomon would remove his chains and lend him the magic ring, he (Ashmedai) would prove his own greatness. Solomon agreed. The demon then stood before him with one wing touching heaven, and the other reaching to the earth. Snatching up Solomon, who had parted with his protecting ring, he flung him four hundred parasangs away from Jerusalem, and then palmed himself off as the king. After long wanderings Solomon returned to reclaim his throne. At first the people thought him mad; but then the wise men decided it would be well to regard Ashmedai more closely. It appeared on inquiry that not even Benaiah, the first in the service of the king, had ever been admitted to his presence, and that Ashmedai in his marital relations had not observed the Jewish precepts. Moreover, the declaration of the king's women that he always wore slippers, strengthened suspicion; for demons proverbially had cocks' feet. Solomon, provided with another magic ring, at length suddenly appeared before Ashmedai, who thereupon took flight (Git. 68; parallel passages, Midr. Teh. on Ps. lxxviii. 45; Yalk. ii. 182; compare Num. R. xi. 3; Targ. on Eccl. i. 12, and the extract from a manuscript Midrash in "Z. D. M. G." xxi. 220, 221. Ashmedai of the Solomonic legend, on the other hand, is not at all a harmful and destructive spirit. Like the devil in medieval Christian folk-lore, he is a "king of demons" (Pes. 110a), degraded and no longer the dreaded arch-fiend, but the object of popular humor and irony. The name "Ashmedai" was probably taken as signifying "the cursed," שִׁמְרִית (compare Nöldeke, in Euting's "Nabatäische Inschriften," pp. 31, 32), just as "la'in" (the cursed), is the Arabic name of Satan. Thus the name "Shamdon" (שִׁמְדוֹן), is found in Palestinian Midrashim. It is related of Shamdon that at the planting of the first vine by Noah he helped with the work, but said to Noah: "I want to join you in your labor and share with you; but have heed that you take not of my portion lest I do you harm" (Gen. R. xxxvi. 3); in the legend in Midrash Abkir, and cited in Yalk. i. 61, Satan figures as the chief personality. The second thing told of this Shamdon is that in the Golden Age he had an encounter with a new-born child wherein he was worsted (Lev. R. v. 1, according to the reading of the 'Aruk, s.v. שִׁמְדוֹן).

They say that from *Asmodeus* and his mate *Lilith* a great prince was born in heaven. He is the ruler of eighty thousand destructive demons and is called "the sword of king *Asmodeus*." His name is *Alefpene'ash* and His face burns like a raging fire (*'esh*). He is also called *Gurigur*, for he antagonizes and struggles with the prince of Judah, who is called *Gur Aryeh Yehudah* (Lion-cub of Judah). From the same form that gave birth to this war-demon another prince, a prince whose root is in Kingdom, was born in heaven. He is called "the sword of the Messiah." He too has two names: *Meshihi'el* and *Kokhvi'el*. When the time comes and when *Elohim* wishes, this sword will leave its sheath and verses of prophecy will come True: "*For My sword shall be drunk in the heavens; Lo, it shall come down upon Edom*" (***Isaiah 34:5***). "*A star rises from Jacob*" (***Numbers; 24:17***). Amen. Soon in our days may we merit to see the face of the Messiah our righteous one; we and all our people....

22. I shall now teach you a wonderful innovation. You already know that evil *Samael* and wicked *Lilith* are like a sexual pair who, by means of an intermediary, receive an evil and wicked emanation from one and emanate to the other. I shall explain this relying on the esoteric meaning in the verse "*In that day YHWH will punish with His great, cruel, mighty sword Leviathan the twisted serpent and Leviathan the tortuous serpent*"--**this is *Lilith***--"and *He will slay the dragon of the sea*" (***Isaiah 27:1***). As there is a pure *Leviathan* in the sea and it is called a serpent, so there is a great defiled serpent in the sea in the literal sense. The same holds true above in a hidden way. The heavenly serpent is a blind prince, the image of an intermediary between *Samael* and *Lilith*. Its name is *Tanin'iver* [24] The masters of tradition said that just as this serpent slithers without eyes, so the supernal serpent has the image of a spiritual form without color--these are "the eyes." The traditionists call it an eyeless creature, therefore its name is *Tanin'iver*. He is the bond, the accompaniment, and the union between *Samael* and *Lilith*. If he were created whole in the fullness of his emanation he would have destroyed the world in an instant. .

When the divine Will arrives and the emanation of *Samael* and *Lilith* weakens the emanation achieved by the blind prince, they will be completely annihilated by *Gabriel* prince of Strength, who instigates war against them with the aid of the prince of Loving-kindness. then the verse which we have expounded according to its secret meaning will come true....

24. I found written in the name of an ancient traditionist and in the name of the perfect *Hasid* of blessed memory [25] that *Lilith* is also *Taninsam*. [26] They said that this name is based on the serpent who is in the image of an intermediary between *Lilith* and her mate. He will eat deadly poison at the hands of the prince of Strength; it is an elixir of life for all whose inclination overcomes them. Then he participates with *Michael*, the prince of Loving-kindness, in defeating the rule of evil in heaven and on earth. Then the verse will come true: "*For His Loving-kindness has overcome us; the truth of Elohim endures forever. Halleluyah*" (***Psalms 117:2***).

The secret of the covenant of salt (*melab*) [27] is the kingdom of the accompaniment of beauty [28] Therefore they hinted with secrets regarding the salted fish [*Leviathan*] to feed the righteous in future time. Happy is he who understands these things as they are.

Notes

[24]. Literally "blind serpent."

[25]. Rabbi Judah the Hasid?

[26]. Literally; "poisonous serpent," but also "blind" (*suma'*).

[27]. See Numbers 18:19.

[28]. Malkhut Leviat Hen.

KABBALAH: LILITH THE SEDUCTRESS

In the following passages Lilith is revealed in her role as succubus. Her job in this guise is to sleep with men (which they experience as wet dreams), or otherwise collect their semen. Then she becomes pregnant from them and bears demonic children. This process begins with Adam who attempts celibacy for a period of time. That separation from his wife leaves him vulnerable to Lilith (and Naamah, who functions similarly). There may, in this, be an underlying invective against the practice of celibacy as part of religious dedication. Celibacy was obviously a part of Christianity at the time and the story teller may hope to prevent its catching on in Jewish circles. Lilith may also collect semen even from the marriage bed, though. The sage must be careful to ensure that she is denied access to the bedroom through both proper modesty. Naamah, like Lilith, is a demon-seductress. In that sense their roles appear identical. Naamah, however, doesn't have Lilith's baby-stealer (/corrupter) role.

- **Zohar 3:76b-77a-***For 130 years Adam kept separate from his wife and did not beget. After Cain killed Abel, Adam did not want to copulate with his wife. Rabbi Yose said: "From the hour in which death was decreed upon him and upon the whole world, he said 'Why should I beget children for terror?' and instantly separated from his wife." And two female spirits [Lilith and Naamah] would come and copulate with him and bear children. and those whom they bore are the evil spirits of the world who are called the Plagues of Mankind. And they lead the sons of man astray, and dwell in the doorway of the house, and in the cisterns and in the latrines.... But if the holy name Shaddai with supernal crowns is found in the doorway of a man's house, they all flee and go away from there. And we have learned that in the hour in which man descended to the earth in the supernal image, in the image of the Holy One, and the higher and lower beings saw him, they all approached him and proclaimed him king over this world. After the Serpent mounted Eve and injected filth into her, she gave birth to Cain. From thence descended all the wicked generations in the world. And the abode of demons and spirits is from there and from his side. Therefore, all the spirits and demons have one half from man below, and the other half from the angels of the supernal realm. Thereafter Adam begot on those spirits daughters who are the beauty of those above and those below. And all went astray after them. And there was one male who came into the world from the spirit of Cain's side, and they called Tubal-Cain. And a female came forth with him, and the creatures went astray after her, and her name was Naamah. From her issued other spirits and demons. and they hover in the air and tell things to those others found below. And this Tubal-Cain brought weapons of killing into the world. And this Naamah became aroused and adhered to her [evil] side. And to this day she exists, and her abode is among the waves of the great sea. And she comes forth, and makes sport with the sons of man, and becomes hot from them in the dream, in that desire which a man has, and she clings to him, and she takes the desire and from it she conceives and brings forth other kinds [of spirits] into the world. And those children whom she bears from the sons of man come to the women, and they conceive from them and bear spirits. And all of them go to Lilith the Ancient, and she rears them.... (Patai81:456f) And she goes out into the world and seeks her children. And she sees the sons of man and clings to them, in order to kill them, and to become absorbed into the souls of the children of the sons of man, and she goes off with that child. But three holy spirits arrive there and fly before her and take that child from her and place him before the Holy One, blessed be He, and there he studies before Him. Therefore the Torah warns, be sacred (Lev. 19:2). If a man is holy, he is not harmed by her, for the Holy One, blessed be He, orders those three holy angels whom we have mentioned, and they guard that child, and she cannot harm him. But if a man is not holy, and draws a spirit from the impure side, then she comes and makes sport with that child, and when she kills him she penetrates that soul [which departs from the child] and never leaves it.... (Patai81:466) At times it happens that Naamah goes forth into the world to become hot from the sons of man, and a man finds himself in a connection of lust with her, and he awakens from his sleep and takes hold of his wife and lies with her. And this desire comes from that lust which he had in his dream. Then the child that she begets comes from the side of Naamah, for the man was driven by his lust for her. And when Lilith comes and sees that child, she knows what happened, and she ties herself to him and brings him up like all those other sons of Naamah. And she is with him many times, but does not kill him. This is the man who becomes blemished on every New Moon, for she never gives him up. For month after month, when the moon becomes renewed in the world Lilith comes forth and visits all those whom she brings up, and makes sport with them, and therefore that person is blemished at that time. (Patai81:457f)*

- **Zohar 2:267b**-And that spirit which is called Asirta becomes stirred up...and goes to the female who is beneath all females. And she is Lilith the mother of demons. And a man may become stirred up by that evil spirit called Asirta, which attaches himself to that man and ties himself to him permanently. And on every New Moon that spirit of evil appearance becomes stirred up by Lilith, and at time that man suffers harm from the spirit, and falls to the ground and cannot get up, or even dies. (**Patai81:462**)
- **Bacharach, 'Emeq haMelekh, 19c**-And behold, the harsh husk, that is Lilith, is always in the sheet of the bed of a man and a woman who copulate, in order to take the sparks of the drops of seed which go waste, because it cannot be without this, and she creates from them demons, spirits and Lilin. And there is an incantation to drive away Lilith from the bed and to bring forth holy souls, which is mentioned in the holy Zohar. (**Patai81:463f**)
- **Bacharach, 'Emeq haMelekh, 102d-103a**-The Alien Woman is Lilith, and she is the sweetness of sin and the evil tongue. And from the lips of the Alien Woman honey flows. And although the Impure Female has no hands and feet for copulation, for the feet of the serpent were cut off, nevertheless the Female in her adornments looks as if she had hands and feet. And it is the mystery of her adornments that she can seduce men.... And she leaves the husband of her youth [Samael] and descends and fornicates with men who sleep below in the impurity of spontaneous emission, and from them are born demons and spirits and Lilin, and they are called the Sons of Man. (**Patai81:462ff**)
- **Zohar 1:54b-55a-R**. Yitzhaq said: From the hour in which Cain killed Abel, Adam separated himself from his wife, [and] two female spirits came and copulated with him, and he begot spirits and demons which roam in the world. And this should not be difficult for you [to understand], for when a man dreams, female spirits come and play with him and get hot from him and thereafter bear [those demons] which are called the Plagues of Mankind. And they turn into a likeness of men, but they have no hair on their head.... And in a similar manner male spirits come to the women of this world who become pregnant from them and give birth to spirits and all of them are called Plagues of Mankind. After 130 years Adam clothed himself in zeal and had union with his wife and begot a son and called his name Seth (**Patai81:471**)

Notes

- [1] *Shekinah*, the opening to the realm of the *sefirot*, which are the object of mystical faith. [**Matt**: 227].
- [2] The same phrase appears in rabbinic literature to describe Rabbi Akiva's successful journey into the mystical orchard; see Tosefta, *Hagigah* 2:4; *Shir ha-Shirim Rabbah* 1:28. [**Matt**:227].
- [3] Here we find another perspective on Adam's sin: he was seduced by demonic and sexual forces; cf. Zohar 1:140b; 2:245a. [**Matt**: 227].
- [4] E.g. Lilith. [AH]
- [5]. The Zohar associates *Haran* with *haron*, "wrath". cf. 1:78b (*Sitrei Torah* [**Matt**: 227])
- [6]. According to **Matt**: 227f, both Isaac and the dregs mentioned here allude to power and judgment overcoming love and mercy. This imbalance, according to the passage, is at the root of the origins of the demonic. [AH]
- [7]. Red symbolizes the power of the left and the demonic [**Matt**: 228]
- [8]. On Lilith = Serpent = Woman of Whoredom see '**Emeq haMelekh 23c-d**. [AH] The Zohar links sin, lust, and death. All these are the works of Lilith acting in consort with Samael. The phrase "*woman of whoredom*" is from Hosea 1:2; "*end of all flesh*" is from the story of the Flood, Genesis 6:13; cf. Zohar 162b-63b. [**Matt**: 228]
- [9]. corresponding to the number of lashes administered by the court according to rabbinic law; see Deut. 25:3; Mishnah, *Makkot* 3:10. Lilith's allurements soon turn into punishments. [**Matt**: 228]
- [10]. Cf. Talmud *Bava Batra* 16a, where Satan's itinerary is described: "He descends and leads astray, ascends and arouses [Elohim's] anger, obtains permission and takes the soul." [**Matt**: 228]
- [11] Note the shift from feminine pronouns to masculine. Patai's translation (**Patai81:461f**) keeps the feminine pronouns throughout. I have not checked the Hebrew, but I suspect that that Matt is following it and Patai has corrected what he perceived to be an error. If Matt is correct, then this is another instance of gender mixture between Lilith and Samael. See my note on **Bacharach, 'Emeq haMelekh 23c-d**. Matt simply comments "Lilith becomes Samael" (228) [AH]
- [12]. He exposed himself to demonic and sexual temptation as part of his journey of transformation. [**Matt**: 228]

KABBALAH: LILITH, QUEEN OF THE DEMONS

There are at least two demonesses named Lilith, and numerous others with similar jobs on the dark side. Samael and his wife Lilith the greater rule over all.

- **Targum, Job 1:15-Lilith, the Queen of Zemargad, launched an attack and seized [the sons of Job] and killed the young men.... (Patai81:465)**
- **School of the RaShBA-Then came two women harlots to King Solomon. They were Lilith and Igrat. Lilith who strangles children because she cannot make of them a veil for herself to serve as a hiding place for her. And the second is Igrat. On night King David slept in the camp in the desert, and Igrat coupled with him in his dream. And he had emission, and she conceived and bore Adad [king of Edom]. When they asked him, "What is your name?" he said, "Sh'mi Ad, Ad Sh'mi [My name is Ad, Ad is my name]," and they called him Ashm'dai. He is Ashmodai, king of the demons, who deprived Solomon of his kingship and sat on his throne, and therefore he was of the seed of the king of Edom (1Ki. 11:14), for he came from the side of the kingdom of evil. These two women strangled the son of the Shunamite woman.... All [the four queens of the demons, Lilith, Igrat, Mahalath and Naamah] and all their cohorts give birth to children, except Lilith alone, who does not bear, but is just a fornication in the world.... (Patai81:459)**
- **Meir Arama, Sefer Meir T'hillot, p. 91b-And know that the kabbalists have written that the woman from the land of Egypt whom his mother took for Ishmael was the daughter of Kasdiel the Egyptian sorcerer. And when Ishmael divorced her, according to the instructions of his father [Abraham], as it is mentioned in the Pesiqta, she was pregnant. And she bore a daughter, and she was Mahalath daughter of Ishmael. And the mother and the daughter participated in that desert in many sorceries. And a spirit ruled over it, Igratiel by name. And that spirit was attracted to Mahalath, who was very beautiful, until she conceived from him and bore a daughter, and called her name Igrat, after the name of the spirit. And thereafter Mahalath became the wife of Esau, and she left the desert. Not so her daughter Igrat, for she and Naamah and Lilith and Nega' rule over the four tequfot [the two solstices and the two equinoxes]. And they said that Lilith fornicates with all men, and Naamah only with the Gentiles, and Nega' only with Israel, and Igrat is sent out to do harm on the nights preceding the Sabbaths and Wednesdays. And behold, Lilith is the scant measure that is abomination (Mic. 6:10), which Igrat and Naamah carry to the Land of Shinar, as Zechariah (5:11) said [1]. And about this it is said to the fearers of Elohim, neither shall any plague [Nega'] come nigh thy tent (Ps 91:10). (Patai81:459f)**
- **Nathan Nata Poirá, Tuv haAretz, p 19-Know that there are seventy heavenly patrons, one appointed over each nation, and they all are under the rule of Samael and Rahab. Rahab was given as his share all the borders of Egypt, which measures 400 by 400 parsangs Samael was given four kingdoms, and in each of them he has a concubine. The names of his concubines are: Lilith, whom he took as his consort, and she is the first one; the second is Naamah; the third, Even Maskit; and the fourth, Igrat daughter of Mahalath. and the four kingdoms are: first the kingdom of Damascus, in which is found the house of Rimmon; the second, the kingdom of Tyre, which is opposite the land of Israel; the third, the kingdom of Malta, which formerly was called Rhodos (?); and the fourth, the kingdom called Granata [Granada], and some say that it is the kingdom of Ishmael. And in each of these four kingdoms dwells one of the four aforementioned concubines. (Patai81:460f)**
- **R. Ya'aqob and R. Yitzhaq-Grandmother Lilith the Great--Samael the great demon and great king over all demons has intercourse with her. And Ashmodai king of the demons has intercourse with little Lilith. The demon whose name is Qaftzefoni, on rare occasions, when permission is granted him, has intercourse with, and attaches himself to, and loves, a creature whose name is Lildtha [Lilith], and she resembles Hagar the Egyptian. A great jealousy sprang up between Samael the greater prince of all and Ashmodai king of the demons over Lilith who is called Lilith the Maiden, and who has the form of a beautiful woman from the head to the navel, and from the navel down [she is] flaming fire. Like mother like daughter... And there is no good intention in but only to arouse wars and all kinds of destruction. And they are occupied with war, the war between Lilith the Daughter, and Grandmother Lilith.... (Patai81:464) And they say that of the offspring of Ashmodai and Lilith his wife was fashioned a great prince in heaven who rules over eighty thousand destroyers and despoilers, and he is called Sword of Ashmodai the King. And his face flames like the fire of flame. (Patai81:469)**

- **Moses Cordovero, Pardes Rimmonim 186d**-The ancient ones explained that there are two Liliths, one little and one great. The great one is the spouse of Samael, and she is a woman of harlotry, and the little one is the spouse of Ashmodai. And about this Lilith, the bride of Samael, the Geonim explained she controls 480 legions as is the numerical value of her name. And on the Day of Atonement they go forth into the deserts, they march, and she screeches for she is the princess of screeching And Mahalath daughter of Ishmael, she too is a concubine of Samael, and the two [Lilith and Mahalath] go forth with 478 legions. She goes and sings in the Holy Tongue songs and paens. And when the two meet on the Day of Atonement they quarrel there in the desert. They strive, the one with the other, until their voices rise up to heaven, and the earth shakes with their clamor. And all this is brought about by the Holy One, blessed be He, so that they should not accuse Israel while they [Israel] pray. And others wrote that that husk [i.e., demoness] is called Meshullahel [Messenger of Elohim], and the reason is that she sends out evil angels, may the Merciful One destroy them! And we found it written that the wicked Samael and the evil Lilith have the likeness of a couple which, with the intermediacy of a groomsman, receives an emanation of evil and insolence, flowing from the one to the other. And about this mystery it is written, And on that day the YHWH with His sore and great and strong sword will punish Leviathan the Slant Serpent, and Leviathan the Tortuous Serpent, and He will slay the Dragon that is in the sea (Isa. 27:1). Leviathan is the connection and the coupling between the two who have the likeness of serpents. [2] Therefore it is doubled: the Slant Serpent corresponding to Samael, and the Tortuous Serpent corresponding to Lilith... (Patai81:464f) The Dragon Above is the Blind Prince who has the likeness of an intermediary groomsman between Samael and Lilith, and his name is Tanin'iver, Blind Dragon. And he is like a blind dragon...and it is he who brings about the adhesion and coupling between Samael and Lilith. Had he been created whole, in the completeness of his emanation, he would have destroyed the world in one minute. (Patai81:458)
- **Yalqut R'uveni 147a**-And the Kabbalists said that the prince who serves before her is called Sariel [My Prince is Elohim], and they have received the tradition that this prince is the greatest king of the demons who rule in the air. In the middle of the night of Yom Kippur [Day of Atonement], forced by the acts of the sages and elders, Sariel comes against his will, together with 131 warriors, flying in the air, and their faces are aflame with sparks of fire. And the scribe whose name is Pifiron brings, written and sealed by the hand of Sariel, all the secrets of the firmament, and reveals them to the elders. And from the emanation of Lilith's prince come spirits and demons and Lilin, and evil spirits who have the likeness of humans. And just as all that time Adam was separated from Eve he begot spirits and demons and Lilin and all kinds of harmful spirits, likewise Above, so to speak, a spirit of spiritual seduction emerged from Lilith and brought accusations against the attribute of the Foundation of the World[3]. And from that time on alien and evil cohorts were born, destroyers of the world of Above and of Below. And the Holy Seed had no power to materialize, except in two or three persons such as Seth, Enoch, Methuselah, Noah, Sem and Eber, but most of the world were idolaters. (Patai81:467)
- **Bacharach, 'Emeq haMelekh, 179d-180a**-The Lilin multiply like humans, eat and drink and die. And they are from the six earths which lie beneath us. And Lilith came against the will of Adam and became hot[C] from him. And they [the inhabitants of Adama, the second from below of the seven earths] are always sad, full of sorrow and sighs, and there is no joy at all among them. And those cohorts can fly up from there to this world on which we stand, and they become harmful demons. And then they return there and offer prayers to Elohim, the Creator of the world.... (Patai81:469)



KABBALAH: LILITH, SAMAEL AND BLIND DRAGON

Lilith's husband, Samael, has been castrated. In order to have sexual union with him, they must use a third character, Blind Dragon. See also [Pardes Rimmonim 186d](#)

- **Bacharach, 'Emeq haMelekh, 84b, 84c, 84d**-Lilith is a harlot who fornicates with men. She has no mating with her husband, for He [Elohim] castrated the male and cooled the female. And she becomes hot from the fornication of men, through spontaneous emission. And enough of this.... ([Patai81:463](#)) This Lilith -- the Merciful One save us!-- has dominion over children who issue from a man who has intercourse at candlelight, or with his wife naked, or at times when he is forbidden to have intercourse. All those children who issue from these mentioned, Lilith can kill them any time she wants to, because they are delivered into her hand. And this is the secret of the children laughing in their sleep when they are small: it is from Lilith who plays with them. And I heard that when a small child laughs during the Sabbath night or the night of the New Moon, it is because Lilith is playing with him, and it is well that his father or mother or anyone who sees him laugh should tap his nose with his finger and say: "Go from here, you accursed one, for you have no resting place here!" Let him say this three times, and each time he recites this incantation let him tap the child's nose. And this is very good, for it is in the power of Lilith to kill them when she wants to. And since she has permission to kill these infants, these souls are called Oppressed Souls. ([Patai81:463f](#)) Blind Dragon rides Lilith the Sinful -- may she be extirpated quickly in our days, Amen! -- And this Blind Dragon brings about the union between Samael and Lilith. And just as the Dragon that is in the sea (Isa. 27:1) has no eyes, likewise Blind Dragon that is above, in the likeness of a spiritual form, is without eyes, that is to say, without colors.... ([Patai81:458](#)) Samael is called the Slant Serpent and Lilith is called the Tortuous Serpent (Isa 27:1). She seduces men to go in tortuous ways.... And know that Lilith too will be killed. For the groomsman [Blind Dragon] who was between her and her husband [Samael] will swallow a lethal potion at a future time, from the hands of the Prince of Power. For then, when he rises up, Gabriel and Michael will join forces to subdue and bring low the government of evil which will be in heaven and earth. ([Patai81:468](#))
- **Bacharach, 'Emeq haMelekh, 121b**-And he [Blind Dragon] is castrated so that he cannot beget, lest [his offspring] annihilate the world. ([Patai81:458](#))
- **Bacharach, 'Emeq haMelekh, 140b**-The Blind Dragon is between Samael and the Evil Lilith. And he brings about a union between them only in the hour of pestilence, the Merciful One save us! And he is castrated so that the eggs of the viper should not dome forth into the world. For were it not so, they would annihilate the world. And that kind which is called Lilin are full of hair from their heads down to their feet, but on their heads they have no hair and all their body and face is full of hair. And this Lilith has fourteen evil times and evil names and evil factions. And all are ordained to kill the children -- may we be saved! -- And especially through the witches who are called Kinder Benimmerins in the language of the Ashkenaz [German]. ([Patai81:458f](#))



KABBALAH: LILITH'S FATE

Lilith will be destroyed in the end. See also *'Emeq haMelekh, 84d 84d*

- **Zohar 3:19a** -When the Holy One, blessed be He, will bring about the destruction of the wicked Rome, and turn it into a ruin for all eternity, He will send Lilith there, and let her dwell in that ruin, for she is the ruination of the world. And to this refers the verse, And there shall repose Lilith and find her a place of rest (**Isa. 34:14**). (**Patai 81:466**)

KABBALAH: LILITH AS ELOHIM'S CONSORT

In this striking passage we see Lilith becoming the consort of Elohim! This resulting from Elohim's regular consort, the Matronit, being in exile. While they are apart, the Matronit is abused by the left emanations while Lilith takes her place at Elohim's side. Keep in mind here that 'Elohim' in this context refers to one of the emanations of Elohim, not the absolute (Ayn Sof).

- **Zohar 3:69a**-One day the companions were walking with Rabbi Shim'on bar Yohai. Rabbi Shim'on said: "We see that all these nations have risen, and Israel is lower than all of them. Why is this? Because the King [Elohim] sent away the Matronit from Him, and took the slave woman [Lilith] in her place. Who is this slave woman? The Alien Crown, whose firstborn the Holy One, blessed be He, killed in Egypt. At first she sat behind the handmill, and now this slave woman inherited the place of her mistress." And Rabbi Shim'on wept and said: "The King without the Matronit is not called king. The King who adhered to the slave woman, to the handmaid of the Matronit, where is his honor? He lost the Matronit and attached Himself to the place which is called slave woman. This slave woman was destined to rule over the Holy Land of below, as the Matronit formerly ruled over it. But the Holy One, blessed be He, will ultimately bring back the Matronit to her place as before. And then, what will be the rejoicing? Say, the rejoicing of the King and the rejoicing of the Matronit. The rejoicing of the King because He will return to her and separate from the slave woman, and the rejoicing of the Matronit, because she will return to couple with the King. (**Patai 81:468**)

THE TESTAMENT OF SOLOMON -- CIRCA 200 CE

The Testament of Solomon is a book which is part of the **Pseudepigrapha**, a collection of texts written between 200 BCE and 200 CE and spuriously ascribed to various key figures, namely prophets and kings, of the Hebrew Scriptures. **The Testament of Solomon** itself is said to have been written between the first century and the fourth century, but modern scholarship has placed the date at circa 200 (**Encyclopaedia Judaica** 246 and Brunel 721). Although very little is known about this text, the **Encyclopaedia Judaica** states that it "is certainly based on Judeo-Hellenistic magic" (246) and other sources pinpoint it as "the earliest compendium of demons" and "the earliest text to cast King Solomon in the role of sorcerer, which became the primary model for him in subsequent Jewish lore" (Schwartz 1988, 7). Although the blend of vastly differing currents of thought make pinpointing an immediate source for this compilation very difficult, it has been identified as representing a "peculiar fusion known as Gnosticism, resting upon a Jewish basis influenced by Egyptian, Assyrian, and Greek, more especially Orphic, teachings" (Gaster 157).

The reference to Lilith in this text is more detailed than that in the **Epic of Gilgamesh**, and, more importantly, introduces a clearly different version of the Lilith story: that of the child-slaying witch. While the character in question does not identify herself, by name, as Lilith -- she goes by the name of "**Obizuth**" -- her own self-description clearly identifies her with the personage known later as Lilith. Similarly, this text contains "the earliest textual reference to the amuletic tradition of warding off this demoness, which became so central a part of the Lilith legend" (Schwartz 1988, 7). One should also note that Lilith herself often states, both in amulets and in literary references, that she has more than one name. It can be safely stated, therefore, that **Obizuth** is indeed Lilith. The text in question, found in chapter 57 (chapter 13 if referring to James H. Charlesworth's translation), reads as follows:

- *And I adored the YHWH Elohim of Yisrael and bade another demon present himself. And there came before me a spirit in woman's form that had a head without any limbs, and her hair was disheveled. And I said to her, 'Who art thou?' But she answered, 'Nay, who art thou? And why dost thou want to hear concerning me? But as thou wouldst learn, here I stand before thy face. Go then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal and ask me questions, and thou shalt learn, O king, who I am.' And I, Solomon, did as she enjoined me, and restrained myself because of the wisdom dwelling in me, in order that I might hear of her deeds and apprehend them and manifest them to men. And I sat down and said to the demon, 'Who are thou?' And she said, 'I am called among men Obizuth, and by night I sleep not, but go my rounds over all the world and visit women in childbirth. And divining the hour I take my stand, and if I am lucky I strangle the child. But if not, I retire to another place, for I cannot a single night retire unsuccessful. For I am a fierce spirit of myriad names and many shapes. And now hither, now thither, I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of Elohim, thou has done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children and the making of their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies' When I, Solomon, heard this, I marveled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and cheery, and her hair was tossed wildly like a dragon's, and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said, 'Tell me by what angel thou are frustrated, O Evil Spirit?' But she answered me, 'By the angel of Elohim called Afarof, which is interpreted Raphael, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640.' And I, Solomon, having heard this, and having glorified YHWH, ordered her hair to be bound and that she should be hung up in front of the Temple of Elohim, that all the children of Yisrael as they passed might see it and glorify the YHWH Elohim of Yisrael, who had given me this authority with wisdom and power from Elohim by means of this signet." (**Gaster 157-159**)*

One should note the physical appearance of Lilith/Obizuth in this text: her eyes are "bright and cheery" and her hair is "wild." Note, too, that one of Solomon's punishments for Lilith is to bind her hair and hang her in front of the temple for all to see. In **The Book of Lilith**, Barbara Black Koltuv remarks on this binding of the hair:

- *Traditionally, a woman's hair has been considered her crowning glory, a symbol of wisdom, an aspect of her essentially feminine nature. Brides of Christ, Vestal Virgins, and Orthodox Jewish Brides have been made to sacrifice their long seductive and ensnaring hair. Woman's hair has been cut and bound and covered in an effort to separate her from this Goddess-given sexually seductive power of Lilith's. (59)*

In this passage, however, it is interesting to note that Lilith's hair is forcibly bound, contributing to the stripping away of her power, and she is put on display, objectified by Solomon as a lesson to the "children of Yisrael."

The idea of Lilith as a "lesson" is also of importance, for it will later be shown that Lilith's murdering of children was seen as a punishment for those who had sinned. The fact that Lilith is connected with punishment and retribution in this early text, therefore, should help to explain how her later portrayals developed.

Primarily, however, this passage is important for consideration because it portrays Lilith as a child-killing witch. Said Howard Schwartz in his introduction to **Lilith's Cave**:

- *There are two primary aspects of the Lilith legend: as the incarnation of lust, Lilith leads unsuspecting men into sin; in her incarnation as a child-destroying witch, she strangles helpless infants. It is interesting to note that these two aspects of this legend seem to have evolved separately, in that there is hardly a tale to be found in which Lilith plays both roles.*

While the role of Lilith as the first wife of Adam is more closely associated with the first aspect than with the second, it truly should be given a category of all its own. The Sumerian tale in the *Epic of Gilgamesh*, which does not fit neatly into either category, seems to draw upon the myth of Adam and the Gan Eden, placing it in this third category. *The Testament of Solomon*, clearly, belongs in the second category.

The second incarnation of Lilith -- "child-destroying" witch -- is vital to a study of the myth of Lilith, for it is this incarnation of her personage that appears in almost all archaeological evidence of her mythical existence. Much research has been done on the amulets, bowls, incantations, and plaques which were used to ward off the evil infant-slaying spirit of Lilith. Interestingly, such invocations of Lilith were present well into the 19th century. Some scholars even assert that there are persons alive today who still carry on the tradition of wearing amulets to guard against the spirit of Lilith during childbirth. *Lilith* magazine also reports that anti-Lilith amulets are still sold on the Lower East Side of New York (Fall 1994).

MORE LILITH DOCUMENTATION

SUMERIAN LILITH

Lilith is "Lilitu" in the Sumerian texts. A terra-cotta relief of Lilitu shows her with a 'beehive'-shaped helmet or head-dress. She has three-toed feet like a bird or falcon (or dinosaur/dragon?). Her body is nude and voluptuous, thus seductive. She has long hair and a pair of falcon wings. At either side are a pair of owls, which are birds of prey, night-hunters famed for vigilance & wisdom (also identified with Athena and Minerva). Her feet stand on jackals, known for their plaintive crying in the night.

HEBREW LILITH

The wife/sister of Lucifer. Queen of the Underworld and of witches. Queen of the succubi, who ravished men in their sleep for their seed to reproduce "Lilem" or demons. Sucked the blood of young children and of girl babies. Abducted and ate boys. She is the "Night Hag" and "Night Mary" who brings "terror by night" and nightmares. The rabbis say that Lilith led Lucifer into rebellion and caused his fall.

PSEUDEPIGRAPHAL LILITH

Called "Luluwa"--a version of "Lilith" in Hebrew--she was the twin sister and wife of Cain. Would "shine" or "glow brightly" or perhaps have horns like her twin brother. Said to be the offspring of Samael or Satanail, now called Satan. Cain's nickname "H'ILL" or "The Shining One" is male form of "Lilith" in Hebrew. Exiled for murder, which she is said to help cause. Luluwa was noted for her great beauty when she was young. As offspring of an angel, said to have powers of flight and shape-shifting, and to be very tall. Their line noted for cannibalism and drinking blood. Luluwa is blamed for Cain's downfall.

LIBYAN LILITH

Lamia, Queen of Libya, the Greeks said, had children by Zeus, but his wife Hera vowed revenge. Hera forced Lamia to eat her children. Lamia turned from a beautiful woman into an ugly hag who went around haunting the night, scratching children with her claws and draining their blood. She shape-shifted at will. Famed for her vigilance at night, she could extract her eyes and keep watch while sleeping.

ROMAN LILITH

Libitina, or "little Libi," apparently derived her name from the Semitic root "L'B" which meant "fat" or "whitish" in color. The name relates to Lilith's association with the pale light of the moon. In the case of Libitina, she lived in the Underworld and was the Roman version of Persephone, Goddess of witches, wife of Pluto. This would correspond exactly to the Hebrew story of Lilith as the mate & sister of Lucifer. The name "Libitina" may have led to the associating of Lilith with Libya, and thus, the Lamia story above.

GREEK LILITH

Persephone was the Queen of the Underworld.²⁷⁸ Also known by the very likely older name "Pro-Serpentina" meaning "Proceeded from a Serpent" --that is, the Serpent's Daughter. The name could mean "she who destroys light". However, it is interesting that it could also be connected with *Perseus*- "Dazzling Brilliance." Her symbol is the bat, the pomegranate, and the narcissus. *Persephone* was worshipped in the Eleusinian Mysteries²⁷⁹ along with her mother, *Demeter*.

²⁷⁸ *PERSEPHONE* was the goddess queen of the underworld, wife of the god *Haidēs*. She was also the goddess of spring growth, who was worshipped alongside her mother *Demeter* in the Eleusinian Mysteries. This agricultural-based cult promised its initiates passage to a blessed afterlife. *Persephone* was titled *Kore* (the Maiden) as the goddess of spring's bounty. Once upon a time when she was playing in a flowery meadow with her Nymph companions, *Kore* was seized by *Haidēs* and carried off to the underworld as his bride. Her mother *Demeter* despaired at her disappearance and searched for her throughout the world accompanied by the goddess *Hekate* bearing torches. When she learned that *Zeus* had conspired in her daughter's abduction she was furious, and refused to let the earth fruit until *Persephone* was returned. *Zeus* consented, but because the girl had tasted of the food of *Haidēs*--a handful of pomegranate seeds--she was forced to forever spend a part of the year with her husband in the underworld. Her annual return to the earth in spring was marked by the flowering of the meadows and the sudden growth of the new grain. Her return to the underworld in winter, conversely, saw the dying down of plants and the halting of growth. In other myths, *Persephone* appears exclusively as the queen of the underworld, receiving the likes of *Herakles* and *Orpheus* at her court. *Persephone* was usually depicted as a young goddess holding sheaves of grain and a flaming torch. Sometimes she was shown in the company of her mother *Demeter*, and the hero *Triptolemos*, the teacher of agriculture. At other times she appears enthroned beside *Haidēs*.

²⁷⁹ The Mysteries were celebrated at Eleusis, from around 1500 BCE to the fourth century CE, in honor of the goddess *Demeter* and her daughter *Persephone*. After *Persephone's* abduction by *Hades*, god of the underworld, *Demeter* left Olympus and vowed never to return, nor to allow crops to grow on earth until she and her daughter were reunited. *Demeter* found refuge in the palace of the king of *Eleusis*, *Keleos*, and as a mark of gratitude, she founded a temple there. Fearing that humankind would become extinct without food, *Zeus* ordered that *Persephone* be returned so that *Demeter* would also go back. Before *Demeter* returned to Olympus she instructed the kings of *Eleusis*, *Keleos* and *Triptolemus* on how to celebrate the rites in her temple, which were to be 'Mysteries' (secret teachings) Up to three thousand people were initiated each year - any Greek-speaking person who had not committed a murder could present themselves once for initiation. Among those underwent the rite were Aristotle, Sophocles, Plato, Cicero and a number of Roman emperors such as Hadrian and Marcus Aurelius. The celebration of the Mysteries began in the autumn, with four days of rites and festivities in Athens. On the fifth day, a solemn procession to Eleusis began, during which rites, sacrifices and purifications took place. On the sixth night, cloaked in secrecy, the climax of the Eleusinian ceremony took place in the inner sanctum of the temple, into which only priests and initiates could enter. "The initiates often experienced in vision the congruity of the beginning and the end, of birth and death, the totality and the eternal generative ground of being. It must have been an encounter with the ineffable, an encounter with the divine..." Before the climax of the initiation, a sacred potion made of barley and mint and called the *kykeon* was administered. The possible psychoactive ingredients in *kykeon* have been hotly debated. It has been suggested that the mint in the mixture might have provided the mind-altering element as the mint family contains the plant *Salvia divinorum*, used by the Mazatec Indians of Mexico in a divinatory context. Terence McKenna has suggested that *Stropharia cubensis*, or another *psilocybin*-containing mushroom, might be the key. The most convincing theory about the nature of *kykeon*, results from extensive research by Gordon Wasson, Albert Hofmann and Carl Ruck. In *'The Road to Eleusis'* they argue that the parasitic fungus ergot, found on particular wild grasses, is the psychoactive component of *kykeon*. It would have been simple for an Eleusinian priest to collect the ergot from the wild grass growing near to the temple, grind it into a powder and add it to the *kykeon*. The theory is further supported by the fact that ergot is commonly found on grain, *Demeter* was the goddess of grain, and ears of grain featured prominently in the ritual. LSD is a modern product of ergot, providing an intriguing link between the Greek religious rituals of many thousands of years ago, and today's entheogenic explorations. As Albert Hofmann - inventor of LSD and investigator of the Eleusinian Mysteries - puts it: "If the hypothesis that an LSD-like consciousness-altering drug was present in the *kykeon* is correct - and there are good arguments in its favor - then the Eleusinian Mysteries have a relevance for our time in not only a spiritual-existential sense, but also with respect to the question of the controversial use of consciousness-altering compounds to attain mystical insights into the riddle of life" In some manner the Eleusis mysteries are still re-

SCOTTISH LILITH

The "*Glaistigs*" of the Scottish Highlands in the far north were shape-shifting females who could disguise themselves as beautiful women, entice men into intimate embrace, and then suck their blood to extract their life force.

MEXICAN LILITH

"*Le Chusa*" is an owl that sits on houses at night and turns into a beautiful woman when prayers are said. Like Cain, she then begs not to be killed. Noted for her plaintive night crying. The name "*Chusa*" may relate to "Cush" which some identify with "Kish"--the first city founded by Lilith's group after the Flood.

AZTEC LILITH

The largest and most ancient pyramid of Mexico, which is no doubt pre-Aztec and even pre-Olmec, is called "*ChoLula*." Atop it were two temples dedicated to a male-female pair, husband/wife and twin brother and sister. Both have wings like *Lilith*. The female is "Woman-Serpent" and is blamed for causing sin. The male is entwined with serpents also. Human sacrifices atop the pyramid involve eating hearts of victims. The people then eat corn (Cain's symbolic meal) mixed with blood. Legend says *ChoLula* was built by a family of giants who survived a Deluge, but was destroyed by fire out of heaven.

"The wife brought the mirror and all of the fine furnishings in the cellar to her own home and proudly displayed it. She hung the mirror in the room of their daughter, who was a dark-haired coquette. The girl glanced at herself in the mirror all the time, and in this way she was drawn into Lilith's web.... For that mirror had hung in the den of demons, and a daughter of Lilith had made her home there. And when the mirror was taken from the haunted house, the demoness came with it. For every mirror is a gateway to the Other World and leads directly to Lilith's cave. That is the cave Lilith went to when she abandoned Adam and the Garden of Eden for all time, the cave where she sported with her demon lovers. From these unions multitudes of demons were born, who flocked from that cave and infiltrated the world. And when they want to return, they simply enter the nearest mirror. That is why it is said that Lilith makes her home in every mirror...Now the daughter of Lilith who made her home in that mirror watched every movement of the girl who posed before it. She bided her time and one day she slipped out of the mirror and took possession of the girl, entering through her eyes. In this way she took control of her, stirring her desire at will.... So it happened that this young girl, driven by the evil wishes of Lilith's daughter, ran around with young men who lived in the same neighborhood." From "*Lilith's Cave, Lilith's Cave: Jewish tales of the supernatural*, edited by Howard Schwartz. (San Francisco: Harper & Row, 1988)



membered and participated in, usually by neo-Pagans. The Pagan view the reenactment of these mysteries symbolize the events which constantly happen on earth, for which this is no improvement or even a need for any, for this world continues forever. The initiates, and those believing likewise, who have learned the ways of these rites come to see and know the world as it is

SUPPLEMENTAL MATERIAL

SECRETS OF THE HUMAN SOUL

THE FIVE LEVELS OF THE HUMAN SOUL

“And Elohim blew into his nostrils soul (*nishmat*) of lives (*chayim*).” **Bereshith 2:7**²⁸⁰

Just as the Creator reveals Himself in the worlds through the different *Partzufim*²⁸¹, so too is the soul within each of the *Partzufim* (Faces) made up of different parts that express which world and which level within the *Partzuf* (Face) is being manifest. That which we attribute to Elohim as His “personality” are in reality the interactions of the ten *sefirot* of the Tree of Life. The *sefirot* are the channels or paths through which Elohim has condensed and revealed an aspect of His nature (Light) to the various levels within the creation. Each *sefirot* is a spiritual filter which condense the Light so that it can be received throughout creation. The word “*sefirah*” comes from the Hebrew root “*safar*”, which means to count or tell. This is the root word for the Hebrew word “*mispar*” which means to number or count. Thus, the *sefirot* are the forces of division, form, and definition given to all things in creation. They are like the skeletal structure underlying Elohim’s manifestation of His power throughout creation.²⁸²

The human soul is also made up of these five unique aspects, each of which relates to a specific level of consciousness. The five levels of the soul are simply the soul as it is revealed at the levels of the different worlds (*olamot*)²⁸³. The worlds are not physical locations but rather levels of *sefirotic* manifestation. The image and form which Elohim has created man (Adam) corresponds to the human psyche/soul. The pattern for the human soul has been ordained by YHWH. Man, like Elohim, has intelligence (form) and emotions (image). This is the pattern of the Tree of Life or the *sefirot*.

A child is born with a complete personality, but aspects of the personality are latent or concealed. The newborn does not yet possess a conscious mind. For a newborn child the external world of the senses has not yet become separate from the internal archetypal and worlds of the spirit.

Since the body is the physical vehicle for the soul, the state of the soul will be determined by the state of the body. The body therefore is a vessel through which the soul can realize its potential in a world created and equipped for that purpose. The true essence of a person is not the body but rather his soul.

Let us use the simple analogy of a glassblower who decides to make a beautiful vessel. This decision comes from his innermost will, the level of *Yechidah*. The glassblower himself before he begins to blow out is the level of the *Chayah*. The breath (*Neshamah*) comes from the mouth of the glassblower and flows as a pressurized wind (*Ruach*) through the glass blowing pipe, expanding in all directions and forming a crude vessel. The wind comes to rest (*Nefesh*) in the completed vessel. This provides us with a model for comparing the various levels of the soul and states of consciousness.

²⁸⁰ The *Zohar* says that when Elohim exhales he does so from His innermost being. Also, having placed His breath into Adam’s body, this breath is not severed from Him. Thus, man’s soul is an extension of Elohim’s breath and is connected to Him.

²⁸¹ The *Partzufim* are how YHWH reveals Himself differently to different entities within the different worlds, each at their level. These are the different manifestations of YHWH in the *olamot*. The *sefirot* are like cells within a body (as each *sefirah* has 10 *sefirot* within it), all cells are similar to each other –yet they combine to make up and form different organs within the human body. The *sefirot* are like cell that make up *Partzufim*. Each *Partzuf* has 10 *sefirot*, but it is the *Partzuf* as a whole that is experienced.

²⁸² Elohim is One and His Name One. The *sefirot* are tools to connect to Elohim. They have no life or holiness of their own other than what Elohim gives them. The *sefirot* manifest to us how Elohim chooses to act in His universe. Through the *sefirot* and their interactions can we come and see Elohim, Who is concealed within them.

²⁸³ *Olam* or the world / universe comes from the same root as *alam* “to be concealed”. It is the universe that conceals the Creator. YHWH is *Melek HaOlam* “King of the Universe”; the One Who conceals Himself in is world. The different worlds serve as garments for Elohim’s Light (*Tehillim 104:3-4*). The *Zohar* explains that the supernal worlds resemble a ladder where each lower level is beneath the one above it. The higher worlds also enter into the clothed within the lower worlds. Elohim’s essence surrounds all worlds but yet it permeates the innermost essence of all reality and is clothed within it.

Nefesh (Appetitive Awareness)

The level of soul that emanates *Malkhut* (Kingdom) is the *Nefesh*²⁸⁴. The *Nefesh*²⁸⁵ is simply the life force energy that keeps the soul connected to the body. The *Nefesh* is today called the ego, lower self that part of you that recognizes that you are you. This is the lowest level of the soul and serves as an interface with the body. The *Nefesh* is your conscious, awake, rational mind that is dominated by the sensorial input from the external corporeal world. *Nefesh* comes from the Hebrew word “*nafash*” which means to rest as found in *Shemot 31:17*.

A newborn child is in a state of *ibbur*. *Ibbur* is the lowest mental function of the human soul. This also called *Malkuth* consciousness. A child has knowledge of the world of spirit from which its soul has come, but it has no cognitive ability to recognize it or form a conscious conception of those worlds. A newborn also lacks the ability to communicate in a way that is an expression of cognized thought. As the body of the child grows, so the conscious mind develops also.

At the moment of birth, it is not just the body of the child that is disconnected from its source of life (the umbilical cord) but the soul too is disconnected from absolute subjection to its source, the spiritual realm. Molded in a reality of the physical, the purely spiritual soul is forced to submit to an alien constitution of its new home, and subjugation to the senses, with its spiritual awareness obliterated or repressed to the abyss of the subconscious mind.²⁸⁶

This is not to say that the fetus, while yet in the womb, does not have soul. The soul is nevertheless not confined to the physical realm of time, matter, and space, not yet having been integrated into the person of the fetus. The consciousness of the fetus in the womb is at its highest form, unrestrained by the governing powers of the material world²⁸⁷. We experience this on a very limited level when we are asleep and dreaming. In the realm of sleep there is no time, space, or matter. During sleep the soul reconnects with the spiritual world for an indefinable period. While asleep the soul transcends the limits of the physical plane of existence. It can become aware of future events, secrets of the universe, or receive messages from the higher realms.²⁸⁸

The conscious mind is formed by the experiences in the physical world. As one ages in this world, the sensitivity and inner awareness of the spiritual dimensions is lost, and is pushed into the area of the mind called the unconscious. After we learn to speak, the mind has already made a strong division between sensorial reality and the spiritual reality. The sensorial reality is called the conscious mind and the awareness of the spiritual is called the unconscious.

Before one can experience the next level, *Ruach*, all static must be tuned out from the internal and external stimuli that occupies ones thoughts. This requires a quieting down of the awareness of the physical.

Ruach (Emotional Awareness)

The level of the soul that emanates the Six is the *Ruach*²⁸⁹. The *Ruach*, which means either Spirit or wind, is one’s emotional soul (one’s spirit). The *Ruach* is subject to influence from the *Neshamah* as well as by forces surrounding a person from below. So like the winds, one’s *Ruach*, i.e., one’s emotions, come and go and change constantly. Within man, the *Ruach* corresponds to one’s personal unconscious, or as the psychologist Dr. Carl Jung would say, the “shadow”. The *Ruach* is one’s motivations and conceals one’s true feelings about issues, which may or may not be consciously known.

Herein are the masculine and feminine attributes and a synthesis of both attributes. It is these emotions that are felt strongest by the *Nefesh/Malkuth* consciousness or reality. The *sefirot* that influence the *Nefesh* are the ones closest to *Malkuth*, the triad of *Hod* (Female), *Netzach* (male), and *Yesod* (both male and female).

²⁸⁴ Also called the animal soul or lower soul. It is the part of the soul attached to the earth.

²⁸⁵ Also called the *Nefesh Behemoth* –animal soul, as even the animals have a *nefesh*.

²⁸⁶ *Talmud, Niddah 30b*- “While a fetus is yet in the womb a person is taught the whole Torah...And at the moment of his entry into the world, an angel comes and slaps him on the mouth, causing him to forget the entire Torah...”

²⁸⁷ *Talmud, Niddah, 30b* concerning the baby in the womb- “he sees from one end of the universe to the other.”

²⁸⁸ The student may want to read my booklet, “I HAVE A DREAM” available at www.bnaiavraham.net

²⁸⁹ Wind, spirit, breath

When the child reaches the *Ruach* consciousness (around the age of puberty), it is often misused. Instead of using the *Yetziratic* force to explore inner space and find meaning in our life, it often is used in its most primitive state of sexual activity and arousal. Sexuality is only one expression of the *Yetziratic* consciousness. Once a person matures this uncontrollable passion loses some of its power and influence. If one does not mature on this level, then they are spiritually unbalanced and sexually unfulfilled. *Ruach* consciousness, in order to be in balance, must include *Netzach* and *Hod*, along with *Yesod*. *Netzach* and *Hod* temper the *Yesod* energy and allows it to ascend, manifesting its hidden potential. In order to make a living and support ourselves requires us to have an efficient amount of *Yesod* energy to motivate us to work and be self sufficient.

Netzach is the force that drives one forward to get a job done and done right. *Netzach* wants us to succeed at our job. *Hod* is the force that makes you want to have things. Material things are not unspiritual. The Scriptures teach that many of the *tzaddikim* of the *TaNak* were wealthy. Wealth is a good thing, whether it is spiritual or physical wealth. Wealth, like other material things, can be misused and abused if one does not allow the natural order of the *sefirotic* ascent.

Without the proper guidance of the next triad of *Chesed*, *Gevurah*, and *Tiferet*, the force of *Malkuth* draws a person down, instead of allowing him to ascend the ladder of spiritual evolution. *Chesed* seeks liberty and freedom to do as one pleases, while *Gevurah* is self discipline, and doing the right thing is *Tiferet*. So, you can see why we need a proper balance from this higher triad to properly balance the triad below in the *Ruach* consciousness.

Human emotions correspond to the *Yetziratic* level. They are fluid like water and can be blown by every wind that comes our way. Emotions are unstable and without form. The entities that inhabit this world are called “spirits”. In Hebrew the word is *ruchot* or winds.

Tiferet (Beauty or balance) alone offers clarity and stability of emotion to survive the storms of emotion in *Chesed* and *Gevurah*. It is the proper balance of *Chesed*, *Gevurah*, and *Tiferet* that is required for a healthy, balanced, and stable emotional state. These *sefirot* are manifested by our personality traits and influences. Maturity is required in order to develop an awareness of the forces motivating our actions and emotions. The will to do the right thing is a sign of a mature balanced individual. When *Tiferet* is developed, we have a proper perspective of right and wrong. *Chesed* and *Gevurah* reside in the unconscious since we are many times unaware of their influence. These can only be balanced by *Tiferet*. This state of being is called *yenikah* or spiritual adolescence. The mind must always rule over the heart. Emotions are not to be subdued or denied, but they must always be held in check and put in their place.

Tiferet consciousness is the inherent state wherein you exist within a known foundation with a construct and boundaries. Instead of a prison of your own making, it becomes the shelter built on a solid foundation that can withstand the storms of this life. This state means *Chesed* and *Gevurah* fine tune *Tiferet*, and then *Yesod* will be properly aligned under *Tiferet*, as will *Netzach* and *Hod*.

Next is what the sages called *Binah* consciousness. It is written in *Avot 5:21*, “At forty, one achieves *Binah* (understanding).”

***Neshamah* (Intellect)**

The level of soul emanating *Binah* (Understanding) is the *Neshamah*.²⁹⁰ This is the soul proper; one’s Higher Self and corresponds to the realm of the mind. It is the level of clear, detached, and removed analysis. The way we think is often influenced by how we feel at the time. The way we feel can be influenced by what we want or desire physically. Normal spiritual development is that we learn to rise above our desires of the flesh and discipline them.

²⁹⁰ In the spiritual realms, closeness is defined as likeness or resemblance not a physical proximity. In the higher realms of the spirit there is no concept of time, space, and matter. When two levels are incompatible they need a bridge or connector between them. Thus, we need the *Ruach* as a bridge between the physical body and the *Neshamah* soul. The *Ruach* is the transmission of spiritual energy and links the physical and spirit.

Neshamah consciousness is when one begins to explore inner space. *Neshamah* consciousness requires one to be at *shalom* (peace or wholeness) with their lot in life, when emotional confusion is overcome and physical desires are present but not dictating to one's actions. This is true spiritual maturity or adulthood and the first level of the *mochin* (brains).

The correct order of ascent is physical desires, emotional balance, and then thoughtful contemplation. Justifying what is wrong or emotional imbalance to fulfill physical desires or actions is mental abuse. Man was created to work and guard the *Gan Eden* (his soul). A spiritually mature person rises to a level wherein both the male and female attributes operate in a state of harmony and balance.

One's *Neshamah* is also one's guardian angel and one's destiny. The *Neshamah* (with the *Chayah* and *Yechidah* within it) always stands in the presence of YHWH, in that place which is called the supernal *Gan Eden*. The *Neshamot* of Yisrael collectively form a single spiritual Body. So when a Yisraelite violates those *mitzvot* of the Torah whose punishment is being cut off (*karet*), one is cut off, or disconnected, from one's *Neshamah* above.²⁹¹ This is the true state of psychological exile.

In our glassblower analogy, we could add that the glassblower needs a tube in order not to burn his mouth. He cannot blow directly into the hot molten glass because his body and the material he is working with are incompatible. In the same manner, we need the *Ruach* as an intermediate link between the *Neshamah* and the part of the soul that rests in the human body. Without the *Ruach*, our bodies would be destroyed by the contact between the *Neshamah* and the *Nefesh*.

There is one more spiritual level that can be attained in this life. The level of *Chayah* consciousness is experienced by the sage, the prophet, or spiritualist.

***Chayah* (Divine Life- Force)**

The level of the soul emanating *Chochmah* (Wisdom) is the *Chayah*. The *Chayah* is like a "super-soul", in that it is concealed within the *Neshamah*, and guides it. The *Chayah* can be called the spirit, or motivation within the *Neshamah* soul. This Hebrew term comes from the Hebrew words "*chai*" which means "life" and "*chayut*" which is "life force".

According to our analogy, you have breath, the wind, and finally air resting and forming the vessel. What would come before the breath? It would be the air in the blower's lung or the life-force of the Creator of the vessel. This is the *Chayah*. This life-force is not yet separated from the glassblower. It is the experience of the being within the realm of the Divine.

***Yechidah* (Uniqueness)**

The level of the soul emanating the *Keter*²⁹² (Crown) is the *Yechidah*. Within man, the *Yechidah* contains within it that spark of the Divine which we call the *Shekinah*. The *Yechidah* is the essence of the soul, or as the *Zohar* calls it, the "*Nishmata d'Nishmata*", the soul of the soul. The word comes from the Hebrew word "*echad*" or "unity/oneness".

In the glassblower analogy the *Yechidah* would be the decision to blow in the first place. This places one within the psyche (mind) of the blower himself. The unique idea to create a vessel would be on the *Yechidah* level of Union with the Creator. Essence is the highest level of consciousness. Anything beyond that is entering into the realm of the unimaginable.

²⁹¹ The "fires of hell" are merely a metaphor. There is only chemical fire and burning in the physical world, but not in the spiritual realms. The concept of "hell fire" is translated that way because we can only relate to concepts after they have been clothed with physical analogies. "Hell" is an experience that the limited human mind cannot comprehend as long as it is restricted to this physical world. It can be described as an experience of intense embarrassment and frustration, and like waking up from a dream about affluence and luxury only to face a reality of poverty and wretchedness. It is the reaction of the soul upon confronting the ultimate perfection and holiness of YHWH after death. Time and space does not allow me to go further into this concept in this teaching.

²⁹² *Keter* is also called *Ra'avah Ila'ah*-the Supernal Will. It is the raw essence of being.

The Three Lower Levels

In relationship to man, it is only the three lower levels of soul, the *Neshamah*, *Ruach* and *Nefesh* that inhabit our physical bodies. The upper two levels of soul, the *Chayah* and *Yechidah* are too sublime and lofty to fit into the body. Therefore, these two surround the body from the outside, and are called *Makifim* or auras. Another term used for the highest two levels of *Chayah* and *Yechidah* is *Atarot* or “Crowns”²⁹³ because they transcend our individual personalities. They will be internalized in the *Olam HaBah* (the World to Come).

The three souls within the body are called by their capital letters, thus they are the **NaRaN**²⁹⁴. Together, all five are called the **NaRaNHAY**. The **NaRaN** are also called the “*ohr penimi*”, the inner light. The *Chayah* and *Yechidah* are called “*ohr makif*”, surrounding light. As it is above, so it is below. *Z.A. (Zeir Anpin)* who is *Tiferet* /the “Man” above also has **NaRaNHAY**. He is the King of the Universe and the Elohim of Yisrael. It is *Tiferet* Who raises His Right Hand in mercy and Left Hand in justice. This is the Living Torah –*Moshiach*. This is the secret of His *Mochin* (brains).

The Soul and YHWH

The Set apart Name of Elohim-YHWH (יהוה) is called *HAVAYA*. For the traditional Jewish people it is *HaShem* (the Name). YHWH comes from the Hebrew root word “*hovei*” which means being. When the letter yud (ך) is applied to a root verb, it transforms the verb from the passive to the active tense. Thus YHWH correctly translated would mean “active being” or the “being of the universe”. This is the Name by which *Ayn Sof* manifests Itself to creation. Each level of the soul corresponds to one of the Hebrew letters of the YHWH and one of the four worlds.²⁹⁵

- YUD- ך represents the world of *Atzilut*²⁹⁶; the *Chayah* soul; the *sefirah* of *Chochmah*. The YUD is the symbol for the purely spiritual and the *kadosh* (holy). It is the part of the soul that is within the Higher Self and directs it towards Elohim. This part of the soul is the source of Divine communion and the prophetic. In man and the Body, it is the right brain and manifests non-verbal suprarational communication and expression. At this level all is good (*tov*).
- HEH- ה represents the World of *Beriah*²⁹⁷; the *Neshamah* soul; the *sefirah* of *Binah*. The HEH is the symbol for the pure mind and thought. It is the Higher Self or pure consciousness. It is the vessel for Divine revelation from the YUD. This is the level of *Ruach HaKodesh* (Holy Spirit). HEH is the left brain and manifests as rational, verbal, sensorial communication and expression. At this level most is good, but evil has its source. Herein is the Throne of Glory, the supernal *Gan Eden*, and a spark from the World of *Atzilut* is concealed. That spark is the *Shekinah*.
- WAW (VAV)- ך represents the World of *Yetzirah*²⁹⁸; the *Ruach* soul; and the six *sefirot*. The WAW is the realm of human emotions, and the shadow of the conscious mind. Herein the Higher Self is clothed in a cloud (veil) of conflicting and fluid like emotion. It is the heart and is manifest in feelings and passion. This is the spiritual realm of the *malakim* (angels), *shedim* (demons), and the astral plane. Good and evil are both present here and are on equal ground. On this level emotion manifests as autonomous beings, or our own personal angels and demons.

²⁹³ A crown is a symbol of being able to perceive or grasp a spiritual concept with our minds. Thus, the crown transcends human intellect and sits on top of the head. In the world to come these crowns will be in their heads. Man will be able to perceive the radiance of the Divine to the greatest extent possible without losing his individuality.

²⁹⁴ Rabbi Chaim of Volozhin (1749-1821) has written, “The top of the *nefesh* cleaves to the bottom of the *ruach*, and the top of the *ruach* cleaves to the bottom of the *neshamah*, and likewise all of them.”

²⁹⁵ See the five worlds and levels of the soul in Yeshayahu 43:7-My Name, My Glory, Creation, Formation, and Complete.

²⁹⁶ *Atzilut* comes from the root word “*etzel*” or closeness or nearness.

²⁹⁷ *Beriah* comes from the root word “*bara*” meaning “to create”.

²⁹⁸ From the Hebrew word “*yatzar*” meaning “to form”.

Herein is concealed the Higher Self. This realm is also the lower *Gan Eden* where Adam was created! We also experience this sphere during dreams²⁹⁹ and visions.

- HEH- ה represents the World of *Asiyah*³⁰⁰; the *Nefesh* soul; and the *sefirah* of *Malkuth*. HEH is the physical world and the reality of the senses. This is the place of the EGO, the small self, the consciousness that a person calls self and is identified with their body. Here all the higher levels combine; body, soul, spirit, emotion, and intellect. This is the world where evil dominates and influences the animal consciousness of man. This is the world that Adam fell into when he fell. This is the world of the final redemption (*tikkun*) will take place. With the *tikkun* of all things, the worlds will be unified and there will be an open flow of the supernal worlds into the lowest levels.

The Body and the Parts of the Soul

The different parts of the soul are concentrated in distinct body organs. *Nefesh* is in the blood. The Torah characterizes blood as *Nefesh* when it prohibits the ingestion of blood, “*Ki hadam hu hanefesh*”, “for the blood is the *Nefesh*.” The blood of a person is his source of organic life. If blood stops flowing to a limb in the body, the limb will atrophy and waste away. The body part that has the most blood is the liver and *Nefesh* is primarily concentrated in the liver and the left ventricle of the heart. The limbs of the body are the tools for all human action, thus bodily action, *Maaseh*, of *Mitzvoth*, such as stretching your hand to give charity, or walking to hear a Torah lecture, is an expression of *Nefesh*.

According to the *Midrash*, *Ruach* is the part of the soul that “rises and descends.” This soul part rises to the mind and then descends to the body, connecting our thought with our deeds. What is the intermediary between the mind and the limbs? Feelings. All emotions stem from *Ruach*. It is also related to *dibbur*, speech, a wind that connects the mind’s thoughts to the physical mouth. Speech also connects people to each other. Speech primarily strengthens the emotions that you are feeling. Why do words have such an impact on the heart? Because emotions and speech are expressions of *Ruach* while an act is a manifestation of *Nefesh*. Our emotions usually dictate how we act, thus, *Ruach* is usually the deciding part of the human personality. It is concentrated in the heart - the source of all emotions. Feelings of purity, such as fear of violating Divine mandates are expressions of *Ruach*.

The *Neshamah*³⁰¹ is located primarily in the mind. The *Neshamah*³⁰² is the most spiritual of the soul parts. It is pure intellect. One feels Elohim’s “breath”, with *Machshava*, pure thoughts, such as when you fully understand an abstract, correct, and moral principle.

Chayah and *Yechidah* are levels of holiness that are hardly attainable for most men. That is why they surround man and do not enter man. They form a protecting shield and occasionally send to the individual flashes of inspiration. Since these levels of soul are outside man’s essential personality they are not internalized within a physical body part.

The perfect hierarchy within man is one in which the *Neshamah* rules over the *Ruach* and *Nefesh*. Obey the clear voice of pure thought, and then allow clear logic to inspire emotions and finally let pure emotions control the body and guide its

²⁹⁹ During sleep the inactivity of the body weakens the assertiveness of the consciousness, resulting in involuntary thought patterns known as dreams. The reverse is also true. If the mind is inactive, the body follows likewise, minimizing the control of the mind and inducing sleep and its fantasies. Death, therefore, occurs when either the physical manifestation of the soul has terminated due to biological impairment, or the soul has been retrieved by the Creator without biological cause. But, while the soul, at death, is no longer manifested in the material realm of existence, it remains operative on its original plane of existence, the spiritual realm. It is the body which expires upon death, not the consciousness. Energy cannot be destroyed, but it can be changed into another form.

³⁰⁰ From the Hebrew root “*asah*” hmeaning “to make”. It has the connotation of completion or final action in making something.

³⁰¹ *NeSHaMaH* has the gematria of 395 the exact gematria of the Hebrew word for heaven-*HaSHaMaYiM* (there are no vowels in Hebrew only consonants). According to the rules of Hebrew gematria, when two words have the same value, then there is a connection between the two words. Thus, mankind is a combination of the heavens (*HaShamayim*) and the earth (*Adamah*). At death the body returns to the earth (*Adamah*-dust) and the higher soul remains in (*Neshamah*) to the heavens.

³⁰² The *neshamah* helps the soul overcome the evil inclination. It is the source for the *yetzer hatov* (good inclination).

lusts. In symbolic terms the ideal arrangement is mind then heart and then liver. Elohim teaches this lesson by the very makeup of a human being. Elohim placed mind (which holds the *Neshamah*) in the skull, the highest point of the body, the heart (the place of *Ruach*) and liver (the seat of the *Nefesh*) are beneath the head, thus indicating that the head should rule the others.

The Hebrew terms for mind, heart, and liver are *moach* (mind), *lev* (heart) and *kaved* (liver). An acronym of the terms is *Melek* – king. When man lives a life of mind first and then heart and liver, he is king over his lower self. Frequently, we reverse the order. Our lusts lead. For example, we desire someone else’s money, or we are lazy and seek to avoid performing a moral duty, we then arouse our heart to love that path and we employ our mind to rationalize and justify misbehavior, saying, “He did not need that money anyway, I will use it for better purposes than he,” or “The duty will be performed by someone else, I can safely ignore it.” In these instances our livers were really first, followed by the heart and then the mind. The first letters of *Kaved*, *Lev*, *Moach*, (the reversed order) spell *Kalem*, which means embarrassment, shame, and death. A life in which lusts rule inevitably ends with the unholy triad of embarrassment, shame, and then death. Man does not deserve a life of embarrassment and shame. Man deserves great honor. Man was created in the image of Elohim and as a result deserves respect.

The Influence of These Forces Within

Living in this physical world experienced by the senses is the first step for every human. Problems occur in the world because the majority of mankind never develops beyond this primitive state of consciousness. Everyone needs to develop this *Nefesh* consciousness to live a successful life in this world of *Asiyah*³⁰³. But unfortunately, often the upper worlds of the spirit are never explored, cultivated, or mastered. Within every one of us the upper realms of *sefirotic* consciousness exists.

The higher forces influence us every day. They influence how we think, what we feel, our definitions of right and wrong, good and evil are all defined from these powers within. Dr. Carl Jung called this the teleological aspects of the human psyche. An easier way to express this is to say that there is something within all of us that is forming and guiding our lives towards some preconceived conclusions and lesson.³⁰⁴

Most of us would rather allow these forces to control us and shape our future rather than learn to understand these forces in order to control them and thus control our lives and future. Like a ship at sea we allow these forces to toss us about by the storms in our unconscious. These are manifested in rational or even irrational moods, impulses, hunches, and the like.

Most people only reach the level of *Nefesh* Consciousness. Very few people ever overcome the temptation of physical desires and exercise self-control. In order for us to reach this level of consciousness we must have *Tiferet* /Harmony/*Moshiach* at the center of our Tree of Life.

Knowledge of the *sefirot*, the human soul, and the Tree of Life can help each one of us mature spiritually. We must learn to be aware of the forces within the human soul and what lies in the hidden man of the heart. Then we can work out our own salvation through the *Moshiach* Yahshua by working and guarding our *Gan Eden* in accordance with the supernal pattern.

³⁰³ The lower world of action.

³⁰⁴ Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. He would be better advised to abandon exact science, put away his scholar’s gown, bid farewell to his study, and wander with human heart through out the world. There in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with a real knowledge of the human soul. -- Carl Jung

REVIEW:

Nefesh Consciousness: the realm of sensorial desires (*Asiyah*)

Ruach Consciousness: the realm of balancing love-mercy and discipline or structure (*Yetzirah*)

Neshamah Consciousness: the realm of thought, contemplation, and detachment (*Beriah*)

ANSWERING THE QUESTION: WHY LIFE'S TRIALS?

Every person experiences crisis and trials in our lives. It applies to individuals, communities, nations, and mankind as a whole. Crisis is when the flow of existence, at whatever level, reaches a stage of resistance matches progress. At that time, the pressure increases to a critical point where the flow is turned back, or breaks through a barrier. It can be regarded as a moment of passing inconvenience or a major disturbance to what is (the status quo). This makes life difficult. We must always remember that there is always more than what lies on the surface of any event in our life. Crises are effects not causes, and when properly observed changes the view of the event.

A trial is when the Tree of Life in any situation is out of balance or is momentarily one of equilibrium, then the loading of that situation is about to be changed. A good example is if a person has been too severe, then either more severity is applied, or mercy is introduced to correct the imbalance. This usually precipitates the crisis, like a bad judgment call which induces conscience that brings the person back towards the center column of Clemency (*Tiferet*). It can be a person's rebellion against a very strict upbringing or on a national scale a revolution that rises up because of oppression by the government, both leading to a greater maturity and growth of the individual or nation. A crisis can also occur when the Ego is about to relinquish its power to Self. No matter the results, in the long run the cosmic process (providence) will always win, even if it takes many lives.

There are major and minor crises in life. The minor crises happen every day and can be managed with relative ease, and regarded as unimportant. But, the minor crises seem to precede the major. A casual remark may trigger a quarrel or trigger a turning point in one's life. This is because many minor events can build up to a major event. We should be aware of each crisis that comes to us and search for its roots and where the conflict is directing us.

Major crises can be easily identified. They are usually spectacular events and often will be remembered as some of the most productive periods of our lives, although while we are going through them, it seems like a living hell. To some, crises are a way of life. For some, it is a pathological way of life that is used to gain attention from others. For most, however, major crises come at turning points in our lives. They usually have a big build up and we have some indication of what is coming before they actually occur. Sometimes, because of reflection and foreknowledge we can avoid the crisis, or at least prepare for it like preparing for a storm that is approaching. The object is not to just ride out the storm and survive, but to learn as much as possible from the experience because this is usually the times that we receive the most Divine knowledge about oneself and life in general. While a tree with strong roots can withstand a strong storm, it can hardly hope to grow them once the storm is on the horizon.

From the Divine viewpoint, the dimension alters and one begins to see such crises as tests. According to most traditions, *HaSatan* is the Tester. His name means "the Adversary or one who places a stumbling block". It is his task, as one of the *B'nai Elohim*, to pressure the righteous and test their faithfulness. This is described in detail in the Book of Iyov (Job). It is not an issue of karma or the law of retribution. It is about whether Iyov will crack under the pressure and strain and lose his integrity. This contest between good and evil is vital to creation because Adam bears witness to the fact that mankind has a free will and can rise above physical and psychological circumstances and still hold the Light in this world. *HaSatan* failed with Iyov and everything was restored to the man with great increase. However, this battle continues in every generation and in every person's life. Everyone will be tested to their breaking point. If they do break, then that is the person's own decision, but *HaSatan* is not allowed to destroy the person's soul.

This is why the righteous are tried so severely. After they have been proven, then they can be given much and bear the load of spiritual work. Very few follow the path of discipleship beyond the honeymoon stage. If a person has been given

great responsibility and should fail, then many will also fall. Whole movements and denominations have been corrupted when the leadership falls. Each vessel must be tested thoroughly before it is allowed to be filled with the new wine. Trials are a test that examines how consumed we are with the material world and comforts opposed to spiritual growth.

The *Talmud* explains this concept: If you go to a marketplace, you will see the potter hitting his clay pots with a stick to show how solid and strong they are. But the wise potter hits only the strongest pots, never the flawed ones. So too, Elohim sends such tests and trials only to people He knows are capable of handling them, so that they and others can learn the extent of their spiritual strength. Instead of being broken by pain, it provides us an opportunity to exercise great faith in the Creator and an intense commitment to goodness. Despite our setbacks, confusion, and pain, we remain confident that goodness will prevail.

If a crisis is viewed as a test, then it can be put to good use. This transforms the situation into a spiritual exercise and changes its whole aspect. A crisis in a family can be viewed as a workshop for several souls not just one individual. Every situation with tension has its creative moment. The key to passing the test is correct conduct. This means that past misconduct or patterns of behavior must change and one must learn to act from true integrity. Life creates situations in which one's integrity is both tested and deepened as a result.

Another function of a crisis is that all levels and everyone involved or touched by the situation have the opportunity to be shaken out of behavior patterns that bind the interior habits which imprison the soul. If mankind's history did not have conflict, then we would not have any civilizations, nor would mankind have the Great Teacher that has been sent to teach us how to live and meet the problems of life and death.

Will you allow pain and suffering to debilitate you or will you see it as a catalyst to delve deeper into yourself and your beliefs? Will you allow your emotions to distort your inner sense of the Truth, or will you recognize pain as a crucible from which you will emerge stronger than ever before?

The trials of life serve as opportunities to challenge the way we look at life. We have a tendency to take life for granted when things are going well. Crises bring us closer to the edges of life, allowing us to view it from a new angle. When we view life as limited only to the here and now, we are hurt and frightened by anything that threatens our existence. Once we see the bigger picture of a spiritual reality besides a physical one, pain becomes only one component of life. Pain is finite and passes with time, but life is eternal, and what really matters is the long-term contributions we make. Suffering produces positive energy. In order to get the precious oil out of an olive, it has to be crushed. When we see beyond the one-dimensional life then we can realize we are not only a body but a body and a soul. Then our life has purpose and we discover that there is a far deeper meaning to our pain. The suffering then is transformed into a learning experience and a positive energy.

- *"We must translate pain into action, and tears into growth."* **Rebbe Menachem Mendal Schneerson**

It takes a serious commitment in order to realign our perspective of life. It takes discipline and effort of study, prayer, meditation, and good deeds. We have to introduce a higher value system into our life.

Pain is part of the mystery of life, and part of life that the eye cannot see but becomes apparent over time. It becomes our duty to discover how pain may become a blessing in disguise. Frustration usually precedes any creative growth just as the birth-pangs that a woman experiences just before giving birth. No matter how great the pain, it is absorbed by the goodness it produces.

Suffering and pain are part of the unfathomable mystery known as Elohim. Each test challenges us to grow through the process.

- *"We are day workers, and our task is to shed light. We need not expend our energies in battling darkness. We need only create day, and the night will fade away."* **Hasidic tale**

PROTECTION SUPPLEMENT: MYSTERY OF THE MEZUZAH

By Rabbi Edward L. Nydle

Hear, O Yisrael: YHWH our Elohim, YHWH is ONE. And thou shalt love YHWH thy Elohim with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates. And it shall be, when YHWH thy Elohim shall bring thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee - great and goodly cities, which thou didst not build, and houses full of all good things, which thou didst not fill, and cisterns hewn out, which thou didst not hew, vineyards and olive-trees, which thou didst not plant, and thou shalt eat and be satisfied - then beware lest thou forget YHWH, who brought thee forth out of the land of Egypt, out of the house of bondage. Devarim 6:4-12

The *mezuzah*³⁰⁵ is far more than a metal box with a scroll with verses written from the Torah inside and attached to your doorpost. Hidden deep within this *chukim*³⁰⁶ is a key to help us as Yisrael to remember YHWH the Elohim of Yisrael, our enslavement to *Mitzrayim*, and the Creator's plan (Torah) for us to implement and follow. It is a piece of Higher technology that acts as a homing device for the Yisraelite soul. It has the ability for those who look upon it and touch it to change. The *mezuzah* allows us to see what others do not-the reality of the Divine. It is unfortunate that the significance of this commandment has not been taught or studied as it should by Nazarene Yisrael. It is not enough to affix one to your door posts, but we should be aware of its significance and importance. That small metal or plastic box has protective qualities and spiritual benefits. It is a *mitzvah* that has assisted Yisrael as a nation to endure throughout the ages.

The *Ramban* in his *Sefer Shemot* listed five important things one acknowledges by observance of this *mitzvah*:

- *YHWH's creation, YHWH's omniscient knowledge, His Divine providence, faith in the fundamental doctrines of the Torah, and the belief that the mercy of YHWH is great to all who do His will and fear His Name.*

The *mezuzah* is one of the few *mitzvot* for which the Torah states its recompense. The reward of observing this *mitzvah* is long life for oneself and one's children in the land of Yisrael.

- *And you shall inscribe them on the doorposts ("mezuzot") of your house and on your gates, so that your days and the days of your children may be prolonged upon the land which YHWH swore to give to your fathers for as long as the heavens are above the earth Devarim 11:20-21*

According to the writings of the ancient sages of Yisrael, the main purpose of the *mezuzah* is to protect the home from evil. To begin to understand this power of the *mezuzah*, we must first look into, study, and understand the concept and nature of evil itself.

³⁰⁵ What is a Mezuzah? In brief, a Mezuzah is two chapters from the Torah written (in Hebrew) on a piece of parchment. The parchment is then rolled into a scroll, wrapped in paper or plastic, usually inserted into a hard-plastic or metal case, and affixed to the doorpost.

³⁰⁶ A *mitzvah* that does not seem to make any sense.

Good, Evil, and Free Will

Evil was created *ex nihilo*³⁰⁷ (out of nothing) as was the rest of Creation. Elohim did not create the universe starting from something, but starting with what is not. There was only *Ayn Sof*³⁰⁸. The concept of evil is the work of the will of Elohim, and therefore is not co-eternal with Elohim (evil has a beginning and will have an end). Scripture teaches that evil is ordained by Elohim and has its proper purpose in the plan of creation as nothing can exist unless it is created by Elohim. We must then conclude that evil is actually a form of good (as only Elohim is Good), even though at a particular time or place it may appear anti-Elohim. It cannot be otherwise or there exists an Independent Evil Absolute, whose essence, being chaos, could not create an ordered universe, let alone maintain it and balance and bestow grace.

- “Through *emunah* we understand that the *olamim* were framed by the *Devar Elohim*, so that the things which are seen were not made of things which are visible” **Ivrim 11:3**
- **7 I form the light, and create darkness; I make peace, and create evil; I am YHWH, that doeth all these things. Yeshayahu 45:7**

Evil was not created for its own sake, however, but as an instrument of free will and choice. Evil is allowed to the extent that it serves the Creator’s purpose. Letting go of the reality of separate evil, and really accepting that the *sitra achra* is a side of Divinity, is easy on paper and very difficult in reality. But we understand that YHWH in His wisdom ordained that all things are set in system that there should pertain to all things either *tikkun* (rectification) or damage / judgment (*kilkul*). Our souls were sent to earth because both good and evil reside here. We are thus free to choose our course of action, with the accompanying rewards and blessings or punishment and curse.

In order to allow for the existence of beings that would not be absorbed and nullified in the Source, *Ayn Sof* chose to conceal and withdraw His Light to create a "vacuum" or black hole where created beings would experience their self-determining existence. This is the fundamental concept of *tzimtzum* (the concealment and contraction of the primordial Divine Light). *Ayn Sof* contracted within Himself to make a womb/uterus to contain the new creation. The woman is not inside her womb, but the womb is inside the woman.

The concept of *tzimtzum* demonstrates how a unified cosmos can lead to an apparent dualism.

- *The concept of tzimtzum, the contraction and "removal" of Elohim's infinite light in order to allow for Creation of independent realities, is elucidated in the teachings of the Arizal. In the generations that followed, two schools of thought developed with regard to the meaning of tzimtzum: one took the concept literally (i.e. that God's infinite light is no longer present within the "vacuum" or "womb" of the created universe) while the other (that of the Ba'al Shem Tov and his disciples after him) understood the concept as not meant to be interpreted literally, but rather to refer to the manner in which Elohim impresses His presence upon the consciousness of finite reality. In truth (according to the accepted second opinion), from the perspective of Elohim as it were, His omnipresence (and that of His infinite light) is constant, undergoing no change from before to after Creation. From our perspective, however, His light seems to disappear. This is necessary for the sake of the act of Creation itself, the bestowal of free will to man, and the fulfillment of Elohim's ultimate will in Creation, to "reveal Himself below." One of the philosophic dilemmas that finds its resolution in the doctrine of tzimtzum is the query as to how finitude may emerge from infinity and plurality from absolute unity. In Chassidut, we are taught that the Divine act of tzimtzum (the manifestation of the Divine attribute of Gevurah, "might," or din, "severe judgment"), the concealment of Elohim's absolute omnipresence, is ultimately for the sake of revelation. The tzimtzum is understood as the process by which a "teacher," the brilliance of whose knowledge and insight is in-*

³⁰⁷ The sages know that everything came forth from Absolute Nothing and Absolute All, which is not subject to the laws of science but to only its own Will. Both All and Nothing are the same.

³⁰⁸ Ain Sof is Infinite or Endless and cannot be comprehended by the finite human mind. No thought can apprehend Him at all. The Infinite can never be defined. However, His Wisdom can be comprehended by finite forms and words if He chooses to limit Himself. It is His infinity that allows Him to clothe Himself in finite garments.

*finite, must totally conceal his level of understanding in order to begin to teach and relate to a student of no previous background. The ultimate intention and desire of the teacher is to illuminate the consciousness of his student with the brilliance of his own mind, but first he must "contract" and constrain himself. The reshimu or "residue" (to be explained) of his brilliance which remains becomes the initial point from and through which all of his teachings to his student will emanate (by means of the kav, to be explained). **Rabbi Yitzhak Ginsburg***

The absence of Light allows the option for darkness or evil. Our task is to discover Elohim hiding behind a veil of darkness.

- **Shemot 26:33** *And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the set-apart place and the most set-apart.*
- **Tehillim 18:11-12** *He maketh darkness His secret place, Round about Him His tabernacle, Darkness of waters, thick clouds of the skies. From the brightness over-against Him His thick clouds have passed on, Hail and coals of fire.*
- **Tehillim 97:2** *Cloud and darkness are round about Him, Righteousness and judgment the basis of His throne.*

Chassidic Rabbi DovBer of Mezeritch once found his young son crying because while playing hide-and-seek, he hid but none of the other children bothered to look for him. Rabbi DovBer started crying himself and explained to his son that our Heavenly Father also is hiding from his children, as it is written, "You are a Elohim Who hides" (**Yeshayahu 45:15**), so that they should search for Him ,but no one bothers to search!

- **Matt. 7:7-8** *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

Conventional morality posits a dualistic psychology, in which a *yetzer tov*, the good inclination, balances out the evil one. For the Kabbalah, however, there is only truth and falsity: the truth that only Elohim truly exists, and the falsity that all of our own conventional existence is real. Truth leads to those acts which benefit Elohim -- for the sages, that include ritual as well as ethical behavior. Falsity leads to those which seem to benefit the separate self. *Hasidim* maintain that the Torah provides the blueprint for right action, and that once the selfish inclination is abrogated, what remains are the commandments.

Evil is the destruction of creation and the ruining of Elohim's work and stop the spiritual development of man. The destructiveness by mankind is the ultimate expression of evil. Evil and good do not revolve around human philosophy. Good and evil are inherent definitions and existences prescribed by YHWH and present in all creation. Good and evil exist on other planes of existence and are not indigenous to the earth no limited to here. Evil is an intelligent life force seeking to embody itself in the physical world even as good does. Evil is not physical, it has no form of its own. It needs a physical form through which to manifest. The forms most conducive to this manifestation of evil are thoughts, feelings, and actions. Everything in the realm of holiness has its opposite in the realm of the profane. Everything in the physical world has its spiritual counterpart from which it derives its existence and vitality.

Evil begins with separation; that is evil begins with creation. Creation, the world of *Beriah*, is where separation and imperfection begin as *Beriah* was separated from *Atzilut*. This imperfection increases the further creation leaves the presence of the Light of the Perfect. A further consequence of the separation is that evil gains more and more ground as each lower World comes into being. It is associated with the two outer columns of the Tree of Life, without the conscious direction of the Middle Pillar (*Moshiach*). Anything can become evil when it spins off its central axis or *raison d'etre* of consciousness is removed. When that happens, then the demonic realm of the right or left columns can gain hold and use and feed off the undirected Form and Force.

Evil³⁰⁹ is that which conceals the True Source of all existence, the Creator. The term for evil in the *Kabbalah*, *klipah*,³¹⁰ means "shell" or "husk" similar to the bark of a tree. It is something that has no independent value, other than to serve as a covering/ husk for the grain, tree, or fruit. Evil is defined as the absence of the Light or the Light is withheld and good is when anything has the capacity to be illuminated by the Light of Elohim's presence and achieve *tikkun*. An orange will not retain its juice if it does not have such a protective jacket. However when one eats the orange, one discards the peel. The peel is only there to preserve the fruit. The same is true of the existence of evil. *Hasidism* uses the terminology "inner will" (*Pnimitiyut HaRatzon*), and "external will" (*Chitzoniut HaRatzon*). When a person goes out to work, he gets involved with all the details of making a living. However, his is engaged only with his external will. His inner desire is to make money in order to do what he really wants. The existence of *Kelipah* stems from the outer will of Elohim, whereas *Kedushah* (holiness) stems from the inner will of Elohim.

In *Hasidism*, it is stated that evil exists as part of the Divine revelation itself. Indeed, to think that evil really is separate from Elohim is, itself, the essence of evil, which is precisely the illusion of separation. The most common form of evil is something we all do all the time: assume that we are separate from Elohim. The natural consequence of this belief is that "good" and "bad" are best evaluated according to how they benefit or harm the self. Thus, enriching the ego, making ourselves feel good all these quintessentially human endeavors stem from the illusion of separation. The *yetzer hara*, the "evil inclination," might be better thought of as the "selfish inclination" or the "separating inclination." It is that which grounds all experience in the separate self, and does its best to enlarge, enrich, and empower that self above others.

Evil was created to provide mankind (Adam) with a free will and the freedom of choice, which is possible only where there, is made available an alternative to good. Had there been no outer shell/husk concealing the Truth, we would be forced to obey Elohim's will. If denied free choice, mankind would also be denied any reward for the right choice. Mankind does this through what is known as *kelim*. *Kelim* are neutral and achieve a moral character when man chooses to use them in one direction or another. Those used for good are called *kelim shel taharah*, and are the vehicles for *kedusha* (purity). Those which are used for negative goals are called *kelim shel tumah*, vehicles of impurity. Man does not need a devil or demons to create for him havoc. The devil did not cause pollution-man did. So free will can be a blessing or a curse. Elohim has given mankind responsibilities. Man is therefore obligated to uphold those responsibilities and not depend upon Elohim to do those things that man is required to do. Also, many of us suffer because of free will and the results of the poor choices we have made throughout our lives. Others suffer because they do not use their free will with enough resolve and end up become victims of the other forces around us, which we could have avoided.

Only Adam (mankind) was created in the image of Elohim, and according to *Rashi* this term implies "creator of worlds". Man has been given the gift of the freedom to make moral choices. As a result of man's choices, changes occur in the physical world. Man's choices also have spiritual and physical repercussions. The choices that a person makes also effects their psychological development and make up. Thus man has the power to influence the world and its inhabitants in any manner his free will desires. But, man is the only creature created with both the physical and spiritual, thus his actions directly influence this physical world and also influence the forces in the Higher realms. He relates to creation both downward and upward.

³⁰⁹ Evil is both cosmic and conscious.

³¹⁰ Kabbalah further delineates two distinct types of *Kelipah*: *Kelipat Nogah*—literally *Kelipah* that can be illuminated, and *Shalosh Kelipot Hatmayot*—"three totally impure *Kelipot*." *Kelipat Nogah* can be uplifted and refined, while the only form of reformation or redemption for the three impure *Kelipot* is their destruction.

Conversely, where there is no free will or choice, there is no evil. Sin (*khata*) is only possible when one chooses deliberately and consciously to act contrary to the Torah. If there were no temptation to go against Torah, and no resistance to temptation, then there would be no application of free will. An animal killing its prey for food cannot be accused of committing an evil act since it has no choice in this instinctive act. It was created by Elohim with a predatory instinct and no free will. Similarly, *malakim* (angels)³¹¹ cannot be considered "good" because they were created to do only the will of Elohim. Man has an unconscious wherein resides the vast majority of his knowing. Angels have no such thing. Man's mind is split and thus is his compression of the universe. With angels, there is no such thing. Man's mind can expand and grow to infinite levels. Angels are what they are; they cannot evolve beyond their present state. Only men possessing free will can actually rise above angels or fall below animals, depending upon the free will choices they make in life. Free will then becomes more so important when we recognize that there are far reaching consequences of even the smallest action.

- ***Tehillim 8:4-6*** *What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than Elohim, And crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet:*
- ***Iyrim 2:6-8*** *But someone somewhere solemnly testified, saying, "What is humanity [or, man], that You remember him, or [the] son of humanity, that You look after him? "You made him only a little lower [or, only for a short while lower] than [the] angels; You awarded him the victor's wreath [of] [or, crowned him with] glory and honor, "You put all [things] in subjection under his feet."*

Thus we see that without evil there is no free choice, and without free choice there is no good or evil. Evil allows for the implementation of good in the sense that a ray of light can be seen only in a cloudy sky. Free will also makes us responsible or every thought, word, and deed.

Once we understand that evil must exist and that it plays a positive role in the plan of Creation, we are confronted with another problem: If evil is the concealment of Divine Light, where does its power or energy come from? What or Who maintains its existence? The answer is: The Creator Who gives life to everything. Whereas, though, the domain of set-apartness receives Elohim's sustenance in abundance, the merely tolerated realm of evil is left to eating the "leftovers." We cannot place limits upon Elohim's omnipotence and in order for evil to exist He created a root and source.

The activity of the evil forces depends upon the extent of Elohim's Light and His Presence is concealed. The greater the extent of the concealment or absence of Light, the more power these forces have to act. These forces are the roots of all created things are damaged. This in turn then weakens these evil forces and their branches, the physical things associated with them. The effects of these evil forces are called corruption (*tumah*), darkness, pollution (*zohamah*), mundane (*chol*), and the like. When these forces are deprived of their authority to act, then good becomes strengthened. The roots of all created things are then rectified and are set in a state of good so both they and the branches are strengthened.

The primary *Kabbalistic* term for evil is *sitra achra*, which means "the other side." In the subtle depth of this term alone lies some of the most transformative wisdom of the *Kabbalah*. Although often mythologized in terms of demons and devils, the "Other Side," at its root, is not separate from the Divine. Coins have two sides; papers have two sides; Elohim has two sides, at least from our perspective.

All are essentially one thing; what we experience as evil is as Divine as what we experience as good. But we must be very discerning as the tactics of evil is to blur the differences between itself and good. Evil will present itself as good and presents good as evil. Some of the noblest of causes are not good but rather evil in the eyes of Elohim. As long as we can be deceived—we will be deceived!

³¹¹ Angels are pure thought forms composed of hyper-light particles existing in the fifth dimension. In the Chabad teaching Angels do not have a free will. Angels are rooted in the world of Yetzirah while the human soul is rooted in the world of Beriah. R. Nachman taught that when angels descended into the world of Asiyah, they were overcome by its evil.

- **Iyov 2:10** But he said unto her: 'Thou speakest as one of the impious women speaketh. What? Shall we receive good at the hand of Elohim, and shall we not receive evil?'

Elohim allows a very small amount of life-giving energy to drip down to the "other side" in order to continue its existence. Too much of this powerful energy destroys it completely. As the sages of Yisrael put it, "Bright light blinds the eyes of evil forces." The intellect, particularly wisdom (*Chochmah*), is the bright light that disperses darkness.

- **Yochanan 3:19-21** "Now this is the judgment, that the Light has come into the world, and people loved the darkness rather than the Light, for their works were evil." For every [one] practicing wicked [things] hates the Light and does not come towards the Light, so that his works shall not be exposed. But the one doing the truth comes towards the Light, so that his works shall be revealed, that they have been done in Elohim."

That is why evil must always remain in darkness, feeding on what leaks through the small holes in the sphere of set-apartness. The *Kabbalah*³¹² calls a hole *ra* (evil) because it allows remnants of set-apartness to seep through, providing the "other side" with its life force.

The Great Mystery

Now we can clearly understand how the *mezuzah* protects the house. An Yisraelite home, which is a diminutive Temple, is a vessel of set-apartness. A door opening to a strange and hostile world, to the "other side," is thus called evil. *The Zohar* tells us that the forces of evil reside near a door, because that is where they receive their sustenance. Containing the wisdom of absolute unity, "Hear O Yisrael, YHWH our Elohim, YHWH is One," the *mezuzah* is the beam of brilliant light which blinds the evil forces, denying them the right of entry and dispersing them.

By rearranging the Hebrew letters of *mezuzot*- מִזְּזוֹת - we create *Zaz Mavet*-, the ability to overcome death in our lives. *Mezuzot* also has the same gematria as מָוֶת -one of the 72 Names that means the death to death.

- In the morning when you leave your house, put your hand on the *mezuzah* and say, "Master of the World, have mercy on me and save me from the evil inclination and all its helpers." **Derek Chayim 6-80**

Maimonides, wrote, "Whenever one enters or leaves a home with the *mezuzah* on the doorpost, he will be confronted with the declaration of Elohim's unity...and will be aroused from...his foolish absorption in temporal vanities. He will realize that nothing endures to all eternity save knowledge of the Ruler of the Universe."

We are to meditate on how Elohim is the Owner of the house and we are just visitors. Think upon the Name of Elohim-*SHADDAI* (the Almighty represented by the SHIN שׁ on the *mezuzah*). This name is an acronym for "Guardian of the Doors of Yisrael." The gematria of *Shaddai*- שׁדדאי - is 314, which is the same number as the Name *Metatron* - מֵטַטְרוֹן - a Name synonymous with the *Memra* (the Word or *Moshiach*) and Elohim. The YHWH is called My Salvation (*Y'shuati*) in the Hebrew text of Shemot **15:1-3**. Yet the **Targum Onqelos** says of this verse, "He said through His *Memra* that He would be a Deliverer to me..." The *Memra* is a Living, Creative Word of Elohim, and the *Sheliach* (Sent One) of Elohim.

Another concept of *Metatron* is the Keeper or Guard of Yisrael. *Memra* is connected to *Metatron*, and *Metatron* is joined to the *Malak Adonai* found in **Shemot 23:21**, "For My Name is in Him." *Metatron* is also called the "lesser

³¹² Kabbalah is not magic or witchcraft. Black magic is forbidden because of idolatry, for the supernatural powers drawn are attributed to forces other than YHWH. Sorcery draws power and energy from forces without the approval of YHWH. Kabbalah addresses YHWH directly and depends upon Him for approval and success. It is a form of prayer.

YHWH”.

- *Out of the love which he had for me, more than for all the denizens of the heights, the Holy One, blessed be he, fashioned for me a majestic robe. . . He fashioned for me a kingly crown . . . He set it upon my head, and He called me, ‘The lesser YHWH’ in the presence of his whole household in the height, as it is written, ‘My name is in him’”***3 Enoch 12:1-5**
- *“Metatron is Prince over all princes, and stands before him who is exalted above all elohim. He goes beneath the throne of glory, where he has a great tabernacle of light . . .”***15B:1**
- *“I made honor, majesty, and glory his garment; beauty, pride, and strength his outer robe, and a kingly crown . . . I bestowed on him some of my majesty, some of my magnificence, some of the splendor of my glory, which is on the throne of glory, and I called him by MY NAME, The Lesser YHWH, Prince of the Divine Presence, knower of secrets.’ Every secret I have made known to him in love, every mystery I have made known to him in uprightness. “I have fixed his throne at the door of my palace, on the outside, so that he might sit and execute judgment over all my household in the height. I made every prince stand before him to receive authority from him and to do his will. I took seventy of my names and called him by them, so as to increase his honor. . . .”***3 Enoch 48C:1-10**

Yahshua HaMoshiach said:

- **Yochanan 17:11** *And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.*
- **1 Kepha 2:25** *for ye were as sheep going astray, but ye turned back now to the shepherd and overseer [Guardian] of your souls.*

Thus, the only conclusion according to Scripture and Hebraic writings is that *Moshiach* is YHWH!

- **Yochanan 1:1, 14** *In the beginning was the Word/Memra [or, the Expression of [divine] Logic], and the Word was with [or, in communion with] Elohim, and the Word was Elohim [or, was as to His essence Elohim]... And the Word/Memra [or, the Expression of [divine] Logic] became flesh and tabernacled among us, and we beheld His glory, glory as of an only-begotten [or, uniquely-begotten] from [the] Father, full of grace and truth.*
- **Tehillim 121:5-8** *Behold, He that keepeth Israel doth neither slumber nor sleep. YHWH is thy keeper; YHWH is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. YHWH shall keep thee from all evil; He shall keep thy soul. YHWH shall guard thy going out and thy coming in, from this time forth and for ever.*

This is only one of the great mysteries contained in the *mezuzah*.

Time, Space, and Soul

An additional mystery of why the *mezuzah* is affixed to the door posts of the house can be found in one of the laws of *Shabbat*.

The gates of a house separate *reshut ha'yachid* (the private domain) from *reshut ha'rabim* (the public domain). On *Shabbat* it is forbidden to carry an object from one domain to the other. *Kabbalah* associates *reshut ha'yachid* (literally, the "domain of the one") with the Singular Master of the Universe. *Reshut ha'rabim* (the "domain of the many") represents the domain of evil -- the multiplicity of the physical world that disguises and hides the underlying unity of Creation.

During the first six days of the week, we must deal with the multifarious world, albeit trying to refine and repair it, to

reveal its inner unity. On the seventh day we must abstain from all creative activities to observe the set-apartness of the day. The Hebrew word for set-apartness, *kodesh*, means literally "separated." Therefore, we observe the set-apartness of Shabbat by honoring that separation and not carrying an object from one domain to another.

The ancient book *Sefer Yetzirah* says that Creation exists in three dimensions: time, space, and soul. The book tells that Elohim created the world by the means of thirty-two paths of knowledge which are the ten "*sephirot*" and the twenty-two letters in the Hebrew alphabet. It is believed the ten *sephirot* were originally thought as referring to numbers but later representing emanations from which the cosmos was formed. Each of the ten emanations within the *sephirot* is called a "*sephirot*," and together they form what is called the Tree of Life. Each *sephirot* describes a certain aspect of Elohim, and taken together as the *sephirot* they form the sacred name of the Creator. The Tree also describes the path by which the divine spirit descended into the material world, and the path by which mankind must take to ascend to Elohim.

The primary task of an Yisraelite is to reveal hidden set-apartness in each of these dimensions. Elohim sanctified the seventh day, a point of set-apartness in time. He sanctified the Set-apart Land of Yisrael, Yehrushalaim, and the Temple Mount as areas of ever increasing set-apartness in space. He gave us a set-apart spark, "a part of Elohim from above indeed," for our souls. Utilizing all of the above, we must set apart the rest of Creation by revealing its hidden unity.

The *mezuzah* combines the set-apartness of all three dimensions. It is affixed in space to the doorpost of the house. As the threshold marks the shift from one domain to another, the *mezuzah* symbolizes motion. *Zuz*, the Hebrew root of the word *mezuzah*, means "to move." Motion is the essence of time. The words *shanah* (year) and *shniyah* (second) come from the word *shinui* (change). All these words denote change or motion. Hence, the *mezuzah* marks set-apartness in time.

Torah requires that a *mezuzah* be affixed only to a permanent structure. The essence of space, as opposed to time, is immobility. The stillness of the *mezuzah* connects it to the concept of space. Furthermore, many of the laws of *mezuzah* deal with its position in space, where it must be affixed on which side of the doorpost, at which height and angle. Thus *mezuzah* brings set-apartness to the idea of space.

Finally, the *mezuzah*, which protects the souls of Yisrael, is associated to the concept of soul. In the text of the *mezuzah* scroll is written, "*You shall love your Elohim with... all your soul.*"

- **H5315 -nephesh BDB Definition:** 1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion 1a) that which breathes, the breathing substance or being, soul, the inner being of man 1b) living being 1c) living being (with life in the blood) 1d) the man himself, self, person or individual 1e) seat of the appetites 1f) seat of emotions and passions 1g) activity of mind 1h) activity of the will 1i) activity of the character

So we see how the *mezuzah* unifies and sets apart the three dimensions of time, space, and soul. The concept of the *mezuzah* unifying and sanctifying time, space and soul is ultimately expressed in the last verse inscribed on the *mezuzah* itself:

- "...that your [soul] days [time] and the days [time] of your children [soul] may be prolonged upon the land [space] which YHWH swore to give to your fathers [soul] for as long as [time] the heavens [space] are above the earth"

Elohim gave His people signs of their special relationship. *Shabbat* is a sign in time. *Mezuzah* is a sign in space. *Brit milah* (circumcision) is a sign on the level of soul. The connection between *mezuzah* and circumcision can be observed from the command in **Yehezkiel 16:6** recited at the *brit milah* ceremony, "*In your blood, live.*" Blood appears in the Torah in **Shemot 12:22** where the word "*mezuzah*" is first mentioned. This is in the context of the *mitzvah* to mark the doorposts of the homes with blood of the Passover at the time of the Exodus. Moreover, the *Zohar* states that "*The blood was of two kinds, that of circumcision and that of the Passover lamb.*" The *Zohar* compares the place of circumcision

with the "door of the body." The two concepts are juxtaposed also in **Bereshith 18:1**, describing Avraham, "... he sat [ill from his circumcision] at the door of his tent."

- **Shemot 12:22** *And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.*
- **Ezek. 16:6** *And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live; yea, I said unto thee: In thy blood, live;*
- **Soncino Zohar, Shemot, Section 2, Page 36a**-viz. *mercy and justice. Said R. Abba: 'In how many ways does the Holy One show His loving-kindness to His people! A man builds a house; says the Holy One to him: "Write My Name and put it upon thy door (mezuzah), and thou wilt sit inside thy house and I will sit outside thy door and protect thee!" And here, in connection with the Passover, He says: "You inscribe on your doors the sign of the mystery of My Faith and I shall protect you from the outside!" They inscribed the likeness of the Holy Name in the form of the letter He'. As the Holy Name was then turned from Mercy to Judgment, chastisement came into view at that time. Everything was turned into red, as a symbol of vengeance on Israel's enemy. Esoterically speaking, it is fitting to show below the color corresponding to the state above, whether mercy or judgment. And as it was then even so shall it be in the future, as it says: "Who is this that cometh from Edom (=Rome), with dyed garments from Bozra?" (Isa. LXIII, 1); for He will clothe Himself entirely in judgment to avenge His people.' AND NONE OF YOU SHALL GO OUT AT THE DOOR... The reason is found in the dictum of R. Isaac, that, when punishment impends over a place a man should not go out into the open, since, once the Destroyer is given leave, he does harm indiscriminately, and makes no distinction between the righteous and the unrighteous; therefore the people of Elohim should hide themselves lest they be consumed in that vengeance which is the due of the Destroyer. R. Jose said that the same power which exercised judgment on the Egyptians was the agent of mercy to Israel, as it is written: "When I see the blood I will pass over you" (v. 13). For, as we have been taught, all the holy crowns above contain at one and the same time both judgment and mercy. R. Hezekiah drew the same inference from the verse, "And YHWH shall smite Egypt, smiting and healing" (Isa. XIX, 22), i.e. smiting the Egyptians and healing Israel, to wit, from the wound of circumcision, the phrase "YHWH will pass over the door" suggesting the "door" of the body, which is the place of circumcision. R. Simeon interpreted it in a similar way: at the moment when the night was divided and the Holy Crown (the Sephirah Keter) was moved to unite with the masculine principle which is the supernal Grace- for they never manifest themselves one without the other- one smote and the other healed. Also, "YHWH passed over the door": that door which is the opening of spirit and body. That circumcision is of such significance can be seen from Abraham: before he was circumcised he was, as it were, a closed vessel, impervious on all sides, but when he was circumcised, and the sign of the letter yod of the Holy Name was manifested in him, he became open to supernal influences, this being the inner meaning of the words, "he sat at the door of the tent in the heat of the day" (Gen. XVIII, 1), i.e. of the supernal holy Tent. R. Eleazar said that when the yod was manifested he received the glad tidings that Grace was confirmed with Righteousness. R. Abba said it refers to the tenth crown (that of Grace), with which he was then endowed, as indicated by the words "in the heat of the day", namely at the time when Grace predominates*

Thus the Zohar says:

- **Soncino Zohar, Devarim, Section 3, Page 266a** - *From the direction of this handmaiden issue many officials of judgment who bring accusations against Israel, but the Holy One, blessed be He, protects Israel from them as a father protects his son. YHWH says to Israel: "Many are the accusers looking out for you, but be diligent in my service and I will protect you without, while within you will sleep safely in your beds. Now when the evil species come to the door of a man's house, and they raise their eyes and see the Holy Name written outside the mezuzah, namely **Shaddai**, which has power over all of them, they flee away in fear of it and do not come near the door.' Said R. Isaac to him: 'If that is so, a man should inscribe only this name on his door; why all the section?' He replied: 'This is quite right, because this name is crowned only with all those letters, and when the whole section is written this name is crowned with its crowns and the King goes forth with all his hosts stamped with the impress of the King, and they all flee from him in fear.' R. Abba said: 'Many holy hosts are present when a man*

fixes a mezuzah on his door, and they all proclaim, "This is the gate of YHWH", etc. (Ps. CXVIII, 20). Happy is the portion of Israel, for then Israel know that they are the sons of the Holy King, for all bear His stamp. They are stamped on their bodies with the holy impress; their garments bear the stamp of a religious precept; [Tr. note: The fringes.] their heads are stamped with the compartments of the phylacteries with the name of their Master; their hands are stamped with the straps of holiness; their feet with the ceremonial shoes; [Tr. note: The shoe used in the ceremony of halizah.] without they bear the stamp of the [precepts connected with] sowing and reaping, and in their houses that of the mezuzah at their doorway. Thus in all ways they are stamped as the sons of the Most High King.

- R. Eleazar said: 'Against all this Elohim desired to protect Israel, and therefore a man should inscribe on the door of his house the Holy Name in which all faith is summed up. For wherever the Holy Name is the evil species cannot come and are not able to accuse a man. The place of the door of the supernal House is called mezuzah, which is a necessary part of the house, and from it flee the emissaries of justice and punishment. Correspondingly when on earth a man affixes a mezuzah to his door with his Holy Name inscribed in it, such a one is crowned with the crowns of his Master and no "evil species" come near to the door of his house.' **Zohar Vol.III 265b**

The **Talmud** states that the *Chanukah menorah* should be placed in a doorway opposite a *mezuzah*. In *Chassidic* philosophy, oil symbolizes Yisrael. Just as oil does not mix with other liquids, so Yisrael does not mix with other nations. The Belzer Rebbe discourse on this subject states:

- "Oil does not mix with any other liquid. No matter how much one tries to blend the oil with other liquids, it always remains separate." The oil, he went on to explain, represents the Jewish people who, no matter how hard some may try to mix them with others, will always remain separate, like the oil... . The light... separates us from darkness. As the light symbolically separates the sacred from the profane - the Jews from the other nations - so too the mezuzah on our doors separates and protects us. Both have stood from the beginning as signs distinguishing between Jews and others. Chanukah lights and the mezuzah both symbolize separation, and thus protect the Jewish people from corrupting foreign influences "that threaten to make us disappear." Both are ... "a lamp unto my feet and a light unto my path" (**Psalms 119:105**).

Conclusion

Now all the pieces of the puzzle fit together. In the dimension of time, one is not allowed to carry an object from one domain to another on *Shabbat* because this would violate the set-apartness, lines of separation -- of the day. On the level of soul, one is forbidden to intermarry, which would cross the line of separation between the set-apart people and the rest of humanity, between "one nation unto Elohim" and many nations.

In the dimension of space, the *mezuzah* stands to separate the domain of one from the domain of many, and this separation should not be violated by bringing ideas, customs, and moral values of the *goyim* into the home.

Just as *Shabbat* is a sanctuary in time and the soul is a miniature sanctuary in the dimension of soul, the *mezuzah* marks a home as a miniature Temple in the dimension of space. By making one's house a Dwelling Place of the Creator, one not only fulfills their purpose in life, but helps to bring about the most important goal of Creation, which is giving Elohim "a dwelling place in the lower worlds."

Mezuzah not only stands on the perimeter between the domains of One and many, it also points inward, toward the domain of One. This comes to teach us that while Elohim created our many-sided world from One into many, our purpose is to elevate the physical world and to bring it back into the Unity of the Creator. This reverse process of bringing many back into One is the direction in which the *mezuzah* points us.

In the dimension of space, the *mezuzah* points toward the domain of the One, singular Master of the universe; in the dimension of soul, the *mezuzah* points to our singular Divine spark; and in the dimension of time, the *mezuzah* points to

the rule and reign of *Moshiach*, when the Unity of Elohim will be revealed in this world.

The sages said, "*He who is observant [of the precept of] mezuzah will merit a beautiful house.*" May we soon see in the merit of this great *mitzvah*, the rebuilding the Temple in Yerushalayim, as it is written:

- "*I shall dwell in the House of YHWH all the days of my life/ To behold the beauty of YHWH and to meditate in His Sanctuary*" (**Tehillim 27:4**).

