

Quantum Kabbalistic Astrology, Karma, and Self-actualization

The cosmic secret of human transcendence

Blurb: “A theoretical physicist’s mashup of astrology, karma and kabbalah”

Overview of the project: This file is an 80-page extended outline of the book: the first 20 pages present the basic ideas, and the next 40 pages are my commentary on individual Biblical tales which illustrate some the main points.

(Much of the chumash commentary is on my website: <https://files.nyu.edu/air1/public/biblic.htm>, and in Hebrew at <http://www.shoresh.org.il/hidush/search.asp?inuser=%E0%E1%E9%20%F8%E1%E9%F0%E5%E1%E9%F5> , subset of <http://www.shoresh.org.il/hidush/>)

Both sections are abbreviated versions of the relevant sections of the book. After inserting all the material referred to in this file, the total will be book-length.

It can be in the format of an ebook, placed on my website, with the framework of the central theme interspersed with links to the relevant material in articles already on the site. These articles can also be split up to contain specific topics, and this would facilitate referring to them via links.

The last 20 pages of this file are about Dreams, and may form a completely separate project.

Preface: Some people treat the x-files as a documentary, and conflate all the episodes to form one unified worldview, so that they believe in everything from fairies to alien abductions, from Gaia, through to séances, and maybe even a little science. Some are the exact opposite, and reject everything but hard-core science, and so effectively are atheist materialists. And some stick to the Bible and accept nothing that they can’t find in it.

In this book we’ll explore the confluence of Kabbalah, Bible, ideas at the edge of physics, and a unique approach to astrology, all contributing to a unified worldview which enfranchises each of these, despite the seeming conflict between some of them, such as between science and religion. Science is a programmatic attempt to find naturalistic explanations based on cause and effect for all objectively observable phenomena. It does not conflict with mystical beliefs. Laws of nature describe the physical realm, not the mental realm, and certainly not the spiritual.... The greatest hard-core physicists of all time – for example Newton and Einstein - were mystics.....

Themes running through the book:

A. Types and levels of causation:

- randomness/determinism. Quantum Physics/Natural law which is a combination of the two (the overall pattern is determined, the individual event is random).
- Free will
- The ‘goral’/’Pur’ of the Megillah as used by Haman; the ‘akrai’ of Amalek
- Magic: mechashfim of Pharaoh; nichus/nachash
- Mida kneged midah of God
- Events occurring according to the interpretation of a dream (Sulam Yaakov; Joseph;s borhters)
- Astrology/Fate
- Curses/Blessings: Bil’am
- Avraham says “Yishlach ..malachav lefanecha” re Eliezer’s search for Rivka; his use of a siman
- Miracle
- Vaye’etar: prayer bringing about physical events
- Verosho magia hashamayma: using science/technology, and using it to achieve metaphysical goals.
- Noah’s Ark: a technological product operating in a miraculous manner
- Pharaoh/Avimelech: Nega’im, sgirat harechem; how did they figure out it was because of Avraham/Sarah; Rivka (because was a type of mida kneged midah?)

- Coincidence: Moshe Rabenu is found by Pharaoh's daughter; she decides to keep him; she looks for a Jewish nursemaid..

B. Empowering humanity: Far from being some destructive parasite living on the thin outer-layer of an obscure planet at the edge of an obscure galaxy, a being whose obscurity is matched by its insignificance, and as opposed to beings whose Fate is pre-determined, and in contrast to having our future dictated by the stars, humans – as free-willed beings capable of moral choice - are in fact highly significant, our actions have impact at the deepest levels of reality, and to a large extent – the extent crucial to the level of purpose and meaning - the future is ours to write.

The “great chain of being”...evolution's ‘highest’ form,...most complex entity is brain (not only human)....we are star stuff (not only humans), but of all that formed from the star stuff we are most complex...we can be caretakers of the planet and of all inanimate and animate in the universe....le'avdah u'le'shamra...asher bara elokim la'asot...

Regarding the significance of humanity: see one of the following:

- Section “VI. Existentialist Despair and the Significance of Humanity” of my article, available via Footnote 52 of http://en.wikipedia.org/wiki/Geocentric_model . “GeoCentrism & eGeoCentrism:Existentialism and Human Significance: Bible & Science” .
- The last section of my article: **“Quantum Kabbalah and the Instant Universe”** <https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm> (Note: it is the second result when googling “Quantum kabbalah”[first is Laitman] : **NOTE:** I mention this article several times in the below since it contains various topics that are central to this book, and is referred to separately when each of those topics is mentioned. There are also various versions of this article on my website, each version stressing some aspect. Of course the book will not have such duplication

We know how culturally and economically dynamic some Western societies are compared to many stagnant dictatorships. People in free societies know that what happens, ultimately depends on them. Government can do only so much, in the end it is the people themselves who make progress happen. One of the goals of educating children in advanced societies is to have them internalize their ability to create, innovate, to affect the world, and to take responsibility for their action or inaction.

We adults sometimes need to be reminded of this – we have so much more control over destinies than many imagine. We are not flotsam and jetsam carried along by the strong current of Fate – if we actualize ourselves then it is we who determine the future evolution of the universe and not the reverse. When we internalize this, when all humanity has become enlightened in this way, we can affect reality in a fundamental manner.

We'll be discussing these questions and other related ones: What is the role of humanity in the universe? Do we control our destiny or is our Fate determined by other powers? How do our actions affect the cosmos? Do they rebound on us positively and negatively? How can we reach our potential, and operate at the highest levels accessible to us?

C. Various disciplines provide hints pointing in the direction of the uniqueness and significance of sentient beings - such as us - to the universe, and to the central role we play in the unfolding universal development and the attainment of its purpose. We will be weaving together the various strands represented by the below disciplines to form a coherent whole. Below are condensed presentations of the essential aspects of each of these (expanded explanations are presented in the articles upon which the book is based., and will be part of the book.):

1. **Philosophy of Mind:** Since Einstein we know matter and energy are different forms of the same phenomenon (matter-energy), and that space-time and matter-energy are physical attributes which interact. According to the approach we follow here, as discussed for example by Plato and Descartes (and others in the far East), mind is not 'physical' and so it is not matter nor 'energy' either, and as such is not bound by space and time. Mind is the medium whereby we know anything, including how we perceive the universe of space-time and matter-energy. Mind is not 'made of' matter-energy & spacetime, nor is it bound by the laws of nature, ie laws of spacitme and matter-energy – instead it is that which knows of spacetime matter-energy and the laws that govern these. Roughly put, there is mind and there is matter(which includes spacetime and energy and all natural processes), and mind is primary. Mind – or consciousness, or 'consiouc awareness - is that 'knows' of the external universe. Some philosophers proposed that the universe exists only in our minds, and have demonstrated that logically it can be that there is only one Mind and it is that which knows all – no one can prove that anyone else exists, they know fundamentally only of their own existenc,e and all others exist only in their awaremenss..
(‘Libertarian philosophy?’) Free will operates at the highest level of causation – it is able to bring about actions which are neither random nor determined, and thus free-willed beings are truly responsible for their actions.
2. **Quantum metaphysics:** Quantum physics deals with measurable phenomena, but its formalism gives rise to some deep questions, and there is an essential conundrum that has given rise to much speculation – the mathematics of the model results in a reality composed of infinitely many possibilities and yet we experience only one. There are many ways to address thois issue.. Some physicists, who presumably are influenced by the above path of philosophy of mind, have proposed as a resolution of the conundrum that conscious awareness plays a role in determining physical reality. Not that we choose what reality should be, but rather that since it is consciousness which 'knows' of the external universe, conscious awareness plays the fundemnatal role in converting the infinite-possible state described by quantum physics intot he one-actuality that we are all familiar with. We will be referring to this approach as 'quantum metaphysics' and there are two central aspects which are relevant here:
 - i. at the individual and collective level: conscious awareness has a possibly unique role to play in actuating physical reality;
 - ii cosmologically: the universe achieves full physical reality retroactively at the big bang as the result of the future emergence within it of conscious observers ('self-actualization').
 One can conclude from both of these that far from being passive entities or incidental side-effects of the development of the universe, sentient beings play a key role in it at the deepest levels, even to the extent of bringing it into existence.
3. **Biblical teaching:** The central aspects of the Biblical teachings relevant to us here are contained in the creation and Eden accounts, at the very beginning of Genesis, the first book of the Bible. The universe emerged as a result of careful design and willed creation. Humans are created in the image of the designer/creator of all reality, and contain as their essence the Creators 'breath'; we have free will, and are morally obligated to make the right choices, and an essential aspect of the purpose of creation is the working out of the consequences of these choices. This clearly grants humanity an exalted status – but one that is at the same time fraught – there is cosmic significance to all moral struggles, the successes but also the failures.
4. **Kabbalah:** There is a spiritual reality which both transcends and includes the physical & mental realms. The essence eof a human being is the sould, which is of the spiritual realm. Thoughts, feelings

(love, hate, fear, compassion, generosity, jealousy) etc are part of the mental realm, and actions (which include speech) are part of the physical realm. Human action and thought and intention etc can affect – via the soul – the entire transcendent spiritual realm,. There is a direct relation between what we do ‘below’ in our physical/mental world and what then occurs ‘above’ in the spiritual realm; the resulting dynamic in the upper spiritual (realm) then gives rise to effects ‘below’. For example, there is an individual and national “Karma” - at the level of their personal history and also of the working-out of world history; the actions of individuals and nations below affect the upper worlds which then give rise to karmic effects ‘below’ for those and other individuals and nations ..

Sentient beings are part of the root structure of all that exist, and via the correct free-willed choices we can achieve maximal self-actualization, thus bringing all levels of existence, all the spiritual realms as well, to full expression. (free-willed action is the essence of sentience relevant to the spiritual realm.)

5. **Quantum Kabbalah:** Free-willed choices go beyond the randomness and deterministic causation of nature; and so it is the appropriate mechanism to be that which underlies the actuation of all physical reality. Combining the perspectives of kabbalah, philosophy of mind and quantum metaphysics leads to the concept of free-willed action as not only the essence of sentience relevant to the spiritual realm, but also as the means whereby conscious awareness can affect reality in a way that is independent of nature, determinism and randomness. Our free willed choices underlie the interaction of the divine and human realms, including the divinely-designed challenges we will face in our physical lives, our responses, and their personal and cosmic effect. FW..., and so the true reality is the mental realm, and moreover the spiritual and moral realm. The physical universe and the laws of nature are merely a means, a vehicle allowing sentience to transform the mundane into the exalted. **Re free will: See my article: “Quantum Kabbalah and the Instant Universe”:** to see article, click on this link:

<https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm> (Note: it is the second result when googling “Quantum kabbalah” [first is Laitman])

Re our effect on the cosmos:

see my (prayer) article (11 pages)

http://www.chabad.org/library/article_cdo/aid/2031/jewish/The-Cosmology-of-the-Mitzvot.htm [listed as Avi Rabinowitz (with s instead of z). Re-titled and edited version of my old prayer article; or. <http://www.heritage.org.il/innernet/archives/cosmic.htm>

6. **Quantum kabbalistic cosmology:** The purpose of the universe’s creation was an elevation of spirituality. This is accomplished via the self-elevation of conscious beings by facing and rising above moral challenges. This spiritual elevation is the purpose of the creation of the physical/mental universe. Combining the perspectives mentioned above of quantum metaphysics and kabbalistic philosophy of mind leads us to the motivation for the idea that free-willed choice – a feature of fully-sentient beings - is the underlying phenomenon which enables consciousness to bring about the existence of the universe;

See my article: “Quantum Kabbalah and the Instant Universe”: to see article, click on this link:

<https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm> (Note: it is the second result when googling “Quantum kabbalah” [first is Laitman])

7. **Biblical quantum kabbalah:** Kabbalistic biblical commentary (eg the Zohar) records of a 3,500 year-old Tradition of the inner meanings of Biblical stories, revealing their relevance to individual and collective human growth, actualization and ultimate destiny. We will be exploring various Biblical stories, in a light that reflects the essential insights outlined above. .

The cover illustration is based on the story of Joseph – one of the fundamental teachings of which is that our destiny is to transcend ‘Fate’.

Cover illustration theme: Joseph wearing the multicolor coat and dreaming of the stars sun moon – symbols of fate and seasons, weather and future crop yields - bowing to him; Joseph's appearance before pharaoh, suggesting a method of circumventing 'Fate'.

A central conclusion: *Human destiny is beyond the causality level referred to in Astrology as indicated via the correct interpretation of Joseph's dreams*

The longest saga in the chumash is that of Joseph – it contains various vital messages. One of these is that we can actuate higher realms, rather than being stuck on the level of the natural order of causation. To do so we need to step outside ourselves, our self-centered motivations, eg-driven behavior. One of the crucial ways to do this is via 'dan lekaf zchus' – interpreting the actions and words and intents of others in a good light, as much as is possible and reasonable. This is not simply an ethical imperative, it is an algorithm (means for determining) the correct interpretation. And furthermore, not doing so brings calamity, as explained below.

Dream Interpretation as Destiny Actuation: The brothers' uncharitable interpretation of Joseph's dreams were self-fulfilling. Had the brothers been more open and less hateful, they would have understood the dream more charitably, and would not have eventually sold him. He would have arrived in Egypt somehow, not as a slave, and would have saved civilization and his family from famine without them having ever to bow to him. A much higher level of future actualization would have been effectuated. Instead, their uncharitable interpretation caused a chain of events leading up to the eventual concretization of this very interpretation, so that they indeed ended up bowing to him [44:14].

Dreamland Causation: For the past two portions Yakov was dreaming everywhere, various intriguing encounters with God, and with him Lavan. Now it is Joseph's turn to dream. And with him, the two ministers in jail, and then Pharaoh.

Joseph's dreams land him in Egypt where the minister's dream is the catalyst of Joseph's interpretation of Pharaoh's dream which leads to the fulfillment of Joseph's original dream. ***And the dreams are fulfilled not according to some preordained fate, but rather according to the interpretation they were given.***

Joseph's first dream [37:7] clearly did not necessarily mean what the brothers read into it, it was only the brothers' sheaves which bowed, not the brothers themselves; furthermore their sheaves bowed to his sheaves, not to him. And this indeed later occurred – their wheat was from him, without his wheat they and their father would have starved.

After the first dream was interpreted as it was, the reality was set to some degree, and the second dream .already reflected some of this new reality: now we see entities bowing to Joseph himself

The seasons, symbolized by the sun and moon, were to some degree put under Joseph's control; since the stars symbolize also fate, their bowing to Joseph symbolized his ability not only to predict the future but also to use this knowledge of the future to overcome fate and change destiny.

[That the sun and moon and stars, potent symbols, were bowing to Joseph seemed to the brothers even more arrogant, however the correct interpretation was that humans can rise above "Fate" – in this case to profitably manage the series of years of plenty and famine; and furthermore the dream symbolized Joseph's ability to know the future, symbolized by the stars.

When the brothers later decided to kill him they said : "now we will see what will be of his dreams": but Joseph was given the power to rise above plain destiny, whether his brothers tried to kill him or have him be a slave in a strange land for the rest of his life, or whether he would be framed and sent to prison, in every situation his destiny would be above that fated in any reading of the stars.]

INSERT 25 page file: "Megilas Esther, Purim 2013.doc"

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Mind over matter: how to bend the stars to your will

The Kabbalistic view of astrology emerging from the inner meaning of Biblical accounts:

One of the themes of the book is astrology. However rather than detailing the ways in which the planets and stars influence our lives, we will be discussing the reverse, ways in which what we do can influence the cosmos, and specifically how our actions can transcend the influences of the stars and planets. This approach has deep roots in the Bible and its deeper interpretations:

- The creation account at the very opening of the Bible describes God creating stars etc ex-nihilo, and states that the stars etc are for signs and seasons, in other words telling us that they are not guides or powers etc. [This was God's communication to 'Adam', the first FW'ed being, ie the first to not be ruled by what the stars represent. Adam = 'human', and means both male and female.]
- Significance of humanity: humans have free will, and as a result are more significant to the purpose of the universe than all inanimate objects whether galaxies of billions of stars, or the largest mountains etc, so our size compared to them is irrelevant; see the last part of my geo article (give ref to wiki ref) re sig of humanity relative to the universe's size etc – include Rambam discussion of signif of humans vs stars etc.
- Humans are created last, as the culmination of the 6 days of creation of the universe. All of nature - the sunshine, rain, the mineral world – contributes to the growth of plant life, which nourishes the animals, and all these nourish us. And all the minerals were created in stars which exploded long ago. We can enoble, elevate, all of that by using the plant/animal(milk, honey etc) cells to create energy in our cells, and new cells, which enable us to do acts of compassion, free-willed choice, true creativity etc, and this is enabling all of inanimate and animate nature to achieve its purpose. (Adam didn't eat meat, only Noah after flood.) The stars and planets, sun and moon, are there to help the process of raising the mineral world to the vegetable to the animal and then the human level.
- Torah: Don't bow to representations of the sun moon and stars: QK interpretation: this is meant to teach us a fundamental truth - that we are above Fate.
- Our scientific understanding shows that the heavenly bodies are like the hands/innards of a clock, their motions are known exactly, we need not look at them at all, we can exactly predict their motion into the distant future, and know what they look like from any point on Earth on any day at any time. Exactly the opposite of our free will (which is the subject of the Eden story.) The entire mechanism of the heavens – the stars and galaxies and planets, sun and moon – all operate according to set laws, it is all one giant machine. Scientific knowledge has given us the ability to understand the exact motions of these bodies, and to precisely predict even thousands of years ahead the exact locations of all these bodies. It is all one large clock. In past times, before Galileo and Newton, this was not clearly understood. However now we understand that just as a clock does not control what happens – if 'sunrise' is chimed on a special clock, it does not mean that the clock or its hands cause the sun to rise, but rather only that it is correlated to the rising of the sun. Today we don't anymore need the celestial clock, It is there for us to explore, not to use as a time-piece. As described in the creation/Eden account, humans are animated by the breath of the creator, we are created in the image of the creator, we have free will and can choose our future paths and thus create our destiny. There is no way that a machine – even one as wonderful and beautiful as the heavens - can determine that which is free – human choice.
- Abraham: midrash: God took him beyond the stellar realm – he is beyond astrological influence.
- Abraham etc: his seed is compared to the stars (and dust/sand), and they can't be counted, ie we should not be intimidated by the stars, even when we trodden like dust.

- **Joseph's dreams:** the brothers misinterpret the dreams. The actual interpretation of the second dream is that by attaching to the divine in us (Joseph explicitly credits God with the pitaron) we can overcome "Fate", symbolized by the sun, moon and stars (which includes the planets). [subservience to the stars is idolatry, determinism, no free will, fate – spirituality is free willed choice, moral responsibility. Yosef was thought by the brothers to be arrogantly saying that the stars are subservient to him, which is even worse] See: [Joseph: Dreams, Karma, and Beyond Astrology - Nyu](https://files.nyu.edu/air1/public/biblicjkdka.htm)
<https://files.nyu.edu/air1/public/biblicjkdka.htm>
- The significance of the story of **Joshua stopping the sun**: this was included in the Bible in order to show humans (via the divine) have power over the greatest largest brightest of the celestial objects, which determines the seasons etc, not the reverse. And that human events are more significant than the greatest of the celestial entities (**THIS CONNECTS UP TO my material re Rambam significance etc**)

Non-biblical:

- we are star stuff (not only humans), but of all that formed from the star stuff we are most complex
- We understand the physics of stars, how they form, 'shine' (nuclear), how they collapse or explode etc
- One day we will be able to make stars

Aristotle, Rambam, celestial entities, we know why they thought this, I am sure that if A and R were alive now they wouldn't hesitate to accept that stars and planets are gas and rock without intelligence etc.

The energies of time, and the power of the stars

There are different energies related to different times, and the heavens – stars etc – were once the only clock we could use to determine the times. Nowadays we do not need them for that. However there never was a time when they controlled the events.

The holidays were set by the new moon, the court ruled according to witnesses seeing the moon etc...as described in the creation account, the sun and stars etc were for setting the seasons and holidays - they did not determine what would happen then, nor did they set the energies of the times, they merely told the times so that people before scientific calculations could know the time and thus know its energy. Already two thousand years ago Hillel figured out the motion of the celestial bodies and made a calendar and it was used since that time to determine the seasons and holidays – there was no longer any need for the courts to determine it according to witnesses.

In addition: the testimony of human witnesses is above nature – Talmudic story, girl of three years old.... So it is not the stars etc which determine the seasons and the holidays and the energies – it is human decision, due to our free choice which transcends any other order of cause-effect.

[There is a difference between: whether or not there are different energies related to different times etc; whether these are correlated to the stars etc; whether these are controlled by the stars etc; whether there was greater knowledge about the energies in the past than there is now.]

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Time can be sanctified: Genesis, creation account... 'mo'adim'

Space can be sanctified: Leshaken shmo shama....

Humans as kli containing divine spark: "veshachanti betocham" ... "vehyitem kedoshim ki kadosh oni"

The Creator is beyond space and time and humanity, but the essence of humanity is of the creator, and it is when we utilize our free will to choose a certain action or attitude etc that we can express this.

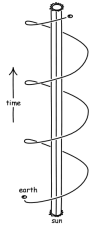


DIAGRAM: Time, sun, helix (worldline)

Drawing from WEB. the arrow indicates the axis representint time. The two dimensions into the paper represent two of the three dimensions of space, in which the Earth's orbit is a circle; the middle 'bar' is the sun; the Earth's orbit of the sun, through time, is a helix as pictured. So we are never really at the same spacetime point, but (in some sense) we do re-visit the same spatial location annually.

The future is not fixed, it is up to use to detrrmine (within some bounds), but there is some element nevertheless of places and times being imbued with an energy that can be re-visited.

The holidays occurred at those specific junctures in history, in those specific time periods, because they were created with an inherent auspicious potential – and then when that potential was actualized by the people of the time, it endowed that time with sanctity and overflowing potential for all time. So when that time comes around again (on the helix), it is possible to tap into that special energy.....

Sun is there to set the Spring, renewal, Pesach, out of straits etc. Moon Holidays mentioned in Torah and their energies. We have the free will to choose to tap into that....develop ourselves...

The holidays are expressions of the fundamental aspects of human inner experience and development, which are 'shadows' of aspects of the supernal realms (not the classic 'sephirot', but similar): each of the holidays expresses one in its pure form, but all have element of the other (and especially ve'samachtem be'chagaychem etc): The cycle (Rosh Hashanah through to Shvu'os, and shabbat): Introspection and acceptance of responsibility; humility/awe/love, shame/regret, hope, resolve, renewal, and then the joy that follows. Free and willing acceptance of duty & obligation, feeling it as a liberation (from the animal aspect, from shallow external pursuits etc), Gratitude for existence and subsistence, and the joy that ensues. When one experiences these, when in that inner state, one can attach to that of which it is a 'shadow'.

Happiness, fulfillment, contentment...are not so much a matter of when one was born or where or in which circumstances, as what one does with all that. The stars are correlated only to causation at the level of physical nature, the level at which our bodies and instincts operate. When we act and feel and think at that level, we are of course bound by nature, however we can potentially rise above that level of causation.....

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Human transcendence of the natural order on an additional level (not just of free will)

Human creativity is rooted in the ability to affect the universe in ways that would not occur naturally. We are able to accomplish this because our consiousness is beyond the natural order of cause-effect, being niehter determined nor random. That which is determined and or random emerges inevitably or by chance and is not truly creative. Creativity is involved only in causality-transcending activity, exactly the same as for truly purposive or moral activity, which arises from free-willed choice, which is beyond the natural order of causality.

The original creative act was the creation of the universe, of spacetime and matter-energy, ex-nihilo – from nothing at all. And then the creation of beings in the image of the Creator, with the Creator's ability to transcend the natural order of cause-effect. These two acts are reflected in the Biblical creation account via the word 'bara'¹, whose three letters form the opening of the Torah, the very beginning of the Genesis

See also re the taninim hagdolim ¹

account (they are the first three letters of the first word (breishis = beginning), and these letters also form the second word (bara = created, or bro = 'creation of')). And the human prerogative and task of utilizing this ability to fix the world ('tikkun olam') is contained in the final words of the creation account 'asher bara elokim la'asot': that humans, in the world of 'asiah', are made to bring to completion (la'asot) that which the Creator created for this purpose - the purpose being the task of those created in the divine image to complete the purposefully-left-incomplete creation.

That is part of the meaning of the 'shabbat', the seventh day.

Year, month, day are natural cycles reflecting the orbit and rotation of sun, moon, Earth etc; a week is not. The Torah states that mlacha should cease on Shabbat because then the creator ceased all mlacha related to creating the universe. The meaning of this.....

shabbos mlachos = creation actions, parallels between the creation account and the mlachos hamishkan and surrounding events.

How it affects us today.....attaching to the energy of Shabbat....creativity,.....completing the task, tikkun olam....

Shabbat therefore reflects human transcendence, and is meant to assist us in developing the nature-transcending aspects of ourselves.....creativity, free-willed moral choice, purposive and meaningful activity.....

Attaching ourselves to the energy of Eden: perfection: once a year, on Yom Kippur....see my article: **Yom Kippur 5 inuyim** (see wikipedia "Yom Kippur", reference #6: to "Why Rabbis Wear Sneakers on their Holiest Day" which is an article on my site: "**Expulsion from Eden: the Source of the Yom Kippur "Inuyim" (forbidden activities)**"): Holiday not as commemoration or ritual but as attaching to an energy of the time. YK is related to repentance, which originates with Adam/Eve. The five observances seem to be unrelated to anything written in the Torah, where it simply states about YK " ". However it can be seen to be closely connected to what is told to Humanity prior to leaving the Garden of Eden, entering into the present stage of our physical existence...[Insight: by refraining from these 5 activities we enable a re-connection of our essence to its state when in the Garden of Eden....]

Einstein's Horoscope: Many people (give approx number) were born on the same day as Albert Einstein, and, 400 (give real number) were born on that day within 100 miles of where he was born, 25 of them within a few hours. What happened to them? **AR: NEED TO RESEARCH THIS!!**

Do the same for Hawking, for the most famous violinists, for the most successful movie star etc. and also for a few famous tyrants and mass murderers.

What distinguishes one person's future from another with the exact same 'horoscope'? Part of course is genetic, part purely environmental, but an essential aspect is their free-willed choices.....

Einstein chose to invest tremendous efforts in pursuing lines of inquiry which required extreme concentration and continuous analysis over a period of YEARS, and with perseverance to continue even when his efforts were fruitless. Eventually there were moments of great insight, for example what he calls "the happiest thought of my life"

[INSERT quote and explanation]

This one burst of enlightened insight of course was the product of years of concentrated thinking

[**Anecdote:** A person was very hungry, and ate and ate and ate and was still hungry, until eating a small cookie. After feeling satiated, they said 'why didn't I just start with this cookie, I could have been full right away! = The hair that broke the camel's back.

(Maybe make a funny illustration, maybe with Rabbit-Hare, leaping from Zeno race)]

So even with his genes and environment, he would not have achieved what he did without choosing to invest tremendous efforts, and persevering in the face of great obstacles, and without being devoted to advancing knowledge rather than amassing wealth or power with his great intellect. (Of course, had he done so, perhaps he would have become famous in that line of endeavor.)

.....END OF ASTROLOGY SECTION.....

Insert excerpts from my articles:

1. Re our effect on the cosmos: see my (prayer) article “The Cosmology of Jewish Mitzvot” on chabad.com listed as by Avi Rabinowitz (with s instead of z). Re-titled and edited version of my old prayer article.

2. Regarding the significance of humanity: see one of the following:

- Section “VI. Existentialist Despair and the Significance of Humanity” of my article, available via Footnote 52 of http://en.wikipedia.org/wiki/Geocentric_model . "GeoCentrism & eGoCentrism:Existentialism and Human Significance: Bible & Science". .
- The last section of my article: **“Quantum Kabbalah and the Instant Universe”**
<https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm> (Note: it is the second result when googling “Quantum kabbalah”[first is Laitman] :

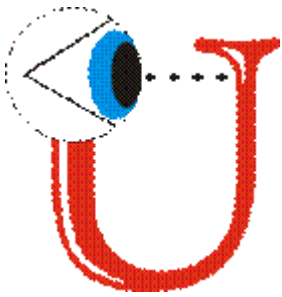
3. See my article: “Quantum Kabbalah and the Instant Universe”

<https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm> (Note: it is the second result when googling “Quantum kabbalah”[first is Laitman] : It has my material re:

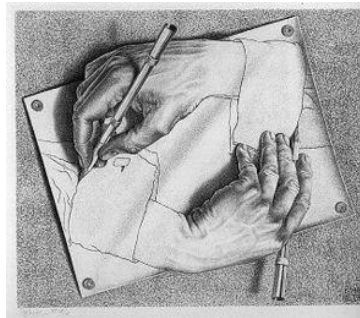
- free will transcends not only randomness and determinism but also quantum physics, so that it can be the source of ‘collapse’.
 - The origin of the universe (ex nihilo) is acausal, as is free willed choice; as also for true creativity [in the human mind]
 - The significance of humanity in the last section.
-
- re interconnection of human and upper realms, effect of human actions, see my prayer article on innernet magazine: “The Cosmic Prayer Connection” <http://www.heritage.org.il/innernet/archives/cosmic.htm> section **“The Physics of the Spiritual Cosmos”**

Diagram: Human with feet in one realm - the natural - and head in a higher one, the trans-natural.

Wheeler’s diagram: consciousness evolves and then observes the universe which emerged from the big bang, giving it retroactive reality:



Escher: hand drawing itself:



Ourobouros: Snake biting



its own tail.

Re “Hand”: the ‘hand of God’ mentioned in the Bible, which is the actualization in the physical realm of the will of God (Rambam says this about angels).

- Escher’s hand is drawing a hand: (maybe the hand is outstretched to another hand, as in the



famous painting of Adam/God)

- Babylonian/Median King sees hand writing on the wall [and then gets Daniel’s interpretation].



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Biblical Quantum Kabbalah

The evolution of transcendent humanity

At some point in the designed-evolution of the human body and brain, there emerged a being capable of housing the divine image in the sense of sufficient intellectual ability to understand the effects of its actions, to comprehend ethics and Purpose etc. The Creator had waited for this moment to infuse them with the divine ‘breath’. The story of Adam and Eve symbolize a couple or group of beings accepting on themselves and their offspring – us - the burden of moral accountability.

[Humanity **chose** the burden of moral responsibility - symbolized by 'eating of the tree of knowledge' (the creator left this decision to humans themselves).]

From file: “ISRAEL 06-07\Some chumash things collected but not edited 07

”Free Will and creation “in the image of God”: Genesis can be read as describing God’s infusion of a soul into a humanoid who emerges from “the dust of the earth” as detailed by evolutionary theory, in a universe which developed from a big bang created by God as hinted at in the creation account.²

² see my article available at: <http://www.borhatorah.org/home/article1/article1.html>

In order for the created entities to be morally responsible for their actions (to become “moral beings”), they must possess certain special qualities besides some minimal level of intelligence: an intrinsically free-willed consciousness, and a moral sense. These distinguish humanity from the animals. Charles Darwin wrote in “The Descent of Man”: “I fully subscribe to the judgment of those writers who maintain that of all the differences between men and the lower animals, the moral sense or conscience is the most important.” In Biblical terminology, humans were created “in the image of God”.

What was the initial stage of creation?: The big bang and laws of nature were designed to lead to the emergence of the desired universe and beings. However, prior to all this must have been the assembling of a complete picture of a moral being and an appropriate universe, and the design of the appropriate big bang and laws of nature to lead to their emergence.

Thus creation began not with the big bang but rather with the prior idea to create a being with moral responsibility, and a mental conception of this moral being and of the universe it would inhabit. The collection of the desired main ingredients of the universe necessary to produce a moral being is its “blueprint”; mental assembly of the blueprint is the first stage of creation.

In Genesis the universe is created one stage at a time. A new stage is initiated after the previous stage is seen to fit into the whole—“God saw ... that it was good”—until the end product is reached. A being is created in the Divine image and is integrated into the rest of the Creation—“God saw ... that all ... was very good.”

Designing the Cosmos according to the Kabbalah: Allowing the free-willed actions of humans to be truly independent of the will of their designer-and-creator involves a sacrifice of the sovereignty of the creator’s Will, a withdrawal and narrowing of its exclusivity. This parallels God’s *tsimtsum* (contraction) before creation, as described in the Kabbalah.

In order for the Creator to bring an additional independent consciousness into existence, the pre-existent Unity had to be shattered. This parallels the traditional mystical concept of *shvirat ha’kelim*, the breaking of the vessels.

So that it will be morally responsible for its actions, the created being is given a share of the Creator’s free will—the attribute that underlies Creation itself. In biblical terms, humans were created “in the image of God”, with some infusion of the Divine during the Creation process: “And God breathed into man the spirit of life”.

Fragmentation and Reintegration³: The Torah implies that Adam and Eve were affected SIMULTANEOUSLY by the fruit: “The woman saw that the tree was good to eat and desirable to the eyes, and that the tree was attractive as a means to gain intelligence. She took some of its fruit and ate [it]. She also gave some to her husband (with her), and he ate [it]. The eyes of both of them were opened [“*vatipakachna einei shneyhem*”], and they realized that they were naked.”

Perhaps it was necessary that they be coordinated in this way: their ‘nakedness’ and all its ramifications had meaning only in the context of a couple, not of an individual.

Perhaps also it is only an unselfish sharing of the resources to enlightenment which leads to that enlightenment – a person cannot achieve true enlightenment if they are leaving others behind.

Lower level of God’s Manifestation in this universe (&”and Eve Were NOT Cursed: The New Post-Eden Reality”) The expulsion from Eden was therefore neither punishment nor exile. Instead it was a necessary change in the metaphysical status of mankind and of the universe he inhabited, from a spiritual reality to an environment ruled by ‘natural law’, an environment which allowed for the freedom of choice necessary for moral drama.

³ This and other sections in this chapter are excerpts from my manuscript: “The Retroactive universe”.

In this new reality - which in the context of the traditional understanding of Genesis took place at the close of the sixth day of creation - the heretofore spiritual universe became a physical entity, self-consistent and operating harmoniously on the level of physicality, ecology, mathematics, logic, in accordance with a set of 'natural law'.

.....
God wished for humanity to choose the burden of moral responsibility - symbolized by 'eating of the tree of knowledge' - but left this decision to man himself.

When man (**AR: change to 'humans'**) chose moral responsibility, there was therefore no punishment involved - even the curses at the end of the Eden account apply only to the earth and snake, not to Adam and Eve.

Instead, it was necessary that man's reality be transformed from a God-manifest one to a universe in which God was at least one step removed, where God's actions in the universe would be perceived by man as the operation of a set of 'natural law', and where it would be up to the choice of the individual to consider this 'natural law' as deriving from God or not. Indeed, Adam was catapulted into a state in which it was necessary to work for one's food, there was pain and misunderstanding, and where God was not manifest directly - and in fact after the exit from the reality-state of Eden, there is no mention of Adam perceiving a communication from the God he spoke to so freely while 'in Eden'.

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The Universe as God's Lucid Dream: our individual awarenesses as reflections of the consciousness of the Dreamer

We are characters in God's lucid dream: we are "created in God's image", our essence is "the breath of God", and we have free will, and moral responsibility for our actions. Really there is only God, one consciousness, but in this dream there is fragmentation - the fragments are of course reflections of the Dreamer, but it is the task of these fragments to recognize that they are simply fragments, reflections of a Unity, and to use their free will to take control of the dream, and bring it to the optimal conclusion. Of course, it is the Dreamer's Will, our individual will is merely a reflection of that Will, but our consciousness is that which controls the choices, and we are responsible for that choice. It is we who set this all up, there is after all only One, there is no "you, me, God". What we experience as our individual identity, separate from others, separate from God, is really only an aspect of the One consciousness. This aspect of the One consciousness has a task, as do all aspects. However the Dreamer and the combination of all the fragmentary awarenessess comprising the dream are all One.

Allegory:



- A light reflected many times separately in a cracked mirror
- The moon multiply-reflected on the sea (which is doubly apt since we are like waves on the sea, not individual entities).

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The role of chance, determinism and coincidence in Biblical Kabbalah

Chance/coincidence:

Joseph: 'man' finds him wandering in the field (man = same word as for maavak Yaakov, stranger of Abraham etc); chazal say it was messenger sent by God to ensure Joseph would meet his borthers.

Yonah: the sailors casting lots found the correct person, and Yonah did not deny it.

Esther: book opens to page re Mordechai [can include my ideas re showing that the protagonists knew events were at a higher level even though God is not mentioned].

Eliezer and Rivkah: Eliezer asked for a sign, and hesitated to accept it, tested it, and then saw it as a miracle.

Moses the infant is found by none other than the daughter of pharaoh, so he is taken to the one place where he'd be safe.

Tohu/Vohu. Kohelet re hevel havalim

Fate: moshiach will come, but how we get there is up to us. Etc.

True creativity – whether artistic or scientific or any other - is by definition acausal, like free willed choice. Like the creation ex-nihilo of the universe. This idea was first broached in Genesis. [Earlier cultures had presented origin myths without something arising from nothing as a willed choice on the part of a creator beyond space and time.] ['asher bara elokim la'asot' = humans are meant to continue that which began with Creation of the universe, and are appropriately endowed to do so]

See my article: "Quantum Kabbalah and the Instant Universe"

<https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm>

Quantum Metaphysics

Levels:

- Experimental fact;
- equations which can lead to predictions which can be experimentally verified;
- a scientific model leading to the equations, and interpretation or 'visualization' of the model;
- speculation regarding why nature is that way.

The last level is not physics, it is more philosophy or even metaphysics.

Explain re Quantum physics, collapse 'measurement problem', observer etc.

But that is not at the level of physics, and is a non-standard interpretation in any case, so we refer to it as "Quantum Metaphysics".

It has been suggested that by extension the entire universe, composed as it is of individual events, can also only emerge from a quantum non-fully-real state into true physical reality only upon some type of measurement. According to "quantum metaphysics," a consciousness is indispensable to all this, and eminent physicist John A. Wheeler speculated that the emergence of a conscious being retroactively causes the emergence into reality of the big bang itself[24]^[7].

Proposition: it is free will which underlies this property of consciousness, and so only a truly free-willed moral consciousness rather than just a generic consciousness which can accomplish this.

See: Quantum Kabbalah and the Instant Universe: "And God Said, 'Let there have been a Big Bang' " <https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm>

<https://files.nyu.edu/air1/public/ConclusionFreeWill%20BH%20Article.html>

[Quantum Metaphysics and Genesis: Einstein, Kabbalah & Free Will](#)

[Einstein & Morality: Free Will, Quantum Physics & Cosmology](#)

.....

How do humans have the power to affect physical reality? Because they are created in the image of the Creator. When we exercise free will to achieve high moral goals, we can actualizing the divine creative aspect. And a vision of God, as occurred to Abraham when assisting the three travellers, is the result of serving the simple needs of another human being- by doing so one is not only lowering the ego, one is feeling the pain of another (thirst, tiredness, sunstroke/heat etc), which means overcoming the physical barrier of one's own 'selfness', and one is recognizing the soul of another as the divine breath, and thus attaching to the level of one's self which is the divine spark, and feeling the divine spark in the other, and so encountering [and 'unifying'] God in the deepest way. SEE BELOW: DISCUSSIONS OF ABRAHAM AND THE THREE GUESTS.

- Abraham understood his vision in terms of "la'asos mishpat, tzedek" etc, it was not just information, it was a challenge, and Abraham lived up to it in confronting God re Sdom;
- Sarah understood re Hagar/Ishmael (but maybe not optimally); God said to listen to her voice, and Abraham trusted, even if it meant Ishmael's death, like later with Yitschak, but asked God to save him (lu yishmael yichyeh lefanecha) and God indeed saved Ishmael, as occurred.
- Rebecca's dream: she understood it not as passive information but as a challenge, the need to make difficult choices, and to accept the consequences ('alay kulana'). Rivka understood various levels a) recognizes this is unusual (like MR at sneh), b) she ask God, not a psychologist or doctor c) understands the message is prescription for action not just a passive prediction.
- Ya'akov: sulam dream: divine-human interaction via response of prophet [The effect of intentions: Yakov's dream and his 'vow' and its effect;
- Yakov's intention at procreation of Reuven with Leah had effect, like 'luz' for the animals;
- Ya'akov: ma'avak: LUCID DREAM, events which not only were directed by Yaakov, but which actually had a physical effect after waking: (sleep paralysis is meant to prevent that kind of thing! Overcoming the paralysis allows to perform at higher level, but is fraught, need to accept the consequences) what happened during the 'dream' had real effect, effect on high at spiritual root of Esav, which affected the human realm, turned the fraught war-encounter into a brotherly one (ishimo = Japanese name, origin of 'sumo', clasping thigh ☺)
- Rachel & Leah: interpreted Yakov's dream re leaving, they proactively chose to set future of klal yisrael, as did Sarah and Rivka. The Matriarchs, acting in a Patriarchal society, were in charge – 'leading from behind' (good title for a chapter, if not a book ☺). [Avraham and Sarah misunderstood promise of children and so had hagar/yishmael, they should perhaps have waited, their understanding affected events?]
- The Dreams of Avimelekh, Lavan: constraint on their ambition and desire, accepting the need to take ethical action against their own personal interest, recognizing someone else as of greater stature (as a prophet of God, under God's protection)
- Joseph: Dreams, Karma, and Beyond Astrology: yosef's brothers' interpretation affecting its actualization; they should've been 'dan lekaf zchus', and then they would have been closer to the truth; (their twisting his words, the sheaves bowed, not them; and their egotistical interpretation of themselves as stars...)
See the last parts of "[Joseph: Dreams, Karma, and Beyond Astrology](https://files.nyu.edu/air1/public/biblicjdkba.htm)" <https://files.nyu.edu/air1/public/biblicjdkba.htm>
- Pharaoh: understood that the dream was not about his personal ambition, his family etc. He was able to overcome ego and recognize Joseph's wisdom, overcome suspicion of ambition etc and appoint Joseph to be in complete charge.
- Pharaoh: interpreting the n'ga'im, interesting that didn't get revelation, only plagues, like the later Pharaoh; mida kneged mida/karma of plagues. "[Egyptian Karmic Retribution: Why these Specific 10 Plagues?](https://files.nyu.edu/air1/public/biblickekr.htm)" <https://files.nyu.edu/air1/public/biblickekr.htm> or google "Egypt Karmic Plagues"

- [Sinaitic revelation: synesthesia, somehow ‘unreal’, like a dream.
- Moses: three signs: divine-human interaction via response of prophet: how Moses’ reaction to the Divine voice at the burning bush actuated the future: See: <https://files.nyu.edu/air1/public/biblicmts.htm>
- Moses humility let God shine through, so revelation was purely transmitted, his face shone, like previously the bush did. We can be vessels of divine, let the inner godliness shine, if we reduce ego. Moses bowed and felt to the bush, and then it was later internalized. (like the snake was internalized to be yetser harah?)]
- Solomon dream had physical effect – greater intelligence-wisdom. Appropriate choice, humility of the request, not for power, glory, riches etc
- Meaning of prophetic in Biblical sense, vs in English common usage: Yonah as the most successful prophet, he went from completely reluctant to fully proactive (I can sneak in various aspects of my observations re the Yonah story as background, and as hints that there are deep messages.)

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- Elu ve-el, nitschuni banay: see my article (with Prof branover): “Quantum Halacha”: human choice is above all other levels of causation apparent in the physical universe.
- God’s communicated to Moses a transcription of Adam’s prophetic vision or ‘dream’ (the creation and Eden accounts), to reveal it to all humanity.
- Abraham is told of the destiny of the people of Sodom – he chooses to intercede, trying to get God to change the decree. He succeeds only regarding Lot, however his real success is that he mobilized his moral courage, and freely chose to confront God and demand justice, even for the people God considered wicked. In some sense human moral outrage directed to helping others can trump Fate at the highest level. Similarly for Moses after the Golden Calf (‘erase me from the book You wrote’)

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Kabbalah for Kings (& other leaders) [how choices affect future events, and destiny]

- Special siyata de’shmaya for leaders (including revelations, dreams, visits by prophets etc)
- Shavatism & Yosef: even the highest succumb to jealousy and hate - and don’t realize it
- Avos interaction with: Avimelech, Melech Sdom, Pharaoh;
- World war and its cosmic meaning: war between 4 & 5 kings.
- Yosef and Pharaoh: Pharaoh at high level
- M”R: leader because no ego (similar to some other prophets, didn’t seek prophecy[aryeh sha’ag...])
- M”R’s time-period: Pharaoh; Balak, Bil’am etc; other kings.
- Shaul HaMelech
- Dovid HaMelech (his ancestry; his actions; his progeny and conflict)
- Shlomo HaMelech (including Kohelet etc)
- Daniel and the Babylonian/Persian-Median kings

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Meta-level teleological interactions & causation; dreams, karma, and names

Biblical stories about the karmic effect of human action, including dream-interpretation, and self-actualization

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The actualization of a prophetic vision is determined by the interpretation and actions following it (as befell for example Ya'akov re the ladder vision and his reaction afterwards; Joseph's brothers' re bowing).

So too some situations can at some level be determined by us (like my article re quantum halacha, lo bashamayim hi etc)

Incomplete understanding: of the task or challenge, and/or of a divine communication

- Adam/Eve: they accepted the snake's words; they hid;
- Kayin;
- Nivneh lanu migdal ve'rosho ba'shamayim
- Bnos Lot; Yehuda and Tamar
- Stealing and then hiding the traphim (and the power of Ya'akov's words after that)
- Lavan
- Avimelech
- Bil'am
- Sinai: Golden Calf
- The Ma'apilim
- Eating the slof after hearing God's words about it
- Eating/drinking after Sinai
- Yonah's flight
- Prophets: "mah atah ro'eh..."

Human transcendence over the physical universe - the "primacy of mind" rather than of matter

Mind/Body, External Universe: The human mind can be considered as an interesting epiphenomenon resulting as a sidelight of the evolution of brains in a material universe, or as the manifestation in the universe of the primary aspect of all existence. Indeed, to idealists the material universe is simply a subset of the mental events in minds, there is only 'mind', and to a solipsist there is only 'a mind'. Similarly, Kabbalah (and other mystical traditions) treats all of existence as 'events' in the ONE Mind.

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Einstein re connection to the **Cosmic Mind**, and its communication to him ie we sometimes can make a connection with it

He didn't believe in free will, initially thought of all as determinism. See some of my material re Einstein by googling "**Quantum kabbalah**" My article is the second result for; first result is Laitman.

<https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm>

Einstein's letter to philosopher (name is familiar from a different context)... re mental realm is more real than the physical universe – requiring a physical 'external' universe is an extra step.

.....

Descartes: Dreams, Mind, higher realms:

Descartes proposed the "dream argument": AR: there's no way to determine that we are not just in a dream, and so all sensory perception need not be assume to refer to actual objects, but we exist even if they don't.

He was inspired by several dreams he had, which he tried to interpret. Part of the dream contained the phrase "What path in life will I choose" and another "what is, and what is not". ***He believed the dream came to him via a connection to a higher realm.***

AR: So he is one of the dreamers, knows he is connected to a higher realm, knows that interpreting the dream is central to his path in life, and it helps determine "what is (will be) and what is not (will not be), ie the future.

He proposed the mind body problem: (see D's "Mediations on First Philosophy") there is the perceiver, the object perceived, and the perception of the object in the mind of the perceiver: but there's no way for the two realms to interact, this is paradoxical.

He believed that humans possess faculties which are under-developed, which can make him like the divine.

Berkely 1685-1753 solved the problem by eliminating the object realm, so that all is in the mental realm and there is no conundrum. "Esse est percipi" Berkely: "To be is to be perceived", ie things exist only inasmuch as they are perceived: this is immaterialism, and qp.

(Today known as "Subjective idealism", a form of "phenomenalism".)

AR: This is in a sense hinted at in Descartes' dream argument.

.....
There is no way to distinguish a "truly-existent external universe" from one which just seems to exist, and therefore the question of whether or not there really exists a physical universe 'out there' is not a question which concerns science.

It is scientifically interesting however that our minds give rise to the feeling/belief/conviction that there is an "external universe", and that there are 'other minds' etc.

Consistency is possible only in the mental realm, but this is the only arena which concerns physics, as the ordering of our perceptions and thoughts etc.

In the mental realm the seeming impossibility of free will disappears.

As Bohr said (?) all that we know is what we perceive/measure, and therefore even what we call 'subatomic particles' etc must be constructed out of sense-perceptions, and therefore out of familiar, macroscopic concepts/entities.

It is not correct to say that "the universe is not what it seems"; by *definition* it is what it seems.

..... **Science & Scientists**

science is the programmatic effort toetc [see my website:]. And convergence of science and religion as science will explore Mind more. Mind is primary, science describes the ordering of the sensations in our minds. This is the type of thinking of some of the greatest physicists of all time, who investigated nature, made great advances in our understanding of the laws of nature, and never saw any of that as a contradiction to the existence of an entirely different realm of reality, one which is 'higher' than that described by physics.

- Newton, (Galileo?) Einstein (and of course Plato and Aristotle) saw the universe in both scientific and metaphysical ways without feeling that somehow these necessarily conflict. Whether their scientific or metaphysical theories are correct or not is less important for the point here than this fact, that there is no fundamental incompatibility.

- Mention Pauli & Jung (there's at least one book about their work together and Pauli's dreams and their analysis, synchronicity etc). What's interesting from the scientific point of view: synchronicity is a different relation between events than the usual cause-effect; the mind is an instrument to detect phenomena, information etc that is not accessible to machines, or is not relevant to non-conscious entities; there is a level of 'meaning'. Most relevant perhaps in some sense is that Pauli obviously did not think that what we know of nature (as understood in physics) in some way precludes any of the above.
- See PS comments re Jung? Search through "PS" folder to find "Jung"
- Rudy Rucker, Douglas Hofstadter, PCW Davies as examples of modern-day hard-headed professional scientists/mathematicians who are never-the-less mystically-inclined.

If mind is indeed primary so that mental phenomena need not be constrained by the laws of physics, and if there is some greater mind-like properties of reality, then perhaps there can be communication between our mind and that Mind.

The Mind can obtain information from all sensation, from plant and animal life and viruses and bacteria, or on its own somehow. And it can convey content mentally or override mental-neural will (ie cause an animal or person to do something). If it is the source of order, the source of the existence of the universe, as the source of what we call the laws of nature, and these exist only inasmuch as there is an ongoing desire that they exist, and be as they are, then it can override the laws of nature anywhere anytime. And *all that we call the natural world may be simply the content of a dream of this Mind, and if it is a lucid dream, then of course its Will dictates what occurs, at least to some extent.*

We are drawn to pleasure, and comfort (Eve and tree, pleasant "nechmad"), not to effort and even when we are ready to expend energy, it is often easier to feel ready to do some physical work - like dragging a chair across the room (le'ovdoh uleshomro") - than to do mental work, like a math calculation, and even more so to do an inner-development, growth-related activity (wrestling with moral dilemmas, self-growth, FW choice)

Our lives can be more meaningful but we have to make the effort. Strange as it may seem, though we know that certain actions will bring us meaning, purpose sense of achievement (and even well-being), etc...it is nevertheless difficult to motivate ourselves sufficiently to consistently engage in these activities. Eg difficult to get ourselves to do volunteering, even when we know it would bring us a glow of good feeling.

The bottom line is that **humans are created in the image of their creator**, and their essence is 'of God'; there is only God, so when we transcend our ego we thereby rid ourselves of the illusion of separateness, we eliminate that which separates us from the connection. The best way to **transcend our ego** is to help others with their ordinary needs, to feel their pain and do for them what we would do for ourselves, loving – taking care of the needs of - our fellow human being as we would do for ourselves, that is the ultimate negation of 'self,' feeling someone else's needs the same way we feel our own, if we are able to get to that level we have indeed penetrated the veil that our bodies represent, separating us from our essence, and thus we are our essence, we are part of the unity.

We are not at the level to have divine visions, but we can have dreams that are the edges of them of....we can only have inspiration ...(Rambam lists the levels).

Reason for this change of level: we are developing science and technology, and greater understanding of the physical universe, of our bodies, with the challenge to fix the world using technology (not destroy it!). We developed the concept of equality, freedom, dignity of all humans, very spiritual concepts, but in a humanistic way, This is a great achievement of the spirit, to arrive at the spiritual truths revealed earlier via religion, but this time to work towards them, arriving at the same insights but on our own. So our

connection to the divine is on a more subtle level, more hidden. Dreams, not prophecy nor visions. But we can learn what we are to achieve via our dreams by studying what the Biblical figures ...in their visions and divine encounters.

AbrahamGod...visitors....Rambam says this was a vision. Abraham's response in the vision was to exercise his FW to choose to do good, he overcame ego [Here by 'ego' we mean the sense of "I" as a separate entity. And the extreme result of this is arrogance and selfishness, which leads to the other meaning of 'ego' as in 'egotistical'.] Abraham actually felt the physical needs of the travelers, and in this he was able to connect to the spirit of God. This was more real than any physical encounter could be...joint vision! with Sarah, like telepathic communion! Compassion expressed through action, at great self-sacrifice, and the connection achieved is described in the bible as a divine vision, of God's presence "Vayera ...".

.....
Prophetic dreams: overcoming Fate via pro-active ethical action; and divine-human interaction via the response of a prophet

- Adam/Eve's mutual dream regarding the Tree as an allegory for human attainment of the ability to exercise free will, and thus transcend the natural and celestial realms detailed in the creation account.
- The Eden dream: problem of evil: see last part of my article " "
- Adam/Eve as prophets: divine-human interaction via response of prophet (the reality they inhabited switched at the physical one we are familiar with; they exchanged the state of automatic-bliss for that of bliss-which-needs-work)
- actions of humanity lead to commandments: example: the Ten Commandments. See my article re this, Karma in the Bible, ;
- Noah: was not chosen to be head of a special nation because he didn't intercede for humanity: didn't understand the reason he was told about the flood early: divine-human interaction via response of prophet
- Abraham/Sarah: to establish the concept of a mutual vision, as with my claim re Adam/Eve;

.....

We will be focusing quite a bit on Biblical stories and their deeper meanings. However this book is not meant to be about the Bible. Well, then that raises the question:

What does Kabbalah have to do with the Bible?
[Is this book about Kabbalah or about the Bible?]

The uniqueness to humanity of the Holy Land, Israel: Various strands exist....here we are presenting that which was preserved by the prophets of old, living in the ancient civilizations of what today is referred to as the Near (or 'Middle') East.

Scientific evidence points to Africa as the origin of humanity. What about the people who live elsewhere? They are all descended from Africans who migrated out of Africa. In the earliest times, before the invention of boats (and of course trains and planes) the only way to leave was by land. A look at the map INSERT MAP shows that there is only one land-bridge between Africa and 'elsewhere' - the Sinai desert and Israel. So Israel – the land which according to the Bible God later told Abraham to go to – is unique in being the part of the planet through which passed all ancestors of peoples who live outside Africa. The ancestors of every human who lived in Asia and Europe, North and South America walked through the Holy Land at some point in their migration. After the creation account God commands humanity "be fruitful and multiply and fill the Earth" and one could almost hear God's words to Abraham in Genesis as

being directed to humanity after it originated in Africa: “Go forth from your land, your birth place, and from your father’s home, to the land I will show you...”

Writing, written language, the alphabet, originated in that region – the Sinaitic script, Phoenician, Egyptian etc. And the oldest civilization whose traces have been found is that of the Sumerians,Abraham was (the highest?) product of that civilization, recast their understanding in the terms we today call ‘monotheistic’.

Hebrew Bible: a repository of the Ancient Wisdom: Oral Toral, written, subset...deeper meanings are passed by Tradition....

Kabalah is the tradition regarding inner meaning of life...much of this tradition is transmitted in the form of the inner meaning of the **Biblical stories**. The stories are meant to be told to children, so that they internalize it at a young age, and when they are ready, as they experience life and grow, the inner meaning are triggered.... so an essential aspect of the deeper wisdom is encoded in the deeper understandings of the stories in the Torah...profound, but some so familiar that we don’t realize that the Torah is the origin...like , my experience seeing old film, cliché, but that was the origin, then is=t was new, was so good it became used a lot and then became clichéd.

Oldest part of the Bible is “the five books of Moses”, and we will concentrate on deeper meanings of accounts it relates, which contain hints of the inner mechanism of the universe. Mostly,... the Creation account, garden of Eden, (cain/abel, tower of babel, flood), Abraham etc ,the aspects which enable us to understand the role of astrological influence on our lives, the laws of karma, prophecy, and self-actualization.

Where does the Bible speak about the themes in the title – Kaballah, astrology, karma, self-actualization? The Jewish Bible is a record of revelations to various individuals and groups at different times over a period of thousands of years from about 6 thousand to two and a half thousand years ago. A central part of it is “The Five Books of Moses”, which are records of the oldest of these revelations and encounters, as (told by God and) recorded by Moses three and a half thousand years ago. It contains material that could be classified as stories, laws, history, admonitions, inscrutable statements, as well as long poetic compositions. The Jewish people assembled at Sinai – on the land-bridge from Africa to the rest of the world - to experience a direct revelation of the divine, and among other things became aware that the Torah (the Jewish bible) would soon thereafter be given to them. The revelation at Sinai and the teachings of Moses shortly afterwards explicating what was experienced, provided those assembled at Sinai with a context within which to understand what they later encountered in the book. In addition, a complete lifestyle – comprising rituals, holidays, laws, attitudes - was constructed based on what had been experienced and revealed. Those present at the Sinaitic revelation took great care to transmit to their descendants these experiences and understandings, and did so as part of the lifestyle which had organically emerged from it. The material in the book called the Five Books of Moses is a small subset of the Tradition regarding what was revealed, and contains mnemonics notes for constructing some aspects of the accompanying lifestyle.

One cannot reconstruct the Tradition from the mnemonic notes. Indeed the logic leads in the reverse direction - the Tradition provides the framework and the context within which to understand the book. The Kabbalah is part of the Tradition. And the inner significance of stories in the Bible is contained in various aspects of the Tradition, including in the Kabbalah. And statements which are part of the Kabbalah are meant to give form to understandings that arise organically from the Traditional ‘lifestyle’ and accompanying appropriate study of the Bible. So one would not seek “The Kabbalah” in the Bible, rather one would look to Tradition to provide guides to understandings of Biblical stories, understandings which (shed light on aspects of the Tradition which) are subsumed under the heading ‘Kabbalah’.

So there is no subsection of the Bible called “Kabbalah”, no chapter laying out a set of statements and principles or secrets which comprise the Kabbalah. Instead, to learn Kabbalah one must study the Bible, including many of the stories, and then guided by Tradition extract their inner meaning.

Relation to the traditions of other cultures: All humanity is the image of God, all individuals and nations have a task....Biblically-mentioned nations such as Greece, Esav, Yishmael, Israel.....each needs to be true to their root. Events work out over the eons, evolving towards perfection. It is all like a dream in the mind of God, where God is undergoing a process of self-growth, as part of which there is the illusion of the creation of separate individuals, but these are all the image of God, like one entity reflected in many mirrors, in rippling waters.....by self-developing and re-integrating into the unity we achieve this purpose.

Other civilization, along the Ganges, Rishis of Indus Valley, story of Abraham and gifts, East, A-Brahm, but could claim it is the reverse. Not involved in claims of who as first, which is correct; this book is about the Tradition encoded in the Kabbalistic etc, not the Buddhist/Hindu, though there are of course very deep interconnections.

Chinese civilization, others in various parts of the world.

Who am I: this is my own view, I do not claim that it is THE AUTHENTIC...nor am I a disciple of a particular master, nor do I “practice” K, nor am I a role model in my behavior or ethical conduct....I have a phd in theoretical physics, completing a textbook on GR....

Kabbalistic “secrets” – not included: To a child who has not yet experienced....the saying “a stitch in time saves nine” has no meaning...for us it is a pithy expression summarizing many experiences into a single category, and enabling us perhaps to use it as a means of preventing neglect. Other sayings can refer to deeper aspects of human experience, and wouldn’t be understood until experienced....grass is greener (find other, better, deeper examples). If told to an alien without those experiences, if they are brilliant they would give it a meaning, but one that would likely totally miss the point.

Imagine trying to explain color to the color-blind, or joy to someone who has never experienced it, humor to the humorless, or to describe fear, love, hate, compassion and the complex aspects of human relationships to an alien who does not have emotions. A simple story, or a saying, can capture the essence of these, and if told by a wise person to an acolyte, can help that student obtain a deeper appreciation of what they themselves have experienced in life. But to those who have never experienced it, the saying is sterile, and would be completely misunderstood.

Some aspects of K are based on experiential, mystics who were also saints and scholars who observed the ritual, connected to the roots and had deep mystical encounters as a result would be able through their deep intuition and extensive knowledge, wisdom and brilliance be able to wrap it in a rubric which shed light on it all, gave it context and shape, and passed this insight to disciples in the form of parables, sayings, complicated terminology, *sfirot* etc, One cannot possibly understand what they meant w/o observing Torah and ritual, without reaching higher interior levels as a result.

Not that these are ‘secret’ per se, they are simply inaccessible except to those suitably prepared. Given who I am and am not I can’t possibly understand it and certainly am not qualified to deal with those aspects, and so they are not covered in this book.

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Names

Significance of names: how they shape one’s future, and how one’s actions can shape the future, leading to attaining a name.

- God is referred to as having several 'names'
- Adam 'gives names. to all the animals
- The people building the Tower of Babel: "1 And the whole earth was of one language and of one speech. 2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar. 4 And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.' "
- 'Shem' = "Name": The son of Noah, ancestor of Abraham
- place names

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The three signs as karmic effects of Moshe Rabenu's words

חז"ל אומרים שהאות של צרעת היה עונש למשה על שהוציא דיבה על הזקנים באומרו "והם לא יאמינו לי" (ד, א) (רש"י, פסוק ו); ושהאות של הנחש היה עונש על שחטא בדיבורו כמו הנחש בגן עדן (רש"י, פסוק ג).

נראה להסביר בדומה ששלושת האותות הם סימנים לאי שביעות רצון ה' מתגובתו של משה לציוויו בסנה, וגם רמזים ואזהרה לעתיד.

בשלושה דברים נהג משה שלא כראוי:

(א) אמר לשון הרע על הזקנים, באומרו שהם לא יקבלו את דבריו.

(ב) סירב בתחילה ללכת לפרעה, משום שחשב שהוא מבין יותר טוב מה' איזה סוג שליח צריך לשלוח לפרעה.

(ג) גרם לאי-קידוש השם בכך שהזקנים יקבלו את דברי ה' רק בזכות לאותות ולא מעצם אמירת משה שהוא בא בשליחות מה', כפי שהיה צריך להיות לכתחילה כפי שכתוב: "ושמעו לקולך" (ג, יח).

שלושת הפגמים הללו משתקפים בשלושת האותות, מידה כנגד מידה:

(א) האות שבו נצטרעה ידו של משה - מפני שהעונש על לשון הרע הוא צרעת.

(ב) האות שבו הפך המטה לנחש - מפני שהנחש הוא הסמל של יצר הרע, שאומר לאדם לעבור על רצון ה', כאילו הוא יודע טוב יותר מה' מה עליו לעשות. זה מזכיר למשה רבנו את אדם הראשון, שאכל מעץ הדעת נגד דברי ה', ועכשיו יודע להבחין בין טוב ורע, ובכל זאת בוחר ברע נגד רצון ה'. לכן גם נצטווה משה להחזיק את הנחש שדבר זה הוא לכאורה מסוכן; ובזה שמשה עשה כציווי ה' למרות שזה מסוכן, הוא הראה שהוא חוזר בתשובה, ויעשה בדיוק את רצון ה', גם כשזה נראה לו כצעד לא נכון. לכן הנחש הפך שוב למטה.

(ג) הדם הוא סמל למוות, והיאור, המים, מסמל את החיים, במיוחד את חייו של משה רבנו שניצל ממוות ע"י מי היאור. הפיכת מי היאור לדם הוא סמל לגזר דין מוות למשה רבנו בעוון חילול השם, כפי שאמר חז"ל שעל חילול השם רק מיתה מכפרת (יומא פו ע"א).

בכך מובן מדוע רק אות אחד מהשלושה - הצרעת - נעשה על גופו של משה: מפני שהוא בא על פגיעת משה בזקנים, שהיה חטא בין אדם לחברו, שה' אינו מוחל עליו בלי שחברו ימחל. לעומת זאת, שני האותות האחרים היו חוץ מגופו, מפני שם באו על חטאים שנעשו נגד ה' (בין אדם למקום), וה' מחל למשה עליהם.

עוד מובן בכך מדוע אות המטה ואות היד נעשו במעמד הסנה, ואות הדם נעשה רק במצרים: מפני ששני האותות הראשונים הם כנגד לשון הרע נגד הזקנים ואי הציות לציווי ה' לגבי השליחות עצמה, וחטאים אלו נעשו כבר שם, אבל עדיין לא התממש החטא שבגללו בא האות של האדם - אי-קידוש השם שנגרם שהאמינו רק לאותות ולא לשליחות עצמה נגרם רק כשנעשו האותות במצרים.

נוכל לראות באותות אלו גם סימן למשה שיזהר בחסרונות אלו, שבעתיד אכן נכשל בהם הוא או בני משפחתו:

(א) אי-קידוש השם: במי מריבה, משה נכשל שוב באי-קידוש השם, ואף נגזר עליו מוות לפני הכניסה לארץ ישראל עקב כך. כביכול, גם שם המים מהסלע הפכו לדם - הם גרמו למיתתו.

(ב) צרעת כעונש ללשון הרע: מרים אחותו נכשלה בעוון לשון הרע כתוצאה ממעשיו של משה, והיא לקתה בצרעת, ודווקא משה רבנו היה צריך להתפלל לרפואתה ולהציל את נפשה.
(ג) איום של נחש כעונש לסירוב ציווי ה': משה כמעט נהרג על ידי נחש שבלע אותו (לפי חז"ל) בגלל סירובו לקיים את מצוות המילה בבנו. גם שם הנחש מסמל את היצר הרע שמביא את האדם לחשוב כאילו הוא יודע יותר טוב מה', שכן משה סבר שאינו חייב למול את בנו באותן נסיבות.

Examples of how the response to a prophetic communication influences its actuation

The karmic effect of Moshe Rabenu's response

"מי אנוכי כי אלך אל פרעה" (ג, יא)
נראה שסירובו החוזרים והנשנים של משה רבינו ללכת בשליחות ה', השפיעו על המציאות, ודווקא הקשו על ביצוע השליחות למעשה.
בהתחלה, ה' אומר לו: "ועתה לכה ואשלחך אל פרעה והוצא את עמי בני ישראל ממצרים" (ג, י). משמע, די היה שמשה ידבר אל פרעה, כדי שיוכל להוציא את ישראל ממצרים, ולא היה צריך לדבר אל ישראל קודם.
אולם אחרי שמשה רבנו מסרב בתחילה לקבל את שליחות ה', ה' אומר לו: "לך ואספת את זקני ישראל" (ג, טז). כלומר, בגלל סירובו, יהיה לו יותר קשה לבצע את השליחות, וכדי להוציא את ישראל, יצטרך קודם לדבר עם הזקנים.
אבל בשלב זה, הדיבור עם הזקנים היה אמור להצליח בקלות, כמו שכתוב: "ושמעו לקולך" (ג, יח).
אלא שאחרי ההתנגדות הנוספת של משה, באמירתו: "והן לא יאמינו לי" (ד, א), משתנה המציאות, וביצוע השליחות נעשה עוד יותר קשה, בכך שישראל לא יאמינו לו מיד אלא רק בעקבות האותות שיראה להם: "והיה אם לא יאמינו לך וכו' (ד, ח).

The negative effect of Moshe Rabenu's negative response : See second answer below:

(והן לא יאמינו לי ולא ישמעו בקולי" (ד, א)
לכאורה קשה, הרי ה' אמר לו "ושמעו לקולך" (ג, יח), ואיך משה אומר כאן שלא ישמעו אליו, וסותר דבר שאמר ה' במפורש?

אפשר להציע לכך שתי תשובות:

(א) אחרי האות הראשונה, אומר לו ה' "למען יאמינו כי נראה אליך ה'" (ד, ה); אבל אח"כ אומר ה': "והיה אם לא יאמינו לך ולא ישמעו לקולך האת הראשון" (ד, ח). וגם לגבי האות השנייה, בתחילה אומר ה': "והאמינו לקול האת האחרון" (ד, ח), ואח"כ אומר: "והיה אם לא יאמינו גם לשני האותות האלה" (ד, ט). הרי שגם כשה' אומר שיאמינו, אין זה אמירה בוודאות מוחלטת. אם כך, ייתכן שגם האמירה "ושמעו לקולך" לא נאמרה בוודאות מוחלטת, ומשה הרגיש זאת, ולכן אמר "והן לא יאמינו לי".
וייתכן שה' דיבר באופן זה ביחס לשני האותות בכוונה תחילה, וזאת כדי להצדיק את משה רבינו למפרע, שדיברו "והן לא יאמינו לי" לא יחשב כסותר את דבר ה'. למה הדבר דומה? לאורח המכתיים את מפת השולחן, ואחר כך בעל הבית מכתיים אותה שוב כדי שאורחו לא יתבייש.

(ב) אכן בני ישראל היו אמורים להאמין למשה, כמו שאמר ה' בתחילה, אבל דברי משה רבנו "והן לא יאמינו לי" גרמו לשינוי במציאות העתידית (כמו שהסברתי לעיל ג, יא), ולכן נוצר מצב שהיו זקוקים לאותות, ואף היה חשש שלא יאמינו לשני האותות הראשונים

Purim as a celebration of - and connection to - the power of: a) moral choice, taking responsibility and doing teshuva, and connection to the divine; over the powers of b) randomness & magic, indulgence and ambition.

Jewish holidays are not just celebrations of past events, they are opportunity to connect to the special energies of that day, as created by the people at the time the holiday was established. To exploit this opportunity, one needs to understand what that energy is, and for that it is beneficial to explore the significance of the holiday.

We'll need to know:

- A) the relevance of the story of the biblical Joseph (Yosef);
- B) the significance of the fact that the holiday is known by the name 'Purim';
- C) the thousands of years of struggle between Jewish and some pagan conceptions of the way the universe operates;
- D) why we see the Megillah as a religious document even though there's no mention of God, and specifically why we see it as a reflection of the above-mentioned struggle – specifically, how we can see from the megillah itself that Mordechai and Esther on the one hand, and Haman and Zeresh on the other, believe in and appeal to cosmic forces, albeit of very different types.

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A) the relevance of the story of the biblical Yosef: The megillah specifies that Mordechai is a descendant of Binyamin, younger brother of Yosef. There are VERY many parallels between Mordechai and Yosef, and the words and actions in their stories, many pointed out by the midrash, and this parallelism is a clue that the Joseph saga is very relevant to understanding the megillah, and the power of Purim.

In both the Yosef story and the Megillah:

- a King is vexed (Pharaoh's dream/A. by Vashti's refusal), he summons his advisors, one suggests what to do⁴, and this sets the stage for the hero of the story to enter.
- The essential fact of a Jew rising to prominence in a foreign land due to his timely intervention/advice.
- The protagonist (Esther/Yosef) is originally taken by force, and must serve the king or his ministers;
- Both are liked by all, they are helped, and rise (Esther by the sarisim, Yosef by his master); both are unusually beautiful(unusual 'chen'), and this is part of the plot (Esther is chosen by Achashverosh, Yosef is solicited/accused by his master's wife).
- Haman gets Achashverosh to decree killing all the Jews, a later pharaoh decrees that all the male child Jews should be killed. In both cases no rational reason is given.
- In both situations the Jews are saved by palace insiders.
- The dynamic in both cases is the same:
 - Yosef saves Pharaoh's life and that of all his kingdom from famine, and is elevated;
 - Mordechai saves the life of Achashverosh from a plot to assassinate him and is elevated.
- In the Yosef story it is all dreams;
- in the Megillah there are no dreams (but in the non-canonical version of the story Mordechai has dreams) – but much of the key action of coincidence etc takes place in middle of the night, when Achashverosh can't sleep, instead of a dream he has "the book of memories" read to him! And then he hears Haman in the courtyard at that hour! Preparing the tree for Mordechai?! And he entraps Haman, Haman is in dream that turns into a nightmare. The entire story turns about from that moment on. All this is like coincidence, but it is the hand of God.

Yosef was just asked for an interpretation and also offered advice to Pharaoh; Achashverosh openly asked for advice what to) ⁴
(do

- In the case of Yosef, he cannot overturn the future course of 7 years of famine, but he can prevent its negative outcome by acting with forethought, guided by divine providence.
- In the Megillah, we are told that the decree against the Jews cannot be cancelled, but the Jews can take action to prevent its negative outcome – guided by divine assistance they defeat the enemies who wish to destroy them.

Mordechai is paraded around the city on a horse, just like Joseph.

Joseph was given Pharaoh's signature ring to wear, and this ring plays a strong role in the Purim story too, as ve'nahapochu – instead of being used by Haman to seal the fate of the Jews, it is given to "Mordechai the Jew".

More parallels: Even:

- Esther: "Gather all the Jews"; Joseph: tells his brothers to bring the rest of the family
- Many similarities in the wording

We can see why to understand the story of the megillah, it helps to see it all in the light of the story of Yosef.

We will especially focus on specific aspects, for example:

- Jews operating in hostile territory (they were forcibly exiled in both cases) under deep cover: Esther did not reveal her identity just like Yosef did not reveal his identity to Pharaoh. (and Mordechai's real name was Ptachya, Esther was Haddasah, and Yosef was known as "Zafnas Pa'aneach").
- Bowing gets the central character in trouble: it is a central issue in both stories:
 - in Joseph's dreams, and then the brothers actually bow;
 - Mordechai refuses to bow, but the other Jews do, and Haman wants to kill all the Jews because of Mordechai
- In both stories God does not appear openly, does not actually speak to any of the characters, but the entire story is of divine intervention.

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Indeed there are very very many parallels between the two stories:

- a time of trouble [Vashti's rebellion/famine];
- a consultation by a king with his advisors [Achashverosh and Pharaoh consult their ministers];
- a Jew who saves the king/kingdom (Mordechai saves A from the plotters/Joseph saves Egypt from famine)
- a Jew becomes second-in-command (Esther/Joseph) and saves the day;
- parading in special clothing as a sign of honor (Mordechai/Joseph)
- the beginning of a period of exile (Egypt/Persia);

and many other parallels, even in the wording.

Natural vs Miraculous in Joseph's Life

Joseph tells the ministers in jail that God provides the dream interpretations, and he tells the same thing to Pharaoh. Joseph says to his brothers: "Don't worry, it was not you who sold me to Egypt, it was God who sent me here to be a deliverance for you and the whole family to provide food during the famine". Indeed at various junctures Joseph's destiny is affected by divine intervention, but it all unfolds in a natural way. This is similar to the way that the events in the Megillah of Esther unfold; they are clearly miraculous when seen as a whole, but the individual events are very natural-seeming.

Examples of Subtle Divine Intervention in Joseph's Life

- Joseph's dreams are clearly divine messages (but no one else knows this);
- His having the dreams at that point served only to get him sold, which led to the fulfillment of the dream;
- Joseph was looking for his brothers, couldn't find them, and then "a man found him, wandering lost" and directed him to his brothers: if not for this anonymous 'man', the sale of Joseph would likely not have occurred.
- After Joseph is thrown in the pit, Reuven leaves for a while, intending to return later and rescue Joseph when the brothers have left; however during his absence the brothers sell Joseph, something that should not have occurred.
- The caravan of Yishma'elim arrived seemingly from nowhere and Joseph was sold to them before Reuven had a chance to return;
- God gave Joseph a special charisma which enabled him to survive and thrive even as a slave;
- The ministers in jail have prophetic dreams;

Even when people tried to harm Joseph, he rose above it.

The minister described him as "a lad, a Hebrew, a slave" as though to denigrate him. However this turned into Joseph's favor, since Pharaoh did not fear to place him in a high position where he could eventually usurp the throne: given that everyone knew his lowly status and foreign origins non-one would ever accept him as actual Pharaoh, and so there was no danger in appointing him viceroy.

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The Joseph story is meant to apply to the entire Jewish people throughout history, and so too therefore for the megillah. For example :

These are the offspring of Jacob, Joseph was seventeen years old [when] he was a shepherd of the sheep along with his brothers..." 37:1"
The Chafetz Chaim explains that this entire Parshah contains the story not just of Joseph and his brothers, but of the entire Jewish nation. Joseph, the most beloved son of Jacob was driven from his home, persecuted, reduced to slavery, imprisoned, and degraded, but he rose to a position of prominence and power through which he sustained Egypt and all the surrounding countries. All bowed down to him and praised his good name. Eventually, he and all his brothers recognized the fact that all his trials and tribulations only strengthened him and produced this terrific ending

Similarly, the Jewish people, the beloved children of the Almighty, are driven from their home, sold into slavery, persecuted, degraded and scorned, yet, when the Messiah will finally arrive, it will be clear to all that our hardships empowered us to reach this monumental point. We will be eminently respected by the nations of the world and we will readily acknowledge that it was all for our benefit

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B) the significance of the fact that the holiday is known by the name 'Purim': God works according to midah keneged midah, a form of divinely-ordained 'Karma':

i) Haman cast lots 'purim', a kind of magic which tapped into the power of randomness - which is said to be Amalek's trademark, and the megillah points to Haman as a descendant of Agag, king of Amalek ["*asher korcho baderech*" [note re yosef and 'baderech')];

ii) So God's Hand worked in a similar manner, using 'coincidence' (seeming randomness) to arrange for events that turned all Haman's plans upside down (ve'na'ha'pochu).

i) The megillah says "*hipil pur, hu hagoral*" explaining the word 'pur' as 'goral', lottery; in the Torah, a lottery was to be used in determining the fate of two goat-offerings, and in modern Hebrew 'goral' is "Fate". Haman gave a specific date for the end to the Jews, a sealed Fate, to be activated at a set time in the future, when the lots he cast said the 'bad luck' would take effect against the Jews;

ii) God 'Fated' that this time of the year would be an auspicious one ('good luck') for the Jewish people forever.

Towards the end of the Megillah - Chapter 9 – we are told that the name of the holiday "Purim" was already given at that time, due to Haman's use of the 'pur', and the name of the holiday - 'Purim' – appears five times in that chapter! Obviously the name was chosen because it encapsulated an essential aspect of what had occurred, and this and the fact that the name of the holiday appears so many times is an indication that it reflects one of the major themes of the megillah - that God's hand acting on human behalf places them beyond the level of chance and of "Fate".

This theme is also one of the central messages of the Yosef story. In particular, it is crucial to understand the correct interpretation of Yosef's dreams of the wheat bowing to his wheat and then of the sun moon and stars bowing to **him**; His brothers MISTAKENLY interpret both dreams as if they imply bowing to Yosef, and as if it is they and their father who will do so. However the TRUE interpretation is that:

a) the wheat of the brothers bowing to Joseph's wheat (not to Joseph, as the brothers seemed to imply) symbolized the future situation of their grain supply being totally dependent on him during the famine – it was not at all about bowing to Joseph!

b) the sun, moon and stars symbolize the seasons, astrological prediction and Fate, and in this context, the multi-season drought and the resulting Fated end of civilization. Having them bow to Yosef – not at all the brothers bowing to him as they seemed to imply - symbolized that by attaining divine guidance, Yosef will attach to a level of causation higher than that of the stars and sun and moon, ie beyond the Fated determined future of destruction. Indeed he was able to overcome the effect of the multi-season drought and thus to circumvent the Fated end of civilization. One can see that Joseph's dream was not at all about bowing to him!

The key is to see that the future depends on correct ethical action, not on Fate, not on the stars; divine Power is beyond the power of magic.

Haman in contrast did want everyone to bow to him and used the power of the randomness-magic of the 'pur', but the divine intervention was beyond his political power - despite the fact that everyone (except Mordechai) indeed did bow to him.

Now about Mordechai's ancestor Binyamin: Binyamin and Yosef were the two sons of Rachel, Binyamin was close to his full brother and younger than him as opposed to the rest of the brothers who were half-brothers and were also older. Binyamin was not part of the sale of Joseph, nor was he with the brothers when they originally came to Egypt seeking food. The brothers were confronted by Joseph who they didn't recognize, and bowed to him as the Egyptian Power, and thus unwittingly fulfilling their interpretation of Joseph's dream of years before – but Binyamin was not with them. Their ungenerous interpretation that bowing to him was the intent of Joseph's dream was faulty, and this uncharitable interpretation actuated a reality in which it came true. But it was never intended that they should bow – the dream showed the wheat and stars bowing, not them, they were meant to help him achieve his destiny, not sell him due to jealousy. But Binyamin was never part of the conspiracy to kill or sell Joseph, did not interpret the dream as signifying his bowing (and perhaps never did actually bow to Yosef). [Yosef gave Binyamin special gifts, and we know the power of Abraham's 'gifts' to his children sent to the East. Perhaps Binyamin passed Yosef's 'gifts' down to Mordechai?]

Ahashverosh was a slave of self-indulgence. And he wanted to enslave everyone using this power. He invited all the heads of the nations he ruled over to indulge for months at the celebratory meal described at the outset of the megillah.

According to Tradition (not in the Megillah itself), at this great feast Achashverosh's used vessels from the recently-destroyed Bet Hamikdash in Jerusalem, and so for the Jewish people to partake in that celebration was 'treason' against God, the land of Israel, and the Temple. This was their acceptance of subjugation to the values represented by Achashverosh. According to Tradition, this might have been the reason that Heaven did not interfere with Haman's plans at first.

At this meal, Achashverosh is humiliated as a result of his attempt to show his domination over Vashti, and then descends to the vulgarity of a nationwide beauty-pageant to fill the newly-vacated position. Yosef represents the opposite, a man who was able to resist the blandishments of Potiphar's wife, who was willing to be thrown in the dungeon in order to be faithful to his principles.

Haman was tapping into the Power of chance, randomness, and also of Fate, which Yosef showed was not what really governs human history. Haman wanted all the Jews to bow to him. To recognize that he, the master of chance (casting lots), had dominion over them. As the descendant of Binyamin, Mordechai refused. And Mordechai his descendant will not bow to Haman master of Chance&Fate. He knows that the stars will bow to him, not the reverse.

Haman using the magic of casting lots & Pharaoh using the power of magic to oppress and kill the Jews: The Pharaoh at the time of Yosef was a righteous leader, but the Pharaoh of Moshe Rabbenu (Moses)'s time was vicious to the Jews, and arrogant to the extreme in his relationship to God, and celebrated the abilities of his magicians – this was the source of his power (magic is surprise, and illogical and even absurdity, the lack of laws of nature – a form of randomness). He persisted even in the face of the revelation of God's power, and in denial of Hashem's midah kneged midah of the plagues (see my article on this subject), which was meant to be a sign to Pharaoh of an ethical order in the universe, that he bears responsibility for actions, rather than considering the underlying Power of the universe to lie in randomness, opportunism and magic.

Similarly, Haman was vain, filled with blind ambition and then resentment and cruel hatred, and appealed to chance-magic. Achashverosh was weak, with a perpetually wounded pride, seeking to dull his senses via extravagance and self-indulgence. None of them felt constrained to act morally, they all felt they were above ordinary laws and people were just pawns in their game. They sought to obtain power via magic and the powers of randomness, and Haman was focused on the destruction of the Jew who stood for exactly the opposite, and indeed of all the Jewish people – Pharaoh destroyed their ability to serve God by enslaving them physically and emotionally, Bil'am sought to use supernatural powers and curses to destroy them, and Haman sought to destroy them physically through the aid of magic (and compare the Inquisition, Stalin, Hitler, Ahmadinejad etc).

The pre-requisites for divine intervention: In the context of Yosef, what is the beginning of the positive resolution? It is when the brothers come all together and accept that what is befalling them is due to what they did to Yosef (Yosef overhears them saying this); then they judge Binyamin favorably, perhaps in not assuming that he is a thief, and not leaving him to the whims of the ruler of Egypt or even blaming him for the trouble; and then Yosef himself does not judge his brothers or punish them, but tells them that they are not to blame since 'you didn't send me here (to Egypt) but rather it was God, and it was in order to save you from the famine'.

Parallel to this we can see an important theme of the megillah and of the holiday 'purim/lots' is that we can activate the divine intervention to counter the level of chance, magic etc - we are above that level of causation - however to activate the divine intervention:

- we need to be united – Esther asks all the Jews to gather together ("knos es kol hayehudim"),
- accept responsibility (their fasting is teshuva)
- judge favorably (accepting Esther's two controversial actions - marrying Achashverosh, and later approaching him again willingly with her request, as le'shem shamayim: see 'tzumu alay', and hints of discord in some interpretations of "Ratzui lerov echov").

[Real teshuva is acting appropriately in the same situation as the one in which one transgressed. Joseph gave his brothers an opportunity to do teshuva for selling him into slavery by placing Binyamin in seeming danger of slavery – when the brothers indicated their willingness to die or to themselves be slaves instead, this was real teshuva – (and note that they were starving for food, the equivalent of fasting, and this need is what brought them to Joseph and to a realization that the sale of Joseph underlay their suffering). In the same way, Esther gave the Jewish people an opportunity to do teshuva for their criticism

[referenced in midrash rather than the Megillah] for what they saw as the impropriety of Esther's acquiescence to the pageant and to being chosen and to being Achashverosh's wife; now they were actually taking part in a fast to do teshuva for the attendance at the meal, and to give Esther the appropriate divine providence to enable her to actually approach Achashverosh willingly, presumably to be his consort again.]

C) The struggle between the Torah's ideas vs randomness, magic and 'Fate' : The issue that we face with Amalek, as with enemies today, is that they are rooted in powerful forces. Every nation has a potential and a role to play, and many have contributed greatly to human civilization via the development first of fire and agriculture and the making of tools and bowls, metalworking and cave-art, and then languages and writing, and then formulating lofty ideals, just laws, inspiring art, writing profound works of literature, and the beginnings of philosophy and science. There were also various competing metaphysical conceptions in the ancient world - and even still today. One of the most ancient cultures produced Abraham who arrived at the Monotheistic view – that rather than appealing to magic and the 'supernatural' (for example consulting ghosts and demons etc), we can activate divine providence. Some of the encounters between Jewish religious ways and the supernatural paths of other cultures in ancient times are recorded in the Bible and Tradition: Ancient Babylonia (Avraham vs Nimrod, Terach); Egypt (Yosef, and then later Moshe Rabbenu [M'R] with Paraoah; the attempts of Bil'am to use magic and incantations and spells and curses, and later: Babylonia/Persia/(Media) (Daniel, Mordchai/Esther). In the Monotheistic conception, one is not to appeal to magic and the 'supernatural' but rather to activate divine providence, however in order to do so it is completely insufficient to offer sacrifices or other 'bribes' - instead we must act ethically, and be deserving of the intervention. This conception is indicated in the first stories in the Torah: the creation and Garden of Eden, accounts and regarding Cain and Abel:

- there is a creator of the universe who cares about ethical action of humans – this sets a moral order, an absolute good and evil,
- the creator of the universe created us in the divine image – ie we have free will to choose how to act; and therefore we bear moral responsibility for our actions;
- all humans are created in the image of God, and their essence is God's 'breath', and so one cannot kill with impunity, and even kings and emperors have limits to what they can do to their subjects.
- The universe did not originate with some random event it is the product of Will and Design; it is not eternally existing unchanged because that's the way it has to be, but rather it was created for a purpose and is moving towards achieving it; there are not competing gods or forces, which can be pitted one against the other, there is a unity.
- The Creator built everything according to a design ('and God said, let there be....and saw it was good" etc) and made order out of the chaos and randomness (tohu va'vohu) and created the sun, moon and stars and all the laws of nature, so the powers that ultimately control human and natural events are not the randomness, stars, magic, predetermined Fate, or even the laws of nature, but rather as explained in the Eden account we have free will to affect the outcome.

With appropriate action we can receive divine guidance - and divine intervention - which overcomes any other influence, for a divine plan sets the pattern for all history. This is indicated by Yosef's dreams about the stars etc, and his recognition of divine guidance for individuals is implied in his attribution of credit to God for interpreting Pharaoh's dreams, and indicates the divine intervention and plan for the course of history, and power over nature via prediction and circumventing the famine.

And the same lies at the root of Mordechai and Esther's actions and the resulting divine intervention. Their names in the story are based on the pagan deities Marduk and Astarte, and the unfolding events seem to be in the realm of chance, but as we'll now see, their actions and words indicate their intent that it is all divinely-guided (as per their real names Ptach-yah [as per the Talmud] and Haddasah).

D) The Purim story seems to be a ‘secular’ story of natural events - God is not mentioned in the Megillah – however we will see that the Megillah is a religious document, and a reflection of the struggle between metaphysical conceptions that we outlined above. There are clear intimations by the protagonists of supernatural causation. Mordechai and Esther on the one hand, and Haman on the other, appeal to cosmic forces, albeit of very different types.

- Mordechai declares to Esther “maybe this was the reason you became queen”: this has no meaning unless there is divine Hand guiding her selection as Queen, so that the entire reason she was brought to that position so that she could save them all.

Note the parallel to Joseph, who makes the incredible declaration absolving his brothers from their sale of him as a slave, since as he says, it was God all along who directed events to bring him to Egypt in order to eventually save them all (from famine) – a divine Hand guiding events.

- In all his admonishment of Esther, goading her to intervene with Ahashverosh, it is clear that Mordechai was referring to a divine plan:
 - a. “if you do NOT act, you and your family will be destroyed”: this has no meaning unless there is divine Hand guiding her personal history, and she is responsible to act in a certain way, with negative consequences if she does not;
 - b. “salvation will come from another quarter”: how could Mordechai know this? Obviously he meant that there is divine Hand guiding events; with the fate of the Jewish people decided above.
- Esther then asks that the Jews fast because she is afraid she will be killed by Ahashverosh. However this is mysterious - how would something that the Jews in their homes - fasting - help Esther in approaching the king? Does he know or care that they are fasting? The answer of course is that what the Jews do in their homes helps determine Ahashverosh’s decision only if God is directing events, directing Ahashversoh’s thoughts. And why fasting? Because that is part of teshuva, purity etc, like on Yom Kippur (Y Kippur – kePurim). So clearly the implication of her asking them to fast is that they are requesting God’s help – that is, it indicates that she recognizes the aspect of divine intervention (This response to Mordechai’s rebuke is to her great merit, it is her teshuva.)

The story of Joseph is told by an omniscient narrator: We are told of Pharaoh’s private emotions (vatipa’em rucho), we are told of Reuven’s inner motivation to save Yosef. (and we are told of the hatred and jealousy of the brothers which is not necessarily ever revealed by them, maybe not even known to them!) Etc. And we can also see indications that the Megillah meant to imply that it as written from the divine perspective – not a secular historian writing about secular matters: (5:6): “Haman thinks in his heart: ‘to whom would the king want to give honor but ME’ ”. Here we are privy to his thoughts, presumably via divine revelation (although it could be that it was made known later by H himself, or it is just a statement of the almost-obvious).

Even Haman, Zeresh and Ahashverosh operated on higher levels than the purely mundane

- Ahashverosh summons the astrologers (1:13) to ask what to do re Vashti
- Haman cast lots (as did the sailors who cast Jonah into the sea)
- Haman (presumably due to his awareness of the historical struggle between Agag/Amalek and the Jews) decided his struggle was against all Jews rather than just Mordechai;
- Ahashverosh may have felt that his sleep was disturbed because he had not acted properly in some instance and therefore asked to be reads the book of deeds and inquired as to what had been done to reward Mordechai.
- Zeresh was ok with the destruction of the Jews, but says that if Haman has started to fall in a confrontation with Jews, then he is doomed, which is a recognition of a non-natural dynamic at work.

[A recognition that when the Jews are down, it is possible to defeat them, but when God's hand is seen defending them, there is no hope of prevailing against them.]

When chanuka occurred, there was a question among various of the Jewish people whether the victory over the Greeks was a miracle; then came the 'little' miracle of the oil, and the very fact that a miracle had incontrovertibly taken place was taken as an indication that the entire process was miraculous. In the Purim story, some of the Jews may have questioned Esther's actions in participating in the gathering of maidens – and Mordechai for allowing it [the megillah possibly hints at controversy surrounding his decisions by using the term "ratzui le'rov echov" as interpreted by an opinion in the Talmud and Rashi ; we can adapt this as perhaps criticism for not hiding her (another aspect and hint of the word 'hester'; see for example re Dinah and re Sarah)] and criticism to Mordechai for not bowing and causing Haman's enmity for all the Jewish people. However as a descendant of Binyamin - who didn't misinterpret Yosef's dream – (and who perhaps didn't end up bowing before Yosef), Mordechai doesn't bow to Haman. Mordechai knows that the powers such as the stars – whether magic or randomness or astrology - are meant to bow to him, and he is not daunted when the issue of his not bowing ends up with a tree being prepared to hang him.

Whenever anyone mentions that the Purim story seems to be a 'secular' story of natural events since God is not mentioned in the Megillah, remember all those the clear intimations by the protagonists (Mordechai and Esther; Haman and Zeresh) that they did not see the events as just 'natural'. Indeed the Purim story is all about this other level, of the conflict between morality and magic, between free willed choice and randomness, purity and self-indulgence, humility and arrogance.

This constitutes another parallel between the Yosef story and the megillah: the overall underlying theme of both stories seem natural, there is no mention of God speaking or acting anywhere in the story, there are no prophecies or visions, yet the protagonists are clearly aware of the divine level operating, and the story clearly implies miraculous divine intervention.

In both stories the lowly Jewish protagonist, a foreigner in a strange land, succeeds in the face of the king's chief and most powerful advisors and becomes second to the king: in both, the power of divine intervention is shown to be superior to that of magic:

- a. Pharaoh's magicians are summoned but cannot interpret the dream to his satisfaction, but only Joseph the Jewish slave-prisoner succeeds, through the help of God, whose power Joseph openly mentions as the source of the interpretation;
- b. Haman used an ancient practice of magical casting of lots to select a propitious day for the destruction of the Jews, but Mordechai and Esther succeed in turning Haman's magic on its head – through the help of God, for which they clearly appealed - the day slated for Jewish destruction is turned into the day of their victory, and a victory of divine intervention over the Power of magic.

Mordechai and Esther know that the tragedy of Yosef was that his brothers interpreted his actions negatively, and had not taken responsibility for their actions and done teshuva, but that it was resolved when this occurred, so he knew that in the end if all the Jews can be united as Esther requested, take responsibility, judge Mordechai and Esther favorably, they will have the help of God. And so at Esther's urging and Mordechai's subsequent command, the Jews of the time of the Purim story made the choice to unite, to accept responsibility for the decree and thus to do teshuva (fasting). In this way they created the opening for the miraculous resolution of the situation, and this established a permanent channel for this divine energy.

Conclusion: Hamanism, ancient and contemporary

Haman's power was in randomness, opportunity seized, not in his own merit, stepping on the Jews when they are down, or like Pharaoh, being the instrument for punishment of the Jewish people, but then pushing it too far and not stopping when the power that took him as the instrument said to stop – and therefore being destroyed himself.

We have the ability to utilize our free will to choose to do the right thing, to judge favorably, to accept responsibility, to unite, to do teshuva, and this then enables us to overcome all other levels of causation, whether magic or randomness, Fate, astrology or the blind ambition of tyrants who want us to submit to them, to bow our heads and recognize their mastery, the victory of their way. Every year at this time one can attach to the divine energy first channeled in the time of Mordechai and Esther; if ever one is in a struggle against the types of powers represented by Haman, the month of Adar – and particularly Purim itself – is a particularly auspicious time.

And in our own time the descendants of the ancient Hamanites want again to destroy us, (we have a Binyamin [B. Z'ev Natan-yahu] vs "Ahmadinejad-shelo echad bilvad") and they deny our ancient history of having a Bet Hammikdash, even deny our recent history of the Shoah, utilizing the power of the big lie as in Hitler's time; may we merit – this Purim - that all the Jewish people should unite, and thus activate divine providence to overturn their evil plans.

END

Note: similarly, Moshe Rabbenu's power was beyond the magic of Pharaoh's sorcerers.

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Gather all the Jews: a precondition, if they are united she'll do it

Erev YK we eat, it is same zchus as fasting, we cannot fast two days. Y'K' = 'like purim'. The seudah is zchus. Why? Bec of the fast of Esther. Three days, fast, purim, and shushan purim. Eating seudah on purim is like fasting. The fasting was for teshuva, like before YK. The Jews fasted at Wsther's request, which was a sign that they accepted her actions as leshem shamayim, and that they recognized hashem's guiding hand, and were then ready to accept the subsequent developments as a miracle. And the meal is part of that, so we also send food to each other so that it is like a communal meal (and the whole story of purim began with a communal meal festivity), and we send money to the poor so that they can join in, so that it is truly all the Jews celebrating and eating their meal. Knos es KOL hayehudim, there is a special segulah when ALL the jews are together, and YK all should be in shul even the thieves etc, this helps get into a special 'easy-pass' lane for mechila.

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Parallels between the stories of Esav and Amalek (for Shabbat Zachor)

1) The Bnei Yisrael were commanded to destroy the sheva umot. Is this not like H/H's actions?

Answer: There's no record in historical sources of the destruction of these peoples, and so the only way we know that it happened is from the Torah, but the Torah states that it was God's command. If one does not accept the document's claim that there is a God, creator of the universe and arbiter of justice and mercy, who commanded this act, then it is inconsistent to accept the document's validity as to the fact that this act took place.

[In addition, as with the story of the flood, where Tradition states that it was not universal (was not in Israel, did not kill Og etc) despite the plain language stating that it was, the plain language implication of total destruction of a nation may also be modified.]

2) Agag's descendant H⁵ determined to take revenge by doing to the Jews that Shaul had done to them:

וְהַמֶּתָה מֵאִישׁ עַד-אִשָּׁה, מֵעַלִּיל וְעַד-יוֹנֵק[שמואל א פרק ט from the haftorah (Shabbat zachor)

לְהַשְׁמִיד לְהָרֵג וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנֶּעַר וְעַד-זָקֵן טַף וְנָשִׁים from the megilla

- ולשון עיף ויגע משתקף בלשון "ויחלש יהושע את עמלק ואת עמו לפי חרב" (שמות יז יג).
- כן: "וכאשר יניח ידו וגבר עמלק וידי משה כבדים" (שם שם יאיב), שהיה עיף ויגע מכדי להרים את ידו.

עמלק וישראל

⁶ ביחסים שבין עמלק וישראל ישנן מקבילויות בתנ"ך. התחלת האיבה בין עמלק וישראל הינה התחרות שבין עשו סבו של עמלק לבין יעקב; ופעם אחרונה שמוזכרת בתנ"ך הייתה בימי מרדכי ואסתר. חז"ל בב"ר מציינים הקבלה זו, שהרי

- על עשו נאמר: "כשמע עשו את דברי אביו ויצעק צעקה גדלה ומרה עד מאוד" (בראשית כו לד),
- ועל מרדכי נאמר: "ויקרא מרדכי את בגדיו וילבש שק ואפר... ויצעק צעקה גדלה ומרה" (אסתר ד א).

בדומה לכך,

- על עשו נאמר: "ויבז עשו את הבכרה" (בראשית כה לד)
- ועל המן נאמר: "ויבז בעיניו לשלח יד במרדכי לבדו" (אסתר ג ו).
- ביחס לעשו, סבו של עמלק, נאמר: "ויצעק צעקה גדלה ומרה"
- ביחס לבני ישראל מיד לאחר קריעת ים סוף נאמר: "ולא יכלו לשתת מים ממרה... קרא שמה מרה... ויצעק אל ה'" (שמות טו כגכה).

ייתכן שהקבלה זו מצביעה על כך שבני ישראל נענשו ע"י זרעו של עשו שהציק להם: מיד אח"כ התלוננו על האוכל ואמרו: "מי יתן מותנו ביד ה' בארץ מצרים... כי הוצאתם אתנו... להמית את כל הקהל הזה ברעב" (שם טז ג). תגובת ה': "שמעתי את תלונת בני ישראל... השלו... דק מחספס... מן הוא" (שם שם יבטו). לכך תגובת ישראל היא: "ולא שמעו אל משה ויותרו אנשים ממנו עד בקר... ויהי ביום השביעי יצאו מן העם ללקט ולא מצאו" (שם שם ככז). תגובת ה' למעשה זה: "ויאמר ה'... עד אנה מאנתם לשמר מצותי ותורת... ובני ישראל אכלו את המן" (שם שם כחלה). לפי החיד"א? 'המן' הינו רמז להמן בזמן מרדכי ואסתר. לאחר מכן: "וירב העם עם משה... תנו לנו מים... למה זה העליתנו ממצרים... ויצעק משה אל ה'" (שם יז בד) ומיד: "ויבא עמלק וילחם עם ישראל" (שם שם ח).

- ⁷ על עשו נאמר: "ויבא עשו מן השדה והוא עיף... הלעיטני נא... ויבז עשו את הבכרה" (בראשית כה כטלד)
- וה' אומר על ישראל ביחס לעמלק: "ואתה עיף ויגע ולא ירא א-להים" (דברים כה יח).

There are very extensive and interesting parallels between the wording in:

- the story of Joseph and that of Megilat Esther:

The parallels to Joseph are clear, and there is a clue in that in the megillah itself that parallels are a clue: there is a clear link between Memuchan and Haman, showing it is the same person
One can see parallels between the reactions of the king's advisor:

⁵ H was an 'Agagi' and Shaul had killed all the Agagites except for the king, and then executed him; according to Tradition this extra night of life was sufficient for him to procreate and thus permit Agag to re-emerge as a nation, with Haman as its descendant.

⁶ (במגילה לא נכתב במפורש שהמן מזרע עמלק, משום שנאמר: "מחא אמחה את זכר עמלק" (שמות יז יד) ולכן אין להזכיר את שמם במפורש.)

⁷ "ויבז עשו את הבכורה" משום שמכר אותה בעבור אוכל. והנה על עם ישראל אפשר להגיד "את דבר ה' בזו" על שהיו מוכנים לחזור למצרים ולוותר על הזכות לארץ ישראל תמורת אוכל.

- Haman, regarding Mordechai;
- Memuchan, regarding Vashti:

To the parallel events:

- Vashti's refusal to come;
- Mordechai's refusal to bow.

Making a rebellion issue out of both of these.

They not only both made a rebellion issue out of these events,:

- Vashti against the king
- Mordechai against Haman

:They both made the rebellion into a general rather than individual rebellion

- Women rather than an individual woman,
- Jews, rather than an individual Jew

.And the rebellion in both cases was presented as threatening the king and the Persian Empire

:In both cases a decree was promulgated throughout the Empire, directed against

- all women rather than just Vashti,
- all Jews rather than just Mordechai.

Given this similarity of MO, it is not surprising that indeed Tradition considers Memuchan and Haman to be the same person.

.....

- observance of other holidays is hidden in Torah, but findable: why sit in succah, why eat matza.....

Holidays which seem purely ritualistic are actually ...repositories of....hidden in the Jewish Tradition are hints to deep.....metaphysical...

Step 1: relating Jewish Oral-Tradition-based observances to the written Torah

Step 2: Relating the resulting combination to the underlying mystical concepts

- torah commandments are reflections of events in chumash,
- mida kneged mida/karma: plagues etc.
- actions of humanity lead to commandments: Ten commandments;
- reaction of navi to prophecy causes actualization;

.....
Prophecy, visions, night-visions, dreams: 'Prophecy' in Kabbalistic terminology does not mean prediction but rather revelation, connection to the transcendent.

Rambam: whenever the Torah speaks of humans perceiving God, or angels etc, whenever God is mentioned as communicating to humans, it is in a vision. We can say that there is no real distinction between something 'actually happening' in the external 'physical' reality we are most familiar with, and what actually 'happened' as part of a divinely-implanted vision in a person's mind – what occurs in the mental realm as a result of divine implantation is if anything more 'real' than anything which 'happens' in the illusion we call the external physical universe..

Connection with the transcendent can occur at various levels of intensity. Since at our time in history we are limited to the level of 'dream', and are less familiar with 'visions' and 'prophecy', we may use the term 'dream' in a generic sense to refer to all levels of prophecy, and to a reality which is higher than that of the physical universe, rather than lesser..

....

The story of Adam and Eve is a vision, perhaps experienced by the first couple to be parents of morality-aware children – perhaps a joint vision.

See for example below regarding the joint vision experienced by Abraham and Sarah:

The beginning of the whole story is “And the LORD appeared unto him by the tents of Mamre” and then the guests appeared. And right as they were leaving God asks Abraham why Sarah laughed. Clearly then Abraham was in contact with God all the while, the arrival of the guests being part of this contact - Maimonides teaches that the whole event was a vision. Perhaps it was in fact a joint vision:

Telepathy facilitated/intermediated by divine vision:

Conference Cellular Communication

12-15: And Sarah laughed within herself ... And the LORD said unto Abraham: 'Wherefore did Sarah laugh... Then Sarah denied, saying: 'I laughed not'; for she was afraid. And He said: 'Nay; but thou didst laugh.'

- Sarah laughed when overhearing the guests talking to Abraham. God asks Abraham why Sarah laughed but we are explicitly told that Sarah “laughed within herself” - how was Abraham to know about Sarah’s internal laughter?!
- Why did God chastise Abraham about not believing the message about the birth of his son, asking rhetorically “Is this too difficult for God to do?” After all, the message came from guests, not from God – and why should an approximately 100-year-old couple believe such a strange message?!
- God asks Abraham why Sarah laughs, but Sarah answers: “I didn’t laugh!” How did Sarah know what God said to Abraham?

Perhaps one can answer as follows: The questions imply the answer: ***there was a THREE-WAY Prophetic connection: God, Abraham and Sarah.***⁸ Perhaps due to the fact that this unusual connection was happening, and happening while the guests were there, Abraham and Sarah should have understood that the message from the guests was to be believed.

.....
[Having God in our relationships can help us achieve deeper empathy with each other: couples can develop an understanding that borders on telepathy.]

Bible stories: (karma)

- Cosmic consequences of thoughts, words and actions.

The Mystical Power of Correct Intentions During Procreation (Traditional ideas)

Even in animals, procreation produces children, but humans can produce souls or the housing for a new soul – this ability is part of what it means to be in the divine image. Since this is an act of creation, a harnessing of divine forces, the intention at the time of procreation is an important factor in determining the spiritual potential of the offspring.

Just as which sperm makes it through to the egg will determine the physical characteristics of the child – any given male can produce very differently-capable sperm cells in one fertilization opportunity, so too the mutual connection, and emotional and spiritual state at the time helps set the spiritual genetics.

- Yakov and Rachel were fated to be married and have Joseph, and for him to be the first born. Joseph was meant to have great spiritual potential as a result of this; this would also have forestalled all power struggles. Instead Yakov was with Leah first and Yosef was not the first-born, and his spiritual energy was weakened.
- It was crucial that the thoughts of both Yakov and Leah be attuned at the moment of conception. Yakov thought he was with Rachel but he was with Leah instead and so the child that resulted, Reuven, was spiritually impaired, and this caused his actions to be less than perfect (he didn’t save Joseph; his actions regarding Biha).
- Though as it turned out Reuven was first-born, it was still Joseph who was preordained to be the leader, and this was the root of the struggles between the brothers. (Their struggle was like those of the previous

This also explains the words: “and Sarah, in the tent, HEARD” and several other elements of the story. Note also that⁸ .Maimonides teaches that all such encounters were visions: perhaps then Manoach and his wife also had a combined vision

generations: between the first-born Yishmael and his younger brother Yitschak [first-born of Sarah], and between the first-born Esav and his younger twin brother Yakov.)

The tricking of Yakov had great ramifications for the future history of the children of Israel, and in a metaphysical sense was perhaps a result of Yakov's tricking of his father Yitschak. [AR: All are related to the snake tricking Eve
[.into tricking Adam

The Biblical “Dolly”⁹: Yakov's Magic Gene-Altering Sticks:

Introductory: Summary

As we are told later on in the story, Yakov is cheated repeatedly by Lavan (31:7, 15, 38-42). When Lavan asks what payment he wants (30:28) Yakov responds that he want only certain colored sheep (read the story, it's very strange). He then uses a magic stick colored with his chosen color, and places it near the sheep when they conceive, and the sheep come out this color! So Lavan switches his chosen color, and again Yakov succeeds by changing the color of the stick!

What is this strange story about the sheep! Why did Yakov do this!? (see below)

*** Intentions Have Effect**

I heard the following from my grandfather: Lavan told Yakov that since he was given Rachel in the end, the deception had no negative long-term effect. Yakov countered that the negative effect was in the mystical mismatch of intention that he had when with Leah, thinking it was Rachel, and this affected Reuven and Joseph negatively. Lavan countered that such things could have no effect. So Yakov showed him that even what the sheep think of when conceiving has a physical effect (!) how much more crucial are human thoughts.

• Yakov's special connection with stones: AR

The inanimate plays a role.....sunshine, rain and minerals give rise to plant cells, and animal cells, which become human cells. Stones cannot feel [in theory they can be conscious, see eg Spinoza's stone] and they cannot act, but they can play a role.

The group of stones around his head formed into one during his dream; the stones were to protect his head from animals, as though the animals are more powerful than his head, but the immaterial-seeming dreams in his head proved more powerful than all and shaped all the stones into one;

- Stone and water: The huge stone that he was able to remove from the well; wells and water symbolize blessing, and Yakov could get blessing even when it was seemingly going to be given instead to the powerful and very material Esav, and even when it was blocked by a powerful and very material stone; his mother Rivka earned the right to bear him via her kindness with the water of the well; Yakov's power was connected with both stone and water.
- The stones he made into a pile as witness in the treaty with Lavan; Lavan gave it a name in Aramaic 'Yegar Sahadutha', and Yakov did not accept the name as given and instead named it himself in the Holy Tongue (and he swore in the name of "the Fear of his father Yitschak": the fear at the Akeda while Yitschak was on the (stone) altar (anenu ki-she'anita le Yitschak ke'she'ne'ekad al gabey hamizbe'ach')

.The first cloned large mammal ⁹

Physical events resulting from human action at the transcendent realm

How to recognize that an experience was truly a mystical one rather than a hallucination: a physical after-effect

After Ya'akov's 'dream', he limped. This was a sign that the dream was actually a connection with the divine realm, and had eternal significance, which is why the result was a commandment to his descendants forever (gid ha'nasheh)

Chanuka Oil and Pillow Stones:

Yakov runs away from Esav, on the way he stops to go to sleep, putting some stones under his head. He has an awe-inspiring dream, wakes up, and makes the stone into a monument. Basically he says "if the dream promises come true this will be a holy place and this stone will be a monument".

- Why the stress on the stone which was his pillow?
- Why the conditional "If"? Why shouldn't he make a monument?

The relevant passage implies (depends on the translation/interpretation¹⁰) that he took several stones to put under his head, but it says clearly later on that only one was under his head when he awoke. According to Tradition, God made a miracle and had all the stones join into one.

AR: Yakov could not be sure that the dream was accurate and from God, but the unified stone was a sign that something special had occurred, that it was indeed holy ground, and therefore Yakov gave credence to the dream (appropriately it was the stone under his head while he dreamed which became unified.)

In a similar manner: some people living at the time of the events we commemorate at Hannuka were not sure that the military victory was indeed a divine miracle: then as today, incredible military victories by the Jewish State could be laid at the door of naturalistic causes. We are taught that this was one of the reasons that God made the miracle of the oil: to indicate that the rededication of the Temple had come about via a miracle, that the whole process was one of divine intervention. And so the oil became the great symbol of the holiday, the focus of the commemoration of the miracle of the great military victory, even though the war was in itself a 'greater' miracle.

AR: Similarly: Yakov understands that the miracle of the stone is not in itself consequential but rather was meant to indicate that the dream was a divine event: he therefore stipulates that IF the events foretold in the dream come true, so that it was indeed a message from God, then since the stone – like the oil -indicated that this indeed had been a divine event, it would then become the focus of the commemoration of the 'greater' miracle of the dream.

The resulting commandment to desist from eating the gid ha'nasheh forever is a means granted to his descendants to attach to the energy of the divine communication and to help actualize its realization throughout history.

.....

King Solomon achieved wisdom during his sleep, via events that transpired in his 'dream'.

Physical Changes During or Following the Prophetic Encounter

Ramban also states that the limping of Jacob would be inexplicable if the injury was received in a vision.

However, it may of course be that the limping was also in the vision. In any case, a law was given forever to the descendants of Yakov not to eat the 'nasheh' sinew of an animal. If the limping was in a dream, then it is very odd that Yakov's descendants had to follow a precept based on a dream event.

On the other hand, the reason for the precept itself is totally incomprehensible - it makes no more human-sense to keep it if the limp was real than if it was in the vision. . If the limping was not in a dream, then how did the dream of a struggle cause him to limp?

Note that it says "mey'avney hamakom" "from the stones of the place" and "makom" = "place" is a name of God; the stone became one: ¹⁰
.God is unity

Perhaps the statement in the passage that the limp disappeared when the sun shone can be interpreted as an indication that the limp may have been caused by the mental anguish of the dream-struggle [See also Abarbanel]¹¹.

Another example of a physical change which seemingly occurred during a dream, or due to events in a dream, relates to King Solomon's dream where in he requests and is granted wisdom - and awakes to find himself indeed much wiser.

Essentially however, it is clear that in both these cases the physical effect is due to something other than actual physical interaction. It would not be explicable for a touch on Jacob's thigh to make him limp, especially considering that Jacob was fit enough to wrestle all night long. Similarly, Solomon's new wisdom was clearly not an ordinary natural physical change.

Therefore it is no more surprising that the physical changes to Jacob and Solomon should occur as the result of a dream or vision than if they were to occur during an actual physical encounter.

.....

The efficacy and Karmic effect of spoken words

Humans are said by Traditional authorities to differ from evolutionarily-lower orders of beings in that they have the power of 'speech' ('dibbur'). This means the power to affect reality via words spoken passionately and with deep intent – or even thoughts and intentions - by highly-developed people. These can be 'prayers' or statements etc.....see examples below:

Angry Words Kill

- Rachel steals her father's idols. Yakov, not knowing that it was she (just as he didn't know it was NOT her at the wedding), and thinking that Lavan is totally unjustified in his thorough search of their belongings says [31:32] in anger: "let the thief die". And so Rachel dies early, in childbirth. This is also of course a terrible tragedy for Yakov who loved her, and whose words kill her.
- Rachel says to Yakov re her lack of children: [30:1] "Give me children, because if not I am dead/I will die!" and indeed she dies early.
AR: The irony is that it is just as soon as Rachel has what she requested, that is she has children – plural - that is, as soon as her *second* child is born, she indeed dies. And even more ironically she dies in childbirth
- Yakov gets angry with her saying "Am I (in place of) God, that I prevented you from having children!?"
AR: Yakov's statement takes on ironical overtones, since it turns out that although he didn't prevent her from having children, having children was her undoing since she died in childbirth (and indeed he prevented her from having more children by causing her to die in childbirth).

The Ramifications of the Naming of Yosef *

Rachel is not satisfied by the blessing of finally giving birth to a child: she says "Let God add to me another son", and therefore names her son Joseph/"Yosef" = 'let Him add'! This dissatisfaction has grave consequences

We wish to make a point here regarding the reliability of commandments received during the visions perceived by the major ¹¹ prophets

Although the events may have been mental, they were bestowed (implanted) by God, and were in that sense objective. Thus, when Abraham received a command to "Leave your homeland...and go to the Land that I will show you", to circumcise himself and his sons etc., this was the exact intent of the vision, not merely his subjective impression. Furthermore, all commandments binding for future generations (e.g. circumcision) are binding because were repeated to the Jewish people as a whole (at Sinai, or etc.) (The precept regarding the sinew is stated by God in the Torah, not by Jacob as : (part of the story recorded there.) According to Rambam (III:24

The account of the binding (for sacrifice) by Abraham of his son Isaac shows...how (strongly) the prophets believed in the truth of that which came to God by way of inspiration. We shall not think that what the prophets heard or saw in the allegorical figures may at times have included incorrect or doubtful elements....whatever the prophet perceives in a "...prophetic vision he considers as correct and not open to doubt

- AR: The word ‘yosef’ in this context initially appears in the Torah after Eve gave birth to Cain: we are told: “and she additionally (“vatoséf”) gave birth to Abel”. The parallel is clear: Cain was intensely jealous of Abel, and killed him, and the brothers were intensely jealous of Yosef, and wanted to kill him.
- AR: Rachel asks for a child “in addition” to the first-born, and gets one, Benjamin. Later however Joseph disappears and Yakov must console himself with Benjamin INSTEAD of Joseph, not in addition to him!

Words uttered in anger: “Am I (in place of) God, that I prevented you from having children!?” and “let the thief die” bring tragedy; this is all triggered by Rachel’s dissatisfaction and Yakov’s incomplete sensitivity to her, and by Rachel’s theft, based on her decision to forcefully change her father’s religious practices.

These were great people, and we in their place would have fared less well, but we can learn from these stories: however great the individual, however much one feels one’s actions and words are correct and for the sake of Heaven, one’s decision might be incorrect, and the ramifications of unethical actions or not-totally sensitive words can be immense. The Torah in this way teaches us that no one, even the greatest among us, can consider themselves beyond possible reproach. How much more so for us, whose intentions are less pure and whose spiritual understanding is of a lesser degree. Anger destroys, and words kill!

*** The Re-enactment of the Stolen Item Scenario, and its Redemption**

Joseph in Egypt plants a valuable cup on his brother Benjamin to see what his brothers will do in that situation (44:9). The brothers upon being accused of stealing it and not realizing it was planted on them, say “Let him on whom it is found die

!”AR: This is the same scenario as in our portion where Rachel steals of an object and Yakov says ‘let the thief die’. Thus the events of Joseph, Benjamin and the brothers is of course an echo of what happened with Rachel, the mother of both protagonists, Joseph and Benjamin. Just as the words of Benjamin’s father Yakov caused his mother Rachel to die while giving birth to him, Benjamin himself can perhaps die due to the words of his brothers, both ‘death sentences’ being uttered under the same circumstances.

AR: Knowing the effect of these harsh words Joseph corrects the brothers and makes the decree softer! Instead of accepting the death penalty decree of the brothers he says “let him on whom it is found be a slave to me and the rest of you will be free”. This leniency must have astounded the brothers.

Joseph will not let their words be accepted: even though he has no intention of killing anyone, and even though Benjamin is not actually guilty as his mother Rachel was, Joseph understands the power of the words and corrects them.

AR: It is interesting that he does so by saying “yes, let it be as you have said, let him on whom it is found be a slave to me and the rest of you will be free”, even though he changes the meaning completely. Had he instead said “NO, not as you have said, but rather it will be like the following” this would have created two versions, perhaps each having its own power. Instead he robs the words as uttered by the brothers of their power by subverting them, usurping them to his version, so that there is no version of the decree consigning Benjamin to death.

AR: Just as the concern by the brothers for Benjamin metaphysically “redeems” their prior hostility to Joseph, this action by Joseph (with the full forgiveness of his brothers that it implies) brings full circle and redeems the deadly words uttered by his father Yakov.

[Later we will see the even greater parallel between these stories, in that in both stories the stolen item is related to idolatrous practices.]

- Dynamics of the human-divine interaction
- How response to a challenge determined the next challenge.

The effects and interrelationships of: events, words, intentions and names¹²

Advanced readers: skip material marked “introductory”; proceed directly to material marked *.

(Introductory) Kabbalistic/Inner Meanings of the stories in the Torah

The actions of our forefathers/mothers were archetypical, and set up spiritual channels for their descendants for all generations. Our own history is therefore a reflection of theirs, and so the events in the stories are of direct relevance to our lives. The Torah does not tell us of every event in their lives, but rather recounts those events which have this special significance.

- It's important when reading the Torah to pay attention to connections made between the stories: they are indications of deep undercurrents and of repeating patterns in the history of our ancestors and therefore in our own collective history and private lives.
- The connections are often made via an uncommon word which appears in both stories.
- Undercurrents are highlighted by repeated usage of a particular word or phrase in a story;
- Since the meanings or messages of these patterns are sometimes obscure, but the existence of the pattern is significant in of itself, I will point out connections I have noticed even if I do not offer an explanation or interpretation for them.¹³

(Introductory) *Yakov's Vow: Summary*

After the mystical dream Yakov says: [28:20-21] “If God will be with me, and watch me on the way and will give me bread and clothing and I will return in peace to my father's house, then God will be my God and this monument will be the house of God.” After the mystical experience of the dream it is remarkable that Yakov makes what sounds like a conditional vow, implying that his connection to God depends on what God does for him! On the one hand we must not Ramban's commentary that the wording may not necessarily imply conditionality: the word translated as “If” is “im”, and it is used in a different sense (28:15) in the very dream Yakov is responding to! So, it is reasonable to assume that Yakov means it in the same sense. However there are echoes nevertheless of the negative implications of this loaded phraseology.

See: <https://files.nyu.edu/air1/public/biblicjd.htm>

*** Yakov's Karma (AR)** ¹⁴ Echoes of his “vow”: We can see that Yakov is haunted throughout his life by echoes of the words in his (seemingly conditional) vow. His life tragedy is the disappearance and presumed death of his son Joseph and the words of the vow mirror these events:

- “If God will be with me”: As a result of his sorrow at the loss of Joseph he is not capable of receiving the divine presence (there is no communication between God and Jacob all those years) – effectively God leaves him.
- “and watch me on the way”: Joseph (and then Benjamin) disappears “on the way”.
- “will give me bread”: The brothers eat bread after selling him; also, there is a famine and therefore no bread, and he is convinced to send his children to Egypt for bread, where they encounter trouble;

Caveat Emptor: As with all the material I am e-mailing I have no sources: some of these ideas are surely found elsewhere¹² and so I cannot claim originality, but if they are indeed original perhaps they are also wrong. To help the reader identify what is
.”not based on reliable sources, this week I have generally labeled my own contribution by “AR

.It may be that these connections are made and explicated elsewhere¹³

Summary of my article “Dynamics of the Divine/Human Interaction” in Jewish Bible Quarterly (Dor LeDor) VOI XVI 51¹⁴

See reference at: <http://www.jewishbible.org/cgi-bin/title2.pl?Key=Rabinowitz&SearchTyp=1>

- “will give me clothing”: The brothers smear Joseph’s clothing with blood to make it look as though he was killed by an animal, and bring this ‘evidence’ to Yakov.
- “and I will return in peace to my father’s house”: Eventually instead it is Joseph who must be “returned in peace to his father’s house”.

Echoes of his deception of Isaac

Yakov is also haunted throughout his life by echoes of his deception of his father, even though it was justified. In a previous parsha we saw how the deception by Lavan regarding the switch of Leah for Rachel was an echo of this deception by Yakov: the same is true regarding the switching of Leah for Rachel via the flowers: the theme is identical:

- 25:29: Yakov purchases, from his sibling rival (Esav), a birthright (access to Yitschak’s blessing);
 - 30:16 Leah purchases, from her sibling rival (Rachel), a right (access to Yakov) leading to a birth.
- (Clearly Yakov, Rachel, Leah and Esav are connected in various ways.)

the timing is the same:

- Yakov is approached by Leah when he returns from the field:
- Esav is approached by Yakov when he returns from the field.

even the means is similar!

- Yakov uses (cooked) vegetation as payment.
- Leah uses (aesthetic) vegetation as payment.

Firstborns are involved:

- Leah’s oldest son Reuven - the firstborn - gives her special flowers, which were used in barter.
- Yakov gives Esav - the firstborn - a porridge, as barter for the birthright.

In fact, even the words are the same:

- 30:15 Leah says to her sibling rival: “you took my husband and now you want to take my flowers!?”
- 27:36 Esav says about his sibling rival: “he took my birthright and now he took my blessing!”

Karma

AR: Every action has an effect: had Yakov and Rivka managed things differently perhaps Esav need not have become an enemy. The same regarding Avraham, Sarah and Yishmael. When things came to the point they did, there was no other option but to follow the course they took, but it would have perhaps been better to have tried not to get to that point.

Although he acted as he should have at that moment, Yakov eventually paid for his trickery:

1) with Esav: by exploiting Esav’s plea:

“give me please (hal’iteni na) of this porridge for I am very hungry/tired (ki ayef anochi)” As a result he was affected by events leading to his request to God:

“save me please (hatzileni na) from Esav for I am very afraid (ki yarey anochi)”

2) with Lavan:

- a) Lavan exchanges one sibling for the other, presenting Yakov with Leah instead of Rachel just as Yakov presented himself to Isaac to get the blessings instead of Esav.
- b) Isaac says: your brother came in deception. Yakov the ‘deceiver’ here later asks Lavan “Why did you deceive me” using the same word, indicating that the deception by Lavan was a direct or metaphysical result of Yakov’s own previous deception..

- c) Yakov tells Lavan "I finished my seven years of work, give me my wife" and doesn't use her name, and Lavan gives him "a wife", giving him the wrong one since he didn't specify her name, playing with the words as Yakov said "I am your son Esav" when he was not, justifying it (according to some) by splitting the words "I am your son" without specifying which one, and then adding the word Esav.
- d) Lavan tells him "In our place we don't give the younger before the older" whereas Ya'akov the younger sibling had usurped the rights of the older. And if indeed Yakov bought the birthright and was thus the elder now, he should marry the elder of Lavan's daughters, not the younger.

If Yakov behaved properly, why was he haunted so by his actions?

AR: In any given situation there is an optimal mode of conduct, but it is our responsibility not only to do what is right given the situation, but also to make the given situation the best possible. If as a result of non-perfect behavior the situation is far from optimal, then even correct deeds may have negative ramifications.

The relationship between Yakov, Rivka, Yakov and Esav was clearly not optimal. The same for the situation between Yakov, Rachel and Leah. It may or may not be that Yakov could have done more – not that WE could have in the same situation, but perhaps he was so great that more was expected of him. Even if he could not possibly have done more, events were divinely arranged to constantly remind him not to feel too comfortable with his previous actions, however justified.

If harsh action is necessary and justified, we must do it, and not be deterred by the harsh necessities; but we must execute our responsibilities not with smug self-satisfaction, but rather with sensitivity even to the enemy we must hurt. And we must also always be willing to question whether somehow perhaps additional sensitivity could also change the situation, and thereby also change the necessary actions.

[For my article on the life of Ya'akov and its relation to the ladder-dream and Yakov's reaction to it see: Jewish Bible Quarterly (Dor LeDor) "Dynamics of the Divine/Human Interaction" VOL XVI 51 See reference at: <http://www.jewishbible.org/cgi-bin/title2.pl?Key=Rabinowitz&SearchTyp=1>]

The interconnection between the response of a prophet and the events which follow.

העקידה והאמונה בה'

כמובן שציוויו של אברהם לציווי ה' להביא את יצחק לעולה היה מעשה שהראה אמונה שלמה. אבל יש גם רובד נוסף שמראה אמונה בזה שאברהם לא הגיח שיש סתירה בין הבטחת ה': "כי ביצחק יקרא לך זרע" ובין העלתו של יצחק לעולה על אף שדבר זה נוגד את ההגיון. אברהם לא היסס ולא התחכם ויותר מזה הוא לא הניח במחשבתו שה' יציל את יצחק ברגע האחרון. הוא התכוון באמת לשחטו כפי שה' בעצמו מעיד עליו. על אף שניבא ולא ידע שניבא כשאמר "ונשובה אליכם" ובזה העיד אברהם על אמונתו העמוקה בה' שהיה מוכן להתעלם מהטבע וההגיון.

יצחק וירושלים

קשר מיוחד היה בין יצחק וא"י ובמיוחד לירושלים: יצחק היה היחיד שנאסר עליו לצאת מארץ ישראל. ועוד הוא נעקד על הר המוריה בירושלים. ומעניין שהידיעה הראשונה על קיומו של יצחק ניתנה ראשונה בקשר לירושלים אחרי שמלכיצדק מלך ירושלם בירך את אברהם.

תגובת נביא והשפעתה על התגשמות הנבואה:

במאמר זה אנו רוצים להראות קשר בין שלושה דברים: דברי ה' לנביא, התגובה של הנביא לדברים אלו והאירועים שמתרחשים לאחר התגובה. אנו נרצה להראות שצורת התגובה לדבר ה' היא אשר קובעת את האופן שבו מתגשמת הנבואה ובכלל הדרך שבה מתרחשים האירועים העתידים לקרות לאותו נביא. בזהר וברמב"ם נוכל למצוא דברים דומים לרעיון זה.

לפי הזהר השנה שבה התחיל המבול הייתה מיועדת מבראשית להיות שנה מיוחדת שבה יפתחו ארובות השמים ויצא שפע של תורה. אבל בגלל שהדור חטא נפתחו מעיינות תהום במקום זה ויצאו מים. נוכל להגיד שכך הוא תמיד בקשר שבין ה' והאנושות: אם יש הבטחות מה' הם יתגשמו לטובה אם הדור ראוי וחס וחלילה שלא לטובה אם לא הולכים בדרך ה'. ואותו הדבר מתקיים גם לגבי ההשגחה הפרטית של ה' ליחיד.

לפי הרמב"ם (מו"נ ג יח):

"לא תהיה ההשגחה האלוקית בכל אחד באופן שוה אלא יהיו להם יתרונות זה על זה בהשגחה כיתרונות שלמותם האנושית. ולפי העיון הזה מתחייב בהחלט שתהא השגחתו יתעלה בנביאים גדולה יותר כפי מעלותיהם בנבואה ותהיה השגחתו בחסידים ובצדיקים כפי חסידותם וצדיקתם..."

זאת אומרת ככל שהנביא נמצא ברמה גבוהה יותר הנבואה שלו תהיה ברמה גבוהה יותר וההשגחה בכלל תהיה ברמה גבוהה יותר. עקב כך הבטחות ה' לאדם מתממשות לפי רמת הבטחון בה' של אותו האדם.

מבוא

לאברהם הובטח: "ואעשך לגוי גדול" אם ילך "לארץ אשר אראך" (בראשית יב ב). אבל מיד בהגיעו לארץ ה' אומר לו שהארץ לא תינתן לו עצמו אלא רק לזרעו. ואחרי שהוא מתיישב בארץ יש בה רעב והוא חייב לעזוב אותה את ארצו שבעבורה עזב את ארצו מולדתו ובית אביו. ואז נלקחת ממנו אשתו ואחר כך נוצר ריב בינו לבין לוט אחיינו אותו לוט שהלך איתו מן הארץ הרחוקה.

לאחר כל הדברים האלה יש מלחמה גדולה לוט נלקח בשבי ואברהם חייב להתערב במלחמה הקשה על מנת להצילו. ומיד לאחר שהוא מצליח להציל את לוט נאמר לו שייולד לו בן אבל צאצאיו יהיו עבדים בארץ זרה למשך ארבע מאות שנה ורק אחרי העבדות יירשו את הארץ המובטחת לו לאברהם. אך אשתו עקרה ומבוגרת יותר מבת^ו, שנה ועדיין לא ילדה אז איך ייוולדו לו ילדים! אשתו במסירות נפש אומרת לאברהם לקחת את שפחתה הגר לאישה ואכן ממנה נולד לו בן. אך הבן הזה מועד לפורענות ונהייה שונא ישראל עד היום והבן המובטח יצחק נועד אח"כ לעולה. ננסה בהמשך ללמוד מהגר לכך שבמקום שההבטחה "ואעשך לגוי גדול" וכו' התגשמה בזמנו קרו לאברהם כל המאורעות הנוראיים שהזכרנו והברכה התגשמה רק לאחר שנים רבות.

תוצאות תגובת אברהם לפי חז"ל

בנדרים לב ע"א נאמר:

"מפני מה נענש אברהם אבינו ונשתעבדו בניו למצרים מאתים ועשר שנים מפני שעשה אנגריא בתלמידי חכמים שנאמר וירק את חניכיו ילידי ביתו ושמואל אמר מפני שהפריז על מדותיו של הקדוש ברוך הוא שנאמר במה אדע כי אירשנה" ובדברי הרמב"ן:

"ודע כי אברהם אבינו חטא חטא גדול בשגגה שהביא אשתו הצדקת במכשול... והיה לו לבטוח בשם שיציל אותו ואת אשתו... גם יציאתו מן הארץ... מפני הרעב עוון אשר חטא... ואל המעשה הזה נגזר על זרעו הגלות בארץ מצרים".
על אף שאנו איננו רשאים לבקר את האבות מן המקורות הנ"ל אנו רואים שלפי חז"ל התורה עצמה מביעה ביקורת עליהם במידה מסוימת.

במה אדע: ביקורת התורה לפי חז"ל (בראשית טו אה)

קשר בין תגובתו של אברהם לדברי ה' ולקורות זרעו במיוחד לגבי זיקתם לארץ ישראל רואים במאמרים בחז"ל. לפי המדרש אברהם נענש על כך ששאל "במה אדע כי אירשנה" בכך שהתבססות זרעו בארץ ישראל נדחתה בארבע מאות שנה. לפי המדרש התורה מראה לנו את הקשר הזה בהקבלה בין אמירת אברהם "במה אדע" לבין אמירת ה': "ידוע תדע כי גר יהיה זרעך בארץ... ועינו אותם ארבע מאות שנה".

כמו כן נמתחת ביקורת על אברהם על כך שכרת ברית עם אבימלך ובגלל מעשה זה אומרים חז"ל נשארה ארץ ישראל בידי הגויים נשארה 'ארץ פלישתים'. ה' אומר לאברהם כי "שכרך הרבה מאד" אבל אברהם שואל: "מה תתן לי" שאין לו ילדים למרות ההבטחה של ה' כי יהיה לו זרע. לאחר מכן ה' מבטיח לאברהם זרע 'ככוכבי השמים' ונאמר: "והאמין בה' ויחשבה לו לצדקה". אבל אברהם שאל: "במה אדע כי אירשנה". כתוצאה מברית בין הבתרים ה' אומר שזרעו של אברהם אמנם יירש את הארץ אך קודם הם יהיו עבדים בארץ לא להם ארבע מאות שנה רק דור רביעי יכנס לארץ וגם זה בגלל חטאי האמורי ולא בגלל צדקתם של ישראל.

זאת אומרת תגובתו של אברהם איננה מושלמת ובעקבותיה תפסת זרעו על ארץ ישראל איננה מושלמת. רמז בחז"ל לכך שחיסרון של אברהם גרם להקטנת ירושת זרעו על הארץ אפשר למצוא בב"ר:

"אברהם שאין כתוב בו שמירת שבת ירש את העולם רק במידה... אבל יעקב שכתוב בו שמירת שבת... ירש את העולם שלא במידה" (יא יז).
במאמר הזה אנו ננתח את ציווי ה' "לך לך" ההבטחה "ואעשך לגוי גדול..." תגובת אברהם ותוצאותיה.

לך לך: הציווי התגובה והתוצאה

ה' ציווה על אברהם: "לך לך... ואעשך לגוי גדול..." (בראשית ה) אבל בעצם את הצאן הוא מאבד ברעב. את אשתו הוא מאבד לפרעה. ואת לוט אחיינו הוא מאבד לחוטפיו. למה לא התבצעה הבטחת ה' מיד אלא עוקבה עד לאחר כל האסונות האלו! ננסה למצוא תשובה לכך בתגובת אברהם לדברי ה'.

שלא כמו בעקידה שם אברהם השכים למחרת ונסע כאן לאחר שנאמר לו "לך לך" אברהם התעכב בנסיעתו. רואים זאת מכך שאברהם נסע לא לבדו אלא עם אשתו שרי עם לוט עם "כל הנפש אשר עשו בחרן" וכן עם כל הרכוש הרב שלו. אולי אברהם רצה לקיים מצות 'לך לך' בהידור עם כל ביתו ועושרו אך יחד עם זאת הוא עיכב את ביצוע הציווי ואולי היה צריך לנסוע קודם הוא לבדו. בסופו של דבר אברהם מאבד בזה אחר זה את כל הדברים שהביא איתו מחרן.

העיכוב בביצוע של "לך לך" אולי גרם גם לעיכוב בביצוע של "ואעשך לגוי גדול" שלא יהיה לו זרע מיד אלא לאחר זמן ורק לצאצאי אברהם תינתן הארץ ולא לו עצמו.

ואברכך

לפי חז"ל ברכה זו מיועדת הייתה להעשיר את אברהם רש"י בשם ב"ר: 'בממון'. ברכת ממון היא חשובה מאד ובמיוחד למי שאמור להקים משפחה גדולה. אבל כל נכסיו של אברהם אבדו ברעב והוא היה צריך לנדוד עד מצרים עבור אוכל. שם אמנם הוא נעשה עשיר ע"י מתנתו של פרעה אך גם זה רלאחר שאיבד לתקופה מסוימת את שרי אשתו.

אולי אברהם דחה את יציאתו מחרן כדי להעביר את כל נכסיו איתו אבל כל נכסים אלה נעלמו. ואח"כ ה' העשיר אותו דרך פרעה ואזי נוכל לראות שרק מה שה' נתן לו ולא מה שהביא מחרן נשאר אצלו. גם לוט וגם אשתו אבדו לו שעבורם דחה את יציאתו מחרן ורק אחרי שה' עזר לו להשיבם נשארו אצלו.

כמו לא נכסים אלה הצאן והבקר גרמו לחיכוך עם לוט. אבל אברהם מוותר על שלו ונותן ללוט לבחור את הארץ בה ישב ולהשאיר לו לאברהם את החלק שאיננו רוצה. כתוצאה ה' אומר לו שכל הארץ תהיה של צאצאיו (בראשית יג יד).

אחר כך מתרחשת מלחמת המלכים ואברהם מוכן להקריב את נפשו כדי להציל את לוט. הוא מסרב לקחת תמורה עבור מעשים אלו ובוטח בה' בלבד שיעשירו (שם יד כאכג). אחר כך ה' אומר לו שלא יפחד להילחם עבור הצדק כי הוא יגן עליו והוא ייתן לו שכר עבור זה שלא לקח את הכסף ה'לא נקי' במלחמה.

הארץ אשר אראך: דחיית יישומה של ישיבת הארץ

כפי שראינו לפי חז"ל אברהם נענש על כך שקרא לארץ ישראל 'ארץ כנען' ועל כך שהייתה שנאת חנם בינו לבין לוטראה מאמר 'הארץ אשר אראך' ועקב כך הושתתה הירושה של ארץ ישראל והגשמתה של ההבטחה לגבי הארץ נדחתה בכמה דורות. הארץ אשר אראך: השתרשות הכנעני והפריזי בארץ במקום בני אברהם (בראשית יב או).

ה' מצווה על אברהם ללכת "אל הארץ אשר אראך". כנראה לא נודע לאברהם עדיין לאן פניו מועדות. אבל בכל זאת נאמר: "ויצאו ללכת ארצה כנען". איך ידעו שלכנען הם צריכים ללכת! ומפני מה ההדגשה: "ויצאו ללכת ארצה כנען... ויבואו ארצה כנען"! ולמה נאמר "והכנעני אז בארץ"! ולמה אח"כ "והכנעני והפריזי אז ישב בארץ"!

נוכל להגיד שה' הראה לאברהם בחזון את הארץ אליה הוא צריך להגיע ולכן הלשון: 'אראך' ואזי אברהם ידע לאן עליו להגיע בלי שארץ זו נזכרה בשם כלשהו. ויתכן שה' לא נקב בשמה של הארץ כדי לתת לאברהם את האפשרות לקבוע אותה. ז"א אילו אברהם היה מחשיב אותה כ'ארץ הקודש' או כדומה אולי הוא היה מחיש את השתרשות צאצאיו בה. במקום זה החשיב אברהם את הארץ כ'ארץ כנען' ואכן הארץ המשיכה להיות ארץ כנען: זאת אומרת בגלל שבהתייחסות אברהם: "ויצאו ללכת ארצה כנען" כתוצאה קרה גם: "ויבואו ארצה כנען" וגם: "הכנעני אז בארץ". הדבר דומה במקצת לביקורת שנמתחה על משה כי לא מחה נגד הכינוי 'איש מצרי' בו הוצג ע"י בנות יתרו שכאן יש תוצאה שלילית לכך שאברהם מכנה את ארץ הקודש 'ארץ כנען'. וכן לכך שגלות מצרים שגלו בני יעקב הייתה עונש לאברהם על כי יצא מן הארץ אל מצרים בעקבות הרעב.

ועוד סיבה לכך שהשתרשו הגוים ברץ ישראל: אחרי שאברהם חוזר ממצרים ברכוש גדול נוצר ריב בין הרועים שלאברהם לבין אלה של לוט. כתוב: "ולא נשא אותם הארץ לשבת יחדיו" (בראשית יג ו) שלא היה מספיק מקום לשניהם. ובהמשך הפסוק כתוב: "ולא יכלו לשבת יחדיו" שכפי שמפורש הסססוך הדרדר לשנאת חנם. ואחר כך הגיע הריב להיות לא רק בין הרועים אלא גם בין אברהם ללוט עצמם: "ויאמר אברהם אל נא תהי מריבה ביני ובינך" (שם ח). ובגלל שנאת החנם של לוט או עבדיו כתוב מיד אחרי "ויהי ריב" "והכנעני והפריזי אז ישב בארץ" שעקב השנאה גם הפריזי השתרח בנוסף לכנעני שכבר היה בארץ בעת כניסת אברהם שנאמר שם: "והכנעני אז בארץ".

Certain things are predestined, but how to get to them is dependent on human will and moral choice.

- FW
- QP halacha article type stuff re mind over reality, choosing from different possible paths of future actuality.
- See my evolution/big bang article re FW : this is the crux of the Eden/creation story, that we have FW and things actualize according to our actions.
- Can make Eden into a prophetic dream encounter, as per Rambam re all revelation which involve hearing God speak etc.
- Rambam re prophecy, levels, vision etc.
- My idea of a prophetic vision as a deeper reality than physical events; and the responses of the prophet in the vision have more reality than actions and words in the physical realm.

Adam/Eve in Garden of Eden as a Dream/Prophecy: the vision of the first humans to exercise FW. It was meant as a challenge to them; recorded for their descendents so that in our own deep meditations we can re-connect to the energy of that event:

See also: my article: <https://files.nyu.edu/air1/public/Eden%20&%20Flood%20accounts%20as%20Prophetic%20Visions.htm>

The Flood as a prophetic Vision: : see my: "Why the Flood would Occur in a Vision rather than as a Real Physical Event in the above webpage, plus: http://www.ottmall.com/mj_ht_arch/v17/mj_v17i31.html#CHJ

From file: "ISRAEL 06-07/Some chumash things collected but not edited 07"

The great Jewish sage and philosopher of 800 years ago, Maimonides (Rambam) writes that every time that the Torah says God spoke to a prophet, or that an angel appeared, the Torah is describing a vision: for example in the story of Abraham and the three visitors, all the parts of the story are occurring in a vision. Nachmanides (Ramban; he lived slightly after Rambam) objects strenuously, but it seems to me that all his objections would have been easily answered by Rambam (see my article on this subject).

Rambam also mentions Adam and Noah as prophets, but does not refer specifically to them when giving examples of prophetic visions. Nevertheless it is possible that one can interpret the Flood as a prophetic vision. In that case what happened was not an actual Flood with millions of deaths, but God's vision to the prophet Noah of such a Flood, and the recording of this in the Torah in order to convey a message.

Summary: So, did the Flood happen? Yes. Either as a real flood, catastrophic and universal, but miraculous and therefore physically traceless; or as a more limited flood as described in Traditional sources, one which did not cover all the Earth nor kill all its inhabitants; or what happened was a Vision of a Flood, not an actual Flood.

In any case, whatever it is that actually happened, the important element is the message the Torah is conveying. For that message, read the commentaries¹⁵.

.....

- Tower of Babel.
- We are all prophets (FW). We caused the universe to emerge into reality (qp etc). Adam/Eve etc.

Note; The original Hebrew version of some of my mini-articles can be found on:

<http://www.shoresh.org.il/hidush/search.asp?inuser=%E0%E1%E9%20%E8%E1%E9%F0%E5%E1%E9%F5>

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Physics, Visions, and Angels

Various encounters with God and with 'angels' are recorded in the Torah. According to Rambam, all the Divine communications received by the prophets of the Bible, and all their encounters with God and angels occurred during a Divinely induced vision or dream¹⁶ - except for the case of Moses. Moses is the only prophet who could actually 'speak directly' to God.

A spiritual being which is thereby not physical would not have physical properties. It would not have physical meaning to state that a non-physical entity walked somewhere or picked up something, or said something, since all these imply a physical structure existing in spacetime, the existence of friction, resistance to motion etc. Similarly, if it were not physical the entity could not be said to emit photons or bounce them off itself, and therefore it could not be said with physical meaning that it could be 'seen'. And, since it cannot be seen or measured or felt by any physical means, it would perhaps be meaningless to say that it was there - in any physical sense of 'being' - but simply could not be seen.

An 'angel' in the divine context means "messenger of God". Of course it would be possible for God to create a physical being and send it to someone, who would then see it, however an angel is presumed to be a spiritual entity. Indeed according to Rambam's interpretation it is not necessarily a being, but can be a law of nature created by God, which is now carrying out God's purpose; an angel can also be a being, but non-physical: presumably an angel would not exist in a physical sense. According to these interpretations, it would not have physical meaning to state that the angel walked somewhere or said something and if someone were to 'see' an angel, it would presumably be due to an image which was formed directly in their minds by God, rather than by physical means. This would mean that the person would experience a vision of the angel in an internal reality which would not correspond to a physical entity outside the viewer - there would not be a physical angel 'out there'.

The message may be particularly significant in our days, when Mankind has the power to unleash forces which would wipe¹⁵ out all living beings, and perhaps also Flood the whole world in huge tsunamis caused by nuclear-bomb-induced undersea earthquakes. Traditionally water is the symbol of life and of Torah, and a deadly flood symbolizes the misuse of life/knowledge

.etc

[¹⁷Of course it may be possible for an image to form in our brains which appears to us as though it is in the external world. For example when we sleep, or if our brains are stimulated by electrodes. If the mind is a non-physical entity affiliated with the brain¹⁸, images can form in it perhaps without any physical stimulus.¹⁹]

Visions and Physical Transformations: Ramban vs Rambam (Nahmanides vs Maimonides)

According to Ramban, all those who are recorded in the Torah as having seen angels, actually *beheld these angels in a* (divinely induced) *dream or a vision*, even where it is not stated that this is the case. However, he disagreed with Rambam's more radical statement that *all the events related in that context* occurred in the (divinely induced) dream or vision.

The entire episode of the speaking of Balaam's donkey was a vision according to Rambam. Even when the Torah records long dialogues, and seemingly physical events occur, when they are within the context of a prophetic encounter they refer to mental events in the mind of the prophet.

Rambam also states that Ya'akov[Jacob]'s wrestling with the mysterious stranger - the angel - occurred in a prophetic vision or dream. This despite the fact that Ya'akov had a limp after the angel damaged his 'nasheh' sinew during the struggle. Thus a Biblical narrative in which an event occurs, and then seems to have an effect later, may nevertheless refer to a mental event.

He states further that even angels seen by two people at the same time - as with Manoakh and his wife, parents of Samson - were seen in a dream/vision by both simultaneously.

Rambam essentially makes two crucial points. One, that regarding any Biblically recorded prophetic encounter with God or angels other than by Moses, the encounter took place during a dream or vision, regardless of whether or not it is specifically stated that it took place in a dream or vision, and regardless of what physical activity is reported as part of the encounter.

Secondly, that if in any section of the Torah there is a mention of an interaction of man - other than Moses - with God or with an angel, then the entire episode occurred in a vision.

Rambam stresses that:

"In some cases the account begins by stating that the prophet saw an angel; in others the account apparently introduces a human being, who ultimately is shown to be an angel; but it makes no difference, for even if the fact that an angel has been heard is mentioned only at the end, you may rest satisfied that the whole account from the beginning describes a prophetic vision. In such visions, a prophet either sees God who speaks to him, as will be explained by us, or he sees an angel who speaks to him, or he hears someone speaking to him without seeing the speaker, or he sees a man who speaks to him, and learns afterwards that the speaker was an angel."

Rambam then mentions the cases of Abraham's three visitors, Jacob's wrestling with the 'man', and Bilaam's encounter, and some others. He then states:

"The instances quoted may serve as an illustration of those passages which I do not mention."

RAMBAN'S OBJECTIONS

Ramban objected to the thesis of Rambam that all the events surrounding the prophecy occurred in a dream or vision, and attempted to bring proofs that it was not so.

Contrary to some popularly-held opinions that the eye emits light which allows it to see, or that seeing an entity does not
..involve an interaction with it ¹⁷

We will not deal here with the mind-body problem explicitly, although this entire section is actually based on it in some ¹⁸
..sense

According to Rambam prophecy is a natural occurrence to a properly developed intellect, but can occur to a particular ¹⁹
person only if God wills that that person receive prophecy. He wrote that all those who heard God or angels speaking to them,
or 'saw' God or angels, were not seeing angels, nor were they seeing actual 'angels' just that they were seen in a dream, but
..rather were experiencing a (divinely induced) dream or vision, in which they 'heard voices' or 'saw angels'

The sages in the Talmud had drawn attention to the fact that the Torah distinguishes between the level of prophecy of Moshe and that of all other prophets. They said that while all other prophets saw as 'through a glass darkly', Moshe Rabbenu saw clearly.

Rambam stated that the essential difference between the prophecies of Moshe and other prophets was that all of their prophecies, including all the related actions, occurred in a vision rather than in actual external physical reality, whereas Ramban stated that this was not so, and that the difference was simply as stated by the Sages - a difference involving clarity. According to Ramban, the levels of prophecy are indicated by the wording relating the encounter, for example the 'seeing of God' being of a higher level than the 'seeing of an angel'.

Ramban poses several questions which he hopes will convince the reader that indeed the events occurred in external reality rather than in a vision. We present them below along with possible answers to Ramban's points.

Genesis 18, where the story of Abraham's three angelic visitors is told, begins as follows: "And God appeared to him in the plains of Mamre as he sat in the doorway of the tent. And he raised his eyes and saw, and lo three men..". Ramban states that the words "And God appeared to him.." are a general introduction to the vision of the three "men" which followed.

Ramban asks: if it was a vision of angels rather than of God, why does the Torah say "God appeared to him". Ramban therefore infers that there was a vision of God, about which we are told nothing other than that it occurred, and that following this, three angels in the guise of men appeared to him in external reality. However, Ramban clearly states that the Torah uses the phraseology "God appeared" to describe a certain type of vision - even a vision in which God did not appear. Instead one could say that "God appeared to him" means that God caused this vision of "men" - who were angels - to arise in Abraham's mind.

Furthermore, in the case of Jacob's struggle with the angel Ramban would presumably agree that it was not God who wrestled with Jacob, even though Jacob states afterwards "...for I have seen God face to face..".

The Irrelevant Details Indicate that it was not a Vision

Ramban also objects that the events related in the story - the eating, and the baking of cakes, and so on - are superfluous if it was a vision, since the angels were there to merely give a message, and the vision could have been given simply. If on the other hand the events occurred as related in external reality, then they describe the normal course of events which would occur upon the arrival of three visitors. Therefore the fact that these events not directly related to the message are included in the story indicate that it was not a vision, which would have included only the message.

We answer as follows: Indeed the message could have been given in a short vision including only the message and no three travelling men who must be offered food and so on. This in fact would seemingly have been preferable also to the complicated business of sending three angels in the guise of men, and having Abraham put in the position of having to offer them hospitality, feeding them and so on.

The issue then is why the long complicated method was preferred rather than a short giving of the message - why the giving of the message is long and full of seemingly irrelevant matters rather than a short and to the point vision. Clearly then these events - whether they occurred in a vision or in external reality - must have had a purpose.

The passage stresses that it was during the strongest heat of the day, and it is known that Abraham was subjected to a number of tests by God, so perhaps the events were meant to test Abraham's hospitality during his recuperation from the circumcision, and in the heat of the Middle Eastern day. Whatever the reason, the events must have had a purpose, and are not irrelevant. Rather, there was a reason that God wished Abraham to be confronted with that situation then, at the time of the giving of the message. And, the simplest manner of arranging a situation which is designed to test certain responses is to stage it as a vision, so that no extraneous matters interfere.²⁰

²⁰ The prophet at the time would not be in an ordinary sleep state. Instead he is as fully in control of his mental characteristics as he would be if he were wide awake. He can exert his will, and use his intelligence, exactly as he would were he awake. The response may be purely mental, but it is exactly that - Man's deepest intention - which interests God. For God to test someone,

The Actions of Sarah

Ramban also objects that if all was a vision, then the actions which the Torah ascribes to Sarah - preparing cakes and laughing at the prediction of the angels that she would bear a son - were actually not her actions, but occurred instead in Abraham's vision.

However, we can perhaps answer as follows: Some visions are joint ones - as that of Manoakh and his wife, who both saw the same angel. And in the case before us, there are various indications that this was a joint vision of Abraham and Sarah.

Sarah heard the words the angels spoke to Abraham outside even while she was in the tent; she laughed *inside herself* upon hearing the message of Isaac's impending birth, and this was immediately known to Abraham, for God asks him why she laughed; and Sarah immediately responded to this message although it was from God to Abraham. These indicate that for at least some part, the vision was a joint one, and therefore Sarah did indeed commit the actions ascribed to her - to the same extent as Abraham committed the actions ascribed to him.

Physical Changes During or Following the Prophetic Encounter

Ramban also states that the limping of Jacob would be inexplicable if the injury was received in a vision.

However, it may of course be that the limping was also in the vision. In any case, a law was given forever to the descendants of Yakov not to eat the 'nasheh' sinew of an animal. If the limping was in a dream, then it is very odd that Yakov's descendants had to follow a precept based on a dream event.

On the other hand, the reason for the precept itself is totally incomprehensible - it makes no more human-sense to keep it if the limp was real than if it was in the vision. . If the limping was not in a dream, then how did the dream of a struggle cause him to limp?

Perhaps the statement in the passage that the limp disappeared when the sun shone can be interpreted as an indication that the limp may have been caused by the mental anguish of the dream-struggle [See also Abarbanel]²¹.

Another example of a physical change which seemingly occurred during a dream, or due to events in a dream, relates to King Solomon's dream where in he requests and is granted wisdom - and awakes to find himself indeed much wiser.

Essentially however, it is clear that in both these cases the physical effect is due to something other than actual physical interaction. It would not be explicable for a touch on Jacob's thigh to make him limp, especially considering that Jacob was fit enough to wrestle all night long. Similarly, Solomon's new wisdom was clearly not an ordinary natural physical change.

there is no need to put the person into an actual physical situation. Instead, a complete scenario is constructed and inserted into the person's mental awareness in such a way that it seems perfectly real, yet allows his psyche, intelligence, and will to operate as though he were awake.

In an ordinary dream , it is the subconscious which constructs the dream-scenarios, and the subconscious which reacts. In the case of a prophetic dream or vision, the dream/vision scenario is directly implanted by God, and it is the entire waking faculties of the subject which controls the reaction

We wish to make a point here regarding the reliability of commandments received during the visions perceived by the major ²¹ prophets

Although the events may have been mental, they were bestowed (implanted) by God, and were in that sense objective. Thus, when Abraham received a command to "Leave your homeland...and go to the Land that I will show you", to circumcise himself and his sons etc., this was the exact intent of the vision, not merely his subjective impression. Furthermore, all commandments binding for future generations (e.g. circumcision) are binding because were repeated to the Jewish people as a whole (at Sinai, or etc.) (The precept regarding the sinew is stated by God in the Torah, not by Jacob as : (part of the story recorded there.) According to Rambam (III:24

The account of the binding (for sacrifice) by Abraham of his son Isaac shows...how (strongly) the prophets believed in" the truth of that which came to God by way of inspiration. We shall not think that what the prophets heard or saw in the allegorical figures may at times have included incorrect or doubtful elements....whatever the prophet perceives in a "...prophetic vision he considers as correct and not open to doubt

Therefore it is no more surprising that the physical changes to Jacob and Solomon should occur as the result of a dream or vision than if they were to occur during an actual physical encounter.

Jacob's Fear and Surprise Upon Awakening

"...for I have seen God face to face and my life is preserved." Jacob's mention that he was yet alive after his experience imply surprise or thankfulness, as though he had reason to believe that he should have died. Ramban saw this as an indication that the struggle occurred in external reality, since a vision of God in any form would not carry any danger - after all his father and grandfather had had such visions and lived. This surprise would therefore seemingly be appropriate only if the event occurred in external reality, where a real physical danger could have arisen. If on the other hand it were a vision, then Jacob would not have reason to believe he could have died.

However, we can answer as follows: The fact that an angel would physically harm him is in itself unusual. It is also clear that actually Jacob was the victor in the encounter - which implies that had he lost, he might have been killed. Indeed, when Jacob realizes that it was an angel he fought with rather than a human, and that this angel actually caused him physical damage, he realized that had he not succeeded, the angel might well have killed him.

The Incident in Sodom

Ramban also objects that if the visit of the three angels to Abraham was all a vision, then it would follow that the entire account of what occurred in Sodom concerning Lot, his family, and the inhabitants of Sodom, was all a vision - including even the destruction of the city itself. Ramban then says that Ramban himself believed that the events occurred, but that the conversations all took place in a vision.

It is not so much relevant here to discuss whether or not this latter statement is a correct interpretation of Ramban's position on the matter. We can however state that the fact that the 'vision' approach implies that the entire Sodom account occurred in a vision is not in itself a disproof of the validity of the approach. Nevertheless, there is no need to go this far. We can instead say that the Lot story was indeed a vision, but that the city of Sodom was destroyed, and Lot and his daughters saved. The passages from the end of God's dialogue with Abraham - where Abraham is pleading for the rescuing of Sodom - until the end of the story, read [in rough translation and in condensed form]:

"And Abraham said 'Perhaps ten righteous men will be found [In Sodom]. And God said '[If there are ten] I will not destroy it, for their sake'. And the Lord went when He finished speaking to Abraham, and Abraham returned to his place. And the two angels came to Sodom..Lot...the people of Sodom surrounded the house....and the angels took Lot and his wife and two daughters out of the city....And God poured brimstone and fire...destroyed the cities... Lot's wife.. a pillar of salt. And Abraham arose in the morning at the place where he stood with the face of God. And he looked out at Sodom and Gomorrah and ...the smoke was rising like from a furnace. And as the Lord destroyed [Sodom..] He remembered Abraham....and God sent Lot from out of the midst of the destruction.....and his two daughters with him.."

According to the Abarbanel, the statement "And Abraham arose in the morning at the place where he stood in the presence of God" indicates the end of the prophetic encounter begun with "And God appeared to Abraham in the plains of Mamre". That is, that the entire Sodom account until here was a vision.

Indeed, the passages can perhaps be considered as being redundant if the events did *not* occur in a vision, since the destruction of the cities and the saving of Lot and his family are described twice, as can be seen from the passages quoted above. If however Abraham experienced a vision from the appearance of the three angels until the turning of Lot's wife to salt, perhaps a vision shared by Lot and his family or others as well, then the passages are not redundant.

The vision then serves as a moral challenge, to test the individuals involved, and then based on their actions and words, their fates are decided. For example, as with Abraham, Lot proved exceptionally hospitable, even risking his life. Lot's wife proved unable to follow the command of the angels. The daughters were seemingly willing to be sacrificed to save the angels, and the sons-in-law scoffed at the whole thing. So, Lot and his daughters proved themselves worthy of living. And then, we are indeed told at the end of this moral-test vision, *after* the description

of these moral tests, and after the destruction of Sodom, and the escape of Lot, his wife, and his daughters, after the turning of the wife to a pillar of salt, that:

“as the Lord destroyed [Sodom..] He remembered Abraham....and God sent Lot from out of the midst of the destruction.....and his two daughters with him..”

Visions and Moral Tests: The Appropriateness of the Vision State

The visions/dreams of a prophet can be interpreted as a means by which God can test the prophet's moral strength - creating a complete mental scenario in the prophet's mind, in order to test the response. The prophet at the time would not be in an ordinary sleep state. Instead he is as fully in control of his mental characteristics as he would be if he were wide awake. He can exert his will, and use his intelligence, exactly as he would were he awake²². The response may be purely mental, but it is exactly that - Man's deepest intention - which interests God. For God to test someone, there is no need to put the person into an actual physical situation. Instead, a complete scenario is constructed and inserted into the person's mental awareness in such a way that it seems perfectly real, yet allows his psyche, intelligence, and will to operate as though he were awake.

In an ordinary dream, it is the subconscious which constructs the dream-scenarios, and the subconscious which reacts. In the case of a prophetic dream or vision, the dream/vision scenario is directly implanted by God, and it is the entire waking faculties of the subject which controls the reaction.

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Examples of incorrect or interpretation or insufficient understanding, and its consequences

A man comes to great rabbi, says doctors told him he'll go blind in 6 months. He is despondent, and tells how he has studied Talmud all his life and now won't be able to. The Rabbi tells him to study tractate yevamot until he knows it all by heart' (it is the most difficult tractate in the Talmud).

A year later the man returns to thank the Rabbi for his advice – he studied tractate Berachot (easiest) and completed it in the allotted 6 months, and remembers the entirety by heart, and retains his sanity by reviewing it constantly.

When he leaves the Rabbi tells his disciples: he doesn't understand, I meant it as a blessing, not as advice! In other words, the Rabbi blessed him that he would go blind only after memorizing the tractate, and so assigned Yevamot which is so difficult, he never would have gone blind!

In the Tanach there is the following story:

2 Kings Chapter 4: 1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: 'Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD; and the creditor is come to take unto him my two children to be bondmen.' 2 And Elisha said unto her: 'What shall I do for thee? tell me; what hast thou in the house?' And she said: 'Thy handmaid hath not any thing in the house, save a pot of oil.' 3 Then he said: 'Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.' 4 And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full.' 5 So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. 6 And it came to pass, when the vessels were full, that she said unto her son: 'Bring me yet a vessel.' And he said unto her: 'There is not a vessel more.' And the oil stayed. 7 Then she came and told the man of God. And he said: 'Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.'

Malbim, commenting on the dream of King Solomon in which he requests wisdom, states that in one's dreams one's true²² desires are more apparent than when awake. If this is the case even in ordinary dreams, certainly in the case of a specially .divinely instituted vision state it would be the case

Note that there is no mention of them borrowing containers! They only used the ones available to them in their own house. Had they had sufficient faith, and been industrious and gathered many many pots, they could have had that much more oil.

Goodness from Above can flow only to the extent that we are prepared to receive it – we need to make the appropriate efforts at self-development, to become vessels which can receive, and then we can receive a greater flow.

[Also, the merit of the flow was because they had debt, so it was to assist them in doing what needed to be done, to give of the proceeds to others.]

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From file "Lech lecha vayera chayeh sarah 03 to send.doc"

The Power of Complaint: Creating Reality

God promises Abraham children (13:16), yet later (15:3) Abraham complains to God that he will die childless!

Perhaps this is tied to the sacrifice of Isaac, as cause or effect or via implication:

- As effect: Abraham is aware that he will be called upon to sacrifice his child and willingly sacrifice the resulting progeny he was promised; he was seeking a promise or blessing that nevertheless somehow he would remain with seed (as he requested later regarding Yishmael).
- As cause: Perhaps this complaint created the necessity of the sacrifice of Isaac.
- Implication: If God can both promise that Isaac will be Abraham's seed and at the same time ask that Isaac be sacrificed, this indicates that one cannot assume that God's promise is understood literally – and so perhaps here, earlier, Abraham is asking for some sign that indeed this promise is meant literally, and that is the reason for the brit, the covenant, and for its very material form, in 15:9-21.

Human determination of physical reality

The actualization of a dream follows its interpretation – as with the brothers of Joseph, who in the end had to bow to him (so beware of how you interpret it, and to whom you reveal it).

The actualization of a prophetic vision is determined by the interpretation and actions following it (as befell for example Ya'akov re the ladder vision and his reaction afterwards).

So too some situations can at some level be determined by us (like my article re quantum halacha, lo bashamayim hi etc)

The next story in Kings 2 chapter 4 is:

8 And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. 9 And she said unto her husband: 'Behold now, I perceive that this is a holy man of God, that passeth by us continually. 10 Let us make, I pray thee, a little chamber on the roof; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.' 11 And it fell on a day, that he came thither, and he turned into the upper chamber and lay there. 12 And he said to Gehazi his servant: 'Call this Shunammite.' And when he had called her, she stood before him. 13 And he said unto him: 'Say now unto her: Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?' And she answered: 'I dwell among mine own people.' 14 And he said: 'What then is to

be done for her?' And Gehazi answered: 'Verily she hath no son, and her husband is old.' **15** And he said: 'Call her.' And when he had called her, she stood in the door. **16** And he said: 'At this season, when the time cometh round, thou shalt embrace a son.' And she said: 'Nay, my lord, thou man of God, do not lie unto thy handmaid.' **17** And the woman conceived, and bore a son at that season, when the time came round, as Elisha had said unto her. **18** And when the child was grown, it fell on a day, that he went out to his father to the reapers. **19** And he said unto his father: 'My head, my head.' And he said to his servant: 'Carry him to his mother.' **20** And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. **21** And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. **22** And she called unto her husband, and said: 'Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come back.' **23** And he said: 'Wherefore wilt thou go to him today? it is neither new moon nor sabbath.' And she said: 'It shall be well.' **24** Then she saddled an ass, and said to her servant: 'Drive, and go forward; slacken me not the riding, except I bid thee.' **25** So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant: 'Behold, yonder is that Shunammite. **26** Run, I pray thee, now to meet her, and say unto her: Is it well with thee? is it well with thy husband? is it well with the child?' And she answered: 'It is well.' **27** And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said: 'Let her alone; for her soul is bitter within her; and the LORD hath hid it from me, and hath not told Me.' **28** Then she said: 'Did I desire a son of my lord? did I not say: Do not deceive me?' **29** Then he said to Gehazi: 'Gird up thy loins, and take my staff in thy hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not; and lay my staff upon the face of the child.' **30** And the mother of the child said: 'As the LORD liveth, and as thy soul liveth, I will not leave thee.' And he arose, and followed her. **31** And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying: 'The child is not awaked.' **32** And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. **33** He went in therefore, and shut the door upon them twain, and prayed unto the LORD. **34** And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him; and the flesh of the child waxed warm. **35** Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. **36** And he called Gehazi, and said: 'Call this Shunammite.' So he called her. And when she was come in unto him, he said: 'Take up thy son.' **37** Then she went in, and fell at his feet, and bowed down to the ground; and she took up her son, and went out.

Note that woman does not say that her son is dead, she did not set that as a reality. And the prophet's assistant and the prophet himself never said the boy was dead, nor did anyone say that he returned to life from the dead, nor was anyone who not directly involved allowed to witness the miracle (as with the case of the first story; and note that the family was one of prophets, so they could see some aspects). Only the narrative voice of God tells us that the boy was dead.

Examples of ncorrect interpretation of Bible

- **Geocentrism** was a scientific theory, that the Earth is the center of the universe. However when it was replaced by the notion that the sun is the center, and then that there is no unique center, some religious people thought that the centricity of the Earth was taught by the Bible and hung on to it for religious reasons. They incorrectly thought that the Bible was meant to be interpreted as a child would when reading a storybook, and so found what was to them support for geocentrism. Perhaps they also felt that without a geocentric model, humanity had lost its significance - they felt that only beings inhabiting a planet at the center of all existence could be cosmically significant - and so to defend human significance they defended geocentrism. This was all very mistaken. INSERT excerpts of MY ARTICLE and links to it on the web.
- **Evolution:** thinking that it contradicts evolution/big bang theory.

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One cannot simply interpret literally even what one sees in a divine vision:

"וכל העם רואים את הקולות" (כ, טו)

מדוע עשה ה' נס כזה, שישראל יראו את הקולות?

אפשר לומר, שהמטרה היתה ללמד את ישראל שאי אפשר לתאר את האלוקות על ידי תמונה או כל המחשה אחרת; אי אפשר לתפוס אותו על ידי החושים האנושיים. הרי אדם אינו מסוגל לבנות פסל או ליצור תמונה שיצליחו להראות קולות כפי שהיה במעמד הר סיני.
דבר זה רמוז במה שכתוב בפסוק יט: "אתם ראיתם כי מן השמים דברתי עמכם" (שמשמעו שראו את הדיבור - את הקולות), ומיד בפסוק כ: "לא תעשון אתי אלהי כסף ואלהי זהב"

Pharoah admired Joseph after hearing of him because Joseph was able to correctly predict what Pharaoh himself would do, and something that probably Pharaoh himself did not know he would do at that time. Only God could know that, and so only a person receiving communication from God would know it. That was the reason the 'sar' told the story to Pharaoh and why Pharaoh commanded that Joseph be brought before him.

Daniel: why doesn't the Tanach tell what God actually said to Daniel re the King's dream?

Maybe the king was testing to see whether anyone would understand that what was requested was impossible or is not the kind of thing that God imparts to people, and was waiting for someone to call his bluff. But no-one can contradict the king, so he wanted to see what that person's strategy would be. And Daniel was told by God that he should just confidently make up something, so the king would understand that he understood, without it seeming disrespectful to the king. And this was the wisdom the king admired.

Maybe the King, like the story of Pharaoh, wanted someone who could know about the King's own heart, not just interpret a dream – to know that the king was bluffing. Only God could know that, and so only a person receiving communication from God would know it.

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Job: "lo hayah velo nivra": It was a very real event, but did not happen in the physical realm, but in a more real sense. God does not kill people at the whim of some challenge by 'the satan', there is in fact no such entity, it is an attitude, a skepticism,.....to the Rabbis it wasn't important whether or not there really was such a person, whether the events are 'historical', because that is not the relevant criteria for determining whether or not is it significant etc. So we can take a middle-view, not one extreme - that the events occurred in the physical realm - nor the other extreme - that there was not even such a person - but rather that there was a human named Iyov, and he had this vision, in which he was being tested, and the events are recorded for the instruction of all humanity, and since it was a vision and was meant to teach all of us, the description of the events can be considered 'mashal'.

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"Why angels don't multi-task" : re my vort re Hagar and the three separate angelic messages:

application of "the future unfolding depends on our freewilled responses to situations" In the context of angels, they are not preprogrammed, their message depends on the response of the human protagonist - and that's the meaning of separate angels for each message.

May we all be blessed with the right responses, and appropriate rewards.

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Effectuating reality

An essential message of chumash is that: **the future unfolding depends on our free-willed responses to situations.**

Levels of causation.

1. Natural law is backdrop.
2. Mind is higher
3. QP: consciousness
4. FW: free choice rather than QP random/det
5. Spiritual even higher.

Art and esthetics have been elevated in refined conceptions due to the true creativity involved in creating art, and the state of awareness induced via esthetics. However these are the means not the goal: we can utilize creativity to..... and develop our sense of esthetics to appreciate the deeper beauty of ethical action, compassion etc.

Just like forming a bond with a lover is an allegory to forming a bond with a higher.....stepping out of ourselves, ego, not to get stuck on eros, or even on 'being in love' but rather loving, meaning giving, meaning overcoming ego meaning overcoming sense of individual existence and self-ish behavior, ie unity. (Shir HaShirim)

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There is significant effect of our words, freely-chosen, and we need to know criteria whereby to choose the correct words – for example whether we should lie or tell the truth:

The angels told God not to create humans since the tell lies, whereas Truth is a celestial value, so God reacted not by canceling the creation of humanity but by decreasing the status of truth 'casting it down to the earth'.

Truth is not a value, God cast it to Earth, and bas kol re elu ve'elu and re river run backwards etc, need to say/.act ethically, compassionately, not according to truth.

This universe runs according to higher-level laws, not the rigid laws of Truth, which are possible to encode in a book, but rather higher level which are living and can be encoded only in a culture and groups of people, or individuals too, but when utilizing their higher faculties, it cannot be encompassed by an object, static, a book. And this is the same as the **relation of the oral torah to the written, the written is a subset of the oral not the reverse.**

Ahron haCohen: **Moses' brother Aaron was revered for his lies.....**

Is Truth a Supreme Value? No, Kindness is!

12-15: And Sarah laughed within herself ... And the LORD said unto Abraham: 'Wherefore did Sarah laugh... Then Sarah denied, saying: 'I laughed not'; for she was afraid. And He said: 'Nay; but thou didst laugh.'

- Sarah laughs, and God challenges Abraham about it: why does God not challenge Sarah?
- Sarah answers instead of Abraham, why does she interrupt God's question to Abraham?

Answer: Earlier, when God tells Abraham that he will have a son, Abraham laughs. However he is not scolded for this, and the Sages teach that it was laughter of joy, not of skepticism. The second time he hears of a son who will be born, he does not laugh, but Sarah does.

Perhaps this is because it was the first time that Sarah heard of it, in other words Abraham did not tell her of God's promise! ²³ This is what God is challenging Abraham about, and this is why Sarah wants to deny having laughed. From the question God asks, and the prophetic connection between the three, she understand what has happened: God hears her laugh, and this of course shows that Abraham didn't tell her about the promise of a child! So God challenges Abraham – not Sarah – and then *to defend Abraham Sarah claimed that it was not a skeptical laugh but a joyful one*, that she of course believed it (the implication being that she had heard about it already from Abraham) and so she had actually laughed from joy (as did Abraham when he heard it and believed it)!

The passage says she lied "because she was afraid", but we read it as 'for she was afraid' of what would happen to Abraham as a result of this, not of what would happen to her!

.Like Rivka and Yitschak re the revelation about the twins. See also re God saying "will I conceal from Abraham" re Sdom ²³

And how could she lie to God?! She learned from Abraham that *to save the life of another* – as was the case when they entered Egypt and Abraham asked her to say she was his sister – *one should lie*. She lied for Abraham's sake in both instances, *NOT FOR HER OWN SAKE*.

Of course God knew that Abraham in fact had NOT told Sarah, but the whole episode was designed to test their reaction, and they responded perfectly, in defense of each other, and so God dropped the subject and did not punish Abraham for not telling Sarah, nor Sarah for laughing.

Judaism values truth, and the suffering and growth that comes with the responsibility of accepting the truth, but not necessarily blindly in all cases where MY telling the truth will cause SOMEONE ELSE to suffer. Especially to defend someone else's honor one can perhaps 'stretch the truth'.

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How we can affect the manner of divine manifestation: The names of God....when we perceive God's manifesting in human history in ways that seems of us to be Judgement...Compassion....

On the one hand there is God, ultimate, beyond nature since God created it from nothing, next to Whom we are "dust and ashes", and on the other hand we are God's breath, created in the image of God; on the one hand God is supreme, and all occurs in accord with the Divine Will, yet we have free will. On the one hand God is beyond all, beyond nature, yet on the hand God is totally involved in every aspect of existence. On the one hand God is infinite and beyond, 'the highest Power, busy ruling the universe' etc but on the other hand even the lowliest human being on the planet can be in communication immediately, and without any intermediary, anytime - it depends only on us.

God is a god of justice, but when we are truly contrite, then God is the god of compassion. In other words, **the reality we face – even the reality of the divine action in the universe - depends on our inner state, our choices.**

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Often in Biblical accounts of visions to prophets, the prophet is asked what they see, and then is guided to a clearer interpretation. We cannot assume that we might experience as a divine manifestation is the full message.....

Joseph did not provide interpretation of his own dreams, only recounted them. The two servants of Pharaoh did not understand the meaning of their dreams, and it required Joseph to interpret, and the same for Pharaoh. But the servants, and Pharaoh immediately recognized the correctness of the interpretation, as though they had been given the key but made to forget it and now recognized it (like fetus given all torah in womb and made to forget). Daniel was needed in order to interpret the king's dreams.

Part of the reason the interpretation is not given, is to humble, and to catalyze the arrival of the interpreter, someone who was not in a position of power at the time, and then to enable their placement in a position to affect events (Joseph, Daniel).

The Babylonian king places an unusual challenge on the magicians etc, that they recount not just the interpretation, but the dream itself! [Either this was a clever tactic of the king, or perhaps the king forgot the dream as well? But recognized it when told, and the same for the interpretation.] Daniel receives the information – the content of the dream and the interpretation - in a night-vision (not specifically mentioned as a dream, but could have been).

Daniel himself has many visions (dreams?).

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Whence lies true ultimate power? In physical strength/courage? In brains/money? In spiritual realms? Avoda Zara is belief in money etc as the ultimate power over long-term unfolding of events

Also: even if there are 'gods', that one can propitiate these ultimate powers, bribe them to get what one wants. (So really one has power over them. But one is being led by instinct etc).

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- See file “**Naturalistic Karma**” included below (see my file re Buddhism)
- **Dan lekaf zechus is algorithm** for correct interpretation, and triggers alternate path of actualization, had **shvatim** applied it, whole J history would have been different.
- **Mabul was fated, but it could have been flood of enlightenment**, not water, constructive rather than destructive, we too can cause a better future to actualize from among the possible ones, and this is similar to quantum metaphysics. Can tie in **my article with Prof B**.

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There is no ‘full predestination’, Yonah etc. Certain junctures, eg moshiah, can be predtined, but how we get there is not. At minimum we are free to struggle to choose right in our minds, and that is our challenge, even if we are overpowered by the natural realm, and the action that ends up resulting is the one determined via our body (instinct etc). “Lo alecha ha’mlacha ligmor”.

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Commandment Karma: Some of the ten commandments are obvious choices for central commands – societal: murder, theft.... theological: belief in God.... However some do not all on the face of it seem like eg honor father and mother, Shabbat ...etc. However there is an interconnection between them and the story of the Garden of Eden.... see “The Ten Commandments and the events in the Garden of Eden”. By observing the 10 commandments, we enable overcome the...of the Garden.”

The Ten Commandments as a result of the Karma of Human Society
Historical Karma as the Source of the Content (and order) of the Ten Commandments

<https://files.nyu.edu/air1/public/biblictck.htm>

עשרת הדברות - כנגד תולדות העולם עד גלות מצרים
הכותב: אבי רבינוביץ, תאריך: 18/1/2011

עשר המכות - מידה כנגד מידה
הכותב: אבי רבינוביץ, תאריך: 26/12/2010
"ונתתי את ידי במצרים" (ז, ד)

ה' הביא על המצרים את עשר המכות במידה כנגד מידה על חטאיהם.

דם: מימי היאור נהפכו לחדם, עונש על שהמצרים השליכו את ילדי ישראל ליאור.

צפרדע: הצפרדעים נכנסו לכל מקום, עונש על שהמצרים ראו את ישראל בתדמית שלילית של "ותמלא הארץ אותם" (א, ז). זאת ועוד: לפי חז"ל, צפרדע אחת היתה, והמצרים היכו אותה כדי להורגה, וכל פעם שהיכו אותה, השריצה עוד צפרדעים (רש"י ח, ב). זה היה כנגד מה שנאמר על ישראל: "וכאשר יענו אותנו כן ירבה וכן יפרוץ" (א, יב).

כנים: עונש על כך שהמצרים ראו את ישראל כשרצים, כמו שנאמר "וישרצו" (א, ז).

ערוב: כשדרש פרעה מהממלדות להרוג את הזכרים, הן ענו לו: "כי חיות הנה" (א, יט). נמצא שהמצרים הכריחו את נשי ישראל ללדת בסתר כמו חיות. כעונש, ה' שילח חיות רעות במצרים.

דבר: הבהמות מתו הדבר, עונש על כך שהמצרים היו רובעים בהמות, שהרי תועבה זאת מכונה "מעשה ארץ מצרים" (ויקרא יח, ב).

שחין: החרטומים אמרו לפרעה שלא יתרשם מהמופתים שמשה עשה, כיון שהם יכולים לעשות אותם מופתים. כעונש על כך, סבלו כולם מהשחין, גם החרטומים (ט, יא).

ברד: פרעה "לא ידע את יוסף" (א, ח) שהושיע את כל תבואתם; כעונש על כך, ברד השמיד את תבואתם.

ארבה: המצרים תיעבו את בני ישראל - ראו אותם כשרצים (כאמור), ואף לא היו מוכנים לאכול עמהם באותו שולחן (בראשית מג, לב). השרץ היחיד המותר באכילה הוא הארבה (ויקרא יא, כב). לכן ה' שלח על המצרים ארבה, שכילה את כל הירק, וגם נכנסו לתוך בתיהם.

חושך: המצרים עסקו בתועבות של משכב זכור ומשכב עם בהמה (ויקרא יח, ב), דברים הנעשים בחושך. לכן הם נענשו בחושך.
בכורות: כיון שפרעה לא שחרר את "בני בכורי ישראל" (ד, כב), נענש ב"הנה אנכי הורג את בנך בכורך" (ד, כג).

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"אנכי ה' אלקיך" וכו' (שמות כ)

נוכל למצוא סיבה לתוכנם ולסדרם של עשרת הדברים לפי הסדר ההסטורי של מאורעות מבריאת העולם עד גלות מצרים.

"אנכי ה' אלקיך" - ה' הוא בורא העולם - "בראשית ברא אלקים". ה' הוא היחיד אפילו בעליונים שהרי "ברא א-להים את השמים ואת הארץ".

"לא יהיה לך אלהים אחרים" - העבודה הזרה הראשונה היתה השמש והכוכבים - "את שני המאורות...ואת הכוכבים"

"לא תשא את שם ה' אלקיך לשוא" - הגירוש מגן עדן היתה בגלל סילוף של דברי ה', בדברי הנחש "לא תאכלו ממנו ולא תגעו בו", והוא גם השתמש בשם ה' "והייתם כאלהים יודעי טוב ורע".

"זכור את יום השבת" - הגירוש מגן עדן היה בערב שבת, ומיד לאחר הגירוש היה שבת.

"כבד את אביך ואת אמך" - מיד אחרי הגירוש מגן עדן נולדו קין והבל, והגיע לעולם המושג של אבהות ואמהות.

"לא תרצח" - הרצח הראשון היה מיד לאחר מכן - "ויקם קין אל הבל אחיו ויהרגהו".

"לא תנאף" - שנות האדם הוגבלו ל-120 שנה בגלל חטאיהם בענייני עריות - "ויראו את בנות האדם ויקחו להם נשים מכל אשר בחרו" (ופירש רש"י: אף בעולות בעל), "והיו ימיו מאה ועשרים שנה".

"לא תגנב" - המבול היה עונש לגזל - "ותמלא הארץ חמס".

"לא תענה ברעך עד שקר" - השקר של לבן שהביא את לאה במקום רחל, שכתוצאה מכך יוסף, בנה של רחל, לא היה הבכור, ובכל זאת יעקב חיבב אותו, מה שגרם לריב בין האחים שהוביל לירידה למצרים.

ולעומתו, יעקב שמייצג את תקופת האבות, "בחיר האבות", שמידתו היא מידת האמת, כמו שכתוב "תתן אמת ליעקב".

"לא תחמוד... וכל אשר לרעך" - גלות מצרים היה תוצאה של קנאת אחי יוסף בכתונת הפסים של יוסף.

ארבעת הדברות הראשונים הם בין אדם למקום, כי הם מקבילים לזמן שעוד לא היתה חברה אנושית. כל השאר הן בין אדם לחברו, כי הם מקבילים למעשים היסטוריים שקרו בחברה האנושית.

אם כן, אפשר לומר שהמצוות ניתנו כתיקון לאנושות למעשיו ההיסטוריים.

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Our hearts are hardened by our seceiving ourselves

(ויחזק לב פרעה ולא שמע אליהם" (ז, יג)

מפסוק זה נראה שפרעה חיזק את לבו מעצמו, מתוך שיקולים הגיוניים, בלי שה' הביא לכך (רק אחר כך כתוב "**ויחזק ה'** את לב פרעה" - ט, יב). אם כן, נשאלת השאלה, מדוע סירב פרעה לבקשת משה, וכי לא חשש לנזק העצום שהוא מביא בכך על ארצו?

אפשר לומר, שפרעה סירב מפני חשב שה' אינו כל יכול, ח"ו, וזאת מתוך כמה אינדיקציות:

(א) משה ביקש מפרעה, בשם ה', לשלוח את היהודים: "שלח את עמי" (ה, א). פרעה פירש דבר זה כחולשה, כאילו ה' אינו יכול להוציא את בני ישראל ממצרים ללא רשותו של פרעה.

(ב) בקשת משה הייתה לשלוח את העם לשלושה ימים בלבד ולא שישלחם לחופשי. פרעה הבין זאת כאילו ה' אינו מעז לבקש יותר.

(ג) פרעה ראה שהוא מצליח לשטות במשה שוב ושוב. בכל פעם הוא מבטיח שישלח את העם לאחר שתפיסק המכה, וכשהמכה פוסקת הוא אינו מקיים את הבטחתו וכך מצליח להעביר את הרעה.

(ד) בתחילה משה איים על פרעה: "הנה אנכי ה' הורג את בנך בכרך" (ד, כג). אבל פרעה ראה שבמכות הראשונות לא מתו בכורות כמו שאיים ה', והוא הסיק מכך שה' איננו יכול לבצע את הבטחתו.

ייתכן שלכך התכוון ה' באומרו למשה: "ואני אחזק את לבו" (ד, כא). זה התקיים כפשוטו בשלב המאוחר, שפרעה לא העיז לסרב מעצמו אלא "ויחזק ה' את לב פרעה" (ט, יב); אבל אפשר שזה מתייחס גם לשלב המוקדם, במובן זה שה' פעל בצורה שאפשרה לפרעה ללכת אחרי נטיית ליבו (בדרך שאדם רוצה לילך - מוליכין אותו), ולהגיע למסקנה שה' אינו כל יכול, כדי שה' יוכל לעשות נפלאות במצרים כדי שהעולם ידע אותו.

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See my article: <https://files.nyu.edu/air1/public/Astrology.%20Karma.%20Free%20Will.%20Einstein%20Cosmology.htm> or google "Astrology, Karma, Einstein"

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"Naturalistic Karma, teleology: July 2000 (Entire contents of file)

Teleology in Belief and in Nature: People believe in all types of teleological processes/phenomena: 'karma', 'what goes around comes around', that good is eventually rewarded, that leading the 'good' life is eventually the most rewarding rather than satisfying ego/id etc; that meditation/separation from the animal nature etc leads to transcendence, all these seem impossible in a naturalistic universe. It would seem that there must be a guiding hand arranging that there be karma, retribution etc, or that some intelligence would have had to design this into the universe.

Evolution of Teleological Guiding Principles: However, just as evolution via mutation/selection plus strange attractors etc leads to increasing complexity, and just as baby universes evolve so that one has what seems to be an anthropic principle, and just as the laws of nature seem to have evolved/started out as? elegant metaphysical-type principles (symmetry/conservation laws, minimal action, etc), and just as somehow despite the mind/body problem consciousness (and fw??) evolved in a 'naturalistic' universe, so too perhaps a 'naturalistic' universe can give rise to teleological processes/phenomena, and so too perhaps a God/Guiding Hand/teleological principles can indeed evolve in a naturalistic universe. Also re objective morality etc. Perhaps whatever there needs to be for morality to be 'objective' can actually 'evolve'

How Can Teleology Evolve? At one time it would have been considered impossible for naturalistic processes to lead to the emergence of life, to the increase of complexity etc; for nature to be guided by teleological principles like least action etc; however greater understanding, and allowing greater sophistication to the laws of nature (probability, statistics, GR, quantum physics etc) allows for these. We are perhaps not yet sufficiently sophisticated to be able to see how naturalistic laws can lead to teleology, and actions that seem to us to be possible only if there is a God.

What are the laws and meta-level laws that would be need to lead to this emergence? Could a universe with such laws emerge without the design of an intelligence?

Even if the laws as we know them now are not sufficient this is not necessarily a problem:

- 1) we do not know all the laws;
- 2) consciousness etc will lead to higher level laws, maybe those will suffice:
- 3) maybe the laws applied only at the beginning, or only at the overall level etc; maybe the naturalistic laws we know of are the ones that evolved over time; why limit ourselves to our present concept of what is naturalistic?!

Could one try to backwards derive the form of the laws: given the existence of karma, free will morality etc where none existed at the outset (!), what are the laws/meta-laws?

<https://files.nyu.edu/air1/public/Astrology.%20Karma.%20Free%20Will.%20Einstein%20Cosmology.htm>

Meta-Naturalism as a form of Theology: In a universe with consciousness, free will, teleology, morality etc, all arising 'naturalistically', we must broaden our understanding of 'naturalistic'. And, if a God can evolve and if objective morality can emerge, then we must rethink what we mean by 'naturalistic', and whether there is any difference between this and classical theology in its ramifications.

Could this evolved intelligence manifest itself as information transmission ('prophecy' etc) to humans?

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I can translate realize = actualize, and I can say re 'the partner you didn't' = all quantum possibilities, even the one not chosen, have an effect, Feynman paths etc

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NAMES

"From file: "Parshas Breishis, Hebrew mostly. Edited Oct 09. Combining several files including Sent by shuvi Kaplan typing chumash.doc

בסיפור מעשה בראשית מוזכרות כמה פעמים לשונות 'ברא' ו'עשה', ובמעשה גן עדן מוזכרת לשון 'יצירה' (בהקשר של יצירת האדם) – בריאת העולם מתוארת על ידי שלוש לשונות: בריאה, עשייה ויצירה.

לפי תורת הקבלה יש ארבע עולמות. כל הבריאה מתחילה בעולם האצילות [ראה מלכים על 'שמים' (רשימותיו)]. מעולם האצילות נולד הרעיון הרצון לברוא את העולם והבריאה ממשיכה דרך העולמות האחרים לפי הסדר הזה:

עולם האצילות.

עולם הבריאה.

עולם היצירה.

עולם העשייה.

מעניין הוא שאצל האדם שהוא 'עולם קטן' מופיעות כל שלוש הלשונות:

"ויברא אלוקים את האדם" (א' כ"ז).

"ויצר ה' אלוקים את האדם" (ב' י"ז).

"נעשה אדם בצלמנו" (א' כ"ו).

ביחס למקור האחרון מתעוררת בעיה מאחר ואחריו כתוב "ויברא" ולא "ויעשה" – ולכן נביא מקורות נוספים:

"אעשה לו עזר כנגדו" (ב' י"ח).

"וינחם ה' אלוקים כי עשה את האדם... כי נחמתי כי עשיתם" (ו' ו'–ז').

אצילות: המילים 'בריאה', 'יצירה', 'עשייה' – נמצאות בסיפור מעשה בראשית, אבל מניין המילה "אצילות"?

לפי חז"ל "אצילות" באה מהשורש "ויאצל" כמו במילה שמופיעה בתורה כשמשא האציל מרוחו לזקנים.

'אצילות' היא לשון הקשורה ללשון 'צל' שהרי הצל נאצל מהעצם והעולם הזה הינו כ'צל' לעולם האצילות וכמו שכתוב "כל ברא כצל".

ואם כך - אולי זהו המקור של הביטוי 'צלם אלוקים'. זאת אומרת כשכתוב "ויאמר אלוקים נעשה אדם בצלמנו" אולי הכוונה היא לכך שהאדם יעשה על ידי ה'צלם'. מעולם האצילות ה'צלם' (צלם אלוקים) יצא הרעיון, הרצון לברוא, והבריאה עצמה התחילה בעולם הבריאה:

"ויברא אלוקים את האדם בצלמו בצלם אלוקים ברא אותו".

בצלמו על ידי מידת ה' שנקראת 'צלם'.

מעולם ה'צל', האצילות ירד הרעיון לברוא לעולם הבריאה.

הקשר שבין העולמות ושמות ה'.

רק אצל האדם מופיעות כל שלוש הלשונות 'בריאה', 'יצירה', ו'עשה'.

בנוסף – בחלקים של בראשית שבהם מדובר על בריאת האדם ישנם שלושה חלקים שאפשר לסווגם לפי שימוש בשני שמות ה': אלוקים, ה' אלוקים. מ'בראשית" עד "אשר ברא אלוקים לעשות" יש רק את השם 'אלוקים'. בספור גן עדן מוזכר רק השם 'ה' אלוקים' [עד שמופיע "אז הוחל לקרוא בשם ה'"] ואחרי זה מ'אלה תולדות שמים וארץ" עד הולדת נח עוד פעם מוזכר רק השם 'אלוקים' [מהולדת נח "נח... ינחמנו... אשר אררה ה'" עד "ונח מצא חן בעיני

ה" יש רק את השם ה' אבל בקטע זה לא מדובר ישירות על עצם בריאת האדם, יש רק התייחסות לבריאתו: 'וינחם ה' כי עשה את האדם... כי נחמתי כי עשיתים' (מופיעה גם לשון 'ברא': "ויאמר ה' אמהה את האדם אשר בראתי...")

הלשון 'ברא' מופיעה רק כשמופיע השם 'אלוקים' ומופיע בשני הקטעים שבו מופיע 'אלוקים'.

הלשון 'יוצר' מופיעה רק באותו קטע בו מופיע השם 'ה' 'אלוקים'. לעומת זאת לשון 'עשייה' מופיעה בשניהם.

בחלק הראשון של מעשה בראשית, כשמופיע השם 'אלוקים' לבד, כתוב 'ויברא אלוקים את האדם'. ו'נעשה אדם' (הביצוע היה בלשון 'ויברא') גם בפרק ה' פס' א' נאמר: "ביום ברא אלוקים אדם" נוסף לכך 'בדמות אלוקים עשה אותו' (ה' א')

לשון 'יוצר' מופיעה בסיפור גן עדן בו מופיע השם 'ה' 'אלוקים' 'יוצר ה' אלוקים את האדם' ובנוסף "אעשה לו עזר כנגדו".

גם בתנאים מוצאים אנו לשון בריאה: "ויברא א-להים את התנינים הגדולים..." (בראשית א כא). מדוע דווקא בתנאים כתובה לשון בריאה כמו שכתוב בבריאה הראשונה "בראשית ברא..." וביצירת האדם "ויברא א-להים את האדם..." ואילו בשאר הנבראים יש לשונות אחרים?

'שמים וארץ' כוללים הכל ולכן נאמר על יצירתם לשון 'ויברא' שהינן בריאה 'יש מאין'. בבריאת האדם נאמר 'ויברא' כי הוא נברא בצלם א-להים ובגלל שנפח בו נשמת חיים והוא מיוחד בכך מכל הנבראים. אך למה גם ביצירת התנינים נאמר לשון בריאה!

בספר במדבר (טז ל) אומר משה לקהל העומד סביב קרח: "ואם בריאה יברא ה' ופצתה האדמה את פיה ובלעה אותם... וידעתם כי ניאצו... את ה'". זאת אומרת שהיה צורך בבריאה מיוחדת על מנת להוכיח שמה' יצא הדבר. גם בדברי משה לפרעה משה רצה להוכיח שמה' יצא הדבר ואולי היה צורך בבריאה מיוחדת. האות שה' ציוה על משה להראות לפרעה היה הפיכת המטה לתנין - תנין ולא נחש סתם - והיה זקוק לבריאה מיוחדת של תנין גדול ואולי הוא הוכן כבר בבריאת העולם מעין מאמר חז"ל שבערב שבת נבראו כל מה שיידרש בעולם לנסים של העתיד. ולכן נאמר 'ויברא' אצל התנינים הגדולים.

רמזים לדבר יש גם בפסוקים:

"ויאמר ה' אל משה ראה נתתיך א-להים לפרעה" (שמות ז א). זוהי אמירה חריגה אך מובנת לאור הנאמר כאן שמשם משתמש בבריאה חדשה ולכן ה' אומר לו שהוא א-להים לפרעה'. (אצל קרח משה אומר "אם בריאה יברא ה'..." הדבר נעשה על ידי ה' ואצל פרעה הדבר נעשה על ידי משה.)

כמו כן הבריאה המיוחדת אצל קרח הייתה בריאה של 'בליעה' וגם על מטה משה כתוב 'ויבלע'. גם לשון בליעה הינה רמז להפיכת יש לאין כמו אצל חלומות פרעה שהשיבולים והפרות 'נבלעו' ונעלמו ללא שריד וזכר. ההפך מבריאת יש מאין. ועוד כתוב: "כי ידבר אליכם פרעה... קח את מטהך השלך לפני פרעה יהי לתנין" (שמות ז ט) לא 'והיה לתנין' אלא 'יהי לתנין' לשון המזכיר את 'יהי אור' לשון מעשה בראשית. (חרטומי מצרים הפכו מטיהם לתנינים גם כן אולי כחם נבע מכוח בריאת התנינים במעשה בראשית או שהבריאה המיוחדת הייתה יכולת הבליעה ואת זה לא יכלו החרטומים לעשות.) יתכן שלכן כתוב 'התנינים הגדולים' משום שיכלו לבלוע את התנינים הקטנים של החרטומים.

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האדם הינו יצור גשמי וגם רוחני. מחד הוא נברא בצלם אלוקים, בדמותו, ומאידך "עפר אתה ואל עפר תשוב" "עד שובך אל האדמה כי ממנה לוקחת". ננסה למצוא קשר בין מהות האדם לבין הלשונות שמתארות את יצירת האדם.

(1) "בריאה" הינו ב"צלם":

"ויברא אלוקים את האדם בצלמו בצלם אלוקים ברא אותו".

זאת אומרת ה'צלם אלוקים' שבאדם קשור ל'בריאה'.

(2) "יצירה": הינו מן האדמה.

"ויצר ה' אלוקים את האדם מן האדמה".

החלק של האדם שהוא 'עפר' קשור ל'יצירה'.

ויצרו הינו מן הארץ: "וכל יצר מחשבות ליבו רק רע כל היום..." כי עשה את האדם בארץ". כי היצר בא מהיצירה שהיא מעפר).

(3) עשייה: על לשון עשיה נאמר 'בדמות'.

"ביום בראו אלוקים אדם בדמות אלוקים עשה אותו".

זאת אומרת ה'דמות אלוקים' שבאדם קשור ללשון 'עשייה' (לשון עשייה קשורה גם לרעיון לברוא: "נעשה אדם" וכן לרעיון ליצור אישה: "אעשה לו עזר כנגדו").

מתוך כל הנאמר לעיל אנו רואים שבריאת האדם נעשת בצלם יצירתו מאדמה או מארץ ועשיתו בדמות [או להיפך שהצלם הוא תוצאה של בריאה הדמות מעשייה והחלק הבהמי העפר מיצירה].

"ויולד בדמותו כצלמו"

לפיכך: כשאדם מוליד זה איננו 'כצלמו' אלא 'כצלמו' אבל זה כן 'בדמותו' כי לאדם ניתן כח העשיה [אשר ברא אלוקים לעשות] "כל מה שברא ה' צריכין עשיה (של אדם)" [אבל לא כח הבריאה.

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Vayishlach

Why does torah use 'ish' for struggle w/ yakov? should say hashem or mal'ach etc, at least somewhere in story, or at end when it is clear that y realizes is malach.: maybe since all is machazeh if is hashem or maach, here I inappropriate because he had a physical effect, so ti is a manifestation of hashem which is qualitatively different than a machazeh, and that is 'ish', which is more physical/ Also (suggested by R Simon Jacobson in response to this vort and my question re why ish) hashem 'ish' milchomoh' and I'd add so is appropriate re struggle and re war esav was preparing

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Yakov: 1) held Man/Angel physically, preventing him from going and 2) wrested a bracha from him. These are the two archetypical actions of Yakov to Esav, holding Esav's foot, preventing him from emerging into the world, and wresting a bracha away from Esav; they are also the reasons for his name Yakov (holding the "ekev" = heel, and "vaya'akveni" zeh pa'amayim", for sale of primogeniture (first born rights) and then taking the bracha), so it is fitting that Yakov does this to the man. That is also why the bracha he gets is a change of name: he has now completed the Yakov stage of holding/wresting a bracha, and now he has 'wrestled with God and man and succeeded' that is his new name, Yisrael, and so he can now move to the next stage of his life. And indeed, we see that he pretty much disappears from the stage after this, and instead Yosef takes center stage.

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The name Ya'akov

...But Names Will Never Harm Me

Ya'akov was born holding the heel of his first-born twin brother Esav as Esav was emerging before him from the womb they shared; as a result he was given the name Ya'akov (the Torah tells us that the name is based on the root word 'akev' = heel, because he 'held the heel of his twin brother' as he was being born.) It's odd that the great Patriarch Yakov would be named for this incident at his birth with its negative connotation; and the name itself 'heel' is surprising, and indeed is used pejoratively by his brother Esav later on ("ויעקבני זה פעמיים"). What was Isaac thinking to give such a name to his son?!

All three Patriarchs had names given by God: Abram was changed by God to Abraham, Isaac was given the name by God, and Yakov had the name Yisrael (Israel) added by God (at first via an angel). The same for Sarah and Yishmael.

However, though given by God the name Isaac = Yitschak = "will laugh" could almost sound pejorative, coming as it does in relation to Abraham's laughter upon hearing from God that he would father a child. However since God does not chastise him for this laughter we can see the reference to it in his name as a positive matter.

How is it that Yitschak, who was aware that names were so potent (after all God had intervened to change the names of his parents, and had decreed his own name) gives Yakov a name in such a cavalier manner rather than a carefully thought out name; and why give him a name with such seemingly pejorative connotations?

On the one hand of course this act of holding the heel symbolized the struggle of Esav and Yakov in the womb that the Torah tells us of, and their subsequent struggle throughout life, and is therefore very appropriate.

However as Rivka did not tell Yitschak (Isaac) of the prophecy she received regarding the two sons, Yakov presumably did not know of this cosmic struggle being enacted through his sons (at the level of simple text: he certainly did not act in accordance with the prophecy, to give the blessing to the younger brother, Ya'akov) and so perhaps Ya'akov could not necessarily see the cosmic significance of the heel-holding.

If so, why give such a name to his son?

Isaac knew that his own name was based on the laugh of his father (and perhaps mother as well), and this name was given by God, and so he realized that this laughter was obviously therefore a deep and powerful augury of his life, and not an insignificant incident; perhaps he concluded that the holding of the heel was similarly significant and named his son based on this.

Ya'akov Was No Heel!

There are however two hints in the text to a higher-level meaning to the name Ya'akov:

The seminal moment in Isaac's life and probably Abraham's as well is when Abraham brings Isaac to sacrifice:

- 1) The words: "and (he) cleaved (the wood)" are one word in Hebrew: "vayevaka", which are exactly the Hebrew letters forming the one Hebrew word "and Ya'akov"! [vayevaka → ve'Ya'akov] "וַיַּעֲקֹב" Thus we can read: "And Abraham took... Isaac his son; and (he) cleaved [the wood]" as: "And Abraham took (ie was ready to sacrifice)... Isaac his son; and Ya'akov" ["ve'et Yitschak bno, vayevaka → "ve'et Yitschak bno ve'Ya'akov"]. Sacrificing Isaac meant sacrificing his entire line, beginning with Ya'akov.

Afterwards God tells Abraham (via an angel): "since you did not withhold your son (Isaac)" you will have many (.2 generations etc. Who is the first of this promised chain? Isaac's son Yakov. What is the first word of the above key passage?

The word “since”: “ekev”, with the same letters as “heel” from which Ya’akov’s name was taken.; so the hidden reference means: “you did not withhold your son (Isaac) and Ya’akov

”וַיִּקְרָא מְלֹאךְ הָ... וְלֹא חֲשַׁכְתָּ אֶת בְּנִךְ... אֲרַבְהָ אֶת זֶרַעְךָ... עָקֵב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי”.

When Isaac saw his son emerging holding on the heel of his brother, he knew there was significance to this; he gives the name Ya’akov referring not simply to the ‘heel’ event at his birth, but in its hidden symbolism represents the great sacrifice that his grandfather and father were willing to make, a sacrifice which would have denied him his promised existence, and so that name carried a very heavy positive energy for him throughout his life.

Eventually Ya’akov earned a new name on his own merit, *Israel*, the name by which are called the future generations of Jewish People – the generations promised to Abraham and willingly sacrificed, and so we are Bnei Yisrael, Children of *Israel*, meant to live in the Land of *Israel*.

Just as he earned his original name by holding on to his brother, he earns this new powerful name by holding on to the ‘man’ = angel in his all night struggle (and ends up injured in the thigh), not letting him go: clearly there is a connection.

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The Yissachar Zevulun Story

(Introductory) Summary: Family Politics: Yakov loves Rachel, but not Leah. Leah wishes to have children to compensate and to make Yakov love her too. Eventually she has four sons and is somewhat comforted. Then she stops giving birth (30:9). Once she realizes that she can’t have more children, she gives Yakov her handmaid as an additional wife who then bears him more sons; as was customary Leah considers the sons to her credit and as a result feels more secure in the affection that Yakov will have for her, with the names of her children reflecting this change.

However we can see that later she returned to feeling of being ignored by her husband. Leah’s oldest son gives her special flowers, and Rachel sees them and wants some. Leah says “you took my husband and now you want to take my flowers!?”. Presumably Yakov stopped spending as much time with her once she stopped giving birth, and spends time with Rachel even though Rachel doesn’t give birth at all. As a result of this outburst, Rachel tells Leah “You can have Yakov tonight” in return for the flowers. Leah tells Yakov “Come to me, for I have given the payment for you.” As a result of that night, Leah conceives and gives birth to a boy.

* **Unexpected Reward:** As a result of the night with Yakov whose access was purchased by the flowers, Leah – who had stopped giving birth earlier - conceives and gives birth to a boy. She says: “God gave my pay/reward because I gave”

AR:

What would we initially expect the missing words to be?

A) What did Leah give that earned her this son? The flowers of course! That is how she obtained Yakov for that night.

B) There’s another reason we expect to hear her say “because I gave the flowers”.

The word *sachar* or variations of it appear three times in this story:

1. Leah tells Yakov “I paid (“*sachor schartich שכר שכר*”) [the flowers] for the privilege of access to you” ;
2. She names her son who was born as a result of the flower night “Yisachar” יִשָּׂשכָר;
3. In the naming she says: “God gave my reward (payment= *schari*=(שָׂכָרִי)).

So it is seemingly obvious that the *שָׂכָר* will refer to the flowers.

For both reasons mentioned above, the Torah is setting us up to expect her to say: “God gave me this son as my payment/reward because I gave my sister Rachel the flowers she wanted”. However, instead Leah

specifies something unexpected as the reason for her reward, something not connected to the story being told at that moment: not “because I gave the flowers to Rachel” but “because I gave *my handmaid to Yakov*”!

(This is similar to the technique of the Torah in recounting the naming of Be’ersheva, as discussed in a previous parsha.)

* Why did Leah use this term “payment”?

At the very beginning of the saga Lavan asks Yakov what he will ask in **payment** for his work²⁴ and Yakov answers: “Rachel”.

הגידה לי את משכרתך. ויאהב יעקב את רחל ויאמר אעבדך שבע שנים ברחל

AR: Leah then makes a point of “paying” Rachel for Yakov’s attention, and telling Yakov “Come to me, for I have given the payment for you (sachor scharticha)”.

Summary

The Hebrew root “sachar” שכר= pay, salary, reward²⁵ appears in various forms at several junctures in the saga of Yakov, Lavan, Rachel and Leah:

Lavan to Yakov: what will be your payment = sachar משכרתך ? Yakov answers: “Rachel”.

Leah to Yakov: “I have paid for you sachar schartich ד ת שכר”

Leah names her son who was born as a result of the flower night “YiSachar” יישכר:

In the naming she says: “God gave my reward (payment= **schari** = שכרי”.

One’s rights vs the means to actualize these rights

AR:

The unselfishness of giving the handmaid to Yakov to bear him more children after she had stopped having children was what gave her the spiritual merit of her body’s overcoming the barrier to birth and having more children herself: Mentioning the flower story makes sense if it is a factor in the birth and subsequent declaration “because I gave the flowers”; if not, why mention it at all? Nevertheless the flowers are revealed as merely the means whereby Leah was able to exercise that right on that given night.

- As God made clear in his message to Rivka when she was pregnant with her twins, Yakov was the one who deserved the blessings and not Esav. And so Yakov’s giving Esav pottage (and obtaining the actual blessings via bringing food while in disguise) was not to obtain the right to the blessings, this was merely the means for this right to be actualized.
- Leah’s son was born due to a pre-established right, due to having given her handmaid to Yakov; the flowers simply provided the means for this right to be actualized.

*** Buying Torah: Yissachar/Zevulun**

AR: Yisachar was born as a result of this “payment” and then Zevulun after him. This may be the root of the special connection between the two: that the Torah of one could be ‘purchased’ by the other as a result of financial support: the reward for the torah study goes to the one paying the scholar. (We can also perhaps apply the distinction made above about rights/rewards and means to the right/reward

²⁴ (29:15): Lavan asks Yakov “What’s your salary?” = mah maskurtech = your “sachar”. (see also 30:28 and 31:41)

²⁵ The word salary comes from the word sel for ‘salt’ in Latin since Roman Legionnaires were paid in salt which was a known form of payment, as in “worth his weight in salt”. On the other hand Sachar = salary is like the Hebrew for sugar

ידוע שבשם יששכר יש רמז לכך שאת שכר לימודו אפשר לקנות: יששכר יש שכר.
 אולי יש עוד רמז. בשם יששכר יש כפול של האות ש שאיננו בא לידי ביטוי ואות שלא מבטאים אותה הינה נדירה מאוד בלשון הקודש אולי
 גם זה רמז לדבר המיוחד אצל יששכר שעבורו הוא נודע שאת שכר לימודיו אפשר לקנות.
 קשר כזה בין לימוד תורה וכסף הוא מוזר אבל יש פסוק בתהילים (קיט. קסה) שבו יש הקש בין שני אלו "יש אנוכי על אמרתך כמוצא שלל
 רב" ואולי יש כאן רמז לקשר כזה ביחס ללימודו של יששכר

.....
 END

Rivka's Main Qualification: She came from a shady family, but was full of Chesed

Isaac was so liberal that he wanted to give the blessing to Esav – perhaps because he felt Esav needed it more. But why was Rivka able to see through her son Esav's wilyness so clearly, and do the correct thing even though it was a rather harsh step against her own son, but Isaac could not?

Because Isaac grew up in the upstanding home of Abraham whereas his wife Rivka grew up in the home of sly Lavan: she recognized hypocrisy and evil, and was also familiar with the slyness necessary to fight it. At the same time she developed the characteristics of chesed, combining them successfully (gvurah).

Fighting evil does not make one evil – just the opposite; not fighting evil does not keep one pure – just the opposite.

Just Following Orders?!

How were Rivka and Yakov allowed to trick Yitschak? How could Rivka say to her son Yakov "Do it, the curse will be on me". Can a person do an evil deed at the behest of another if the person agrees to take the responsibility, blame or consequences?!

AR: Again the Torah makes it possible for those who wish to read it negatively to do so: but it is clear on a contextual reading that God had given Rivka a prophecy, and had not shared it with Yitschak. Obviously this was all for a reason, and Rivka was meant - when the time was right - to act on the knowledge revealed. If God had meant for Isaac to give the blessing willingly to Ya'akov, God would have given the message to Isaac, not to Rivka. Instead Rivka was following God's plan as revealed to her, and so she could reassure Yakov that "it's on me".

.....
 Note: It's interesting that:

when feeling the struggle inside her of Esav and Yakov Rivka says:

25:22: "if so, why am I" = "Lama-zeh anochi"

When selling the birthright Esav says:

25:32: I will die "why do I need the birthright" = "lama zeh li bchora".

True Humility and Straightforwardness: Moses and Yakov

- Moses was the most humble person who ever lived: God even told him to write this in the Torah. Moshe knew he was very righteous and brilliant and also the most humble BUT THIS DID NOT IMPACT HIS HUMILITY since his humility did not derive from a poor self-image. His humility meant that no matter how great he was, he never felt that he deserved more than anyone else or was 'better' than them; he never felt himself to be too great to serve the people. Conversely, after his initial encounter with God at the burning bush where he learned what true humility was and was not, this humility did not prevent him from asserting himself when it was necessary for him to lead (if it had, this would have implied that his asserting himself was for self-glory).
- Yakov was a simple man 25:27 . (In Hebrew 'Tam', the same word we use on Passover to denote the simple child of the four sons, the one who can ask questions, but not sophisticated ones.) He was not cunning or a hunter like Esav. But his simplicity derived from a truly spiritual nature, not from feeble-mindedness or lack of sophistication – rather, he followed God without sophisticated questioning. But when called to it, he could marshal canny as well as anyone else: he was not born a naïve person, he had the same cleverness of

others in his family, just that AS A MATTER OF CHARACTER RATHER THAN OF INNATE PERSONALITY he was straightforward and 'unsophisticated'.

- AR: Just as Moses was truly humble, and knew it, and could take leadership positions and assert himself as a matter of humble dedication to the mission God and his abilities and qualities imposed on him rather than to express ego, so too Yakov could be cunning when required, as a matter of courageous and even controversial but correct action rather than due to flawed character or weak personality.

.....

*** Four Mystical Experiences: Closing Circles ²⁶**

The protagonists of the stories are Yakov, Esav and Lavan. [They are archetypes of those making history throughout the ages: the good person doing what must be done and coming off not smelling so sweet, the evil one with good PR, and the opportunist who first sees which way the wind blows before acting.] The events - and the words used to describe them - related at the very beginning of the portion (ie from 28:10) and very end are almost identical, containing the same keywords and almost in reverse order.

The keywords and the archetypal actions and situations the stories refer to are:

- running away from (in fear), and going towards (for reconciliation);
- nightfall and daybreak;
- sleeping, dreams, waking;
- angels, and being afraid,
- vows and treaties,
- invoking the names of ancestors;
- naming places.

The first story tell us that:

- Yakov runs away from Esav;
- then: in the first 15 or so passages of the portion: he leaves, and "meets" a place²⁷.
- He spends the night, goes to sleep, then sees angels in a dream;
- God mentions his father and grandfather Abraham and Isaac;
- he is afraid/overawed;
- (he goes back to sleep) wakes early, erects a stone monument, names the place, (28:17) calling it "the house of God";
- makes a vow and a treaty or 'deal', and mentions his father.

Almost in reverse order virtually the same events and words appear in the last 15 or so passages, starting from 31:42:

- Yakov mentions his father and grandfather Abraham and Isaac,;
- He erects a monument, names it;
- makes a vow and treaty/deal;
- speaks of "the fear/awe" of his father;
- goes to sleep;
- (Lavan) gets up early in the morning,
- Yakov leaves (32:3),

These are all deep stories with hidden meanings. I don't know whether the parallels between these four sections ²⁶ (and perhaps various others which may also be similar) are drawn elsewhere, but certainly the events in these sections are dealt with in depth by many commentaries and by the Kabbalah

²⁷."keywords: "Vayifga ba Makom": Vayifga ba = "and he (Yakov) arrived at/met, "makom" = "the place"

- he meets²⁸ angels,
- names the place (place = “hamakom”), referring to it as “the camp of God”.

In between these two stories appears the following similar one:

- 31:10 Yakov recounts a dream he had;
- the word ‘olim’ appears in reference to the angels in the first dream and in reference to the sheep in the second;
- reference is made by God to the monument and vow of the first story;
- Yakov is told to leave;
- he gets up;
- mention is made of his father.
- Then Lavan has a dream, and God appears to him.
- Then Lavan goes to meet Yakov.

After the above three stories are told, in the next portion Yakov goes to meet Esav.

- Yakov sends angels [32:4]:
- the angels/messenger are sent to go to Esav;
- (they return with a report)
- Yakov is afraid;
- he creates ‘camps’;
- he mentions his father and grandfather Abraham and Isaac;
- he goes to sleep, he gets up, he spends the night;
- he makes a ‘deal’(with the man/angel);
- he names the place (place = “hamakom”).

Note: Ya’akov’s three mystical experiences seem to be associated with fear, awe, danger/struggle, while Lavan’s reaction is - as we see later on – petulance.

.....

Too big to fail? No!

No-one’s too great to be wrong: One of the Central Messages of the Joseph Saga

It’s absurd to think that these great men said one to the other: “Let’s kill our brother because our father loves him the most”. Really! Even the most base of people would never say such things. What they might say is “let’s kill our brother because he’s a traitor to the cause” or “We’d better kill him before he kills us” or some such thing. That’s more believable. But because of a nice coat, or a few arrogant dreams? For ten grown men to connive together and agree on such action without fear that one of them would reveal the plan to their father? It’s barely credible.

I believe instead that the brothers were convinced of the justice of their actions, however the Torah reveals the inner depths of their true motivations. ***God REVEALS to us that they acted out of jealousy and hatred, NOT that this was their conscious openly-stated reason for killing Joseph.***

The uniqueness of the Torah is that it is written from the perspective of God. Even those of our motives of which we are unaware are apparent to God, and when a story is recounted in the Torah it is from the perspective of the One who knows what we are truly thinking and feeling.

The brothers would have totally dismissed the notion that they were acting from any but the purest motivations, and perhaps had I been there I would have been convinced of the need to expel Joseph as Yishmael and Esav had been cut off.

However the message that the Torah is giving us here is that even grown men, leaders, sophisticated people, idealists acting seemingly from the purest of motives, can be actually motivated deep down by jealousy and hate. No one is too great to be

above scrutiny, especially not self-scrutiny. And when human lives are involved, we must dig deep to expose any possible ulterior motives.

.....
WHAT TO DO ABOUT BAD DREAMS: Night dreams, and one's life-dream that requires healing, the priests, descended thousands of years son-after-father... ("sBirchas Kohanim). Spock of Star Trek hand symbol during their channeling of energy to the assembled,,,,,prayers, one is about dreams, the other includes: phrase "chel ul'chesedbe'einie.... beshaa shehilbisho oviv ksones pasim""

For dreams: provide translation, commentary, list of the referenced events, prophets, and relation to dreams etc.

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IIA: Dreams: Interpretation as Destiny Actuation

- See Descartes above re Dreams
- **Gurdjieff, Rebbe Nachman** re living our lives as a dream rather than waking up to the true reality.

The brothers' uncharitable interpretation of Joseph's dreams were self-fulfilling.

Joseph's first dream [37:7] clearly did not necessarily mean what the brothers read into it, that they would eventually come to bow before him [37:8]; the dream included Joseph and his brothers and in the dream none of them bowed to him. Instead **it was only the brothers' sheaves which bowed, not the brothers themselves**; furthermore their sheaves bowed to his sheaves, not to him.

Had the dream not included Joseph and his brothers, just their sheaves, one could claim that their sheaves were symbolic of them, and that the bowing of the brothers' sheaves to Joseph's sheaf symbolized their bowing to Joseph, but if they themselves were in the dream and did not bow, why give this interpretation!?

Just as translators actually are engaging in interpretation, and any reading of the Torah's often ambiguous passages involves interpretation as well, the events in our lives, and their meanings are open to 'interpretation', with the interpretation we choose eventually affecting the actuality

Had the brothers been more open and less hateful, they would have understood the dream more charitably, and would not have eventually sold him. He would have arrived in Egypt somehow, not as a slave, and would have saved civilization and his family from famine without them having ever to bow to him. But their uncharitable interpretation caused a chain of events leading up to the eventual concretization of this very interpretation, so that they indeed ended up bowing to him [44:14].

Beyond Astrology: The Correct Interpretation of the Dreams

From later events it is clear that the dream meant that Joseph would one day be providing them with food, that their food supply, their sheaves, would be dependent on his supply, his sheaves, as indeed later happened.

After the first dream was interpreted as it was, the reality was set to some degree, and the second dream already reflected some .of this new reality: now we see entities bowing to Joseph himself

And, it was the sun and moon and stars, potent symbols, which were doing so. This seemed to them even more arrogant. However we see later what the correct interpretation was: that *the seasons, symbolized by the sun and moon, were to some degree put under Joseph's control*, in that he was able to rise above them and profitably manage the series of years of plenty and famine; and furthermore the dream symbolized Joseph's ability to know the future, symbolized by the stars. When the brothers later decided to kill him they said: "now we will see what will be of his dreams": but Joseph was given the power to rise above plain destiny, whether his brothers tried to kill him or have him be a slave in a strange land for the rest of his life, or whether he would be framed and sent to prison, in every situation his destiny would be above that fated in any reading of the stars.

Since the stars symbolize also fate, their bowing to Joseph symbolized his ability not only to predict the future but also to use this knowledge of the future to overcome fate and change destiny.

Why Bother Sending Prophetic Dreams?

The dreams of Pharaoh's ministers later on in the story did not help them in any way, since there was no way for them to know whether the interpretation was accurate until the events themselves unfolded, and in any case even if they believed the interpretation, how could they beneficially use this knowledge? In any event we're not told that they benefited from the knowledge. But the purpose of their dreams was not for their benefit but rather to prove to the surviving minister that Joseph was capable of interpreting dreams, so that he would mention this to Pharaoh at the appropriate time.

Joseph's reception of prophetic dreams had a purpose: the brothers were to have helped Joseph fulfill these dreams rather than attempt to foil them. The dreams were meant to test both Joseph and those around him: to see whether Joseph was sufficiently sensitive to the feelings of others to relate the dreams in a way that would not seem arrogant, and to test the reactions of the brothers.

The purpose of the second Dream

After the reaction of the brothers to the first dream, the second dream may have been a warning to them, it being influenced by their inappropriate interpretation of the first dream.

Life's Ambiguous Challenges:

A psychology experiment testing people's ability to cooperate will obtain the most accurate results when the subjects are not aware of what is really being tested – it may involve people who believe they are part of an experiment testing something else entirely. *The same with divine challenges: it is not always easy to know what the test is, what the real event is, what is the challenge.*

When God asked Abraham to sacrifice Isaac, was the challenge that God was posing perhaps for Abraham to come up with a telling argument against child sacrifice, as he had tried to argue against the destruction of Sodom – perhaps God saw that he was a good defense attorney and wanted to see if Abraham would know how to refuse an immoral command. Or was the challenge to show that he believed fully in God's promises regarding Isaac as the father of generations that he would not sacrifice Isaac – bringing him to sacrifice might indicate that he didn't really believe in the promise. Abraham it seems correctly interpreted the challenge as being doing exactly what was requested without argument, but this would not necessarily have been clear to all (and maybe it WAS multiple choice, with several correct answers.)

The brothers and Joseph however did not respond correctly. The content of the dream referred to the future, and the brothers and Joseph related to it as though that was the essential element, but in actuality the entire purpose of sending the dreams may have been to test the reactions of the brothers and Joseph in the present.

Kill the Heretic!

I believe it is likely that the brothers felt themselves justified in killing Joseph; they suspected him of idolatry due to the content of his dreams (people and vegetation, even celestial entities, were bowing to him). Moreso, they felt that his dreams indicated an attempt on his part to seduce them to idol worship.

In **their** interpretation of Joseph's dreams **they themselves** were bowing to him, and seducing others to idolatry is an act that according to halacha is punishable by death without the usual legalistic proceedings.

(Of course it is a common failing of people to accuse others of actions that they themselves did not do, or opinions they did not espouse, simply because the accusers have a particular interpretation of events or meanings.)

There are many parallels between the passages in the Torah warning against solicitation to idolatry and the passages in the Joseph story, and there are references to idolatry all throughout the story of Yakov and his children, such as the idol of Lavan

stolen by Joseph's mother Rachel; the luz and the place Luz; the idolatrous artifacts and clothing the brothers divested themselves of shortly before the Joseph story [35:2]; according to commentators this clothing had pictures of the sun and moon, and perhaps the dreams of sun and moon and stars led the brothers to suspect that the coat of many colors had some connection to the idolatrous clothing. [see my article on this subject]

Dysfunctional Family

How is it that the brothers decided on such a momentous course of action as to sell Joseph without consulting their oldest brother Reuven – who would indeed have been against it?

Perhaps the willingness to kill their brother, and to cause untold anguish to their father, broke down the family power structure; after this, taking action without consulting the eldest was not taboo. And, as all throughout Genesis, tragedy arises as the younger sibling usurps authority from the eldest.

It Happens (only?) in the best of Families

- How could it be that the brothers considered Joseph deserving of death if Yakov, a highly spiritual human being, loved him so much?

Answer: They knew that their grand-uncle Yishamel had been ejected from the family in favor of their grandfather Yitschak, over the protests of his father, the highly spiritual Abraham, who loved him, and that in the next generation their uncle Esav was actually unfitting despite his father's love.

They may therefore have believed that Joseph was the unfitting one of his generation despite his father's love.

Family tradition of forced Exile

The Irony of it! Interpreting Ambiguous 'Signs'

Perhaps this irony of exile of Joseph at the hands of the descendants of the exiled Yishmael was a karmic effect of the necessary and divinely-sanctioned, but nevertheless problematic, exile of Yishmael.

At the very least it was a sign.

- Having caught this irony and understanding it as a sign, the brothers had two choices in interpreting it: that they were in error, that if it was Yishmael's descendants who would be carrying out the exile by taking Joseph then clearly they were wrong in doing this;
- or the reverse: that this was an indication that Yosef belonged with the exiled side of the family such as the Yishmaelites.

Clearly they made the wrong choice.

Life's Ambiguous Challenges: Why Bother Sending Joseph Prophetic Dreams?

The dreams of Pharaoh's ministers later on in the story did not help them in any way, since there was no way for them to know whether the interpretation was accurate until the events themselves unfolded; we're not told that they benefited from the knowledge. But the purpose of their dreams was not for their benefit but rather to prove to the surviving minister that Joseph was capable of interpreting dreams, so that he would mention this to Pharaoh at the appropriate time.

Of what benefit were Joseph's dreams?

Perhaps these dreams were also not meant for his benefit but rather to test the reactions of those around him to his dreams. And perhaps to see whether Joseph was sufficiently sensitive to the feelings of others to relate the dreams in a way that would not seem arrogant.

Advanced Version

Kill the Heretic!

The essential ‘value added’ of a story in the Torah is that it is narrated via the voice of God, so it can reveal insights not accessible through human historians etc. For example, the hatred and jealousy felt by the brothers is never referenced by them, only by the narrator, ie the divine voice, which has access to their inmost tinner psyche – feelings they themselves were not aware of.

I believe it is likely that the brothers felt themselves justified in killing Joseph; they suspected him of idolatry due to the content of his dreams (people and vegetation, and even celestial entities were bowing to him). Moreso, they felt that his dreams indicated an attempt on his part to seduce them to idol worship. There are many parallels between the passages in the Torah warning against solicitation to idolatry and the passages in the Joseph story, and there are references to idolatry all throughout, such as the idol of Lavan stolen by Joseph’s mother Rachel; the luz and the place Luz; the idolatrous artifacts and clothing the brothers divested themselves of shortly before the Joseph story [35:2]; according to commentators this clothing had pictures of the sun and moon, and perhaps the dreams of sun and moon and stars led the brothers to suspect that the coat of many colors had some connection to the idolatrous clothing. [see my article on this subject]

[And so the stars bowing to him meant the coat bowed to him, which meant...father...][But maybe they should have understood form the coat....]

....

So, when God says “Let me go down to see what’s going on in Sdom, is it as bad as it sounds” he is saying it to Abraham! And that is what “going down to see” means.

Also: in the passage “And the LORD said: ‘Shall I hide from Abraham that which I am doing’ the words “and the Lord said” are in a very unusual passive form (‘veHashem amar’, rather than ‘vayomer Hashem’). God is deciding to tell Abraham, and then does so via the statement “Let me go down to see what’s going on in Sdom, is it as bad as it sounds”. Abraham takes his cue from this and begins his defense speech.

Abraham interrupted his communing with God as soon as he saw the guests, and ran to greet them. This is not disrespectful: on the contrary ***the way to worship God is via kindness to those created in God’s image. Bringing strangers into one’s tent and ministering to their physical needs (with a touch of a spiritual message) is the way to bring in God’s presence.***

Perhaps one can add: As a result of Abraham’s correct decision to take care of the guests rather than put up a sign saying ‘busy communing with God’, the connection to God was maintained throughout the visit and afterwards. Also, in this way Abraham proved himself sufficiently a lover of humanity and spiritually deep to become the defender of Sdom.

Furthermore, he showed understanding of the principle that God wants us to serve those created in the divine image as the way to serve God, and so Abraham was ready to be a defended of humanity even against God – without this deriving from disrespect: quite the opposite: the more respect for God, the more respect for the divine image that is a human being.

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- Maseches Ta’anis?
- Tfila re chalomot during birchas kohanim: the idea that a dream can require ‘healing’, and the comparisons to chizkiyahu etc

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Many of the ideas in Living Inspired are similar to my FW ideas, creation-ex-nihilo/creativity/FW etc, I should make it more explicit. Connect up my ideas from chumash book to my life-wisdom ideas, eg the deeper meanings of obvious things (grass is greener, don't know what you have til its gone), and to some things from travel etc, to Retro Un book ideas etc, chumash should have meaning at cosmological level and also at personal life and self-growth level, and my vorts should reflect this.

...

Children cannot articulate what it was like for them not to be able to talk. Nor what experiences they had in the womb. Dreams – being unlimited by rules of syntax, and being infused more with emotions and imagery than with reasoning and words - may be able to access all this.

...

Mind/Body and physics: two major mysteries: time, and quantum collapse: physics models the universe in terms of covariance and spacetime yet the signature of spacetime shows that there's a difference built-in between one of the dimensions and the other three. And indeed we are firmly time-bound, rather than experiencing everything in the time-less way of worldlines. (And Nn gravity is all about time, but nn gravity is not nec'ly fundamental to the universe). A light ray 'experiences the universe' in a time-less way, but matter cannot do that, organized energy, enough to manifest intelligence (and awareness?) would need other forces acting and so would not be able to travel at c? . And there is a directionality to time, and a seemingly smooth rate of flow, but not really, conscious awareness of time, which is all that there is, does indeed vary.

Secondly, the math of qp is multiple, choice-less, but the universe we perceive is specific, one quantum path chosen. These are two big mysteries, related to our mind and perception of what we suppose to be an 'external universe'.

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II: B: OUR DREAMS

Chazal

- Dream = 1/60 prophecy
- Tell dream only to those who love you
- Interpretation of the dream affects its actualization – Joseph's brothers etc. Application to visions, Ya'akov
- Lo bashamayim hi: reality for humans is determined at human level, not by nature, not celestially, not through miracles (supernatural)
- The story of **Job**. "Mashal" . What does it mean? See Rambam re 'mashal' in his intro. My postcard question.

....

Additional sub-themes:

- Maybe mention idea of **reincarnation as a group**, people re-meeting in similar contexts, or facing similar challenges.
- And **nations too, with each having their characteristics and role.**

.....

Transcend via doing the opposite of the instinctive etc; rather than the usual two options, there's (possibly/always?) a 'third way' that is difficult, involving self-sacrifice (my giving seat on plane to chosid).

The importance of gratitude (even if there's no 'referent'). Gratitude is a recognition that what one has is not due only to one's self, and so it is ego-reduction. But need clarification what it means in an 'atheistic mechanistic' universe.

...

Levels of control over one's life, fate

- In a dream one is ostensibly in control, since the entire reality of the dream is self-generated. However of course our conscious self is not in control – unless one learns to master the dream in this way. And even so, are we ever fully in control? Is there some input from the supra-natural?
 - In 'real life' we are in control only of our reaction, and the actions we choose from among the available menu
 - We are limited by the extent of determinism/randomness in our mental decisions, and free to the extent that we utilize true free will.
 - QMP (Quantum MetaPhysics) discusses the role of humans in determining physical reality
- Biblical stories reflect the role of the protagonist in the divine-human interaction etc

....

Mind is primary, the physical universe is 'illusion'. So mental realm events are the most real, more-so than physical level events (the physical is only a subset of the perceptions in mental realm).

- The highest level connection between the individual mental realm and the cosmic is a 'divine encounter', and the lowest(?) encounter is a dream.
- We are truly alive (manifest our essence, acting at the level of our being a divine image)
 - when we exercise FW choice,
 - when we transcend ego (compassion etc).
 - certain types of creative activity

A prophetic encounter is a challenge, an opportunity. Dreams are prophecy, but prophecy means divine communication, not necessarily prediction of the future. The communication need not be about events that will occur, but rather can be about tasks to undertake, your mission, events you should make occur.

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The Book can be about A and possibly B and maybe C:

A

- Studying the Biblical stories of the dreams and prophecies
- Studying the inner meanings of these stories

B

- Learning from our own dreams, and daydreams

C

- Active dreaming, directing the content, (also of daydreams?)
- Living our lives at a different level so that our dreams reflect this, and then entering into the dream

D

- When we say "What is your 'dream'", we mean 'what's your optimal life-path' etc...so this can be about the interaction between: what you dream at night, what you daydream about, what your 'dreams' are, life goals etc.

E

What does the universe have to be like in order for dreams to have meaning beyond what science today knows? What is the source of the dream if it is not generated by our brain - ie it originates not from inside us in the medical psychological sense. How does this source know these things? How is it communicated

to us? Need it be a consciousness which does this? Need it be a consciousness beyond our own? Could it be a group-mind of humanity? Ant-fugue.

Can our dreams be ‘prophetic’?

- Meaning of prophetic in Biblical sense, vs in English common usage;

Rambam levels. Moses face to face, opposite of dreams.

See discussion of Daniel in commentaries, he is not prophet, only dreams that are inspiration (see eg discussion brought in somewhat silly-because-overly-rational JBQ article re Daniel), but Rambam implies he too had inspiration, so maybe we too can have inspirational dreams.

Note: This book is not about interpreting dreams, except vis a vis Biblical dreams

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Is there any scifi book/movie with lucid dreaming or sleep paralysis as a theme?

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- A ‘magid’ coming at night
- The Gra’s story re R Shimon bar Yochai, ‘temptation’
- MIR rosh yeshiva? (reb Beinisch?) Story via U Moishe, re hachnosas orchim vakabolas pnei shchinah in a dream

/....

The above are related to the main **theme of the book** via the idea of dreams, synchronicity etc as **different level of causation**.

.....

Lucid dreaming as an act of creation, creating a ‘universe’. Psychological self-growth during waking hours via free-willed choice of the difficult uncomfortable path. Spiritual growth via lowering ego, via acts of compassion, ie feeling the needs of others as your own (ve’ahavta le’re’acha kamocho).

Combining the psychological self-growth and the spiritual self-growth, and activating one’s inner self during lucid dreaming. Connecting to the Dreamer. Love/awe. (ve’ahavta.....levavcha [Psychological self-growth during waking hours via free-willed choice of the difficult uncomfortable path], uvchol nafshicha [Spiritual growth via lowering ego], uvchol me’odecha (acts of compassion due to feeling the needs of others as your own)).

Beshochbecha uvkumecha (proper preparation before sleep, and analysis etc after waking).

...

During the day, when we consider ourselves awake, we are mostly sleeping, ignoring the essential in our existence. And when we sleep we are generally passive.....Perhaps by our own lucid dreaming, used for higher purposes not simply self-gratification, we can help effectuate the Purpose of existence.....

Within the dream there may be ‘laws of nature’, but these laws can change, or be circumvented by the dreamer, they are simply part of the backdrop. There is a purpose to the dream, there is meaning in all that unfolds, there is a task set out for the protagonists of the dream, and it would be missing the point to focus only on the mechanistic aspect of the dream, the ‘laws’.

.....

We can learn to control our dreams: either to create self-gratification scenarios, or to explore our inner self, access memories hidden from our conscious selves, or – if we have developed ourselves appropriately in waking hours – to grapple with challenges presented to us from a higher realm.

.....

Dreams originate:

- power outside you,
- higher power of yourself,
- subconscious mind.

AR: What are the ramifications of the differences of these for the interpretation, significance?

Dream within a dream, and technique of 'incubation' before sleeping trying to get a dream which solves the meaning of a previous dream.

AR: dreaming of the pitaron of a dream or vision (Daniel), and nevi'im used to fast and prepare for a vision

Ancient Greek temples to Asclepius, people slept near temple etc to receive a dream: AR: like Ya'akov

Tibetan Buddhism, Tibetan book of the dead, centers on lucid dreaming, enlightenment, dream as die, the dream continues. **AR**: this is Adam's dream of the garden of Eden, which is eternal life (we conflate the story garden with the after-life, gan eden). If we become ego-less, purely soul, we return to being eternal, part of the Unity.

Life is illusion, a lucid dream, need to be in charge of it.

.....

Yoga: Dream sex is path to union, spiritual insights and experiences. **AR**: creation account, basar echad etc.

Maslow's term "self-actualization"

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The Hidden Power of Dreams Denise Linn:

What I call daydreaming she calls Dream gazing, awake dreaming. (daydream to prepare the groundwork for a dream?)

"Prophetic dreams... originate in the wellsprings deep inside us... where the Creator resides" ie she is recognizing the Divine, and that it is IN us. But she affirms the alien origin of dreams of aliens giving info to us, and also info from the dead (though she says something like foolish people may remain foolish after death so don't take their advice too seriously). Also past-life, astral travel (and out of body – not the Feynman approach!)

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- A 'magid' coming at night
- The Gra's story re R Shimon bar Yochai, 'temptation'

MIR rosh yeshiva? (reb Beinisch?) Story via U Moishe, re hachnosas orchim vakabolas pnei shchinah in a dream

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My personal experiences:

- with **sleep paralysis**: initial naive re capturing something on video camera, ignorance - just because one feels a presence doesn't mean something is there etc. Just as there is a sense of cold, or warmth, of comfort or abandonment, can be 'a sense of presence'. Maybe the difference between a Skype video call and a real conversation. The fear I felt. Hope to make more attempts.
- with **lucid dreaming**:
- feeling I had seen **Eliyahu**, basketball court Zivitz, others said same?

- Was picked up by someone **in my room at night**, given a ride on their shoulders (wasn't anyone there that night)
- **Being 'eliyahu'** (lulav; maybe stopping riot police/protestors clashing)

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AR Openminded Scepticism: Lucid Dreaming, sleep paralysis: just because one feels a presence doesn't mean something is there etc.

Mind is primary and so it COULD BE that one is in contact with higher realms etc buty nt necessarily so.

Based on what works in general in this life, relationships, careers, health etc, it seems everything doesn't come automatically, without effort, living blithely etc. It makes sense that just like for study and for helping people, knowing what to say, reaching out and making a connection, the more effort and concentration and the more real is the connection, and the same for prayer, statistically it is not effective to get what people ask for, but special people asking for the right thing and connecting deeply, maybe they get a connection and that is what they need, or etc. And maybe the same with dreams, it is only when one makes great effort and connects deeply, the more the effort the more the effect...unlikely that one can easily make a statistical study until more is known.

...

Rudy Rucker last chapter of "The Fourth Dimension: A Guided Tour of the Higher Universes" ", ch 11 . "What is Reality?" first three pages. Obviously basing himself on Descartes:

"Starting with no preconceptions at all, what is the most reasonable model of the world that we can build up? Only two things seem really certain: one exists, and one has perceptions.....Of course you may doubt whether I am real – perhaps you are only dreaming that you read this book – but you do know for certain that you yourself exist.....In classical physics, one assumes that the perceptions are caused by objects in three-dimensional space, but, if you think about it, that is really quite an artificial assumption." He quotes **Borges** writing of Bishop **Berkeley**: "...to add matter to our perceptions is to add an inconceivable, superfluous world to the world. He believed in world of appearances woven by our senses, but understood that the material world is an illusory duplication.

- "...Wheeler means that the rise of quantum mechanics has demolished the view that the universe 'sits out there' while we sit back and observe it. The kind of questions one asks – and the order one asks them in – has a profound influence on the answers one gets, and on the world view one builds up.
- ".....take sensations and thoughts as primary..." "...suppose that space and time are just mental constructs.."
- Rucker appendix discussion of **his experience with dreams**.

.....

Dreams contain that which could not exist in reality; this is a part of the reason a dream has such power/potential... That cows can swallow other cows whole is impossible, and that it should be indiscernible on them is impossible, but that is the way of a dream; the fact that a dream can contain imagery

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Shlomo HaMelech underwent a **physical change during his dream** – prophetic dream, divinely induced change.

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Put all the chumash material together in to a book of some sort, or perhaps to put into book form only the material relavant to some set of related themes, eg:

- the divine/human interaction,
- effect of dream interpretation,
- karma/mida keneged mida (see link to me on <http://dic.academic.ru/dic.nsf/ruwiki/5414>).

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Sleeping, Dreaming & Dying: An exploration of Consciousness with the Dalai Lama.

The book is a record of a week-long private dialog HHDL had with western scientists concerning the nature of consciousness, focussing specifically on sleeping, dreaming & dying. This is the 4th book produced in the Mind & Life conferences which HHDL does every other year with various scientists & philosophers. Published by Wisdom Publications, Boston.

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We are so rooted in the physical, in ordinary life, it is hard to get in even one minute of awareness, connection to the true essence, daily. That's what meditation, or prayer etc are good for. And one can perhaps utilize dreams for this.

It's almost a shame that we spend 1/3 of our lives sleeping without even directly experiencing it – we have pleasure being able to loll in bed before or after sleeping, and our bodies of course benefit from sleeping and we are relaxed after waking, but we don't directly have pleasure that we are aware of during the sleep itself. However perhaps it is possible to enjoy dreaming, and to achieve an awareness that is somewhat freed of the mundane which so tightly chains us during our busy days. (Again: Gurdjieff, Rebbe Nachman etc re 'waking up' to the true reality rather than spending life sleeping.)

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Mordechai Gafni: A soul print is made up of your dreams and your **destiny lived and unlived, conscious and not yet conscious**. It is made of your past and all of your yesterdays. It is your successes and especially your failures. **It is the partner you married, and the partner you didn't.** It is your fear, fragility, and vulnerability, as well as **your grandiosity and larger than life yearnings**. Your soul print is the song only you can sing, the poem only you can write, the way of being in the world which is you and you alone. To impress your soul print on the lips of reality is the highest goal of spiritual living. (p. 2) Soul prints help us to widen our limited thinking of ourselves. Gafni claims, our stories are our sacred essence, **and we explore our stories** as “an intimate spiritual journey in which we depart from the narrow constricted straits in our lives and seek wider vistas” (p. 5). He continues, “only when our story is complete do we have the inner equilibrium and integrity necessary for healing and growth. When we leave behind sections of our story, **we can never realize our soul print**” (p. 6). He goes on to say, “Every nuance, event, image, and incident of our lives is a source of vital psychological and spiritual information. Telling our autobiographies, we forge a coherent narrative out of our life stories, shedding light on the meaning of our lives.” (p. 7). Finally, “telling our stories means coming out of hiding and returning to our sources. That is the only way we can really find free

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Existing dream books:

- Books in B/N: One or two on “Deeper power of dreams”, interesting re techniques to remember dreams etc. eg **“The Hidden Power of Dreams”: Denise Linn:**
- A few on techniques to achieve Lucid Dreaming, interesting..
- A bunch on interpreting dreams, dictionary of images etc and their meaning, not interesting to me.

Websites:

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In “genesis” page of website, see article: Cause and Effect: In the context of the Torah’s accounts, a dream interpretation affects its realization; similarly the response to a divine mission affects its outcome.

To broaden **dreams as prophecy**, add all types of **divine human interaction** which are **meant to tell humans something which is in human control**:

- 2 DorLedo articles:
 - see my site “Jacob’s Dream and Conditional Vow” <https://files.nyu.edu/air1/public/biblicjd.htm> and
 - re Moses, and see in Hebrew on “Hidush” site.
- Karma re Egypt plagues,
- Karma re 10 commandments

DREAMS, in "Genesis" section

- Dreams: Interpretation as Destiny Actuation
- Beyond Astrology: The Correct Interpretation of the Dreams
- Why Bother Sending Prophetic Dreams?
- The purpose of the second Dream
- Life’s Ambiguous Challenges:
- Dreamland Causation

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III: REFERENCES, Quotes

Entire contents of file: "for FW and Mind/Body"

For FW

“New Pathways in Science” : Eddington 1934

is he anticipating the measurement problem of qp or was it already articulated? P3 top “but in the end..”
p7 mid “consciousness”

ch 1 = “Science and Experience” re external universe, sense perceptions, all has to be measured etc,
science as the ordering of sense perceptions = nerve impulses

p295-303 response to criticism re FW etc

p305-308 response to Russel’s critique (Russel misquotes him)

“Great Essays in Science” : Eddington: The Decline of Determinism p243

“The Philosophies of Science” : articles by Jeans, Eddington

“Science and the modern World” Alfred North Whitehead 1925 Mentor edition

Science is based on a belief in the rationality of the universe, which derives from the Western religious belief in God as creator. P13-14, p17.

77b, 89 mid, p96 end of middle: literature ignores materialism

P180-190 Science and religion: complementarity (he does not use this term of course!):

p183 particles and waves (written 1925, before qp known to him!), p101 continuity vs atomicity, em waves.

p190 the advance of science clarifies matters and therefore aids religion

.....
for FW.

76b-77top “this radical inconsistency lying at the basis of modern thought”: important quote for book
p79: no morality if no FW i.e. if all is materialism

Whitehead's solution

p80-81 ,p93, p109 implicate order, wholism? FW?

... IV: NOTES etc

In the Bible there were Jewish and non-Jewish prophets. According to....prophecy is now given to (women)? And children? Fools?

Also: self actualization at highest level via overcoming one's nature

My articles

- Four Mystical Experiences: Closing Circles
- The Re-enactment of the Stolen Idol Scenario, and its Redemption
- Yakov's Karma
- Two Dreams or One Dream Twice Dreamt?
- Angry Words Kill

-
- See file “New Genesis Books”
 - Re Rivka as proactive based on info she was given, understadnign it as prophetic & a challenge: See
 - file “Chumash Nov 08 NEW re chaye sarah, toldos, vayishlach.doc

.....
See my file “Tatz, Brandwein, AR”: ties in with: FW, kabbalistic insights, and tie-in between these and chumash stories.

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For publisher:

Who I am: My article <https://files.nyu.edu/air1/public/Quantum%20Metaphysics%20and%20Genesis.htm.htm> is second result for “Quantum kabbalah”; first is Laitman

1. [The Union Between Kabbalah And Quantum Physics | Laitman.com](https://www.laitman.com/en/the-union-between-kabbalah-and-quantum-physics/)
[laitman.com/.../the-union-between-kabbalah-and-quantum-physics/](https://www.laitman.com/en/the-union-between-kabbalah-and-quantum-physics/)

May 19, 2010 – In the News (from www.scirp.org): The following article, published by the Journal of Modern Physics and co-authored by Professor I. Orion, ...

2. [Quantum Kabbalah and the Instant Universe:](#)

<https://files.nyu.edu/.../Quantum%20Metaphysics%20and%20Genesis...>

Quantum Kabbalah and the Instant Universe: "And God Said, 'Let there have been a Big Bang' ". Avi Rabinowitz. Science, atheism and biblical religion: Science ...

3. [Quantum Physics Meets the Kabbalah on Vimeo](#)



vimeo.com/2049427

Oct 23, 2008

the first half.... Must watch both videos to get the full picture. Cutting edge stuff. A must see for all Seekers. In the ...

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Search: retro un?

Search re Adam etc

Give ref to wiki: karma , why rabbis, geocentrism

.....

Just because it didn't happen doesn't mean it isn't true ☺

Send Tzvi my outline of book on chumash/dreams; ideas re ways to split up books, strategy etc

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Sent to RR

1) "Holidays and Breishis": the first 13 or so pages are about the yomim tovim, and from p13 or 14 is on the parshas, starting from Breishis, titled "Genesis: Radical/Traditional interpretations". That part is a little more philosophical.

2) file: "First 30 pages combined version" with both Hebrew and English, with a lot of Breishis material in the beginning; there can be different stuff in Hebrew than in English, one is not simply the translation of the other..

There are also two files where the material is separated:

a) one file in English: "English excerpted"

b) one file in Hebrew: "Hebrew mostly". The first page of that file has some English material..

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- Joke re idols, missionary, monotheism, adding to the pantheon statue of the god before whom no other gods
- Torah she'bich'sav is subset of toshba
- God's challenge to Humans is to overcome the strictures: Re Rav Moshe and mamzer: Roman and rabbi who gave tzedaka: Avrohom and sodom, God told him so that he could change it; Jonah prophecy; Moses mecheni na misifrecha.
- Chasidus: MR "talking down" to Gd: "God" is a word, it reflects a concept, a feeling we have about what is out there... There is a word and a referent of the word, "God" is a word not 'that which is actually out there'.

....

Poseach es yodecha

Not directed to God but to ourselves:

1. let us open our fist into a palm for giving – lekabel al mnat lehashpiya: when God opens hand to give us, let us not be grasping (fist), and let us give it to others.
2. when we are ready to use fist to fight, open hand to instead mollify, give the other what they wanted instead of fighting them with a fist to prevent them from getting it. Related to Daddy's vort to give to all what they need, even if it is a rich man he needs something from you, even if what they want is koved from you that you don't feel they deserve.
3. The best way for us to benefit from God's munificence is to be munificent to others (ie when we open our hands to give, God opens hands and gives us what we need: either indirect, or it is the natural reaction to giving, that we feel good etc.)
4. Open your hand to give to others what they need, and "ve'ahavta le're'acha kamoicha" means that they need what we are feeling we need: ie when we feel a pain of sadness, loneliness etc it is meant as a cry for help from others who are feeling this – we are now sensitized to what they are feeling, our task is to alleviate THEIR pain, not ours; by acting selflessly though, we will overcome our ego which is the source of all the pain, and so we will find peace; we are God's emissaries, when we act selflessly in this way we are manifesting God's image, the soul which is of God, and though we are acting it is God acting, so it is directed at us in order to actuate God's assistance via us to those in need; also: our action will bring peace to those who are suffering and maybe by example will inspire them also to be selfless, which will bring real inner peace.

Directed to God:

the key word is the last one, 'ratzon', which means we get the ratzon to do the right thing, not that we get the material things on our shopping list.

Kadosh, , k...m'loi kol ha'aretz kvoidoi: why three times? Because the first is heavens etc, the last is that even the material world is full of God's glory.

....

Ehyeh asher ehyeh: MR answered "shlach na beyad tishlach". (What is this called in literary terms: using the same 'form', or 'meter'?) What is the connection? Why did this make God 'angry'?

...

AR: 5th commandment: "Kaved et": is 5 so it is on RHS so is ben odom lamakom: maybe bec first humans had God as parent, and we are all from them.

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Send Betzalel Naor re: 'el hayam'; symbolism of snake re MR: re Paraoh, and re Bris; link to article re karma; meaning of Joseph's dreams and effect of brothers' interpretation; rambam/ramban re visions;

link to some 'vorts' of mine; <https://files.nyu.edu/air1/public/biblic.htm>
dreams, prophecy, free will, destiny & self-actualization from the biblical-mystical point of view (meant to be of relevance to one's actual life, not an academic discussion). See for example "the divine challenge" , "jacob's dream" "joseph's dream", "moses' three signs"

...

- Chumash. Nach,
- Appocrypha (dream of Mordechai, etc)
- Mishna. Gmara, midrash
- Rishonim: Phil: Rambam; Mystical: Ramban; Pshat: Rashi. etc
- Zohar, other K'c works
- Modern:
 - see Encyc Judaica, and older J Encyc;
 - Freud, influence of J sources on his ideas
 - Bezalel Naor: book on dreams, and his DorLeDor article
 - search Bible journals for titles with 'dream'

-
- Results of Search for files with “Chumash” in the title, on W95 Desktop Jan 2013**

...
Entire contents of file “MK comments for Midev Abir”

**psychological insights into Genesis,
Symbolism in Gennesis,
stuff for shabbos tble (someone else's book)
emphasize that its both traditional and modern.**

Mauer @ Urim Press (in Efrat: MK's neighbor) (Ahronson going bankrupt, Ktav doesn't publish)
Lopez Cardozo at O Sameach, would look at it, would give advice re whatever. The unified torah, parallels..

one-page preface: not to prove torah one author, but to show how integrated in unified way, symbols reappear, understanding one story enhances understanding of another, torah she balpeh and ksav

put chagim at end

titles of chapters:

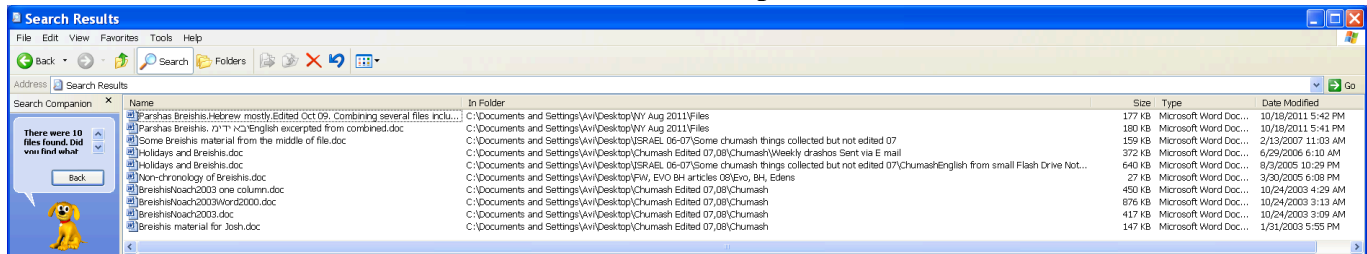
name of parsha: theme

eg

breishis: mystery of creation

.....

Search result for files with word "Breishis" w95 Desktop Jan 2013



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Quantum Kabbalistic dream-interpretation technique:

Carefully record all dreams immediately upon awakening. Note the similarities between dream-events and events during the day. Note all coincidences, even if they seem meaningless. Whenever you dream of a person, or of a significant event to occur in the future, record it carefully. It is best to use a computer for this, so that the text can be easily searched later on for correlations.

Every evening, record the major events of your day, in brief. Make especially note of keywords, and names of people who were spoken of, or who you thought of. At the end of every week, review the dreams of that week, and the previous week. Note the lack of coincidences as carefully as you do the coincidences. That is, if you dream of someone but they do not call or do not appear, make a note of this at the end of a week after the dream. You can enter it as a parenthetical remark in bold font and with some special symbol in the dream account. For example. "I dreamed of X, he was going to" and then edit it a week later to: "I dreamed of X **[He didn't call or appear within a week; %]**, he was going to". If the person Did call or appear, note it as well of course. This way you can review the record at the end of the year and easily spot the coincidences and non-coincidences by searching for the % sign, or if it is in print, by looking for bold font. If someone does appear after a long absence, on a computer it is easy to search the text for that person's name.

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- What did Joseph realize when he understood that his dreams were prophecy and what they meant (according to my interpretation of them).
- Why didn't his brothers have that dream (as B Naor asks implicitly)?

- Why didn't Joseph dream again?
- What was the ultimate purpose of his dream – a challenge to the brothers? A hint to him at a crucial time that he should interpret Pharaoh's dream in that way?

...

Excerpted from my file "Tatz, Brandwein, AR":

AR's main themes in chumash, and sci, sci/relig

- FW/creation/creativity
- Mind/body
- Events as prophetic visions, that is the most fundamental realm
- Dreams
- Adam/FW, Eden
- Avraham understands that God tells him re Sodom in order to defend it; Rivka understanding that it is a message, and not passive prophecy but a task.
- Names.

.....

There's **overlap** between:

- this "Book";
- English chumash book;
- Edens;
- RetroUn (FW/purpose&meaning)
- Tatz/Brandwein material;
- Einstein book;
- astrology book.

...

Deeper meaning of clichés/obvious statements/wisdom sayings

- Grass is greener
- Don't know what you have till it's gone
- A stitch in time saves nine: it is our nature to ignore problems when they are small, but these tend to grow; why do we ignore it? Bec it is work to fix, and we push it off or think it is fine as is. But if we now can focus on the amount of effort or trouble it will be later, then that will weigh on our minds so much that we will summon up the determination to take care of it now, ie it is a suggestion of a technique how to overcome the natural tendency to ignore things when they are still small.
- Do this for Mishle?

.....

Show us to:

- Reb Naftali (ask to give to Daniel Matt etc?),
- the two Jacobson brothers,
- DB Pinson,
- Raphi,
- Betzalel Naor.
- Involve **Tzvi Blech** in dreams book especially bec of chumash aspect.
- Fred Alan **Wolf**?
- Rudy Rucker?
- Robert Alter?

- Prof Kugel?
- Hebrew university: Jonathan Garb, and Prof Liebes
- Send to Yehoshua Rochman?
- Moshe Koppel?
- Shulem Brodt

.....

Comments on chabad.org to my prayer article retitled:

Thanks for the simple and specific examples to explain SPIRITUAL LIFE...i will read this often to help me get going on my spiritual journey....when I am not "drinking the milk" with the correct steps....

Shabbat Shalom

casi

miami, fl

March 13, 2007

[Re: critical mass](#)

I can't answer for Avi, but there's an article here that deals with this issue of women and the minyan: www.chabad.org/444101

Rabbi Tzvi Freeman

March 8, 2007

[critical mass](#)

how would you reconcile your explanation of 'soul' radiation as the critical mass for minyan with the fact that the woman's soul does not qualify for the quorum?
my inquiry is very sincere for wholesome understanding. i am not questioning the correctness of the practice whose source is from above.

also, i am aware that in certain circumstances, a sefer torah or male child has been counted for minyan in cities/villages that just didn't have a reliable minyan. has there been a recorded precedent to count a woman in limited and specific circumstances?

thank you so much.

Anonymous

Yonkers, NY

September 12, 2006

[Wow](#)

I am just learning Torah and Kabbalah; this article has given me an understanding of my search and also help me overcome my fear of failing to fulfil all mitzvot.

Reading this, I feel the article itself to be a beautiful prayer to meditate and remember as I learn and struggle. Thank you for this. I have passed the article on to others who struggle with the same.

Anonymous

jewishbrevard.com

April 24, 2006

[cosmology of mizvot article](#)

Thank you, Mr. Rabinovitz! This article deserves a very wide reading. Looking forward to more articles by you.

Anonymous

Jerusalem

March 22, 2006

Since more and more people are told they don't have to follow these laws since it is the norm not to, and the emphasis is on making money and being "successful" in our society it is so important to know WHY we are to follow these laws. In this day and age it is not enough merely for us TO DO because we no longer know who to trust. Everything around you tells you it is weird and unnecessary to pray and we do not question what our society IS. By all means question, and most importantly follow what is in your heart. It's time for a spiritual revolution.. amazing article, thank you

Risa

NY, NY

February 8, 2006

[Thank you](#)

Your thoughtful essay helped me through some recent sadness and tension.

I have begun to feel, (rather than hopefully think,) that there is some purpose to our lives. Your metaphor of the 'shadow on the wall' particularly moved me to a more imaginative view of life.

I was educated exclusively as a Catholic; lately this has seemed ruthless and greatly lacking. My one resort was an affected agnosticism, but I felt starved, and your essay resonates with that.

I am very glad to have read it, at a time in my life when many things seemed pointless, and any actions sure to cause grief to someone. It has given me food for thought; and inspiration. Cynics no longer amuse and distract me, but I had a sort of paralysis of the will. I saw it as a political statement. It now seems a spiritual stagnation, and I am grateful to have realised this.

Whatever your spiritual background and education, your words have restored my spiritual backbone. Thank you for publishing this online :)

Anonymous

Dublin, Ireland