

THE SECRET OF INCARNATION: THE SECRET OF THE 42 JOURNEYS¹

Parshat MasseiShiur Notes Anshe Shalom, July 2011 (Numbers : 33)

The text of Israelite journey in the wilderness is recounted 3 times in the Bible and the most exhaustive being in our parsha (Num. 33). The list of places along the way can be divided into three groups of 14 verses, depending upon whether there is a description of an event associated with that encampment or not. In the first and third groupings of journeys each station along the way has a narrative attached recalling a particular in the national Israelite biography as follows:

FIRST SECTION : Num 33: 1-14

"They journeyed from Ra'amses in the first month, on the fifteenth day of the month of the first month, on the day after the Pesach; Benei Yisrael left with a high hand in the sight of all of Egypt. And the Egyptians were burying those whom God had smitten - all the firstborn; and God had also executed judgments upon their gods" (3-4).

"They journeyed from Sukkot and encamped at Eitam, which is on the edge of the wilderness" (6).

"They journeyed from Eitam and turned back to Pi ha-Chirot, which faces Ba'al Tzefon, and they encamped in front of Midgal" (7).

"They journeyed from before [Pi] ha-Hirot and passed through in the midst of the sea into the wilderness, and they walked a distance of three days in the wilderness of Eitam, and encamped at Mara" (8).

"They journeyed from Mara and came to Eilim, and in Eilim there were twelve fountains of water and seventy palm trees, and they encamped there" (9).

"They journeyed from Alush and encamped at Refidim, and there was no water there for the nation to drink" (14).

¹ NOTES TO ANSHE SHIUR PARSHA MAASEY 2011 JULY 24TH

Middle Section verses 15 through 35

Merely a list of locations with no description of any events that took place at those locations.

Last section verses 36 through 49

"They journeyed from Etzion Gever and encamped in the wilderness of Tzin, which is Kadesh" (36).

"They journeyed from Kadesh and encamped at Hor ha-Har, on the border of the land of Edom" (37).

"Aharon the Kohen ascended to Hor ha-Har, according to God's word, and he died there in the fortieth year after Benei Yisrael came out of the land of Egypt, in the fifth month, on the first of the month" (38).

"And Aharon was a hundred and twenty-three years old when he died at Hor ha-Har" (39)

"The Canaanite king of Arad, who dwelled in the Negev, in the land of Canaan, heard that Benei Yisrael were coming" (40).

"They journeyed from Ovot and encamped at Iyei ha-Avarim, on the border of Moav" (44)

"They journeyed from Almon-Divlataima and encamped in the mountains of Avarim, before Nevo" (47)

"They journeyed from the mountains of Avarim and encamped on the plains of Moav on the Yarden, near Yeriho" (48).

"They encamped on the Yarden, from Beit ha-Yeshimot to Avel-ha-Shittim, on the plains of Moav" (49)

The entire middle section, verses 15-35, follows the standard format for biblical lists. All the deviations from this standard are concentrated in the first fourteen verses and in the fourteen verses at the end. The deviations - additions, elaborations - emphasize the departure from Egypt and entering the uninhabited desert, on one hand, and then finally, after a lengthy stay in the desert, once again returning to civilization, specifically Eretz Yisrael.

Verses 1-14 14 total verses.	Verses are non-standard in that they contain more details.
Verses 15-35 14 total verses.	Verses in standard format with no extra details.
Verses 36-49 14 total verses.	Verses are non-standard in that they contain more details.

On a purely literary level the Author wishes to convey an *inclusio* here whereby the A, B, A1 format suggests that the central 14 verses form the thrust of his narrative intent. Yet here the reverse seems to be taking place since there seems to be no content at all, merely the list of locations. At this point the Midrash jumps in to close the interpretive gap in understanding.

MIDRASH

Many commentators discuss why the travels are all listed here in the first place, especially because the trips are also recorded in the Torah at other appropriately located places. Rashi and the Ramban both offer an interesting insight from the Midrash: *this list displays God's kindnesses towards Israel.*

Following of the episode of the spies, God Decreed that Israel should wander for 40 years in the desert. A pillar of cloud led them during the day, and a pillar of fire at night, whenever God Commanded them to move. We might have a mental image of a group forced to wander across the hot desert, stumbling from place to place, offered little rest until, at long last, the entire first generation had passed away after 40 years.

Rashi demonstrates that this image is incorrect. The total count of the stations comes to 42. One then subtracts the first 14 from this number, which were all made during *the first year* before the spies were sent into the Land of Israel. Then subtract the final 8 stations, which occurred during the *last year*, following the death of Aharon, as Israel once again moved forward to occupy its homeland.

The intervening 38-year period was marked by only 20 moves, with an average of nearly two years between trips. This middle so-called anonymous section of 14 verses, which apparently reveal nothing of the epic events of the wanderings in the wilderness, on the contrary, by their very ordinariness, their lack of drama, reveal the divine's love for His people. Furthermore it represented the bulk of the time, 38 out of the 42 stations. This, then, provides an example of how even an evil decree is tempered by God's kindness. The literary *inclusio* then represents a true narrative of calm and slow-paced travels, averaging once every two years, and a different picture of the divine human relationship than the literal reading of the framing text might suggest.

Nachmanides quotes Maimonides in his "Guide to the Perplexed" in adding a further point along this trajectory. He indicates that there is a "great need" to recount the journeys, because of the Manna that the Jews ate in the desert. He says that people could have thought the Jews wandered searching for food, and stopped in "a place where people go, like those deserts which the Arabs settle today." The Torah describes the locations, he writes, in order that future generations could go and see for themselves that these places were not fit for agriculture or even basic survival.² This notion of divine assistance in the form of the supernatural provision of Manna represents yet another hermeneutical move away from the literal fulfillment of prophetic condemnation of the Israelites to die in the wilderness in favor of a more compassionate divine caring. As we move interpretively to the Hassidic masters we see yet another layer of complexity to these 42 stations, that of a historical list towards a mythical journey.

IN HASSIDUS

The Baal Shem Tov taught that these forty-two journeys are also the forty-two spiritual journeys we make throughout our life. We begin from birth, and the nation's exodus from Egypt is both its own birth as a nation and an allegory for every individual birth, the liberation of the fetus from the confines of the womb into the freedom of the outside world, where it can develop and become independent. The final journey is to the spiritual Promised Land, the place of spiritual fulfillment.

Just some of the intervening journeys in the Israelite's trek through the desert were accompanied by setbacks, so too these challenges are reflected are reflected in each of life's struggles.

The great Polish Hassidic Master, Reb Zadok in his *Pri Tzadik*, points out that forty-two is the number of letters found in the special and holy Name of HaShem that prophets used to pronounce and meditate on when going into a state of

² One can see readily that the map at the beginning of this essay differs greatly from the usual caravan and oasis stops seen in the Sinai desert. See also my essay "Jonathan and Allenby: A tale of Two Tricksters" .

prophecy. Therefore, the Pri Tzadik teaches, these forty-two stops correspond to this forty-two letter Name.³

This, the Pri Tzadik points out, is also an analogy for life. Everyone has forty-two "stops" to make on his way to personal spiritual completion, for which he was put here on the earth.

The *seforim hakedoshim* observe that the forty-two journeys correspond to the 42 words of Ana Bekoach, which has seven lines of six words each. These lines in turn correspond to the seven lower sefiros, each one considered in its combination with the other six. The Toras Avos explained that the function of our spiritual journey is to make a contribution or tikkun, in each of these seven midos² through which divine relates to the world. The scope of this task is alluded to in the 42 journeys of the biblical text.

The Magid of Zlotchov suggested that the very place-names do not only indicate locales of population concentration –rather, each stopover yielded a dividend of *kedushah* through the Israelites' weakening of the *tumah* of the wilderness that encased it. Each place-name indicates the nature of that dividend by the semantic allusion of the very name. So, for instance, the *Kedushas Levi*, suggests that the Israelites encamped at *Charadah*.⁵ The name suggests a place associated with intense fear, albeit a negative, counterproductive one. By overcoming it, they turned around the fear itself, elevating it to an instrument of progress, of reverence for *kedushah*.

Simon Jacobson has neatly divided the journeys along thematic lines of spiritual maturation as follows⁴:

Journeys 1-5: Birth through childhood into the maturity process.

Journeys 6-9: Various adversaries we face early in life.

Journeys 10-12: Power; weakness; revelation.

Journeys 13-15: Craving; rebellion; resignation.

Journeys 16-17: Building family and home.

Journeys 18-19: Failure; mob mentality.

Journeys 20-22: Beauty; fear; unity, community.

³ See further under kabbalah below, for more discussion on this divine Name

⁴ [http://www.meaningfullife.com/oped/2008/07.18.08\\$PinchasCOLON_42_Journey](http://www.meaningfullife.com/oped/2008/07.18.08$PinchasCOLON_42_Journey)

Journeys 23-27: Low-points; middle-age; fruits of labor; emissary; counsel.

Journeys 28-33: Later stages of life as we enter old age.

Journeys 34-38, which continue with the last stages of life's journey on Earth.

I would rather split the journeys into the three literary divisions respecting the original problem we had with the very text and using the kabbalistic explanation as a tool to answer the literary problem. We had identified the fact that the middle section of 42 verses had no specific historical event associated with them unlike the first and last thirds of the chapter. If we assume Jacobson's insight that each represented psycho-spiritual developmental phase then it might be possible to suggest that the following stages:

Stage 1: development and educational: 14 stages in maturation, each identifiable as in the text.

Stage 2: self development, each individual making his or her own contribution: no event noted in text

Stage 3: seniority: the working out in life of the choices made in Stage 2: events noted in text.

Thus the first section is beyond each one's control representing the nature and nurture of development in the spiritual realm. This is followed by the anonymous middle section, purposely left blank for each generation and individual to plug in, so to speak, their own unique spiritual identity which then gets played out deterministically in the final section by the laws of spiritual physics.

The Talmud also speaks of this forty-two letter name mentioned by Reb Zadok,

Rab Judah said in Rab's name: The forty-two lettered Name is entrusted only to him who is pious, meek, middle-aged, free from bad temper, sober, and not insistent on his rights. And he who knows it, is heedful thereof, and observes it in purity, is beloved above and popular below, feared by man, and inherits two worlds, this world and the future world.

Kiddushin 71a

We have traced the very trajectory of the journeys of the Israelites from the historical facts and locations on the map to the need to see each of our own mythic journeys in life as somehow connected to these locations and their proper names, semantically signifying the very spiritual challenge according to the Hassidic masters. They point to the "Divine Name of 42 letters" to which we shall

now inquire. As we embark on the *deepest sod projection of interpretation*, the projection of these internal psychic nodal points onto the divine, we noted how the mystery of the 42 remains the connecting strand.

IN KABBALAH

The Zohar understands the recounting of these forty-two stations on a mystical level by seeing history as a cyclical epic process that keeps turning on itself. The nation of Israel is being created just like the very world was created using the same technology back in Genesis.

AND THE EARTH WAS VOID AND WITHOUT FORM. This describes the original state-as it were, the dregs of ink clinging to the point of the pen-in which there was no subsistence, until the world was graven with forty-two letters, all of which are the ornamentation of the Holy Name.

Zohar I: 30a

According to the Kabbalah, the world came into being by virtue of the first forty-two letters of the Torah, the forty-two building blocks or stages of creation. The forty-two stages of travel (Num. 33) echo the genesis of the world and reflect a second process of creation, one that lasted forty years. In recounting the forty-two journeys, anew creation is being formed, the creation of the nation has paralleled the creation of the world.

Ana B'Koach is made up of seven stanzas each with six words, whose forty-two letter acrostic alludes to the forty-two letter Name. The name of the 42 letters represents a divine code which is made use of at strategic points in our liturgy and rituals.

The 42-Letter Name Connected With Creation

Ana B'Koach is also known as the 42 names of Hashem. As there are 42 words in this prayer, the initials of these words create the 42-letter name of Hashem. This Divine name is connected with creation and the first verses in the *Torah* that speak of creation.

The Baalei *Tosefos* write (*Chagiga* :11b) that this name is connected with the first two verses in the *Torah*. (See also R. Abulafia. *Chaye Ha'Olam Habba*. p. 57)

The Ramak (*Pardes Rimonim, P'ratai Sheimos*) explained that the 42-letter name corresponds to the first 42 letters of the *Torah*. He comes to this conclusion through various methods in *gematria*, such as At-Bash, A'Y'K and others.

Six Letters Subdivided

There are six words in each of the seven lines that correspond to the six surfaces of a cube: up, down, right, left, front, back. These six directions are connected with the verse from the vision of Yechezkel that says, *“With two they covered their faces, with two they covered their feet and with two they flew.”*

Seven six-letter names are found in each line using the first letter of each of the six words in that line; it is to be scanned and visualized, but never pronounced. As each line corresponds to a specific day of the week, so each six-letter acronym gives us a meditation for that day. The first line/name is about Sunday; the second, Monday; ETC.

This name is very sacred indeed and certainly should not be pronounced. In tractate *Avodah Zara* (17b-18a), the *Gemara* speaks very harshly in regards to those who pronounce this name in full:

Rav Yehudah said in the name of the Rav: The 42-letter name is entrusted only to him who is unassuming, humble, middle-aged, free from anger, never gets drunk and is not insistent on his rights. And he who knows it is heedful thereof and observes it in purity, is beloved Above and popular below, feared by man, and inherits two worlds: this world and the future world.

Talmud: Kiddushin

As there is an inherent meaning to these names, they are only to be scanned and visualized. The Rishonim/ early commentators have different views on how these names should be read: one view sees each line as one whole name, another holds that there are three letters per name and two names per line. Thus the names should be said as two words together, as in the first line, *“Ana b’koach, gedulas yemincha, tatir tzrurah.”*

The Ana B’Koach Prayer:

“We beg You! With the strength of Your Right Hand’s greatness, untie the bundled sins. Accept the prayer of Your nation; strengthen us, purify us, O awesome One. Please, O Strong One, those who foster Your Oneness, guard them as the apple of Your eye. Bless them, purify them, show them mercy. May Your righteousness always recompense them. Powerful Holy One, with Your abundant goodness guide Your congregation. One and only Exalted One, turn to Your nation, which proclaims Your holiness. Accept our requests and hear our cry, O Knower of all mysteries.”

תפילת רבי נחוניא בן הקנה

אב"ג ית"ן	אנא בכח קדושת ימינה, ותמיד צדקה.
קר"ע שט"ן	קבול רצת עמך, של גבתי, טהרתי, גידא.
ג"ד יב"ש	גא גבור, הידושי, יחידה, סבסבת של קרב.
בט"ר צת"ג	בזכרם טהרתי, נוסם לצדקה, ותמיד לטוב.
זק"ב טז"ע	זאסין קדושי, ברוב טובה, גהל עליה.
יג"ל פז"ק	יחיד גאית, קעמך גבתי, זוכרי קדושתך.
שק"ו צי"ת	של ועתה קבול, ושמע לצדקתנו, ידעתי עלמות.

ברוך שם קבוד מלכותו לעולם ועד.

The above prayer of Rabbi Nachman Ben Hakaneh is extremely holy, please treat with utmost respect.
The 42 letters in blue are to be scanned with ones eyes not to be read verbally.

Whenever the concept of forty-two comes up, it usually alludes to an opportunity to become more spiritually elevated, to return to what we were before the fall. This is why the prayer *Ana b'koach* is found in all siddurim before *Pesukei D'Zimrei* (Introductory Psalms), and *Lecha Dodi* erev Shabbat, and at other times that promote our spiritual elevation. In the counting for the sefirah service which represents the fixing of the 7 lower middot on the 7 weeks between Passover and Pentecost we also employ the prayer.

The use of this forty-two lettered name, in the very creation of the world allows and facilitates a similar creative endeavors to ascend spiritually from level to level. For this reason, every morning as we prepare to ascend spiritually, through prayer, we recite "*Ana becho'ach*" before "*Eizehu mekoman.*" Likewise for the ascent through the *minchah* prayers, before "*Ashrei*" we say *karbanot* (portions dealing with sacrifices) and conclude with "*Ana becho'ach.*" Before going to sleep we recite "*Ana becho'ach*" in *Kriat Shema al Hamitah*, since the *neshamah* prepares itself to be rejuvenated and to rise to a higher spiritual sphere. And on Friday night, after reciting six Psalms corresponding to the six days of the week, as we prepare to enter the holiness of *Shabbat*, "*Ana becho'ach*" is also recited.

Not only creation but the very Exodus is linked to this Name:

42 Journeys When G-d brought the Jews out from Egypt, He brought them out with the mystery of the 42-letter name, just as He created heaven and earth...

Zohar Hadash, Ma'amar

Rabbi Avraham Sabba (d. 1508) explains the connection:

These journeys were something remarkable: the conclusion of the entire Torah... Just as the Torah begins with the story of creation, which alludes to the 42-letter name, so too, it ends (Masei is the end of the main part of the Torah, as Devarim is treated differently) with the record of the 42 journeys, which correspond to the 42-letter name.

The Names & The Days of The Week

As mentioned above, the 42-letter name is connected with creation and is linked to the first verses of the *Torah*, which speak of creation. This is a name very closely associated with the weekly unfolding of time, the six days of the week and the *Shabbas*.

Rav Hai Gaon, (939-1038) one of the last sages of the Gaonic period, deciphers the names and how they relate to the days of the week.⁵

Sunday: Avag Yatatz

Av – father, implying our Father in Heaven

Yud and **Gimel** - (our Father in Heaven who embodies the) Thirteen Attributes of Mercy (numerically, Yud is 10, Gimel is 3= 13)

Tatz - breaks, as in breaks all levels of *kelipa*/ all concealment and constriction
On this Sunday level, there are little or no concealments. In the *Torah*, Sunday is called *Yom Echad*/ day one, not *Yom Rishon*/ the first day. Day one is only unity, oneness; the One, The Av (Father), and the Thirteen Attributes of Mercy coming from the crown, the sphere of *Keser, Arich Anpin*. This is a time of perfect and complete unity coming from the holiness of *Shabbas*, before plurality, before work mentality.

The meditation for Sunday is to bring the consciousness and idea of unity of Shabbas into the weekdays. Instead of being pulled down by the ensuing week to come, we meditate, have kavanah / intention and feel lifted by the Shabbas that has just completed.

Kavanah

Monday: Kara Satan

Kara – to rip asunder, to break apart

Satan – consciousness of duality, otherness and separation

The *Torah* discusses the second day as the creation of separateness and division. On this day, there is the division between higher and lower waters. The

⁵ For more see Rav Dov Ber Pinson and his website www.iyyun.com

Midrash adds that it is the creation of *gehenom*/ hell. The second day is so much related to division that the words, “It is good” which appear in all other days of creation are omitted on this day. Hell is the opposite of unity. Inwardly, it is a state that arises from not living in the complete reality of unification with our Source, of being separate. Consequently, this is a name for breaking the *kelipa* of separation, ripping it open to reveal that even the Satan is a Divine force.

Sam-El, another name for Satan, is spelled with the closed letters Samech and Mem, indicating that in this closed, cut-off state, Divine energy cannot reveal itself. When these closed letters are open, their Divine root is exposed and we understand that Sam-El is actually E-! God and the attribute of *chesed*.

Monday is the beginning of many peoples’ workweek. Even when people work on Sunday, that day is still very much connected with the modality of *Shabbas*. Come Monday, we must once again interact with a world of duality, concealment and a *satanic* consciousness of me, not you, this, not that, where time and space seem separate and our lives are compartmentalized by palm pilots and appointments.

Due to the powerful forces of separation on Monday, we need to meditate on opening our blockages. Instead of feeling stuck, closed, shut out, we can break the strength the *kelipa* of duality and remain connected.

Kavanah

Monday - *Gevurah* – Strength – Concealment – Separation

Consciousness: Break and destroy all Satan/ disconnections and separations,
remain connected

Energy: Strength

Tuesday: *Negdi Kash*

Negdi – in front of me

Kuf – stands for *kavod*, indicating glory

Shin – stands for *Shamayim*/ Heaven and indicates the *Shechina*/ the immediate, immanent presence of God within the world. The glory of Hashem is before me.

The third day, Tuesday, corresponds to the *Shechina*, residing in the *Malchus* of the third pillar, the middle column of balance and harmony. If the middle column is the trunk of the tree, *Malchus* is its life giving fruit. On the third day of creation, the Torah tells us that the earth gives over her fruit, the physical fruit of creation, just as *Malchus*, the kingdom is the manifestation and result of all the higher branches of *sefiros* that flow into and animate it. This is the idea of *Malchus*, the *Shechina*, the mother earth giving offspring, life.

Tuesday represents routine: the same as Monday, just another day. It is a

double day, thus in the Torah the word *tov* / good repeats itself twice on this day. Our Tuesday's meditation is to realize the majesty and glory in our actions, in nature, in the whole, in the routine of life and how the entire world is filled with Hashem's glory, even that which seems trivial.

Instead of being bored or jaded by the routine and redundancy of the week, realize that within everything is Hashem's glory.

Kavanah

Tuesday - *Tiferes* – Middle Column – Harmony – Beauty

Consciousness: Balance, beauty

Energy: Middle column, assisting us to make the right choices with compassion

Wednesday: *Ba'tar Tzatag*

Tar - *ataral* crown

Beis and *Tzadik* – numerically equaling 92, indicating 92 angels on high.

Tag – crown

On the fourth day, there is allusion to two crowns, which rule over and guide the earth and angels (angels being the *mazal*/ guiding forces of creation). "There is no blade of grass that does not have a Mazal (angel) over it that gently taps it and (continually) says grow." (Midrash. Bereishis Rabba. 10:6)

The double sets of crowns refer to the two great rulers of the earth, the sun and moon, both of which were fully created and began functioning appropriately on the fourth day.

Wednesday embodies circular motion, orbit, sun and moon and the *mazalot*/ stars, planets. On a personal level, if Tuesday is the beginning of routine, Wednesday is deep routine, the third day in a row of repetition. It is apparent circular motion, which also allows us to have a sense of perseverance.

Wednesday's meditation is on all of the crowns above our head. We meditate on how we need to be the crowned ones, the rulers, the masters of our life, not to get stuck in routine and be mastered by the work that we do throughout the week. Instead, we must be our own masters with the power of the Master of the Universe to master our own lives.

Kavanah

Wednesday – *Netzach* – Victory – Perseverance

Consciousness: Perseverance and Mastery

Energy: Endurance

Thursday: *Chakav Tana*

These six letters form an acronym: *Chosem ketz, bo tamun (v)nistar ayini* the seal of the end in which is hidden the seventy (-two-letter sacred name of Hashem).

There are two types of seals: *chosem shoke'a/* receding seal and *chosem bolet/* protruding seal. For example, if one were to seal with wax and the letters of the seal are hollow, the letters on the wax will protrude. If the letters of the seal protrude, the impression on the wax will be hollow. Inwardly speaking, when there is arousal from below, we are a protruding seal bringing ourselves to outward creativity and a sense of self and there is a recession Above, the Light which is reflected is dimmed. However, when we enter into a state of receding seal, *hod/* humility, *bitull/* nullification of separate ego, we generate the deepest hidden Lights to be unclothed and revealed.

Thursday is the last full weekday and a seal of the week as Friday is already *Erev Shabbas/* before and preparing for Shabbas. There can be a shift from an outward, aggressive modality to a mood more inward and reflective, a mood of thanksgiving.

The idea of hiddenness is also reflected in the creation on the fifth day: fish. By their very nature, fish are hidden away in the depths of water.

Hiding is generally a gesture of humility, the attribute of *hod*, which is related to gratitude. Angels were created on Thursday (according to one opinion in Midrash), and their image is of singing praise and thanks-giving.

The *Gemara (Rosh Hashanah 31a)* tells us that the Song of the Day, in the Temple, for Thursday is a chapter in Psalms that begins with, "Let us sing praise to Hashem since birds and fish were created to offer praise to His name." Rashi explains that when a person sees all the various types of birds, he offers praise to the One Who created them.

Thursday is deeply connected with being grateful and offering up praise. Inwardly, the feeling connected with the week winding down is that of being grateful and, for some, a sense of relief. Thus Thursday is the colloquial night of celebration.

The natural tendency, when a successful week comes to a close, is to offer praise. Sometimes that praise can be directed at oneself, thinking it was one's own skills and genius that brought about the success. Instead of feeling smug and arrogant, like *protruding seals*, we need to meditate on how everything we have in our lives is truly a gift; even our skills and genius are gifts from Above.

Kavanah

Thursday - *Hod* – Humility – Thanksgiving – Praise
Consciousness: Introspection, deeper insight and gratitude
Energy: Inner Insight

Friday: *Yagal Pazak*

Yagal – to reveal
Pei - stands for *pisron/* the interpretation, revealing
Zayin - stands for *z'man/* time
Kuf - stands for *ketz/* the end

Hashem will reveal the Ultimate purpose of creation during the end of time. This is the sixth day of creation in which the human being was created. The purpose of creation is potentially realized through our actions, as co-creators of our creation. On *Shabbas*, we connect with our spiritual selves, the purpose, as during the week, we connect with our outer physical selves, the actions. One completes and compliments the other.

We move from weekday outward activity to *Shabbas* inward restfulness on Friday. We can realize our work's purpose on this day as work is acute and *Shabbas* is very palpable. Friday serves to connect (*Yesod*) work with rest and rest with work.

The workweek is now completed. If a person finds him or herself to be preoccupied by the work load, now is the right time once again to further connect with one's family, friends and community.

Friday's meditation is to bring everything we have done during the workweek to its realized purpose and to become attuned and ready for *Shabbas*. Instead of remaining connected with work and dragging it into the home, bringing the weekday into *Shabbas*, we need to channel our *Yesod/* connections and intimacy towards inner selves, family and friends.

Kavanah

Friday - *Yesod* – Foundation– Intimacy – Purpose
Consciousness: inward focus, inner peace and tranquility with oneself and with one's family and friends
Energy: Connecting

Shabbat/ Saturday: Shaku Tzis

Shin - stands for *sheish*, the number six

Yud - the letter looks like a point and stands for Center of All Existence, Hashem, Point of Life

The remaining four letters spell the word - **k'tzovos**/ directions. Hashem is the center of all reality.

Within the six directions, up-down, right-left, back-front, is the midpoint, which is *Malchus*. *Shabbas* is *Malchus*, the middle point of the cube, pointing to all of the outer directions. The midpoint is not a direction as it is not a movement, or doing. It is a being state, a space to come from.

The meditation for *Shabbas* is that everything revolves around *Shabbas*, the Yud within the cube of time, the center of time. Not only is *Shabbas* the culmination of the week that past, it is the harbinger of the week to come, the center of the week that passed before and the week that will follow. We should aspire for our doing to come from a deep place of being, and our weekday doing should flow naturally from and into our *Shabbas* being.

Kavanah

Shabbas - Malchus – Non-Doing and Being

Consciousness: Being, the eternal moment, immortality

Energy: Being

THE DARK SIDE OF THE DIVINE AND THE 42 LETTERS

WE HAVE MENTIONED⁶ HOW BILAM RECEIVED HIS SPIRITUALITY FROM THE “DARK SIDE” VIA THE ANGELS UZA AND UZZIEL DEEP IN THE MOUNTAINS OF PARAN, WHERE DID THIS POWER COME FROM?

Bilaam, Balak, and Elisha

Balak prepared seven altars, with two sacrifices on each altar, three times:

And Bilaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

Bamidbar (Numbers) 23:1

⁶ See notes to parshas Pinchas 2011

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

Bamidbar (Numbers) 23:14

And Bilaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

Bamidbar (Numbers) 23:29

Thus we have three sets of fourteen sacrifices, for a total of forty-two sacrifices.

Before each attempt to curse Israel, Bilaam has Balak erect seven altars and offer two sacrifices upon each, such that in total he brought forty-two sacrifices.

Rab Judah said in Rab's name: One should always occupy himself with Torah and good deeds, though it be not for their own sake, for out of good work misapplied in purpose there comes [the desire to do it] for its own sake. For as a reward for the forty-two sacrifices offered up by Balak, he was privileged that Ruth should be his descendant; [as] R. Jose b. Huna said: Ruth was the daughter of Eglon, the grandson of Balak, king of Moab

Sanhedrin 105b

This incredible Aggada learns from Balak that despite his desire to curse Israel, the very fact that his actions were honorable in sacrificing, albeit for the wrong motive, there was a reward in store for him via his descendants.

The Gemara takes this incident with Balak and connects it to an incident in Sefer Melachim which even connects it to a fulfillment of the very curse!

R. Hanina said: On account of the forty-two sacrifices which Balak, king of Moab, offered, were forty-two children cut off from Israel.

Sotah 47a

The Gemara here refers to a somewhat obscure incident told towards the beginning of II Kings 2. Shortly after Eliyahu's death, his disciple and successor as prophet, Elisha, comes to the city of Beth El and is greeted by a group of youngsters who hurl insults at him. Elisha curses them with HaShem's Name, at which point two bears come out of the forest and tear apart forty-two of them.

And the waters were healed until this day, according to the saying of Elisha which he spoke. 23. And he went up from there to Beth-El; and as he was

going up by the way, there came out little children from the city, and mocked him, and said to him, Go up, you bald head; go up, you bald head. 24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came out two female bears from the wood, and tore forty two children of them. 25. And he went from there to Mount Carmel, and from there he returned to Samaria.

Melachim (II Kings) 2:22-25

The Zohar then comes to connect these two incidents:

R. Simeon said: ‘Observe that the forty-two offerings brought by Balaam and Balak were offerings diverted from the “other side” towards the Holy One, blessed be He, and so the “other side”, which is called “curse”, had to be repaid these offerings from Israel. This is the inner implication of the verse, “And he looked behind him and saw them”. That is to say, “behind him”, meaning the “other side”, which stands behind the Shechinah. He turned “and saw them”, as being meet for punishment; “and cursed them in the name of the Lord”, inducing the Divine Name, as it were, to discharge the debt owing to the “other side”, for the latter’s offerings which had been diverted to Him. Thus all is made right before the Holy One, blessed be He, and not a single act is lost, whether for good or for evil.

Zohar, Exodus II: 224a

Straightway “he [Elisha] cursed them in the name of the Lord”. “And there came forth two bears”-she bears, as indicated by the feminine numeral sh’tayim, big with offspring, “and tore forty and two children of them”, in correspondence, as has been explained, to the number of offerings brought by Balak.

Zohar, Exodus II: 224b

This is a very perplexing incident. How can the taunts of children make them worthy of death? After all, God is clearly with Elisha and He is clearly the one controlling the two bears. Thus we must conclude that God is executing the death penalty on these forty-two, because of their words.

The text is teaching that in the merit of Balak's forty-two sacrifices, he was privileged to be the progenitor of Ruth, who was the mother of royalty. Even the mitzvot of the wicked must have a reward. The story of Ruth is thus associated with recreation of the Davidic dynasty and the Messianic link returning creation to its original purpose.

We have taken a trajectory beginning with chapter 33 of Numbers and the 42 journeys of Israelites in the wilderness, in the plain meaning of the text as a curse

for the sin of the spies, the need to wander until that generation finally dies out. The midrash and commentators in contrast, see the 42 stations as a measure of divine kindness for various reasons. In the Hassidic masters we saw how these journeys represent spiritual stages of growth in each person's life and finally how the 42 journeys represent hypostatic references to the inner workings of the Divine and the creation of the world, the Israelite nation and the magical properties of the 42 lettered name.

Finally in a post-Holocaust narrative we might add that in some perverse fashion the very use of Jewish rituals and festivals by the Nazis in persecuting and tormenting the Jews of the Third Reich, this narrative of Balak and his sacrificial activity that produced results might be applied here too. The Nazis were addicted to the occult as has been documented elsewhere and there is evidence to suggest a dark satanic worship cult of the dead in their hideaway headquarters and mythic Nordic rituals such as Wotan etc. played a role in their plans and timing of actions. It might well be that sacrificing to the "dark side" had the results so detrimental to the Jewish people precisely because they tapped into what the Zohar had suggested, a dark mythic power. Whether Hitler bought into it or not is immaterial. I agree with Lachman that in the twentieth century it is the irrational power of performance that moved the masses:⁷

The electrifying power of the swastika; Albert Speer's dazzling lighting effects at the Nuremberg rallies; Hitler's "demonic" oratory and his own deification as the Führer; the romantic vision of a bucolic Germany rooted in "blood and soil," as opposed to an urban, mechanical modernity - all were part of the myth of National Socialism that Hitler and his followers sold to an interested public. A myth was instrumental in Hitler's success, the dark lie voiced in The Protocols of the Elders of Zion. Whether the Protocols were "true" or not probably never occurred to Hitler; what was important was that they agreed with his own views and that, like himself, many people believed they were true. Like the French syndicalist George Sorrel and the political philosopher Leo Strauss, Hitler knew that in politics, myth is often more important than the "truth," a difficult commodity to pin down at any time. Reason and rationality are boring and demand effort. Myth bypasses the inhibitions of the critical mind, and reaches down to the vital forces below. This is what makes it exciting and enlivening. It is also what makes it dangerous. In saying this I am not arguing "against" myth, merely pointing out that it entails something more than just "following your bliss."

Jung also saw this in his typology and diagnosis of totalitarianism as myth producing occult-based irrationality:

Writing in 1936, Jung argued that "the loss of any firm authority is gradually leading to an intellectual, political, and social anarchy, which is repugnant to the

⁷ Gary Lachman *Politics and the Occult: The Left, The Right, and the Radically Unseen*

soul of European man, accustomed as he is to patriarchal order.” He felt that the loss of the authority of the Church was responsible for the rise of totalitarianism and the deification of the state, which he defined as “the agglomeration of the nonentities composing it.” Like Ouspensky, Jung believed that the state was “intellectually and ethically far below the level of most of the individuals in it,” yet he felt that modern man was increasingly moving toward some absorption in the mass. One agent of this was the welfare state, which Jung saw as a “doubtful blessing” that “robs people of their individual responsibility and turns them into infants and sheep” and produces a collectivist society in which “the capable will simply be exploited by the irresponsible,” an argument often made by conservative politicians and right-wing thinkers like the philosopher and novelist Ayn Rand. Yet the welfare state was only one manifestation of the ills of modernity. More disturbing was “the accumulation of urban, industrialized masses - of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation,” an observation that could easily have been made by the Traditionalist and fascist sympathizer Julius Evola.

Jung argued that these conditions made something like Nazism possible, yet these are the very evils the Nazis opposed when they championed being “rooted in the soil” against what they saw as a rootless, urban, Jewish cosmopolitanism. This doesn’t undermine Jung’s criticism of the modern condition, which in many ways rings true, but it is another example of the complexities of occult politics. It also shows that a rejection of the modern world needn’t result in a dangerous “flight from reason,” or an embrace of some putative “tradition,” or a plunge into fascism. It can also prompt a rational recognition that unless these troubling realities are addressed, one of these three undesirable possibilities will settle in to fill the gap.⁸

⁸ <http://www.dailygrail.com/features/gary-lachman-occult-nazis-the-jung-case>