



COMFORTABLY NUMB

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NOTE: *The following teaching is a Sod level Torah interpretation of the Exodus from Mitzrayim from the psychological viewpoint. Its purpose is to let the student be aware of the many possible interpretations of the Torah on the Sod level of rabbinical interpretation. Some terms and certain concepts presented here may be new to the student.*

In Hebrew “*Bemidbar*” means a desert or a wilderness¹. We need to understand the one possible spiritual meaning of the term “*Bemidbar*” in our personal lives. The symbolic meaning of a journey through a desert presents both challenges and possibilities for those enduring the journey. May this teaching challenge you to incorporate these principles in your life to bring about change.

WE DON'T NEED NO THOUGHT CONTROL!

- [2] Stop allowing yourself to be conformed to the Olam Hazeh (imitate this world), but be transformed by your hitkhadshut (regeneration, renewal) of your mind, so that you may ascertain what is the ratzon YHWH (the will of Elohim), what is the good, acceptable, and perfect (complete) will of Elohim. **Romans 12:2 OJB**

A desert is seen as a spiritual vacuum. It is dead and devoid of the Light of the Creator. It is a time and space of trials and tribulations to see if we will serve YHWH or desire to return to our previous condition of slavery. Most of humanity lives in this state of slavery to the physical environment and are totally unaware of the Unconscious.²

The various constraints of this physical world, symbolized by the *Mitzrite* taskmasters³, hold the lives of the Yisraelites to the drudgery of building great monuments for the glorification of the body and the vanity of the Ego. The *Mitzrites* used the thought control tactics to keep the Yisraelites under their domination. Thought control is a system of influences that disrupts an individual's or ethnic group's identity (beliefs, behavior, thinking, and emotions) and replaces it with a new identity⁴. Mind control or thought reform uses the techniques of controlling information, behavior, thoughts, emotions, and time. Regulating an individual's or a people group's physical reality is done by manipulating the environment-where he lives, what he wears, what food he eats, how much sleep he gets- as well as the job, rituals, and other actions he performs. The subjugated people are indoctrinated in a new religion, a new language system, and other techniques to keep their minds “centered” on the task at hand.

¹ The Wilderness of Shur means “to go round about”, “the enemy”, and “lying in wait”.

² The realm of the Tree of Life that is far beyond the Conscious mind of man.

³ The limiting processes of education, upbringing, and religion.

⁴ This is exactly what happened to Ephraim as they were scattered into the nations of the world.

The cities the Yisraelites built for Pharaoh were called *Pithom* (narrow place) and *Raamses* (son of the Sun). Both names are quite revealing to the symbolic nature of the cities as man tends to be restricted to the narrow place because of enthroning his Ego as the elohim of his thoughts and actions and thus worshipping the creature rather than the Creator⁵. These cities were built from bricks produced by the Yisraelites sweat, blood, and forced labor. Just as the physical bricks built the great cities for Pharaoh, each day of forced labor placed another brick in the invisible psychological wall⁶ of the slave (victim) mentality in the psyche of the children of Yisrael.

Pharaoh⁷ slowly forced the Yisraelites into an increasingly psychological and physically binding kingdom. Life was completely different for Yisrael compared to what it was in the days of Yosef. I am sure the Yisraelites did not send their relatives in other countries postcards saying, “Wish you were here.”

But, the more Yisrael was afflicted in their bondage and exile⁸, the stronger they grew and multiplied. With a deep inner dissatisfaction of reality, the awakening soul seeks escape from its bondage in mundane ways of entertainment, drugs, sex, sports, ambition, and work in order to avoid, ignore, and bury the real problem. But, none of these physical pleasures and pursuits can bring true satisfaction or solution to the imprisoned soul.

The possibility of redemption has to wait until the birth of a very powerful force within the soul of a people or individual. This is symbolized by the birth and arising of Moshe⁹ out of the psyche of Yisrael. Only a soul who is free from the slavery of *Mitzrayim* can bring freedom to others who are enslaved. Moshe had to return to the lower world of *Mitzrayim* in order to be the instrument of YHWH’s redemption for His Chosen People.

LOST FOR WORDS

Wandering in the wilderness¹⁰, one can indeed determine where one is at. However, this information will be of no use if one does not know to where one is going or the goal of the wilderness journey. In order to know where one is going one needs to possess and to have the ability to read a map of the terrain. One must know what the map is and where it is to be found. It is also helpful to have a trusted and experienced guide¹¹ with you as you enter into the unknown territory. In order to know all these things, it is best if one also knows the point of origin. For from the point of origin one can chart a course through the wilderness, place markers or sign posts to confirm one’s path and arrive safely at the destination. As it is with a route through the wilderness, so is it with a journey through the paths of the human mind and thought during our lifetime¹².

The problem is that we have created maps of reality in growing up. These are “templates” process the information and trigger the usual response from our thought patterns that we have mapped out in our mind. This is the blueprint your mind is using to create your own world of reality. We have to remember that the map is not the territory; it only represents the territory. In like manner, your internal map is not reality, but rather just a representation of reality. The map is not who you are; it’s the tool you have been using to conceptualize who you are at this moment. The “Good News” is that you can change the inner map you have drawn. In fact it may fall apart and reform many times before you arrive at the point of destination. But each breakdown allows the soul to rebuild or experience *tikkun* at a higher level of spirituality.

This is why mankind needs the original “blueprint” that Elohim gave to man in the Torah. The Scriptures are His instructions on how to reach the destination of finding your true Self so you will no longer be “lost” in the desert.

⁵ Romans 1

⁶ It is interesting that a physical wall was built by the Germans to isolate the Polish Jews in the Ghettos.

⁷ The animal soul or flesh.

⁸ Redemption is really the account of Exile and Return. The accounts of the children of Yisrael parallel the journey of the human soul to return to its Source or the Land of Promise.

⁹ Moshe is the type of Moshiach, representing the redemption brought about by Yahshua to free us from the slavery of sin.

¹⁰ The Sages teach that haSatan dwells in the desert. The wilderness is the place for each of us to build our own personal Tabernacle. We need to win the victory over haSatan on his own turf. We need to confront haSatan where he is the strongest. It is when we are at our weakest that we can overcome the Adversary.

¹¹ Inner stability requires one sit under a teacher who really knows what he is doing.

¹² Our life is not our body. The eye does not see, the brain must interpret the images. Disconnected from the brain the senses are useless.

A GREAT DAY FOR FREEDOM

- “And you shall remember all the way which YHWH your Elohim has led you these forty years in the wilderness, that He might afflict you, to prove you, to know what was in your heart, whether you would keep His commandments are not.” **D’varim 8:2**

After their freedom from the restriction found in *Mitzrayim*¹³, Yisrael had to cross a vast wasteland of desert to cross-over to the Promised Land. The wilderness was the psychological desert between the physical kingdom of *Mitzrayim* and the spiritual land of Canaan. Leaving the slave mentality of *Mitzrayim* behind them, Yisrael would become responsible for themselves. Slaves are not free to make choices for themselves and always blame life’s misery upon their slave masters. This “victim mentality” is the true slavery of *Mitzrayim* and eventually becomes addictive because it offers one an escape from the responsibilities of life.

After 430 years the Yisraelites had lost all their sense of dignity and the tribes had grown to such a great multitude that the sense of community had become undermined by competition, division, and disunion. The psyche is simple when it is young and immature, but as it matures life becomes more complex and the person’s nature becomes manifold, and even divided among itself and strives against the other in the various levels of the psyche. This disunity naturally creates chaos within the conscious and unconscious aspects of the average person. This is the state that Yisrael found itself in on the edge of *Etham* or the “border of the sea”. It was here that YHWH promised to go before them in a pillar of cloud by day and a pillar of fire by night. These symbols of Divine Guidance (the *Shekinah*) are recognized by many as they recognize this Presence in moments of illumination (day) and also in their psychological darkness (night). This is the Ego discovering the guidance of the Self. This Light is only visible when the Ego is empty, that is, in the wilderness. Through the window of a brightly lighted house one cannot see the stars. Turn off the light and they come into view.

- “Now these things occurred as moftim (examples) for us, in order that we would not crave what is ra’ah as they did.” **1 Cor.10:6**

When the children of Yisrael left *Mitzrayim*, they took the bones of Yosef with them. This is symbolic of the withdrawal of the first Yisraelite to come down and live in the land of *Mitzrayim*. The removal of the bones of Yosef from *Mitzrayim* means the process of the soul’s descent into the flesh is over and it begins to make *aliyah* (to go up) to the Promised Land. This is called true *Teshuvah* or return. *Teshuvah* is the beginning of the redemption process.

- “Therefore, hinei, I will allure (lead) her, and bring her into the midbar and speak to her lev.” **Hoshea 2:14**

Here, in the beginning of the forty years¹⁴ of the wilderness journey, begins the internal struggle between the various aspects of the psyche as represented by the long internal power struggle by the different tribes. The human psyche, like Yisrael, is composed of a confederation of individual units, families, and tribes held together by a bond of loose affinities. In the undisciplined life there is no developed psychological organization which, like the Yisraelites, can be easily swayed by fear and chaos by powerful internal and external forces.

It was Yisrael’s resistance to the new found freedom from slavery that caused the internal chaos within their minds. Their flesh resisted the release of the soul from prison and is symbolized by the armies of Pharaoh pursuing the entrapped Yisraelites by the Red Sea. When their resistance became too strong, they pleaded and murmured to go back to the slavery of *Mitzrayim*.

After they saw the death of Pharaoh’s army¹⁵ in the Red Sea, they assumed it would be safe for them to return to *Mitzrayim* and resume their previous lives. This occurs because the uneducated human psyche believes that it is possible to return to old habits with complete immunity now that the body’s will has been broken.

Oral Tradition also tells us that the Red Sea¹⁶ gave up vast treasures of the drowned *Mitzrites*, so much treasure that the Yisraelites wanted to stay on the sea shore and gather all the worldly wealth left behind.

¹³ *Mitzrayim* means a tight place of restricted space, limitation, and circumscription. It can be a symbol for the soul’s descent into a physical body, just as Adam fell into this physical world after he had sinned.

¹⁴ Forty days or forty years is the symbolic number of the transition between personal, temporal existence (Ego) and the eternal archetypal life (Self).

¹⁵ Symbolic of the body’s revenge upon the psyche for attempting to take the initiative. This is the destructive action of the animal soul because its desires are thwarted.

This is because the Ego reduces everything into an immediate situation and does not see the bigger picture. This is not uncommon after a person experiences the first crisis after the initial change manifests.

Today, each of us is looking for a way to return to our own personal *Mitzrayim*¹⁷ and escape the challenge of responsibility for our actions. Just as Yisrael of old became comfortably numb with their slavery mind-set, we too are lulled into a complacent attitude that makes us numb to change and transformation. We find ourselves comfortable with the present state of reality as we see it.

But, just as ancient Yisrael our wilderness journey cannot depend upon the support of this physical world. In our personal wilderness gone are all the material props and entertainments that kept the body comfortable and the psyche numb and imprisoned. We must always remember that this world is a reflection or mirror of the supernal world called the “realm of the mind”. Everything we can physically experience by the senses is really just an expression of thought.

- “And they went three days in the Wilderness, and found no water. And when they came to the waters of Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah.” **Shemot 15:22**

The waters of *Marah* (bitterness¹⁸) that are found in the world of desolation indeed appear to be bitter when compared with the sweetness of the water of the Nile and its fertile banks. Bitterness is a poison that will destroy the container in which it is stored.

- “Whose mouth is full of curses and bitterness.” **Romans 3:14**
- “Let all merirut lev (bitterness) and ka’as and wrath and clamor and lashon hora be removed from you, with all resha.” **Eph.4:31**
- “See to it that no one fall short of the chen v’chesed YHWH; that no shoresh (root) of merirut (bitterness) sprouting up may cause tzoros, and by it many be made teme’ot.” **Ivrim 12:15**

It was after Moshe¹⁹ cast the Tree²⁰ into the bitter waters that they were sweetened. This symbolism is very significant for those with ears to hear and understand.

- “If only you obey YHWH your Elohim, if you do what is right in His eyes, if you will listen to His commands and keep all his statutes, THEN I will never bring upon you any of the sufferings which I brought upon the Mitzrites; for I AM YHWH your Healer.” **Shemot 15:25-26**

It was here that YHWH laid down the precept of obedience to the Teaching and freedom from the animal soul. The function of obedience and discipline is to train the will not only to control the functions of the human psyche, but to contain that power and direct it, under obedience to the Torah, so that it may be of use to the Creator. If we follow the Torah, the many plagues that befall the unobservant will not occur.

These are the sufferings that plague the animal (the beast) soul but do not come upon the lovers of YHWH because He is their Healer. Those that seek first the Kingdom of YHWH and His righteousness are free from the diseases of *Mitzrayim* (the flesh).

- “For those who exist in terms of the basar take the side of the basar, whereas those who exist in terms of the Ruach, take the side of the Ruach HaKodesh. For the way of thinking of the basar is mavet (death), whereas the way of thinking of the Ruach HaKodesh is Chayyim and Shalom.” **Romans 8:5-6**²¹

¹⁶ All who are born must pass through the Red Sea (blood) and all those desiring redemption must be born of the water and the blood.

¹⁷ Hoshea 11:1

¹⁸ Also present at the Passover Seder by the bitter root and the salt water (salt represents the tears of sorrow and disappointment in life).

¹⁹ Moshe represents the Word (Logos-Devar)-the Moshiach using the Tree to make a bitter life sweet.

²⁰ The Tree has its roots in the heavens, the trunk is Creation, and its fruit is manifest in the physical world. Grace flows from Above and down the branches of the Tree into this lower world.

²¹ Read Romans 8:1-15

BRAIN DAMAGE

“The brain is the throne of mercy.” The Zohar

The Creator has blessed each of us with a profound mind²², yet those who know how to use this gift are an all too seldom few. As with using any other vessel one must know how to use it. Knowledge of the usage of technical apparatuses does not come naturally to us humans. We must be taught how to use an item whose functions and applications are not clear to the untrained. The human mind is one such apparatus. Although we each have one, most have never made the effort to read and learn the human mind’s “owner’s manual.” It is this manual alone that will teach one the true ways and operations of how our minds were created to work. Unfortunately, we do not pursue this knowledge; thus we find ourselves very restricted mental faculties. With this limitation *Mitzrayim* well entrenched, most of us go through life using less than one fifth of our mind’s capacities.

- “If the doors of perception were cleansed, everything would appear to man as it is, infinite.” *William Blake*
- “For still we see through a mirror indistinctly. But then in the Olam Haba, distinctly, panim el panim.” 1 Cor.13:12

The Creator’s Torah is the owner’s manual for the human mind .Torah tells us what we need to know and do in order to make possible the mind to function to its full capacity. However, while the Torah outlines the “what to do’s” (the *Mitzvot*), the Talmud can tell us “how to”, but we look into the soul of the Torah²³ to explain to us the “whys”. For the technical details that underline the manual of the human mind, we must turn to the deeper meanings of the Torah and the interpretive system commonly called the Tree of Life.

The ten *Sefirot* of the Tree of Life are said to be the vessels or emanations through which our Creator allows Himself to be revealed in our physical universe of time-space continuum. The *Sefirot* are also attributes, corresponding to certain functions within the human psyche since man is in the image of Elohim. Specifically the *Sefirot* are divided into two distinct groups, the first group being the *Mochin* (brain) and the second group (the lower seven *Sefirot*) being called the *Midot* (proper action/heart condition and motivation). *Mochin* are the emanation corresponding to the three levels within the realm of mind, including the realms of thought, conscious, and unconscious. The *Midot* are the attributes of the heart, the forces of emotion and the forms that they give rise to. All in all, the ten *Sefirot* are said to be the spiritual image of Elohim in which Adam was created in the Beginning. The ten *Sefirot* also represent the image of the human soul.

In order to understand the innate human potential, we must understand our inner arrangement, which is the make-up of the human mind. With this information we can know ourselves and know Elohim. But, before we continue we must introduce more concepts found within the soul of the Torah.

When it comes to teaching the *Sephirotic* outline of human mental performance it is essential to realize that this knowledge is not anything that many call New Age. Many well-known ,Torah observant, Jewish Sages have walked this path, and many of the fathers of modern psychology were students of deeper levels of Torah and modified many of its teachings into their understanding of the of the human mind. They did not originate the truths found in their writings, but simply rediscovered the truths found in the Torah and expounded upon by the ancient Sages.

Dr. Carl Jung, the founder of the Analytical Psychology School often quoted from the mystical school of Judaism. In his autobiography he claimed that once during an illness he had a vision of Rabbi Shimon Bar Yochai, author of the *Zohar*. This claim does reveal his knowledge of certain Kabbalistic/ Torah principles.

²² George Leonard, author of *Education and Ecstasy*, claims that a brain composed of such neurons obviously cannot be filled up. The more it knows, the more it can know and create. The ultimate capacity for the human brain is infinite.

²³ Also called SOD level interpretation- that which is hidden under the text

One need not base this assumption on a vision, one needs just to look at Jung's concept of the mind, and its divisions into conscious, and unconscious, and the influence of the archetypes²⁴ of the collective unconscious to recognize that Jung's paradigm and that found in the deeper levels of Torah concerning the *Sefirot* complement one another like a hand in glove. Jung describes in his own language that which the Sages have described using Kabbalistic images.

Kabbalistic images are often a difficult system even to those who study them. It was not until the Ba'al Shem Tov that one of deeper levels of Torah's greatest secrets became common knowledge. In *Sefer Ba'al Shem Tov (Va'et'hanan 69)*, the Ba'al Shem Tov taught that the Kabbalistic teachings about *Sefirot* and supernal worlds are actually meant to describe the inner worlds within the human psyche and body, and not just the condition of metaphysics. The Ba'al Shem Tov was emphatic in emphasizing that the only way to study and understand true deeper levels of Torah was by applying its teachings to the inner workings and rectification (*Tikkun*) within, and not to the worlds outside of us.

This insightful mystery changes deeper levels of Torah from a science of mysticism and metaphysics into a psychological discipline. This discipline's intention then centers upon the rectification of the inner workings of man, and by this process to address the rectification of the evils in the world (*tikkun*).

With these new insights we can begin to discuss the human mind, and combine terminologies of the deeper levels of Torah and psychology. This will enable us to grasp a clear picture of our personal inner workings and what we can do to make ourselves better, whole, and fulfilled human beings.

OBSCURED BY CLOUDS

The human mind (*Mochin* in Hebrew) is divided into three separate parts called *Sefirot*. These are referred to as *Keter* (the Crown from which the perfect will of Elohim flows), *Chokmah* (Wisdom) and *Binah* (Understanding) we have to understand that these names do not do justice in describing the role each of these play within the constructs of human consciousness. We have to borrow some concepts and terminologies from Dr. Carl Jung, and use them to enable us to understand our inner selves.

Let us talk about our conscious logical awake minds; that which we are using to read these words and comprehend them. The waking conscious mind corresponds to the third and lowest of the *Mochin* - *Binah* (understanding). *Binah* is the level of human consciousness that deals with our perceptions of the external world around us. *Binah* consciousness connects us to the outside and enables us to build bridges of understanding with that which is "other/outside" to us.

That which exists outside of us does not exist in accordance to our personal set of rules and laws. As such, everything in the world is different from one another. In order to make sense out of what could easily become chaotic, a common ground must be established. This common ground is the first form of communication. It is a set of definitions and rules that we all have in common. This collective view of things is referred to commonly as objective reality. It is the way things are as perceived as real and existing by the majority of mankind.

Binah is what we shall define as rational, intellectual, and academic knowledge (left brain thinking). *Binah* includes our human faculty of conscious cognition, analysis, interpretation and application. *Binah* is detached knowledge (*Da'at*), of that which is outside of us.

Binah consciousness is our reference point from where we view the world (worldview). It is that point in the wilderness where we know where we are. Beyond *Binah* there are other strata of the mind in realms which we define psychologically as the unconscious. These other layers lie under *Binah* consciousness and play a major role in defining it and directing it.

This first level of the unconscious corresponds to the sefirah *Chokmah* (Wisdom). This level of the mind is different from that of *Binah*. In many ways they are opposites. In the deeper levels of Torah it is taught that *Binah* and *Chokmah* head up the opposite columns (Left and Right) of the Sephirotic Tree of Life. *Binah* is at the head of the left column and *Chokmah* at the top of the right column. This also explains why *Binah* consciousness is also known to be in the left lobe of the human brain²⁵.

²⁴ Archetypes are the model or pattern on which something is based. Every lower form of existence has its archetype-demit. This is sometimes called the astral theory of correspondence between the higher and lower planes. According to the Hasidim, the archetypes are represented on a curtain spread before the Throne of Glory. This curtain consists of a blue flame and surrounds the Throne on all sides except the West. They have their origins in the World of Emanation, created in the World of Creation, formulated in the World of Foundation, and manifested in the World of Action. Archetypes are inherent in all human beings. If we truly wish to understand ourselves, we must endeavor to understand the archetypes common to all men, perceive what our own archetypes are, and how we respond to them. Through archetypes, the prophets can perceive future events.

²⁵ Left brain thinking is developed by the study of the Torah and Talmud. This type of study develops the logical and rational side

Therefore *Binah* consciousness can also be called “left-brain” thinking. *Chokmah*, by definition is “right-brain” thinking²⁶. *Chokmah* does not deal with the external world and our relationship to it. Rather *Chokmah* deals with our inner world and our relationship to it, meaning our relationship to ourselves.

Chokmah consciousness is by definition a contradiction in terms. *Chokmah* by definition is not in the arena of the conscious mind. *Chokmah* resides in the unconscious. Thus, any knowledge of *Chokmah* will not be academic and subject to the analytical function of *Binah* thinking. *Chokmah* exists in a form that is much more nebulous, much more archetypal. As such, while *Binah* consciousness best expresses itself through the spoken word, the *Chokmah* mind is best represented through pictures and imagery. Both psychology and Torah are in agreement that dreams come to teach us lessons about inner truths. Yet, we know dream language is far from rational and objective. Dream language is archetypal and one needs the power of discernment to be able to understand anything emanating out of a dream symbol.

Chokmah deals with the realm of the human mind that reflects upon itself and that aspect of life and reality unseen to the physical eye. *Chokmah* is that level of the mind that perceives what we call the spiritual realms/worlds. Dreams, visions, and spiritual experiences are all part of the experiences of the *Chokmah* mind. Perceptions at this level follow the laws unique to that aspect of reality.

As the unconscious is not constructed of a single objective reality, so the experience of the unconscious is unique to the individual. Yet, at the same time that this is true, there are certain pictorial representations that manifest themselves in the unconscious minds of groups of individuals, specifically ethnic groups, as well as the entire human race. These common pictorials are what Dr. Carl Jung describes as the archetypes of the collective unconscious.

This insight will help us understand two important Kabbalistic principles. First, with relationship to prophetic visions, no two prophets ever perceived the identical imagery of the spiritual realms. This is because individual perceptions clothe spiritual reality into a construct form that is unique to the mind and experience of the individual prophet.

Our second truth is that there are certain general interpretations of symbols both in dreams and visions. Indeed, dream interpretation manuals have been written by the Sages for thousands of years.

The *Chokmah* mind lies beneath the *Binah* mind to support and maintain it. Psychologically speaking it is a known fact that the conscious mind is influenced and openly directed by the unconscious mind. That which stirs in the depths of our unknowing plays the major role of influence over everything that we do know. As the Sages would say the *Moah* of *Chokmah* bonds with and is cloaked within the *Moah* of *Binah*. Thus there is a very profound relationship between the two, *Chokmah* and *Binah*. This *Sephirotic* relationship also explains for us the relationship between the conscious and the unconscious mind.

Chokmah corresponds to the unconscious aspect of the mind. Acquisition of *Chokmah* is therefore diametrically opposed to how *Binah* is acquired. Conscious, cognitive information about our external world is acquired through our interaction with our world (senses) and the making of efforts intellectual to grasp an understanding of those things external to us. In other words in order to bring into ourselves knowledge that is originally outside of us much effort (learning) is required on our parts to achieve this transition.

With *Chokmah*, which is knowledge emanating from the unconscious this is different. Being that *Chokmah* is unconscious, meaning it is above rational/ logical thinking, cannot be grasped by the cognitive intellect. *Chokmah* exists autonomously and independently of *Binah*. The logical mind is therefore not able to delve into the unconscious at will, peel off its layers and acquire knowledge from within in same manner as knowledge is acquired from the outside.

Chokmah knowledge is independent. It exists by its own set of laws just as it is communicated by its own language of symbols as opposed to words. *Chokmah* therefore must reveal itself to the conscious *Binah* mind, or otherwise the conscious mind would have no access to *Chokmah* information at all.

Acquisition of *Chokmah* knowledge is thus totally at the will of *Chokmah* itself.

It is important for us to realize that any and all conscious, cognitive, or intellectual attempts to grasp *Chokmah* will be a futile attempt, totally outside the range of possibilities for the *Binah* mind to accomplish. *Chokmah* (male-right) gives of itself and *Binah* (female-left) receives from it, or there is no communication between the two. This is the way it is and is a Torah based and psychological fact.

Chokmah corresponds to the “right-brain.” As such it is intuitive thinking and not rational. *Chokmah* intuitive thinking therefore is primal in relationship to *Binah* cognitive thinking.

Chokmah thought lies deep within the interior of the human experience, prior to the human mind developing external reality and external communication with that reality.

of the brain.

²⁶ Right brain thinking is developed by the study of the deeper interpretations of the Torah such as the Zohar.

The *Chokmah* mind deals with reality as experienced collectively by all prior to everyone knowing there is an “all” with which to communicate. *Binah* thought looks out “sideways” at the world around it at its side; *Chokmah* thought “looks up” and views the common denominator of realities lying deep within the collective human experience.

Being that these immutable human realities lie deeper than the conscious level, they are not subject to experience by means used by the conscious mind such as through words and ideas. *Chokmah* thought is pre-conscious, or using the Jungian term unconscious. It therefore uses the pictorial symbolic language of archetypes. These pictorial forms convey within a simple image a vast amount of information. Thus the image of a circle contains within it the concepts of unity and wholeness, but can also signify the concept of separation, being that there is an inside and outside to the circle. So the simple form can be intuited, “felt,” internally perceived and rather than its meaning being a very clear and understood concept, it is “felt” as an impression, as opposed to cognized as a full idea. Yet, as we see the mere symbol of a circle can come to mean almost opposite meanings. How then should it be interpreted if such a symbol is seen in a vision or dream?

Actually the answer is simple. The answer must be “felt” because the message must be cognized intuitively, and not through means of intellect and analysis. Those who can receive *Chokmah* information metaphorically refer to it as a message in “the heart.” This means that the information received came from within and not from outside. As such it is not logical, provable, and subject to scrutiny. Nonetheless lacking all these empirical forms of confirmation one knows within one's "heart" that this information is truer than any other information coming from the outside.

This statement and reality is by definition illogical and irrational (as Spock would say), but that does not make *Chokmah* information less legitimate than cognitive *Binah*, on the contrary, it is more legitimate. Intuitive knowledge emanating from the inner reality of the *Chokmah* mind is by definition above logic, existing by its own right.

This of course raises a problem. For when the human mind is balanced and both aspects of human thinking exist side by side in harmony and balance, then we say that one's head and heart are in proper relationship. However, as it is all too easy to do in the physical world of ours, the messages rising up into consciousness from the *Chokmah* mind are often ignored or dismissed as being irrational, with “irrational” being defined in the negative.

When this state exists, one becomes cut off from the inner sense of collective awareness. In essence, when this happens one is cutting oneself off from what in reality connects one with all mankind. When one ignores inner reality and *Chokmah* wisdom, one is cutting oneself off from that voice that all mankind hears collectively. What happens then is that the individual becomes locked in a mental prison of isolation and has in fact lost the means to properly communicate with other human beings on the collective level.

KEEP TALKING

We attempt to replace this lost sense of communication with words and ideas communicated through our outside external world, using *Binah* forms of expression and communication. However lacking the *Chokmah* level of commonality all our best efforts fail to accomplish that which we had originally, but now choose to ignore. This explains why there is so much mistrust and conflict in the world. We ignore our common form of communication. Once we ignore this valuable common denominator that binds us together as humans, we stop being fully human. This results in an “us and them” mentality.

This problem is the root of all human conflict and chaos. If we only paid attention to our inner intuitive voice, we would not be able to deceive one another. We would all internally know the Truth, and that inner Truth would enable us as collective mankind (Adam) to know our rightful places, purposes and direction in life. We would by definition not all be the alike, but we would be able to recognize the value of our individual or ethnic divisions and perceive the importance of each individual's or group's role and purpose in the “greater scheme of things.”

Like the different instruments in a symphony, we would all have the “music,” and each play our individual part, without jealousy or competition with the other types of instruments. United together, guided by the same musical score, we would make harmonious music together as one.

By way of contrast, nature and the universe do exactly this. It is mankind who have forgotten how to be a part of this harmony and fulfill our proper role. This is why at both the individual and collective level we all feel so lost. We are lost, but we are not lost in the universe; rather we are lost to our selves. When we find the Self we will find the collective, and then we will re-enter our proper place in the universe and make all things whole again.

Of course, this is a spiritual concept known as *Tikkun*. Yet, Jung speaks about this same concept of integration and the process through which it is accomplished. Jung calls the *Tikkun* process “*teleology*,” the science of finding purpose and integration. In order to understand the force behind *teleology*, we come to the third and highest aspect of mind. This is the aspect of Being.

Chokmah, the vehicle for common human experience, intuitive, “heart-felt” and “right brained” thinking in and of itself is still, like the *Binah* mind, a means to a higher end, but it is not the end of the mind itself. There is a level of being even higher than *Chokmah*. This is the level called *Keter*. In Jungian terms this is referred to as the “higher-Self” the true essence and identity of the individual being.²⁷

The role and nature of the *Keter* mind or higher Self is of vital importance because it is our personal central processing unit (c.p.u.). It is from here at the very essence of what defines us as an individual that comes forth everything that we are our likes and dislikes, preferences, orientations, directions, and goals. The *Keter* mind is what directs our lives and defines for us our individual destinies and purposes.

The *Keter* mind existing unto itself as it does uses both forms of thinking: right-brain *Chokmah* and left-brain *Binah* as the vessels for its channel of information from a state of potential being, and transforming it into a form of actual achievement. *Keter*, *Chokmah* and *Binah* are known together as *KaHaB*, the triad of the *Mochin*. These three define and outline the entire process of human thought and consciousness. The *Keter* aspect of the mind is also known as the *Nashamah*, the soul, (*Nashamah d'nishmatin*).

The relationship between the three levels of soul can be summarized in the words of Rabbi Moshe Cordevero. In his commentary to the meditation guide *Mishnat Yetzirah* he states that with regards to *Binah*, there is both what to question, and a way to answer. With regards to *Chokmah*, there is what to question but no way to answer. With regards to *Keter*, there is no way to question and no way to answer. The essence of the *Keter*, *Nashamah*, higher Self is considered to distant from cognitive human consciousness that it is often referred to as the *Ayn*, the “nothing.”

Thus with regards to *Keter*, the Higher Self is almost as if it is “not there at all.” Indeed, we can never perceive *Keter* directly, we can only perceive of it what it wishes to make known of itself as it reveals aspects of its nature, our true individual nature, through *Chokmah* and *Binah*, intuitive and rational perceptions.

Carl Jung uses the term *teleology* and says that there is a *teleological* direction to psychological individuation. In layman’s terms this means that psychologically speaking there is something deep inside each of us which guides and molds our individual lives with the intent to bring us to a pre-conceived conclusion.

Throughout Jung’s books, he discusses this “higher hand”²⁸ and refers to it as the *numinosum*. This is the individual’s inner personal expression of what is considered to be the “divine spark within”. Each of us has at the collective level an ability to perceive the inner side of reality. However, being that we are so far removed from awareness of our inner selves, we often interpret this reality as being something “other” and detached from ourselves. Our *Binah* cognitive minds are forced to provide some type of rational image for our conscious minds to grasp.

Therefore, the mind will interpret the *numinostic* experience by placing it in the mental construct of whatever cultural or religious icons the individual would expect to perceive or experience. This explains why peoples from all religions have visions of the representatives of their individual beliefs. People see what they believe they will see. The proof for this is that peoples of one religion or faith never have visions of the deities of another’s faith, and no two people of differencing faiths will experience the same vision in the same way. Of course, the reasons for this we explained above within the nature of the *Chokmah* mind.

The *numinosum*, it turns out is none other than our own higher Self, or *Nashamah* soul. Rabbi Eliyahu of Vilna (the Gaon, the Gra), also states in his commentary to the *Mishnat Yetzirah* that one’s *Nashamah* soul is indeed none other than one’s guardian angel . The deeper levels of Torah is also revelatory in that the Higher Self is also called one’s *Mazal*, the source of the astrological influence upon one’s birth.

ASTRONOMY DOMINE

Deeper levels of Torah views astrology as having only a potential of influence over human destiny. Human free will as it responds to the Ruach HaKodesh plays the definitive role in deciding our destiny.

²⁷ C. Maxwell Cade (British physicist) believes from his experiments that the “higher self” could be manifested by the integration of left- and right hemisphere functions in an uninhibited, reciprocal transmission of nervous impulses across the corpus callosum, the bridge of tissue which unites the two halves of the brain. This would provide the union of the conscious and the unconscious mental contents; the integration of the left brain extraverted, verbal, rational, and the abstract nature of the right brain’s introverted, visual-spatial, synthetic and holistic processes. This follows my teaching that Adam originally had completely synchronized brain working at full capacity.

²⁸ This is our Guardian angel –which is really ourselves.

Astrology, therefore, is not considered a predictive art or science. What the deeper levels of Torah reveals is that it is not the stars that have the influence over the soul, but rather it is the Higher Self of the individual, prior to birth, existing in the planes above time and space that influence the time of one's birth, thus directing one's influence to be under a specific star alignment or sign.

One is born at the specific time that is most conducive to manifest one's innate personality. It is the personality that dictates the time of birth, not the time of birth that dictates the personality. Because of this fact, no one is a slave to astrology or any star or planet.²⁹ The potential to rise above such influences stands before each of us as a personal challenge in the long road of individuation, the road to becoming our True Selves.

The individual personality is said, by both Jung and the deeper levels of Torah to exist intact and complete prior to birth. Indeed the birth experience and growth is the process of enabling the innate personality to become manifest, actualizing that which only exists in potential. Jung calls this process individuation, or the path of becoming an individual. Anyone who has ever raised a child clearly sees that infants from birth manifest unique aspects of character and personality. While environment does play an influence in the developing personality, it is similar to writing on an already congested slate. Whatever influence environment provides is filtered through the already existing personality.

The innate personality is thus comprised of a rational *Binah* form that develops throughout life, and an intuitive *Chokmah* structure that is fully formed and developed at birth. This *Chokmah* form uses its life on earth as its vessel for manifestation. As such we humans embrace both what we refer to as a physical and a spiritual life. Yet, the individual forms of spiritual experience are in and of themselves mere garments for the common denominator of spiritual reality that underlies them all.

IS THERE ANYBODY OUT THERE?

We must discuss the spirit/ mind connection. When we introduce the matter of spirit we enter into a rather vague zone which is subject to such highly individualized interpretation because there is no concrete rational validation for any of the proclamations made about it. *Ruach* is something experienced in the heart and held firm like an anchor in the mind by faith (*emunah*). It is not subject to rationale or analysis as the history of world religions have profusely shown.

Spirit and mind communicate with one another in accordance to the ways and means that entail the entire gamut of experiences in both our inner psychological and physical worlds. Indeed, many times an inner psychological experience is reflected to us in external events happening in our lives. When inner psychological realities express themselves in what appears to be external related coincidences, Jung called this correlation synchronicity³⁰, and emphatically taught that such synchronistic events are by no means coincidental. Everything transpires for a definite reason. What Jung calls synchronicity the Sages call *Hashkacha Pratit* (individualized direction from Above).

The ultimate level of Self, the Higher Self, the *Nashamah* soul³¹, according to the deeper levels of Torah and surprisingly also according to Jung does not exist exclusively within the confines of the human brain. Rather, the *Nashamah* exists in realms of consciousness unknown and unseen to the human senses. These areas that are unconscious to us are not just elements within the human experience, but rather are entire worlds wherein which the invisible aspects of our human experience reside, side by side with the other entities which inhabit that region and dimensional plane. Here is where we begin our understanding of what we refer to as the spiritual plane.

Just as Quantum Physics³² has revealed the existence of universes invisible to our eyes, there are realms of human consciousness that exist parallel to these invisible universes. In other words, while we reside in our physical bodies in this physical world, there is an element of our being that exists in another type of body in a parallel universe, thinking with its own mind in accordance to the rules of that universe. This unconscious universe and that aspect of our Self therein is the *Chokmah* element that plays so much an influence upon our physical selves here in this physical world of ours.

²⁹ We need to understand that like Queen Esther, we are all born for such a time as this. You are not a mistake.

³⁰ Also known as *Unus Mundus*-the unity of all existence that is beyond all time and space and beyond the physical and psychological.

³¹ Our soul is a projection of this higher soul, the *Nashamah*. Just as Elohim has a revealed and concealed side, so man who is in His image has a revealed and hidden "side". The *Nashamah* is sometimes called the "holy soul". The *Nashamah* is the deepest intuitive power which leads to knowledge of Elohim. It is sometimes called the "mind of Messiah". The Higher Self is more than doing the Mitzvot. It is the recognition that we are Elohim's agents in this world.

³² I refer you to the writings of Michio Kaku, Professor of Theoretical Physics at the City College of New York.

Our world is but a stage that acts out what our unconscious minds direct.³³ All external reality that we cognize is simply what our conscious minds enable us to see. Just as some realms of our mind are hidden, so there are many worlds and realms of reality that we do not perceive, simply because these worlds are perceived by the parts of the mind that we do not yet know. In order to see these worlds, we must first learn to expand our abilities to see them. Thus, we must expose our conscious minds to the material that comes from the unconscious. The more we know about the reality within us enables us to see the real world around us.

Communication between these universes is continuous within our minds. We are always receiving impressions and feelings and are continuously subject to irrational influences, similar to the metaphorical little voice that speak into our minds, revealing something to us or influencing us to act compulsively, regardless of rationale. These are common human experiences shared by everyone. Therefore the existence of this invisible universe and our part therein should not be questioned or doubted by anyone.

Although invisible to our eyes, the invisible universe makes itself felt and known to us in our daily affairs. Its authenticity and influence cannot be denied. The invisible universe can be compared to radio or television waves. While none of us have ever seen a raw radio or television wave with the naked eye, we all see TV and listen to radio. The signals are invisible, their manifestations are not. So it is with the invisible universe we religiously call spirit. Although invisible to eye, it is powerfully felt and seen in the role it plays in the influence over our thoughts and feelings.

WEARING THE INSIDE OUT

The Higher Self exists in its “higher” universe parallel to our lower selves in our “lower” physical universe³⁴. As such, we human beings are composite entities, existing simultaneously in two worlds, side by side. Originally, we were meant to live harmoniously in two worlds, however due to the lack of attention paid towards our inner reality and the other universe, we tend to be psychologically adrift, lost in a metaphorical sea, or in a vast desert. Although we may be able to ascertain where we are at the moment, yet, without knowledge of where we should go, and from where we have come, we are stuck in a continual spiral of aimless psychological wandering without knowing any direction in life. This is the problem of the *Binah* led mind divorced from *Chokmah* influence and oblivious to *Keter* direction.

However lost an individual may become, one can rest assured that one’s Higher Self will never rest from making whatever efforts necessary to bring one back to the Way that individual is to walk, upon which one’s true Self and purpose will be discovered. Within us our true inner Self lies dormant and asleep to our waking conscious mind. Change therefore is brought upon us to awaken us so that we can achieve the lofty goals of our destiny. Change is the key; movement is the way. A sleeper does not move and does not change. The great task before is for the sleeper to awaken.

- “Awake and come to your senses. Start walking in the derek tzadikim.” **1 Cor.15:34**
- “As for me, in tzedek I will behold Thy face. I shall be satisfied, when I awake with Thy temunah (form).” **Tehillim 17:15**

While we resist any inner change, our *Nashamah* has to push us harder and harder to awaken the inner sleeper. This is why so many face personal crises in their lives. They have allowed themselves to be drawn into the wrong crowd, wrong place, and the wrong time. Our *Nashamah* acts as the corrector and navigates circumstances in our lives to bring us back on course with the Word of Elohim. This is *teleology* and *Hashkacha Pratit*. It is probably the truest statement that can be made about the real human condition.

Above all, resides the Absolute Mind of the Universe, the Primal Cause of all, and this Ultimate Consciousness in Manifest Action, known to us as what we call *Ayn Sof*. He certainly is not an “old man with a white beard.” He most certainly is not even a “He.” The Ultimate Is what the Ultimate Is. It is the ultimate “I” of the Universe, and as the Torah says, “I Am What I Am.”

³³ Who directs our unconscious minds? Are each of us separate from the other? Jung calls this the collective unconscious. The mystics speak about all the souls of mankind coming from the super soul of Adam. As Elohim is a Unity with a single Mind, is man, created in His image, also a single unity and at the most unconscious level a single Mind?

³⁴ This is called “being seated in heavenly places in the Messiah.Eph.2:6

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TO:

HERE IS YOUR NEW ISSUE OF THE KOL SHOFAR!
DANGER:
THIS TEACHING MAY RESULT IN A RENEWED MIND

