

Ten Utterances (Aseret HaDibrot)

By

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The Ten Words or Ten Statements or Things are the initial stipulations of the Covenant with Yisrael .In the Hebrew they are not the “Ten Commandments” as the word *mitzvot* is not used in this context. The term “Ten Commandments” came from the Greek translation of the Torah. The Jewish translators used the term *deka logai* which gave rise to the English word “Decalogue”. The number 10 signifies perfection in the Divine order. It implies that the whole cycle is complete as the next number moves on to another decimal or number of ten. These Ten Words serve as a bridge from the lower worlds to the higher worlds.

These words are pronouncements addressed directly to a nation or people. No punishment is stated because obedience must be motivated not by fear of punishment but rather a revelation of the absolute authority of YHWH and a sincere desire to live by His will. Revelation requires freedom. The covenant could only be made with a people who were free from slavery. We submit willingly to YHWH, described as *kabbalat ol malchut shamayim* and *kabbalat ol mitzvot* (accepting the yoke of the heavens and the commandments). The words of the covenant are not only words to be obeyed from the heart, but they are also legal corpora, concluded contractually between the Creator and a human community.

True commitment, as individuals and a nation begins with freedom. Passover naturally leads us to *Shavuot*. These are one festival if we truly have understanding of freedom because liberation is a form of revelation. *Shavuot* (revelation) and the wilderness journey then lead us to *Sukkot*.¹ We throw off the yoke of slavery, count the days to covenant and commitment, and then set out on our journey, until we begin again with liberation. It is an unending cycle of celebrations for Yisrael.

Torah is given in history. YHWH is the Elohim of not only creation, but also history. These words are to be followed because the Almighty did something for the humans who are being commanded. The whole Torah can be found in the Ten Words. The Words were uttered not for one person or for one people alone, but for all peoples and for all generations for all time. The Ten Words were a renewal of creation; as all mankind are dependent upon the first Ten Words of creation, so they are also dependent upon the Ten Words uttered in the recreation, the giving of the Torah. Just as the first act of creation separated light from darkness, and order from chaos; so the recreation separated good and evil, between right and wrong. The “shall nots” are not only illegal,

¹ There is no Holy Day to commemorate coming into the Land or the conclusion of our journey.

they are wrong. They disrupt society and violate universal principles. How we treat one another does concern Elohim.

Shemot 20:1-14

V'Yedaber Elohim ET Kol HaDavaram HaEleh LeMor-

And Elohim spoke all these words saying:

THE SUPERNAL TRIAD OR MOCHIM

KETER (Crown)

I AM (Anochi) YHWH Eloheicha, Who brought you out of eretz Mitzrayim; out of the beyt avadim (house of slaveries pl.)²

This is the pillar of true knowledge. He is the Only, Absolute, Source of all life, power, consciousness, morality, and ethical action. YHWH must be acknowledged as Elohim³ the Creator. He is infinite, timeless, and all powerful. He is not some impersonal force or power. This is a radical statement in light of the worship of other nations and religions of the world. It not only gave a foundation of a nation that was being birthed at Mt. Sinai of spreading the Good News of one Absolute Deity but also introduced a new dimension to mankind that would affect all the human race. It also meant for the individual that nothing, not even the self can come before the I Am.

This verse lacks an imperative verb and is not technically a commandment. It is a statement of fact. The Hebrew *Anochi*⁴ (I AM) is used instead of *ANI* (I am) in order to emphasize exclusiveness. In all the commandments YHWH addressed Yisrael in the second person singular form as if He were speaking to only one individual. Each individual must feel as if he is alone in the world and the existence of the world is dependent upon his own study of Torah and his observance of the *mitzvot*. Choosing the life of Torah is also choosing a life of study. *Yisrael v'oraita chad hu*, "Yisrael and Torah are one". YHWH is not just the Elohim of past generations, but the

² Compare this to Bereshith 15:7 when YHWH took Avraham out of Ur -casmim. He took Avraham out of Ur in order to give his descendants the Torah at Mt. Sinai.

³ We do not use the word "g-d" due to its Germanic pagan roots.

⁴ The gematria of Anochi is equal to the word "throne" -81; this teaches that Elohim opened the seven heavens for Yisrael and they saw He was unique. They had a revelation of YHWH (note that in the book "The Revelation" the Throne is present and a central part of the encrypted text.

Elohim of each individual soul in each generation. The Sinai experience is an individual and communal transformation. It was only when Yisrael camped at the foot of Mt. Sinai (singular) with a singleness of heart, could they receive the Torah. Even though we say our prayers as individuals, they are always in the plural. We build our lives and the lives of our families in the context of community.

When YHWH liberated Yisrael from *Mitzrayim* he also freed their souls from the corruption of Egypt and the *yetzer hara*. The fact that a nation may excel in science, culture, and mathematics does not excuse it in the eyes of YHWH of how it treats some people as less than human. Egypt was a prison house for Yisrael despite its accomplishments and advancements. If freedom and culture cannot coexist, we need to say farewell to culture for the sake of freedom. The only way to escape the chaos in the world is to bring the Creator into our consciousness. Real faith in YHWH means bringing the Light into every aspect of our journey in life.

Elohim allowed Yisrael to reach the 50th gate of purity at *Shavuot* in order that they might receive this revelation of truth at the Mount. The Mount serves as a vertical metaphor for an inward event. This first commandment is the Crown (*Keter*) of all the Ten words. This belief is the essence of true Torah faith because no other commandment need be accepted prior to the belief in YHWH; the One Who gives the Torah. A servant can only serve one Master. No other elohim can be worshipped in addition to or in place of the worship of YHWH. If we worship the One True Elohim, we need no others.

CHOKMAH (Wisdom)

You shall have no elohim acherim (recognize the elohim of others or the nations) before My presence /face (al panai). You shall not make unto you any graven image (pesel) or any likeness (temunah) of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down (tishtacheveh) yourself to them, nor serve them, ⁵for I, YHWH Eloheicha am an El kannah⁶ visiting the iniquity (avon) of the fathers

⁵ This prohibition applies only to images made for worship.

⁶ The Hebrew word “kanna” has a meaning in Arabic, “red (with dye)”, an analogy to when the facial color changes when one is angry or livid (from Latin, “the color of lead”).

(avot) upon the children (banim) unto the third and fourth of them that hate Me. But showing loving kindness (chesed) to thousands of them that love Me and keep My commandments (shomer mitzvot).

Al panai has no equivalent in English. Since EVERYWHERE is *al panai*, it is hard for us to grasp the concept. YHWH is everywhere, so there is nowhere one could be away from His Divine Presence.

We must not be caught up in the appearance of things. The Almighty cannot be held by any image or any concept because the Absolute is beyond any description or imagination. To make an image of YHWH is to limit Him to what the human mind can comprehend through the imagination. Any picture or painting of Elohim would limit Him and be a violation of His Unity/Uniqueness. Even the image of Elohim is only a reflection. Elohim is Elohim and there is no “thing” like IT. This was a unique concept since all the nations served many g-ds.

The Hebrew word “*pesell/image*” refers to a sculpture carved out of wood or stone that is used for worship. It can refer to any three dimensional objects or image that is worshipped. Whoever accepts idols in any fashion is considered to have denied the whole Torah. If anyone worships a false deity in its own customary manner of service; such as slaughtering of a sacrifice, burning the flesh of such an offering, pouring out a libation before it, or prostrating before an idol, has denied YHWH and His Torah. We are not to give any credence to the elohim or idols of the pagan nations. This also refers to angels, demons, images, and celestial bodies. These things have no power of their own and YHWH alone is the source of all power. The prohibition of idolatry would also include the worship of human beings who declare themselves to be g-ds, and set up statues of themselves to be worshipped. Geographical locations on the earth would also qualify as idols if a hill, mountain, river, etc. would be worshipped as a g-d. Thus, we see four prohibitions in this one commandment: Not to believe in idols, not to make idols, not to worship idols, and not to worship them by means of their own particular religion⁷. We are also forbidden to believe in “luck” or Chance⁸. We must not be tempted to worship the false idols of fame, money, or even social standing. These may not be the same idols as worshipped in the time of Moshe, but they are just as dangerous to our well-being.

⁷ For example the idol Pe’or was worshipped through public defecation, and believers of Merkulis worshipped it by throwing stones at the idol.

⁸ Fortuna (Greek goddess is called Tyche) is the Roman goddess of luck, good fortune, success, or chance. Gad is the g-d of luck mentioned in Is.65:11 along with Meni.

Nowhere else in Scripture is YHWH's anger towards Yisrael referred to as jealousy except in regard to the worship of idols. Since Yisrael accepted the covenant at Sinai, they have an intimate relationship with YHWH that resembles matrimony between a husband and a wife. A Yisraelite who worships an idol is like a spouse who willingly engages in the act of adultery and has betrayed the other partner. The word jealous is similar to the word "owning" in the Hebrew. Thus, YHWH is justified since the loyalty and allegiance of Yisrael is to be to YHWH alone. Only Elohim has the right to the dedication, service, and worship for Yisrael. YHWH is the owner of Yisrael, as it were, and He will not permit this service to go to another. He is an impassioned Elohim who is capable of indignation as the One wronged and very emotional when it comes to Yisrael, His peculiar treasure. He demands total fidelity as a husband over His wife. Having relations with an idol is the same as entering into an adulterous affair; one is not rejecting the spouse but is intimate with another person alongside the spouse. This is an abuse of trust and is forbidden as it arouses YHWH's impassioned emotions which we call jealousy.

The second part of this utterance speaks of Mercy and Severity expressed towards those who ignore or fail to acknowledge the Divine Sovereignty. The word "generation" is not in the Hebrew text but was inserted by translators in order to make sense of this seemingly incomplete sentence. Some higher or unknown law has to be referenced here by the Almighty. YHWH does not punish innocent children as it is unjust and inconsistent with His nature (Deut.24:16; Ezek.18:4). How can the Torah contradict itself? Innocent offspring cannot be punished for the sins of their parents. The Talmud states that this verse is true only if the children grasp the sins of their forefathers as their own. The children can only be guilty if they are also guilty of the sins of their parents. So only by adopting and approving of the sins of the forefathers can the grown children of a generation be stamp themselves as YHWH's enemies and deserving of His punishment. Also, this verse could have a hidden reference to *gilgulim* or "wheels of the soul". This law of "transmigration" means that a soul takes its rewards and punishments (karma) into three lives but the mercy of Elohim will extend over thousands. Transmigration of the soul is a controversial teaching not accepted by all of Yisrael, but it is the only way to explain this particular encrypted passage. This commandment is placed at the Sefirah of Chokmah.

BINAH (Understanding)

You shall not take the Name of YHWH Elohim in vain (swear falsely using His Name) for YHWH will not hold him guiltless that takes His Name in vain.

This is the last of three commandments concerning the Almighty and lies at *Binah*. The Names may not be used for any other purpose than addressing oneself to Elohim. To speak or call upon the Name without realizing whose Name is being used devalues the very intimate connection that YHWH established between Himself and man. The plain meaning of this verse implies that it is forbidden to utter YHWH's Name casually or for no valid purpose. The Hebrew word for "swear" means to "lift up upon one's lips". Oaths that serve no purpose should not include the Name of YHWH. WE should not swear to anything that contradicts a known fact, or to verify what is easily known, swear to violate any of the *mitzvot*, or swear to do something that we know we cannot accomplish. Using the Name in a false oath shows that the person swearing does not fear the punishment of Elohim for his false oath.

This commandment does not refer to slang or "taboo" expressions in our conversations. What people call "swear" or "cuss" words are not words of an oath⁹, but simply slang or taboo words that have come into our expressions. There is a difference between a curse and "cussing". Lewd, foul, shameless, dirty language and potty mouth jokes about secular matters may show ignorance and lack of verbal skills but are not breaking the Third Commandment. CUSSING not CURSING is generally used to emphasize a point in heated anger, ignorance or frustration that can show a limited knowledge of one's native language. This commandment is not about "cussing" but forbids using the Name in a false statement in order to make it appear as true.

Rabbi Joseph Telushkin wrote the following in his book **Jewish Literacy**.

"Many people think that this means that you have to write God as G-d, or that it is blasphemous to say words such as goddamn. Even if these assumptions are correct, it's still hard to figure out what makes this offense so heinous that it's included in the document that forbids murdering, stealing, idolatry, and adultery. However, the Hebrew, Lo Tisa, literally means "you shall not carry YHWH's name in vain." In other words, don't use YHWH as your justification in selfish causes.

According to Telushkin, the prohibition is not in merely using YHWH's name. The prohibition is the actions you take in the name of YHWH. Elohim's command "Do not take My Name in vain," may be interpreted as, "Do not exploit My Name" -- Torah and religion -- as a means of justifying your iniquities or false dealings with others. Do not attempt to cover them up with a veil of righteousness and virtue by attaching YHWH's

⁹ The English word "God" is neither in Hebrew, the sacred language, nor a reference to the particular name of God. It is rather an English generic reference to deity, whether real or merely the focus of human attention.

Name to a false thing. It is easier for us, in today's world, to condemn certain words but look the other way concerning people's actions in the Name of religion.

There is no greater way to bring The Creator's name to emptiness, worthlessness, and having no value or no purpose than to remove His name from scripture and substitute it with a title or name that we choose. The Creator decided to place His personal name in Scripture nearly 7,000 times. And each one of those 7,000 times it is replaced with a title (such as "The LORD" and Adonai) in most of today's translations.

This is a very serious commandment, and therefore YHWH gives man a warning in His Mercy not to be a subject of His Severity by taking the Kodesh Shem "*lashav*" in falsehood or vanity. These first three commandments constitute man's correct relationship to Elohim.

ZIER ANPIN/ THE BODY/THE LOWER SEVEN SEFIROT

CHESED (Mercy/Loving-kindness)

Remember (Zachor ET) the Sabbath Day (Yom HaShabbat), to keep it holy (le'kadesh)...

The fourth commandment begins the second section of the Ten Words. These next seven define the external and internal conduct of the community and each individual. The fourth utterance is the longest one found in the Ten Words. , indicating its importance as a sign of loyalty to YHWH. This one is placed on the Sefirah of *Chesed*. This commandment is the point of interaction between the Creator and the lower worlds, because it belongs on the first of the lower sefirot of construction.

After working for six days, YHWH in His mercy/loving-kindness gives us a seventh day to rest, worship, and meditate on creation and the purpose of man. By setting aside the Shabbat as holy, the day is filled with loving-kindness and love and man honors the Creator by emulating His actions at the time of creation. Both the community and individual celebrate and imitate the attribute of Divine Mercy that flows down through the upper worlds to bring shalom to the earth. It is a day of reflection in order to share an intimacy with Elohim in order to help us reach a higher state of consciousness. It is a time to withdraw from trying to master and control the world, and focus on the splendor of creation.

All week we are busy getting and spending, trying to make the world turn out the way we want it. On Shabbat we cease from all that activity and change our mode from active to receptive. Shabbat is for appreciation, for receptivity, and wonder. Shabbat promotes a consciousness that detaches us from things.

Shabbat is the result of the first national liberation struggle. Ruling elites have sought unlimited power to expropriate the labor of others. When there are no limits, when the people are forced to work until they drop, we have the condition of slavery. Shabbat is the time when people who work are able to say no to the ruling elite. It is the concept that the working class has the right to limit the power of their bosses, and it is one of the pillars of our faith. Shabbat is for the rich and the poor. It is the sharing of rest for all the people, not just a few. It is a testimonial to the fact that the world can be transformed from what it is to what it should be, and YHWH's Shabbat makes that possible. We can be free from the oppression of the economy, work, and all other forms of oppression. Shabbat is a liberated time and provides a time that we can be free from the domination of all forms of domination. All week long we sell our labor to those who own and control the institutions of the world of work. Shabbat breaks that cycle or rhythm into a rhythm of calm peace, rest, joy, and celebration.

The Hebrew word for remember (*Zachor*) is used as an infinitive verb in this verse. This implies that one should always remember the Shabbat. It also establishes the Shabbat as a fixed weekly observance for all time and that proves that it was known to the Yisrael¹⁰ and the Patriarchs before the giving of the Torah at Mt.Sinai. It is an eternal covenant between YHWH and Yisrael. Shabbat is the sole exception to the practice of basing the major units of time on the phases of the moon and sun. Shabbat is disassociated from the movement of the celestial bodies. This singularity, together with Creation as a basis of an institution, expresses the unique idea of Yisrael's Elohim; that YHWH is entirely outside of and sovereign over nature. The Shabbat was given by YHWH to Adam (mankind) before any of the other Festivals.¹¹ It is the wellspring of all the other blessings.

It was YHWH Who blessed and set-apart the seventh day. The Shabbat is the source of all the blessings in the other days of the week, and it is set-apart because it draws the holiness down from Above. It is the Shabbat that gives the world the energy to exist for another week. The Shabbat lifts the spirit beyond its fallen condition and into the world of *tikkun*, the future time of redeemed consciousness. We are to make the Shabbat the soul of our

¹⁰ See Ex.16:28

¹¹ Gen.2

being and immerse ourselves in its spirit and sensation. We are to use the Shabbat to lift our souls closer and closer to Elohim.

GEVURAH (Severity)

Honor (Kabed) your father (et Avicha) and mother (et Imecha).

The fifth Utterance is placed on the *sefirah* Gevurah. It is a counterpart to the honor or glory due YHWH. One is to respect their parents. This would include caring for them when they are old by providing food, shelter, and clothing. We can never repay our parents for the sacrifices they make on our behalf. They have been a source of all life and care for us since birth. Having an inner attitude of respect towards them is only one way we can show our appreciation for what they have done for us. When we reject our parents we are also rejecting all the previous generations and pretending that we have no past. Respect to our parents is part of our obligations to Elohim.

The word “honor” refers to actions that raise the status of parents. We should not try to disgrace or degrade our parents, but serve them and make them comfortable. This forbids any actions that might offend them or reduce the esteem in which they are held. There is no good deed that can rectify the actions of a child who shows disrespect for their parents.

This commandment creates family stability and is the basis of social order for the community. The upper *Sephirot* of Hokmah and Binah (Wisdom and Understanding) are known as the great father and mother. The fifth commandment is associated with Gevurah (Judgment) that says that Judgment should be the defender of Tradition and Revelation. For the individual this inspires respect towards the inner mother and father of Reason and Inspiration.

This is the only commandment with a promise attached to it. The nation of Yisrael is promised that they would remain in the Land if they obeyed this commandment. The Land will not tolerate Yisrael if they fail to honor their parents, for it is through respect for parents that Yisrael can enjoy a harmonious social life.

Tiferet (Harmony /Balance)

You shall not murder (Lo tirtsah).

The word “murder” comes from the word “*ratzach*”. It does not mean “to kill” as translated in most translations of the Bible. The Hebrew would then read “*Lo taharog*”. Rather, this word means to kill with hatred or an evil motive or intent.¹² This does not mean “killing” in the sense of capital punishment or during war as the Torah sometimes mandates these. The Hebrew verb is never used in the administration of justice or war. YHWH is forbidding the cold-blooded intentional murder of another human being created in the image of Elohim. A soul cannot be brought back to life, so why should one be allowed to destroy it?

Bloodshed can also refer to include the embarrassing a fellow human being in public so that the blood drains from their face, and causing one to lose their livelihood. Tale-bearing or character assassination is considered “murder” by the ancient sages. One can kill by indifference, carelessness, and the failure to save a human life when it is in your power to do so. One can murder another person with their tongue as easily as murdering them with a knife.

This commandment is placed at *Tiferet* on the Tree. One may not destroy one’s own or another’s self. This is a crime because the death of self affects all the *Sephirot* and breaks the connection between the body, psyche, and soul. Murder, by bringing about a premature death destroys the hope of the psyche and possibility of growth for the soul. A murderer defies Elohim by attacking another person who is a representation of Elohim’s image.

¹² See Gen.9:6

Netzach (Passion/ Victory)

You shall not commit adultery (Lo tin'af).

This utterance relates to *Netzach*. It is part of the bridge between the psyche and the body. We are to guard against improper use or mixing of levels as well as sexual irresponsibility. Magic and sorcery is a form of esoteric seduction or psychological adultery. Adultery is also a form of stealing the affections of another from their mate.

The word “*tin'af*” alludes to the gravity of this sin and its consequences because “*tin'af*” is a contraction of “*tan af*”, make anger; the adulterer arouses the anger of Elohim to a level of great intensity. Elohim is patient and long-suffering, but He does not restrain His anger against adulterers. He is angry because adultery destroys the harmony and tranquility of a contented marriage. Both murder and adultery both grow out of disrespect for the rights of another human being. You have wronged another person, betrayed their trust and faith, caused terrible pain to the partner and children, and you have robbed the relationship of the love it needs to survive. A person cannot serve masters and the love for the two cannot peacefully coexist in your heart.

When we fail to lavish all the emotion, attention, and affection on our spouse, then we are in danger of committing the sin of omission that can lead to adultery or the death of a relationship. Marriage is like our covenant with YHWH. When our love for Him begins to wane and we seek satisfaction elsewhere, we are entering dangerous grounds. It is not so much becoming an adulterer as it is no longer being a spouse. Anytime a person, a place, or a thing becomes more important than your partner and your marriage, the effect is the same as if you had committed the act of adultery.

Adultery is just as much an attitude as an act. Indeed, it may be the former without ever being the latter. In the Haggadic sections of the Jewish *Talmud* and *Midrash*, one will find numerous warnings against "adultery," many of which are clearly strong warnings against one's inappropriate thoughts, and which do not even involve another person in an act of literal, physical intimacy. One statement reads, "We find that even he who commits adultery with the eyes is called an adulterer," and a reference to **Job 24:15** then follows. "He who regards a woman with lustful intention is as one who cohabits with her." "Yes, adultery can occur only, and entirely, within one's heart, with no other person actually, physically involved."¹³ It is a fact that one can "commit adultery" in his heart and never actually physically lay a hand upon the woman he has looked upon with earnest

¹³ Matt.5:27-28

desire. Indeed, the woman in question may not even be aware she has generated adulterous feelings within this man.

This commandment corresponds to the second on the first tablet because one who betrays his/her spouse will eventually betray Elohim Himself. There is a spiritual connection between idolatry and adultery involving ones allegiance to one Elohim and spouse. An idolater is compared to a harlot or an unfaithful spouse by the prophets of Yisrael.¹⁴ Adultery is one of three sins (along with idolatry and murder) the *Mishnah* says must be resisted to the point of death. The idea consistent throughout Scripture that "adultery" is unfaithfulness to a covenant relationship; an unfaithfulness that may manifest itself in any number of ways, but which inevitably leads, if not corrected, to the breakdown of that relationship between two people or YHWH and Yisrael.

Nachmanides (13th century Spain) describes our relationships as a "ladder of love." He says that a person must first love himself before he can successfully love his spouse. Then, if he has formed a solid relationship with his spouse, this will help develop his relationship with Elohim. The converse, however, can also be true. A man who is disloyal to his spouse will most likely be disloyal to Elohim as well. Rabbi Avraham Ibn Ezra (12th century) says that adultery also violates the commandment to "love your neighbor as yourself." Adultery is a grievous sin against one's neighbor. Maimonides explains adultery in powerful, eternal terms. He says that the entire purpose of creation is to establish "*Shalom Bayit*" - harmony between husband and wife. The adulterer destroys that harmony and, in the process, undermines the very purpose of creation

Chod (Splendor)

You shall not steal (Lo tignov).

Most of the sages say this commandment deals with the kidnapping or stealing of another person. The stealing of property is covered by the last Utterance concerning coveting. There is a lack of specifics in the Hebrew of this verse. It may refer to property or people. Property is the fruit of one's labor. Stealing is an assault upon the human personality. This commandment prohibits the acquisition of property by forgery, deceit, cheating, or embezzlement. No one is to take advantage of person's ignorance for the purpose of increasing his own property. The right to private property is protected by the Torah. No ruler can deprive a property owner of their property against their will.¹⁵

¹⁴ Ezek.16:32,36,38

¹⁵ 1 Kings 21

This commandment can also refer the stealing of ideas, affection, and emotions. One can be a thief and never steal physical objects. All the commandments are interrelated to one another. An adulterer covets, then becomes a thief, and then will lie (bear false witness) to cover up their crime. We need to be aware of the relationships between the commandments and be able to realize that sin requires a progressive conception and growth before the actual action takes place.

We place this commandment at Chod on the Tree of Life.

Yesod (Foundation)

Do not bear false witness (Lo ta'aneh ve're'acha ed shaker).

This includes false accusation and false testimony. Gossip, defamation, misrepresentation, and slander against an individual, race, faith, or group is covered by this prohibition. In order to give a true testimony the Torah forbids hearsay as proof of guilt. One cannot lie in a court in order to exonerate an innocent person if you cannot provide proof of their innocence.

We must not lie to ourselves and to others. This is found in the ego's relationship to the self at *Tiferet*. Religion serves as a false witness to Truth.

This commandment sets on the center column which always deals with the will of the person and is located at Yesod (Foundation).

Malchut (Kingdom)

Do not covet (Lo tachmod).

We are not to long for anything that we cannot get in an honesty and legal manner. We must not scheme and manipulate others in order to acquire what we are coveting. Every sin against one's neighbor flows from this negative impulse within man. We need to learn to master our desires and not them master us. We are to overcome the passions and desires that would cause us to violate any of the *mitzvot*. Greed and lust unchecked will lead to transgression. It also is proof of a lack of true faith in YHWH and His provision for our lives. Earthly rulers can legislate against actions but only Elohim can demand that we learn to control our thoughts, attitudes, and desires in order to purge out jealousy, selfishness, and covetousness.

We are not to covet another's property or even covet that which belongs to Elohim. The bottom *sefirah* is Malchut or Kingdom. All the Divine Grace flows into this lower *sefirah*. Therefore, all Creation and everything in it belong to YHWH. We only borrow what things are given to us from YHWH. We do not have possessions as everything given to us is a gift from Above. To covet anything is to deny the True Source of all things we are or have. To covet is one of the most grievous sins because it generates pride.

The Ten Utterances are just the beginning of real discipline for the community and the individual.

