

# MARK OF THE BEAST

## PART TWO

**B'nai Avraham**  
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We are ready to study the second part of the Mark of The Beast. Please your Brit Chadasha Scriptures to the Revelation of Yohanan. Remember, in the first study we spoke of word definitions and the problem with the Book of Revelation. People take the Greek language and get the number (gematria) of the Beast-man. Also, they are trying from the Greek to obtain a gematria that can only be found from the Hebrew text. We also read things into verses of Scripture that are not in the text because of past teachings. In order to understand this teaching I am asking that those who study this teaching lay aside any preconceived opinions or previous teachings. We are going to use the TaNaK as our dictionary for defining Biblical words. This has been a problem with the Book of Revelation. Today, people take meaning of ancient words and try to define them in the Twentieth Century Western/Greco/Roman terms, which cannot be done! It is my belief that the Brit Chadashah was originally written in either Hebrew or Aramaic, not in Greek. It was translated into the Greek by translators, and in the translation things were misinterpreted, because they wrote their own interpretation into the text

- **REVELATION 13:[14]** And he leads astray those dwelling on the earth because of those signs which he was given to do before the beast, saying to those dwelling on the earth to make an image to the beast who was wounded by the sword, yet lived.

As I was meditating on this verse this week, I want you to note, *never* does it say in this chapter that this is the anti-Messiah. We have read that into the text. This is speaking of this beast that comes out of the earth, which had two horns like a lamb and spoke like a dragon. This is speaking of a false prophet! It is a wolf in sheep's clothing. He looks and acts like a lamb, but he speaks like a dragon.

- [12] And he exercises all the authority of the first beast in his presence,

NOTICE this says “make an image – *tzelem* – to the beast that was wounded by the sword, yet lived.”

Many people interpret this as a literal sword. I believe the sword is symbolic, or an archetypal symbol for the Torah. If we take this literally, then we have to take literally Yahshua riding a white horse, “and in His mouth is a sharp two edged sword.” Does He have a literal sword coming out of His mouth? NO, it is the Torah in His mouth. So why do we take this [verse 14] literal? Commentators and interpreters have decided in Revelation what they will take literally and what is symbolic in the Book of Revelation. I do not believe any of it can be taken literally. I believe it is all written in archetypal images. Those that have read my Dream Book understand what archetypal images are. If you have studied the psychiatrist Karl Jung you will have a greater understanding of archetypal images.

This “beast” was wounded by the sword, yet it still lived.

- [15] And there was given to him to give spirit – life – to the image of the beast,

The first beast, the false prophet had that power. What is a false prophet? Yahshua tells us what a false prophet is: “You will know them by their fruits.” If his words lead you away from the Torah then it is a false prophet, because the fruit of the words does not result in righteousness. This false prophet gives life to this image that has been wounded with the Torah, yet it lives.

- [15] ...that the image of the beast should both speak and cause to be killed as many as would not worship the image of the beast.

This is not a literal idol! We are given in the *TaNak* archetypal symbols of this beast, and one of them is the image of Nebuchadnezzar in the Book of Daniel.

- [16] And he causes all, both small and great, and rich and poor, and free and slave, to be given a mark upon their right hand or upon their foreheads, [17] and that no one should be able to buy or sell except he that has the mark or the name of the beast, or the number of his name. [18] Here is choqmah [wisdom]!

Now right here, if you do not understand the Tree of Life and a little know Kabbalah, you are going to be lost.

- [18] Here is choqmah! He who has understanding (binah),

When you bring choqmah and binah together you get da'at [knowledge].

- [18] ...let him calculate (*do Gematria*) the number of the beast,

Yochanan is giving you the key to understand what **“the beast”** is.

- [18] ....for it is **the number of a man** (*not ‘the’ man*),

Here is where people begin to misinterpret the verses. In Hebrew there are not words like “a” – “an”. We have a word for the definite article “the” – *ha*. In Hebrew if it says “*ish*” it is inferred “a” man. If you want a definite article you add *ha ish* – “the” man. People have read it “for it is the number of “the” man.” They have put the anti-Christ in there, and assume that this is the number of “the” man. No, Scripture says it is the number of “a” man.

- [18] ...and his number is **666**.

The number of the beast and the number of “a” man, both, is 666. This number is not a literal tattoo put on the forehead or the right hand of those who worship the image of “the” beast. Why do they take this literal, yet everything else is symbolic? It is like they are in a food court, picking and choosing what is literal and what is symbolic when this whole book is written in a symbolic language. We cannot study the Book of Revelation, nor interpret it like we are in a food court, and say, “I would like a little of this, and this is literal and this is symbolic, this is literal, this is symbolic.”

In the last lesson we said that the word for “mark” is *tav*, not *ot* – sign. This is the Hebrew letter tau/taw, and it means: a signature. When you sign something you own it. Or it can mean: desire, or mark.

We quoted from the **Bahir, Zohar, and Yechezqel** in the last lesson. You cannot interpret this verse without understanding Yechezqel 9. Let us begin where we ended in Lesson one.

The word “beast” in Hebrew is not *behemoth* which is the usual word for beast. But, this word in the Hebrew, from the Hebrew Publications Society, who has translated the King James into Hebrew uses the word *ha Chayyah* – which is “the” *Chayyah* – (the Hebrew word for beast). It is a *chet – yod – hei*. In Greek the word is *therion*, and it means an animal, a wild animal, a beast. But, in the **Strong’s** it says this: **metaphorically – a brutal bestial man, a savage or a ferocious man**. There is the key to understanding the number of *ha Chayyah* – “the” beast.<sup>1</sup> There is your key right there: metaphorically a brutal bestial savage ferocious man. We would say in Kabbalistic terms: The animal soul or the beast within each of us.

Let us use the law of first usage for the word – *Chayyah* – Bereshith 1.

- **BERESHITH [Genesis] 1: [24]** And Elohim said, “Let the earth bring forth the living creature according to its kind: livestock and creeping creatures **and beasts of the earth**, according to its kind.” And it came to be so.

Where did these beasts come from? They came from the earth. Man came from both *HaShamayim* [the heavens] *and* the earth, but the beasts came only from the earth. They only have the *nephesh* – the animal soul; while man has a *nefesh, ruach* and a *nashamah* – or the higher soul, which is in the heavens – *HaShamayim*. **So when we are talking about the beast we are speaking of the animalistic bestial nature of man**, which lives in each of us.

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<sup>1</sup> Read all of Jeremiah 10, especially note verse 14.

When Yahshua was impaled on the stake, He was impaled between two thieves, thus becoming the middle column. Now these two thieves represent the two true natures within man that cannot be reconciled where you have the heavenly nature on one side and the bestial nature of man on the other side. The only way they can be reconciled and brought into perfect balance is with the middle column of Moshiach – Tiferet. It is very important that you understand that. Yahshua was impaled in the place called “The Place of the Skull” – the mind. So it is within the mind of man through the Moshiach that these two natures of man can dwell in perfect harmonious balance. Which requires us as is *talmidim* to, “take up your execution stake on a daily basis” to maintain the balance of these two natures.

This word for “**living beast**” *chayyah* – comes from *hei*-, which is simply a **chet** and a **yud**, comes from alive, raw flesh, strong, life, whether literally or figuratively, alive, a wild beast, a company, a congregation, a living creature, old, quick, raw, running, springing, meaning troop. *Chet-yud-hei* which has a Gematria of 23 has the same Gematria as the word “living beast” in Bereshith 1.20. Now NOTICE that the beast of Revelation continues to live even though it was only wounded by the sword, or kept in submission by the Torah. But it still lived, didn’t it? It also has the same Gematria as the word *chatta’ah* – sin – from Bereshith 20.9. **So the “living beast” represents sin – chatta’ah.**

\_Now in Revelation 13, it says that this number is a number of “a” man. You must cross the “a” out of the text because it is just inferred in the Hebrew; and in the Hebrew this word is not “ish” – it is adam. So let us read it this way:

- **REVELATION 13: [18]** Here is wisdom! He who has understanding, let him calculate the number of the beast, for it is the number of **Ha Chayyah [mankind]**,

Adam does not just mean a man! Adam is a word also that means mankind. Therefore this number, which he says, if you have wisdom and understanding, you will understand that this is the number of the beast and the number of mankind, and his (*beast and mankind*) number is 666.

Does that mean that is an evil number? NO! It is just a number! It is no more evil or better than seven or eight or five or four, it is simply a number. But in order to understand this you have to have wisdom (*choqmah*), otherwise you will be going around saying, “I am not going to buy that, its got 666 on it!”

Now in Revelation 13.17, the word “name” in the Greek is *onoma* #3686 and it means ‘a name’, but also a name means ‘the authority of’. So to have this name, or it says, “the name of the beast, or the number of his name,” the number of his authority. When we say, “I say this *B’shem* Yahshua,” – I say this in the name of Yahshua, I am doing it by His authority. So, you cannot buy or sell unless you have this *tav* of the authority of this beastly nature, and the number of his authority. It has nothing to do with a literal mark. Again, I cannot stress that enough. This word beast is #2342 in the Greek – *therion* – a brutal bestial man.

It says in verse 16: “a mark upon their right hand, or upon their foreheads.” This word in the Greek is #1188 – *dexios* – where we get the word “dexterity”, and it means right. **Thayer’s** says it is the right, the right hand, or metaphorically a place of honor and authority. Once again this word comes up: authority, ownership. Let us read from Mr. Strong’s. As we look at the left and right sides of the Tree of Life. In the last lesson we discussed how the left side is severe judgment.

**Strong’s in his definition of the word “dexios” says, the right side or feminine hand, as that which usually takes the right hand or the right side.** NOTICE that Strong’s uses the right side, and calls it the feminine side, which corresponds to the outline of the tree of life in some schools. If you look at an outline like this of the Tree of Life it would be the feminine side, the side if judgment. Even Strong’s recognize that the right side, if you are looking at this diagram, looking from this perspective, is the feminine side. NOTE that because this is the side of judgment, extreme unmitigated, unparalleled judgment, without any softening. This is what came upon the Mitsrites in Mitsrayim. It had to be softened by the Passover Lamb.

- **THE ZOHAR Book 3, 147a** Rabbi Yose said, One day I was sitting in the presence of Rabbi Eleazer son of Rabbi Sh’mon and I asked him the importance of Dawid’s words saying, “Man and beasts thou preservest, O Yahweh.” Man is plain enough, I said, but why associate him with beasts? He replied, He has as much to say, if they are worthy they are of the category of man. If they are not they are that of a beast. I said to him, Rabbi, I would like a deeper exposition. He then said, Observe that the Holy One, blessed be He, called Yisra’el Adam – man, in virtue of their being of the celestial pattern, but He also called them beasts. So we read in one and the same verse, “And He called My sheep, the sheep of My pasture, are men –Adam – and thus Yisra’el is called both sheep (which is a beast) and man – Adam. Hence man and beast Yahweh preserveth. Further more they are virtuous Adam of the celestial pattern. Other wise they are called beasts.

The rabbis are saying that when we think of Adam we think of the celestial man, the heavenly man, and beasts are the earthly man.

- But both received the blessing at one and the same time, the celestial Adam and the earthly beast. Observe that no blessing is found here below until it comes into existence on high. But so soon as it comes into existence on high it is found below...Rabbi Abba said, They are blessed together by the twenty-two engraven letters of the Divine Name that are embraced within the priestly blessing. They symbolize, moreover, Mercy within Mercy, with the entire absence of Rigour. As for the words 'yisa panav' [May Yahweh lift up His countenance] also translated, Yahweh remove and put away His anger, so that Rigour will be entirely absent.

When we give the priestly blessing and say "Thus they will place My Name – a seal – a mark – on the children of Yisra'el, and I will bless them". This is what they are expounding on.

- When the priest spreads forth his hands it is forbidden to look at them, for the reason that the Shekinah is hovering over his hands. ...And the serpent was more subtle than any beast of the field which Yahweh Elohim had made. They are more subtle for evil than all the Gentiles, and they are the offspring of the original serpent that beguiled Eve, the mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Qayin (who had a mark on him) who killed Abel. From Qayin was descended Jethro the father-in-law of Moses, as it is written: and the sons of Kena'an, the father-in-law of Moses; according to tradition he is called Kena'nite because he originated from Qayin. Moses in order to screen the reproach of his father-in-law sought to convert the mixed multitude, who are the descendants of Qayin, although Elohim warned him they are of evil stock, beware of them. Through them Moses was banished from his proper place and not privileged to enter into the land of Yisra'el.

According to the Zohar the beast can also represent the mixed multitude that came forth from the seed of Qayin who was marked by Elohim.

- **ZOHAR Book 1, 13a**Let the waters swarm which in the book of Enoch explained thus: Let the waters of the Holy seed be stamped (the #1 definition of the word 'mark') with the stamp of "the soul of the living", which would be the form of the letter yud impressed upon the Holy flesh in preference to all other marks. The words, "And let winged beings fly on the earth" are reference to Elijah who traverses the Universe in four swoops in order to be present at the initiation of the child into the Holy Covenant. It is proper to prepare him a seat and to proclaim, "This is the throne of Elijah." And the living soul that moves refers to the stamping of the sign of the Holy Covenant, which is the Holy Living Soul, as has been explained. Wherewith, "the waters swarm": To wit the supernal waters are drawn towards that distinguishing mark [*yud – that is given in circumcision*]. It is for that reason that the Yisra'elites were stamped with that sign of holiness and purity; for just as the supernal holy beings are marked in such a way as to distinguish between the "holy region" and the impure "unholy region", so as the Yisra'elites are marked in order to distinguish between the Holy people and the idolatrous nations who are derived from the impure "unholy region" as has been already explained. And in the same way as the Yisra'elites themselves are marked, so are the clean animals and birds permitted for them for food marked off from the other animals or birds eaten by the Gentiles. ...And the men rose up from thence and looked out towards Sodom, said Rabbi Eleazer. Observe how merciful the Holy One, blessed be He, shows Himself towards all things, especially towards those who walk in His paths. When He is about to execute judgment on the world, before doing so, He puts in the way of His beloved the occasion of performing a good act. We thus have been taught, that when the Holy One loves a man He sends him a present in the shape of a poor man so that he should perform some good deed to him; and through the merit he shall draw to himself the cord of grace from the right side, which shall wind around his head and imprint a mark upon him, so that, when punishment falls on the world, the destroyer raises his eyes and noticing the mark, will be careful to avoid him and leave him alone. (*Just like in the book of Yehezqel*). So when the Holy One was about to execute judgment on Sodom, He first let Avraham do a meritorious action by the present which He sent him, so as thereby to save Lot his brother's son from destruction. Rabbi Yehudah said, Avraham recognized the cave of Makpelah by a certain mark

Where is the cave of Makpelah? It is in Hebron. The rabbis teach that the cave of Makpelah is the entrance to the Garden of Eden. It says here that Avraham recognized the cave of Makpelah by a certain mark.

There is a teaching that that: When any person dies that their soul goes to the cave of Makpelah. That is why when everyone dies they see a dark tunnel with a light at the end. Because they go to the cave of Makpelah, which the rabbis say is the burial place of Adam.

- For he had once entered the cave and seen Adam and Eve buried there. He knew that they were Adam and Eve because he saw the form of a man. At last an engagement, the door opened into the Garden of Eden he perceived the same form standing there. Now whoever looks at the form of Adam cannot escape death; but when a man is about to pass from the world he catches sight of Adam and at that moment he dies. Avraham did look at him and saw his form and yet survived. He saw more where a shining light illuminated the cave, and a lamp burning. Avraham then coveted that cave for his burial place, his mind and heart was set upon it.

The cave was marked, that is why I read that.<sup>2</sup>

- **ZOHAR** When man's actions on the earth are not virtuous, then the left is awakened and all those who come from the side of the left with it become agents to inflict harm on men. For all who transgress the precepts of the Torah receive a mark upon their faces, through which they are recognized by those who rise up from the side of the left [judgment], hence serpents and idolaters and all who come from the side of the left are called agents, agents in regard to those who bear this mark. Now Yisra'elites, even if their actions are not virtuous still come to the side of the right, but because the right has been paralyzed by their actions, the left has power over them where they reap the judgment from those who come from the side of the right. Hence the agents chosen for punishing them are serpents and idolaters, and such like, are from the side of the left, but are not other Yisra'elites, even sinners, because they are still on the side of the right.

According to the Zohar there is a mark on those who break the Torah. Even if they are Yisra'el, they receive the judgment from the left side even though they come from the right side.

- **MIDRASH RABBA Lamentations 2.3** (Now this talks about Yehezqel's mark). Bringing the prosecution to that adversary The Holy One, blessed be He, never associates His Name with that except to that which is tov [good]. Hence it is written here, and concerning these Elohim said in my hearing: "Go, ye through the city and smite. Let not your eye spare, neither have pity. Slay the old man, the young man, the maiden and the children, and the women, but do not come near any man who wears the mark, and begin at My Sanctuary." How can this be? At that time the prosecution sprang before the throne of glory and spake before Him, "Master of the universe, which of them was slain for thy Name? Which of them had his head split open for thy Name? Which of them gave his life for thy Name?"
- **MIDRASH RABBA Debarim 7.9**Yahweh said to Yisra'el, "When are you called My children? When you see My words. This can be compared to a king to whom his son said, 'Set some mark upon me in the land, that the people should know that I am your son.' Wherein the king replied, 'If you wish that all should know that you are my son, then put on my purple cloak and place my crown on your head, and all will know that you are my son.' So Yahweh, said to Yisra'el, If you wish to be distinguished as My children, then occupy yourself with the study of the Torah, and with the precepts, and all will see that you are My children. So, when are you called My children? When you receive My words."

The protective mark of Elohim is also found in the Revelation.

**Revelation 12.17** where it says this: The dragon was enraged with the woman, and left to make war with the rest of her offspring, those who kept the commandments of Elohim and have the testimony of Yahshua the Messiah.

- **Revelation 14.12** Here is the patience of the saints, those who keep the Torah commandments of Elohim and the faith of Yahshua.
- **Revelation 22.14** Blessed are those who do His commandments; they have a right to the tree of life and may enter into the gates of the city.

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<sup>2</sup> The cave was "chosen" or selected for burial, marked.

NOTICE that the “man of lawlessness” (Torah-lessness - without Torah):

- **2<sup>nd</sup>. Thessalonians 2.3** “a man of lawlessness”. We all have within us a man of lawlessness, which needs to be overcome.

Let us stop here and speak about choqmah [wisdom]. We are going to have to look at this word “understanding” – binah. Let us look what Aryeh Kaplan says about binah.

- **ARYEH KAPLAN –Binah:** The root of binah (understanding) is being, which is the root of the word hyponinun – [meditation].

So the root of binah [understanding] is the root of hyponinut which means meditation, or which can be defined as “making one’s self understand.” That is the benefit of meditation. Hyponinut brings understanding.

- And that means contemplating something so deeply and completely that one makes himself to understand it in all of its aspects. The word is used in respect to Elohim, and in this sense it is often a preparation for the mystical state, as seen in verses such as Iyob 37.14, where it says: Hyboni – To contemplate the wonders of Elohim. In Tehillim 107.43 where it says: Contemplate the love of Elohim. In Psalms 119, The wicked waited to destroy me, I contemplate Your testimony. So it is the meditating, the hyponinut on the Torah, according to Psalm 119 that you can understand the Torah. Also the word binah [understanding] is very closely related to the word ‘beyn’ – meaning in between. Understanding is the act (in Hebrew) of separating one’s mind, or examining something. Thus hyponi means to cause one’s self to separate something in your mind.

*Binah* is associated with the number 8, because it is represented by the eighth seferah from *malchut* [the bottom kingdom]. The number eight deals with new beginnings or it is beyond the natural realm. It brings you into the spiritual. The physical realm is associated with this number seven. Eight takes you one step up to the spiritual. That is why circumcision happens on the eighth day. The Tabernacle-Temple was dedicated on the eighth day. Psalm 119 has a pattern of eight verses for each of the 22 letters of the Aleph – Beit. Binah and eight are associated with the Feast of Shavuot, which is observed on the first day of the eighth week following the first Shabbat. So this is all very interesting when we get into the Gematria.

On the tree of life *choqmah* is on the right, and is called Abba [Father], and *binah* on the left side is called Mother. When they come together in the middle column they are called *da’at* or the Son, because they are connected to *Tefeiret*. *Da’at* connects them to *Tefeiret* the middle Seferah which is called the heart or the Son.

We need to combine *choqmah* – right brain, archetypal images – with *binah* – the more logical thinking to get *da’at* – correct knowledge. It is necessary to combine both of these in order to gain understanding of this beast, and “a” man, and the number. If you are not willing to combine *choqmah* and *binah*, then you will not understand this teaching.

We have to understand that the false prophet represents a false righteousness, or a religion without the Torah. He is called the Torahless man [lawless]. It is the goal of the false zaddik and the false prophet is to separate the true bride [*malchut*] from its husband – *Tefeiret*! Now the connector between *malchut* [the lower seferah] and *Tefeiret* is *yesod* – foundation. So it is a proper foundation that connects the bride to the groom. Yahshua has already defined foundation for us in his parable of the man who built his house upon a rock. Rav Shaul says, “Built upon the foundation of the prophets and the emissaries with Yahshua being the chief cornerstone”.

The separation of *malchut* [the bride and the daughter, also the *Shabbat*] from *Tefeiret* [beauty, the groom] is directly connected to the scene of Adam. Remember Adam symbolizes all mankind. When they ate of the tree of knowledge of good and evil, they caused a break to happen among the seferoth, thus *da’at* [which lies between *choqmah* and *binah*] became corrupted and need *tikkun*. Now this *tikkun* took place partially at Mount Sinai by the giving of Torah. We found out that if we meditate [*hyponinut*] upon the Torah we will gain understanding.

There is a direct connection of what happened in the Gan Eden with the serpent and sin separating Adam and Eve, or separating the *malchut* from the rest of the *seferoth*, and that is happening here in the Book of Revelation. HaSatan, the false prophet, who gives life to the beastly nature of man is coming upon mankind to finish what he started with Adam – a total separation of *malchut* from the rest of the *seferoth*. So people who accept his number place themselves, in the camp of those taking part in this separation of the bride and the groom.

If they accept this mark of “the” beast, and of fallen mankind, then they are not in the camp of Yisra’el; they are in the camp that is responsible for separating the *malchut* – the bride and the groom.

*Malkhut*, since it is feminine, is also called the *Shekinah*, which is another word we use for *Ruach HaKodesh*. Thus, the sin against the bride of the *Shekinah* is the sin against the *Ruach HaKodesh*, because it is separating the *Shekinah* from the groom. There are great implications of what I just said. When Yahshua said, “There is no forgiveness for the sin of blasphemy of the *Ruach HaKodesh*,” the unpardonable sin; so it is according to the book of Revelation, there is no forgiveness, or redemption for those who receive the mark of this beast, or those for separating the bride and the groom.

We are going to talk about the numbers 666, because that is what everybody seems to focus upon in this section. All the Kabbalistic concepts associated with the number six are foundational in understanding this passage. You are not going to do it with a Greco/Roman mind.

Let us look at a kabalistic text about Tiferet.

- Tiferet is the third letter of the Name of Yahweh [the vav/waw] which has the numerical value of 6. [NOTE] The essence of the third letter is the essence of the letter vav; it includes the six spheres which are the numerical equivalent of the letter vav.

What are the six spheres called? They are called *Zier Anpin*, which is half of the *vav* [or three] and the other half below. **The three upper half are chesed, geverah, and tefeiret; and the three spheres of the lower half are netzach, hod, and yesod.** All these are the letter vav.

- Behold – the letter vav of this special Name of Yahweh stands in place of the complete Name. This letter contains the secret of tying all the upper and lower spheres – it is the connector. It ascends to Keter, and descends to malchut and it suits all the spheres for all are united in the vav, whether they are above or below, to the right or to the left, it is called the center line [center column]. This great Name Yahweh is the attribute the kabbalists call the middle line. The meaning of the term “middle line” is the essence of the letter vav as found in the Name Yahweh, and it stands in the place where the Name is. It is the Son, stands in place of the Name Yahweh. It is like an intermediary line, thus the Name ascends ever upward until the En Sof – the Infinite, the All Knowing – as the essence of Keter unites with the Name Chayyeh – which is the essence of the heavenly line, and then returns to unite below with the Name Adonai. After this he returns and extends to all sides and all sides in every direction hold fast to him. One finds that the letter vav is the Name of Yahweh, may he be blessed, and stands in the place of the Holy Name, and to it all the other names hold fast.

As shown above, **one of the chief ideas of vav is connection.** It connects the heavenly and earthly realms, it is also called a hook.<sup>3</sup>

Review real fast: Chesed, geverah, tefeiret, netzach, hod, yesod, are called *Zeir Anpin*. But they are represented just as all the ten upper tribes are called Ephrayim, all six are representative by *Tefeiret* – the Son, and they serve as a connection between the throne of Elohim, represented by *binah*, and the *malchut*. So Jacob’s ladder is the Son.

Now it is the expressed purpose of the Tzaddik to unite the heavens and the earth. We have a false tzaddik, and his mission is to disconnect the heavens and the earth, or the throne with the *malchut*.

- **THE ZOHAR book II, 51b-THE PILLAR OF THE CLOUD REMOVED FROM BEFORE THEM AND STOOD BEHIND THEM.** What was this pillar of cloud? Rabbi Jose said, ‘It was a cloud that has always been seen as the Shekinah, the cloud into which Moses entered.’ Rabbi Abba said, ‘It is that which supports the Tzaddik.’

This cloud is Moshiach Yahshua.

**The idea of the link between the cloud and the great Tzaddik is in the Brit Chadashah:**

- **MATTITHYAHU [Matthew] 17.5.** While he was still speaking behold, a bright cloud overshadowed them and a voice came out of the clouds saying, “This is My beloved Son, in whom I am well pleased, hear Him.”

<sup>3</sup> See 2 Kings 19.28; Job 41.1-2; Isaiah 37.29; Matthew 17.27.

- **MATTITHYAHU [Matthew] 24.30**“And then the sign of the Son of Man [Adam] shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Man [Adam] coming on the clouds of the heaven with power and great glory.
- **ACTS 1.9**And having said this, while they were looking on, He was taken up, and a cloud received Him out of their sight.

*Tefeiret* represents the totality of the six, or the *Zeir Anpin*, and it is associated with Ya’akov and the *seferah* of *yesod*, which is the sixth of the lower seven *seferoth*. *Tefeiret* is Ya’akov.

- **THE ZOHAR BERESHIT book I - 176b** The Shekinah was thus leagued with Abraham, Isaac, and Jacob together with Joseph, and as much as the two latter are in one essence, each one being the image of the other indicating that these are the offspring of Jacob and Joseph.
- **THE ZOHAR BOOK I – 173a**-But now Esaw is biting him and his children, who will stand up against him? Jacob and Joseph, one on one side and the other on the other side. And so the Scripture says, “The house of Jacob will be a fire, and the house of Joseph a flame, and the house of Esaw for stubble.”

Let us get into some math for a better understanding.

Sixty is ten times six, and six hundred is ten times sixty. Now what is the significance of that? Remember **the vav- is the power which links together the souls of ALL Yisra’el**. It is the body. The soul is associated with the six emotive *seferoth*: *chesed*, *geverah*, *tefeiret*, *netzach*, *hod*, and *yesod*. These are called *Zeir Anpin*. Within Creation, our souls exist simultaneously in the worlds *asiyah*, *yetserah*, and *Beriah*. How many groups of judgment in the book of Revelation? There are three, one for each world. The soul has a relationship with the *seferoth* under each level of existence, and it is said to have the potential of bringing peace to all worlds, even to the higher world of *Atzilut*. So Hasatan seeks to corrupt and attack our souls in each of these worlds, all three worlds. That is why three groups of judgment in the book of Revelation – one for each world.

Hasatan, who is the false prophet, represents the false *Tzaddik*, and he wishes to be the *vav* – *Zeir Anpin* – the Son who unites all the worlds.

*Vav*, which represents connection, is the sixth word of the Torah in the very beginning. It is the sixth word of the Torah. It’s also the 22<sup>nd</sup> letter of the Torah. And being the 22<sup>nd</sup> letter then, of the Torah, in *Bereshith* it is representative of the ALEPH AND TAV – the Son. So it is the Son, the Moshiach Yahshua that is the connection between the heaven and the earth. And the *vav*, when added to a Hebrew word, has the ability to change the past to future, and the future to the past so that they become one. It is the connecting between past and future, but when added to it has the ability to change the past to the future, and the future to the past. It is representative of twelve columns in Creation, representative of the twelve tribes, which make up the body. Moshiach is the embodiment of all twelve tribes, He is the body-the *vav*-the connection. That is why you have to be in Moshiach, you have to be in the body.

How many lines on a perfect cube? There are twelve lines. The New Yerushalayim is a perfect cube, it has twelve lines, therefore, the New Yerushalayim is symbolic of the twelve tribes of Yisra’el, and represents the Moshiach. It is not a literal cube coming down out of heaven but it is an archetypal symbol for the twelve tribes of Yisra’el. How many gates in the city? There are twelve gates, and one for each tribe. Why is that? Because there are twelve lines on a cube! Yohanan is telling a deep mystery here. It is a total rectification-*tikkun*- of Yisra’el taking place through the Moshiach. The *vav* is representative of the pillar of the Moshiach. Thus it is the middle pillar of *EmeTh* – Truth, which is represented by *Tefeiret*.

*Emet* is spelled aleph-mem-taw. In *Emet* we have the first letter of the Hebrew alphabet, the middle letter, and the last letter, thus truth encompasses all twenty-two letters of the Torah. It is also representative of a hook that holds the veil in the Tabernacle – Temple. What was the purpose of the veil? It was to conceal. What is this book called? The Revelation or Apocalypse – which means a tearing of the veil, an opening of the veil. In the book of Hebrews it is said, **“We have a way through the veil, which is His body.” The waw/vav opens the veil.** When it is holding the veil, it separates the heaven from the earth, but with revelation there is an opening of the veil to the Heavens.

The word “*Bereshith*” has six letters. The Kabbalists separate the word *Bereshith* into *Bere* – *shith* – created six. In the first sentence of *Bereshith* there are six alephs, representative of six thousand years, and representative of six days of Creation.

Now let us take a look at these numbers sixty (60) and six hundred (600). The numerical value of the letter *samech* is 60, while 600 is the numerical of the final mem. The final mem is a closed mem.

Remember in the prophecy of Moshiach in Yeshayahu, is the only time a closed mem is found in the middle of the word. The rabbis say, "That is the Moshiach." It is the value of 600. Now the regular mem is 40.

Now let us read what Rabbi Ginsburg says in his book concerning the Hebrew letters.

- **RABBI GINSBURG**-The only completely closed letters in the ALEF-BEIT are the samech and the final mem. One is a circle, one is a square. As the engraved letters of the tablets given to Moshe at Sinai penetrated through the tablets from side to side, and the insides of these two letters being entirely closed being suspended in midair within the stone of the tablets. Rabbi Yishta said, the mem and samech of the tablets stood miraculously. And Kabbalah has explained that these two letters are the secret of the two levels of the future revelation of the Divinity of the souls. The closed mem is called "the coming world," and the samech is called "the future to come." The "future to come" is even a higher revelation of that than the "coming world." (*They are two different things*). The future to come, the secret of samech, is the absolute revelation of the future incomprehensible at the present. No eye has seen Elohim except Yours, according to one tradition, based upon these teachings of Kabbalah, the wedding ring placed by the groom on the pointing index finger of the bride is in the form of a circle – samech, inside a square – the final mem. The pointing finger of the bride points of the revelation of the future and the future to come within the coming world.

A total tikkun of the bride and the groom together is what we have in Revelation.

Now let's look at 6, 60, and 600.

In *Asiyah* we have the six *seferoth* of the soul. In *yetserah* we have the six (6) *seferoth* revealed within the ten *seferoth* which is sixty (60). In *beriah* the sixty relationships of *yetserah* which end in each of the ten *seferoth*, which equals six hundred (600). We have the number 666, thus we see the multiplying factor of ten. This is similar to the ten *menoroth* that Sh'lomo placed in the Temple. You have to see how each ten *seferoth* are present within each individual *seferah*.

We have *Zeir Anpin* which is made up of six (6) *seferoth*, but within each *seferoth* are ten aspects of it, representative of the ten spheres. (60).

- **RABBI GINSBURG SAYS THIS:** Ten times a number alludes in Kabbalah to its fullest revelation in all the ten powers of the soul, which correspond to the ten supernal *seferoth*, the channels by which Elohim created the world.

If you look in Daniel 3, in the image of the beast of Nebukadnetzsar we have some very interesting numbers.

- **DANIEL 3: [1]** Nebukadnetzsar the sovereign [king] made **an image of gold, whose height was sixty cubits and its width six cubits**. He set it up in the plain of Dura, in the province of Babel [Babylon].

NOTICE that it was Nebukadnetzsar who wanted to challenge the throne of Elohim. Because you had to bow down to the image of the beast, representing him and not worship Yahweh.

Now we have the number 666. The triangle of this number [Gematria] is you add all the numbers up from one on [1-2-3-4-5-6] and as you get to number 36, which is called a triangle of a number. So the number 36 is the triangle of 666. The number 36 is associated with the idea of the 36 tzaddikim who are sustaining the world at all times.

That is found in the **Talmud Sanhedrin 97b, and in Sukkot 45b**, that there are always 36 tzaddikim sustaining the world at all times. In Hanukkah there are a total of 36 candles lit over the course of eight days, representing the 36 tzaddikim. Now 36 is the triangle of the number 8, which is associated with the world to come – *the Olam Habah*. So the number 666 may act in the same fashion toward 36 only in a counterfeit number. It is a counterfeit *tzaddikim*.

Now there is in the Spanish School of Kabbalah, and it is called the Tov Donu school of Kabbalah. It originated in Spain. Rather than using the sefer yetserah, they used another method. According to sefer yetserah there are 22 paths between the ten sefirot.

We are going to go down the left side of the Tree of Life. The path from *binah* to *geverah* [din, judgment, strength], and this path from *binah* to *geverah* is linked to the *vav*, which has a numerical value of 6. Descending from *geverah* [din] to *hod* we have the path and the Tov Donu School is the *samech* which has the value of 60. And we finish the path [or the gates] down the left side between *hod* and *malchut* is the letter *taw* – which has the value of 400. So this total path is a total of 466.

Mark of the Beast #2

When Hasatan fell from the heavens to the earth, this is the path haSatan fell, or mankind fell, down the left path, thrown from *binah* down to *malchut*. BUT haSatan has elevated himself to the world of *yesod* – foundation, in an attempt to get to the throne, to present itself [remember this is Joseph called the *tzaddik*] as a *tzaddik* where he is really a false *tzaddik*, a false righteousness. So he has elevated himself to the realm of *yesod* as the false *Tzaddik* (Messiah).

This path, from *malchut* to *yesod*, is representative in the particular Spanish school as the **resh**, which has a numerical value of 200, for a total of 666. Thus the path of haSatan falling from *binah* clear down to *malchut*, and then once again exalting himself to *yesod* equals 666 – which is a *vav-samech-taw-resh*. We are given then, in the Book of Revelation the number!

- **REVELATION 13: [18]** Here is wisdom! He who has understanding, let him calculate the number of the beastly man [the beastly nature of man], for it is the number of a fallen mankind [haSatan], and has fallen from his heavenly realms to the earthly realms.

What happened when Adam fell? He fell from the heavenly realms into the *malchut*, or physical realm. He has tried to elevate himself to *yesod* in a false righteousness without Moshiach and the Torah. Thus, the total deception, the lie of haSatan is the Gematria of 666! Mankind has always tried to elevate himself to the throne of Elohim through a false righteousness.

Let me end with this quote I found very interesting. In the last lesson we said the mark is the Hebrew word *taw*.

- **EXPERIENCE THE KABBALAH** by Chick Sisero, and Sandra Tobatha Sisero It is the thirty-second path found – the *taw*. The thirty-second path is the administrative intelligence. It is so called because it directs and associates the motions of the seven planets, directing all of them in their proper courses. This administrative intelligence is a force that governs and associates everything in the Cosmos. The seven planets not only refer to the celestial bodies of the greater universe, but also constitute parts of the lesser universe of human psyche, which of the 32 paths; the thirty-second path directs all of them in their proper courses.

So if we are marked with a *taw-π* it means that everything is in its proper course. But there is another mark too, and is placed on those who follow the beast and mankind.

- This thirty-second path is a path at which students begin to explore the tree of life, as well as their own inner selves. The thirty-second path is a portal from *malchut* to *yesod*; as such this path is also the first step to mystic and psychic awareness. Thus we begin the journey in our physical forms, yet we turn our minds to the incorporeal world. On this path we must learn to accept the fact that the Divine force is present in the physical environment just as it is in the celestial realms. Traveling upon this route has been likened to a journey through the underworld, which is symbolic of the subconscious. A pilgrimage through the underworld of one's own unconscious mind is a trek through a land of shadows and ghosts of one's own making. These personal phantoms (*or demons*) must be sufficiently dealt with, assimilated, or reconciled, before any spiritual progress can be made. The letter of this path – *taw* – the final letter of the Hebrew Alef-Beit – the letters alef and *taw* are symbolic of the beginning and the end (*just as A is to Z or Alpha and Omega*). Taw means cross, an emblem used for marking, sealing, or signing. The path of *taw* is therefore the Bereshith [the beginning] of a new spiritual type of existence, and the completion of an old mundane one. On the tree of life, the 32<sup>nd</sup> path marks and seals the end of Divine manifestation. And the student who ascends through the path of *taw*, it is a mark or a seal of a new mystical life or viewpoint.

We read in the Book of Revelation that those who have Moshiach, and those that do Torah receive a mark of protection from Elohim, symbolizing a new manifestation, a new realm of existence for those who refuse to live according to the bestial savage man and take the number of fallen mankind of the beast, and refuse to worship this image that has been created by men. Also, throughout the book of Revelation, “great promises await those who overcome.” What do we overcome? We overcome our beastly nature and fallen nature of mankind. The book of Revelation says, if you overcome, “I shall be your Elohim and you shall be My son, and all this shall be yours.” You will be entering into a new realm of existence that you never even dreamed of, the total rectification of all things.

