
Ten Commandments VI; Making Sense of The Torah's Mixed Up Time Line.

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...Continued from [The Ten Commandments](#)

What is going on?

Our last blog was about the split that happened at "The 10



Utterances," which we showed beyond doubt to connect to Creation, the Torah's first verse, the Torah in its entirety, to the tree-of-life, to the 42-Letter Name, and to *Moshiach*.

When we last left the Israelites at the 10 Utterances (Commandments), they were at *keter*, the highest point of ascension possible.

They were immersed in the 620 letters and the 62 Yuds (Y) of the 10 Utterances found at the 20th chapter in Exodus with the number 20, *esrim*, having a gematria value of 620, that same as *Keter*, the "crown". And while the letter *yud* (Y) has the value 10, and can substitute for the 10 in the 10 utterances, when it's spelled out, (Y-V-D), it has the value 20, *esrim* and thus *Keter* again.

The ascending Israelites were past the aspect of G-d called *Elohim*, which was reflected in the 62 *Elohim*s present in the Torah through the 10 generations of Adam. They were in the letter *yud* (Y) of the Tetragrammaton (YHVH) and ready to enter the tip of the *Yud*, which we know from the Arizal is *Keter*, the dimension where the self is reduced to virtually nothing and where we rejoin G-d in the whole, the oneness.

In terms of the Torah organization, the Israelites and the event of the offering of the 10 Commandments were at chapter 20 in *parsha Yitro* of *Shmot*, paragraphs 54-62. *Yitro* (YTRV), Moses' father-in-law, has the value 616, the same as *H'Torah* (the Torah), which when added to the *kolel* of its 4 letters gives us $616 + 4 = 620$, *Keter* once again, the crowning, highest *sefira* (dimension).

And 54, once again and as explained in the previous articles connects us to the year 5778, when the *tzaddikim* have advised us *Mashiach* and the *geula* (final redemption) will come *again*, 66.6 jubilee years after the giving of the 10 Commandments in 2448 HC.

So what do we mean by come again?

And what happened, seeing as they were already at such a high place 66.6 jubilee (3330) years ago?

The second question almost answers the first, but we'll give the full answer after we straighten

out the seemingly incongruous time-line of the 5 portions, *Yitro*, *Mishpatim*, *Terumah*, *Tetzaveh*, and *Ki Thisa*; from Exodus 20 - 34, encompassing paragraphs 54 to 130, from the 10 Utterances to the second set of Tablets.

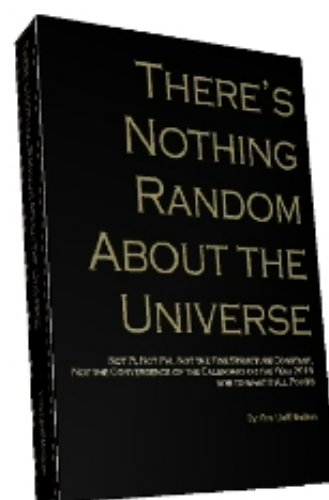
Just to put that into perspective, that span of the 5 portions with 22 letters in their combined names is exactly 22,000 letters, 5788 words, 441 verses, 77 paragraphs and 15 chapters long. And while, yes, the fact that $5788 = 5778 + 10$ (Commandments); and that 441 is the gematria of *Emet*, truth, a synonym for Torah, the Tree-of-life and the 42-letter Name; and that 22,000 letters is exactly the number of letters in the Hebrew alphabet, $22 \times 10,000$; and that 77 is the numerical value of *mazal* wedged into the middle of 5778, are all compelling reasons to assume this section of 15 chapters is very special, there are other reasons as well.

For instance, the total gematria of those 22,000 letters is 1733324 or 299.99×5778 , off by a minuscule (0.0044%) percent from exactly 300×5778 , and moreover, when we divide 1733324 by 26, the Tetragrammaton (YHVH) we get $1733324/26 = 66666.308$.

HMM!

Now, all that is certainly astonishing, and awe-inspiring in its precision and in the detailed planning that went into specifically organizing these specific 5 portions so that their combined encoding and energy dictates their profound interaction. First, the 42-letter Name is prescribed here by its small gematria value of 173. Next the year 5778 prophesied by the *tzaddikim* for the arrival of the *Moshiach* (Messiah) and the *geula* (final redemption) is hinted several times, including by the starting letter of the 10 Commandments, # 107007 in the Torah (note $54 \times 107 = 5778$). Then the number 666 so prominent in the calculation of 5778, etc is prescribed. And finally the 22 letters of the *alef-bet*, and the value of the Tetragrammaton (YHVH), 26, is utilized as well.

Nevertheless, the Torah goes even further to strengthen this connection for us. In analyzing the 22,000 letters, we see that many of them reoccur very specific and significant number of times. Now, it would be natural for one of them to, even for two of them, but of the 22 letters, at least 7 of them do: the letter *bet* (B) reoccurs 1024, the number of different word values in the entire Torah, and as we discussed in our last article $1024 = 32^2$, the tree-of-life squared; both the letter *gimmel* (G) and the letter *tet* (T) each reoccur 137 times, as in the numerical value of Kabbalah, meaning "to receive" and "parallel," and as in the age of the universe, 13.7 billion years; and the letter *zayin* (Tz) reoccurs 204 times, as in the value of *tzaddik*; and the letter *chet* (Ch) reoccurs 616 times as in *H'Torah*, and as in the number of times Moses exact name (MShH) is mentioned in the Torah, and also as in the numerical value of *Yitro* (YTRV), the first of the 5 portions;



and while *Pe*(P) reoccurs 358 times, as in the value of *Mashiach*, the final letter *Pe sofit*

reoccurs **42** times; and the letter *Ayin* (A) reoccurs **954** times, as in digit #**954** in Pi where we find the final of the three **5778**'s (please see [There's Nothing Random in the Universe](#) for an explanation as to why this is significant for us).

It's obvious that in these 5 portions, where we're receiving the **10** Commandments, the **2** tablets **twice**, the laws of reincarnation (in *Mishpatim*), the instructions for building the Tabernacle, the Temple accouterments, and the vestments of the Cohenim, that they all have a reason for us to study them beyond the obvious. But to do that, we must untangle them first, especially the timing of the events, including when and to who G-d is speaking.

Another letter, the 8th to have significance for us (this time only in this context) is the letter *hey* (H) of numerical value **5**, found **2060** times within the **22000** letters of the **5** portions. In the middle of the first of those portions, in the **5th** verse of the **10 Utterances**, at Exodus **20:6**, G-d advises that his love will go to those deserved for *thousands of generations* (eternity/immortality), but the sins of the fathers will pass on for 3 or 4 generations.

Here is where the choice was officially offered.

The choice given to the Israelites was the same as that given to Adam **2448** years earlier: to choose between the immortality of the Tree-of-life reality, or the cycle of reincarnation, the cause and effect relationship of the tree of knowledge of good and evil. Adam through Eve was persuaded by the snake to choose wrong. The Israelites were persuaded by the *erev rav* (mixed multitude) to choose wrong as well.

This is not surprising as the gematria value of *erev rav* (ARB RB) is 474, the same as *Da'at*, knowledge, and that of Snake (NChSh) is the same as *Mashiach*, so it's easy to see how they were tricked. This is also why there are legends that say that many of us will be tricked in these days as well.

It didn't take much to persuade them. You know that from your own experiences. A little deceit, a little temptation, rationalization, and bam, we've fallen yet again, daily for most of us. But Adam, Eve, the Israelites, they had the miracles right there in front of them, direct from the source, no misunderstandings. And they fell just as quickly as we do, only they fell from the top of the mountain, and we're still at base camp.

By Exodus **20:15**, the people showed where their hearts and minds were at: After hearing and *seeing* the **10 Utterances**, the people trembled, kept their distance, and they said to Moses in Exodus **20:16**, "You speak to us, and we will listen, but let God not speak with us anymore, for we will die if he does."

In their own words they chose death. G-d let it be Pharaoh's words that brought about the death of the first born, and the people back then chose their fate with their own words as well. This is why *chazal* warned us to always choose our words wisely and use them sparingly. According to the [Zohar](#), the words in Moses' mouth were like a sword, especially when he recited the [Shem Mem-Bet \(42-Letter Name\)](#). They are like swords in our mouths as well, double-edged ones. It's designed that way as part of the knowledge of Good and Evil, whereby we are our own judges. What comes out of our lips comes right back at us from another direction, as if time and space were warped (just as they are in the spiritual realm. **And this is exactly why the Torah warns us to love our neighbors as ourselves.**

Then after Moses implores them not to be afraid, in Exodus **20:18**, when the Covenant of Abraham, which was given in **2018**, **430** years earlier, was supposed to be fulfilled, the Torah repeats, "The people kept their distance while Moses entered the mist where God was."

“The people kept their distance”

That was it. In Exodus **20:18**, G-d fulfilled his promise with Moses that he made with Abraham in **2018**. This is the last verse of paragraph **64**, the numerical value of *Din (DYN)*, judgment. Now we wait until **2018 ce**.

Synopsis of the next 4 Portions

From here on out G-d is speaking only to Moses, until in Exodus 24:1 G-d tells Moses go up to G-d and to bring the **70** elders, Aaron--the only names in the Torah associated with the word *Moshiach*--and his sons Nadav and Avihu, who we know from the *Zohar* and the Arizal would reincarnate into Pinchas and then into *Eliyahu Hanavi* (Elijah the Prophet), who we are told by *chazal* will usher in the arrival of *H'Mashiach*. Still, they were instructed to bow down and keep their distance.

Then in Exodus **24:3** "Moses told the people "All of God's words and ALL of the laws." And in Exodus **24:4** "Moses wrote down ALL of God's words."

Then after Moses, Aaron, his two sons and the **70** elders made the Covenant of sacrifices they received a vision, at which point in Exodus **24:12** G-d summons Moses up to the Mountain to give him the stone tablets. After six days, G-d called to Moses from the midst of the Cloud on the seventh day. In Exodus **24:17**, we learned Moses was to remain on the Mountain **40** days and **40** nights.

G-d continues giving Moses instructions for **7** chapters up to the



Sabbath instruction in paragraph 123, Exodus 31:12, and then in paragraph 124, Exodus 31:18, G-d gives Moses the 2 Tablets of the Testimony, written by G-d. Meanwhile, in Exodus chapter 32, we learn of the Golden calf (*H'AGL*), whose numerical value is 108 or **2 x 54**. And in 32:19 Moses destroys the **2** Tablets that G-d had given him.

Then in Exodus 33:23, G-d grants Moses a vision of his presence



(*ET EChRY*) of numerical value **620**, that of *Keter*. This occurs just before G-d gives Moses instructions to carve out the second set of tablets--the first ones were G-d's creation--and to climb Mt Sinai in Exodus 34:1 in paragraph **130**, which happens to be the gematria value of Sinai.

In Exodus **34:6**, G-d pronounces the 13 attributes and we are *again* told that his love will go to those deserved for thousands of generations (eternity/immortality), but the sins of the fathers will pass on for 3 or 4 generations. And in Exodus 34:10 G-d advises that He will make a Covenant before all Moses' people. G-d once again dictated the laws to Moses and asked him to write them down, and once again Moses stayed with G-d for **40** days and **40** nights, then G-d wrote the words of the Covenant, the **10** Utterances on the two tablets. And Moses brought them to his people, his skin now luminous, his being from another dimension.

So Why Two?

Two (**2**) is primordially indicative of a split, a dichotomy, divergent and juxtaposed choices. So why **2** Tablets; why **2** sets of Tablets, why going back up **2** times, each time for **40** days and **40** nights; and why were there **2** visions; and why does G-d tell us **2** times that He will be with those deserved for thousands of generations and that those not, will have self-inflicted punishment (rectification) for 3 or 4 generations.

And if Moses wrote down ALL of G-d's words in Exodus 24:4, why did he have to write them down again later, twice (or **2** times).

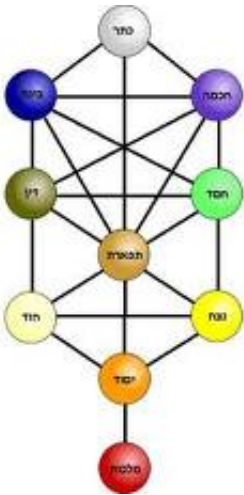
And finally, the Golden calf incident, which ruined everything, happened in paragraph **124**, which is **2 x 62**, the chapter we were at in the **10** Commandments, when we were at *Keter*, **62** verses earlier.

2 Parallel Universes

It is because we're witnessing **2** parallel universes that existed simultaneously until the **22**,000-letter section ends at chapter 34, the **84**th in the Torah.

As we know, **84**, is the number that represents redemption (*PD*) and the fusion of the upper and lower **42**-Letter Names.

It's at chapter 34 that we officially fall down from *Keter* and fall back



down to earth/*malchut*, and begin anew the process of rectifying the shattered vessels of the second (2nd) world, the world of *tikun* (karma), a process that necessarily has to take **5778** years, as hinted at by the **5788** verses, which included the *Yud* of simple value **10** for the **10** Utterances.

This *Yud* is the separate universe given to Moses and the few that



kept their doubts in check. This addition **10** is equivalent to **.1730%** of **5778**, as in the **173** keys given to Moses and the small gematria of the **42**-Letter Name.

Moses had just received the vision of G-d's Presence and was now in *keter*, and couldn't be with the people any longer, still it would take another **40** years before they realized he was no longer there. He had ascended, as had everyone else who had been ready.

How many? We don't know, but it may be hinted at in the number of component letters in the Torah, which is **600,000-408** since we know from *chazal* that there are supposed to be **600,000** letters in the Torah and that there were **600,000** Israelites at Mt Sinai and furthermore that each of the Israelites souls have a letter in the Torah. That would seem to leave **408** Souls that have ascended to *keter*, or at least missing.

The first set of Tablets represented the world of *Tohu v'Bohu*, the first set of **10 Sefirot** (dimensions) whose vessels overloaded and shattered because of a lack of interconnectedness. When the Israelites led by the *erev rav* feared, rather than embraced G-d's words, their vessels could no longer hold the light and G-d had to destroy them, which is why Moses had to shatter the **10** Commandments on the 2 Tablets.

And if we ask how could Moses destroy G-d's work, the answer lies in that the spiritual realms to which the Israelites and the Tablets were anchored had already been shattered; otherwise,

Moses could have thrown them from the top of the mountain and they never would have broken. But, G-d did make Moses responsible; G-d referred to them as the Tablets that you (Moses) broke. Moses chose to bring the *erev rav* with him and the consequences would last **66.6** jubilee years, many many generations (28 to be exact). The lesson here is that regardless of our closeness to G-d, regardless of G-d's overall plans for us, and regardless of His immediate intentions for us, we are responsible for our actions.

We'll continue shortly with Part VII concerning: **Adam, Noach, Moses and the End of Days**
The previous installments of [The Ten Commandments are here.](#)

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