
When They (We) Stood at Keter.

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Date : 03-03-2009

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 **20**th 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 **10** Utterances were at chapter **20** in *parsha Yitro* of *Shmot*, paragraphs **54-62**. *Yitro* (*YTRV*), Mose's 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 blog(s) 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** Utterances in **2448 HC**.

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 incongruent time 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**; 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 x 10,000**; and that **77** is the numerical value of *mazal* wedged into **5778**, are all compelling reasons to assume this section of **15** chapters is very special, but there are other reasons.

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

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 would dictate to us the profound connection between them; the **42**-letter Name (as indicated by its small gematria value of **173**); the year **5778** prophesied by the *tzaddikim* for the arrival of the *Moshiach* (Messiah) and the *geula* (final redemption); the number **666** so prominent in the calculation of **5778**, etc; the **22** letters of the *alef-bet*, and **26**, the value of the Tetragrammaton (YHVH).

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 $1024 = 32^2$, the tree-of-life; both the letter *gimmel* (*G*) and the letter *tet* (*Tt*) each reoccur **137** times, as in the numerical value of Kabbalah, meaning "to receive" 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*, as in the number of times Moses exact name (MShH) is mentioned in the Torah, and as in the 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 then 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 portions, where we're receiving the **10** Utterances (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 all have a special design and special 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 and cause and effect 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 many of us will be tricked in these days as well.

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 G0d 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 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." 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.

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 G0d's words and ALL of the laws." And in Exodus **24:4** "Moses wrote down ALL of G0d'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, and in 32:19 Moses destroys the Tablets that G-d had given him.

Then in Exodus 3:23, 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 he 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.

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. 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** utterances, when we were at *Keter*, **62** verses earlier.

It is because we're witnessing **2** parallel universes that existed simultaneously until the **22,000** letter section ends at chapter 34, the **84th** 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 being anew the process of rectifying the shattered vessels of the the second 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* (*Keter*) 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 the them, which is why Moses had to shatter the **10** Utterances 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, because He 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. 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.

Adam, Noach, Moses and the End of Days

What did happen, though, was G-d had to start all over again with these people. In paragraph **125**, Exodus 32:9-10 "G-d then said to Moses, "I have observed the people and they are an unbending (stiff-neck) group. Now do not try to stop me when I unleash my wrath against them to destroy them. I will then make you into a great nation."

Here is a deep secret: The words "great nation" *L'Goy Gadol (LGVY GDVL)* permute into *Yud Gilgul (YVD GLGVL)*, **10** reincarnations, one for each of the **10** utterances. **Is the Torah hinting to us that Moses (*H'Moshiach*) will reincarnate 10 times?**

Moses could have chosen to be like Noach, the **10th** generation from Adam and preside over a new beginning, but Moses was the **26th** generation of Adam, connected to the *YHVH* of value **26**.

This connection between Noach and Moses is more than casual. G-d's wrath was revealed to Moses in paragraph **125** of Exodus and to Noach in paragraph **25**, when in Genesis 6:13 "God said to Noach, 'The end of all flesh has come before me. The world is filled with crime. I will therefore destroy them with the earth'." It was only a few verses earlier when in Genesis 6:3 "God said, 'My spirit will not continue to judge man forever, since he is nothing but flesh. His days shall be **120** years'." The word flesh (*BShR*) is found **58** times in the Torah, the same as the numerical value of Noach.

And who lived for **120** years? Moses did, and the Torah mentions no one else who lived for **120** years to fulfill G-d's statement. And let's not forget that Noach had to endure for **40** days and **40** night immersed in water to cleanse mankind and the earth and Moses also **40** days and **40** nights immersed in the clouds on Sinai to do the same.

The Torah is drawing these parallels for a reason. G-d gave us the **120** years of Moses (*H'Mashiach*) in flesh. *Bnei Noach (BNY NCh)* also has the value of **120**, so it's not surprising that G-d's announcement about his wrath was found in Genesis **6:13**, which hints at the **613** precepts that Moses would bring, and if you add the **7** Noahide precepts, we get **613 + 7 = 620**, *keter*.

This is all evidence as well that the *yud Gilgul* (**10** reincarnations or **10** revolvings) also refer to the **10** generations from Adam to Noach.

But the most significant parallel to draw from this *Moshe(MShH)-Noach (NCh)* connection is the correction of the snake (*NChSh*) and Adam/Man (*EDM*), since the letters in their 2 names permute to *NChSh*, which is *Nachash*, snake and *M'H, mah*, which has the same numerical value as Adam (**45**) and according to the *Zohar* also as is the aspect of the G-d's name (*YVD HE VEV HE*) that is called *M'H* of value **45** and that represents Man and the **6** *sefirot of Zeir Anpin*.

And because *nachash* has the numerical value of **358**, this correction brings us *Mashiach* (**358**). Moreover, **45** is also the gematria of *Geula (GEVLH)*, the final redemption.

It also warns us what we have to overcome for Moses (*Mashiach*) and to come again and bring

the *geula*. The snake always finds a way, different every time, to work his way in and make us lose our focus. Adam blew the opportunity to stay in the tree-of-life reality, and **1658** years later and **10** generations later, the Flood waters covered the earth, and we began anew. In **2448**, we blew the opportunity once again, and **66.6** jubilee years and **10** incarnations were given to us to reincarnate in flesh to find the means to summon the tree-of-life back into our lives.

The phrase "End of days" found in the *Zohar Trumah 143, Ketz H'Yamim (KZ HYMYM)* has the *sofit gematria* value of **1665**, and if we take away the *kolel* of the **7** letters we get **1658**, the year of the Flood, and if we add 1 instead for the *kolel* we get **1666**, the year the generation of Shabtai Tzvi thought *Moshiach* was coming. But we also get **666** (the days) and **1000** (End).

The end is the beginning since *alef (ELP)*, the first letter is also **1000**, a concept that keeps coming up in spirituality and in many of our blogs. Just like the *geula* and Adam having the same gematria.

Have doubts about the Adam-Noach-Moshe connection?

Please note then that Moses passed on after **120** years in **2488**, just before the Israelites entered the Promised Land and Noach's Flood occurred in **1658**, which is $1658/2488 = .666$ of the way from Adam to Moshe's death in the flesh. Also $2488/5778 = 430$ as in the **430** years from the Covenant with Abraham in **2018** to **2448** and the reception of the 10 Utterances, which again comes full circle as **2018 CE = 5778 HC**. And just to top it off, a circle has **360 degrees** and $1658 + 360 = 2018$.

The People

The people, "*ET H'AM*", that G-d refers to has the numerical value of **516**, which know know from *chazal* is the number of times Moses needed to pray if he wanted to enter the Land of Israel and bring the final redemption, but G-d had instructed Moses to stop at 515. And as we've previous written, according to the *Arizal* these coincide with the **516** hours between *Rosh Hashanna* and *Hoshanna Rabba*.

And after Moses pleaded for them, the **4** Hebrew words, **4** verses later, "God refrained from doing that evil," have a gematria of **516** as well when the *kolel* of **4** is subtracted, the connection being that G0d put off that decree to destroy the people in the same way that he put off the final redemption *h'geula* for 66.6 jubilees years.

It's simple: The numerical value of *h'geula* is 50 and $66.6 \times 50 = 3330$ and $2448 + 3330 = 5778$.

But as all judgments, they can be meted out with harshness or mercy. In this case, it was mercy. With the generation of Noach, it was harshness for as *chazal* explain, Noach didn't pray for the people as Moses had. The lesson here is that mercy comes when we pray for others.

Back in paragraph 123, Exodus 31:12-17 when G-d is telling Moses to tell the Israelites to keep the Sabbath, making it a day of rest and a sign to you for all generations, "as an eternal

covenant," He referred back to Creation again, and repeated that He made Heaven and Earth in **6** days and on the seventh (Shabbat) "He ceased work and withdrew to the spiritual."

There are **6666** letter *bets*(*B*) in the Torah up to that point, reminiscent of the value **66666.308 x 26**, which is the total gematria of the **22,000** letters in this full section.

One way to interpret this is that at the **6's** He stopped working on us, and withdrew to spiritual, for in the very next paragraph, the Israelites and the *erev rav* decide they couldn't wait another **6** hours, and in **6** verses they made the golden calf instead. It appears they stopped working on themselves first.

The word spiritual (*vyinafash*, *VYNGSh*) has the same gematria, **446**, as *mot*, death. This double meaning is similar to *Moshiach* and Snake, in that when we're not working (on ourselves) it can be like and can lead to death, or if we chose otherwise, it can lead to the spiritual, and our physical down-time can be spiritual time (not a dead rest time) to work on ourselves spiritually and thus recharge our physical world for the coming 7 day cycle.

The dichotomy on a grander scale is indicating that the **66.6** jubilee (Biblical **50** year period) will lead either to death (a permanent end) or to the spiritual realm (the tree-of-life reality) in the 7th period, and this time frame is hinted at by the **5761** letter *nun*(*N*) of numerical value **50** through this same location in the Torah, as in the year **2001 CE**, when it appears the period of *Oy* and *Ashrei* began (at least physically) with 9/11. Spiritually it began in **5760** as Rav Abraham Azulai suggested it would, **18 (6+6+6)** years before **5778**.

If we consider *chazal's* analysis that after **6** millenniums, the *geula* will happen in the 7th, then we have to look at the millenniums as *elefs* (thousands) each of the numerical word value of **111** and thus **666** or **66.6** equals **6** millenniums. And just to hammer home the point, up until chapter **32** and the **6** verses of the golden calf there are **5777** letter *nun's* of value **50**, and thus symbolically and spiritually related to the **50**-year jubilee period.

The the thousands are found in *YHVH*. Jubilee is *Binah*. This the *Zohar* tells us. And the aspect of the *YHVH* that corresponds to *Binah* is *Sag* (*YVD HY VEV HY*). The **3 Yuds** (**YYY**) at this level each have a value of 10 and when multiplied together form **10 x 10 x10 =1000**.

And since there are **600,000** component letters in the Torah, the **5** component and composite *yuds* in *YHVH* similarly form **10 x10 x10 x10 x 10 = 100,000**. To understand this you must see the two letters *Hey* (*H*) as their component *dalet-yud's* **2 x (DY)** and combine them with the letters *vav* (**VV**) to form *yud* (**YVD**) and *yud* (**YVD**). You then add the *yud* (**Y**) of *YHVH* and the the two component *yuds* (**Y**) from the *Heys*, and you get the **5** total *yuds* in the *YHVH* at the level of *Malchut* (*Ban*) which is the level the the **600,000** souls fell back to when it was decreed they needed to restart the correction process.

Okay, so maybe it was **408** souls that ascended to *Keter*, or **4 x 102**, the numerical value of *emunah* (faith). And maybe that makes sense since **408 = 407 + 1** (Moses) and the square root of **407 = 20.17424**, considering that **424** is the value of *Mashiach Ben David* and **2017 CE** is the year **5777**. But why not **620** souls?

Why not? We do know though that **620-408 = 202** as in verse **20:2** where the **10** utterance and

the **22,000** set of letters began. Perhaps this had something to do with it.

And since everything to do with the special set of **22,000** letters, or embedded gift within the Bible, has to do with **10** and the power of **10**, perhaps it has something to do with **408 x 6 = 2448** and also that the square root of **((600,000 - 408) x 10) = 2448**.

The mystery of (EM).

The word *Mizbayach* (*MtzBCh*), the Tabernacle, whose construction is described in painstaking detail in the 3rd of the 5 portions has the numerical value of **62**, as in all the connections to the **10** Utterances, including the **620** letters of the **10** utterances that were engraved on the **2** Tablets housed in the Tabernacle. And this all fits since there are **100** (an appellation of *Keter*) occurrences of the word *H'Mizbeach* in the Torah, **22** of them through chapter 34 and the carving of the second set of tablets, which terminates the set of **22,000** letters.

And what's interesting about the Hebrew word for Tabernacle (*HMzBCh*) are the contained initials of the **42**-Letter name (*Mem-Bet*) and the value of the remaining letters, **20**, as in *esrim* of numerical value **620**.

The word *Eem* (*EM*) of numerical value **41**, as in the **41** letters of the spelled out name of G-d, *Ehyeh* (*EHYH*), can translate to mother, Matriarch, matrix, or "if" or "whether," as it's used repeatedly in the laws (precepts) of G-d given in the 4 chapters subsequent to the **10** Utterances.

What makes it so interesting is that the word *EM* is found **62** times in Genesis, just like the Name *Elohim*, which begins and ends with *EM*.

And, not only is it found **77** times through the **10** Utterances, as in **5778**; and **86** (the value of *Elohim*) times through chapter **21** (the value of *Ehyeh*); but it's found **107** times through chapter **34**, the chapter in which the second set of tablets was receive. And, of course, the sum of all the positive integers through **107 = 5778**.

Now, the final point to be made today out of all this is that the year **6000**, is when, more or less, most people expect the arrival of *Moshiach*. But the *tzaddikim* of blessed memory have arrived at **5778** and we've shown a preponderance of evidence physical, spiritual, comic, and primordial that the year appears to be **5778**, so what gives?

What gives is that **6000 - 5778 = 222** representing the **2** divergent paths forged in the **22,000** letters by the doubts of the Israelites.

Thus we divide **222** by **358** (*Mashiach*) we get **222/358 = .620**, *keter*. We shouldn't question our faith, but only question in order to understand Question to go deeper, not to create separation as our ancestors did the last time they stood at *keter*.

If you follow the path of the **222** you'll see that **222 x 26 (YHVH) = 5772**, the year **2012 CE**, and if you believe in the Mayan calendar prophecies of 12/21/12, you'll find yourself deep in the trail of doubts when that year, **6** years before **5778**, mimics the Israelites failure to wait **6** hours for Moses' return with G-d's Tablets, and the tree-of-life eternal reality.

We stood there before; we know the routine. This time, let's get it right.

