

# The Mystical Meanings of Immersion (*Mikvah*) and Divine Union

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  - *Proverbs 8:22*, depicting *Hokhmah* (wisdom) as G-d's playmate and craftsman, is seen as a representation of *Torah* and *Mashiakh*.
  - The danger of limiting *Torah* to only its written form, neglecting ongoing revelation and personal insight.
- **The Unveiling of Revelation**
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  - The importance of marrying written *Torah* with revelation knowledge to validate spiritual insights.
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  - The *Torah's* power to affirm spiritual experiences (e.g., *Balaam's* talking donkey).
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- **Discussion on the Three Forms of Torah**
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- **Waterless Immersions and Pneumatic Revelation**
  - Clarification that "*baptism in the Holy Spirit*" has roots in Jewish concepts of spiritual immersion (*rukaniyit*).
  - "*Pneumatic revelation*" describes *Torah* verses being "*impregnated with many spiritual possibilities.*"
  - Mention of scholars like Elliot Wolfson and Joel Hecker who delve into complex mystical interpretations, especially concerning the "*kiss*" metaphor and *Zohar* commentary.
  - The idea that spiritual clothes are made of commandments, explaining the paradox of washing them.

- **Abraham's Torah and the Stars**
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  - The ability of spiritual giants to transcend earthly limits and access higher spiritual realms.
- **"Come and See" vs. "Come and Hear"**
  - *Adon Shlomo's* observation that *Exodus 19* shows people hearing G-d through *Moshe*, but at Sinai (*Exodus 20:18*), they both "*saw the thunder*" and "*heard the sound*."
  - The speaker's clarification that "*seeing voices*" in *Hebrew (kol ot)* signifies a spiritual plane beyond normal perception, where they literally saw the words of G-d.
  - Reference to Rabbi Akiva Tatz and Watchman Nee on the distinction: Hearing involves sequential assembly of information, while seeing (revelation knowledge) is like a photographic, instantaneous grasp of all details.
  - Note on differing verse numbering in *Jewish* and *Christian Bibles* for *Exodus 20*.

## X. Final Words

- *Chag Semach Shavuot.*

### I. Introduction: Elementary Principles and Preparation for *Shavuot*

For those who are on the email list, I have sent you a copy of the couple of verses I want to look at this evening. Everyone is perfectly aware of where we're at on the calendar. We have only until Sunday evening to prepare for *Shavuot*.

The interesting thing about *Shavuot* is, in many respects, just like counting the *Omer*. In counting the *Omer*, I think some of you have come to realize that there's a lot more to this than you thought. You realize there's a lot of work to do on yourself spiritually before you get to *Shavuot*. It is somewhat surprising to know what is expected of you. When I worked on counting the *Omer*, or the things associated with counting the *Omer*, I had one fundamental idea in mind: to consider what we would have to do before reaching the mountain. This evening, we're just about at the same time on the calendar as the couple of verses I sent out.

If you did not receive the verses, we will begin at Exodus 19:9. One of the key aspects to understand at this time is the significance of two particular events related to *Shavuot*. Number one, it is, as we are all perfectly aware, the receiving of the *Torah*. You can read, starting in *Exodus* 18, and then continue into chapter 19. By chapter 19, you begin to see the mountain and the things going on there. As those things continue, you come to a place where you will see the elders of the *Bnei Yisrael*, and they are going to go up to the top of the mountain. There, they're going to commune; they're going to dine with G-d, as it were. This essentially presents two imperatives at this particular time of the year: first, to prepare for the reception of the *Torah*, and second, to have a meal together, during which you commune with G-d. When you take this meal and understand this meal, you must understand that it is much, much, much deeper than "Oh, let's sit down and have a tuna fish sandwich" or whatever might have been on the menu that day. The point here is that the meal is imperative.

Having a meal and discussing *Torah* around the table while eating is absolutely imperative. Nothing takes precedence over that, especially as cited in *Shemot* 24:9-11. We'll try to get to that if we have time tonight. The thing that is imperative to understand is that the meal takes precedence over many other things. You can look on some of the websites if you choose and find a holiday guide. I get a holiday guide from *Chabad* every time there's a holiday or something comes close. That's just because I'm on the list, not because I follow their holiday guide, and I'm not telling you or recommending that you go to *Chabad* and find out what they recommend. The reason being is not because I think they're bad people or anything of that nature, but because they are *Ashkenaz*, and they do things differently than the *Sephardi* do. For example, it's primarily a dairy meal for *Ashkenazim*, but not necessarily so for *Sephardim*. The *Sephardi* sometimes have staples like lamb, so they sometimes break away from that and have meat and not dairy. But the customary thing is, based on the idea that this is the milk of G-d's Word, to have a dairy meal or something of that nature. Again, it's not imperative that you do that.

## **II. The Command for Purity and Its Conundrum**

Let's look at this verse, the first verse we're going to look at in *Exodus* 19:9-10. I'm reading from the translation that comes with *Mikraot Gedolot*; that is the *Tanakh*, the 1917 *Masoretic* text. That's where I'll be reading from. Verse 9: "...and the Lord said to Moshe, 'I will come to you in a thick cloud in order that the people may hear when I speak with

*you so trust you ever after.' And Moshe reported to the people the words of the Lord. And the Lord said unto Moshe, 'Go to the people and warn them, number one, to stay pure today and tomorrow. And number two, let them wash their clothes.'"*

Let me give you a couple of hints about something that I have not heard a lot about in our particular class or in our group. That's because we seldom really focused on things we could call *Kabbalistic* or *So'odic* or mystical. Most of you know that in this class, we try to take things a little bit deeper than just the superficial. But in my Sunday morning class, they're getting a chance to get their hair wet, I mean the top of their hair, and go underwater and drink there as well. So they're getting introduced to all the spirituality as well. Many times the two classes kind of have a little bit of an overflow into one another.

Let's read the last line again, or the last verse: "The Lord said to *Moshe*, 'Go to the people, warn them to stay pure today and tomorrow.'" Here you have a statement that is very, very interesting because it says to stay pure. It's telling them to stay in a state we call **Kedushah**, which is basically holiness. But holiness is not really the best word. The best way to truly say it is that they have to stay committed to the ideal of G-d or the ideals of G-d. When that is said, you have to ask a question. The question you have to ask is, how do they know how to stay pure? What is being intimated here is the *Torah* itself, right? Because the *Torah* gives you the rules for how to stay pure, how to do *mikvah*, how to do all these things. But they don't have the *Torah* yet. They're here to receive the *Torah*, but G-d is telling *Moshe* to tell them, "Stay pure." Stay consecrated to G-d. Literally here, it's not just consecrated to G-d, it's consecrated to the purpose of receiving the *Torah*.

So you can see what needs to be the focal point in our mind right now: stay consecrated for the next few days. Today and tomorrow. This is going to be right before the giving of the *Torah*. So he says, "Today and tomorrow, make sure you stay pure. Stay consecrated, consecrated to the task of receiving the *Torah*." Now it's a lot deeper than that. The problem is, again, he's saying, "Look, stay pure." Where do we get the idea of how to stay pure? We get it from the *Torah*, right? If we're getting it from the *Torah*, it's like they have a **precognizant awareness** of what the *Torah* says. Are you with me? So in other words, they already know the *Torah* in a certain capacity, and they're to follow the *Torah* in order to receive the *Torah*. Wait a minute.

This is an issue. Sounds like a Jewish problem to me. When you get two Jews together, you know, you have three synagogues: the one each of them goes to, and the one neither of them will go to. This is kind of the situation where you're saying, "You're telling me to stay pure." The rules for ritual purity are in the *Torah*. They already know the rules of ritual purity. They have a form of *Torah*. But they have to have the form of the *Torah* so they can receive the *Torah*. Everybody with me? We call this a conundrum. It's a problem that makes you scratch your head and try to figure it out.

Now let's go to the latter portion of that verse, the last few words: "and let them wash their clothes." A red flag goes off for anyone else besides me. There's a problem here, right? Because you read, I think it's *Deuteronomy* somewhere, that their clothes never got dirty. Their clothes never got washed. They never were filthy. They were literally immaculate the whole time. They never changed clothes from the first day they stepped out of *Egypt* until the day they walk into the promised land. I know the reason for that was there was no Walmart, no Macy's, no whatever, right? So you understand here that there's a problem with this question. Number one, stay pure. How do you stay pure? You find the rules in the *Torah*. Number two, make sure your clothes are clean.

You're saying, "Wait a minute, I know their clothes didn't get dirty, I know they didn't wear out." The red flags are going off all over your head, and you're saying, "What is the issue here?" Because this is something that's supposed to already have been taken care of. But here, they're about to receive the *Torah*. As they're about to receive the *Torah*, the big question is, "Are you going to stay clean?" I don't know how to stay clean unless you tell me how to stay clean. I don't know what the laws of ritual purity are unless you tell me all of that. So what's *Moshe* going to do for the next three days? Tell them how to stay clean and then tell them that their clothes are not going to wear out, but they've got to make sure their clothes are clean.

What I want you to understand is this. When you start reading the *Torah*, generally when you come across these little problems like that, a flag is raised, and someone is saying, "Hey, there's an issue here." It's very, very difficult to try to discern what is going on. Let's go, if you want, for a second—and we'll come back to this in a minute, and I'll try to answer some questions—to *Shemot* 24:9-11.

### III. The Festival Meal: Feast of the Eyes

This is the imperative part where it says that we must have a festival table. We have to have a table service, if you will. What I want you to understand is that table service means that you eat the food, but it does not just mean you eat the food. You do what? You have a conversation. One of the ideals is that you're supposed to discuss the *mitzvot*. Some say that when you're supposed to talk about the commandments, you just talk about the Ten Commandments. If you talk about the Ten Commandments, you fundamentally have covered the categories of all the other commandments, so it's not an issue. So, talk about the Ten Commandments. As long as you're literally, let's put it this way, the technicality is as long as you're talking about the *Torah*, you're doing fine. Because you don't have to say, "Well, let's go through the 613 tonight before we have our dinner," and then you start reading number one, number two, and 613.

The rabbis say, and this is a tradition basically across the board, but it is probably more *Sephardi* than *Ashkenaz*, to stay up all night and read the *Torah*. I'm not going to make everybody do that, but there will be a quiz the next morning. I'm just kidding. Here's the thing. Verse 9 of 24, it says that *Moshe, Aaron, Nadab, Abihu*, and the 70 elders of *Israel* ascended, and they saw the G-d of *Israel*. Problem. "And under his feet there was a likeness of pavement, and like the very sky of purity, yet he did not raise his hand against the leaders of the *Israelites*, and they beheld G-d, they ate and they drank, and the Lord said to *Moshe*, 'Come up to me on the mountain and wait there, and I will give you the stone tablets of the teachings of the commandments which I have inscribed to instruct them.'"

One of the things I'm going to ask you straight up is just look back into the verse for a second. Tell me what they had for dinner. What did they eat? Did they have rack of lamb? Did they have *Leviathan*? What did they have? What is the dinner they had? It doesn't tell you anything about the dinner. It says they ate and they drank. It's like, "Eat, drink, and be buried. Tomorrow we're going to receive the *Torah*." Or they've already done it, but in the way the verses are reading, this is reading almost as if they already received it, which we read in chapter 20. But when you get to chapter 20 and then you come back here, you're thinking, "Well, he's going to go up and give them the stone tablets with the teachings." I'm not going to get all into the chronology of everything going on. But here you have a problem. They're called up. Number one, they see G-d; G-d does not and will not put his hand on any one of them. He doesn't

destroy them. He doesn't kill them. He doesn't whatever. They've been there. They see G-d. And then it says they ate and they drank. So they had a meal. Number three, the problem is it doesn't tell you what they had to eat. Has anyone else noticed the problem besides me?

Have you ever noticed that in many places in the Bible, or most specifically more in the *Torah* or in the *Tanakh*? You have G-d going to have some sort of a meal. When he has a meal, he has the meal. But it never tells you what they ate. It didn't say they had, like I said a minute ago, a rack of lamb or whatever it was that they might have wanted to eat. It doesn't say they had any of that. It just says they ate. That sounds good, but if I'm going to go someplace to eat, I want to know what's on the menu. Here's the *Bnei Yisrael*. They're going there and they're saying basically, "Okay, G-d, what's on the menu?" And then he goes up there and says, "Well, I made a couple of bologna sandwiches. Anybody want one?" "We ran out, so I counted to 69, but I forgot there was going to be that," etc.

So here's the situation. Let's go back to chapter 19. Let's work this detail out. If we have time, we'll work with the food issue. If not, we'll cover the rest of it next week. Before we move on, I will give you the hint about the food and how to look at that particular set of passages, but then there's all the fun of tearing it apart.

#### **IV. The Divine Kiss: A Metaphor for Passion and Revelation**

Back to the last verse, verse 10. And he said, "Go to the people, tell them, stay pure." In this process, one of the things you have to realize is that they have been associated with *Torah* before they get to the mountain. Last week I talked about this. I talked about this in the sense that I said, what happens on the mountain is G-d comes down and he kisses the mountain. As he kisses the mountain, the mountain turns into flames. Let me just backtrack on that for a minute. So it comes down and he kisses the mountain. If you can imagine G-d's lips kissing the mountain, then whatever you can imagine. My mind is going, "Wow, that is a real complicated thing to try to do." But nevertheless, it comes down. And then it said, as he's kissing the mountain, I'm paraphrasing the idea here. As he kisses the mountain, what happens? The mountain starts smoking.

Last week I said, "Well, that's because the *Shekhinah* is coming down and kissing G-d." But the *Shekhinah* can be either masculine or feminine. If we say that the earth took the form of the masculine, then *Shekhinah* comes down and it still heats up the mountain and the mountain's smoking and they're hearing voices and everything. I'm going to tell you very bluntly, you know what it reminds me of? It says there's fire. How many of you know that every time it says fire in the Word of G-d, it does not mean there is a fire? It's a metaphor. A metaphor is there for you to not see the first thing you looked at or thought of, but see something different. Here's the point. G-d comes down and he kisses the mountain. If you understand this idea to be *Shir HaShirim*, or the *Song of Solomon*, where it's talking about two lovers, and the two lovers come together and they kiss, when two lovers come together and they kiss, there's always a fire. It's the passion that burns inside of them. Your heart is on fire. Your heart's not really on fire, but you're moved with a spiritual sense when you get kissed by your lover. This is partially some of the imagery we see when it comes to this. Now, when we come to the eating part, this truly comes into play. Let's finish up on *Exodus 19:9-10* first.

#### **V. The Primordial Torah (*Torah Kadomah*)**

We know from Scripture that *Abraham* knew the commandments and followed the commandments of G-d. Everybody knows that, right? All of us that have been here for more than a day know that it basically says that *Abraham* kept all the commands. Did he already have a *Torah*? No, he didn't have a *Torah*. But he had a *Torah*. We talked about this last week. He had a *Torah*, but what was the *Torah* he had? The *Torah* he had was called the ***Torah Kadomah***. The *Torah Kadomah* is the **primordial Torah**. It is not in written form. It is only in spiritual form.

The interesting thing about it in that state is it is near infinite. If you go a little bit higher in the spiritual realm, you get to the being called *Adam Kadmon*. He's the prototype of humanity. He's a prototype of Messiah, and he's the blueprint for all of creation, this one man. It's literally a spiritual realm. So if you can imagine, you've gone through five realms, you're at this level called *Adam Kadmon*. It's the highest level possible without reaching the eternal G-d and what is called the concealed face of G-d, which means you can't see that part. But you come to this place, and a place called *Ein Sof*, which just means "the endless." So you get to this point of endlessness, and at that point, or in that liminal threshold, there's a threshold there. Then what you have there is the birth of something called the *Torah Kadomah*. It exists. The only problem is it

exists in a near infinite state, but it is not quite infinite in the sense that G-d is the only thing that is truly endless. We will be endless, we are endless, but we emanated from G-d. That means we're a piece of G-d. We float out of G-d as the soul that we are, and as we float out as the soul that we are, we can't ever die. Or the *neshama* part can never die because it's connected to G-d. It's literally infused in G-d. So they must have had a *Torah* to understand the laws of purity. The commentaries tell us that *Abraham* kept the *Torah*. So we understand that there's a spiritual *Torah* in the atmosphere, in the spiritual world, however you want to describe it. This spiritual *Torah* in the atmosphere is the *Torah* that told them how to keep and be spiritually pure.

## VI. The Paradox of Washing Spiritual Garments

Now, what in the world is it trying to say here about our clothes washing time? We know that *Deuteronomy* states their clothes never wore out. I'll tell you the verse later, it's *Deuteronomy* 8:4. It tells us straight up: the clothes didn't wear out. So then he's telling them, "You wash these clothes." There are other ideas of how the clothes were made, what they were made of, the materials, and none of the material it talks about is any type of terrestrial material at all. It didn't say they got some of them from a goat or whatever. There is no thing that constructs the clothes they wear that is finite or material. So the clothing they wear must undoubtedly be some sort of a **spiritual garment**. But of course, there's a problem, right? Thank you, Giboret Krysta, *Deuteronomy* 8:4.

You understand here's this thing, "Wash your clothes." Number one, all of us know straight up, wash your... if it said wash your body, which it does have some insinuation here, right? Because "stay pure." What happens if you're not pure? How do you solve the problem? You go to the *mikvah*, right? You go dunk, you dunk three times, you come out, and you're clean as a whistle. But what has happened in this process is there is what we call the **dissolution of form**.

A dissolution of form is like when you go to the coffee station and you put a little chocolate in. This is my recipe. You put a little chocolate in. You put a little honey in. You put a little mocha creamer in there. Just a little bit of the regular creamer. And then a lot of hot coffee. That's what I call ambrosia. I wake up, I know that G-d's having one with me every morning. He tells me so. I'm just kidding. But you understand that

when you pour the water in, or the coffee in, first you put water into the coffee, then the water absorbs the coffee. Then the coffee poured into the other ingredients absorbs all the elements in the cup, and there's a dissolution. It all becomes one thing. Spiritually speaking, when you go through the *mikvah*, as I talked about the other morning in my Sunday class, what happens is, "Zip," all of you, you're completely dissolved in the *mikvah*, to where there's nothing left of you. Then you come up out of the water the first time, pieces of you reassemble. Then you go back down, down, up, until you're done three times. When you come out, you get completely reassembled. I said that this is where Gene Roddenberry from Star Trek gets the idea of beaming people from one place to another. Disassemble them, put them back over here in another place, and it's all done. This is the *mikvah*. The *mikvah* takes you apart piece by piece, then puts you always back together, but always, always, always on a more elevated status. You don't go into the *mikvah* and come back out the same old person you were. You may not have a mentality change yet, but you've been elevated spiritually when you go through the *mikvah*.

The interesting thing here is that if you're going to tell me, number one, staying pure means that if you do something wrong, you're going to have to go through the *mikvah*. And number two, if you're going to tell me if you take your clothes off, then the insinuation of taking your clothes off is the *mikvah*. All the insinuations you have in this verse is that G-d is telling his people to go through the *mikvah*. Now, they just came from the Sea of Reeds or the *Yam Suf*, right? They go through a valley of water. There's water on one side, water on the other side, water above them. We all know they're floating through on the clouds of glory. So they're completely surrounded by water. The story or the idea comes down to *Moshe*, *Paul*, in 1 *Corinthians* chapter 10. He said they were all immersed into *Moshe's* immersion. But it didn't say that they just went through an immersion. So they went through *Moshe's* immersion.

What was *Moshe's* immersion? It had to be something weird because there was no water. They didn't go through water. They walked on dry ground. They come up on the other side. They've immersed. They are elated spiritually, elevated spiritually, but there's not one drop of water that they dipped in. Are you with me? When you read *Paul*, he keeps talking about this type of *mikvah* over and over. He said, "You were dead, you were buried with Messiah, and you were resurrected." The picture we know from Judaism is that he could be talking about a *mikvah*, right? Because when you go

down, you die, and then you come up, you're born again. That statement came from Judaism, not Christianity. So, interestingly enough, you're born again. But *Paul* is not talking about that. One of my mentors said, "You ever notice how *Paul* has all these waterless immersions?" You're nodding, "Yeah, there are a bunch of them."

If you're going to tell me that they're in the middle of the desert, 600,000 of them, and by now, a few days later, surely a couple of kids were born in the process, right? Maybe not. But nevertheless, 600,002. They've had a couple of kids, or whatever. And you're going to tell me 600,000 people are going to go to the *mikvah*? I see a problem. Does anyone else see a problem? Where are you going to get the water? I know you're going to say something about the rock. Who knows? But the whole idea here is it's about all this ritual purity, this *mikvah*-oriented ideal, and there's not a drop of water to be found. So this is 100% a spiritual thing. What are they going to immerse in? What is the immersion they will be taking in? If you're going to tell me that they've immersed in something they've already received, they're immersing themselves in the *Torah*. What is the mechanism for purity anyway? It's the *Torah*.

## **VII. The Threefold Torah: Primordial, Written, and Oral**

When you see this idea, they're being immersed in this ***Torah Kadmonah***, the primordial *Torah*. That creates another problem. Does anyone else see the problem? I see a problem. You're going to tell me, "You go immerse in the *Torah* that I gave you, I gave your forefathers." And then you just wait right here because, "I'm going to give you another *Torah*." You got one. Now I'm going to give you two. Does anybody know there might have been three? Everybody's scratching their head now.

It's simple. It's as easy as arithmetic. Especially that, what do they call that, trigonometry and stuff like that. It's as easy as that stuff. That's cut and dried. I could do that in my sleep. I can't do it any other time, but just in my sleep. Understand this: why would you want to immerse in the primordial *Torah* before you receive the *Torah* of Sinai? Because we know what's going to happen with the *Torah* of Sinai is what? It's going to be written down. Therefore, once it's written down, it's fixed. When you read the *Torah*, "Thou shalt not..."—that's holy language from the King James himself. When you read those verses, "Don't do this, don't do this, do this, do this, do this," it's fixed. You have it written in stone, literally, in the cubes that *Moshe* is about to get when he goes up the top of the mountain. So what is the deal here? I'll tell you what I think. It's maybe not worth anything. But I'm going to tell you what I truly see here.

Number one, I believe, just like I said, that here you go to the top of the mountain with the 70 elders, and it says they're up there, and they ate and drank. But it doesn't tell you one thing they ate and drank. It tells you what they saw, but it doesn't tell you what they ate. So then you have to conclude that the feast was not food you put in your mouth, but something you see with your eyes. Are you with me? So the whole feast is, number one, G-d. He said they saw the G-d of *Israel*. Then they saw the pavement he was standing on. It's a picture in the mirror of what you see in *Isaiah* chapter 6. And then it says they saw all the sapphire stones and all the stones. It said they saw the sky. But when you look in *Hebrew*, it's not sky. It's what? *Shemayim*. We all know this. So *Shemayim* was what? The heavens. You never say it in the singular. We always say it in the plural because *Shemayim* means it's plural. So they're looking at all these things. This becomes the **feast, the feast of the eyes**.

All of us here know there's a cliché in the *Talmud* that says, "Come in here." And when you come in here, you listen. Then there's an assembly of whatever, and then you learn your lesson from listening to the *Torah*. But in the spiritual realm, it never says, "Come in here." It always says, "Come and see." Because it's moving beyond something that is finite and limited. Even in the realm of the physical, when we look at things, we're going, "Wow, what a beautiful sunset." Or, "Can you imagine a house right there in the middle of that where I could live in wonderful peace and harmony?" There's always the imagination. It kicks in. It engages with the eyes. It will do so with the ears, obviously.

Number one, back to the verses we start with: "Stay pure" and "wash your clothes." I think here the idea is that they're being taught and told to use the *Torah* that was handed down by their forefathers. As they're receiving this *Torah* that was handed down or given to the forefathers and handed down to them from father to son. They receive this. But then G-d says, "You use this *Torah* to stay pure so that I can give you this *Torah* as well." So now, once we receive the *Torah* at the mountain, we have two *Torahs*. What is the purpose of having two *Torahs* in the system in the way that it was given first to *Abraham* and then this *Torah* we receive on the rock?

Some guys, I've never met one of these guys, but they say they're around. They say some of these guys are so heavenly-minded, they're no earthly good. I've not found anyone who truly meets that criteria. But nevertheless, it is a cliché, right? That is this potential. Here's this. You come along with this guy. He's looking for wood. He says, "Look here, man. Here's a forest of trees. This will do good for the project that G-d gave

me." What is the project G-d gave him? He said, "Noah, build a boat." Noah says, "G-d, get somebody else." And G-d said, "Noah, how long can you tread water?" You think Noah said, "Well, maybe not that long. Okay, G-d, I'll make the boat." Now look at everybody else around him. They go, "Noah, what are you doing?" "I'm building a boat. G-d told me to build a boat." "Yeah, you're one of those guys, huh?" If they could have caught him today, if they caught him, you know what would have happened to him? They'd have given him a coat. They'd dress him in a nice clean white coat. Of course, it's got long sleeves that wrap around the back and they lock in the back. Everybody understands. They call it a crazy jacket. So here's a guy saying that it's going to rain. If he had a copy of the written *Torah*, he could go, "Look, right here, it says it's going to rain." And everybody would say, "No, you can't trust that book. That book is no good." But when you start to tell them that G-d told you and there's no book, then they really think you're flipped out.

Now you take that to some guy like *Eliyahu* (Elijah), who comes along, he sees the sins of the people, he sees the sins of the king. He said, "It's not going to rain." And everybody's like, "What have you been smoking? We live right there. It's the Mediterranean Sea." So you begin to see that what happens is these people are taking hold of something. We know *Eliyahu* had the written *Torah*. Nevertheless, you understand they're taking hold of something that's up here in the spiritual world. And they're bringing that data down into this world. When they bring that data down into this world and they say, "Thus says the Lord," then they're going to say, "Before the time of *Moshe*, yeah, you're crazy too." Look at what happened to *Abraham*. He's saying that G-d is the most high G-d, and it made *Nimrod* mad. According to the tradition, he throws him into the fire.

When you get to the day after the giving of the *Torah*, they've got something hard, something concrete. They can say, "Here's where it says, this is how you do ritual purity." So what they can do very easily now is say goodbye to the *Torah Kadmonah*. "We don't need it anymore. We got this right here. All we have to do is just read it right there, and that's good enough." Sounds like some religious groups I've heard of. "We don't buy that other stuff. Look, it's right here." But they don't stop and think about how long it was that all these years were before *Moshe* gets the *Torah*. And it has a record of the very beginning. So, here's the problem. When you step over the boundary into the time of receiving the *Torah* of *Moshe*, it's written down. But we understand

very clearly that it being written down does not mean that the *Torah Kadmona* is of no value. The whole purpose now is to synchronize them together.

I'm going to complicate the matter just a little bit more and say, there's another *Torah*. All of you know, right? There is another *Torah*. What do we call it? The ***Torah Sheb'ah Peh***, the *Torah* of the mouth. In other words, it is the *Torah* that has been spoken. We call it the Oral *Torah*. The Oral *Torah* is a mixture of the revelation of the *Torah Kadmonah* mixed with the *Torah* of Sinai, put through the mouths of the sages. As they spit it out of their mouth, eventually one of their students goes, "That's pretty good stuff. I'm going to write it down." So he's taking notes in class, and then he goes, "Look, here's what you said, Rabbi. Is that what you said?" And the rabbi said, "Yeah, but let's fix this, let's fix that." All of a sudden, now we have three *Torahs*. But literally, it's still all one *Torah*, because it's the merging of all three. They had this thing in the spiritual realm, which they could draw down. If they had attained a high enough level of consciousness to receive that *Torah*, they could bring it down.

Today, as we rehearse what we did and said last week, there's a problem. The problem today is to take the *Torah* that exists as the *Kadmona*, and then the *Torah* that exists as *Messinai* or from Mount Sinai, and then the *Torah Sheba Pei*, and then marry all three of those together. Then let's take any student who's sitting there and he's studying *Torah*. So he's got his *Chumash* out and he's reading the *Torah*, and then he's going, "Well, in the spirit world I see this." And so he wants to add that to his lecture or his studies. Then he wants to go and read what Rabbi so-and-so said about him. And so-and-so and so-and-so. As he's reading Rabbi Ibn Ezra, he says, "Oh, my G-d, you see what he said?" And then he has another piece. Where did the piece he got from Ibn Ezra come from? Just from the words written on the page? No, not at all. Where did it come from? Partially from here, partially from here, and a lot from here, where you see that *Torah Kadmonah*.

### **VIII. The Vastness of Torah and the Power of Revelation**

The problem is people get into these ironclad fixed rules where you have to have it this way. There are four basic hermeneutic levels. We all know them. But when you get to what is called the most spiritual, it's like having a Lamborghini and then you're driving on Santa Monica Freeway, bumper to bumper. You've got a car that will do nearly 200

miles an hour, and you're going bumper to bumper with it, and you have all this pent-up energy in that car waiting to be released. In Europe, they have a thing called the Autobahn. You can get on that thing. It used to be, I don't know if it's still the same today, but as fast as your car will go, that's the limit. I watched this video on a car show once; they were in a Porsche 911 or something like that, doing 200 and some miles an hour down the Autobahn. The guy who is hosting the show and interviewing the driver says, "Where do you put the coffee cup?" I'm thinking, this guy is totally retarded. You're going to drink coffee going down the road at 210 or 214 miles an hour? Interestingly enough, the guy said nothing. He's like, "If you're that stupid, go ahead and ask that question."

What I'm trying to say is this: to make this equation. The *Torah* that is in the spiritual world has not been drained yet. It has not been tapped. It has not been depleted. It is still there and it's near infinite. When you start to look at material that has been accumulated by the Jewish people over the years, we can say this: both spiritual data and data that qualified for a Nobel Prize. Less than 1% of 1% of the people in the world are the dominant winners of the Nobel Prize—the Jewish people. Isn't that amazing? Why? Because they know there's this *Torah Kadmonah* where you can reach outside of the box. When you reach into that *Torah* and then you say, "Well, let me check that with this from the *Torah Messinai* that came from Sinai, and then the *Torah* that the rabbis speak." You go, "Wow, nobody ever thought of this before. I must be a genius." My point here is this.

G-d tells them, "Stay pure." How do you stay pure? You use the *Torah* that is *Kadmonah*, the thing that existed from before creation. How do I know that's the truth? We have a passage in the oral *Torah* that says G-d looked into the *Torah* and created the world, or created creation. So the *Torah*, it tells us right then that it's the blueprint. Did anybody else ever read in *Proverbs 8:22*? It talks about wisdom and said, "I was his playmate. We played together in the eternal eons. And then I was his craftsman. He wanted to build. I said, 'Okay, let's build it like this.' And we built it." It's a picture of, of course, *Hokhmah*, of wisdom. But not only is it a picture of *Hokhmah* and wisdom, it's a picture of Messiah. But wait, we want to throw all the work on Messiah. What about you? What about me? Did you ever have an idea?

I had this idea that I thought would be really cool. It was kind of based on the *Jetsons* a little bit. Anyone who drives down the road in Henry County in Tennessee, if you go

out at the wrong time, you get stuck behind a school bus. So I had a solution. I said, "Let's just build these tubes underground to go to the school. When it's time for your kid to go to school, just pop him in the tube and he'll come out right in the classroom." Couldn't get any billionaires to support me on my idea. So it just remains an idea. But here, the point here is that there is this infinite *Torah*, and it has not yet been depleted. But people think that because there is a *Torah* that is written, "Oh, that's the end of it." It's limited, and we can't go beyond the limit of that particular idea or those writings. You know why some people argue against it? Because they never wrote a word to support it or negate it. In other words, they weren't a rabbi, so they couldn't write it. They couldn't say it. They didn't have an opinion. But the stupidity is everybody's got an opinion. You can say it positive, negative, or whatever, but each one of us has an idea. "Oh, you know what I see when I see that?" So you say, just because that's not written here or written here, or I haven't received that revelation yet, that it's no good? I'll confess.

Me and the AI this afternoon, we had an argument. I asked the AI, "On these verses right here, is there a portion of the *Zohar* that deals specifically with these verses?" The thing spits out something that looks like a New York Times article. It's got all this data in it. It's going to take me three hours to read through the data to try to figure out whether or not it was there. I text the thing back and said, "Are you stupid?" You're going to ask an AI if it's stupid, right? Someone else is shaking their head, "No, I don't tell it, are you stupid? I said, 'What's wrong with you, stupid?'" Because I said, "I ask you a very simple question. I want to know, is there a *Zohar* portion for this particular verse?" And he comes back and said, "No, there's no portion." I said, "Why didn't you give me the New York Times to begin with to try to go through all this data to figure it out?"

The long comes the short, I went to the *Zohar* myself. I know how to read the *Zohar*. I know how it's paginated. I know how to hunt it down. But when push comes to shove, no, there was nothing there. But you think I'm going to believe that AI? G-d is telling the people here something very, very fantastic. "I'm going to give you something in writing that you can rely on as the absolute truth. But I don't want you to get rid of the revelation knowledge that you've had before because now I'm going to mix the two of them together, and now when you receive a revelation knowledge, you can look at it in the *Torah* and say, 'That's what G-d was saying.'" It doesn't have to be, "Oh, you had

two-day-old pizza yesterday, and your stomach's all wound up, and you're feeling a little ill, and so this hallucination hit you," or what? Some people say there's a drug you can take that allows you to talk to G-d. I don't know if it's true or not, but when somebody tells me there's a drug available to do something like that, I have an encyclopedia at work. This guy's been a drug addict for years. He's been through everything you can imagine. So I just go to the guy, "Hey Brian, what about DMT? They say if you do DMT, you can talk to G-d." He said, "Yeah." I said, "Well, did you talk to G-d?" He goes, "No. I was just talking to myself." He said, "If you do it twice, you know what happens? You get yourself talking to yourself, talking to you." It doesn't get better.

Here's the deal. You can look into the *Torah* and it says, you know, a donkey talked. Any other time if you said a donkey talked, and you told people that, they would say, "Yeah, I know where you're from." I'm going to tell you this story and then close. This guy had a dog. He had a sign in the front yard that said, "Talking dog, \$10 for sale." This guy's driving down the road and he sees this sign that says, "\$10 for a talking dog? This is crazy." So he stops in the shanty. It's like a shanty shack. The house is just about to fall in. The guy pulls up there and knocks on the door. Some old bearded guy who looks like he's from *Duck Dynasty* comes out. He says, "What can I help you with?" "Your sign says you have a talking dog and you're going to sell it for \$10." He said, "Yeah." "Do you really have a talking dog?" He goes, "Yeah, he's out back. Do you want to talk to him?" He said, "Yeah." He goes back there and he's talking to the dog. As he's talking to the dog, the dog says, "You know, how old were you when you learned you could talk?" The dog said, "Man, I was just a pup."

He said, "Well, what happened in your life?" He said, "Because I could talk and I could be in these places, nobody believed a dog could talk. I started working for the CIA." He said, "So the CIA would fly me all over the world. They'd put me in a room with all these people. They'd be talking about all their spy business. I'd be listening. As soon as we got out of the meeting, I'd tell them everything they said." He said, "Wow, that is amazing." He said, "Yeah, but you know, I have a wife and kids, man. You're gone all the time. They start crying because you're gone all the time." He said, "So I took a local job. I was working for the airport." He said, "You know how you see some of them dogs going along there looking and sniffing in packages?" He said, "I just sat on the side of the thing." He said, "I could listen to them talking about, 'I hope nobody finds out I have

drugs in that package." Then he'd go over, sniff the package and wag his tail. And then they'd bust the guy. He was more accurate than all the other dogs.

This guy is just absolutely flabbergasted that this dog has these experiences and he can talk. My G-d. So he goes around to the guy and he says, "You only want \$10 for that dog out there?" He goes, "Yeah." He goes, "Well, why?" He said, "Did he tell you all that stuff about his jobs?" And he said, "Yeah." He said, "That's a blasted lie, man. He never did any of that stuff." So when they accuse you of finding some secret in the *Torah*, you have some place that you can say, "Look, it's right here." But you marry those two worlds together, and that's exactly what G-d was looking for. You marry that world with this world. "I told you how to be pure. You be pure. And when you're pure, then you will receive this." The purity he's talking about is what we've been working on for 47 days now. When you see this nullification of yourself, you have to understand that it doesn't mean G-d wants to get rid of you. It means that G-d wants to use you. He wants you to be the talking dog, the vessel that he speaks through, so that the people will say, "You mean there's going to be a flood?" "There's going to be a flood." But understand this.

There has to be a marrying of those two worlds. We don't rely fully on one or we don't rely fully on the other, but they have to be married together. I think that is the message that G-d is trying to speak to us even this very night: "Stay pure. It's here. But look for a refreshing of receiving the *Torah* in these next few days." I pray that everyone will have a wonderful *Shabbat*.

## **IX. Q&A and Concluding Remarks**

**Adon Ezra:** In summation, we're not only going to be washing the *Talit*, and what to eat, the *Korban*, and what to drink. The sages say you can give the water that a person never craves another drop. As you pointed out, well, Krysta said, "Well, I'm just going to be the dummy here." But no, these are, we read them over and over in the *Nazarean Codicil*, the *Tanakh*, and many other books, the equation of the *Torah* and those three forms. We wash in it, we eat it, we drink it, we get married by it. That's exactly right. *Torah* is joyful. We just have to remember, don't limit ourselves, as you said, to just the rhythm, because it can get pretty dry. Absolutely. That's why we enjoy your class so much, because it keeps our thirst going, it keeps new neurons firing.

**Speaker:** One of the immersions is that fundamentally you have those waterless immersions. You're talking about the very same thing. You're bathed in light. You're bathed in the word. When you start to imagine that, it's quite illuminating, I think. It's quite freeing. Absolutely. I love the analogy of, "Oh, you're sitting there parking your Countach Lamborghini, and you're right there in traffic." Sometimes that's how it feels. I was so blessed today because I had a woman from Cuba, and they need her husband who's in Honduras trying to get papers for him here. He's a preacher and all that. I had three or four women from Cuba, Mexico, and talking *Torah*. I felt like I was in that Lamborghini. I loved that. People were hungry, hungry, hungry. They all know I'm going to do that, because I'm the only one out of 150 people I work with. They always ask questions. And then they're all, "What about Jesus? How does that fit in with?" Right, right. Of course. It's a good thing to play the Christians in a movie. Anyway, I love the Lamborghini where you can get out and put the pedal to the metal. Absolutely. G-d told me one time, I asked him for, I wanted a red Lamborghini Countach 5000, back in the day when that was the beast. I prayed and prayed and asked G-d for this car. He said, "Son, you can't afford the insurance."

**Speaker:** *Shavuot*, everybody. You guys have a wonderful *Shavuot*. We'll see some of you at the house. *Shalom, shalom*.

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### **Q&A Session**

Adon Ezra: I just want a clarification. When you first mentioned the Torah, that was the spiritual Torah that Abraham had, did you say Paduma or Kadomah?

Speaker: Kadomah. Kadomah. Kadomah. K-A-D-M-O-N-A-H. Kadmonah.

Adon Ezra: Thank you.

**Speaker:** You're most welcome. One of the things they say here is that the immersion has to be what they call a rukaniyit, which means it's a spiritual immersion. They were asking, "Now listen to this. You want the complexity of how it is? You think being baptized in the Holy Spirit comes from the New Testament? No. That's what this is. That's exactly what they're saying: be baptized in the spirit." Now, you have to use another idea when it comes along with this, especially when you get to the part about eating and the fact that they don't tell you what they ate. They call it a pneumatic revelation. Pneumatic means the information is filled with spirit. Pneuma is spirit in

Greek. So it says they have a pneumatic revelation. Literally, they're trying to say that this particular verse is impregnated with many spiritual possibilities.

This is how they talk. I'll tell you the names, but I'm going to tell you something: you do not want to read this stuff until you are ready to read it because it is very complicated. When it starts talking about some things, you will go, "Oh my G-d," and you'll think more than he's crazy. One of them is Elliot Wolfson. He was a genius prodigy. He was an ultra-Orthodox boy who became a scholar, taught in the *Jerusalem yeshivas*, not just *yeshivas*, but the university. The other one is Joel Hecker. I like Joel Hecker because he talks a lot about kissing. That's what you heard me talk about, when you kiss, you share the breath back and forth. That's from his basic idea. He did not say that specifically, but that's his implication in a couple of his things.

If you're familiar with the modern, very recent, most recent versions of the *Zohar* that have been translated, you will find that Daniel Matt has done, like, eight versions, maybe nine, I don't know, maybe ten. Joel Hecker comes in and he does the last two volumes, or at least eleven and twelve I know that he's done. When you talk about that and you see that book, and you see how complicated what they did was, you will be amazed. When you come to the house, I'll show you what one looks like on the inside. But there are older versions of it, but these versions are absolutely academic. Those two people, Elliot Wolfson, came out of the ultra-Orthodox community. There's another guy like him, his name is Elie Rubin. These guys are, you wouldn't expect it, but in the ultra-Orthodox community, they are academics, but they're still practicing in the ultra-Orthodox community. I think Elliot Wolfson, and I have to be careful because I don't want to say what he is or what he isn't, I think he's devoted more to just academia, but he's still very, very pro-Jewish, pro-practice. One of the things they would have said about the clothes that they wore is that they're made out of the commandments. Made out of spiritual material. So they're not just made out of anything. You're going to tell me you have to wash your clothes when your clothes are made out of the material that is in the other *Torah*? It doesn't fit. That's part of the reason why. And there are a couple other words that go with that, but we'll talk about that some other time.

**Gerrit Giborah:** I have one more question. When you were talking about Abraham and not having a Torah, because he knew the stars and the Torah was originally

written in the heavens, because he was taught that, wasn't that where he got his Torah information from?

**Speaker:** I think he had a lot more than that already. The reason I say that is because, the tradition is that he was a judge before Nimrod. Nimrod was basically the king of the world at that point in time when Abraham was growing up. The world at that point with Nimrod and all those like Abraham's father was all idolatry. All of Babylon was nothing but idolatry. But he said he had fundamentally a revelation of the one G-d. Some people say he was the first preacher of monotheism. He was not. How do I know that? Am I just getting my piece of Torah out of the stars or am I putting two pieces of the Torah together? Shem, where did Shem get his Torah? You understand that they both had the same ideas and the same Torah, and they could fellowship together. That's the whole idea. It existed in the spiritual world before it came to that. You know the story also that it was handed down from father to son. Abraham is supposed to have gone to the yeshiva of Shem where we have a connection that goes all the way back to Adam. But that doesn't mean people that weren't spiritual giants like Abraham with a super-consciousness could not reach outside of the stars. Go with G-d to this place that Gene Roddenberry only wished he could go.

You wonder if Gene Roddenberry had any influence over ideas like that. Why? Because it's not just Gene Roddenberry didn't just want to, and *Abraham* went outside. He literally went outside of our whole cosmos into the highest spiritual realms looking down. Gene Roddenberry, from his point of perspective in the day, he wanted to take a spaceship and go as far as he could. So he used the next best thing, and that was his imagination. You can go anywhere in your imagination, anywhere. You find a place in the Bible, and it says this is a place, you can go there in your imagination. Today you can probably Google it and get a curbside picture.

**Adon Shlomo:** I believe you said that when it says "come and see," you were speaking of the spiritual realm. And the "come and hear" is the physical realm. Yes, it's Talmud. I noticed that those are covered in the Exodus 19 passage. The people would only hear when he spoke to Moses. So that they would believe and trust in Moses. And on the third day, when G-d appeared on Sinai, in sight of all the people. I thought that was interesting.

**Speaker:** Go to 20:18, and tell me what you see. "All the people saw the thunder and lightning, and the sound of the trumpet." There they both saw it and heard it. What did

they see? They saw the thunder and the flash of light. You don't see thunder. And the sound of the trumpet in the smoking mouth. So, of course, because we have another red flag there, right? Because you don't see thunder. You have to wonder what in the world is being said. When you go into the verse in Hebrew, just look it up. It'll say kol ot. "Voices." Yes, they saw the voices of G-d. Something is very peculiar there because you don't see voices, you hear voices. But this is a spiritual plane which is above even hearing. So here, they're in a place that is beyond the normal. They're seeing the words of G-d. They're seeing the words come out of his mouth.

I told people years ago that I could not even imagine it. There's no way you could see that. In Seattle, this gentleman came to our graduation, my ordination, Rabbi Clark Corwin. He worked for Boeing like Aaron Ezra. When he came, and he heard me saying that one night, he sent me a little video, a short snippet. It had two poles on this little device, and the voice, the sound wave, was moving through the air, and you could literally see that impression in the air. Blew me away because you were seeing the sound that was produced there. You can watch the speakers move back and forth. This was literally a wave in the air.

I wouldn't know how to interpret it that way other than if I couldn't hear it. Nevertheless, the sages will get heavy on the commentaries on that particular verse right there, 20:18. They will go crazy commenting on that verse because they literally saw the words coming out of G-d's mouth. This is one of the reasons why they make that distinction between hearing and seeing is based on that verse. You'll listen to Rabbi Akiva Tatz, and he will tell you basically the same thing. Seeing is spirituality that is the higher level of spirituality. And hearing means, and he talks about it so well, what happens when you hear. You could ask His Eminence, Rabbi Hillel, but he'll tell you. When you hear, you hear one word at a time, and you have to assemble each word with the word you heard. Then you have to either put it in a sentence or, as in the case of what we're doing, given the lecture, then you have to go through the whole lecture to get that fine point at the very end. That's the whole point of hearing. You have to assemble all the data in your mind as you're hearing it. But when you see it, I'm sure you know Watchman Nee. He has a book called *The Ministry of G-d's Word*. There's not a lot of data in that book that I really want a lot of guys to see. But one of the things he said is that when you receive revelation knowledge, it's like taking a picture with a camera. When you take a picture with a camera, you can freeze time. Then you look at

the picture and you see all the details. He uses that analogy for revelation knowledge. It's very good. It's not a big book. You probably could buy it for a couple of dollars on Amazon. Rabbi Akiva Tatz will do that. But you will watch, if you read just a little bit of the *Zohar*, you'll find that it redundantly says, "Come and see." But in the *Talmud*, it will redundantly say, "Come and hear," "Come listen," whatever.

**Giboret Giborah:** I was looking all over. I've been using my Chumash tonight. I was looking all over that verse the whole time you guys were talking. It's totally different in the Jewish version. It's verse 15. It talks about the thunders and smoke and lightning. Then I looked up my regular Bible and it's 18. So I thought, I can't see what they're saying. One of the things is a lot of times it says that what they perceived; it does not say they saw. It says they perceived. Let me look at this book right here. 18 says the people stood from afar and Moshe approached the thick cloud where G-d was. But in the English version it's way down. Verse 19 says, "You speak with us and we will hear but let not G-d speak with us lest we die." Yes, it's the same in this. It's a different verse lineup. This is interesting. I just thought it was, if I can't find it, I have to look around it to see where it is because I know that sometimes the numbers are off.

Speaker: Yes, this is a Koren Bible. It's a Jewish Bible. It does the same thing. I think it's in verse 15. Any other questions or comments?

## **X. Final Words**

**Speaker:** *Shavuot*, everybody. You guys have a wonderful *Shavuot*. We'll see some of you at the house. *Shalom, shalom*.