The Definitive Biblical phenomena

Anyone who does not believe the Bible is from heaven after reading this book is an idiot or in denial

What you are about to see is staggering. That is why I call it “The Definitive Biblical phenomena”. The only explanation of this phenomena is that it is “the work of God” as you shall see.

People ask why should I believe in God. Why should I believe what’s written in the Bible, is from God? Why should I accept the Bible as the word of God more than any other religious book?. I will tell you, even more than this. I will show you. You will see how it all adds up, as we will see!

I will begin by explaining to you a few things, and then we will examine “The Definitive Biblical phenomena”. There is a ancient teaching in the Oral tradition that the Bible is learned and explained by 32 methods. The 29th of these 32 methods is called gematria (numerology). It is taught that the numerical values of the Hebrew letters were given to Moses at Mount Sinai.

Hebrew is the Divine language of the Bible, it’s the original language of the Torah. It is the code and the conduit through which God created and re-creates and sustains everything that is. We will discover just how true this is in the following pages. Before we look at the “The Definitive Biblical phenomena” in Hebrew, the Original language of the Bible. Hebrew is called the “Holy Tongue”, and we will see and come to know why. We shall look at the “The Definitive Biblical phenomena” using English. In English the Letter to number correspondence is:

A=1, b=2, c=3, d=4, e=5, f=6, g=7, h=8, i=9, j=10, k=11, l=12, m=13, n=14, o=15, p=16, q=17, r=18, s=19, t=20, u=21, v=22, w=23, x=24, y=25, z=26

To start with know:

Bible=30=Peace

as it is written:

“Her ways are ways of pleasantness, and all her paths are peace.” (Proverbs 3:17)

Israel=64= True=Chosen

A true Bible=95=The Torah=I God word

The Bible=63=A Torah
Jewish Bible=104=A Holy Book

Now this is not a coincidence

We also find, Wisdom=83=Prayer
It is a wise thing to pray and there is a Wisdom to the method of prayer itself.

Now I will show you a sign of the “The Definitive Biblical phenomena” . This group of expressions directs us to the fact that there is a Biblical code. All of the phrases that follow have a numerical value of 153. These things have no statistical right to even exist. This is “the work of God.”

153=GEMATRIA WORDS = BALANCING THE BIBLE CODE = THE REVEALING CODE =ENGLISH WORDS =THE LAST LANGUAGE=NUMBERED GRAMMAR=
CALCULATED GRAMMER =THE KINGDOM OF GOD= BEHOLD MY PEOPLE =
HOUSE OF ISRAEL= THE CHILDREN OF GOD = GOD SET IN ORDER= THE
HOLY WORD= IN THE HOLY PLACE = THE ORACLES OF GOD = UNIVERSAL
LIFE = SPIRITUAL EDEN = THE TRUE LIGHT = VOICE OF GOD – NOW=
SPIRITUAL MAN= SIGN OF WISDOM= THE HOLY LIST = THE “TRUTH” GATE
= HOLINESS DOOR = THE LORD’S CODING= ALPHABET MESSAGES
= HEAVENLY FORMED= I AM GOD – INFORMING= SEEK SALVATION
= WISDOM PROOF= THE ENCODED PROOF = DEEPER KNOWLEDGE
= SECRET WISDOM= MUST EXPLAIN = WONDERS SHINE= SCIENTIFIC LIGHT
= LIFE’S MYSTERY= THE HOLY ORDER= TRUE SECRETS=
REVEAL HOLY BIBLE= HIS BLUEPRINT = BIG HEAVENLY BOOK
= TEACH HOLY LIGHT= CODING EQUATIONS = EQUATIONS SPEAK =
VOICE OF GOD CODING = THE NUMBER OF GOD= FOUNTAIN OF LIFE=
NUMBERED ENCODING= GOOD MATHEMATICS= THE ENCODED SECRET=
CALCULATED ENCODING = THE DIVINE BIBLE CODE = BIBLE CODE
KNOWLEDGE = I KNOW DIVINE CODE = AN AMAZING TEACHING = REVEAL

DIVINE CODE = LOOK THE EVIDENCE = TO REVEAL LAWS = BEHOLD

TREASURE=IF LEARN HEBREW CODE=153

It is interesting to note that “and they will find” in Hebrew is the word הימצאו it has a numerical value of 153.

With the English Gematria we will see the *The Definitive Biblical phenomena* Alludes to the encoded Biblical proof. In the Hebrew we will see revealed amazing secrets of Holiness. English gematria (numerology) also identifies evil clearly so one knows what to avoid. Now I will present a list of many of the Prohibitions of the Bible they all have the numerical value of 111.

It is written “ A blessing, if you obey the commandments of the Lord your God, which I command you this day;

And a curse, if you will not obey the commandments of the Lord your God, but turn aside from the way which I command you this day, to go after other gods, which you have not known.”
(Deuteronomy 27-28:12)

**OTHER GODS=111**

if a killer man=111
Exodus 20:13 "You shall not murder"

if not save=111 (LIFE)
Leviticus 19:16 "Neither shall you stand idly by the blood of your neighbor"

if he kidnap man=111
It is forbidden to kidnap another person is referred to in
Exodus 20:13 "Do not steal"

if I hit mom dad=111
Exodus 21:15 "And one that hits his father or his mother shall surely be put to death"

be adulterer=111
Exodus 20:13 "You shall not commit adultery"

IF HE DID COVET A =111
Deuteronomy 5:18 "You shall not desire your neighbor's house"

one is a thief=111
Leviticus 19:11 "Do not steal"

if he robs a man=111
Exodus 21:37-22 "If a man shall steal..."

I had to a slave=111
Leviticus 25:43 "You shall not rule over him with strictness"

he did defraud of a=111
Leviticus 25:14 "You shall not defraud one another"

be usury=111
Leviticus 25:37 "You shall not give him your money for interest, nor may you give him your food for increase"

if I take a pledge=111
Deuteronomy 24:10 "You shall not go into his house to take his pledge"

I did gossip=111
Leviticus 19:16 "You shall not go around as a tale-bearer among your people"

who do shame=111
It is forbidden to embarrass others
Leviticus 19:17 "And not bear sin because of him"

if hold a hatred=111
Leviticus 19:17 "You shall not hate your brother in your heart"

TAKE LIED OATH=111
We are prohibited from taking vain oaths
Exodus 20:7 "You shall not take the name of the L-rd, your God in vain"

VOW BROKE=111
Deuteronomy 23:22. "When you vow a vow to the L-rd your God do not be late in paying it"

SAY CURSE=111
Leviticus 19:14 "You shall not curse (even) the deaf"

make blaspheme=111
Exodus 22:27 "Do not curse God"

I a bad judgment=111
Leviticus 19:15 "You shall do no unrighteousness in judgment"

if favor one=111
Exodus 23:3 "You shall not favor a poor man in his cause"

DO SWEAR LIE=111
Leviticus 19:12 "And you shall not swear falsely by my Name"

SAYING BRIBE=111
Exodus 23:8 "And you shall take no bribe"

stumble do=111
Leviticus 19:14 “You shall not put a stumbling block before the blind, but shall fear your God; I am the Lord.”

WITCHCRAFT = 111
Exodus 22:17 "You shall not allow a witch to live"

NECROMANCY = 111
Deuteronomy 18:11 "There shall not be found among you... a necromancer"

If he SEEK A DEAD MAN=111
Deuteronomy 18:10-11 "There shall not be found among you... a medium"

you did magic=111
You shall not use incantations
Deuteronomy 18:10-11 "There shall not be found among you... a charmer"

HE LEAD TO A IDOL=111
You shall not urge another to worship idols
Deuteronomy 13:12 "And you shall do no more wickedness like this among you"

MADE TREE IDOL=111
Deuteronomy 16:21 "Do not plant for yourself an Asherah of any tree near the altar of the Lord thy God"

SORCERIES = 111
Deuteronomy 18:10 "There shall not be found among you... a sorcerer"

Do not a pay=111
Leviticus 19:13 "The wages of a hired worker shall not be left with you overnight until the morning"

IF ADD MORE LAW=111
Deuteronomy 13:1 "You shall not add to it"

LESSEN A LAW=111
Deuteronomy 13:1. "You shall not subtract from it"
take a corner=111
Leviticus 23:22 "You shall not reap the corners of your field"

did ears a fallen=111
Leviticus 23:22 "Nor shall you gather any gleanings of your harvest..., you shall leave them to the poor and to the stranger"

reap a sabbatical=111
Exodus 34:21 "In plowing and in harvest you shall rest"

be seed a sabbatical=111
Exodus 34:21 "In plowing and in harvest you shall rest"

be reap jubilee=111
Leviticus 25:11 "Neither reap that which grows of itself in it"

he seed a jubilee=111
Leviticus 25:11 "You shall not sow"

If I did incest=111
Leviticus 18:6 "No person shall approach a close relative and act immodestly"

do a sodomy=111
Leviticus 18:22 "Do not have a relationship with a male as you would with a woman"

I be beast sex=111
Leviticus 18:23 "Do not act indecently with an animal"

I is harlot=111
It is forbidden to take a woman as a wife without marriage

Deuteronomy 23:18 "There shall be no indecent women among the daughters of Israel"

I a early food=111
It is forbidden to eat "Orlah"Leviticus 19:23 "For three years it be forbidden to you; it shall not be eaten"

a bugs I did eat I=111
Leviticus 11:41 "And every creeping thing that creeps upon the earth is a detestable thing; it shall not be eaten"

bug in food I did=111
It is forbidden to eat insects that developed inside fruit or seeds Leviticus 11:42 "Among all creeping things that creep upon the earth, you shall not eat them for they are an abomination"
he eat bad sea food

Leviticus 9:11 These shall you eat of all that are in the waters; whatever has fins and scales in the waters, in the seas, and in the rivers, those shall you eat.

is forbid
den to eat non-kosher fish

Leviticus 11:11 And they shall be a detestable thing to you, you shall not eat their meat

be a mix kinds

Deuteronomy 22:11 "You shall not wear a garment of Sha'atnez, of wool and linen together"

I thigh vein

Genesis 32:33 "Therefore the children of Israel shall not eat the sinew of the thigh-vein"

leaven be eaten

Exodus 13:3 "No leavened bread shall be eaten"

be eating blood

Leviticus 7:26 "You shall not eat any blood"

If I EAT a HOLY

Exodus 29:33 "But a stranger shall not eat of them because they are holy"

I anoint a man

Exodus 30:32 "Upon the flesh of man it shall not be poured"

defiled him of a dead

Leviticus 21:1. "He shall not become impure for the dead among his people"

be sacrifice damage

Leviticus 22:20 "Whatever has a blemish you shall not offer"

sacrifice late

Leviticus 19:6-8 "And if anything remains until the third day it shall be burnt in fire. And if it be eaten at all on the third day...that soul shall be cut off from among his people"

do baby of mom

Leviticus 22:28 "You shall not slaughter it and its young on the same day"

if I castrate

We are forbidden to disable a male - man or animal - from fathering children,

Leviticus 22:24 "Neither shall you do this in your land"

DOES A WORK

Exodus 20:10 "You shall not do any manner of work"
make a shaving=111
You shall not shave your beard with a razor
Leviticus 19:27 "Neither shall you mar the corners of your beard"

corners a head=111
Leviticus 19:27 "You shall not round the corners of your heads"

did cut flesh=111
Deuteronomy 14:1 "You shall not cut yourselves"

YOU MAKE A BALD=111
Deuteronomy 14:1 "Nor make any baldness between your eyes for the dead"

and molech child=111
Leviticus 18:21 "Do not give any of your children to set them apart to Molech"

IF IN EGYPT=111
You may never settle permanently in Egypt again
Deuteronomy 17:16 "You shall never again return that way"

eat a milk meat=111
It is forbidden to eat meat and milk together
Exodus 34:26 "You shall not boil a kid in the milk of its mother"

Probably all 365 prohibitions of the bible could be presented here but the purpose of this book is not to teach all the laws, but to reveal the “The Definitive Biblical phenomena”. It is interesting to note that “he will command” in Hebrew "יצוה" has a numerical value of 111.

Here are a few more evil things all having the numerical value of 111

Unkosher=111
Hate Torah=111
Has no love=111
He is racist =111
STUBBORN = 111
CORRUPT = 111
HARDENED HEART = 111
LUSTFUL = 111
Graven image=111
OTHER GODS=111

Now, we shall look in the Hebrew, the Holy tongue, the original language of the Bible and reveal matters of “holiness”. Know, concerning Hebrew gematria sometimes in finding the numerical equivalent of a word, we increase the total by one. This ancient practice in gematria is called adding a collel. This means to include the value of 1 for the word or phrase itself. The Hebrew letters and their value is as follows:

א = 1, ב = 2, ג = 3, ד = 4, ה = 5, ו = 6, ה = 7, י = 8, ו = 9, י = 10, כ = 20, ל = 30, מ = 40, נ = 50,观音=60,观音=70,观音=80,观音=90,观音=100,观音=200,观音=300,观音=400
To start with, let us start with the question itself “Why Torah?” or in Hebrew:

מה התורה = 686 = לוֹמָה תורָה (beauty) as in the verse:

“In that day shall יְהוֹוָה צבאות (the Lord of hosts) be for a crown of glory, and for a diadem of beauty, to the residue of his people” (Isaiah 28:5)

The expression “In that day” always refers to the time of redemption. You want to be counted among this “residue of his people” at that time. As those will be the ones given by God a crown of glory, and for a diadem of beauty. The beauty referred to here is Torah.

The will of the living Lord God is here=Torah

To become one with the will of God, it is to know, feel and act appropriately it is to manifest the will of God as it is written in the Torah. If you look into the Torah in truth, you will know what is right to do in this world. As in the Torah is the will of the living God for all people in every place and for every time.

In righteousness man is complete = Torah

From this we see that by the ways of righteousness as set forth in the Torah a man will become whole, complete.

Law completes Jacob = Torah

The word for “law” here is in Hebrew halachah, which comes from the root Halach which means to walk. The law of the Torah – halachah is the way a man should “walk” in this world. By walking in the way of the law of the Torah Jacob becomes complete. Jacob became called Israel as he perfected the trait, the spiritual power called in Hebrew Teferet which means harmony and Balance. By walking in the way of the Torah a man becomes in harmony and balance physically, emotionally and intellectually. A man becomes complete. As shown by the equation above.
Law is true God is here = Torah + 1

Again here the word for Law is *Halachah* which means to walk. When one walks this way on the path of the law, as show by the equation above they are not alone ever. As in this place they are walking “God is here”. With the True law as found in the Torah God is there with them. One must learn the Law of the Torah and walk in it. Then God will be always with them where ever they go. They need to understand the Law of the Torah which is true. The God is in the True Law, this is Torah.

\[ \text{ורוה} = 611 = (60\text{הלכ} + 441\text{אמ} + (110) \text{על} \]

*To me is true law = Torah*

The Torah-Bible speaks for itself. The God is telling us He has the Law that is true. The Torah is Divine Law it is a possession of the God. It is His and we have the blessing, the privilege of having this supernatural Law, God’s law in this Physical world. The laws obviously are not of this world, but a gift from above to sanctify us. This is obvious with the laws of Shobbot, Tefflin and the way of prayer we have received as a tradition from the prophets. These are God’s we could in no way come to these things intuitively, so they are God’s so it says, “To me is true law = Torah”

\[ \text{ורוה} = 611 = (110) \text{ע} + (60\text{הלכ} + 441\text{אמ} \]

*With true law= Torah*

The Torah is with true law, but this is not the Torah. The Laws and stories are only a external garment of the Torah. The Torah, the Book written made by God is much deeper than even this. So it says “With true law= Torah”, but to the Torah is a lot more. Like the God, the Torah has aspects of the infinite to it. The Torah is not only a instrument of intellectual pursuits. The Torah is the source of the creation, and that which sustains all worlds. From the Energy of God in the letters of the Torah the worlds were created and are continually sustained.

\[ \text{ורוה} = 611 = (110) \text{פר} + (60\text{הלכ} + 441\text{אמ} \]

*Your mouth of true law = Torah*

In the Torah God Speaks so many times as it is written “And the Yhv”h spoke to Moses, saying,” (Exodus 13:1). The God has no mouth, as Physicality in no way pertains to him. But if we were to speak about the
mouth of God it would have to be His Torah. There are other ways God speaks through his Torah.

\[ \text{תורה} \times 111 = (110 \times \text{הלכָּה}) + \text{הלכָּה} + (441 \times \text{אמת}) \]

Miraculous true law = Torah

The Torah is full of “miracles”. One who does God’s will by acting according to His law should not be surprised when they are surrounded by revealed Divine providence and miracles. This is so as the nature of the God is not physical, not bound by space or time. So by your becoming attached to God. By being united with his “will”, in your thoughts speech and actions, fulfilling His law. You become closer to God and His providence. This is all evoked by his “Miraculous true law”

\[ \text{תורה} \times 111 = (110 \times \text{הלכָּה}) + \text{הלכָּה} + (441 \times \text{אמת}) \]

And from judgment is true law = Torah

The God has given a “true law” from correct judgment, and this is the Torah. The word for judgment in our equation is דִּין, this word alludes to restriction. By the law of the Torah our thoughts, speech and actions are “restricted” shaped to form a perfect vessel for the light of God. By this light our bodies and souls come into correct alignment and closer to complete actualization of our souls and bodies potential powers. Bringing forth that which has yet to be revealed. By transgression of the Laws of the Torah brings forth the opposite fate.

\[ \text{תורה} \times 111 = (110 \times \text{הלכָּה}) + \text{הלכָּה} + (441 \times \text{אמת}) \]

To the foundation of true law

The foundation of true law is in the Torah. In the Torah the God has given us 613 councils, words of advice to man to make the most of a man and guide his world to the best result. The word “foundation” דִּין refers to one of 10 Sefirot (Divine emanations) which is called יָסְד (Yesod). It is the “Gateway” of energy. The way to walk which is upright. All the spirituality in the world will not help if one does not have a firm יָסְד (foundation). A building built with a poor foundation will not amount to much and eventually will collapse. In the Torah is the foundation of the true law all 613 councils, words of advice, 613 laws. All 613 laws are revealed in verses of the Torah.
The Spirituality, Divine energy that guides and sustains the creation is from the Torah. Open up the Torah and read it and reveal the Spirit of God into yourself and the world. Based on your understanding, the love in your heart toward God and man and Divine mercy will be the quantity and quality of the Holy Spirit that will be revealed. Ultimately reaching the level of revelation of spirit called the “Spirit of Holiness” which is close to the level called Prophesy, may we see its return quickly in our days. When this Prophesy returns as in days of old the salvation of the Torah will be completely revealed with our righteous Messiah. But for now we must be satisfied from the personal salvation afforded by the Torah which saves our souls from defilement, from evil “negative” energy and our “evil inclination” which desires for us to transgress the Torah laws. From the Torah we can connect to the Spirit of God and His Salvation.

The attainment of the Highest spiritual accomplishments requires one “To sit and remember God” as we see from our equation this is Torah. Sitting alludes to deep contemplation, meditation. Remembering also refers to a very deep level of contemplation. The remembering we are speaking of here is from beyond oneself, one’s own mind. This ‘remembering is a power of the soul that touches the infinite, it is associated with creative inspiration.

The Torah is the Lamp of the name of God. By understanding the Torah the light of God lights the path which is before them so they do not fall in a “pit”. If one did not learn Torah they would not know the God has forbidden wearing a garment that combines wool and linen in its fabric as its written “You shall not wear a garment of different sorts, like woolen and linen
together.” (Deut 22). The Torah is the lamp that lights our path as King David, peace unto him said “Your word is a lamp to my feet, and a light to my path.”(Psalm 119). Specifically here from this equation we learn that Torah is the “Lamp of your name”, By one’s knowledge of Torah and the love and awe of God that rests in their heart because of this the Name of God in their prayer-meditation reveals its power. As the Torah is “Lamp of your name”, causing the name to illuminate. As without this the Name of God is only as common speech, and has no connection to the Infinite.

תורָה = 611 = (רָהִי) + (387) = בֵּיתָן
My Spirit in the lip = Torah

As we said before The Torah is the vortex, the gateway for the Infinite creative and sustaining energy of God to enter You and this world. This “Spirit” enters the world through your thought and the actual breath that passes over your lips when you say worlds of Torah. This is why when “learning” torah it is taught that one must pronounce the words. The word for breath in Hebrew “Nashima” is the same letters as “Nashama” (That soul of Divine intellect). The energy of God is transmitted from the ethereal infiniteness of God to this world by the 5 organs of speech, the Lips, tongue, palate, teeth and throat. It is from these 5 points that the “power” of speech is emanated. We say before the standing Prayer called the “Amida” : “Adon”y open my lips and my mouth will declare your praise.” Happy is he who has this spirit pass over his lips. Know it can be felt.

תורָה = 611 = (לֹהֵת) + (148) = בֵּיתָן
Of the merit of Pasach=Torah

From the merit of Pasach (Passover) we receive the Torah on the Holiday of Shavout every year. We see this as Pasach הָסָס = 613, the number of all the commandments in the Torah. Pasach is so important that it’s written in the Torah “whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.” (Exodus 12). cut off is referring to severing of the spiritual connection of the Divine light and its awareness to their own soul in this world and the next. So our equation shows us “Of the merit of Pasach=Torah”. This is a warning we should heed.
You ask a simple direct question and we find a simple and direct answer. Well we will begin with the Question “Why Torah?”, why do we need the “Torah” in this modern age is it not antiquated?, Is it not only old Legends, religious dogma?. Have we not went beyond this primitive superstition. From the pages of this book we will clearly see the answer of “Why Torah?”, to start with let’s let our equation answer for us:

\[ \text{Tורה} (611) + \text{למה} (75) = 686 = \text{מלך} (100) + \text{שופר} (586) \]

Why Torah = Shofar rules (rams horn blown of Judgment day)

To you "Shofar rules" probably does not mean much, but this is because you don’t know the meaning of what the God means when he says as it’s written in the Torah concerning the Shofar:

And in the seventh month, on the first day of the month, you shall have an holy gathering; you shall do no labor; it is a day of blowing Shofar for you.
(Numbers 29:1)
This verse is referring to the day of judgment “Rosh Hashanah”

It is written in the book called “saying of our fathers”:

"He used to say, The born will die, the dead will come to life, and the living will be **judged** -- [so that] they know, make known, and become aware that He is God, He is the Fashioner, He is the Creator, He is the One who understands, He is the Judge, He is the Witness, He is the Litigant, and He will eventually judge. Blessed be He, for there is not before Him wrongdoing, forgetfulness, favoritism, or the acceptance of bribes -- for all is His. And know that everything is according to a reckoning. And do not let your evil inclination assure you that the grave is a refuge for you --- for against your will were you created, against your will
were you born, against your will do you live, against your will will you die, and against your "will" will you stand in judgment before the King of kings, the Holy One, blessed be He."

The sages here are reminding us of Man's destiny an ongoing cycle of birth, life, death, judgment, resurrection, and finally the ultimate Day of Reckoning. God's justice is infinite and exacting, and reaches far beyond the grave. There is no escaping this and denial of the truth of this matter will do you no good. Every one who lives dies and all will be brought to account, there is no doubt concerning this and there should not be.

This great and awesome cycle operates beyond our control. All will be measured and weighed, God's judgment is total and absolute. No deed, no matter how large or small, will go unrewarded or unpunished.

It's also written in the Torah concerning "shofar":

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of a shofar exceedingly loud; so that all the people who were in the camp trembled.” (Exodus 20:16)

The Shofar sounded at Mount Sinai at the time of the giving of the Torah.

and

“Then shall you cause the shofar to sound on the tenth day of the seventh month, in the Day of Atonement shall you sound the shofar throughout all your land.” (Lev 25:9)

The serious nature of these verses speak for themselves nothing else needs to be said. Except that these things are all alluded to by our equation:
Why Torah = Shofar rules (rams horn blown of Judgment day)

It would not be wise or prudent to dismiss these things out of hand. As “all will be brought into judgment”

“In that day shall Yhvh Svaot be for a crown of glory, and for a diadem of beauty, to those left of his people” (isiah 28:5)

The day here refers to the time of the redemption. When the Messiah will be known to the world, and then the Torah will be known to the world as the word God. We see from this that those who hold close to this “beauty” called Torah will be those of His people who will be alive at this time.

Prophets had direct communication from God. We have the Torah, in it The God speaks to us. In the future, and may it be soon Prophesy will return. So if as our equation says : Heaven speaks = Torah, don’t you think you owe it to you self to know what heaven is saying ? In the Torah it says :

“Speak to the people of Israel, and tell them to make them fringes in the corners of their garments throughout their generations, and that they put upon the fringe of the corners a thread of blue”

(Numbers 15)

And
“Therefore shall you lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.”
(Deuteronomy 11)

How so do you make these “frontlets”, and “fringes”? well this is not written in the written Torah. Moses passed this information down in the Oral Torah. We find these explained in the Mishna, Gemora and Midrashim. In these ancient books we find the depth of explanation of what heaven is saying to us in the Torah as has been passed down through out the generations as its written:

"Moses received all the mitzvot (commandments) (Ex. 24: 12). “And I give to you the Tablets of Stone, and the Law and the Commandment.” (Ex.25) The Law refers to the Written Torah; the Commandment to the Oral Torah, its explanation. Moses taught the whole of it in his court to the Seventy Elders, as well as to Joshua. The Torah continued to be taught to the Prophets and sages, the great men of the each generation. Ravina and Rav Ashi closed the list of the sages of the Talmud. The Talmud is an exposition of the Mishnah, which was compiled by our teacher, Rebbe Yehuda the Prince. The Talmud elucidates the abstruse points of the Mishnah, explaining what is permitted and forbidden, what is unclean and what is clean, what is unfit and what is fit, all in accordance with the traditions received by the sages from their predecessor in unbroken succession up to the teaching of Moses, father of all
prophets."
(The complete list of all the major sages from the Prophets to the Talmud is found in Moses Maimonides’s book called the Mishna Torah.)

You do owe it to your self to know what heaven is saying ?, now you know where to look. Only with knowledge does one really have free choice.

ורוה = 111 = (566) תִּיקוּן + (45)אדם
Rectification of man = Torah

If you have not figured it out yet “mankind” is not perfect. As a matter of fact many people have many things to “fix-repair” while in this world. Physically we need to work to repair the damages we have done to our bodies. Emotionally we have to “get it together”. One is not meant to spend their days in worrying or being depressed. We are meant to in a healthy harmonious state. Intellectually also we need “rectification”, we have to stop thinking stupid things that result in stupid behavior and ignorance. The means to achieve this repair is found in the teachings of the Torah. The social laws of the Torah make Rectification of men’s behavior with one another. Other laws such as shaking of the “Lulov” and “Esrog” on the Holiday of “Succot” fix us in a spiritual way. Based on Your love of God that is enlivened to endearment by Knowledge of God. Thus is the degree of correction you make Physically, emotionally, intellectually, and the fixing you can make to the world in general. It is up to you to act to fix your self and the world. As it is shown by our equation:
Rectification of man = Torah, so Learn the Torah and take God’s advice on how to fix your self and this world we live in.

I will know the Lord (yhv”h) is God (Elohim) = Torah

Our equation here shows us that by Torah you will come to “know” God. This should not surprise you. Even if many say “you cannot know God”, this is just not true. As a matter of fact Rabbi Chayah, of blessed memory, explains in the holy Zohar that the only aim and object of the Holy One placing man in this world is so that he can know and understand the Name of the Creator, YHWH is Elokim—meaning, the Lord is God. We have been told by our Blessed Creator to meditate three times a day upon the statement "Know this day and take into your heart that the name of God (YHWH) is God (Elokim) in the heavens above and the earth below and there is none else" (Deut. 4:39). God has asked us not merely to understand that He exists but to "know and take into your heart," this being the purpose of life, as will be discussed. One must go beyond belief to experience the Divine Presence to the extent that one can say, "I know God.". Our equation does not lie:

I will know the Lord (yhv”h) is God (Elohim) = Torah

By Torah you will come to “know” Lord (yhv”h) is God (Elohim)
Your knowledge of the Lord is God= Torah

I can only say one would be a fool to not seek their “knowledge” of God from the Torah. Our equation speaks of “your” knowledge, being a personal thing. Much like this writings equations were revealed to me as personal discoveries, revelations. Your knowledge of God is waiting for you in the Torah. Go get it no one else can. It is yours. Ultimately this is referring to you becoming aware in the happenings of your life that יהוה (the supernatural forces of God) direct and override at times האלוהים (the name of God that manifests as “nature”)

תורָה = 611 = 186 + (425) העקר
Place of the most important things=Torah

This is an indication of the significance of what we are taking about:

“the most important things”. Are you to leave this world without looking at the Torah, or only doing so only in a superficial way? That would not be very smart. Very much depends on the “Tree of life”. As it is written:

“She is a tree of life to those who lay hold on her; and happy is every one who holds her fast.” (Proverbs 3:18). One can come to the Tree of life by entering into the “depths” of the Torah.

תורָה = 611 = 308 + (303) העקר
Investigating the Mercy = Torah

The essence of mercy is the God allowing us understanding in his Torah. As most people cannot perceive the wonders of God in His Torah. They just cannot “see” it. The Torah is all “mercy” as with out knowledge of God’s Torah, his laws one is destined to stumble in what they cannot see. So as our equation states:

Investigating Mercy = Torah
The God should have mercy on us and open our eyes to the wonders of his torah.

_reward of יִהוָה אֲדוֹנָי_ = Torah

There is an expression “you cannot have your cake and eat it too”, but this does not apply to Torah. As we see from our equation:

_reward of יִהוָה אֲדוֹנָי_ (Lord God) = Torah

By fulfilling the commands of the Torah we know we will be rewarded. As its written concerning reward of the Torah “The fruits of which a man enjoys in this world, while the principle remains for him in the World to Come.” (Seder Zeraim, Tractate Peah: Chapter 1, Mishnah) so we see fulfilling Torah has a reward in this world, but the greatest part of the reward will be in the world to come. The Spiritual life that will follow this existence. It is also interesting that בינה Divine understanding is known in Kabbalah as the “world to come”. Its also written “the reward of a mitzvah (command) is the mitzvah itself.” מיזוֹח means "joining," "attachment," "connection." Whoever performs a mitzvah becomes joined to the Essence of God - may He be blessed - the One Who issues that particular command. This is the meaning of "The reward of a mitzvah is the mitzvah (itself)":

When one performs a mitzvah, he/she becomes attached to the Ultimate Goodness and Essence of the אל ח‑ים (infiniteness of God) Who ordained the command - and that is in itself reward. Which again is like our equation:

_reward of יִהוָה אֲדוֹנָי_ (Lord God) = Torah

Also by fulfilling the commandments from this we see their reward will be more “Torah”. Revelation of Divine wisdom.

In the previous equation we saw concerning spiritual reward from fulfilling Torah, from Torah. As the spiritual, supernatural is from the divine name יִהוָה. Our new equation gives us a proof that the reward of Torah is not only as shown in the last equation in the “world to come”, but there is
reward in this world also as our equation demonstrates by the Divine name אֱלֹהֵי. as it is know that it is this name that the God manifest in this world what we call “nature” rather than the “Supernatural” which is the manifestation of יהוה as said before. So our equation:

\[ R \text{eward of the God (Elohe}'m) = \text{תורה} (611) \]

Shows us Torah all so has benefits for us in this world that is under the ruling of האלהי. We can read it the other way also that האלהי will reward you with Torah if you follow the Law.

\[ \text{תורה} = 611 = \text{תורה} (214) + \text{רוח} (214) = 611 = \text{תורה} \]

Spirit in Soul = 611 = Torah

A major fixing a man must make in this world is to join his head with his heart. Join his intellect with his emotions. Or as our equation says:

\[ \text{Spirit in Soul} = 611 = \text{תורה} \]

The Spirit in Hebrew is the level of soul called “Ruach”, it is the emotional soul. While the ‘Soul” referred to here in Hebrew is “Nashama”, the soul of Divine intellect. By the Torah one can come to feel what they think. So our equation:

\[ \text{Spirit in Soul} = 611 = \text{תורה} \]

Shows us that Torah puts the “Ruach”, emotional soul in the “Nashama” soul of Divine intellect.

\[ \text{תורה} = 611 = \text{תורה} (16) + \text{דברי} (395) \]

Words of the soul = 611 = Torah

We know from the Talmud in Tractate Niddah that fetuses learn Torah from a angel, while they are in their mother’s womb. An angel teaches the fetus the entire Torah. When it is born, an angel touches its upper lip and it forgets all of its learning. This is why our equation says:

\[ \text{Words of the soul} = 611 = \text{תורה} \]

The words of the Torah are not something external but are already words of our Nashama, Soul of Divine intellect. They are that which we learned before we came into this world. Learning is
really a matter of remembering the Torah that we learned when we were in a “pure” state in the womb of our mother.

From his place of peace = 611 = Torah
God does not have a place. The whole world is his place as its written “Holy, holy, holy, is the LORD of hosts; the whole earth is full of His glory.” (Yeshayahu 6:3) We do place Him in our minds during our meditation on Torah. Place “Makom” when it concerns God is referring to the greatness of His portion in existence. Wherever makom is applied to God, it expresses the same idea, namely, the nature of His existence with a given reality. Thus Rashi, the prolific sage called God “makom”. This is reflected by the verse "Behold, a place (makom) is with me" (Exod. 33:26).

Our equation :
From his place of peace = 611 = Torah
Is referring to a ultimate expression of God called “Shalom”.
"Shalom" is a name of God. It is Holy and cannot be spoken in a unclean place. Just like verses of Torah cannot be spoken in such a place. As the God is in the Name “Shalom” and words of Torah. The whole Torah is said to be a Name of God. Peace is the seal of all blessings because all prosperity is worthless without it. (Sifra, Bechukotai) Thus the Amidah (daily meditation), Bircat Hamazon (prayer after food) and Bircat Kohanim (Biblical priests blessing) all conclude with the blessing of peace. Similarly we find that R. Shimon b. Chalafta said, "The Holy One, blessed is He, could find no vessel that would hold Israel's blessings as well as peace." (Uktzin 3:12) The value of peace is cannot even be stated. It is the key to redemption. "May He who makes peace in His heights make
peace upon us and upon all Israel. Amen!" The Torah is the “place” of God where dwells the ultimate blessing that which contains all others called “peace”. Thus our equation states:

From his place of peace = 611 = Torah
This is similar to the teaching:

יפה (85) + מי (50) + יהו”ה (26) +(441) אמת (+ 12) זה = 613 + 1 (word)
This is the truth of Yhvh who is here = in Torah +1word

and

תורם = 611 = יהוה + אלהים (86) + צבאות (499)
LORD GOD OF HOSTS = 611 = Torah
It is taught that God looked into the Torah and created the world. All the forces of creation are in it. Divine wisdom, the word of God. Torah is the source of all creation. Not only did God initially create the world with the Torah but at this moment the force sustaining it is emanated by the Torah. By the forces in the Torah the world is continually being renewed. These forces are called LORD GOD OF HOSTS. So our equation proves this by saying:

LORD GOD OF HOSTS = 611 = Torah. Its so secret, it has infinite levels of understanding none know.
Before studying the Torah as knowledge of the ways of the heavens and earth, we must remember that all of this evolves from the source of all - the Torah. The Torah embodies the inner essence of all worldly matters.
Creation is a mere manifestation - a reflection of the true essence, the Torah.

ישראל + סוד (70) = 611= Torah
Secret of Israel= Torah

The secret of Yisrael iIn this generation it is so secret few of the Jewish people have a clue concerning its true nature which we are trying to reveal here. Certainly the “secret” of Torah is unknown the rest of the world. Its written in the Bible:
"Learn and observe [the Torah] for it is your wisdom and understanding in the eyes of the nations, who will hear of all these laws and proclaim that this is truly a great, wise and understanding nation." (Deut. 4:6)
The secret of Israel is the Torah, its such a secret they don’t even know it for the most part!

We learn from this that the “real” wisdom of the Bible is a “secret”. To see these secrets one must work a considerable effort to find these truths, as they are “secrets”. Any one can access the laws in the Torah, but what our equation speaks of:

Torah=Secret of truth secret of God

These things are called secrets. Obviously the “secret of God” as mentioned in our equation are matters beyond the surface of the Torah. **It’s a amazing thing that mathematically the Torah shows itself to be the “Secret of truth secret of God”**

The supernal heavens= Torah

**The Torah is not something from this world.** Sure in the Bible you will find stories and laws dealing with physical things such as:

Leviticus 19:27 "Neither shall you mar the corners of your beard"

This language is only a covering and a vessel for the real essence of the Torah which is the **"The supernal heavens"**, it is not of this world at all. The Torah uses these kind of words and ideas only to come into this physical world. The physical dimension of the Torah is only so that humans can react and Join with the God in the physical world, but Torah is a lot more than this. Remember the Torah is God's blueprint of creation of all the worlds, and from which they were created. Rabbi Shimon says in the Zohar: "Woe to the man who says that the Torah came to relate stories, simply and plainly, and simpleton tales about Esau and Laban and the like. If it was so, even at the present day we could produce a Torah from simplistic matters, and perhaps even nicer ones than those. If the Torah came to
exemplify worldly matters, even the rulers of the world have among them things that are superior. If so, let us follow them and produce from them a Torah in the same manner. It must be that all items in the Torah are of a superior nature and are uppermost secrets.” The Torah descends downwards into this world donned with the garments of this world. If it not acquired the dress for this world the Torah would not be able to exist in this world, and the world would not be able to receive it. As the Torah is part of the Infinite and this is a finite world. Torah had to be brought down in these garments. Therefore, King David said, "open my eyes, that i may behold wondrous things out of your Torah" (Psalms 119:18); that is, look at what lies under that garment of the Torah. The ignorant of the world look only at that dress, which is the story in the Torah, and are not aware of anything more. The wise, the sages, the servants of the loftiest king, those that stood at mount Sinai, look only at the soul of the Torah, which is the essence of everything, the real Torah. In the time to come, they are destined to look at the soul, the soul of the Torah. We find what the “essence” of the Torah is in our equation:

The supernal heavens= Torah

The Divine presence speaks = Torah + 1 (word)

In our equation we see of the supernal nature of the Torah, as from it “The Divine presence speaks”. Really the “Torah” is not a book, Torah is the vessel God put in this world by which as it says in our equation:

“The Divine presence speaks”

The book we have called “Torah” is the way to attain this connection to the infinite, and a lot more. For this reason those in heaven, souls and angels are amazed at the new insights that the earthly sages have learned from the Torah. The Zohar, relates that the celestial creatures come down to hear the new insights that our earth bound sages have revealed. How could it be that Angels who live in Heaven and are ever so close to God would want to hear words of Torah from men? Becouse:

The Divine presence speaks = Torah
And the Torah is here, in our physical world. The angels did not want man to have the Torah they wanted it for themselves and tried to prevent Moses from bringing Torah down to our world. The Talmud (Shabbos 88b) relates that when Moses ascended Mount Sinai to receive the Torah, the angels challenged him saying, “What is this mortal doing amongst us?” Moses replied, “I have come to take the Torah to the Jewish people.” Whereupon the angels, addressing God, petitioned, “leave the Torah with us and we will honor and cherish it.”

\[
\text{אמת (441) + כלים (70) + סוד (100) = תורה (617)}
\]

\[
\text{Vessels of secret truth = Torah}
\]

Like we have said above. The words of the Torah it’s stories and Laws are only a covering and a vessel for the real essence of the Torah. They are a vessel for as our equation states:

\[
\text{Vessels of secret truth = Torah}
\]

This is what the Torah really is. It is because of this that the angels come down to this world to hear “secrets” from sages of the Torah. Torah exists on many different levels. The Torah that most study in this world is the lowest manifestation of divine wisdom that has its roots in the essence of God himself. The laws of the Torah and it’s stories are a reflection of spiritual divine truths that exist in the celestial spiritual worlds. In the higher the world, the more abstract, refined and spiritual levels of Torah stand revealed. The Torah speaks in the language of our world but alludes to realities far above and beyond our material existence. In truth all is found in the Torah. You just need to “connect” and know how to “look”. Then you can receive.

\[
\text{הורות (616) + 1(word) = תורה (617)}
\]

Instruction = Torah

This is quite significant as The word "Torah" means "instruction." The Torah is our instruction manual for life. A manual shows what to do and what not to do; what works and what doesn't work; what is good and what is evil. The Torah is instruction designed to teach us the truth about God. Our equation show us where to look for instruction. The term “Torah” or “instruction” in a broad sense refers also to the Oral Torah. Moses was also given the Oral Law, which explains and clarifies the Written Law. It was
transmitted orally from generation to generation. This oral communication was transmitted orally through the generations until Rabbi Yehudah haNasi was granted authority to inscribe it in the Mishnah. The Mishnah was completed roughly around 70 in the Common Era. In the following two to three hundred years, rabbinic sages in Israel and Babylon wrote commentaries on Rabbi Yehudah haNasi’s Mishnah. These commentaries are called The Gemara. The Gemara was combined with the Mishnah into one work called The Talmud. The Gemara produced in Israel is different from that produced in Babylonia. Consequently, there are two talmuds: the Jerusalem Talmud, finished about the year 400 and the Babylonian Talmud, completed roughly around 500. The Oral Torah also was revealed to Moses on Mount Sinai and, therefore, carries great authority. The oral Torah also includes Midrash and writings concerning the secrets of the Torah. Midrash is way of explaining the Torah which can look at every word, letter, and even stroke of the pen in the Torah as having Meaning. Midrash searches deeper into matters.

The Torah has traditionally been compared to water as Torah like water flows from a high place to a low place. This comparison is from Isaiah where it’s written: "Everyone... thirsts for water (Isaiah 55:1)." The Talmud, Baba Kama 82a, explains this as spiritual thirst, all who seek it should drink of Torah's refreshing teachings. Just as rain water comes down in drops and forms rivers, so with the Torah; one studies a bit today and some more tomorrow, until in time it becomes like a flowing stream. The Torah will flow through him like a river. Just as water is a source of life for the world, as it says, A fountain of gardens, a well of living waters (Song of Songs 4:15), so the Torah is a source of life for the world. Just as water restores the soul, so does the Torah. Just as water is cleansing, the words of Torah are purifying as taught in Midrash Rabbah on the “song of Songs”

The prophet Amos compares Torah to water “There will be a thirst not for water but for the word of GOD” (Amos 8:11)
I have found secret = Torah

The Torah is full of secrets, and the Torah is a Secret. If it were not every one would be occupied with it day and night but few know what it is, very few. In this world of modern technology – microwaves, cellular phones, blackberries, etc. – we have created an instant world. We almost never have to wait. But that is only true for the physical world. Spiritual growth always requires time and patience. So in this generation Torah is outside the way of the “fast food culture”. The rewards of the Torah at first are not “instant”. In this way the Torah “hides” itself and its nature remains a “secret” that is only seen by those who merit. Few in this generation pursue it, as it has been hidden. The Holy One foresaw that the wicked would not be worthy of utilizing this Light. He therefore stored it away for the righteous... in the Torah, as is known.

The Light of the first day of creation concerning which its written “Let there be Light”, was hidden and stored away. "The place in which GOD hid this light was in the Torah". That Light of the first day was not a physical light; it was the primeval Light of the Creator Himself that was necessarily hidden in order to allow creation to exist. It is for this reason that the Torah is limitless. It contains within its teachings and its commandments the light of the Infinite Creator. This Light that is hidden in the Torah is [called Or Haganuz (the Concealed Light)]. [It is also] called Ayin (Nothingness), for it is impossible for any created being to grasp it. It is beyond human comprehension because it is identified with the Blessed Creator Himself who is the Source from which the Torah emanates, such that He and the Torah are One... With the Concealed Light a man can see from one end of the universe to the other, and merit complete Godly awareness.

In order to become worthy of receiving this Torah of the GOD we must transform ourselves into appropriate vessels. The first move involves, again, exposing ourselves to the ideas, the thought processes, the inner motions of Torah. This is the beginning of a relationship with the Giver of the Torah. Now, He can teach us. Our lives, the whole world, will then begin to reveal hints of His wisdom, His providence, His presence. Slowly, we begin to learn. Again, He will only teach us - the ideas will only have meaning - when we first take the Torah seriously enough to make it our primary occupation, when we let its wisdom begin to permeate all the various facets
of our lives. We will then be able to receive the light of the Torah that elevates our vessels beyond our particular intellectual abilities.

Come and see the way of the Torah. At first, when she begins to reveal herself to a person [for a split second], she gives him a little hint. If he picks up on it, fine. If he does not understand, she sends her messengers to him saying, "Tell that simpleton to come here so that I may speak with him." This is the meaning of the verse, "O [tell the] simpleton, lacking brains, turn in here" (Proverbs 9:4). He is brought close to her. She begins to speak with him from behind a curtain. She speaks in the language of his own thoughts, until he starts to understand little by little. Then she speaks to him from behind a thin veil. She speaks in enigmatic parables. After he becomes accustomed to her, she reveals herself to him face to face, speaking with him of her most concealed secrets, all the concealed paths which have been hidden in her bosom from ancient days... She says, "Do you remember the hint I gave you back at the very beginning of your search? Do you see how many secrets were embedded in what I said? Do you see how it all fits together now?!" But before this, the whole Torah is a secret held from them, as they just can't “see it.” Till that they decide to open their hearts and their minds and make the sincere effort described above.

סם + נפש = 611 = תורה
Soul will advise you = Torah
As learned before we know from the Talmud in Tractate Niddah that fetuses learn Torah from an angel, while they are in their mother’s womb. An angel teaches the fetus the entire Torah. Your soul “knows” the Torah. You just need to refine yourself so that you will be able to hear the voice of the Torah from your own soul. You just need to listen and follow its advice. We also see from this teaching, our equation that the “Torah” is not just a Book written by God. The Torah is the Advice given to you by God from your own soul, so listen up! Listening can be one of the most difficult things to do. Most people like to talk too much and have a problem “listening”.

ה"ל + 31 = 611 = תורה
Here is the gift of God = Torah
Again Torah is not from this world it is a gift from God. In the book Chupat Eliyahu we learn 3 gifts GOD gave to Yisrael, but they are received through yesurim (sufferings). These gifts are the Torah, the Land...
of Yisrael and Olam Haba (the world to come). The building of the bait ha Mikdash (the Holy Temple) is an inheritance in merit of Torah learning. The Torah is a gift from God to the Jewish people, but this gift must be earned through self sacrifice. We see this idea of the Torah being a “gift” from God in the Shavuot prayers (Shavuot is the holiday where we commemorate receiving the Torah at Mount Sinia, and we receive it anew again on that day), we say the words z’man matan torateynu, (the time of the giving of our Torah.) The emphasis here is on the giving of the Torah. In Hebrew, the word for giving, matan, is also the word for a gift, matana. We need to be receptive, to accept God’s gift. He is not going to force you to receive Torah, This gift of the Torah requires some preparation in order for us to be capable of accepting and holding on to it. In that sense, it's more like an academic university scholarship than a plain old birthday present. Like a scholarship God gives you the Torah. This gift you need to do something with or it is just a waste. As shown above Torah is a integral part of your own soul, but if you make no effort to come close to the ways of the Torah and learn its teaching. The gift of the Torah is as a university scholarship that is wasted by a collage student who refuses to cultivate the proper lifestyle to succeed in collage, does not study and fails.

The Torah being a gift implies that it's for us: it's for our pleasure, our good. It is meant to facilitate our success in life, our achieving meaning in life. Ultimately spirituality is found in a relationship with God, the transcendental source of all, and that relationship begins as gift. But like any relationship it must be cultivated. The Ramcha’l teaches in his book “path of the Just that “Holiness” itself is a “gift” from God after he follows in the ways of the Torah. Torah is a Gift which must be earned, and there are to this gift infinite levels. How much do you want?

иш לרפאה (611) = תורה
There is for healing=Torah
It is written in the Torah :

“But to you who fear my name the sun of righteousness shall arise with healing in its wings.” (Malachi 3) The whole Torah is the name of God. The kabbalist, Joseph Gikatilla, described the relationship between the Torah and the letters of God’s name: "The entire Torah is like an explication of, and a commentary on, the Ineffable Name of God." Physical Healing can be achieved through the power of the Holy name. The Torah is an expert medicine book given to us by the Almighty to heal our souls and psyche.
from the pain and bitterness that we carry around. Most of all, the health that
the Torah seeks to give us is the ability to see the Divine, and experience
Divine Providence in every aspect of our lives. The sages teach us
"If one learns Torah with a pure motive, the Torah heals
him" (Taanit 7a). consider the story of King Hezekiah’s illness and
healing. Speech of Torah brings life; slander and gossip bring death. Pharaoh enslaved the Jews in Egypt. He is said to represent the
embodiment of the “evil inclination”. The word Pharaoh can be broken
down into two words, peh ra – a evil mouth. So speak Holy words of
Torah and refine your soul and body to health. If one is sick, he should
toil in Torah. But he must learn Torah for the sake of learning alone. Then
god may help him through his Torah learning. Also many secrets of healing
can be found in the Torah but that is a whole other matter.

Succot of Aden = Torah
Its written in the Torah “You shall dwell in Succot (booths) seven days”
(Lev 23). The Bahir Teaches that a Succah is filled with Chuchmah (Divine
Creative power- inspiration). It is this Chuchmah that gives
us new understandings directing us to closer levels in the
service of God, guiding us to greater revelation. Our sages have stated that
those original Succot "huts" of the generation in the desert were actually
God's Clouds of Glory, which He spread over Israel in His protection and
Divine grace ( Sukkah 11:B; Rashi). The walls of this hut surround us, so
we are surrounded by the constant, protective presence of God Himself, the
shadow of the Sukkah is the shadow of the Divine Presence. In "the shadow
of the Divine Presence" the heart is freed and opened to experience, the
true happiness of spiritual fulfillment that actually leads to prophetic
enlightenment. The sages teach that prophecy itself can only come about
through joy. A prophet can never receive enlightenment unless he is in a
state of joy, for the Divine presence itself only rests on one who is joyful.
Thus with regard to the prophet Elisha, the verse states (II Kings 3:15) "And
it came to pass, when the minstrel played, that the hand of the L-rd came
upon him." For this reason succot is called “time of our Joy”. The sages also
say "whoever has never seen the celebrations of the Water Libation of
sukkot, has never experienced true joy in his life"
Revelation of the Garden of Eden is in the Succah, this is Torah.
It says in the Mishnah the judgment of Water is made By God on Succot

One of the lesser known aspects about the festival of Sukkot is its profound connection with water. The Talmud teaches that during the festival of Sukkot, the Almighty judges the world over its water. As a result of the judgment of water on Sukkot, the Talmud teaches (Rosh Hashanah 16a) that the Jewish people were required to add a water libation to the altar in the Holy Temple on each of the first seven days of Sukkot. The water was drawn from the Shiloach spring in Jerusalem on the preceding night, and it was done with incredible fanfare. There were celebrations, dancing and singing throughout each night of Sukkot—all night long. Is it possible that all this celebration and fuss was over the judgment of water? We cannot survive without it. It is essential to life. Water is therefore the epitome of stability and permanence. Torah is compared to water, as the sages say. The Midrash mentions this and compares the Jewish people to fish. Just as the fish, who live in the water, will attempt to get more, so will a Jewish person who is full of Torah run over to someone who says something that is true. The more a person is full with Torah, the more his ears are always open to hear -- "Maybe somebody will say something good." A Torah person doesn't become satisfied. He is always looking for more Torah.

Our Rabbis often compare Torah to water. The Talmud says that "there is no water except Torah." This refers to the fact that when the word "water" is mentioned in the Torah, it refers to Torah itself. It is written, for example, that Jacob dug wells. This is referring to the fact that he established Torah schools. Maimonides also talks about this comparison and says, in the name of the Sages, that if you pour water on an incline, it goes to the lowest point. Similarly, words of Torah stick only to people who are humble and modest.

But there is more to it than that. The human body is made up mainly of water. It is a wonder of Creation that God took some water, gave it a nose, eyes, ears, a mouth; then He added some intelligence, and a human being resulted! If you take out the water, he would simply disappear, because he is almost completely made up of water. "there is no water except Torah."

There is the Honey =Torah

True law like water= Torah
True law from wine = Torah

True law is secret of milk = Torah

Lofty law honey = Torah

Wonders of law are oil = Torah

In the Midrashim (books in our oral tradition of the Torah where deeper meanings are explained, those traditions not always apparent on the surface of the Torah.) the Torah is said to be like milk and honey: They are sweet and nourishing, instilling love and fear of God. The Torah is compared to milk and honey. The verse “honey and milk under your tongue” (Song of Songs 4:11) implies that the words of the Torah are as pleasant to our heart and as milk and honey are sweet to our tongue. Concerning this the Prophet Ezekiel writes “fill your bowels with this scroll that I give you. Then I ate it; and it was in my mouth sweet like honey.” God promised the children of Israel that they would be freed from Egyptian bondage and led to their own land, the Promised Land was described as "a land flowing with milk and honey" (Exodus. 3: 17, etc.). The Honey of the Land of Israel is Torah. For this reason the sages say The air in the land of Israel makes one wise [Bava Basra 158b]. This is of course true if one occupies in Torah there for its own sake. Israel is a land where Godly awareness is more revealed to those who seek closeness to the Divine.

There is a occasion when we use honey at our table. It is on the night of Rosh Hashanah, when we take a piece of apple, dip it in honey and say a short prayer (in addition to the usual blessing), praying that God should renew a "good and sweet year" unto us. A sweet year in our spiritual life, the daily life in full accord with the Torah and Mitzvot (commandments), which are "sweeter than honey and the honeycomb" (Ps. 19:11).

The Midrash describes Torah as water. On the verse, "They traveled three days in the wilderness and found no water" (22), concerning this the sages
say: "Water actually stands for Torah, as it is said (by Isaiah, 55:1), 'Ho, all who are thirsty, come for water.' Having gone for three days without Torah, the prophets among them stepped forth and ruled that the Torah should be read on the second and fifth days of the week as well as on Shabbat so that they would not let three days pass without Torah" (Talmud, Bava Kama 82a).

Torah is like milk. Just as a new born baby nurses from its mother and this is the only nourishment that will sustain the baby, so too the Torah is absolutely necessary for the healthy life and development of the soul. When a baby nurses a little, there is only a little milk produced, but if he tries to drink a lot from his mother, the supply will increase accordingly. So too if a person learns only a little Torah, there will be little connection between them and the Torah, but the more one learns, the more the flow of Torah will increase.

The Torah is compared to Water, Water is life's most basic requirement Just as water goes from one end of the earth to the other, so does Torah go from one end of the earth to the other; Just as water is a life sustaining source, so is Torah a life sustaining source ; Just as water is free to all, so is Torah free ; Just as water comes from heaven, so too is the Torah's origin in heaven; Just as water makes many sounds, so is the Torah heard in many aspects; Just as water quenches one's thirst, so does Torah satisfy the soul...

The revealed part of Torah is like water: Just as the human body cannot exist without water, so the Jewish People cannot survive spiritually without the revealed Torah. The secrets of the Torah are like wine: They must be explored with care and are not equally tolerated by all. The words of Torah are likened to wine. Just as wine lifts ones spirit, so Torah lifts up one's spirit, as it is written, "Wine that cheers the hearts..." (Ps. 104:14). It’s taught in Shir HaShirim Rabbah (1:19). Wine which is a symbol of joy that sanctifies Shabbat, festivals, and life cycle events is produced by humans [in partnership with YHV”H]. YHVH produces the grapes, but human effort is required to transform the juice into wine. We see from this that the Joy of the “secrets” of the Torah is given from Heaven but a considerable effort is required from man, as is found from the farming of the grapes until the production of the wine. Also considerable time is
involved in the wines fermentation. The joy that comes from the depth of the Torah’s learning requires considerable time and effort. The Midrashim of the Torah are like milk and honey: They are sweet and nourishing, instilling love and fear of God. The Torah is compared to milk and honey. The verse “honey and milk under your tongue” (Song of Songs 4:11) implies that the words of the Torah are as pleasant to our heart and as milk and honey are sweet to our tongue. It is also written there are three levels of Torah – water, wine and oil. The revealed part of Torah is called water, the hidden part is called wine and the secret of the secret part of Torah, the deepest part is called oil. Oil floats on top of wine, which means it is even higher than the level of wine. (Tiferes Zion) The four fluids water, milk, and wine and oil represent the Torah’s qualities of sustenance. That which is for the Animal soul called “Nefesh” corresponds to water and is the simple meaning of the Torah. The Torah’s sustenance for the “Ruach” (the emotional soul) and its development is called milk, this is the meanings alluded to by the text of the Torah beyond its superficial meaning. The Torah’s sustenance for the soul called “Nashama” (one’s soul of Divine intellect) is called wine. This level of meaning of the Torah is not alluded to directly in its text but must be “learned out”. The honey and oil of the Torah is the Torah’s secret and secret of the secret. There are secrets which are not taught in public. They bring revelation of the level of one soul called “Chayah”. This is the Soul of Divine creativity and inspiration. The Levels of Torah learning in Hebrew are called Pashat, Remez, Drush and Sod whose acronym spells out “pardes” (the Sacred Orchard). All these levels of Torah learning are necessary for a healthy, balanced spiritual life.

Torah= Succot is Secret of the mouth of God

This world, like the succah, is temporary. Rabbi Akiva advised that Succot is a way to keep us from excessive pride at the sight of our abundance of blessings, so we are told to go out in live in a “Succah”. The only constant, is GOD’s presence and our choices to respond to Him or not. The sages tell us the Succah is a mitzvah that surrounds us that can actually
envelop us in the “Clouds of Glory” which God provided to protect the Hebrews in the desert when they left Egypt. At that time, the Ramchal explains, in *Derech Hashem*, that the seven clouds of glory the surrounded us in the desert, define us. GOD envelops us; the earth and its limitations do not hold us down. From these “Clouds of Glory” we attain a higher consciousness. This consciousness gives us the ability to define ourselves uniquely according to the will of God. As when we were surrounded by the clouds of glory when we left Egypt and found our national identity. This consciousness from being surrounded by the energy of the “Clouds of Glory” – the Succah. Is alluded to by our equation:

Torah= Succot is Secret of the mouth of God

As in this environment being surrounded uniquely by God we can hear His voice, if one listens closely. Concerning “Succot is Secret of the mouth of God” The Vilna Goan teaches that the word succah uses letters from four of the five organs of the mouth which produce speech. The letter samech is from the group of letters that are formed by the teeth. The vov is from those that formed by the lips, the kof, from those formed by the palate, and the hey from the throat. The missing group is the one of the letters that is formed by the tongue. These letters are left unsaid in their natural position, surrounding the tongue. The Gaon tells us that they protect the tongue by remaining silent. Thus that which is sounded is built up on a foundation of silence. The word succah thus introduces a new concept. The word itself tells us that speech that is an offshoot of the inner silence that reflects constant awareness of the presence of GOD. In the Silence in the Succah may we merit to the consciousness of hearing from “the mouth of God”. The will will be easier for us to achieve if we silence our own mouths from speaking evil.

The Goan concludes by telling us that Succot has the power to subserviate the side of us that is drawn to evil speech. The Maharal tells us that our speech is our window to our inner lives. If we wish to experience joy and faith, part of the picture is redefining our speech. For this reason our equation states:
Torah= Succot is Secret of the mouth of God

The partition between thought and speech is so delicate, that unless we change our patterns of thought, we will find it almost impossible to change our patterns of speech.

When water is poured on the alter in the Holy Temple on Succot all receive
The *Ruach HaKodesh* (The Spirit of Holiness). A Succah itself is a place
Of new surrounding lights that yield Revelation.

Torah= the Honey that will atone
As we learned before “The honey of the Torah is the Torah’s secrets. They bring revelation of the level of one soul called “Chayah”. This is the Soul of Divine creativity and inspiration.
To achieve the small still voice, Divine creativity and inspiration one must be pure and Holy. One must have atonement for past misdeeds to achieve this. The Zohar says, “Come and see! No man is ever purified except with the words of Torah”.
Therefore, it is only after we learn Torah that we remove personal impurities. Yet how can we learn secrets of Torah before purification? The answer is that this level of Torah learning, the “Sod”, secrets of the Torah its revelation requires the purity provided by atonement, so atonement is in its power.
Once the inner part of our soul has been touched by Torah the outer layer is ready to grasp it and allow it to penetrate the soul. The Zohar above refers to this Godly element of our soul suggesting that Torah purifies it.

Torah= power in Tefillin

*By strapping the tefillin on our head and arm we connect with G’d and His Torah. By internalizing the message of the tefillin we invoke*
its special power, spreading fear amongst our enemies. There is a special connection between the commandment of putting on tefillin and overcoming the enemies of the Jewish people. In Parashas Ki Savo (Devarim 28:1-10) it says: "And it shall be that if you listen to the voice of GOD your G'd to observe, to perform, all of His commandments ... GOD your G'd will make you supreme over all the nations of the land ... G'd shall give that your enemies that rise against you shall be smitten before you. They will come out against you on one road and they will flee from you on seven roads ... G'd will raise you to be for Him a holy people ... as you observe the commandments of GOD your G'd ... and all the nations of the land will see that the name of G'd is proclaimed over you and they will fear you." The Talmud (Berachot 6a) explains the meaning of "the nations of the land will see the name of G'd proclaimed over you". This is a reference to the tefillin worn on the head. In contrast to the tefillin on the arm, which is covered by clothing, and is primarily a reminder for the one who wears it, the tefillin on the head is seen by others and proclaims a connection of the one wearing tefillin to G'd who commanded this mitzvah.

Concerning the power of Tefillin we have a story about the Balshem Tov when he once fell very ill. Rabbi Israel Baal Shem Tov was studying Torah in the Bais Medrash (study hall) with his close disciples. Suddenly, he became so sick that he was unable to speak.

The disciples became very alarmed. "Rebbe, Rebbe," they asked, "What's wrong? Can we get you something?" The Baal Shem Tov motioned to his Tefillin bag. Quickly, the students took out his Tefillin and wrapped one around his arm and put the other on his head.

By this time, the Baal Shem Tov was so weak that he just lay down on a bench. He closed his eyes and didn't move. The disciples sat by his side unsure of what to do. After a long time passed, the Baal Shem Tov sat up and began speaking to the disciples. "Thank God, I'm feeling better."

The disciples asked in a concerned voice, "Rebbe, what happened? The Baal Shem Tov explained, "In my youth, I
committed a sin. An accusation was made against me before the Heavenly Court and the Court decided that I deserve to die. At first, I wasn’t aware of what was happening to me. All I knew was that I started to feel very, very weak. Just then, my teacher, Achiya HaShaloni (a spiritual Being and teacher of Dovid Hamelech (King David), came and told me the situation.

Then he told me, 'Reb Israel, quickly put on your Tefillin.' After you put my Tefillin on," continued the Baal Shem Tov to the disciples, "the Accuser (the Satan) came in the form of a Russian peasant carrying an iron shovel in his hand. He wanted to chop off my head. But because of the power of the Tefillin, the Satan could not get close to me. He started yelling, "Take off that leather (the Tefillin are made of leather)!" But I didn't pay any attention to him and he continued yelling until, thank God, the accusation was nullified."

The Baal Shem Tov continued, “It says in the Tikune Zohar: The commandment of Matronita (the Shechinah, the female aspect of God) places a man under her wings and protects him from the hand of the Accuser. So it is with the commandment of wearing Tefillin."

And so it was.

It is also told concerning the Vilna Gaon that was once he was staying in a Jewish-owned inn. In the morning, the innkeeper got up to say his prayers. Suddenly, a stranger marched into the room where the innkeeper was praying and started to attack him. When the Gaon heard the commotion, he came into the room as the attacker was about to hit the innkeeper. As the stranger saw the Gaon, his was overcome by fear and collapsed on the spot. The innkeeper turned to his prominent guest, full of wonder, and asked him, "What did you do?" To this the Gaon answered, "What are you so surprised about? The Talmud says, "And when you enemies see your tefillin on your head, they will fear you."

The Vilna Gaon explained to his host that if one analyzes the exact words of the Talmud it refers to the
tefillin "in the head", rather than "on the head". The Gaon added further, "For the words of the Torah to be fulfilled, it is not sufficient that one just put on one's tefillin without internalizing the meaning, intentions of the tefillin. The words of the Torah written in the tefillin are supposed to enter our mind and brain to subjugate our senses and abilities to G'd's service, and to reinforce our belief in everything written in these portions of the Torah." In other words, the fear generated by the tefillin on our enemies and attackers only takes effect when the person wearing the tefillin becomes one with the tefillin.

We find the connection between the tefillin and the study of Torah the commandment to wear tefillin. As it says in the verse, (Exodus 13:9): "And it shall be for you as a sign on your hand and as a reminder between your eyes, so that the Torah of YH"H shall be in your mouth." By strapping the tefillin on our head and arm we connect with GOD and His Torah. Tefillin are like batteries that charge the one wearing them, and give him the energy to study Torah. As the great Rebbe of Radomsk writes (Tiferet Shlomo v.2 p.196), "If a person fulfills the mitzvah of tefillin correctly, he will feel a longing to learn Torah after putting them on." This is how strong the connection is between tefillin and Torah study. We see this proven by our equation:

Torah= power in Tefillin

In the Bible its written:
" And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen 2:7)

The names Lord God in in the original Hebrew in the verse here, are the same as in our equation above. The Name יְהֹוָה אלוהי"ם is God’s manifestation of himself in nature, bound by natural law. While ה' אלוהי"ם is God’s supernatural powers. Those which have the ability to direct, supersede and transcend natural law.

What made man “yoshar” (up right-spiritually connected) with the Shechinah (Divine presence) upon his head. This is the crown on the head of the Sadeek (Holy...
Righteous man). When he is “yoshar” he rises on all levels with the *atz chyeem* (Tree of life) from י"ה (Ya”h). By this is aroused עליון צלם (supernal image) of יהוה (YHV”H). The God has given man great potential, to become as a supernal being, as he is made through the names “יהוה אלהי מדת” but to achieve this he must act in the way which is upright fulfilling Torah and Mitzvot.  

For these reasons our equation says “Torah= Lord God’s power made man”  
So observe the Torah and manifest the potentials of these Divine powers, use it or lose it applies here as Man is created with a pure soul in the “image and likeness of God” but this can be hidden from him by inequity. Because of man’s sins there goes away his chassadim (the powers of God’s imparting), and there then becomes revealed givurot (aspects of God’s restriction and concealment) as taught by moshe cordevero in his book shur kuma.  

Man is even higher closer to God than angels because of his soul. The human soul is what God breathed of His own eternal life-force into man, such that the soul itself is considered a part of God on High. While the lowest level of soul is bound in the body of man, its higher levels reach up through all of the worlds until its fifth and highest level is of, and within, God Himself. The Human soul is a part of the Divine. Since man's soul originates from within God Himself and infuses all the worlds on its way down into the physical body, it serves as a type of soul for every level of reality that it permeates. Therefore, just as the soul animates the human body, its being an extension of the Divine enables it to animate all the worlds through which it descends as well. It is in this way that man has the potential to reveal the Divine in all things, and be a partner with God in the providence and maintenance of the world. Thus by his actions he effects all creation bringing judgment or mercy.  

In the Bible there are 613 mitzvoth (commandments) they correspond to 613 different parts of the body, where there manifests aspects of one’s soul, a person who exercises his free will to perform the Will of God actually corrects, perfects and illuminates the upper worlds through which the soul reaches. Thus man is able to draw forth more and higher Divine energy into the creation leading it toward completeness. Every thought, word or deed, then, has great potential to elevate, connect and unify the entire creation in harmonious recognition of God and his ultimate will. This is something that the angels could never do. A angel is only one specific force in the array of the universe, with no free will, fixed and static as taught by the Ar”i in Eitz Chaim. That is why angels are referred to as "standing seraphim" (Is. 6) or "these standing ones" (Zech. 3), since they operate in only one
plane, have no independent power to effect anything and have no free will. In contrast, man in relation to the angels is called a mover among the stationary.

Man's thoughts, speech and actions have such a profound influence on all levels of reality, from the lowest physical plane to the highest spiritual one. By man’s thoughts, speech and actions is determined what will be manifest in the creation. This is what was meant when God said in Genesis “And the Lord God took the man, and put him into the garden of Eden to cultivate it and to keep it.” (gen 2:15). Angels are fixed within these different realms, humans actually determine, together with God, the very status of the angels. Humans elicit by their thoughts, speech and actions what providence will be manifest through the angels. Man can actually elevate or, God forbid, corrupt, the entire creation, including angels.

So do something about it!

`כתרת=613 = משה (70) + דעת (474) + חז”א (68 ח"א)`

Secret of living knowledge = 613 = In Torah

`כתרת (25) + דעת (475) + חז”א (86) =alah"מ=11=כתרת` Torah= Thus the knowledge of God

First we must ask what is `{Dat- knowledge}. The language of the Holy Bible “the Holy tongue”, is by no means arbitrary its is exacting to great fineness in its meaning and the definition of Hebrew words. Knowledge is a transcendent power of intellect. It is by Knowledge “דעת” that the intellect is connected with one’s emotions. One must “feel” what they understand, By the “knowledge” action results. One can learn many things, but this is no guarantee that this information will result in any change in one’s behavior or their life. Only by the “force” of knowledge of this information will there result in action, change and growth. Other wise this information is said to be “external” to them. One can say they just “don’t really get it”. Once they “get it” they know.

Dat is associated with the soul’s powers of memory and concentration. This derives from dat's connection to the super conscious origin of the soul. As we said before dat is transcendent power of intellect, it is part of the Divine. Dat is a divine emanation. It is given by God. In the Zohar, this level of da'at is referred to as "the key that includes six." The "key" of da'at opens all six chambers (attributes) of the heart and fills them with lifeforce. As we said before it is by Knowledge “דעת” that the intellect is connected with one’s emotions. Dat is the source of all seven sefirot
owers of the emotional soul called “Ruach”. The emotional soul’s vitality is stored within Dat. As we said, when you know something you “feel it”. All is dependant on Dat. This is the mystical meaning of the [Sages’] statement that "there is no erection without “dat” (Yevamot 53b ), meaning that the root of the whole body is alluded to and rooted in dat. For this reason, it is forbidden to show mercy to someone who has no dat. (Berachot 33a) It is also said that "Without dat, a soul is not good" (Proverbs 19:2), for the soul Dat needs to live. Dat is Knowledge; Awareness; Connection.

Knowing something is more than understanding it. You could understand all about ice cream but until you taste it you won’t know what it tastes like. So our equation teaches us:
Torah= Thus the knowledge of God
By learning the “Secrets” of the Torah you can come to learn ways of acquiring Dat. By occupying in Torah for its own sake, You will come to know God.

There are 3 kinds of commandments in the Torah, “Mishpatim” (ordinances) and Chookim (Statutes) and adut (testimonies). The Adut ("testimonials"), occupies the middle ground between the ordinances and the Statutes. A testimonial is a mitzvah which commemorates or represents something -- e.g., the commandments to rest on Shabbat, or eat matzah on Passover. These are laws which we would not have devised on our own, certainly not in the exact manner in which the Torah commands; nevertheless, they are rational acts. Once their significance is explained to us, we can appreciate their import. The Mishpotim are laws which can be understood by human intellect. Included in the mishpatim of the Torah are the laws governing human relations, these upon which the peace of the world stands. These include laws of commerce, social interaction, the prohibitions against idol worship, immorality, bloodshed, robbery and blasphemy. A person should investigate the mishpatim of the Holy Torah and understand as far as he is able. On the other hand, the Chookim "statutes" are heavenly decrees that are beyond human logic and understanding. These include the dietary laws such as not eating pork and having kosher vessels to cook and
eat with, and wearing garments made of a mixture of wool and linen and laws of the Temple service. It is these commandments which our equation is concerned with here. There are many man who may live moral lifes. They may act according to what God has taught us in the mishpatim of the Torah the laws governing human relations, even if they have no knowledge of Torah or belief in God. This is not enough as the Torah alludes to here by our equation:

Service of his statutes=Torah

Maybe this is why at the giving of the Torah at Sinia Moses took the Book of the Covenant and read it in the ears of the people. They said, 'All that God has spoken, we will do and we will hear.' (Exodus 24:3-7)

*If You do the commands only then will you subsequently come to understand.*

In truth concerning all the commandments we don’t know much as it is said concerning all the commandments as stated in the Tanya: "The rationales of the mitzvoth (commandments) have not been revealed, for they are beyond reason and understanding. Also in those instances in which there has been revealed and explained a certain reason which is apparently comprehensible to us, this is not ... the ultimate reason, for within it is contained an inner, sublime wisdom that is beyond reason and understanding."

I am redeemer of True life=Torah

Follow God’s ways in the Torah and redeem your life to one which is truly worth living. Then you will be one of those who will help bring the ultimate redeemer of the world the Messiah. This one does not need more explanation then this, it speaks for itself.

Able to protect = Torah
Its taught in the Sulam on Zohar parsh Emor that if a man performs a worthy action below this awakens a action above. If a man does kindness below it is awakened above, and dwells upon him that day. A man who acts with mercy below causes that day to be crowned with mercy from above. This day will then stand to protect him.

It is taught in the Sulam on Zohar parsha Nasso that every day has barriers that guard as thorns. So that those who are unfit cannot enter the vineyard (secrets of the Torah and exclusive Divine providence).
There are many types of Guardians. There are snakes and scorpions to protect the good. If there were no barriers the wicked could then access the secrets. These confuse the mind of the wicked. Preventing the entry of those who do not belong. They tell them many lies, anything to keep them from occupying in the Torah in a “true” way. If you guard the Torah it will guard you.

When a man has right conduct and study of the Five Books to his credit, he is given one angel. If he has the Five Books, Prophets, and Writings to his credit, he is given two angels to guard him. When one has all these and also Mishnah, Midrash, Halachah (Torah law), and Aggadah (Spiritual secrets), and puts himself under the guidance of the sages, the Holy One Himself keeps watch over him, as is taught by Elijah the Prophet in Tanna Debe Eliyahu. It is taught in Midrash Rabba Shemot that if one brings divinity into the Earth through Torah and mitzvot, then the angels are nourished, and then, the sages say, the Torah guards those who possess it. It states this in the Torah, "God will bless you and guard you" (Num. 6:24).
So our equation states
Able to protect = Torah

הרות (540) + סוד (70) + 1 (phrase) = 611
Secret of guarding=Torah
And

יהו"ה המשמר = 613
GOD the Guardian=613
Keep all 613 commandments and God will guard over you in this world and the next. Yet his ways are not our ways, so we may not understand always his supervision.
The Lubavitcher Rebbe one of the Greatest sages of this generation, Rebbe Menachem Shneerson, said time and time again: Ours is the generation of Mashiach (Messiah), the generation God will protect and bless even the Jews that are furthest away from Him.

We see this today CLEARLY in Israel; despite our bumbling, incompetent, suicidal government, millions of enemies around us that have shot thousands (!) of missiles at us (and are planning to shoot more) while the entire world vilifies us ….. Never-the-less God miraculously protects us CONSTANTLY from all of them!!

Halacha (Jewish Law) itself tells us that we cannot ignore danger because of the promise of Divine protection. We cannot relying on an open miracle. Stay close to the God by the Torah and you will be surrounded by miracles, even if you are unaware of them

יהלום (545) התפלל + (66) יכלו
Able to pray = Torah

From the Torah you can learn how to pray. We see in the Zohar Rabbi Shimon opened and said: “It is written that Hizkiyahu (Hezekiah) turned his face to the wall and prayed to the Creator.” Let us see how great and potent the power of the Torah is, and how high it rises above all. He who engages in the Torah has no fear of those Above or below, nor of any hardships or illnesses of this world, for he is connected to the Tree of Life and learns from it each day.

If a man walks the path of the Torah it teaches him how to return to his Master and cancel what is predestined for him. And even if man is shown that what is predestined for him cannot be cancelled, it is nonetheless completely cancelled and annulled, then disappears at once and does not prevail over him in this world. Thus, man should study the Torah day and night, and never abandon it, as it is written: “Contemplate Him day and night.” Whoever abandons the Torah, it is as though he abandons the Tree of Life.

The Zohar tells us that Hizkiyahu’s prayer was accepted by the Creator as he had no egoistical desires separating him from the wall, the Shechinah (the Divine presence, the Wailing Wall).

“Hezekiah turned his face to the wall and prayed to the YHV’H”
(2-Kings 20:2)

Hizkiyahu accomplished this by the advice that he received from the Torah, when, through his efforts in the Torah, he realized how to achieve complete return to the Creator, whereby nothing would separate him from the Creator (from the wall, the Shechina, the sensation of the Creator). As a result, the decree of his death was revoked. So great is the power of the Torah.

\[
\text{בְּתוּכָו} (25) + \text{מָכַל} \text{מָלֵאָכָה} = \text{תּוֹרָה} + 1 \text{ (word)}
\]

From all his work you can trust=Torah

The 1840’s was the peak of revelation of secrets of the Torah in the community of the European Jews called “Chassidim. At the same time the mid 1800’s the world saw great advancements of modern science and technology. These have revolutionized our relationship with the world around us. These two types of wisdom, the expansion of Jewish mystical knowledge on the one hand and the worldly wisdom on the other is what the Zohar means by, “In the year 600 of the sixth millennium” (of the Biblical calendar - 1840 western), the gates of wisdom above and the wellsprings of wisdom below will be opened, and the world will prepare to enter the seventh [millennium], just as a person prepares himself toward sunset for the Sabbath.” (I Zohar 117a)

The Jewish year “600 of the sixth millennium" corresponds to the year 1840, which uncannily coincides with the Industrial Revolution. Long ago, therefore, the Zohar predicted that in the 1800s of the Common Era the world would be flooded and transformed by the "wellsprings of wisdom below." And this explosion of knowledge continues today, getting stronger with the passage of time.

Secular wisdom can be used for the furtherance of the knowledge of God and His teachings. knowledge of science, physics, and technology gives the thinker an unprecedented insight to gain a better understanding of the Divine. The more humanity understands and makes use of the world around us the greater opportunity there is to serve and comprehend God. This way worldly wisdom forms a partnership with Torah understanding. It is this
connection that prepares and fixes the world for the seventh millennium. The seventh millennium means the era of the Messiah.

The issue with secular wisdom is **Separating the Chaff from the Grain.** All Torah is truth, but secular wisdom is not like this. One must separate the “klipa” the peel from the fruit.

The wicked are labeled as such for abandoning the Torah's view in favor of the secular one. Do not make your self misinformed, but do learn and seek out the Truth. Be careful though to be able to discern the truth and not allow your self to be deceived.

The Written Torah relates to the world of absolute truth. Its verses are recorded in writing and set in stone. They are unchanging and unchangeable. And accordingly, the Written Torah contains such laws and statements of truth which apply at all times. Every Jew must observe the Sabbath and fast on Yom Kippur (save life-threatening situations, which the Torah itself excludes). There is nothing relative or subjective about such laws. They are absolutes: statements of God's unbending and eternal truth.

Yet, the Torah prescribes justice and is a practical guide for a relativistic world. How does the Torah relate to the relativism of the world we know? Through the Oral Law. It was not recorded in writing -- not because its laws are fluid or discretionary, but because the Torah had to be a living document. The world is a relative place. People change, situations change, societies change. And no two people are alike. The Torah had to be in a form in which its truths could be applied and related to infinite people in infinite situations. All future generations would study the Torah’s eternal truths, integrate its teachings, and apply it to new and ever-changing situations and eras. And thus, we are given a Torah of both written and oral components. We need God's masterful combination of absolute and relative truth to live in a relativistic world, yet adhere to absolute and unyielding standards.

הורות =116 =bihira'ol 543 + 히ימ 68
Life in Israel =Torah
Moses ben Miamon (Rambam) teaches in His Mishnah Torah, when one half of the Jewish people dwell in the land of Israel Prophesy will return, this is a law. The sages declare "A man should live in the land of Israel in a city full of gentiles, rather than in exile in a city where most of the residents are Jews." Rabbi Kook explains that a proper understanding of the nation of Israel can only be obtained after one first recognizes the significance of The land of Yisrael to the Jewish people. The connection of the Jewish people to the Land of Israel is like the connection of the soul to the body, transcends rational explanations. The connection is a deep spiritual bond. Rabbi Kook tells us that The land of Yisrael is an intrinsic and inseparable part of the nation, a deep inner root of the nation's existence – and not merely a branch. God divided the world between nations and gave each nation a land suited to it. He fashioned and formed the nation of Israel and set it in the center of His world blueprint, in the land particularly suited to its holiness In the Land of Israel, we are a living people. In the Diaspora, we are like bodies lacking spirit – the physical shell of a people without inner life. These are Divinely designed receptacles of holiness, the Torah, the nation of Yisrael, and the land of Yisrael and they are united in their essence. "God, Israel and Torah are one." With these thoughts its easy to understand why our equation teaches us:

Life in Israel = Torah

Law of Jacob = Torah

The Jewish nation—such a tiny group of people—survived two thousand years of exile and persecution was nothing short of a supernatural phenomenon. The survival of the Jewish people all these years is amazing.

Mark Twain, an agnostic and self-acknowledged skeptic, penned this in 1899 in Harper’s Magazine:

“The Egyptian, Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away. The Greek and Roman followed, made a vast noise and they are gone. Other peoples have sprung up, and held their torch high for a time, but it burned out and they sit in twilight now or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal, but the Jew. All other forces pass, but he remains. What is the secret of his immortality?”
It has been prophesied in the Torah that Jews would be an eternal nation:

“And I will establish My covenant between Me and you, and your descendants after you, throughout the generations. An eternal covenant to be your God, and the God of your descendants after you” (Genesis 17:7).

This promise is repeated many times throughout the Torah (Leviticus 26:43, Deuteronomy 4:26-27, Deut. 28:63-64). And it has come true. Even though Jews did not have a homeland, a common language or a shared history (the factors that historians use to define a nation), they have remained a distinct people.

Despite exile and dispersion Jews have remain a people. It’s a highly unusual phenomenon to take a whole people and throw them out of their country and remain a distinct people.

All these empires were against the Jews the Egyptian Empire, Chaldean Empire, Babylonian Empire, Greek Empire, Roman Empire, Byzantine Empire, Spanish Empire, Ottoman Turkish Empire, British Empire, Austro-Hungarian Empire, German Empire, French Empire, Russia Empire, Soviet Empire, Nazi Empire.

The universal scope of anti-Semitism can be seen in the fact that Jews have been expelled from virtually every country in which they have resided. Jews were expelled from England in 1290, France in 1306 and 1394, Hungary in 1349 and 1360, Austria in 1421, from various places in Germany throughout the 14th, 15th and 16th centuries, from Lithuania in 1445 and 1495, Spain in 1492, Portugal in 1497, and from Bohemia and Moravia in 1744-45. Between the 15th and 18th centuries, Jews were not permitted to enter Russia, and when they were finally admitted, they were restricted to one area, the Pale of Settlement. Yet despite all this oppression the Jews remain a distinct people.

Though Jews have always been few in number and spread to the four corners of the earth, they survived as a people, never assimilating into anonymity. Even their land, the Land of Israel, defied the laws of nature being only fertile when the Jewish people recently came to inhabit it again. Coincidence? Good luck? A roll of the dice? Perhaps—except that each and every phenomena was prophesied and predicted in the Torah hundreds and thousands of years before the events. Does it make you think that perhaps something is going on here? That perhaps there is a special relationship between the Almighty and the Jewish people?

The Almighty, the Jewish people and the Torah are intertwined.

So our equation teaches us:

Law of Jacob=Torah

תורה = נפלאותיו + כח (583 + נפלאותיו + כח (611)
The power of his wonders = Torah
As in the verse:

Declare his glory among the nations, his wonders among all the peoples.
(psalm 96:3)
Moses, our Rabbi performed miracles according to the need, the ability to perform wonders, God gives us in his Torah.

Love of Yisrael is a segulah (miraculous power) itself to draw into the letters and permutations of Holy names to illuminate and flow by way of avoda (divine service). God created the world in His Name, and rules it in His Names as taught in Avodat Yisrael. אטפ (miraculous power) is Chuchmah (Divine creative force) clutched in Chassadim (forces of God’s giving). This only happens with the 3 pillars (Giving-balance-restriction). As taught in Avodat Yisrael see the glory in the midst of the firmament. No one can look upon God and live. So God dresses in the kav (ray of infinite light) and colors his אור מפלת (miraculous light). This is as יהוה זה a sun and shield. Shield is the idea of the Divine experience from afar. He guides נחגה (divine guidance) measure for measure. According to His simple will by emuna (faith) He gives everything. This is the secret. The Zohar states that “God looked into the Torah and created the world.” This creative power is still active in the Torah for those who know how to interact with it.

Abraham of the Bible devoted his life to seeking out and revealing the unified Power that underlies the manifest plurality and unity of all creation. Abraham’s search for God is expressed not only in the biblical narrative but also in Sefer Yetzirah, the “Book of Formation”, foundational text of the Kabbalah, which he wrote. In it he presents the twenty-two letters of the Aleph Beit as the fundamental coordinates and elements of creation, showing how to combine and manipulate these Letters of Creation in order to channel beneficial influences through meditation and prayer.

אמת + (441) = תורת ליעל = 611
truth forever = Torah

In this generation people who do not know think the way of life advised in the Bible is something that was for a time that has passed and it does not apply to these later generations, but this is not so. So our equation shows us:

truth forever = Torah
Torah is Eternal truth. The Torah itself states this many times with verses like “It shall be an everlasting statute for your generations throughout all your dwellings, that you eat neither fat nor blood.” (Deut. 3:13) This verse in particular is one involving the foundations of Kosher eating. All meat must be properly prepared certain fats must be cut out and the blood of the animal must be removed. Many say pig was forbidden in Biblical times because of fear of Trigonosis, now this is not a problem so we can eat. This is not so, God lets us know that the laws of Kosher apply forever as it says in the Bible “an everlasting statute”, this means forever. As mentioned before, there are in the Bible 3 kinds of laws. The laws of Kashrut are of the category called “chuk”, which are
rulings by God the depth of are beyond human understanding, being spiritual in nature. The Torah is Eternal truth have no doubt concerning this.

The Spirit in Heaven = Torah
The “Spirit of God” may be in Heaven but is also in Torah. By contemplation of Divine wisdom the “spirit of God” comes upon one. One becomes transformed by this spirit physically emotionally intellectually and Spiritually in all ways. Meditation on Torah reveals the sparks of essential good that is hidden by the contraction of God's Infinite light. The simple Infinity of God hidden within the initial point of revelation, is found from contemplation of Divine ideas. As in them dresses “Ruach HaKodesh”, the Holy Spirit which raises us beyond our limited human perceptions. All the commandments, and in fact every letter of Torah, possess the power of the "little that holds much"; each is a channel for the revelation of God's Infinite Light in our finite reality. They are vessels for the Spirit of God so our equation teaches:

הרוח בשמים = תורה = 611

Testimonies of Sinai = Torah
Never forget the “Testimonies of Sinai”. This was the only time in Human history that God came down to this world for all to see. The experience at Sinai was not only a personal spiritual experience for those there, but all the people at Sinai, the whole nation of Israel there realized the existence of God and his presence among us in this world. Its is written in the Torah:

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of a shofar exceedingly loud; so that all the people who were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the lower part of the mount. And Mount Sinai was altogether in smoke, because the Lord descended upon it in fire; and its smoke ascended as the smoke of a furnace, and the whole mount trembled greatly. And when the voice of the shofar sounded long, and became louder and louder, Moses spoke, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up. And God spoke all these words, saying. I am the Lord your God, who have brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me. And all the people saw the thunderings, and the lightnings, and the sound of the shofar, and the mountain smoking; and when the people saw it, they were shaken, and stood far away.
And they said to Moses, Speak with us, and we will hear; but let not God speak with us, lest we die.
And Moses said to the people, Fear not; for God has come to test you, and that his fear may be before your faces, that you sin not.
And the people stood far away, and Moses drew near to the thick darkness where God was.
And the Lord said to Moses, Thus you shall say to the people of Israel, You have seen that I have talked with you from heaven.” (exodus 19-20).

The Midrash teaches that we are always to remember Sinai and view everyday as if it was the day that the Torah was given. Moreover we should see everyday as if on that day the Torah will be received by us. That was the original intention of God -- that He give us the entire Torah, and that we receive it, and live it.
So never forget the “Testimonies of Sinai” YOU witnessed

Testimonies of Sinai = Torah
 państw + זכר (227) + 1(word) =611=
Remember the Divine presence=Torah

Concerning the Harmony and balance evoked by Divine names
the Ramcha'l teaches that in order to work a name a man must remember the name of the luminary to arouse its light, and its angel from it who goes over to do its work. The work is the ruling of God and the name causes its arousal. The light of all your learning shines in your “tikunim” (corrective works) filling all the Divine names.1

The whole Torah is the Name of God. By reading in the Torah your thought, speech and breath make “tikunim” (corrective works). By reading in the Torah you are invoking the revelation of the Divine presence.

The universe is the arena in which man fulfills his divine task. The vehicle to communicate that task is the Torah. Although the word Torah can refer to the actual scroll of the Bible, it also refers to the entirety of God’s instructions to man. The Torah’s written instructions include the five books of Moses, the Prophets, and the Writings; as well as the oral instructions, which include the Mishna, Midrash, Talmud, and Kabbalah. There is a tradition, however, that all of the oral instructions are hinted to in the written instructions, which in turn are all hinted to in the five books of Moses. The entirety of knowledge is imbedded in the five books of Moses itself. The Torah is the very will of the Creator. His will is the closest to Him we can come. It's a manifestation of God's actual presence, as it says in Exodus 33:20 "for no man can see Me and live." In this way we say that God and the Torah are one, as it is the greatest manifestation or revelation of God we
have here on earth. In the Zohar, the Torah is even referred to as one long name of God. In a matter of speaking it is His very words, thoughts, and desires.

Share Ramchal p.255y, Tefilot Ramchal #121

These 2 names of God and “Kosher” this is Torah. What is Kosher? In the literal sense Kosher is usually referring to food prepared in accordance with the Torah’s Dietary Laws. In the larger sense here we are referring to a “kosher” lifestyle. But Torah is more than empty ritual observance as our equation shows. Strict following of Law is not enough but spirituality, awareness of God in those acts and guidelines is also required so our equation shows us:

Kosher YHV”H ADN”Y (Lord God) = Torah

keeping kosher is an extremely important thing and one of the meanings of being Jewish. Kosher defines who we are, and connects us to God. Even though it may seem like food is a trivial matter, it epitomizes the extreme detail that is in every aspect of our spiritual lives. Kosher is a spiritual diet, commanded straight from God. The sages teach that non-kosher food blocks spirituality from our “Neshama” (soul). Kosher connects us to God. Kosher is truly one of the essences of being devoted to God through His Torah. It’s important to remember that wherever you are not to compromise anything for kosher. Kosher is one of the most important things we have and we must hold on to it. We also have this:

And eat only kosher = in Torah
That’s right Kosher laws are not made up by the Rabbis contrary to popular belief they are written right in the Bible by God.

613 is the number of commandments God has given in the Torah. So our equation shows us that all the commandments depend on this one. One cannot put clean water (Holiness) in a dirty glass.
The Torah is the code and the conduit through which God created and re-creates and sustains everything that exists. The Torah is not only an instrument of intellectual pursuits. The Torah is the source of the creation. From the Energy of God in the letters of the Torah the worlds were created and are continually sustained. The Torah is not only an instrument of intellectual pursuits. The Torah is the source of the creation, and that which sustains all worlds. From the Energy of God in the letters of the Torah the worlds were created and are continually sustained. Remember the Torah is God's blueprint of creation of all the worlds, and from which they were created.

Charity is central to the Torah. Our sages say “In “olam Haba” (the world to come) reward will be given for the mitzvot (commandments) according to one’s merit. It is also known, as one gives out “sadakeh” (charity), so God likewise does and will do with him. In Hebrew, righteousness is the word “sedak” which is the root of the Hebrew word for charity (sedakah). Sedak is from a proper attitude of mind that will prompt the doing of proper deeds. It is a correct, threefold attitude toward God, others, and self. Proper actions flow from the proper attitudes. It is a mitzvah in the Torah to "Love Your Friend as Yourself." This is the source of a broad range of behavior under the heading of “gemilut hasadim” (Acts of kindness). Acts of kindness make this world a more tolerable and better place and draw closer the final redemption. Sedakah is one facet of loving kindness, which is performed with a person's belongings rather than his person. Sedakah is not only one of the facets of loving kindness but it is a mitzvah in its own right. Sedakah is a positive commandment, as it says "you will surely open your hand to your poor brother ." (Deut. 15:11). One tenth is the average quantity of charity that a person should give, less than this is miserliness. There is no limit to the amount of Charity a person can give for atonement of their sins. A
person who, because of financial constraints is unable to give ten percent of his gross income may give ten percent of what is left of his income after subtracting his household expenses. Charity itself is so central to the Kosher Torah lifestyle that our equation shows us:

House of Charity = Torah

RemzY Yisrael p.209

That’s right the Torah is a covenant a contract. So it is written in the Torah:

“Behold, I set before you this day a blessing and a curse; A blessing, if you obey the commandments of the Lord your God, which I command you this day; And a curse, if you will not obey the commandments of the Lord your God, but turn aside from the way which I command you this day,” (Deut. 11)

One will inherit either the curse of the blessing, so its better to choose Life. There is no third option or other way for one who is born Jewish. Rabbi Yehoshua ben Levi that whoever studies the Torah, his possessions shall prosper, as it says in the Torah:

"Keep, therefore, the words of this covenant and do them so that you may prosper in all that you do" King Solomon says, "Her (the Torah’s) byways are pleasantness and all her paths are peace" (Prov. 3: 17). The Zohar explains this verse as follows: Byways are well trodden and open to all, yielding pleasantness of the other world; paths are given from on high, all leading to a covenant of peace.

But what is this “covenant”? many Jews in this generation seem to think they have “their own beliefs”, and this is their Judaism.

Can it be that the People of the Book have become the People of any thing they think is good for the day? That we, the People of the Covenant have become the People of any Covenant we want to call Judaism?

Now can this be the real truth?,

Can we just Affirm that Torah is more catholic, if that will, perhaps makes us more comfortable, and feel more accepted, in Western civilization.

No, the Torah cannot be made to be any and all things, tossed about in the
changing winds of modern day culture and the turbulent seas of contemporary society. This only makes Torah ripe for distortion and abuse. It then becomes “twisted” to promote ideas and actions that are opposite its values. It can not be be turned any which way rejecting and denying its millennia-old teachings. At that point, it is not "Torah" but it becomes an amorphous concept, a mere sham - no longer the "blueprint of creation."

Don’t forget in the Ten commandments the Torah was "set in Stone”.

You may change your mind every few minutes but the Torah does not, as it is written many times:

“It shall be a statute forever”

\[ הוראה = \text{Ark of the (chumash) Bible} = 611 = (257 \times \text{ארון} + \text{המיס} = (354) \]

The “Chumash” (5 books of Moses) is Torah, But Torah is a lot more than the 5 books of Moses. Torah is a lot more than the 5 books of Moses, prophets and writings. As there is a written Torah and a Oral Torah. The Rambam\(^1\) taught in the Mishneh Torah,\(^2\) "Moses received all the mitzvot" (commandments). 'And I give to you the Tablets of Stone, and the Law and the Commandment.' (Ex. 24: 12) The Law refers to the Written Torah; the Commandment to the Oral Torah, its explanation. Moses taught the whole of it in his court to the Seventy Elders, as well as to Joshua. Pinchas received it from Joshua; Eli from Pinchas; Samuel from Eli; David from Samuel; Ahiyah from David; Elijah from Ahiyah; Elisha from Elijah; Jehoiada from Elisha; Zachariah from Jehoiada; Hosea from Zachariah; Amos from Hosea; Isaiah from Amos; Micah from Isaiah; Joel from Micah; Nahum from Joel; Hebachkuk from Nahum; Zephaniah from Habakkuk; Jeremiah from Zephaniah; Baruch from Jeremiah; Ezra from Baruch; Shimon HaTzaddik from Ezra; Antigonus from Shimon HaTzaddik; Yoseph ben Yoezer and Yoseph ben Yochanan from Antigonus; Yehoshua and Nittai from Yoseph ben Yoezer and Yoseph ben Yochanan; Yehuda and Shimon from Yehoshua and Nittai; Shemaiah and Avtaliah from Yehuda and Shimon; Hillel and Shammai from Shemaiah and Avtaliah; Rabban Shimon from his father, Hillel. and from Shammai; Rabban Gamaliel the Elder from his father Rabban Shimon; Rabbi Shimon from his father Rabban Gamaliel the Elder; our teacher. Rebbe Yehuda the Prince, from his father Rabbi Shimon; Rabbi Yochanan, Rav, and Shmuel from Rebbe Yehudah the Prince; Rav Huna from Rabbi Yochanan, Rav, and Shmuel; Rabbah from Rav Huna; Rava from Rabbah; and Rav Ashi received the Torah from Rav. All the sages mentioned here
were the great men of the successive generations. Besides them, there were thousands and myriads of disciples and fellow students. Ravina and Rav Ashi closed the list of the sages of the Talmud. The Talmud is an exposition of the Mishnah, which was compiled by our teacher, Rebbe Yehuda the Prince. The Talmud elucidates the abstruse points of the Mishnah, explaining what is permitted and forbidden, what is unclean and what is clean, what is unfit and what is fit, all in accordance with the traditions received by the sages from their predecessor in unbroken succession up to the teaching of Moses, “father of all prophets.”

If not for this unbroken succession of transition of the oral Torah it would be impossible to know what much of the Torah means. For example its written in the Torah “. You shall make fringes upon the four quarters of your garments” (Deut 22)
Now how would these fringes be made ? how many of them are there ?
Also its written “And it shall be for a sign upon your hand, and for frontlets between your eyes; for by strength of hand the Lord brought us forth out of Egypt.” (Deut 13:16)
What are frontlets ?, for that matter even what is the sound of this letter צ
Only by the “Oral torah” can these questions be answered. This is why our equation teaches us :

Ark of the (Chumash) Bible = Torah
All Torah is rooted in the Bible everything is in it. It is the Ark in which, in a concealed way is the whole tradition of “Torah”.

1. Moses Maimonides
2. The Book of Knowledge

הוֹרָה = 611 = (84)לַמֵּד + מִשְׁמָא מֹרְבָּה (527)
Learn good deeds=Torah
This equation reflects the basic principle of the whole Torah

"you shall love your neighbor as yourself" (Leviticus 19:18) Rabbi Akiva stated "this is a major tenet in the Torah." In a midrash we find the following parable of Rabbi Shimon Bar Yochai. Several people were sailing in a ship. One takes out a drill and begins drilling into the floor of the ship. "What are
you doing?" the others ask excitedly. "Why should you care?" was the reply. "Aren't I drilling only under my place?"

This parable illustrates for us how dependent we are on each other. The connection we have is a crucial connection. When one of the ties are broken, and we begin going our own way and doing our own thing - like the man in the ship - we must know that we are not just affecting ourselves. We are like a tree which is only the sum of all of its parts. We see that there are differing aspects of the tree, roots, leaves, branches, fruits, and seeds, etc., and we know that it depends on all of its parts for its sustenance and ultimate continuity. Any part which is severed becomes a non-entity because it can not survive independently. What we are really talking about in our equation is learning “Selfless Kindness”. For this our equation teaches us that from the Torah we:

Learn good deeds=Torah

In their essence which is “Selfless Kindness”. According to Rabbi Yonah selfless kindness constitutes one of the fields of human endeavor that support God’s Creation. On the social level, Selfless Kindness is a vital component of any functioning society. On a spiritual level Selfless Kindness is pivotal to ones developing and refining of the God like nature that is the birthright of mankind. But even if this God like nature is a birthright Our equation teaches us:

Learn good deeds=Torah

Acts of loving kindness require continuous diligent education to enable us to learn how best to give as well as to receive.

The Torah commandment to Love your neighbor as [you love] yourself (Leviticus 19:18) teaches us to behave toward other people in the same manner in which we would like them to behave toward us. Maimonides explains this commandment in terms of creating a bond of mutual assistance among people. The acts of kindness that Maimonides mentions encompass all members of society, who, at various times during the course of their lives, are in need of other peoples assistance. There is a ongoing need for performing acts of selfless kindness everyday. The world is built upon acts of kindness.

Also

למד (538) + במצות (74) + 1 (for the phrase) = 613

There are 613 commandments in the Torah
Kindness in commandments +1 (phrase) = Torah

The commandments in the Torah are all about kindness. Number one, it is out of immense kindness that God gave us these Holy commandments. The commandments in the Torah are all about kindness. The Torah’s commandments are all about having compassion in a commitment to our communities and in the physical world in general. Kindness through acts of loving kindness. The commandment of doing acts of loving is performed without the expectation of reward or acknowledgment from the recipient. The relationship that is created by an act of loving kindness holds the potential for spiritual experiences. For both the giver and the receiver are enriched by the process. Our commitment to others is a distinction we carry with pride. Our duty to society, our obligation to those less fortunate is a matter of great significance to the Torah. Understanding Torah’s guidance in these matters is of the utmost importance. A person should train himself in the attribute of kindness. The main way to enter into the secret of kindness is to love God so absolutely that one will never forsake His service for any reason; for, compared with the love of God, blessed be He, no other love has any worth. As all love is a extension of one’s love of God. This love should be fixed firmly in his heart, whether he receives good from the Holy One, Blessed Be He, or suffering and chastisement - both should be considered expressions of God’s love for him. Then his love will not falter directing his actions in his relationship with his fellow man either. Such was the habit of Nachum Ish Gamzu, who would always say, "This, too, is for the good!" He always sought to connect everything to the side of kindness. No matter what happened he would see it at a expression of God’s kindness which is called "good". Be aware the Kindness of God is in His commandments so just do them!

If we were to find one word to describes Judaism. The one word would be “kindness”. Again, in Leviticus, the Torah teaches, "Love your neighbor as yourself, I am the Lord." By including the phrase "I am the Lord", the Torah teaches us that God demands us to love our neighbor.
Again, Rabbi Akiba concluded in the Talmud, "Love your neighbor as yourself, this is **the** major principle of the Torah." We also see in Leviticus "You shall maintain the poor person; whether stranger or sojourner, he shall live beside you." (26:35) And in Deuteronomy "Do not harden your heart and shut your hand against your needy brother. You must open your hand to him." (15:11)

This “kindness” will be more than reflected to you from God as we see in the Psalms its written “You open your hand, and satisfy the desire of every living thing.” (154:16)

If you open your hand to those in need the God will provide for all your needs. To insure that we are kind to others, I suggest we follow the words of the Prophet Micah, "He has told you, O Man, what is good and what the Lord requires of you: only to do justice and to love goodness, and to walk humbly with your God. (6:8) Stretching ourselves in our caring for each other is central to our spirituality, to Torah. The world is a vale of tears, no doubt about it. At the drop of a simple "how are you" anyone can open their big book of loss, disappointment and pain. It’s true for all of us, though surely more for some than others. Its no wonder, that the Jewish tradition elevates deeds of loving kindness to the highest possible ranking among soul-traits. Only some problems have solutions, but all are alleviated by the loving response of those around us. In *Pirkei Avot* (2:1, Sayings of our Fathers) we learn that: "The world stands on three things: on the Torah, Prayer, and upon acts of loving kindness." The fact that **loving kindness** is one of the three pillars on which the world stands underlines how very important this soul-trait must be. **Kindness** is a primary attribute of God. In fact, of the whopping 245 times this word appears in the Torah (telling you something right there), about two-thirds of these instances speak of God's character and actions. God is the Master of **kindness**, because, as the Psalm states, "*The world is built on kindness*" (89:3).

A society not directed by the intent of “kindness” is one bent on self-destruction. We see the symptoms all around us – children killing children, people driven to poverty in the name of economic progress, meaningless wars. While we tend to think of these kinds of problems as isolated from each other they really all reflect a lack of “kindness”. This brings us to the next part of our equation “Prayer” which as said above. In *Pirkei Avot*
(2:1, Sayings of our Fathers) we learn that: "The world stands on three things: on the Torah, **Prayer**, and upon acts of loving kindness." Prayer is an integral part of everyday life. The God has taught us to work on the meditation of prayer 3 times a day in the morning afternoon and evening. This way we are constantly brought before God's presence in a more revealed way. Prayer increases your awareness of God in your life and the role that God plays in your life. Prayer should make you feel inspired. Prayer is one of the foundations of a Torah lifestyle and one of the things that supports the world. The final part of our equation "Love" itself is the source of the motivation to do kindness to others and with God by the commandments such as Prayer. From this Love is the Motivation to do all good things. The Rambam teaches that a Man's love of GOD is identical with his knowledge of Him as taught in the Guide. So learn Torah and you will find new motivation and inspiration.

\[
\text{תורה} = 11 \times (84 + 73 + 54) = 611
\]

I Learn Holy wisdom = Torah.

The sages tell us "**Believe that the nations possess wisdom, but do not believe that they possess Torah.**" On the one hand, we need to know that the non-Jewish nations have wisdom and that we should learn from this wisdom and incorporate it in some way. As long as there are sparks of true wisdom among the nations of the world that have not yet been incorporated into the Torah, the Divine wisdom with which the Mashiach will guide the world, cannot be presented before us.

So what is the difference between Torah and wisdom? More specifically, the Torah itself is God's wisdom. In the *Zohar* it says that the Torah comes from wisdom [God's wisdom]. So if some other wisdom is true, it must also have come from God. Any true wisdom is God's wisdom. So what is the difference between the two?

The Torah in a hidden way contains all Wisdom that can ever be. When a topic is discussed in the Torah it must be seen from all possible perspectives. The Torah can be described as a perfectly clarified wisdom, everything is present in it and nothing is missing. As a totality, the Torah represents not
only a way of life, but a complete portrayal of reality. If you knew how to correctly look into the Torah whatever topic you learn in the Torah, if you invest yourself in it fully, you will come out with a full, mature, and complete understanding of it and how it relates to every other topic in reality. That is what we mean by Torah being a totality. In contradistinction, the truths included in the wisdom of the nations are point-like, only showing part of the picture of some thing. The wisdom of the nations can only portray fragments of reality. For this reason, the wisdom of the nations can never be treated as a complete system.

Though the revelation of the Torah is from wisdom, the ultimate source of the Torah is above wisdom in the very essence of God. The Torah unites all three faculties of the intellect wisdom, understanding, and knowledge, which indeed can only fully develop in the mind through the study of Torah. But beyond intellectual gains of learning Torah because Torah is from above wisdom, from the very essence of God. Wisdom of the Torah imparts to the one who learns it “for its own sake”, Holiness. The wellspring of wisdom that the Holy One, blessed be He, pours down upon one by the holiness of the light of Torah is the power of deep emotions of holiness and love for all aspects of the spiritual life. Wisdom of the Torah is holy wisdom that allows us to learn and be motivated by the will of our Creator, so we might better serve him, and influence Divine providence, By this we glorify Him.

חכמה (73) + במצות = תורה (Torah) = 611

Wisdom in commandments=Torah

Righteous deeds, the fulfillment of commandments of the Torah are the beginning of new Divine gifts. As our equation shows us:
Wisdom in commandments=Torah
The wisdom of God is creative “power” and this is a gift from God that is inherent in His commandments. Not only is His wisdom inherent in the nature of the commandments of the Torah in their purpose and structure, but also they are a vessel for the transmission of God’s creative power in Hebrew called “chuchmah” which we refer to here as Wisdom. We can also learn from our equation that the commandments that we do must be “inspired” with Divine motivation, the inspiration of divine wisdom that flows from God Himself through His commandments. As if this were not the case, but one does the commandments in a way of lifelessness, “just going through the motions” this is not Torah. As there is wisdom in the commandments which serve as a source of inspiration to the soul of those
who do them. This is like the statement of the sages that the reward for a “mitzvah” (commandment) is the mitzvah itself. God's presence is in His commandments, by doing them we connect to God. His presence manifests from them in many ways including this “inspiration” from his wisdom.

But even in the Torah’s commandment this Divine “inspiration” is hidden. To reveal it requires our Holy intentions when we do a mitzvah. The action is the "body," and having the right intentions is work of the "soul." If we do a mitzvah without “kavannah”, without intent – if we do it on autopilot – it's like a dead body without a soul. It won't help connect you with God, and you are disconnected from the reward for doing the mitzvah, which is the joy of being closer to God and His inspiration which is inherent in the Mitzvah itself.

אצילות (537) + חכמה (73) +1 (phrase)= תורה (611)
Wisdom of Atzilut (highest world)=Torah

Atzilut is the world of spiritual energy, the source of all the forces that are and will be emanated to this world. There are mainly 4 worlds. The lowest is Asiyah which translates as the world of “making”, it being the physical world we live in and are most familiar with. Above this world is the world of Yetzera. This is the world of formation. It is the world of Angels. Though angels dwell in the other worlds also Yetzirah being directly above this world houses the angelic forces which rule in this world. Above this is the world of Bria, the world of creation. In this world is the Throne of God from there are enacted all ruling for the whole physical creation. In this world is revealed the soul level called Nashama , the soul of Divine intellect.. For this reason a human soul is able to participate with God in the ruling of his worlds. Above this is the world of Atzilut. It is translated as the world of emanation. From this world the soul can reveal Chuchmah (Wisdom), but this wisdom is Divine creative energy. With this energy rulings are made from the thrown. This level of wisdom is the beginning of thought and its genesis. For God “wisdom” is the quality and level of action. As it is written,1 “You have made them all with wisdom.” All of creation is rooted in the wisdom of Atzilut. As we said, from the wisdom emanated in atzilut rulings go forth from the Throne of God’s Glory. This brings us back to your equation:

Wisdom of Atzilut =Torah

Again we are reminded God looked into the Torah and created the the world. You can to.
Take from the Torah Wisdom live a and wise and successful life. Through Torah are many aspects of wisdom from GOD concerning what to do and what not to do. So to live a more happy and successful life. Such wisdom restores your souls power of revelation. Its wisdom that you take will bring you closer to God and lead you to do more good deeds. Only by taking its wisdom could you come to knowledge of the Sabbath. In it is also all the wisdom you will need to do righteously in your give and take in matters of this world. Ultimately your heart will rejoice from the Torah’s Divine wisdom. Our equation is written in future tense.
Wisdom will be taken=Torah
Wisdom will be taken from the Torah forever as it is the infinite well of Gods wisdom. The Supreme Wisdom that is vested in the Torah is infinite, since the Infinite is actually clothed in it. The inner meaning of this is that people can draw down the infinite light of God from their study of the Torah, drawing down “blessing. But it must be studied in the proper manner. The light of the Chuchmah of Torah enacts ruling from the Throne of God’s Glory, this is the source of God’s blessing.

(midrash) Explanation of Understanding =Torah
Torah resolves problems in gaining true understanding concerning anything. Our equation shows us that Torah is a “Midash” (Exposition) of Bina (Understanding). In Perke Avot (Sayings of our fathers) its says that Ben Bag-Bag used to say of the Torah: Turn it and turn it again, for everything is in it. Pore over it, and wax gray and old over it. Stir not from it for you can find nothing better than it. This is so as said before it is a Exposition of Understanding, all the understanding concerning all in this world is in that Divine book. It is a matter of knowing how to access this infinite understanding in the Torah. Concerning this Ben Bag-Bag used to say of the Torah: Turn it and turn it again, for everything is in it. This involves a matter of approach. The Torah is a perfect composition down to every tiny letter and the tiny "crowns" that appear on the tops of some letters in a Torah scroll including Every syntactic or grammatical
anomaly or any seemingly superfluous word. It is written in "divine" Torah language.
Rabbinic tradition reveals that the exegetical rulebook of “midrash” (Exposition) for understanding Torah include: the Seven Rules of Hillel, the Thirteen rules of Rabbi Ishmael, and the Thirty-Two rules of Eliezer ben Yose ha-Galili. These are all ways in which the Torah is meant to be expounded. With these tools we can do as Ben Bag-Bag used to say of the Torah: Turn it and turn it again, for everything is in it. Pore over it and do so again as the Torah is infinite wisdom.

חכמה = 611 = בינה + (544 קדמיה)
Primordial Understanding = Torah
Torah is from a primordial universe. Torah is the blueprint and code for the work of the spiritual fixing and development of everything in the world. The revelation of the light of the Torah is literally the revelation of light of the Genesis ongoing creation process,
As we have said many times God looked into this Primordial Torah (Torah Kedumah) in order to create the worlds, including the upper, divine worlds. All is comprised of and created from the “foundational letters” which through an infinity of recombinations produce everything that exists from the divine essence.

It is the Torah which mediates the creative power of the holy letters. Rabbi Moses Cordovero reveals the Torah was originally a grouping of divine letters, which as a result of the processes of creation and materialization, were combined into the names of God, words and phrases referring to material objects earthly events. The original Torah, exists in the highest world of Atziluth, consisted of all possible combinations of the 22 letters of the Hebrew alphabet. Torah is identical with the totality of linguistic possibility, i.e. all that can possibly be written and said, including that which is illogical, contradictory, or (from an ordinary linguistic perspective) completely senseless. When God looked into the original Torah “He had before Him numerous letters that were not joined into words as is the case today, because the actual arrangement of the words depend on the way in which this lower world conducted itself.” For example, had Adam not sinned there would have been no death and hence no reference to death in the actual Torah. The absence of vowels in a Torah scroll to this day is an oblique
reference to the time when the Torah was a heap of letters, yet unarranged. In a certain sense in the upper worlds it still is.

To take Understanding = Torah

We are still trying to learn What Is the Torah?, and how to understand it. How to as our equation says to “take Understanding” from the Torah. To start with you need to Understand the Language of this multi dimensional Holy book called Torah. The Torah is a Holy book describing the laws and forces hidden from our five senses. It depicts the internal transformation that takes place on the path from one's inborn perception of reality through the five senses to a whole new perception of reality beyond the five senses. Precisely because the Torah is intended to guide a person beyond the five senses into the perception of reality's eternal, perfect state, is it called "a holy book." This perception is what the Torah is leading all people to. The sensation of completeness, eternity and perfection awaits each and every person at the end of our evolution. To achieve this the Torah uses four ways to describe the perfect state. These are titled the following:

1. The simple language of the Bible (history),

2. The way of the Halacha (Jewish law),

3. The way of Hagada (metaphorical and concealed teachings), and

4. The way of Kabbalah.

When people in this world read the Torah, they read it as a historical novel or a fantasy tale. However the Torah is intended to be read as descriptions and guidance to make transformations by the upper worlds; the deeper, causal level of reality to ours.

The mind, the mysterious seat of intellect, is a store of learned facts and information, an instrument capable of forging new ideas and penetrating the unfathomable, and when thoughtfully employed, brings us closer to God. Understanding and thought form the creative mind, This “creative mind” is "a part of God above.". It is the level of our soul called in the Bible “Nashama”. Wisdom is given to the Nashama from God as we see with Bezalel in the Bible when he was to build the Tabernacle its written . “And he will be filled with the spirit of God, in wisdom, and in understanding, and
The knowledge acquired by "Ruach Hakodesh" (the Holy spirit). Ultimate knowledge is the result of learning and thought. Storing information is, by itself, inadequate. Independent thought is imperative. Knowledge or as called in Hebrew Dat is where the mortal sphere is closest to the source of Divine Emanation. Nowadays Torah scholarship has more often been reduced to learning without discerning, and to observing attaining only very limited understanding., but everyone is obliged to cross the precipice in order to make their own discovery in Torah. Which is revelation from God.

Well I have given you some insight now as our equation says:

To take Understanding=Torah
So go learn………………

Knowledge+understanding +Wisdom=In Torah +1 for the word

Torah is a complete system for the perfection of our mind and consciousness as our equation shows the powers of Knowledge, understanding and Wisdom are in it. R. Nahum of Chernobyl teaches that we know how consciousness is poured forth from the unified source above and comes down into this world of separation; only as it enters this universe is mind divided. This is the source of controversies and divisions among the sages in understanding the mind of Torah, [of which it is said]: 'Both these and those are the words of the living God!' Mind comes from this sublime and unified source above; it is divided only as it enters into the universe of distinctions, the place where the souls of Israel originate... Each persons' opinions follow the root of his soul. That is why he understands Torah in a particular way. Another, who says the very opposite, may be acting just as faithfully in accord with the root of his own soul. In their source, both are the words of the living GOD, since all is one...

This is true of all opinions which do not conflict with the Torah knowledge which all know and accept as true. Like what is found written in the Mishna, the Talmud and the Books of Law.

In the flow of Knowledge from Understanding, there is no division or conflict at all; only as mind enters to world of separation can thought become confusing as it becomes too separated from the essence of the totality of the idea. All the sages really mean the same thing, however, since
all of them are drawing from the same well, from the same mind. Only in this world of separation do their opinions appear to diverge. To get past the divergent opinions and not become confused we learn. Rabbi Yaakov Abuchitzer teaches that a man needs “Emuna” engraved upon his heart so that his “dat” (knowledge) is perfect faith in things of the Kaballah. In this they will see “completely”, and not be confused.

Know, There are levels of understanding and levels of knowledge. The Torah is infinite. Dat (knowledge) is where Moshe spreads out to the 600,000 root souls of Yisrael. One sees the Shechinia (Divine Presence) according to their dat. The humility of Moses attained all levels of knowledge, by attaining all levels of humility. In Sefer Paliyah Rabbi Nachunyah ben Hakanah says that The Designer above is Divine understanding, By pronunciation which is revelation of the aspect of Divine Wisdom God Creates the world. In understanding there is prepared and given form to all that exists in YHV”H which is understanding. understanding eminates the last “ה” of the name YHV”H. The knowledge one gains from the Torah connect their intellect to their heart. It becomes their way of life, from GOD. This is true Knowledge.

2000 Years Before Creation in a scene reminiscent of an episode of Sesame Street all the letters appeared before the Holy One to state their case why they should be the first letter in the Torah. Many had merit, but all were rejected except for Bet. The first letter of Blessed. The first of the letters Aleph did not appear. When asked to explain she replied, “Master of the
world because I saw all the letters leaving your presence fruitlessly. What could I do there? Furthermore, look You have given this enormous gift to the letter Bet, and it is not fitting for the exalted King to take back a gift He has given to his servant and give it to another.”

The Holy One then said, “Aleph, Aleph, although I will create the world with Bet, you will be first of all the letters. Only through you will I become one. With you all counting begins and every deed in the world. No unification is actualized except by Aleph.”

“The Aleph looks like the brain”. “Where is the Holy Palace? We would say that it is in thought and in the Aleph.” The Holy Palace, God, is Aleph, first, primary. The physical world, created though Torah, is Bet, second, secondary. Second but not apart, “If not for the Bet on the tail of Aleph the world could not exist”. Both are one. The Aleph, as the first letter in the alphabet, was given a different honor: it was selected to begin the Ten Commandments - Anochi. Aleph thus is the head of the 10 commandments and the 10 commandments in a sense contains the whole Torah. The torah itself is as a external head, brain for those who learn in it. One should keep Torah on one's mind all day long. As the Torah gives us Divine advice on how one is to dress, speak, do business, relate to others and all other aspects of life. The laws of the Torah involve EVERY aspect of life. As long as the individual is awake one does not need to take one's mind off of the Torah. Even while involved in mundane pursuits the Torah is there. By this the Torah is ingrained in one's mind and they literally become attached to the Torah and to the One who gave us the Torah. In this manner one's entire existence is elevated and sanctified.

Torah is unlike natural sciences. Such subjects can be studied and understood without any prior character improvement. Torah, though, is the word of God, and as such cannot be internalized in one's mind and heart without proper preparation. The sort of preparation needed falls under the heading of character refinement. A person whose character traits have not been refined will not be capable of properly grasping the Torah. Even if such a one studies it the Torah remains external to him.

If one bonds with Torah in the proper way, then all of a sudden, the Voice crying forth from Sinai will be heard, within our minds and within our hearts. The Voice of conscience will speak to enlighten us and to direct our
daily affairs. Once one is accustomed to hearing the Voice it will expose our minds to knowledge about the secrets of the Torah or revelations of the future.

Embrace the Torah and let the omniscient, omnipotent and transcendent Godhead who created the universe into your mind. As our equation states: My head rules=Torah

In the head is mouth of God = In Torah

The Ramban states that "Moses our teacher wrote this book of Genesis together with the whole Torah from the mouth of the Holy One, blessed be He." What does he mean by "from the mouth of the Holy One, blessed be He"? He makes this explicit a few lines later when he states,

The reason for the Torah being written in this form [namely, the third person] is that it preceded the creation of the world, and, needless to say, it preceded the birth of Moses our teacher. It has been transmitted to us by tradition that it [the Torah] was written with letters of black fire upon a background of white fire. Thus Moses was like a scribe who copies from an ancient book, and therefore he wrote anonymously.

The Ramban is emphasizing that Moshe was not the author. The Torah, bears no impression of Moshe's personality or intelligence; he only faithfully recorded, word by word, the text as dictated to him by God. Torah is not as a Divine-authored book of wisdom and instruction, but it is an emanation of God Himself, containing all possible knowledge. The Torah was written originally as "black fire on white fire;" i.e., it is inherently immaterial and preceded creation. Prophecy is the highest human achievement possible, but the Torah is on a fundamentally different level. Moses our teacher wrote the book of Genesis together with the whole Torah from the mouth of the Holy One, blessed be He.

The first words spoken by the "Mouth" of God was "Let there be light," then spontaneously realized was the actual creation of light. The mouth is the secret of the Oral Torah. Expression of wisdom proceeds from the inner eye of the heart to the mouth, as is said: "the heart of the wise informs his mouth." Words of wisdom, when expressed sincerely and humbly by the
mouth, find favor and grace in the eyes of God and man, as is said: "the words of the mouth of the wise find favor." In Sefer Yetzirah we are taught that the "gift" to the holy mouth is grace. Our equation says:
In the head is mouth of God = In Torah
This is so as The God Head and the Torah itself are one and as we see above that the whole Torah is from the **mouth** of the Holy One, blessed be He, including the Oral Torah which is always being revealed.

\[ \text{Torah = } (180 \text{ כּוֹסְנִים} + 1 \text{ (phrase)}) = 611 \text{ Torah} \]

Like you soul’s eyes + 1 (phrase) = Torah

It’s written in the Bible “seek not after your own heart and your own eyes, which lead you to go astray” We see from our equation that you should let the Torah be your eyes. See things always from a Torah perspective. Let the Torah be your vision of life. Viewing Current Events Through Torah Eyes.

One must look out at the world with Torah eye-glasses, and view every person and event with a Torah outlook. It is incorrect to say that seeing is believing, it is more correct to say that believing is seeing, since our beliefs profoundly affect our visual perceptions. Did the Reed Sea Split, or was the low tides of the “strong easterly wind” responsible for the safe crossing of the Israelites? Was the Six Day War a Divinely wrought miracle or rather a function of the dismally poor military capacity of the Arab world? Are we Israelis occupying someone else’s land by right of our strength or are we inhabiting areas which have been ours for the past 4000 years and were guaranteed in the Treaty of Versailles by the strength of our right? It all depends upon how we view history, how we view ourselves, and how we view the Divine Covenant! Let the Torah be your soul’s eyes as our equation says:
You soul’s eyes + 1 (phrase) = Torah

\[ \text{Torah = } (72 \text{ אבותי} + 439 \text{ דָּמָי)} + 100 \text{ יַמָּלֵך} = 611 \text{ Torah} \]

Kindness of your fathers rules

It was a great act of Kindness that God Gave us His Torah with its laws as by it He Rules all creation. It is a great kindness that he gave us this body of wisdom so that we may connect to Him by doing His will. According to the Ramban, the Divine revelation of mount Sinai itself presents a challenge:

We need now to respond properly to God's great kindness in giving us the
Torah. This challenge is relevant to all generations: to sense God's closeness and grace in giving us the gifts of His revelation and His Torah, and to realize our tremendous obligation to Him. We must live up to the challenge involved in God giving us the Torah, in order for Him to raise us up. To meet this challenge we need to maintain fear and awe of God while building a strong relationship of love for Him.

In light of all these challenges involved in the acceptance of the Torah, it is important to bear in mind that at first God offered the Torah to every other nation and was refused. Finally, He offered it to the Jewish People, who accepted it. The other nations were not interested in the additional challenges resulting from accepting the Torah. They preferred a simpler, less demanding existence, which is also less rewarding and has less reasons for punishment resulting from closer Divine providence.

As the nation which has accepted the Torah, we must rise to these challenges.

There is a celebrated mishna at the end of Makkot it states:

"R. Chananya ben Akashya says: God wanted to bring great merit to Israel; therefore, He made the Torah and mitzvot vast, as the verse teaches (Isaiah 42:21): 'God brings good to His righteous; He makes the Torah large and glorious.'"

Who created the messiah=611=Torah

The word here for created is the same as in the first verse of the Bible “In the beginning God created the heaven and the earth.”. This word for created is a verb that describes a power attributed only to God. When a person creates new Torah ideas, these insights is on the level of the Messiah. This idea is referred to by the verse, “The spirit of God hovered over the face of the water” (Genesis 1:2). The Zohar explains that “the spirit of God” refers to the spirit of the Messiah, and “the face of the water” refers to Torah, as the Torah many times is compared to water.
When one creates insights into the Torah, the Messiah’s spirit is right there with it.

When one creates new insights in Torah, one is actually connecting oneself to and drawing down into the world the liberating and redemptive power that, in its ultimate revelation, will come with the Messianic age. Even in the midst of one’s own exile, one can have access to and bring into oneself and the world actual pieces of that uncompromised power for redemptive change. The power of the world to come. The power of the Messiah. By learning Torah, praying and doing God’s commandments, all with the intention of uniting with Him. We have the means to quicken the Ultimate Redemption. The physical manifestation of our unity with God will be the Third Temple. In Chupat Eliyahu we learn 3 gifts God gave to Yisrael, but they are received through sufferings. These gifts are Torah, Aretz Yisrael and Olam Haba. The building of the bakit ha Mikdash (the Holy Temple) is an inheritance in merit of Torah learning. The messiah will be revealed in the time of the Rebuilding of the Holy temple by the merit by Learning Torah as alluded to in our equation. This will be as the Chofetz Chayim said; if we are to return to God we must correct the lack of Torah study. In this way we will merit redemption.

תורָה = 611 = (258) + (353) + (364)()
Sing and be Happy = Torah

ישמחו = 611 = (247) + (364) + (353)()
Say and you will be Happy= Torah

This reflects what is written in the psalms “Happy are those who dwell in your house, ever praising you. Selah.” (84:5). Dwelling here refers to dwelling in contemplation on the word of God, Divine thought. By this we enter into malklut shamayim (the kingdom of Heaven). For, it is through direct address to God, that one enters God's domain. These words were commanded by God to say 3 times every day in our daily prayers. It is through Prayer that one accepts God's reality and sovereignty and one's own place in creation.

Torah study is an integral part of joy. learning is rejoicing of the soul. There is nothing better than this. Concerning the joy of learning, the verse states, 'The orders of God are upright, gladdening the heart' (Tehillim 19:9). We see this reflected in special Holy day of “Simchat Torah”. We are so happy. We finish the yearly cycle of reading the Torah. And we celebrate, dancing with the Scrolls of the Torah, day and night. Did you ever see a
person who just received such wonderful news? He is so happy that he cannot sit still. He wants to show the whole world how happy he is. That is how happy we are on “Simchat Torah”.
The Divine Presence of God can only manifest itself in a place where there is joy and completeness. Since the time of the destruction of the Temple, the entire world is considered incomplete and in a state of destruction. Even the Mitzvot (commandments) lack their full potency. The only thing that remains unaffected by the destruction of the Temple is the Torah itself. It is only through Torah study that we can achieve true joy. When we rejoice over the Torah the Divine Presence of God rejoices with us. So sing Torah and be happy.

 יתרה (353) + ארון (257) + (1 for phrase) = (611)Ark of Happiness + 1 (phrase) = Torah

Continuing explaining itself Torah, as Happiness. Torah is the Ark of happiness. The Torah Scrolls are always kept in what is called a Ark, in Hebrew ארון. The same word for “Ark” as in “Ark” of the covenant, a different word is used when we talk about the flood and Noah’s Ark. In this Ark of Happiness of our equation is Torah as our equation states.
Ark of Happiness + 1 (phrase) = Torah
A deeper explanation is that from the “ark” Moses would hear the voice of “God” speaking to him as it written “And when Moses went into the Tent of Meeting to speak with him, then he heard the voice of one speaking to him from the covering that was upon the ark of Testimony, from between the two kerubim (Cherubs); and he spoke to him.” (7:89) Moses heard the voice of God speaking to him from the Ark. In the Ark as we have said is the Torah. In the ark described in our verse is also the “Torah” as its written in the Torah “And I turned myself and came down from the mount, and put the tablets in the ark.” (Deut 10). The Ark of happiness of our equation is Torah. Happiness is very important. The Torah teaches that grave punishments are in store for the people if they are not happy as it says in the following verse:
“Because you did not serve God your Lord in Happiness and in a good heart” (deut)

A new idea revealed to you by God in his Torah expresses with it joy. This is because as our equation shows us:

Ark of Happiness + 1 (phrase) = Torah

This is good advice of God=Torah

All advice = The Torah

Advice of the living God=Torah

Much advice = Torah

The last 4 equations concern the advice of God. God has perfect knowledge of all the short- and long-term consequences of the options that face us.

While He gives us the freedom to make our own choices, He offers us guidance based upon His knowledge. Thus the Zohar calls the commandments of the Torah "advice". Each commandment is advice about which turn to take at each juncture in the road of life. Nothing compels us to follow the commandments. If there were any compulsion, we would not be free. God wants us to have the merit of choosing our destiny for ourselves -- He wants us to see and understand for ourselves, and to make wise choices. As it is written "SEE: I am setting before you a blessing and a curse". "And you shall choose LIFE". (Deut. 30:19).

The Torah is a book of advice of all kinds it concerns wedding ceremonies, funerals, and the High Holidays. It offers guidance on every subject under the sun -- from marriage and raising children, to business ethics, to dealing with neighbors, to care of elderly relatives. The Torah's advice is as a guide to living. It guides one in all aspects of life. The Advice of the Torah brings spirituality into live, and infuses it with a spiritual purpose. The Torah is a living, breathing force. It’s advice though Eternal is not something that once
was, but something that is applicable for all generations. The Torah’s advise stands to inspire us to become better people.

Torah= Body of kingship of God

We live in a physical world so in order for us to relate to God who is non Physical he gave us many commandments involving things in this physical world. These give us a point of connection. The physical action of a mitzvah (commandment) is a mechanism through which to create a meaningful, eternal relationship with God. What lies within a mitzvah successfully unites the realms of physical and spiritual. The Sanctity of the commandments Connects Worlds.

Man is a paradox a synthesis of two parts. He has a physical body, within which is a Heavenly soul. How can these opposite forces unite? The physical and spiritual connect in the performance of a mitzvah. A mitzvah can be described as the action and force that expresses the spiritual world and will of “spiritual” God in the physical world of man. How the force of a mitzvah transforms the physical into the metaphysical reflects the fascinating relationship between two very different worlds. Everything physical is a reflection and corresponds to a spiritual reality which is its source. Continually being emanated and brought into existence from the Torah which is the “DNA of the universe”. Physical creations are a projection of their originating spiritual forces. The commandments relate to these “spiritual forces”. They are conduits that connect of Heaven and earth, influencing providence. The commandments are the point of transcendence where man meaningfully connects with his Creator.

Through the performance of a Mitvah (commandment), a angel's body is created, and through the enthusiasm and “cavanah” (intention) with which it is done its soul is created. (Likewise, there are also two aspects of repentance that of regret, and confession. Through regret, the former sinner removes the soul of the accusing angel, and through the movement of his lips reciting confession, he exterminates and erases the body of evil.) An angel is a spiritual entity. They include a number of creatures subordinate to God that appear throughout the Bible; the Malach (messenger/angel) is one variety. Others include Irinim (Watchers/High Angels), Cherubim (Mighty
Ones), Sarim (Princes), Seraphim (Fiery Ones), Chayyot (Holy Creatures), and Ofanim (Wheels) and B'nei Elohim just to name a few.

Angels come in a wondrous variety of forms, although the Bible at times does not give any description at all. They appear as men in most Biblical accounts (Numbers 22) often indistinguishable from human beings (Gen. 18; 32:10-13; Joshua 5:13-15; Judges 13:1-5) but they also may manifest themselves as pillars of fire and cloud, or as a fire within a bush (Ex. 3). The Psalms characterize natural phenomenon, like lightning, as God's melachim (Ps. 104:4). Other divine creatures appear to be winged parts of God's throne (Is. 6) or of the divine chariot (Ezek. 1). The appearance of cherubim is well known enough to be artistically rendered on the Ark of the Covenant (Ex. 25). It is explained in Merkavah mysticism that angels fulfill a variety of functions, including conveying information to mortals, shielding, rescuing, and caring for Israelites, and smiting Israel's enemies. Angels have names and there are guardian angels. All the nations of the world have their own angelic prince. Angels are arranged in a hierarchy. Angels have delimited spheres of authority. Any adept wishing to ascend the palaces of the heavens and achieve a vision of the Divine Glory needs to know how to get past the angelic guardians by knowing and invoking their names at each level. Angels can be summoned and brought down to earth to help a human perform a miracle. These teachings have been preserved in the Hechalot writings. Rabbi Eliezer ben Jacob teaches that by each act performed there is created either an advocate or an accuser. Every act here below takes on a life of its own. It creates an angel who is an advocate or a prosecutor. We are followed around by a crowd of advocates, or a crowd of accusers or both! The older we get, the larger the crowd of accusers and advocates becomes. This is a very powerful image.

שלום + לדבר = 612 (word) + 1 (word)
To speak peace = Torah

שלום + הפנימים = 611 (word)
The internal peace = torah

שלום + מלך עולם = 612 (word) + 1 (word)
King of world peace = Torah
Peace is the harmonizing factor in the diversity of creation. Peace, is to be understood on two levels - the individual and the universal. On the individual level, peace means that all of our character traits and physical/emotional drives are in sync with one another. To know when to show anger, to know when to show compassion. Know, most of the trouble we have with being at peace with others comes from our not really being at peace with ourselves. If we were emotionally balanced and our character traits were in sync, we would be able to handle difficult relationship situations much better. The problem is knowing when is the right time to employ the different aspects of our personalities? Well, that's where the Torah helps. The Torah teaches when it's important to get angry, when to act humbly, and when to stand up for our rights with great pride, etc. When we follow the Torah’s instruction we greatly reduce the stress in our lives and achieve true, inner peace - peace with God and peace with our fellow men.

The second level of peace - the "universal peace" will only be in the Messianic Era. It will not be merely a time of peaceful coexistence for all of humanity. At that time mankind will understand everything that has transpired since the beginning of time. It is explained that all will come to realize and know the truth of God and His Torah, and will learn its beautiful lessons and integrate them into their lives. By this all will attain perfect harmony and balance. After God will revealed Himself and His Divine plan for humanity there will there be true peace. Let’s hope we all live to see it!

The Torah’s ways are peace. Rabbi Elazar said in the name of Rabbi Haninah: Torah scholars increase peace in the world. Some people mistakenly believe that peace in the world means that everyone will share the same viewpoints and think the same way. So when they see scholars disagreeing about an issue, this appears to be the exact opposite of peace. True peace, however, comes precisely through the proliferation of divergent views. When all of the various angles and sides of an issue are exposed, and we are able to clarify how each one has its place — that is true peace. The Hebrew word shalom means both 'peace' and 'completeness.' We will only attain complete knowledge when we are able to accommodate all views — even those that appear contradictory. Like an interlocking puzzle, together they present a complete picture. Nevertheless, there are times when we are forced to resort to battle, when we must vanquish those who seek to harm us. Thus Moshe, the gentle shepherd of Israel, and Aharon, the ultimate man of
peace, find themselves in the role of "judge and chastiser of Pharaoh," crushing the might of Egypt and obliterating its icons and myths.

PINCHAS, is THE PEACEFUL ZEALOT. God gives Pinchas a *brit shalom*, a “covenant of peace”, for him and his descendants for all time. In the Bible Pichas killed Zimri and Cosbi when they were making love. What are the implications of how we understand violence, peace, and God's will for humanity? "Torah scholars must advance peace in the world." We see with Pinchas the way to peace may need to be through violence. Pinchas became Elijah the Prophet, who achieved immortality, and who will ultimately be the one to proclaim the arrival of the Messiah and to usher in a new era of peace on earth.

"Its paths are paths of pleasantness and all of its roads lead to peace." The Torah is the expression and will of the Divine Presence, who is a "God of unconditional and freely-given love, of compassion, long-suffering patience, truth and cleansing purity." "The name of God is 'Peace'" (Chapter ha-Shalom, Shab. 10b), (Judges 6:24); consequently, one is not permitted to greet another with the word *shalom* in unholy places such as a bathroom. The Torah constitutes one long name of God. So our equations teach:

\[
\text{To speak peace} = \text{Torah} + \text{word} = 612 = 376 + 236 + 1
\]

\[
\text{And} = \text{The internal peace} = \text{torah} + 376 + 235 = 611 = \text{Torah}
\]

\[
\text{Measurement of Who rules} = \text{Torah} + 50 + 50 + 460 + 1 = 611 = \text{Torah}
\]

\[
\text{Measurement of the End} = \text{Torah} + 151 = 611 = 460 + 50 + 151
\]

\[
\text{Measurement of height} = \text{Torah} + 151 = 611 = 460 + 50 + 151
\]
As the sages say the Torah is the “Blue print of creation”. So we shouldn’t be surprised to find the “measurement of the end” and “Measurement of height” in the Gematria of Torah. But in truth as its written in Safer Yetzera from our father Abraham “There are Ten Intangible Sefiroth whose measure is ten without end ”. The “end” we are speaking of here is that which involves limits that are imposed by the vessels for the light of the sefirot. The sefirot are emanations of infinite Divine energy. These limits are called “Depths” as it is also written in Safer Yetzera:

**Depth of First and Depth of Last**  
**Depth of Good and Depth of Evil**  
**Depth of Above and Depth of Below**  
**Depth of East and Depth of West**  
**Depth of North and Depth of South**.

There are **Ten Intangible Sefiroth** whose end is fixed in their beginning (and beginning fixed in their end), as the flame is bound to the coal. For the Yhvh (God) is the Only One, and He has no second, and before One how can you count?

These five sets of opposites can be divided into three groupings: beginning-end, good-evil, and the six directions of up-down, east-west, and north-south. Consider this a division between temporal, moral and special dimensions. The Ari, as the Zohar, explains the depths according to the 10 Sefirot as follows:

**Good – Keter**  
**Evil – Malkhut**  
**Up – Netzach**  
**Down – Hod**  
**East – Tiferet**  
**West – Yesod**  
**North – Gevurah**  
**South – Chesed**

Within the “space” of the six depths the spiritual elements are created: spirit, breath from spirit, water from breath and fire from water. These elements are “spiritual” in nature rather than physical, but they correspond to their physical counterparts. The depths are six depths and their spiritual contents are then sealed with the 6 permutations of the letters יִהְוֵה (yh”v)
All is in and from the Torah, through God’s names and our actions, interacting with Divine providence. The underlying theme of the Sefer Yetzira is the idea that "from my flesh I see God" (Job 19:26): namely, the structure and functioning of the human form gives us insight into God's relationship with creation as a whole. For man is "made in the image of God", and therefore features of our very bodily make-up -- such as the bipolarity of right and left, the design and arrangement of the brain, heart, lungs, stomach, liver, kidneys and other organs, etc. -- reflect in microcosm key aspects of the macrocosmic universe. This form is the basis for revelation of 32 unique revelations of Divine energy by which all exists. This is called the 32 paths.

Man is distinguished from all other creatures by the complexity and subtlety of his ability to speak. Man's ability to build a limited number of basic sounds into innumerable different meaningful words and thought-structures has enabled him to develop the most amazing array of linguistic spiritual powers. This is unknown to most men. This is the basis for our ability to communicate with God.

Abraham's insight was that speech is actually the foundation of the entire creation. In the words of the Psalms: "By the word of YHV'h the heavens were made and through the air (wind, spirit) of His mouth all their hosts..." (Psalms 33:6). The fundamental building blocks of the creation are the twenty-two letters of the Hebrew alphabet. Again these were the vessels of the forces by which God created and continues to create every thing.

Refer to Sefer Yetsera and learn the depth of these matters. Abraham of the Bible devoted his life to seeking out and revealing the unified Power that underlies the manifest plurality and unity of all creation. Abraham’s search for God is expressed not only in the biblical narrative but also in Sefer Yetzirah, the “Book of Formation”, foundational text of the Kabbalah, which he wrote. In it he presents the twenty-two letters of the Aleph Beit as the fundamental coordinates and elements of creation, showing how to combine and manipulate these Letters of Creation in order to channel beneficial influences through meditation and prayer. God made His Covenant with Abraham and commanded him to cut the sign of the Covenant into his very flesh by removing the foreskin. (Genesis 17, 1-27). Circumcision is a sign of our willingness to control our innate materialism and selfishness in order to elevate ourselves so as to become co-creators with God. On the physical
level this includes curbing the sexual urge and elevating it in order to bring pure, holy children into the world so as to bring humanity to its destiny.

But Abraham grasped that God's Covenant applies not only to man's sexual creativity but even more to his mental and spiritual creativity through the organ that distinguishes him from all other creatures: his mouth. When man is willing to train and discipline his mouth and dedicate it to the work of holy speech, prayer and devotion, He becomes God's partner in creation as a whole. So now go and do what needs to be done.

בתרות = 613 = אורות
Lights=in Torah

אור (611) = קדש (207) + דברים (404)
Torah=Holy Light

אור (611) = עת (207) + נצנץ (404)
Torah = light of knowledge

Light of shiny sparks=611=Torah
תורֶה = 611 = אָוָה (207) + נֵצֶנִי (306) + צֶבָּה (98)

בתרות = 613 = כַּבָּד (203) + קדש (410)
In Torah=613=create Holiness

Light is a primary manifestation of Divine energy, Light is an often-used term as a metaphor for various manifestations and emanations of God

Looking for a transcendent word in our vocabulary from our physical world, we seize upon “light.” Light is our metaphor for the incorporeal, the spiritual, the Divine. We speak of an era of “enlightenment” dispelling dark ages of ignorance, of a “ray” of hope penetrating the blackness of despair, of the Divine “light” that bathes the virtuous soul.

Light is at the defining line that runs between the physical and the spiritual. Having no weight, Having no mass, Having all most none of matter’s properties, light is the most ethereal of physical “things.” Perceptibly real, yet free of the qualities we ascribe to the objects of our perceptible universe,
light serves as a bridge of allegory for a mind grounded in a material environment and the metaphysical spiritual abstractions it contemplates.

If the eye were allowed to see the life and spiritual energy flowing from the utterance of God’s mouth into every creation, we would not see the materiality, grossness, and tangibility of the creation, for it would be utterly nullified in relation to this divine life-force…

To understand this clearly God has given us in his Bible the metaphor of light. By this we shall understand the relativity of a thing’s very existence or nonexistence. Light exists. We regard light as an entity distinct from its emitter, distinguishing between a luminous body and its light expression. An observer on earth, for example, perceives both the sun and the light that extends from it. But what would be the perspective of an observer within the sun? Would he, too, perceive “sunlight” as an existence distinct from the sun? Obviously not. Light, by definition, has a source and a area it illuminates. Light is information, energy. Light exists only in relation to that which is outside of its source, but not in relation to the source itself. If sunlight is defined as “the sun’s luminescent expression,” then it cannot be said to “exist” within the sun, where the very notion of “expression” is superfluous and meaningless.

Does this mean light “begins” outside of the sun? Obviously Not. The sun itself is not dark; the luminescence that extends from it certainly pervades it. It is just that the concept of “light” has validity and meaning only to an observer outside of the light’s source. Lacking substance of its own, light exists only insofar as it serves its function: to carry information and effect from its emitter to that which lies outside of its emitter. Where it has no function (i.e. within its emitter), it does not exist — not because it is any less “there,” but because it lacks the context that defines its existence.

The Bible twice reiterates the exclusivity of God’s existence, twice in the same chapter proclaiming that “there is none else” other than He. For there are two paths by which man may come to appreciate the nature of his relationship with the Divine: from the top down, and from the bottom up.

The revelation at Sinai was a brief “foretaste” of a future world — a world in which all masks and superimposed “perceptions” will fall away. A world in which “your master shall no longer shroud Himself; your eyes shall behold your Master”; a world in which “the world shall be filled with the knowledge of God as the waters cover the sea” (Isaiah 30:20 and 11:9). In the world of the Messiah, “God will take the sun out of its sheath” and
obliterate the concealment that effects the perception of a reality outside of His.

Here again we are working this light metaphor

Our equations speak of a light of Holiness and light of knowledge being Torah. Upon our intellect rests our soul level which in the Bible is called “Nashama”. To it are the Holy powers of creativity, reasoning-understanding and the Power called knowledge. Knowledge is the power which binds the intellect to one’s emotions. This results in action. Our equation is talking about “light of Holy knowledge” which is Torah.

As there is of course knowledge which is not good. There is the “Tree of knowledge of good and evil”. It is the Good knowledge that we want, that which is Holy. This is Torah as our equation says:

\[ \text{Torah} = \text{light of knowledge} \]

Now our other equation

Light of shiny sparks=611=Torah

Is referring to as Rabbi Schneur Zalman teaches us in the *Tanya*. Concerning purification, that the celestial beings are not able to disencumber and elevate **sparks** of Divine light that fall into the *klippah nogah*, "the hide of the snake," by the sin of eating from the tree of knowledge of good and evil and subsequent sins. But we, by crushing passions, suppressing the *sitra achra (the other side)*, cause the *klippot (evil forces)* to be dispersed. This is why celestial beings come to terrestrial beings to hear words of Torah, when they reveal secrets of wisdom that until then were in bondage and exile, and why everyone in Yisrael is able to reveal secrets of wisdom, to discover new insights each according to the level of the soul's root. Indeed, one is obligated to do so in order to perfect his soul by elevating the sparks that fell to his lot. Rabbi Nachman teaches that the time a person spends working is a battle against the forces of the other side. The goal is to sift out the sparks of holiness and elevate them. Sifting out the sparks is the main purpose of all business and commerce. One has to be *literally*
perfectly honest. Every word he speaks should be true, but he must also keep his mind bound to Torah. Only one's exterior thought should be involved in the work itself; one's inner thought should always be bound to Torah. The Shechinah (Divine Presence) is to be found in all places, and it may be revealed in all things with the elevation and removal of the husks, revealing the sparks of light that have fallen, as spoken of in Kabbalah, this being the purpose of the creation. So go out find and reveal

Light of shiny sparks = 611 = Torah

(צדקה + קדוש) = 611 = Torah

Holy Charity = 611 = Torah

(צדק + קדושה) = 611 = Torah

righteousness Holiness = Torah

The root of the word “sadakah” (charity) is “sedek” (righteousness). Acts of “sedek” (righteousness) include being kind, not stealing, charity and laws not to murder these are close to human understanding. The “Mitzvot” (commandments) like Tefillin and Shobot which are Holiness itself are supernal things beyond the realm of human understanding. Together they are Torah. First one must be righteousness, then they can be Holy. Charity given to the needy, from a feeling of both compassion and righteousness is in Hebrew called “Sadakah” (Charity). The Biblical concept of charity is the spirit of uprightness or justice. “That one’s wealth is a loan from God” from which he is meant to share with those who are less fortunate. "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land” (Deut. xv. 11).

It is meritorious practice which like sacrifice, has the power of atoning for man's sins, and redeeming him from calamity and death.

Concerning giving gifts to the poor “Sadakah” its effects are so far reaching as R. Yeshua Ben Lavi teaches that He who continually gives sadakah will have wise wealthy children well versed in “Agada”. R. Eleazer Ben Yosi Teaches sadakah and deeds of kindness bring peace and good understanding between Yisrael and there father in heaven. R. Yuhuda teaches that sadakah delivers from death.

Who can list the merits of a single mitzvah? In conclusion R. Yochanan says in the name of R. Shimon Bar Yochi that great is the merit of supporting the needy, it brings the resurrection before its time.
Charity "Sadakah" in Hebrew "the holy tongue" comes from the root "sedek" (righteousness). The Zohar teaches that in Aramaic, language of the Talmud, Charity is "zchuta" which is the same word for "merit". Its degree of merit is according to the needs of the recipients of the charity.

It is written that study of the Torah that brings about the ingathering of the exiles. As there is the physical exile there is also those estranged in a deep spiritual exile. These are intricately related as we said “Man’s physical place is intertwined with his spiritual existence.”

The words of Isaiah confirm this:

"The work of YHVH they do not regard, the deeds of his hands they have not seen, because of lack of knowledge they shall go into exile, " (5:11), yet also the place of their exile contributes to their lack of knowledge by its “nature”.

Man’s physical place is intertwined with his spiritual existence. The Maharal expressed this idea by pointing out that the word makom (place) is related linguistically to mekayem (something that sustains and provides existence). This relates to the idea of “exile”. Most refuse to leave the land of exile, which is the very nature of Galut (exile). This is as Rabbi Moshe Chayim Lazatto explains in his book " Adir Bimarom " That the lands outside of Israel exert their influence on the Jewish people that live there, this is the nature of exile. At the time of Ezra and Nachemyah as well, most of the Jews stayed in Babylon. According to the Talmud if they all had returned to the Holy land, the final redemption would have arrived during the second Temple period.
God exists within the physical world, yet no place can confine God. On the one hand, the physical world cannot contain God, and is not itself god, but the physical world is imbued with holiness that emanates from God. Although God is not limited to space, there are certain spaces mankind can be more attuned to Godliness. This is the nature of the holiness of the Place where Jacob had the dream showing him the Ladder to Heaven. It being the same place where God told King Solomon to build the Holy Temple.

It is at the same time also true that God surrounds Creation. Yet God is also within this world because this world is within God. You are in God and God is within you. Wherever you are, you are within God. The essence of your soul is a actual part of God. Everything occurs within Him. You are in the middle of God. God is called the Makom, the "Place of the World," because everything is within Him. You are in the Makom. You are in the Place of God.

Wherever you are, God is with you, (in some way)

Expressing this another way Rava said all Ezekiel saw, Isaiah saw. What does Ezekiel resemble? A villager who saw the king. And what does Isaiah resemble? A city dweller who saw the king.

Isaiah describes God’s holiness which fills the world:

In the year of King Uzziah's death I saw God sitting upon a throne, high and lifted up, and his train filled the Sanctuary. Above it stood the Seraphim; each one had six wings; with two they covered their faces, and with two they covered their feet, and with two they did fly. And one cried to another, and said, 'Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His Glory.' (Isaiah 6, 1-3)

Ezekiel 's vision seems quite different:

And he said to me, 'Son of man, all my words that I shall speak to you receive in your heart, and hear with your ears. And go, get you to the exile, to your people, and speak to them, and tell them, "Thus said the Almighty God"; whether they will hear, or whether they will refuse to hear. 12. Then the spirit took me up, and I heard behind me a voice of a great sound, saying, 'Blessed be the Glory of God from His place. (Ezekiel 3:10-12)
Isaiah perceives holiness emanating from God and filling all of Creation, Ezekiel perceives holiness coming from a specific point, "the place", the *makom*. Isaiah prophesized in Jerusalem, while the Holy Temple yet stood, he had a very clear vision of how the Glory of God fills all of Creation. Ezekiel prophesized from the exile, after the Temple’s destruction, he sensed the source of blessing, the point from which God's Glory emanates, is that specific place, the *makom* (Place of the Temple). The vision from exile, seen by a exiled Jew who has been disconnected from his *Makom* (place), will differ from a vision seen in the Holy land.

The words we use to comfort mourners reminds us that God is the place of the world :

“The Place” (*HaMakom*) comfort you along with all those who mourn for Zion and Jerusalem”

Here, God Himself is the *Makom*. From this we see that when we feel sad and disconnected from our life-source, in need of comfort, it is specifically the aspect of God as related to *Makom* that comforts us. We are consoled by connecting our own personal loss to the comfort that comes from Jerusalem, from that very specific *Makom* that is the source of all Holiness. Our souls are bound up with the Altar in Jerusalem, with the dust of the earth of the Temple Mount. When we feel distant, when we feel distant and alienated by the exile. When death strikes and we feel alone, God, The Place, the *Makom* and the *Mekayam* – (the source and sustainer of all existence), lifts us up by revealing to us that unique bridge which spans the void and acts as a conduit between our physical and spiritual selves. Like Isaiah, Ezekiel, and Jacob before them, He allows us to see that truly His Glory fills all existence.

תורה=611 (70 סוד+７ים) (541) =

“Secret of the commandments (mitzvot)” = Torah
Its not enough just to do the commandments as the secrets of the "mitzvoth", this is Torah! It is one’s intention when doing the commandments which arouses the love in our hearts that makes the mitzvot rise above. Everyone needs to come to their observance of Mitzvot with conscious intention, an expression of our love of God. In our mitzvoth we express how we envision our relationship with God who we know as our parent., our master, our portion, our destiny, our shepherd., our creator, our lover and our best friend. Our heart needs to be focused on and directed toward heaven in great love when doing the Mitzvot. Toward this we must direct all our consciousness and awareness. Mitzvot must never become routine and begin to lose meaning.

The usual understanding of “intention of the heart” requires one when doing a Mitzvah, to think about the meaning of the mitzvah they do it. The mitvah needs "Motivation” which requires association of the action with their spiritual goal, In order to fulfill a Mitzvah properly, not only must you do what is required of the mitzvah by its physical requirements and form, you must also do it with the intention of fulfilling the Mitzvah. Know, you create a transcendent connection with God when you do a mitvah, this needs to be part of your intent. This is part of the secret of mitzvot. A mitzvah is not just a good deed. A mitzvah to the soul is like what food is to the body.

הָרְוָה = לֵאָמָה (74) אֶזְכָּלוֹת (537) (Torah)
Learn Atzilut = Torah

Atzilut is the highest of the 4 worlds. It is the world of Divine emanation. From which the “sefirot” that create all spiritual and physical reality are emanated. It is from the Torah which is called the “blue print” of creation that the world was created. God is the creation’s designer.

There are those who are mistaken and think ‘Judaism’ is all about religion, about law and that spirituality, that Kabbalah is not essential. Our equation clearly shows that Kabbalah is Torah. Kabbalah is called the Torah of the world of Atzilut.

This Torah is of the mind of God, One in the same. Kabbalah is the Inner Wisdom and the Inner Soul of the Torah. In the study of Kabbalah one will find their inner being advancing in spiritually growth toward the Wisdom of the Torah and toward God. The Torah essentially is Kabbalah as our equation teaches:
Learn Atzilut = Torah
These are the 4 most important spiritual worlds:

The Worlds emerge out of God's infinite light and culminate in our finite physical universe.

Ein Sof - which means “the infinite.” It is the highest level the
The limitless Light of God.

Atzilut is the "World of Emanation" or Nearness to God. Atzilut is the world of Godly awareness. It is the realm of people who have refined themselves to a very high level. The Level of soul called “Chyah” resides here. The world of Atzilut is in a state of perfect and eternal rectification. This is not the case with regard to the three lower worlds, which require our Divine service on earth to redeem the fallen sparks of Divinity in them and thereby bring them to a full state of rectification.

Beriah is the world of creation. It is the world of the level of soul called “Nashamah”. Here the initial ethereal "substance" of creation emerges out of pure nothingness. The world of Atzilut is a world of "non-existence" (ayin), the world of Beriah is one of "potential existence" (yesh). This state of being is referred to as "formless matter" (chomer hiyuli). The world of Beriah is the spiritual abode of the serafim ("fiery angels"). These are the angels that the prophet Isaiah saw in his vision of the Divine chariot. These are the angles that exclaim to God: "Holy, Holy Holy is the God of Hosts, the whole earth is full of His glory."

Yetzirah, or formation is the world of spiritual entities, angels. Here resides the level of soul called “Ruach”. The angels belonging to the world of Yetzirah are the chayot hakodesh ("the living creatures"). These are the angels which Ezekial saw in his
vision of the Divine chariot. These angels are in a continuous state of "running and returning," they are in continuous movement.

**Asiyah** is the physical world. This is the world "where the action is" – where correction and rectification takes place. The creatures of the world of Asiyah are divided into the mineral, vegetable, animal and human categories. This the world of the animal soul called Nefesh. The world of is referred to in Kabbalah as "the world of spheres” [galgalim].The class of angles whose abode is in the world of Asiyah are the ofanim ("the wheels of the chariot"). Both the ofanim and the chayot hakodesh desire to rise upward, toward the level of the serafim in their Divine service "with great noise." They proclaim together: "Blessed be the Glory of God from His place."

God is the designer with His 50 gates of understanding which are in the Torah. God Himself, in his essence of course is beyond all description. We only know him in his creation by Torah. In Midrash Rabba Genesis it is written R. Oshaya began his teaching saying "Then I was by Him, as a nursling (amon); and I was daily all His delight" (Proverbs 8:30). ’Amon’ means tutor; ’amon’ means covered; ’amon’ means hidden; and some say, ’amon’ means great. : ’amon’ is a designer (uman). The Torah declares: ‘I was the designer of the Holy One, blessed be He.’ In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but uses plans and diagrams to know how to arrange the rooms and the doors. Thus God consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED

וְיָרָה (401) + 50 (gates of understanding) = 611 = תֵוָרָה

Specifically the designer 50 (gates of understanding) = Torah
(1:1), BEGINNING referring to the Torah, as in the verse, “The Lord made me as the beginning of His way” (Prov. 8:22).

The Torah is as the blueprint of the world. Anything that is in the world serves a purpose somewhere somehow in the Torah (written or oral). Two thousand years the Torah preceded creation of the world.

Every act that the Holy One, blessed be He, did to create the world was done with and according to the Torah. This is the meaning of: ”then I was by him, as a nursling: and I was daily his delight” (Proverbs 8:30). Do not pronounce it as ”a nursling,” (Heb. amon) but rather ’a Artist’ (Heb. oman), BECAUSE IT WAS A tool of HIS Art.

Torah is more than a book

הוֹרָה = 611 = רוח + (387)בּועִישָׁה
My Spirit in Asiyah (physical world) = Torah

God is not physical, as a matter of fact God Himself we can not comprehend at all.

As there is no common point of reference to anything in this world. All our spiritual perception is only concerning that which is emanated by God which are reflected in His actions and what we call sefirot and Attributes. So in order to interact with the Divine God Made laws for us involving physical things such as concerning money, commerce, dwelling in a Succah (booth of festival of Tabernacles) laws concerning all aspects of life in this physical world called “Asiyah” . It is in these issues that we have a point of connection. The commandments are where faithfulness to God and His Torah translate into action! Every sphere of human activity falls under the Torah's authority. From rising in the morning to retiring at night, from birth until death, the commandments encompass every area of life. That way God is with you in a “revealed way” all ways. These laws are the God-given blueprint for living. Torah laws are the absolute and immutable way for one to always commune with their Creator who is Eternal. The mitzvot reflect the infinite and eternal nature of their Author.

Man is the paradoxical joining of two parts. He has a physical body, within which dwells for most in hiddenness a Heavenly soul. How can these opposite forces unite? The physical and spiritual connect in the performance of a
mitzvah. A mitzvah can be described as the action and force that expresses the spiritual world of God in the physical world of man. How the force of a mitzvah transforms the physical into the metaphysical reflects the fascinating relationship between two very different worlds.

Torah was given in order to enable man below to build God a dwelling place, as embodied in the physical tabernacle in the Desert in the generation of Moses. But this time the Tabernacle is metaphorically built by the Mitzvot, the commandments that we fulfill, and this is not a metaphor. In whatever spiritual state one may find themselves, their task is to build a dwelling a place where the Divine Presence may rest in this physical world of Asiyah through God’s commandments.

Asiyah means the "world of making," The terrestrial world of matter. It is a world of change and corruption and region of evil spirits. Asiyah has six dimensions which limit and define it. These are: above and below, right (south) and left (north), in front (east) and behind (west). Each of the directions derives from spiritual qualities of worlds above.

His Intention of Sinai = Torah

specifically the mountain = Torah

Specifically the mountain alludes to Torah. Torah itself is like a mountain being hard to climb but from its highest levels one can see as no other. Concerning this Rabbi Tarfon said: The day is short, the task is great, the laborers are lazy, the wage is abundant and the master is urgent. He used to say: It is not incumbent upon you to finish the task. Yet, you are not free to desist from it. If you have studied much in the Torah much reward will be given you, for faithful is your employer who shall pay you the reward of your labor. And know that the reward for the righteous shall be in the time to come. So get to the work, start climbing the mountain while you still have time. There are so many aspects of Torah to learn. These include the five books of Moses, prophets and writings. The commentaries and Midrashim which give a deeper explanation, Gemore and Mishna and the Shulchan orach (codified law) and other legal writings. One needs to also learn the Torah’s Mystical writings such as the Chasidic writings and the Zohar. All these should be learned at 4 levels.
When a person studies Torah in this world, and the Torah speaks of physical objects and people, this is only how Torah descended and is interpreted in the world of Asiyah. As we go into the higher worlds, Torah may be comprehended on a higher level. In fact, the Kabbalists state that Torah has four levels on which it can be understood, corresponding to the four worlds:

1. **Pshat**—The Simple understanding corresponds to the world of Asiyah.
2. **Remez**—Things alluded to correspond to the world of Yetzirah.
3. **Drush**—Homiletically explained corresponds to the world of Beriah.
4. **Sod**—Secret/Mystical explanation corresponds to the world of Atzilut.

The Jews' love of Jerusalem as their permanent capital stems from the Torah itself. The Holy City is referenced hundreds of times throughout the Bible. The Talmud elaborates in great depth our bond with that city. Concerning our fixation on Israel in general and Jerusalem specifically, Many ask, "Why do we focus so much attention on one place? Is not God's Presence found everywhere?" True, God's Presence can be experienced everywhere at any time. God is unlimited He created both time and space. The Torah itself which supersedes time and space decrees that there are special times and special places. It is God's will that the holiness of Jerusalem is forever. It has always been and always will be the holiest place in the world. The Temple Mount and Jerusalem are the soul of the Jewish people and the soul of the Jewish land. Jerusalem is considered as the heart of the Jewish people. The Jews' love of Jerusalem is from the Torah itself. The Holy City is referred to as "the place the Lord will choose to establish His name therein". King David, great prophet purchased the land for the Holy Temple from the local inhabitants, knowing full well the holiness of the site. It was on that site that Abraham offered Isaac as a sacrifice. It was on that same site that Jacob had his prophetic dream of angels on the ladder. The Temple mount is a gate to Heaven here on Earth. The Jewish heart stirs upon approach to the last remnant of the Holy Temple that we have. The Western Wall was built as a retaining wall during Herod's renovations of the
Temple Mount above it. The Holy Temple, and for that matter, all of Jerusalem, is endowed with a unique holiness. While the holiness of most places emerges from human energy, the holiness of Jerusalem comes from God himself. Maimonides tells us just as God is above any boundary of time, so too the holiness that emerges from God is equally eternal. Therefore Jerusalem's holiness is endless and infinite. It is a holiness that lasts forever. (Rambam, Laws of the Temple 6:16)

What is the Torah? = (in “fruit of a beautiful tree” Leviticus 23:40)
This mathematical expression alludes to the fact that the Torah is from the Tree of life.

From this verse “And you shall take on the first day the fruit of a beautiful tree, branches of palm trees, and the branches of myrtle trees, and willows of the brook; and you shall rejoice before Yhv”h Elohecha seven days.” (Leviticus 23:40) we know to perform the mitzvah of the “Etrog” on Succot.

The Torah teaches, "Love your neighbor as yourself, I am the Lord." (Lev 19) By including the phrase "I am the Lord", the Torah teaches us that God demands us to love our neighbor. Rabbi Akiba concluded in the Talmud, "Love your neighbor as yourself, this is the major principle of the Torah." The Prophet Micah says, "He has told you, O Man, what is good and what the Lord requires of you: only to do justice and to love mercy, and to walk humbly with your God” (Micah 6) We know that the essence of the whole Torah is love of one's fellow. Only with this as a prerequisite can one come to love God and His way. love of one's fellow is the key to establishing a relationship with God and the secrets of His Torah. This means unconditional, causeless love, love not just for those nearest and dearest, that is easy, but even for those who you don’t know. Because God wants us to love each other, as we are all created in God's image.

This kind of love never stops, never gives up, no matter how unworthy we may be. If we want God's mercy, we have to treat each other mercifully. God knows exactly who we are and what we are capable of. Rabbi Yochanan ben Zakkai said " Now that the Temple is destroyed. We must
now gain atonement through deeds of loving kindness”. The Holy One is loving, you too must be loving. Rashi said, "Because of loving kindness the world is reborn."

It will be in the merit of the Torah of loving kindness that the messiah shall appear and we shall be redeemed as it is written:

“Incline your ear, and come to me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure loving promises of David.” (Isaiah 55:3).

Reach out altruistically, with love and generosity to all. The Talmud says it was baseless hatred which brought about the destruction of the Temple in Jerusalem. Thus it is only through unconditional love that we will welcome the Messiah. For in the words of King David "The world is built on kindness." (Psalms 89:3) Our equation teaches us:

Kindness love this is Messiah son of David = Torah

The throne of the King Messiah son of David = Torah

King David, the father of the Royal house of Isreal, was immersed in the study of Torah. By this His throne is established. King David was known for his desire to study Torah, even waking up late at night so he could study the holy words of Torah. In Psalms, King David wrote "One thing I asked of God, that I shall seek - that I dwell in the house of God all the days of my life. . . ." (26:4). The Yalkut Shimoni explains from this that King David was asking for royalty. King David was not asking for the royalty that comes through being a monarch of a country. He was asking God for the royalty that results through one becoming the emissary of God, which comes through immersion in Torah study. King David greatly wanted the royalty that would afford him the opportunity to sit in the house of God all the days of his life. It is this royalty that is King David's request in the Psalm.

Concerning this it says in the Talmud (Gittin 62a). Who are the true kings? The Talmud says, those who study Torah, are called kings. Why? Because through the study of Torah, they merit the crown of Torah.

We learn from the Oar haChyim that the final redemption will occur in the merit of Moshe. The redemption has been so long delayed because Moshe refuses to invoke his merit, his merit being the merit of
Torah study that is so lacking in these later generations. So may it be that in the Merit of Torah learning may we soon see the Throne of the Kingship of David established again with our righteous Messiah quickly in our days.

משיח בן דוד (424 + 1 (phrase)) = 611 = Torah

Place of Messiah son of David = 611 = Torah

From what we learned above we can see that the manifestation of the revelation of the messiah comes from the loving kindness of the merit of Torah. The place of the messiah as our present equation says is Torah.

מלך המשיח בן דוד (519 + 91 + 1 (phrase)) = 611 = Torah

In body king Messiah son of David = Torah

Concerning the Messiah as he is now in the upper worlds we read in a Prophetic Midrash:

In the second palace in the Garden of Eden reside all those who await eagerly for the Messiah. All of them, from that palace, behold the Messiah once each day. Each Friday, from the time to cease the weekday labors, all the palaces of the Garden of Eden quake. Now the inner palace, where the Messiah resides, is called ‘The Bird’s Nest’. The Messiah emerges from that palace, with all the Righteous accompanying him. He dresses himself in garments of vengeance, which are prepared for him, for the salvation of Israel. All of them enter together with him. He together with the Patriarchs emerges from there. He stands at the half-way point at the location of the pillar, which stands in the middle. He takes hold of the four corners of the Garden. He utters a loud shout, at which the sky above the Garden trembles. Seven angels stand by him, ready, and say to him: Chosen One of God, be silent, for the time has arrived when the wicked regime is about to be uprooted from its place. Then there is heard from the Synagogues and the Study-Halls, the sound of Jews reciting fervently ‘Amen, May His Great Name Be Blessed, from Ever and Ever, and to All Eternity! ‘Then the Holy-One Blessed Be He shakes up all the skies, and sheds two tears into the Great Ocean. The righteous enter; then the Messiah enters that palace referred to as ‘The Bird’s Nest’. In the Garden of Eden, on the eastern side, there is a secret, concealed palace. This palace is known as The Palace of “Noga” (Brightness): it is constructed like the essence of the heaven transparent pure and clear. All its walls all around are made of letters which stand out and sparkle – some with an upward motion, some with a downward motion. The letters on one side fly off, and then settle on another
side, while those on the latter side fly off and settle on the former side. They are in a continuous process of interchange, there is never any lacking whatsoever. There is no one who can comprehend them, because they do not stop moving even for one moment! Engraved patterns of flowers of the four different shades of brightness shine out into the palace.

On the Sabbath, the Messiah goes into that palace, with the Patriarchs. The Letters settle. They pronounce the letters, and experience a great joy; but No one understands the nature of this Joy. Now, in the inner part of that palace, stands a door leading further inside there. Beyond that partition, on the inner side, appear the images of the martyrs of Lod, and of the ten Sages martyred killed by the Roman government. The Messiah arises and makes his way inside there. When he beholds those images, he lets out a loud cry, and roars like a lion. All the Garden, with all the Righteous ones, quakes violently. The pillar located in the center of the Garden vibrates violently, and moves upwards and downwards. Four “ofanim” (Wheel Angels) are all set ready, and they grasp the four sides. The sky rotates; the loud cry is heard in the celestial realms. And the Holy One Blessed be He sheds two tears, downwards, on that assembly. Then the “ofanim” enter the area of Messiah, where the Patriarchs all enter, by the Eastern Gate entrance of that palace. There they see all the excellence of the Righteous Ones of Lod, and of the ten martyrs killed by the Roman government. All of them stand silently, together with Messiah; those “ofanim” are all raised up lofty; they ascend to the Supreme King of Kings, the Holy-One Blessed be He. He swears to them that He will don garments of vengeance and claim their vengeance from the nations, as stated: ‘He will render judgment upon the nations, and they will be filled with corpses; He will crush heads over a vast area’ (Ps. 110:6). Then, they finally return to be close by the Messiah.

Then we will see as out equation states:

In body king Messiah son of David = Torah

\[
70 + \text{יוד"ה} + 267 = 611 = \text{Torah}
\]

The secret of God is with those who fear him+248=Torah

248 is the number of positive affirmative commands in the Torah, by their fulfillment and awareness of the fear, the Awe of God one comes to know the “secret of God”. So our equation says:

The secret of God is with those who fear him+248=Torah
The 248 positive commandments are actions that build and further man's bond to his Creator. The 365 negative commandments are those forbidden activities that threaten to break down this relationship. The 248 positive commandments require actions indicating love of God, not violating 365 negative commandments reflects man's fear of God and desire not to ruin their relationship. Together through these 613 commandments we forge our ideal relationship with God. Interestingly, the numerical value of the phrase קשר אחד (one bond) is 613 -- the total number of Torah commandments. The Hebrew word yirah means both "to fear" and "to see." The essential choice of life is to open our eyes to spirituality, and to fear the consequences of transgression against God's will. "To see or not to see, this is the question". Fear is exhilarating. The adrenaline runs in your veins. It gives you power to accomplish anything. Fear can motivate you to greatness. "Fear of God" has several levels, the lowest being fear of Divine punishment. This level is only a first step towards awe of the Divine and to conduct one's life according to this awareness. Fear of God and Torah wisdom are connected. Its written “The fear of the Lord is the beginning of wisdom” (Psalm:111). "Fear of God" gives wisdom-inspiration which ultimately prevents us from turning away from Torah and impels us to fulfill commandments. Maintaining one's fear of God has to do with remembering His greatness, at all costs. Our sages tell us that when a person leaves this world, God asks him:

"were you God-fearing?"

 Shutterstock +365=612 (collel)
Secret of Garden of Eden+365= The Torah
This world is like a lobby before the world to come. Prepare yourself in the lobby so that you may enter the inner chamber. Death is not the end of human existence. The Torah speaks of several noteworthy people being "gathered to their people" at the time of their death. The Garden of Eden is the abode of souls after death. The righteous dwell in the Garden of Eden as souls without bodies. The place of spiritual reward for the righteous is the Garden of Eden. There not all are equal. A particularly righteous person will have a greater life in the upper world. Your place in the the Garden of Eden is determined by merit based on your actions. Only the very righteous go directly to the Garden of Eden. The average person descends to a place of purification referred to as Gehinnom in Hebrew or Hell. The period of time in Gehinnom does not exceed 12 months, and then the soul ascends to take
their place with the souls of the righteous in the Garden of Eden. Many times souls of the wicked are tormented by demons of their own creation from their evil works, by this there is possible refinement for them. This occurs before they can descend to the place of purification referred to as Gehinnom. Certain sins are punished by the sinner being "cut off from his people."

As said above 365 is the number of prohibitions in the Torah, guard them and don’t become “cut off”.

The secret of the Mercy of God is with those who fear him= the Torah

God does not expect us to be perfect, we need to do our best and be in awe of God. Our equations shows us:

The secret of the Mercy of God is with those who fear him= the Torah

Only God is Perfect, we are only expected to do our best to do what God asks of us. We are anything but perfect. If someone commits a sin, a forbidden act, he can be forgiven for that sin if he performs teshuva in English it is sometimes translated as repentance, but this is really not accurate. Teshuva literally means to return. Teshuva involves regretting of the sin, not repeating the sin, acting in a way that is the opposite to that of the sin, confessing the sin before God, praying for atonement, correcting the sin however possible (for example, returning a stolen object), remember the sin for the rest of your life, refraining from committing the same sin if the opportunity presents itself again, teaching others not to do it. These are some of the Basics of teshuva. Teshuva is a very personal thing, each person having their own correction to make. This repentance from sin as our equation shows us will bring to us Mercy.

Know, most people misunderstand the concept of sin. It refers to a mistake made, again no one is perfect. There is no one who always hits the mark. This may be because of irresponsible or destructive behavior, or just a lack of focus. You just need to pick your self up and get back on target! Return to your place with God where you should be. This is teshuva. The God of Justice is a God of Mercy and in His kindness He
has given man the means to control his own destiny, to become a partner in the ongoing creation of the world. Three keys have been given that unlock the gates of mercy: Teshuva (Repentance), Prayer and Charity can avert a severe decree.

In Torah=613 all the commandments that are in the Torah 613 is one of the most famous Torah numbers, it is the number of all the commandments of the Torah. They include 248 positive commands and 365 negative ones. The positive mitzvot coorespond to the number of bones of the body; the negative mitzvot correspond to the number of days in the solar year and 365 components of the vascular system (veins and arteries). The numerical value of the word Torah is 611. Add to this the two commandments which all of Israel heard from God Himself at Mt. Sinai and you have a total of 613. In actuality the Torah contains thousands of rules and the 613 commandments are only the major categories which contain all the other Divine rulings.

Moses our teacher=613=משה רבנו

In Torah = This is the truth of money
The Torah encompasses not only religious laws but also a vast number of what we call civil laws, including detailed regulations of commerce and of the judicial system. Our laws are based on the eternal principles of fairness and morality which God demands of us. The Talmud discusses what types of questions people are asked by God after their deaths. When they go up to heaven, God asks a variety of questions. The very first question that we are held accountable for after our deaths is "did you conduct your business affairs with honesty and with integrity?". The #1 question is were we ethical in the conduct of our business. Torah business law is the area where the ethereal transcendent teachings of holiness and spirituality confront the often dirty business of making money and being engaged in the rat race that often comprises the marketplace. It is
precisely here you must be Holy. For this reason a major portion of the laws of the Torah deal with laws of commerce.

Yhvh (GOD) and from Israel = 613

Again this is the number of all the commandments in the Torah
The marriage contract between God and the Jewish people is the Torah. GOD gave us the Torah as an act of love. The Torah is the essence of our relationship with God. The relationship is defined and bound with it. The Torah makes it possible for us to fulfill GOD’S will. Fulfilling GOD’s will is the most important thing we can do. For the Torah says, "You must choose to love YHV"H your God, to obey Him, and to attach yourself to Him. For this is your life and your survival..." (Deuteronomy 30:20). The Torah itself is called Sefer HaBrit or the Book of the Covenant. The Ten Commandments are referred to as the "Two tablets of the covenant ." A covenant in simpler terms means a contract. The covenant is a two-way agreement between God and Israel. God tells us that if we follow the Torah we will be blessed; if we don't, we will be cursed; if we didn't, we can repent and be forgiven. This is the deal God made with each one of our souls and as a nation when we accepted the Torah at mount Sinai. The Torah is a contract, is clear from the words of the Torah itself. "God said to Moses, write down what I am telling you because what I am telling you constitutes a covenant " (Exodus 34:27).

Before concluding this book I need to tell you as the sages say, as was revealed to Moses at Sinai. New laws or things that contradict the Torah are never learned out by Gematria (numerology). Gematria is a compete system only by seeing its whole picture can the truth be ascertained for sure. There are those who have tried to mislead others with English numerology so I will bring forth a few facts here to set the record straight :

a Christmas=111= The evil day
I a easter=78= evil day

SANTA CLAUS = 111

god incarnate = 111 = OTHER GODS= I graven image=111

The way of lies=148 =THE TRINITY = 148 = MESSIAH JESUS= THE KING JESUS= blemish offering =idol worship

Christianity=155=religion of lies

in the wicked way=160= devils religion- I jesus christ=160= a new testament= a devil’s lies book

jesus Christ=151=evil devil demon

a belief in jesus=138= empty beliefs

Jesus=74=Lucifer=coveted=I covet=shame man=cross=harlot

Christian church=111= empty prayer= false gods faith

Pope=312=devil

Church=61=I a demon=I devil

Jesus=74=of a devil

A.D. false god=74=Jesus

For those who may be disturbed by these numbers, I am only the messenger.

Moses=71=Talmud

This is all beyond chance probability, none of this is coincidence.

Moses Maimonides (Rambam) teaches that one day when a king will arises from the House of David, who is learned in the Torah and observes all the mitzvot in the same way that his ancestor David did, just as they are commanded in the Torah (Written and Oral), and who inspires all Yisrael to follow the Torah and takes steps to prevent violations of it, and who wages Adonai's Wars - this will be a
strong indication that he is the King-Messiah; and if he succeeds in all of this and also rebuilds the Temple on its ancient site and gathers in all the scattered ones of Yisrael, then we will know that he really is the King-Messiah. This one will bring harmony to the World and cause all to serve Adonai together, as it is written: "...for then I shall turn all the nations back to speaking the 'pure language' [i.e. Hebrew], so that they will all proclaim Adonai's Fame and serve Him with a single purpose" (Zephania 3:9).

But if he does not succeed in accomplishing all these things, or if he is killed, then for sure he is not the one promised by the Torah. As for Jesus, who claimed to be the King-Messiah and was sentenced to death by the Sanhedrin and executed. Could there be any greater deception than christianity? All the Prophets predicted that the King-Messiah would redeem and rehabilitate Yisrael, will gather together again the scattered ones and strengthen their observance of the mitzvot (commandments)- but that one brought about only the slaughter of Yisrael by the sword and the dispersal and persecution of the remnant, tried to alter the Torah.

A human being is not able to comprehend the Creator of the World's intentions, for our ways are not like His ways and our thoughts are not like His thoughts (compare Isaiah 55:8). In the event, though, all the words of Jesus and of that Yishma'elite who arose after him [Muhammad] have only served to prepare the way for the arrival of the King-Messiah, leading the whole World to serve Adonai together, as it is written: "...for then I shall turn all the nations back to speaking the 'pure language' [i.e. Hebrew], so that they will all proclaim Adonai's Fame and serve Him with a single purpose" (Zephania 3:9).

Unlike what is taught by Christians and Moslems:

It was revealed to Moses at Mount Sinai that Judaism is not the only true way to God. It is not for every person. The God has revealed different ways to other people. You can have “your own path”

Gentiles are not responsible to observe the commandments of the Sinai covenant, as are the Jews.

Universal commandments were given by God to all mankind through Adam and Noah, and are included within the Bible. These universal commandments and the details of their observance all comes from the Torah Revealed at Sinai. These universal commandments are known as the “the seven laws of Noah”.
These 7 laws include:

1. Do not worship Idols
2. Do not use the Name of God in Vain
3. Do not kill
4. Do not act in a sexually immoral manner
5. Do not steal
6. Do not eat the limb of a living animal—no animal cruelty
7. Establish courts of Justice

The laws of the Sabbath, like the laws of the whole Torah itself concern every aspect of our lives. The Shabot (Sabbath) for man is an expression of his cosmic, absolute spiritual dimension. The faith that he is more than a creature of this material world. The faith of his affinity to the Eternal. Those who observe the Shabot move out of secular into holy time. In the modern secular world, "time is money". Shabot teaches us how to make time holy. While others build palaces of bricks in space, Jews build Holy palaces in time, by sanctifying holy moments such as Shabot. Shabot permits us, invites us, to separate ourselves from the ephemeral physical world (at least somewhat) one day each week so that we can taste eternity. Shabot is a taste of the world to come. The world to come is called the World that will be all Shabot.