

"STONES OF GENESIS"

By R' Ariel K.

Part 1; *"And there was an evening and a morning, ONE DAY..."*

Chapter 1; *"BeReSHit". "In the Beginning" (Gen. 1:1)*

a. **The Mystery of the Inner Search: "Back to the Roots Journey"**

Man's nature impels him to research his ancestry, and even though the motive is hidden, never the less, he is moved to seek knowledge about himself.

I, for example, want to make a "back to the roots" journey to the places where my parents were born and raised as children, in order to "experience" the "fabric" from which their and their parents' lives were made. Additionally, I want to delve even deeper into my roots, knowing that **my journey to the beginning will reveal to me the ending.** That inclination actually conceals, to a certain degree, my weaknesses and fears of the future, so that returning to familiar grounds bolsters some self confidence in me. The words of my brethren: *"Let us turn our heads back and return to Egypt"* (Numbers 14:4), faithfully describe their apprehension from the unknown, even though all that they had experienced in Egypt until then was nothing but pain.

Knowing that I am a Jew - of the priestly offspring on my mother's side and of the tribe of Judah on my father's side – bestows upon me a sense of confidence in G-D and in His Eternal people of Israel, because He has already proven His Faithfulness towards His people; and although it is not easy to be a Jew, gratefulness and joy fill my heart by the mere fact that I am Jewish. These make me all the more aware of **my accountability towards my fellow brethren of Israel** and strengthen me regarding my mission in the Name of the LORD, for His sake and for the sake of His people.

For me, "being a Jew" means to remain faithful to the G-D of Israel. In other words, it means to rebel against idolatry and against the kingdom of darkness. "Being a Jew" means to be an emissary for G-D and for His people to the world. To be a Jew (= יהודי) means to be a light that emanates from within, from the spark of YHWH (= יהוה) contains the root of "being"), the One whose very Being constitutes ("MeHaVeh" = מהוה) his very existence (HaVaYah = הויה). Therefore, knowing my ancestry (that was, HaYaH = יהי) contributes much to the deepest meaning of my life in the present (HoVeH = הוה) and bears a true influence on the future (YiHee'YeH = יהיה) of my being (HeYOti = יהי) praise the LORD - an emissary of the Messiah!

Yes, this is a well known nature, yet it contains a mystery which goes far beyond that which has been stated thus far. It is a mystery that causes man to launch on a search for his origins. I have named it "the mystery of remembrance". Because of this mystery man feels a sort of an inexplicable calling, a kind of home-sickness for something to which he belongs and was in, sometime in the past. He is searching for himself, usually not even knowing why.

Blessed art Thou, O G-D, revealer of mysteries. Because by revealing that secret, I came to the understanding that my real life actually began with "In the beginning G-D created". As far as the body is concerned - the human blood remembers (by means of heredity) its origin, which is "dust of the earth" (Genesis 2:7). Hence the blood calls its owner to return to his original state of earthiness and worldliness, "back to earth" (as in "Let us turn our heads back and return to Egypt!") - And not to heaven! But the inward man which is the *NeSHaMa, is "a part of G-D on high",

• "The spirit (NeSHaMa in Hebrew bible) of a man is the candle of the L-RD" (Pro. 20:27). The NeSHaMa; is the spirit of the L-RD, as comes to expression in the man, and it is the power of man's life, which in his origin - is godly, an "upper spark", "a part of G-D on high". The Neshama is the main point of the man, the "inward man" as R' SHaul wrote in Rom. 7:22, 2nd Cor. 4:16 and Eph. 3:16. The body, the outward man is only "a dressing" to the unapparent Neshama, which IS the man. Just as every intellectual one understands, the coat that a person wraps on his body is not the person itself, but it is an accessory that comes to help the person.

as it is written, *"And He (G-D) blew (From within) the spirit of life (= "NishMat CHaYim", breath of life) into his nostrils"* (ibid.). G-D blew into man a spirit, which is self-existent (that is, not created) and cannot be likened unto any of His creations. Thus, we see that **the origin of the human spirit, the "NeSHaMa" - is in G-D**. The "NeSHaMa" which bears G-D's seal and signature remembers (by heredity), the source of its origin and therefore craves to return to its original habitation, namely to G-D and not to the earth!

b. *"Hold fast, my little Leaf!"*

G-D would not look to unite mankind unless they had already been united "somewhere and somehow" in the past. **The idea that Messiah is the head of the congregation and that the congregation is His body is not merely a parable - it is reality!** As far as the "NeSHaMa" is concerned, Messiah's body is standing upright and fully erect from "The Beginning" (Bereshit), but as its body, "it is as feeble and bowed down as a barren tree in autumn", "a shedding of leaves", because of original sin. Every single "leaf" has a name of its own, and it is by that name, G-D calls it back to "The Beginning", and to be reunited into one body, a green that blooms in the springtime. I saw in my spirit that there are righteous people who by the roots of their spirit ("NeSHaMa") are experiencing the perfect unity of the members of the body, and blessed is the one, who understands this thing.

Therefore, **since we were united as one sometimes in the distant past - we can rest assured that we will eventually become one again sometimes in the future**, for G-D is one. That will happen when ***"...the L-RD shall be King over all the earth; on that day The L-RD***

The NeSHaMa which every "limb" of the "Messiah's Body" has, is a part of the general \ or common NeSHaMa of Messiah. NeSHaMa is from the word "NeSHiMa" (= breath). G-D breathes by the Messiah in us. The unity in the man, between him and G-D, and the unity between all the people (they that are the "limbs of the Messiah's Body"), and the Messiah and G-D, is the harmony which is expressed by a common breath of all; like G-D blows - and Messiah (and his "body") inhales - "Mouth to mouth".

will be ONE, and His Name will be ONE! (Zechariah 14:9).
Hallelujah!

c. "***This world was created for me***" (Mishnah "Sanhedrin" 4)

It has been said, "Everyone must say, "**This world was created for me!**" Why? It is because "man is nearest to himself". No man will ever take responsibility for the universe created by G-D in order to sanctify it, if he doesn't consider the universe as G-D's gift for him (although it still belongs to G-D). "Why do I have to sanctify the world? Let others do it!"

Another considers this world as [being created] **for him - for his sake**, and he loves it so much that he pollutes it and destroys it along with all its inhabitants, because of the defilement of his own heart. And still another regards the universe as a special creation created for himself (that is, a world loaned to men by G-D), yet **for the sake of G-D**, and he loves it so much that he builds it up through the purity of his heart.

The house in which I now live was built for me - and not accidentally so. G-D foresaw this world from beginning to end even before creating it. He even saw the house in which I live, and He also saw me living in that house. And if this house was built for me - also the raw material, out of which this house of mine was built, was extracted from the earth and was especially created for me. Because I and my name are the fruit of G-D's thinking. so... **I was there in His thought and mind even before the universe was created.**

I have testified all these things about myself (in a rather crude manner) not as a metaphor. For you and I must realize, that the Word of G-D, as it is written in the T'NAKH, is a personal letter written to me, to you and to all of us. It is a personal letter and a common letter. There is no argument about the fact that the writer thereof, is Himself, an integral part of that letter. But the writer would not have written His words unless he had a specific addressee, whom he could call by name. Therefore the addressee himself is a part of that letter too; and even higher than this, since the writer would not start writing a letter unless he had the addressee in his mind first. Thus both the writer and the addressee are the reasons for the existence of the letter. So is the ToRah - The blueprint according to which the L-RD, Blessed be He, created the universe. The

ToRah is a part of us, just as we are parts of the ToRah. We have a share in it, and therefore we also have a share in the story of the creation...

So I can say: **"The story of the creation applies to me
Because it is the story of my life - just as it is the story of yours"**.

d. "Know from whence thou hast come and where thou art going"

Everyone who was born in the flesh and who lives in it will remain in the flesh and return to dust. But everyone who was born in the Spirit, and who lives in it - will walk in the Spirit and return to G-D.

R. AqavYAH Ben MahallalEL said (Avot 3), *"Know from whence thou hast come and where thou art going"*. *"Where did you come from?"* R. AqavYAH asked, and answered, *"From a putrid drop (of semen)"*. This is an expression to the nothingness of man and for his need to walk humbly and modestly before G-D, the infinite and almighty One, in the presence of His omnipotence and magnitude. But I say (in addition), **"I have come from the very beginning (of creation) and even higher than this"** because of the necessity of taking responsibility in the work for the Kingdom of G-D! Because anyone who does not consider the Kingdom of G-D as something that pertains to himself personally will not run towards it, will not act according to its rules, nor will he toil on its behalf with all earnestness. But he who sees the Kingdom of G-D as something that relates to himself personally will live and act according to the laws and rules of that Kingdom and be zealous for it, just as it was written about King Messiah who acted upon the words: ***"For the zeal of Thy house hath consumed me!"*** (Psalm 69:10; John 2:17).

"And where are you going?" R' AqavYAH answered, *"To the place of dust, maggots and worms"*. Again, it is an expression of man's nothingness and of his fear of missing his sublime goal, failing to realize his divine calling on earth, because of choosing to enthrone over himself the will of his mortal and destructible flesh.

But I say (in addition), **"I am heading towards the final destination, towards the Kingdom of G-D, which is my heart's desire!"**

Therefore, brother, let me call you to join me in going to the "*in the beginning G-D created*"; for **"in order to know the ending, one must know the beginning"**!

e. "G-D desires to dwell in the lower parts as well as in the higher parts" (Midrash Tanchuma, NaSO, ch.16).

The key question every creature has to ask is, "For what purpose did G-D create the universe?" R. ShmuEL Bar NachMAN has said about it, "*G-D desires to dwell in the lower parts as well as in the higher parts*". Even as our King messiah has taught us to say, "*Thy Kingdom come, Thy Will be done on earth as it is in heaven*" (Mt. 6:10). Indeed, Moses built the Tabernacle in the image of G-D's blessed Kingdom (Acts 7:46). This is the greatest and highest reason for the creation of the world. Even as G-D's dwelling place in heaven is within the utmost unity, so is the habitation He desires to have in our midst, here, in the lowest and most limited creation of His. Before G-D created this material world, **everything was ONE**, but after creating this world - and especially after original sin came into His creation - everything was shattered into **fragments, and fragments of fragments**. Now G-D wishes to reunite the world through mankind, so that man will lift it up in holiness and unto holiness, and King Messiah will lift mankind and this world in holiness and towards holiness, **until the whole world will turn and simply reach oneness - as it is in heaven**. This is the secret of King Messiah's prayer, recorded in John 17, and this is the mystery of the Name above all name, Y-H-W-H (= 'יהוה'), and Blessed is the one which understands this thing.

THE HOUSE OF L-RD, namely, the complete Kingdom of G-D, runs along one perfect and continuous line, uniting not only us with others and with King Messiah, but even **"From the stone which He has created** (which is the lowest of all His creatures) there will be unity **with the very King of Kings"**. The sacred (Hebrew) language tells us that the letters of "B'ReSHit" (= in the Beginning) are the same as "Beit RoSH", (בְּרֵאשִׁית, בית ראש) = the house of the head). This is a house for the Head of Messiah and the Head of Messiah's Body.

For everything is in the head and the head is in everything, and everything is ONE, therefore the beginning of creation was completed with the words "**ONE** day" (Gen 1:5).

But G-D could have made for Himself a dwelling place in these lower parts without human beings, who threaten His house because of their rebellion. But G-D, who is the fullness of love and is filled with love, wants to be an "influencing" Father, and this being the case, He could have create only one Son and that would have sufficed. But *"it is not good for man to be alone"* (Gen 2:18) It isn't good either for man or for G-D, because G-D desires also to be a King, and there is no king without a people! As it is written, *"The glory of the King is in the multitude of people"* (Proverbs 14:28). This is also the connection between *"and I shall take you to myself as a people"* and *"and I shall be your G-D"* (Ex. 6:7). This is, therefore, the reason for which I have been created: To become G-D's partner taking a share in His work of creating His Kingdom, by working with him towards the unity of the people, the unity of the building, the unity and glory of King Messiah's Body - By doing His blessed will.

f. Some of the wonders of the Holy language:

Why does the ToRAH start out with the letter "Beit" ב of "**B'ReSHit**" (in the beginning = בראשית) and not with the "Aleph" א of "**AnoKHI**" (= אנוכי) **ADoNaI EloHeyCHa**" (= "*I am the L-RD your G-D*")? Isn't the ultimate climax of the entire Torah encapsulated in one event and summed up in one verse, "*I am the L-RD your G-D*" (Ex 20:2)? What is greater and more sublime than this?

This was so done, so that we may ask: "What was BEFORE the beginning?" That the answer should be: "***I am the L-RD your G-D***"! And what is in between? - "***I am the L-RD your G-D***"! and what will be the final destination? - "***I am the L-RD your G-D***"!

Moreover, the ToRAH has placed the letter "**Beit**" (בית, meaning "house") before the "**Aleph**" (= אלוף, אלף = ALooF, the Mighty One, The Master of the

Universe). The Torah had the House precede the Master. G-D seems to be saying to me:

"You are the beginning, the choicest first born of all creation. I have set you king and master of the creation; I did not appoint you to reign over the *"TOhu vaVOhu"* (= chaos, lit.: emptiness and desolation), but first I've built a house, a residence for you in all its fullness - and only then have I brought you here to reign over it and from it. First I have formed you from the dust of the earth, and only then have I blown into you the breath (= NeSHaMa) of life. Even so, my son, build a dwelling place for me first, and then call unto me that I may come and take dominion over it and out of it"! For He said, *"Let them build a Temple for me, that I may dwell in (= among) them"* (Ex. 25:8).

Additionally: The ToRah begins with a "Beit" ב and not with an "Aleph" א, because of her humbleness, as she doesn't snatch the seat of the "head" (as the head of the letters - א) from the Lord (Adon = אדון) of the world. The holy ToRAH in its humility gives way to and bows its head before: *"I am (= אנוכי) the L-RD your G-D (= לווהים-א)"*, thus declaring that G-D is above all things, and although He and the ToRAH are one unity - G-D is still above the ToRAH! And as we have learned, even though G-D commanded us concerning sacrifices - he caused grace to precede them by saying, *"I desire grace and not sacrifice"* (Hosea 6:6). It has also been said, *"Keep thou my laws and judgments, which men should perform and live by them"* (Leviticus 18:5) and not die by them. The ToRah thus humbles itself, not only before *"I am the L-RD your G-D!"* - but also in front of human life. And this I have mentioned, because there are some people who hold to the ToRah, in a way that they use the ToRah, to be stringent and so strict toward others, that they forget the ONE who has given the ToRAH!

See therefore the wonder, how the sacred language shows us the humility of the ToRAH before the "Aleph" (א) of *"I am (= אנוכי) the L-RD your G-D (= לווהים-א)"*, the **Master** (= אדון) of the universe,

the **Light** (= אור) of the world, His **Love** (= אהבה) and The **Faithfulness** (= אמונה) of the **One G-D** (= ל-אזד) - Amen (=מןא)!

[Note: As in the former paragraph, here too, all the letters begin with "aleph" א].

Moreover, the ToRAH of Moses starts with the "Beit" 'ב of **B'ReSHit** and ends with the "Lamed" (=ל) of "L'eyNeY Kol YisRaEL" ("in the eyes of all Israel"). "In the Beginning – Israel" (= בראשית - ישראל) (!!)

Thus, if the ToRAH does not accompany man's life cycles, it becomes to him "BL" (= בל - Hebrew for decay, muck, and also confusion).

But if the ToRah accompanies him through his life's cycles and all year around, so that when he finishes reading the ToRah ("L'eyNeY Kol YisRaEL") he immediately begins reading it again from **B'reSHIT**, as the Jews are doing in the synagogues (Acts 15:21) - it becomes unto Him * "**LeB**" (= heart, לב). "YisRaEL-**B'ReSHit**" (= ישראל-בראשית) (!!)

This is the mystery of the ToRAH's fascination – It is the very heart of the Jewish People as well as the heart of the whole world!

Also, the final letter of the Hebrew T'NAKH (in the last verse of 2nd Chronicles) is also a "Lamed" 'ל. There it says: "...*He (G-D of Heaven) hath commanded me to build unto Him a house in Jerusalem which is in Judea. Who is there among you, whose G-D, YHWH, is with him - let him ascend* (= VaYaAL ויעל)" (2 Chronicles 35:23). Again we see the * "**LeB**" (= heart, לב) the "heart" that combines both ends together, the beginning and the end, the alpha and the omega, from The Beginning to the ascension to the House of the L-RD. This is how it is. There are no shortcuts!

*[Note: "LeB". heart In Hebrew is pronounced as "LeV"]

Further, the last letter in the New Covenant, in the chapter speaking of the consummation and final fulfillment of the purpose described in the Revelation of John, is the letter "Noon" 'נ of the word "ameN" (= אמן). Thus, starting from "**B'ReSHIT**" (= בראשית) and going all the way to

"AMeN" we get the word "BeN" (= Son, בן). Consider therefore the wonders of the sacred language: The Son Himself is the "beginning", through whom G-D created the universe, and He did this with the final destination in mind - the **Son!**

Moreover, we all know that each Hebrew letter has a spiritual power which has a numerical value. It is interesting to note that the numerical value of "B'ReSHit" (= $(400)_{\text{ב}} + (10)_{\text{ר}} + (300)_{\text{ש}} + (1)_{\text{נ}} + (200)_{\text{ת}} + (2)_{\text{ז}}$) is 913. Adding the digits together (9+1+3) makes it **13**. This equals the numerical value of "EChad" (= ONE day = **13** = $(4)_{\text{א}} + (8)_{\text{ח}} + (1)_{\text{א}}$ י) and of "AHaVah" (=love =**13**= $(5)_{\text{א}} + (2)_{\text{ה}} + (5)_{\text{א}}$ ו) $(1)_{\text{א}}$). It also points to the work of Creation, which was performed by the **ONE** G-D for the sake of His **unity** (as ONE) and in His love - all of these constitute the code of existence of this world!

G-D has preformed wonderful things in six days and rested on the seventh day. But G-D did not start His work of creation on the first day, because there was no first day - but "One day", **and there is no ONE except G-D alone!** And even as everything is IN G-D - everything was also made IN "ONE", as the letters of the holy language testify: "*In the beginning G-D created *(ET א-א) the heaven and *(ET א-א) the earth*", He created the heaven and the earth and all their fullness, from A to Z - in "ONE".

Should one trust, in this case, the testimony of the "letters" [see, for example Isaiah 44:7 translated "signs"]? Most definitely! As it is written: "*These are the generations (from A to Z) of the heaven and the earth when they were created (and when did He create them?) IN the DAY when the L-RD G-D made heaven and earth*" (Gen. 2:4). What the Torah wanted to tell us when it said: "*these are the generations of Noah... and Noah begat three sons...*" (Gen. 6:9-10), or, "*these are the generation of Shem...and he begat...*" (Gen. 11:10) - is identical to what the Torah wants to tell us regarding the "*generations of the heavens and the earth*". This, so that we may understand that heaven and all that they contain, and that the earth and all that is in it - were all created in "ONE" and in "ONE day" (Gen. 1:5). That is, "The Beginning (13)" is "One (13)". And "One" is the "blood" of the world. "One" is the soul of unity, and the "One" revives it. And there is no ONE - except G-D alone!

*[In Hebrew, the direct object demands the short word "ET", which does not exist in English. This word consists of the letters "Aleph" 'א and "Tav" ט, the first and the last letters of the Hebrew alphabet, indicating completion and perfection, even as King Messiah has said of Himself, "I am the Aleph and the Tav" - Greek: "The Alpha and the Omega", the first and the last.]

Therefore;

He who hurts the unity - abuses the "ONE" (G-D), injures the "lifeblood" of man - and "spills the blood" of the whole world!

g. "Blessed art Thou Oh L-RD, who opened the eyes of the Blind!"

G-D calls us to open our spiritual eyes to discover the "...G-D who hide" (Isaiah 45:15) in every created being and to reveal Him to all the creation. This is the duty of Israel and of every son of G-D – to reveal divinity in the world. G-D calls us saying, "Lift up your eyes to heaven and see: who hath created all these things?" (Isaiah 40:26) for "the heavens tell forth the glory of G-D, and the firmament speaks of his handicraft" (Psalm 19:2). "Look unto me!" "Seek me!" "Isn't the whole earth filled with my glory?" "I am the L-RD your G-D!" Let us learn from the profound observation of Job, who proclaimed "And in my flesh shall I see G-D" (Job 19:26).

The deeper I look into the work of creation, into the "Beginning", and observe not only the black letters of the Scriptures but also the white spaces between them - the more I discover the fingerprints of G-D, until I feel His heart beats pounding in my own breast, and the "I am the L-RD Thy G-D" becomes greater in the eyes of my heart and of my spirit - until it fills me to the brim, until I "see" without doubt the One whom I have known even before I was born into this world, and rejoice: "Behold, this is my Father!" "I know HIM!" "Abba, Father - here I am!"

Beloved brethren, walking towards the beginning and observing it is the very secret of G-D's revelation and love to Abraham our Father. This was Abraham's first step towards his being the chosen son - a beloved son of G-D.

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