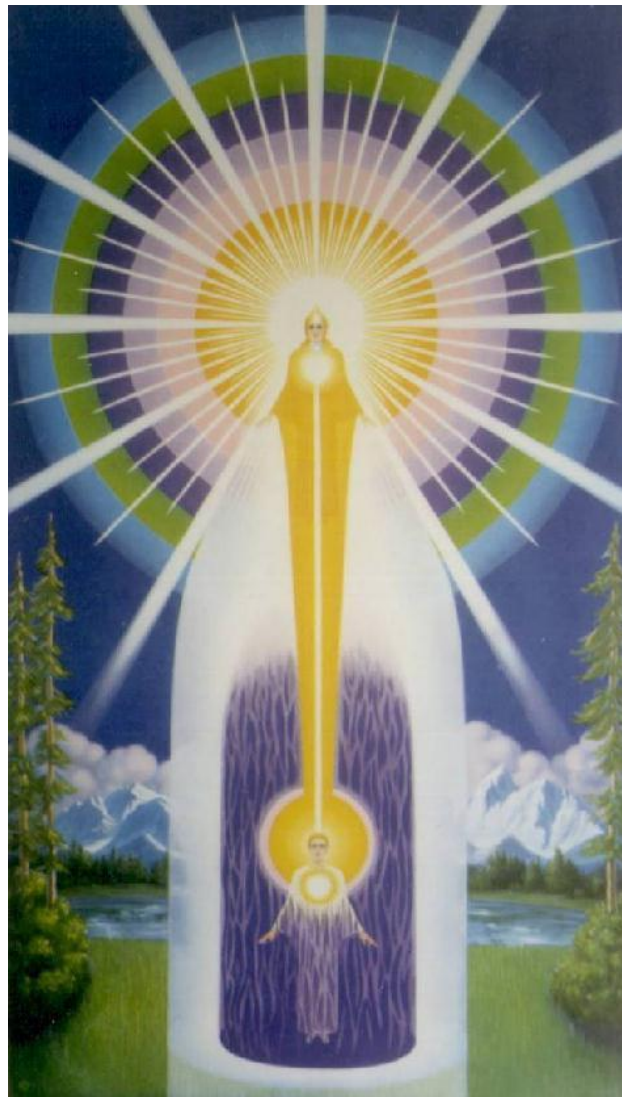


INCARNATING THE NEW HUMANITY

Practicing *Yeshua's* Lost *Halakah*
for Spiritual Rebirth

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PREFACE

I originally assumed the Shroud of Turin was a typical forgery created for the medieval European market in religious relics. Today, however, like many other New Testament scholars, I have been convinced of its authenticity by the overwhelming evidence that continues to accumulate.¹

Until the invention of photography, all we could see of the face of *Yeshua* on the Shroud of Turin was this:



In the nineteenth century, with the invention of photography, the negative film image of the Shroud revealed something amazing--details of a positive image encoded into the Shroud and heretofore invisible. It was the historical face of *Yeshua*:



Although we still cannot know much about the historical man *Yeshua*, the full body image on the Shroud and its double on the back tell us much more than we knew. For example, *Yeshua* was an imposing figure, bigger and taller than most Jewish men of his day, which helped to make him a natural leader. We can see in his shroud image that he suffered physical torture and death with serene equanimity as a great *tzadik* or Jewish saint. He was nailed to the cross through the wrists, not the palms as previously assumed, and his heart was pierced by a spear as recounted in John's Gospel.

Just as modern technology now reveals the true Shroud image hidden since ancient times, modern scholarship can now reconstruct the historical teachings of *Yeshua* that were lost and forgotten by Christianity.

Until recently scholars have studied the teachings of *Yeshua* exactly as they appear in the Greek language and vocabulary of the New Testament Gospels, even though they knew that the sayings had been transmitted without context, reinterpreted, and spun to reflect early gentile Christian doctrines about the Lord Jesus (Κυριος Ιησους).

What they overlooked was that the Aramaic-Hebrew vocabulary and spiritual concepts used by *Yeshua* were grossly misunderstood in their translation into New Testament Greek, and therefore did not represent his authentic teachings. The faithfulness (*emunah*) urged by *Yeshua* became Christian "faith" meaning belief (*pistis*). *Yeshua's* key concept of the *Malkuth*, divine Sovereignty shared by spiritually reborn saints, became the Christian idea of the *Basileon*, Kingdom of Heaven. And on it went.

¹ See <http://www.historian.net/shroud.htm> for full analysis of all current evidence.

The early non-Jewish churches did not attempt to understand or transmit the historical teachings of *Yeshua*. Gentile Christianity was a new Hellenistic religion in bitter conflict with the original Jewish Christians. It became the proto-orthodoxy that would survive and be known as Christianity, based not on the teachings of *Yeshua*, but on Pauline doctrines about a deity called Jesus Christ, the Son of God, who died as a human sacrifice to propitiate a patriarchal God for the sins of humanity.²

None of this remotely resembles what *Yeshua* actually taught his disciples.

Now, however, scholars have resources³ to recover the original Aramaic and Hebrew language of *Yeshua's* teachings from their Greek versions in the New Testament. We can then correlate them to the concepts they represented in the life-setting of messianic and proto-kabbalistic mysticism contemporary with *Yeshua*. In other words, we can finally understand the teachings of Jesus as he intended them—not as they were misinterpreted by the writers of the New Testament.

We can not only recover *Yeshua's* teachings and *halakah* of spiritual practice for self-transformation. We can also reconstruct his views of life, sin, death, and after-death. With the insights of scholarship, we can understand *Yeshua's* prophetic vision of the Son-of-Man Messiah or Christ—an archetypal new humanity that would gradually become incarnate on Earth through spiritual regeneration soul by soul. The sovereign power and authority (*Malkuth*) of Godhead would be apprenticed by a new and perfected humanity destined to learn the *razim* or hidden mysteries of the *Abba*, restore the divine ways of wisdom, knowledge, justice, compassion, and beauty on Earth, and serve as co-creators with Godhead to bring forth and oversee a new and sanctified world in the *'Olam Ha-Ba* or future messianic age.

Yeshua's forms of spiritual practice and discipline can be far better understood as they originally were taught—in Jewish kabbalistic terms free of Christian dogma. We can draw from the richness of his *halakah* and integrate it into our own spiritual paths. His

² Paul never knew or studied with *Yeshua*. He boasted that what he called “my gospel” was based on his personal visions rather than what he had learned from Apostles and disciples. He was particularly opposed to the views of James the Just (*Yakob Ha-Tzadik*), the brother and chosen successor of *Yeshua*. Cf. Galatians 1-2, especially 2.12. Paul spent fifteen days with Peter, during which he met James, whose teachings were probably transmitted by the so-called Judaizers whom Paul opposed.

³ By examining the original Hebrew and Aramaic vocabulary of works like the Septuagint (Hebrew scripture translated into Greek of the period for Hellenistic Jews) and the many other writings of the inter-testamental period for which we have both the original Hebrew texts and later Greek translations, scholars are able to find the conventional Hebrew-to-Greek equivalents. Using this information, we are able to recover the original Aramaic and Hebrew terms that underlay the Greek words of the New Testament.

teachings are relevant whether we are Christian or not, religious or not, because *Yeshua* did not intend to found a new religion. He intended to transform humanity.

This book is for those who have studied the pre-Christian teachings of *Yeshua* in my previous publications⁴ and want to undertake a serious practice of his *halakah*.

⁴ See *To Better Understand* on page 33.

PRELIMINARIES

- **New Testament Does Not Transmit the Authentic Teachings of *Yeshua* (Jesus)**
- **The Historical *Halakah* of *Yeshua***
- **To Better Understand:**
 - **See My Previous Studies Reconstructing the Authentic Teachings of *Yeshua***
- **THE DOCTRINES OF PAUL OR THE TEACHINGS OF *YESHUA*?**
- **SUMMARIES OF THE KABBALISTIC VIEWS OF *YESHUA***

PRELIMINARY ORIENTATION

Although little can be known about the Jesus of history, much of his authentic pre-Christian teaching can be recovered and understood. In this book, when I speak about the historical Jesus, I will use his real name—*Yeshua*.

New Testament Does Not Transmit the Authentic Teachings of Yeshua

It is important to understand that the teachings of Jesus in the New Testament do not represent the historical teachings of the Jewish Master *Yeshua*. The words of the Master that appear in the Gospels were edited from collections of sayings and parables that had been translated generations earlier from Aramaic into Greek for the benefit of the gentile churches, which were quickly outpacing the growth of the original Jewish congregations. None of these collections, which date from 30-50 A.D. and were the first Christian writings, is extant. They have been recovered by scholars through analysis of the later literature that drew upon them.

Before the earliest Christian writings appeared in about A.D. 50, compilations of the sayings and parables of *Yeshua* were gathered from original Jewish disciples of *Yeshua*. They were steeped in the rich background of Jewish mysticism out of which the Master taught. They understood the context and kabbalistic references embedded in the teachings and so transmitted them through easily memorized *davrim* (revelations) and *mashlim* (allegories). But these were isolated sayings that could not be understood by gentiles lacking the necessary background in Jewish mysticism. The original collections such as Q, various notes and memoirs of the apostles, and the orally dictated core of the *Gospel of Thomas*, are no longer extant in Aramaic.

Between about A.D. 40 and 50, these compilations were translated from Aramaic into Greek for the gentile and Hellenistic Jewish churches. They were integrated into the New Testament as Greek philosophical *logoi* (sayings) and *paraboles* (parables).

The bilingual translators were not familiar with the concepts of Jewish prophetic mysticism that underlay *Yeshua*'s body of teaching. The Greek word *basileion* (kingdom), for example, was incorrectly used to translate Hebrew-Aramaic *malkuth* (sovereignty), and the concept of a "kingdom of God" was born. But *Yeshua* spoke against the idea of a physical, geographical divine kingdom. The translators had no understanding of *Yeshua*'s wisdom-school concept of divine sovereignty and the spiritual sovereignties that were achieved by Jewish saints or *tzadikim*. Nevertheless these flawed Greek compilations were carried forward in the gentile churches.

One to three generations later, when the Greek-speaking Pauline churches had broken with Jewish Christianity and their New Testament Gospels were composed, they spun these poorly translated Greek sayings and parables of *Yeshua* to reflect theological, apocalyptic, and anti-Semitic doctrines of the gentile churches. They severed all connection with Jewish Christianity, and thus with their Jewish founder, his language,

and the context in which he had delivered his teachings.

Beginning with Paul, who never knew or studied with *Yeshua*, emphasis was laid upon the worship of *Kyrios Iesous*, the divine Lord Jesus. Paul's authentic epistles were written about 50-60 A.D. They show no familiarity with Mark, the earliest of the Gospels which seems to have been composed later, or with compiled sources of *Yeshua's* teachings like Q used along with Mark by Matthew and Luke. The Pseudo-Pauline or Pastoral epistles were written two generations later by one or more persons trained in Pauline tradition (which gave them the authority to write pseudonymously in the name of Paul).

By the time the Gospels of Matthew and Luke were written (A.D. 80-90), gentile Christianity had focused itself on the doctrines of Paul, not of *Yeshua*. Pauline doctrines about sacrificial crucifixion, resurrection, salvation, and the end of the world overshadowed any emphasis upon the historical life and teachings of the Master *Yeshua*.

Christianity has continued interpreting the teachings of *Yeshua* in that way ever since.⁵

The Historical Halakah of Yeshua

Yeshua's teaching was based on a modality of spiritual practice known as *halakah*. It is comparable to Buddhist teaching, which is rooted in practice. He said (in Aramaic), *Halkeni!* "Follow my *Halakah*." The faith taught by *Yeshua* was *emunah*, faithfulness, fidelity, perseverance—not "belief" in Christian doctrine. Liberation (not "salvation")⁶ was by means of daily works of inner, outer, and secret or initiatic *halakah*.

The goal of *Yeshua's halakah* was the spiritual rebirth of a new archetypal humanity—a second or new *Adam*. In Aramaic this was the *Bar-Enash* or Son-of-Mankind Messiah prophesied by Daniel and revealed by Enoch. The Greek translation of Messiah is Christ. In prophetic vision, the Ancient of Days shared his eternal Sovereignty (*Malkuth*)

⁵ Today most Biblical scholars are trained and employed by denominational schools or seminaries with doctrinal axes to grind. They make the error of assuming the Greek sayings and parables of Jesus in the New Testament reflect the actual teachings of *Yeshua*. Most of them are steeped in fundamentalist traditions of biblical literalism and apologetics, unlike earlier generations of liberal scholars who developed the science of biblical criticism. They often regard liberal (i.e., critical, objective, non-apologetic) scholarship with contempt. Thus, most contemporary "Bible study" is merely theological Sunday school for adults. Christian hermeneutics (interpretation) is based naively upon Greek word roots and comparison with parallels in the Greek New Testament. After all, God wouldn't let the Christian Bible be wrong! But *Yeshua* did not teach or think in Greek, he was not anti-Semitic, and he opposed the same messianic and eschatological ideas in his own day that Pauline Christianity promoted in their gospels and now hold sacrosanct.

⁶ The name *Yeshua* means liberation.

with the Christ prophesied by Daniel and Enoch. The Son-of-Mankind Messiah was a spiritual evolution of humanity—a second *Adam* destined to liberate the first *Adam* and his world from self-created spiritual bondage to the forces of evil.

The *halakah* of *Yeshua*, then, was a method of transformative spiritual practice to generate rebirth of the soul and bring forth messianic saints (Christs) on Earth. It is that historical *halakah* we will attempt to restore and study in this book.

THE DOCTRINES OF PAUL OR THE TEACHINGS OF YESHUA?

Christianity is not based on the teachings of *Yeshua*. It is based on the doctrines of Paul.

His epistles, the earliest extant Christian writings (c. A.D. 50-60), were widely circulated among the Greek-speaking gentile churches he founded.⁷ They quickly became the basis for Christian theological and Christological dogmas. These include:

- Jesus is the crucified Saviour of mankind;
- Jesus is the Davidic Messiah who will descend from the skies in a glorious Second Coming to judge mankind;
- The Christian Church is the assembly of the elect saints;
- This Second Coming is imminent;
- Everyone who declares that Jesus is the Christ will be saved from the impending destruction of the world and raptured into Heaven

None of this was taught or advocated by the Jesus of history. In fact, most Christian doctrine does not represent the teaching of Jesus.

We know that Paul never knew, studied, or walked with *Yeshua*. He also boasted that he did not spend time learning from the Apostles, but from his own visions.

Today for the first time Christians don't have to be disciples of Paul. They can be disciples of Jesus, whose real name was *Yeshua*—"Liberation." Their faith need not be expressed as mere belief, creed, and theological opinion, but as faithfulness in life to the ways of Godhead—justice, wisdom, compassion, beauty. Their walk in life can be guided by the *halakah* of the living *Yeshua*.

How Paul Developed his Gospel

Paul's background was that of a rabbi. He was a disciple of the Pharisee Gamaliel and on a path to becoming a learned rabbinic interpreter of scripture. His messianic orientation was to the Davidic warrior Messiah—not the Babylonian Son-of-Man Messiah taught by *Yeshua*. He was steeped in much of the kabbalistic *haggadah* and

⁷ Paul's letters were later edited and combined into collections according to which church he addressed. For example, the several separate Corinthian epistles were combined into I Corinthians and II Corinthians, as may have been done in other epistles. In the years A.D. 70-90 the pseudo-Pauline epistles were produced by a later generation steeped in Pauline theology (I and II Timothy, Titus, and possibly much of the content of Ephesians and Colossians), but fiercely anti-Semitic and opposed to the leadership of women in the churches.

interpretation that was drawn upon by *Yeshua*, but from a much different perspective. It was Paul's rabbinic training with R. Gamaliel that informed the way he developed his gospel—not the teachings of *Yeshua*.

In rabbinic thought, the Messiah (Christ) would descend from the lineage of King David. He would not only redeem Israel from its enemies, but usher in the Messianic Age or *'Olam Ha-Ba* on Earth. All the gentiles would come to worship the God of Israel. He was thus a world saviour. His advent would be triumphal and victorious.

What then of *Yeshua* and his crucifixion? This was not victorious. This did not save Israel from its enemies. In fact, it was evidence that God had rejected *Yeshua*, for it was written that "The one who is hanged upon a tree is accursed by God."⁸ This was the verse quoted by Pharisaic rabbis to prove that *Yeshua* was not a *tzadik* or saint of God.⁹ Thus he had certainly not been anointed or made a *Mashiah* (Messiah, Christ) by God. The rabbis argued that the true Davidic Messiah would not suffer a humiliating execution by crucifixion as a criminal, and that *Yeshua* was a false Messiah. Paul refers to this issue as the "scandal" and "stumbling block" of the cross.

Pharisaic opponents used the crucifixion of *Yeshua* as an opportunity to prove that any messianic claims were false because "one who is hanged upon a tree is accursed by God." That implies the existence of messianic claims about *Yeshua* before the crucifixion, as represented in Johannine tradition. Mark's Messianic secret was never a secret to *Yeshua's* inner circle of *yeledim*.¹⁰

⁸ Deut. 21.23, quoted by Paul in Gal. 3.13. It was customary in the ancient Near East for the body of an executed criminal to be exhibited publicly by being hung on a tree. Deuteronomy specifies that the corpse of a criminal be taken down from the tree before sunset so it wouldn't defile the land because "he who is hanged upon a tree is accursed by God [ancient proverb]."

⁹ "Son of God," meaning one who exhibited the divine virtues and was therefore especially beloved by God—not meaning one who had been physically conceived in a woman's womb by God, as later misunderstood by gentile Christianity.

¹⁰ In the Gospel of Mark, which seems to have been composed about A.D. 60, Peter is represented as the only disciple who recognizes that Jesus is the (Davidic) Messiah. Wrede called this the Messianic secret. In the synoptic gospels (Matthew, Mark, Luke), so called because Matthew and Luke are based on the Marcan narrative, the Christhood of Jesus is not understood until after the crucifixion, when disciples begin to discover scriptural passages that they interpret to mean that the Messiah will be rejected and killed. In John's Gospel, however, there is no such secret. Jesus preaches himself as the Christ. Neither is historical, but Johannine tradition is probably more representative of *Yeshua's* inner-circle teachings about the *Bar-Enash* (Son-of-Man Messiah). Marcan tradition, on the other hand, makes it clear that while *Yeshua* spoke to the crowds in *mashlim* (parables), he did not teach the messianic mysteries publicly or promote himself as a Davidic Messiah.

The Jewish disciples answered the rabbinic argument by employing allegorical and kabbalistic methods of scriptural interpretation that *Yeshua* had taught them.¹¹ Using these, they tried to show that scripture prophesied a Messiah who would be killed by evil men.

But Paul, trained in sophisticated rabbinic interpretation, was a far more credible spokesman for the messianic claims. He turned the anti-crucifixion argument around by pointing out that *Yeshua* had been executed at the same time as the sacramental slaughter of the Passover lambs. His was not the execution of a criminal, but a sacrifice to God. He was the lamb of God that expiated the sins of the world. The true mission of Jesus was to serve as the suffering *Messiah Ben-Joseph*¹²—to be martyred on behalf not only of Israel, but of all mankind.

The doctrine of the suffering *Messiah Ben-Joseph* was well established in Pharisaic interpretation. Paul expanded upon this to forge a credible interpretation of the sacrificial Messiah or Christ. He then tied it all together by identifying *Yeshua* with both the suffering Messiah and the coming victorious *Messiah Ben-David*. Jesus had been crucified as the suffering Messiah, but would return in glory as the Davidic Messiah to execute judgment and redeem both Israel and all mankind. Paul's Second Coming of Christ was a re-interpretation of the sayings of *Yeshua* about the Son-of-Man Messiah, who would judge the nations.

Paul also re-interpreted *Yeshua*'s teachings about the *yeledim* or newly-reborn members of the assembly of *Bar-Enash*. He taught that the baptized members ("saints") of the Christian Church alone constituted the Body of Christ, with Jesus as its Head. He also re-interpreted the baptism of John that *Yeshua* had perpetuated as a covenantal ritual of spiritual commitment to the *Malkuth* of Godhead. For *Yeshua*, baptism was a first step toward rebirth, but not initiation into the *Razim Ha-Shamayyim*. However, baptism became the Pauline form of initiation into spiritual rebirth through personal identification with the sacrificial death of the Lord Jesus. Paul knew little about *Yeshua*'s

¹¹ The power to bind and release was rabbinic authority to make ruling on which scriptural commands were binding and which were not—i.e., authority to interpret scripture. Mt. 16.19 "I will give you the keys of the *Malkuth* of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." By the end of the first century in John's Gospel 20.23, the power to bind and release has been misunderstood as the power to bind or release people from their sins—i.e., to curse or shrive, a power Apostolic priesthood still claims, but in blatant contradiction to *Yeshua*'s teachings about sin and forgiveness!

¹² Another less popular version of the Messiah who was to be a descendant of Joseph (interpreter of Pharaoh's dreams) and would cause Israel to dominate all nations by his wisdom and brilliant diplomacy. In some traditions he would arise "out of the sea." Finally, however, he would be killed by evil men. He was an archetype of the Jewish saint and martyr associated with Psalm 22 (Christian numeration).

historical *Merkabah* initiation—the rite of spiritual rebirth transmitted by *Yeshua*, as opposed to simple baptism with water and taking of vows of fidelity to the *Malkuth* of the *Abba*.

Paul also re-interpreted the Messianic Banquet of *Yeshua*, which was a messianic *Shabbat* meal in the context of which inner-circle teachings were given about the body and life (blood) of the *Bar-Enash*. It had been practiced as an *Agape* meal memorializing *Yeshua* in the earliest gentile churches using leavened bread just as *Yeshua* had done during his ministry because it was not—I repeat, was not—instituted at the legendary last Passover.¹³ Paul transformed it into a sacred meal not unlike that of the Essenes, but presented in terms of priestly Temple sacrifice in which the magical body and blood of the Lord Jesus was consumed, as was done with saviour deities in Mithraism and other Greek mystery religions.

Now that we have briefly summarized how the gospel of “Christ crucified” taught by Paul developed, we must again observe that his grasp of *Yeshua*’s teachings was quite inadequate. Regardless of his claim, he was not an Apostle. He had not been trained and initiated into the *Razim Ha-Malkuth* by the Master, and he did not study with the Apostles. His gospel identified the Christ as an eternal aspect of Godhead embodied in Jesus alone, rather than the archetypal New Humanity taught by *Yeshua*.

Christianity did not become a vessel to faithfully transmit the sacred teachings of the Master *Yeshua*. Rather, it became a religion proclaiming Paul’s gospel of the Lord Jesus Christ. It became a transmitter of legends, fictions, traditions, rituals, and doctrines that all too often obstruct the efforts of mankind to liberate itself from spiritual bondage to the ways of the Old Humanity.

From Mar Yeshua to the Lord Jesus

The inner-circle teachings of *Yeshua* concerning interior *halakah* as the path to spiritual rebirth as a *Bar-Enash* reveal something of his self-consciousness. He understood himself to be the prophet and first-born of the New Humanity—what would be called the Christ. As such he was head, initiator, and guide for those who would become *yeledim* or newly-born saints of the *Bar-Enash*. But his view of what would be known as the Christ was corporate—not limited to himself only. It was the heavenly archetypal Son-of-Man Messiah that would redeem mankind—not the human personality *Yeshua*.

Yeshua’s inner-circle disciples and apostles viewed him as a true *Mashiah* anointed by Heaven, but not in the way Paul and the Pharisaic rabbis understood the Davidic Messiah. They knew that eventually *Yeshua* would be executed—not as a human

¹³ *Yeshua* was crucified, dead, and entombed before the Passover meal was eaten in Jerusalem.

sacrifice to expiate the sins of humanity to please a patriarchal God (Paul's gospel), but because of the sinfulness of the old humanity in its self-created blindness to the spiritual sovereignty of the eternal *Abba*.

They recognized that *Mar Yeshua* embodied the *Bar-Enash* or Son-of-Man Messiah on Earth. *Yeshua* was revered as the first-born of the anointed new Adam who sits at the right hand of the *Abba*. He was regarded to be the anointed prophet and first incarnation of the New Humanity.¹⁴

However, the inner-circle disciples were forbidden to make messianic claims on his behalf. People knew *Mar Yeshua* was some kind of great prophet. Messianic claims would have put his entire mission at risk. Why? Because there were many others who had claimed to be the Davidic Messiah—a warrior who would drive out the Romans—and all of them had been arrested and crucified for insurrection. The *Bar-Enash* or Son-of-Man Messiah was a kabbalistic concept not understood in popular discourse. Messianic claims would have been misunderstood as Davidic, thus a political threat to Roman rule.¹⁵ Publicly, there was a “Messianic Secret.” But privately, it was no secret.

¹⁴ Thus the earliest Christian creed came into being: *Yeshua Ha-Mashiah*, meaning *Yeshua* is the Messiah. In the early Greek churches, this became both name and title of the master (Lord) *Iesous Christos*, Jesus Christ. This was established usage by Paul's time. But earlier memoirs of the actual words of *Yeshua* such as Q and the Aramaic core of the *Gospel of Thomas* did not use this title. The sayings began, “*Yeshua* said,” not “Jesus Christ said.” So the credal statement *Yeshua Ha-Mashiah* probably became the title “Jesus Christ” late in the first decade after the crucifixion when Peter began admitting gentiles into his messianic communities—perhaps at Antioch where they were first called by the Greek term *Christianoi*, as reported in Luke-Acts. It is likely that Paul, however, developed the divine title *Kyrios Iesous* (Lord Jesus) from the Aramaic reverential title *Mar Yeshua* (Master *Yeshua*), and the Greek divine title *Kyrios Christos* (Lord Christ), since his gospel taught that the Lord Jesus Christ was a pre-existent being like the Hebrew *Hochmah* of the earlier wisdom schools and the Greek *Logos* of Johannine Christianity.

¹⁵ *Yeshua* disputed with the Pharisees, who claimed the Messiah was Davidic. See Mark 12.35f. and parallels in Luke and Matthew such as Mt. 22.41-45: While the Pharisees were gathered together, Jesus asked them, Saying, “What think ye of Christ? whose son is he?” They say unto him, “The son of David.” He saith unto them, “How then doth David in spirit call him Lord, saying, ‘The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?’ If David then call him Lord, how is he his son?” In other words, *Yeshua* disputed and tried to correct the concept of the Christ as a warrior *Messiah Ben-David*. When *Yeshua* was asked if his disciples should call fire down upon the heads of his enemies as Elijah had done, he answered, “The *Bar-Enash* did not come to destroy men's lives but to save them.” In spite of all this, throughout the NT Gospels Jesus is identified as the “Son of David,” meaning the *Messiah Ben-David*, such as Mt. 1.1 “The book of the generation of Jesus Christ, the son of David;” Mt. 12.23 “And all the people were amazed, and said, Is not this the son of David [*Messiah Ben-David*]?” *et. al.* Pauline Christianity and the later Gospels wrongly identified *Yeshua* as the *Messiah Ben-David* in spite of his clear teachings disputing the Pharisaic concept. When the descendents of *Yeshua's* family [the *Desposyni*] were dragged before the Emperor Domitian in the late first century and grilled

Yeshua's interior *halakah* focused on making oneself worthy of spiritual rebirth into the body of the Son-of-Man Messiah. The second-century redactors of John's Gospel spun teachings about the Son-of-Man Messiah into sermons *Yeshua* is supposed to have preached about himself, but this is not historical. However, the Johannine remembrance about the Son-of-Man messianic teachings in the ministry of *Yeshua* is probably quite authentic. The sermons on the Bread of Life, the Vine, and the rest probably derive from *Yeshua's* historical teachings about the *Bar-Enash*.

The early Jewish churches orally transmitted the teachings and *halakoth* of *Yeshua*. The sayings and allegories were collected, perhaps written in Aramaic, then dictated or translated into Koine Greek documents before Paul began writing his epistles about A.D. 50. Scholars have been able to recover the Q document, which was used by the writers of the later gospels of Luke and Matthew, and the Aramaic core of the *Gospel of Thomas*, which represents inner-circle teachings. But the documents themselves are not extant.

Paul's Christian knowledge was probably orally transmitted to him by original disciples of *Yeshua* or their disciples, but not by the Apostles who had been initiated into the inner-circle teachings. He refers to the oral kabbalistic *paradosis*—that which had been “handed down” to him. But Paul shows no familiarity with Q or the Aramaic core sayings. He did not know any of the Gospels because they had not yet been composed. But all four Gospels show great Pauline influence.

The disconnection between the traditions of *Yeshua* and his Apostles seems to have occurred about A.D. 50, when Pauline theology began to dominate the gentile churches. The disputes over circumcision, in which so-called Judaizers (original disciples of *Yeshua*) insisted that gentiles must become Jewish converts before they could join the messianic assembly, were dividing congregations and creating strong anti-Semitic feelings among the gentile churches that would play out in the later Christian Gospels.

Between that time and the crucifixion—about one generation—the dominant modality in both Jewish and gentile churches was guidance by church leaders who channeled the *Ruach Ha-Qodesh* or Spirit of Holiness—the *Hochmah* or Wisdom of Godhead, also known earlier as the *Ruach Ha-Emeth*, Spirit of Truth. These were sacred names of the

about *Yeshua's* messianic claims. “*Being then asked concerning Christ and His kingdom, what was its nature, and when and where it was to appear, they returned answer that it was not of this world, nor of the earth, but belonging to the sphere of heaven and angels, and would make its appearance at the end of time, when He shall come in glory, and judge living and dead, and render to everyone according to the works of his life.*” In other words, his own descendants regarded *Yeshua* as an avatar of the Son-of-Man Messiah—not the warrior *Messiah Ben-David*.

Hebrew feminine aspect of Godhead, but in the gentile churches they became the neuter *Pneuma Hagion* or Holy Spirit, or masculine *Parakletos* or Strengthened. In the later Latin Vulgate of St. Jerome that would become the masculine *Spiritus Sanctus* to uphold the Trinitarian doctrine of the Three Guys.

The “Holy Spirit” appears only twice in the teachings of *Yeshua*, but is ubiquitous in later Christian New Testament writings as a kind of *deus ex machine*.¹⁶ That is because Holy-Spirit channeling became authoritative for all church decisions after the ascension of *Yeshua*.

This is also why Paul downplayed anything he might have learned from Apostles and disciples, and instead relied upon private revelation such as his vision of Christ on the road to Damascus and his claim of *Merkabah* ascent to the Third Heaven as evidence for his claim to Apostolic authority. Spirit-channeling and revelatory experiences were the main authorities recognized in the gentile churches, while Apostolic tradition was the primary authority for Jewish Christianity.

The post-crucifixion appearances of *Yeshua* lasted about forty days and then merged into personal pneumatic experiences among the disciples. Many church leaders, and probably the best channelers of the Holy Spirit, were women. Forty-percent of the early church leaders named in the authentic Pauline epistles were women.

Yet Paul makes apparently anti-feministic rulings like, “Women are not permitted to speak in church [I Corinthian 14.34].” Why? Because by A.D. 50, church prophecy, visions, and speaking in tongues had gotten out of hand, at least in Corinth. Congregational gatherings had become confused venues for spontaneous outburst of glossolalia framed as prophetic guidance by angels. His rulings against women speaking in church, in the context of his entire chapter against glossolalia and congregational disorder, imply that charismatic channelers were mostly women and were disrupting congregations with their claims to prophecy.

It seems to have been in this early context of pneumatic prophecy and revelation that Christianity developed as a devotional religion centered on worship of the Lord Jesus. Whereas *Yeshua* and his disciples recited psalms and prayed to God as the *Abba*, in early Christianity prayers were offered to Jesus as the Lord. The most ancient prayer quoted in Aramaic by Paul is this: *Mara Natha*.¹⁷ It was an eschatological invocation

¹⁶ Horace’s “god out of a machine” used by bad playwrights to resolve all dilemmas.

¹⁷ I Cor. 16.22 and also in the *Didache of the Twelve Apostles*

addressed to the Lord Jesus and translates as “Our Lord, Come.”¹⁸ The Holy Spirit was also invoked by name in prayer, as were Christian saints. The earliest form of the Tridentine Mass preserves the ancient Greek *Kyrie Eleison*, meaning “Lord Jesus, have mercy upon us.”

As gentile Christianity evolved from an apocalyptic and pneumatic religion to one of devotion and renunciation, the *Mar Yeshua* of history was forgotten and a new deity came into being---the Lord Jesus Christ.¹⁹

Again, none of this transmitted or represented the authentic historical teachings of *Mar Yeshua*.

If you want to become a disciple of the Master, don't expect to be guided by Christianity.

¹⁸ However, in the Jewish messianic congregations where it originated, it was probably understood as *Maran Atha*, “Our Master [*Mar*] is present,” as in “Where two or three are gathered together in my name, there am I in their midst,” Mt. 18.20

¹⁹ By the end of the second century, having endured the Montanist Holy Spirit schisms, proto-orthodox gentile Christianity lost its taste for spirit-channeling and prohibited the exercise of most charismatic ministries. Church authority resided from then on in the councils of Bishops, who as successors of the Apostles were considered from earliest times to be guided in their deliberations by the Holy Spirit.

SUMMARIES OF THE KABBALISTIC VIEWS OF YESHUA

The background of *Yeshua's* teaching was proto-kabbalistic, that is, based upon the messianic scriptural interpretation and *haggadah* developed in Jewish wisdom schools—especially those of the Babylonian diaspora. They formed a body of traditional esoteric commentary on literal biblical texts revealing the *razim* (heavenly mysteries) hidden in them. As secret teachings, they were transmitted only as oral *kabbalah* to advanced students of pre-rabbinic Jewish divines. But many of them can also be found scattered throughout extant talmudic, apocryphal, pseudepigraphal, *merkabah*, and proto-kabbalistic writings like *Sefer Yetzirah* that predated or were contemporary with *Yeshua*. The most heavily interpreted scriptures were *Genesis*, *Deutero-* and *Trito-Isaiah*, *Daniel*, and the *Enoch* apocalypses from which *Yeshua's* concept of the Son-of-Man Messiah (*Bar-Enash*) derived.

Here are summaries of some of the early kabbalistic themes of Hellenistic Jewish mysticism that were the context out of which *Yeshua* taught. We cannot understand his *halakah* without them. They were carried forward into later medieval Kabbalah, where they were elaborated and developed. They are not what is known today as Jewish Kabbalah, but are the ancient proto-kabbalistic themes that informed later medieval Kabbalah.

The Abba: Godhead and Ha-Rosh

The Father-Mother *Abba* is the non-existent source of reality and being, but stands prior to them. For *Yeshua*, Godhead was not a deity. Deities were created by men. Rather, the *Abba* does not exist, but is supremely real. The *Abba* is the root of all reality, the source of all being, and the Father-Mother of all that manifests in form.

At *Ha-Rosh*, the Fountainhead of existence, the *Abba* emanated the divine quality of non-existence (*Ain*). Through this field, the *Abba* emanated the divine quality of infinity (*Ain Soph*). Through this field, the *Abba* emanated the divine field of infinite light (*Ain Soph Aur*). This light is the *anan* or cloud of light that forever hides the Divine Face or Image (*Tzelem*).

“The *tzelemim* are perceivable by mankind, but the divine light in them remains hidden in the *Tzelem* of the Light of the *Abba*. He will be revealed, but his *Tzelem* will remain concealed by his light.” *Gospel of Thomas* Logion 83

The Father-Mother *Abba* sealed the first quality of the divine Name (*Ha-Shem*) into a primordial vessel (*sephirah*) and emanated it forth from the field of light as *Kether*, Crown. From that was emanated the primordial vessels of *Hochmah*, Wisdom, and *Binah*, Compassion, forming what would be later known in medieval Kabbalah as the

Supernal Triad. From these three were emanated the other seven vessels, each containing a divine quality or name of *Ha-Shem*.

“When therefore Nothing was--no substance, no non-substance, no simple, no compound, no incomprehensible, no sensible, no man, no angel, no God--when there was nothing whatever of what is called by name, perceived by sense, conceived by the mind, but all, and even in a more refined sense than this, being put out of the question--then this Non-Existent God--without thought, without purpose, without counsel, without passion, without desire--willed to emanate a universe.” Basilides, 2nd-century head teacher of the Christian catechetical school at Alexandria, transmitting the proto-kabbalistic “secret” teaching of *Yeshua* about the emanation of the universe. Quoted by Hippolytus

In the second-century *Sefer Yetzirah*, which tells the kabbalistic story of creation through emanation, the vessels are inter-connected through twenty-two Paths—the letters of the Hebrew alphabet, each also representing a divine quality of Godhead. Thus there are thirty-two names contained within *Ha-Shem*, the Name of Godhead.²⁰

Medieval Kabbalah preserves what may be an ancient elaboration of the account in *Sefer Yetzirah* as follows:

Time could not begin because the ten vessels were separated by their outer shells or *qlippoth*, which limited and contained them. Therefore the *Abba* shattered the vessels to create paths of communication and interaction among them, that they could function as a unified system. Twenty-two paths interconnected the *sephiroth*, totaling thirty-two divine names or qualities of Godhead, and time began. But as a result of the necessary shattering, the field of the *sephiroth* was limited by the *qlippoth*, broken shards, which became obstacles to freedom and intercommunication. This was the origin of infernal dark forces that oppose liberation and promote bondage. They do not have the divine reality of light, but the nature of illusory shadows.

Good and Evil Yetzerim in the Formation of Mankind (ADAM)

The doctrine of the good and evil inclinations (*yetzerim*) of the heart was current at least two centuries before *Yeshua*, where we find the Hebrew word for the formation (*Yetzer*) of Adam clearly coded in biblical manuscripts of Genesis with two yods to indicate the good and evil impulses of the heart: *Yyetzer*.

²⁰ In medieval Kabbalah, the 72 possible permutations of the three letters of the Tetragrammaton YHVH (known in *Yeshua*'s era as the *Shem Ha-Mephorash* but corrupted into the medieval *Shem Hamphorash*) were derived to create more divine names as angels. Angels were *mal'akim*, “messengers” or emanated qualities of Godhead.

The teaching was that just as the emanation of divine *sephiroth* into existence necessitated the coming into existence of opposite evil forces (*qliploth*), so the formation (*yetzer*) of the Adamic soul in the *Tzelem* or Image of Godhead induced, as a natural consequence of existence, an evil formation.

The divine formation constitutes the *Yetzer Ha-Tov*, or Good Inclination of the Heart. But its presence induces a negative formation, the *Yetzer Ha-Ra*, or the Evil Inclination of the Heart. Thus mankind is double-hearted, doubled-souled, double-minded. *Yeshua's* term was *se'eph*, divided.

“A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.” Matthew 12.35

“Blessed are the pure in heart: for they shall see God.” Matthew 5.8

The doctrine of the two formations was developed in far more detail into the doctrine of the Two Eightfold Spirits in the constitution of mankind by the second century before the Christian era as described in the *Testaments of the Twelve Patriarchs: Testament of Reuben*:

TESTAMENT OF REUBEN 1:13FF.

✘ The Seven Spirits plus an Eighth are the powers of the Divine Image *Yetzer*):

- + KNOWLEDGE
- + LIFE-SEED
- + SIGHT
- + HEARING
- + SMELL
- + TASTE
- + SPEECH
- + LOVE

- DIVINE REVELATION/*Fantasy*
- LIFE FORCE/*Injustice*
- PSYCHIC SIGHT/*Deceit*
- SPIRITUAL TEACHING/*Pride*
- DISCRIMINATION/*Inattention*
- MANIFESTATION/*Aggression*
- NOURISHMENT/*Gluttony*
- LOVE/*Lust*

•How Good and Evil *Yetzerim* are positioned in the human constitution
 •*Yetzer Ha-Tov* or Good Impulse is rooted in the Seven Spirits, *Sephiroth*, Intelligences, or senses of the Divine Image in the soul, plus an eighth.

Divine reality is not dualistic, but human consciousness is. A major goal of *Yeshua's halakah* was to resolve the consciousness of duality by making oneself *shalem*, whole, single-hearted. One must begin by striving to be the same person publically as he is internally and privately. One must strive to eliminate duplicity and guile.

“Let your ‘yes’ mean yes, and your ‘no’ mean no. Any variation from this is inspired by the *Yetzer Ha-Ra*.” Matthew 5.37

Unique to *Yeshua*: A more profound practice of internal *halakah* has the higher goal of spiritual rebirth and sanctification of the soul.

Hub (Sin, Spiritual Debt): Human Responsibility for its own Suffering

Yeshua's view of evil seems to have been that it was necessary to the basic fabric of a dualistic universe, as ancient kabbalistic creation commentary indicates and the doctrine of the two *yetzerim* implies.

“It is necessary²¹ that offenses will come, but woe unto him through whom they come!” Luke 17.1

A well-attested saying of *Yeshua* seems to indicate that he considered poverty to be a necessary evil:

“You will have the poor with you always...” Mark 14.7; Matthew 26.11; John 12.8

What, then, is the basis for catastrophic events that seem out of human control? Prophetic revelation interpreted them in the same superstitious way most ancient religions understood them—as acts of punishment by the gods. In Hebrew thought, famine and drought were sent by God to cause suffering designed to turn his people back to him.

I have given you cleanness of teeth [famine] in all your cities, and want of bread in all your places. Yet in spite of this you have not returned unto me, saith Yahweh.
Amos 4.6 (8th Century B.C.E.)

The Deuteronomic philosophy that God rewards the righteous and punishes the wicked in life and in flesh was proven wrong by the fall of Judah in spite of its national religious reform. The kind of interpretation that developed among Jewish divines of the Babylonian diaspora produced the Job literature, which was a philosophical discussion

²¹ The Greek word *anendekton*, often translated “not possible,” is based on the negative of the Hebrew-Aramaic root לֹא יֵרָאֵה preceded by the preposition ל , “to,” meaning “it is not to be seen.” Here the idiom means “it is necessary.” The earliest Antiochene-Syrian version of Luke’s text also uses Greek *edei* “it was necessary” instead of *gegraptai* “it was written” that the Messiah was to suffer. The concept of necessary evil was integral to both Jewish and Christian philosophy.

developed over perhaps two centuries as new sections of the book were added. Now it was realized by Jewish philosophers that life on Earth isn't fair. The righteous often suffer while the wicked prosper. Why?

According to the wisdom literature that developed in the intertestamental period, some adopted the views of Greek Epicureans and rhetoricians.

For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born by chance: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air...

Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us: Let us crown ourselves with rosebuds, before they be withered...Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice: for that which is feeble is found to be nothing worth. Wisdom of Solomon (Ecclesiasticus) 2.1-11

But in the wisdom schools, a new deeper philosophy developed. Scriptural interpretation became allegorical with the view that the secrets of divine reality were veiled by the literal words of sacred texts. Using various means to uncover the *razim* encoded in Scripture, the wisdom schools developed a sacred philosophy that addressed issues like why the righteous suffer. These things were taught orally, although their traces appear in the wisdom and apocalyptic literature of the period. This was the origin of Jewish *Kabbalah*—the Babylonian tradition that underlies the teachings of *Yeshua*.

Why do the righteous suffer? To purify their souls for *Qimah*. Why does life have the appearance of being unfair and unjust? Because our souls reincarnate over many lifetimes, and our human perspective in one brief lifetime is too limited to understand divine justice. How can mankind created in the *Tzelem* of the *Elohim* bring evil into the world? Because the divine formation (*yetzer*) brought forth its evil twin by necessity in dualistic existence—the *yetzer ha-ra*. How can there be catastrophic evil in a world ruled by a good God? Because evil emanates from within the dual heart of mankind, which rejects the guidance of the divine *yetzer* and follows that of the evil *yetzer*. Thus mankind has willingly subjected himself to the bondage of *Shaitan* and his rebellious hosts.

Yeshua was asked by his disciples why the man was born blind—was it a consequence of his own sin in previous lives, or a consequence of his parent’s sin.²² That is because there were two understandings of the consequences of sin current in Palestine. The Hebrew word misleadingly translated in the Greek NT as *hamartia*, “missing the mark” (a term taken from archery) was *hub*, “debt.” Unjust actions created evil consequences for both the perpetrator and the victim. The perpetrator created spiritual debt that remained with him throughout incarnations until it was paid.²³ The concept of the consequences of sin was identical to Sanskrit *karma*.²⁴

Jewish kabbalistic thought, personal sin polluted one’s soul or *neshamah*, which required purification in *Geheena* before it could rest in the *Pardes*. But the consequences of personal sin remained for possible resolution in the next incarnation. *Hub (karma)* could be mitigated or resolved only during one’s life in flesh.

The “sins of the parents” have been wrongly theologized as the “sin of Adam,” or the initial disobedience that resulted in the fall of mankind from the *Pardes*. But in the language of *Yeshua*’s disciples, it meant what might be called societal sin—the social *hub* generated by humanity through warfare and other human-created evils that affect individuals without connection to their personal *hub* or *karma*. This was derived from the first-person (thus kabbalistically weighty) declaration of YHVH that He visited the sins of the parents on their children “unto the third and fourth generations.”²⁵ However, according to the proclamation of Ezekiel, the souls of the children not responsible for the personal sins of the parents.²⁶

²² John 9.1f.

²³ *Yeshua* allegorized this as being cast into debtor’s prison. He urged his disciples to reconcile with all whom they had offended, as transmitted in sayings taken from Q, “When you are on the road with the Accuser [*Shaitan*] to the court official, do everything within your power to resolve your debt [sin, cf. Parable of the Unjust Steward], lest he drag you to the judge, and the judge hand you over to the officer, and the officer throw you into prison [the consequences of debt-sin]. I tell you solemnly, you will never be free until you have paid the very last penny.” Luke 12.58-59; Mt. 5.25-27 Thus the vital importance of *shalaq*.

²⁴ Christian “sin” is a theological concept rooted in religious taboo. Part of it is basic human morality, but the other part is transgression of church rules on sexual and other prohibitions. The NT Greek term *hamartia* defines it as not living up to expected goals (‘missing the mark’), but the Hebrew concept of sin is “debt” and its consequences. Sin can be forgiven (“released”) only by the victim. However, the perpetrator can mitigate his own *karma* by forgiving all who sin against him. See section on *Shalach: The Science of Non-Retaliatio*n.

²⁵ Exodus 20.4-6 “I *Yahweh* thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me...”

²⁶ Ezekiel 18.20-21

Although he taught both kinds of *hub*, *Yeshua* avoided answering the question of what past *karma* caused the man to be born blind. It is fruitless to uncover the original of past sin. Instead he said, “The man was born blind so that the glory of God can be revealed in his healing.” Then he picked up some earth, spat on it to make a poultice of clay, applied it to the man’s eyes, and precipitated a healing. In other words, instead of assigning past blame for the suffering of an individual, *Yeshua* demonstrated the greatest of all ways to address evil, which is to do the divine work of overcoming the disease, ignorance, and poverty of mankind. *Yeshua* taught his disciples to become visionaries of the messianic future, not slaves of the past.

Unique to *Yeshua*: Humanity has inadvertently participated in the evil *malkuth* that causes catastrophes seemingly out of human control like drought and famine. All the evil that occurs to humanity is self-generated. Thus all evil can be mitigated by human intervention.

There were present at that season some who told him about the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? I tell you, no! But unless you submit to the *Malkuth* of the *Abba*, you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? I tell you, no! But unless you submit to the *Malkuth* of the *Abba*, you will all likewise perish.” Luke 13.1-5

Pilate’s massacre of the Galileans could have been avoided by political diplomacy. The fall of the tower was due to human error in its construction, just as the deaths of people living in poorly constructed South American buildings from relatively small earthquakes are avoided in the U.S. by applications of proper building codes. *Yeshua*’s message: *We are responsible for ourselves, our environment, our planet. We must develop knowledge to understand and means to mitigate the catastrophic effects of tornadoes, hurricanes, forest fires, famine, drought, and even killer asteroids—let alone human poverty, disease, crime, and war. These are not punishments from God, but natural and human-caused disasters over which mankind must exercise its God-given sovereignty.*

Bar-Enash: The Son-of-Man Messiah

Political hope in the Palestine of *Yeshua* focused on the advent of a *Messiah Ben-David*, a warrior-king from the lineage of David who would defeat the Romans and make Israel once again into a great nation. This was expressed in Essene and Zealot visions of a heavenly Davidic Messiah swooping down through the clouds accompanied by hosts of angel warriors to help Jewish soldiers drive the Romans out of Israel.

Yeshua strongly opposed that view. He taught the Babylonian Son-of-Man (*Bar-Enash*) Messiah of Daniel's prophecy and the visions of Enoch. That is why *Yeshua* debated the Pharisaic scribe about the Davidic view.

“How is it that the teachers of the law say that the Christ is the son of David? David himself, speaking by the Holy Spirit, declared: ‘The Lord said to my Lord: Sit at my right hand until I put your enemies under your feet.’ If David himself calls him ‘Lord’. How then can he be his son?” Mark 12.35-37

In the authentic Aramaic core of the Gospel of Thomas, *Yeshua* satirizes the Davidic Messiah this way:

“If those who try to exert spiritual influence over you say, ‘Behold, the *Malkuth* will descend from the sky,’ then the birds of the sky will be greater than you in the *Malkuth*.” *Gospel of Thomas*, Aramaic core, Logion 3a

The “Son of Man” is a literal translation of Aramaic *Bar-Enash*, which in Hebrew was *Ben-Adam*, the “Son of Adam”—meaning a spiritual evolution of the heavenly human archetype. In Daniel's vision the world is under the sway of beasts, representing inhumane ancient monarchies who ruled by war and injustice. But then one “like unto a son of man” is brought before the Ancient of Days and given *malkuth*, absolute sovereignty over all the kings of the earth. The phrase *bar-enash* is different from Aramaic *bar-nasha*, which simply means a human being. *Bar-Enash* meant an offspring and successor of the first or original Humanity (Aramaic *Enash* for Hebrew *Adam*).

As the term developed in the Enochian apocalyptic literature, the term *Bar-Enash* became the title of the Messiah—the Christ. We later find the term translated as New Testament Greek “Son of Man” in all of *Yeshua*'s teachings about the Messiah.

In the Book of Enoch²⁷ the prophet is taken on a Merkabah ascent to the Tenth Heaven, the Throne of Godhead. He asks his angel guide who the man is seated next to the Ancient of Days at his right hand:

“And he answered and said unto me: This is the Son of Man (*Bar-Enash*) who hath righteousness, with whom dwelleth righteousness, and who revealeth all the treasures of that which is hidden (*razim*), because the Lord of Spirits [Messianic designation for God] hath chosen him, and whose lot hath the pre-eminence before the Lord of Spirits in uprightness for an ‘*olam* of ‘*olamim*... And this Son of Man (*Bar-Enash*) whom thou hast seen shall overturn the kings and the mighty from their seats, and the strong

²⁷ Basic scripture for messianic Christians. It is quoted in the Epistle of Jude, verses 14-15

from their thrones, and shall loosen the reins of the strong, and break the teeth of the evil ones...”

This Son-of-Mankind Messiah was the heavenly archetype of a coming sanctified humanity. It superseded the original Adam, whom the kabbalists called *Adam Kadmon*, Archetypal Humanity. It was what the Christians would later know as the Greek *Christos*, “Christ.” To the Christians it was a single personality—Jesus. But to *Yeshua* it was the heavenly “body” or assembly of spiritually reborn saints whose power would eventually sanctify the entire Earth. They were born of flesh from the Old Adam, but regenerated themselves in spirit as members of the New Adam—the New Humanity.²⁸

Unique to *Yeshua*: *Yeshua* understood himself as first-born of the New Humanity, and his disciples as newly-borns (*yeledim*) of the *Malkuth* or Heavenly Sovereignty of the New Humanity (Christ). The goal of inner and outer *halakah* was spiritual rebirth and maturation as a newly-born Christ in flesh.

Malkuth: The Spiritual Sovereignty of a Christ

Yeshua tried to remedy the popular idea of a Kingdom of God associated with a Davidic Messiah and his conquest of the Romans and all nations.

“Behold, the *Malkuth* of God is within you.” Luke 17.21

Paul established the idea of a Second Coming of Jesus as Davidic Messiah to execute judgment upon all mankind and establish a Kingdom (*Basileion*) of God on Earth. That became Christian dogma, but it does not remotely resemble what *Yeshua* taught.

His disciples said to him, “When will the Sovereignty appear [on Earth]?” < *Yeshua* answered,> “It will not appear by waiting for it. It will not be a matter of saying ‘it is here’ or ‘it is there.’ Rather, the Sovereignty of the *Abba* is spread out upon the Earth, but mankind does not see it.” *Gospel of Thomas*, Aramaic core, Logion 113

One spiritually reborn as a Christ grows and matures. In this process his soul receives sovereignties that are exercised in apprenticeship with the *Abba*. These are aspects of Divine *Malkuth* or Absolute Sovereignty, allegorized in *Yeshua*’s Parable of the Talents and elsewhere:

And he said unto him, “Well, thou good servant: because thou hast been faithful in a very little, have thou *malkuth* over ten cities.” Luke 19.17

²⁸ This is misunderstood in Paul’s epistles as the Church, which is regarded as the assembly of saints and characterized as the Body of Christ with Jesus at the head.

To share in Divine Sovereignty is the ultimate achievement of the *hakim* or disciple of Wisdom:

“Let the seeker keep on seeking until he finds, and when he finds, he will experience the ecstatic awe of Godhead, and in that consciousness he will ascend, and he will share Sovereignty (*Malkuth*) with God over all things.”
Gospel of Thomas, Aramaic core, original opening summary and Logion 2

Unique to *Yeshua*: The *Malkuth* is now appearing on Earth among mankind by means of spiritual rebirth in the *Bar-Enash*.

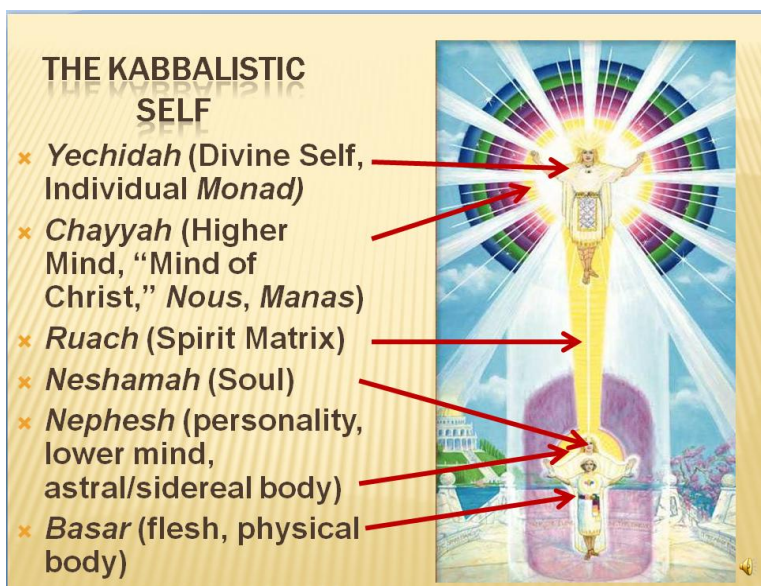
The Subtle Constitution of a Human Soul

The New Testament subsumes all the subtleties of *Yeshua*'s proto-kabbalistic understanding of a human soul under the Greek term *psyche*. But for the Jewish divines of *Yeshua*'s era, a human being had multiple subtle bodies, some mortal and some immortal. They probably derived historically from Egyptian funerary sciences.

Here is a table:

<ul style="list-style-type: none"> × <i>Basar</i> (בָּסָר): Mortal flesh, “meat,” physical body that decomposes after death. × <i>Nefesh, Nephesh</i> (נֶפֶשׁ): Mortal personality, lower animal nature, astral-sidereal body composed of subtle ethers that survives death for about forty days then dissolves back into its subtle elements in a second death. Contains the mortal mind, perception, personality and gender individuality of the deceased. Probably derived from Egyptian <i>Ka</i> and <i>Khaibit</i>. × <i>Ruach</i> (רוּחַ): Spirit that is released when the <i>Nephesh</i> disintegrates at the second death. Androgynous substance of Divine <i>'Olam</i>. Probably derived from Egyptian <i>Ba</i>. × <i>Neshamah</i> (נִשְׁמָה): The “soul” that is incarnated at birth and survives death for Purgatory (<i>Genenom</i>) and Paradise (<i>Pardes</i>). It is the immortal and divine Body for <i>Yechidah</i>. It can be defiled or sanctified by the <i>Nephesh</i>. Probably derived from Egyptian <i>Akhu</i>. × <i>Chayyah</i> (חַיָּה): The spiritual <i>Nous</i> (Hermetic Greek term) or Understanding of the <i>Neshamah</i> that can experience the Vision of God. Pauline “Mind of Christ.” Probably derived from Egyptian <i>Sahu</i>. It is the divine Personality of the purified <i>Neshamah</i>. × <i>Yechidah</i> (יְחִידָה): The highest aspect of the human subtle constitution through which a <i>tzadik</i> or realized saint achieves divine union with Godhead. Possibly derived from Pythagorean Greek <i>Monas</i>. Unlike <i>Monad</i>, which was a neuter term synonymous with Godhead, <i>Yechidah</i> is a Hebrew feminine term. The Divine Soul of the <i>Neshamah</i>. It is feminine to Godhead, who is masculine <i>Yechid</i>. <i>Hieros Gamos</i> of individual and God.

I have presented them in the form of the following illustration for my seminars:



Unique to *Yeshua*: Marriage Banquet of Messiah as union of Godhead and humanity, beginning with spiritual rebirth and culminating in the *heiros gamos* of *Yechid* and *Yechidah*.

Death and Reincarnation

In the first stage of death, the *nephesh* or self-conscious personality permanently separates from the physical body (*basar*). It re-awakens from loss of consciousness two to three days after separation.

Remember your Creator before the silver cord²⁹ is snapped, the golden bowl is broken, the pitcher is smashed near the spring, and the water wheel is broken at the cistern. Ecclesiastes 12.6

Now the *nephesh* becomes a body for the soul or *neshamah*, which it has sanctified or defiled according to its works in life. The *nephesh* wanders in a dream-state according to its attachments in life, able to communicate with loved ones only telepathically, for a period of about forty days (allegorized by the wandering of Israel in the desert for forty

²⁹ Allegorical terms for aspects of human anatomy that connect *basar* and *nephesh*. During sleep the *nephesh* wandered in its self-contained mental world connected to the body by the “silver cord” or vital force. The same was true in ecstatic vision and *Merkabah* ascent. If the silver cord snapped, however, the *nephesh* could not return to the body and the process of death began. The “golden bowl” seems to have been the brain, the “pitcher...near the spring” the lungs, and the “water wheel...at the cistern” the heart. The destruction of any of these was considered to cause death.

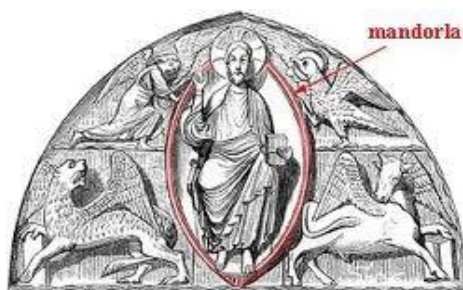
years). Then the *nephesh* itself disintegrates in a second death, releasing the *neshamah* in its matrix of spirit (*ruach*).³⁰

The soul (*neshamah*) enters into a state of purificatory self-examination known as *Gehenna* or Purgatory. This is located in the Third Heaven, or first eternal habitation. The experience can be painful and devastating, lasting as long as one solar year, or (in the case of a *tzadik* or Jewish saint) quite brief, depending upon the state of the soul. The greatest of saints like Enoch, Elijah, and *Yeshua* ascended bodily without need for purification in *Gehenna*.

After this, the soul enters the *Pardes* (Paradise), also located in the Third Heaven. There the souls of the righteous retain continuity of consciousness in the *Qimah* or Resurrection and slowly progress into higher habitations without need for reincarnation. However the souls of most people simply sleep in the *Pardes*, where they integrate the lessons of *Gehenna* in preparation for reincarnation.

The Archangel who oversees reincarnation is *Metatron*, who was the prophet Enoch in life and assumed his high Sovereignty (*Malkuth*) after ascending bodily to the Throne of Godhead. All righteous saints will progress and assume high Sovereignties after death.

In these terms, the so-called Resurrection of *Yeshua* was actually his intermediate time in the *nephesh*. He was such a powerful saint that he was able to “densify” his *nephesh*-body and continue teaching the disciples that were capable of seeing him for the period of forty days. Icons of his Ascension after the forty days traditionally represent him as seated in a *Merkabah* throne or Mandorla:



In proto-kabbalistic Jewish mysticism, this would have implied that he was no longer the male personality *Yeshua*, but a soul so perfect that there was no need for Purgatory. Thus, like Enoch and Elijah, he ascended directly to the *Merkabah* Throne of the *Abba*.

³⁰ Except in the case of extremely materialistic or criminal personalities, whose *nephesh* tries to keep itself alive and conscious by draining vital force from living beings (possession). This eventually fails, and the *nephesh* dissolves. However, no continuity of consciousness remains to the *neshamah*. The soul is “lost,” and instead of spiritual progress, the soul has been degraded.

His eternal role was now that of first-born of the *Bar-Enash* and chief *hakim* of the assembly of the New Humanity.

From my study of *Yeshua's* teachings, it seems that he understood the operation of *Gehenna* after the second death, or dissolution of the *nephesh*, as a process in which one judges oneself by one's own heart, which is the standard of the *Yetzer Ha-Tov*. When this is complete, the soul stands before the Son-of-Man Messiah or archetypal New Humanity, who applies its humanistic standard to each soul, dividing the spiritually ripe from the unripe—sheep from goats.³¹ This means that those who have made themselves worthy of the *Qimah* enter into the *Pardes* as members of the *Bar-Enash* in full continuity of consciousness. They have awakened themselves as *yeledim* of the New Humanity. The others remain in the bondage of the Old Humanity and will sleep until their souls reincarnate, forming a new incipient *nephesh* burdened by unresolved past *hub*, with potential to either sanctify or defile the soul.

Unique to *Yeshua*: The forty-day so-called Resurrection appearances. The *Mishpat* of the *Bar-Enash* upon all human souls after death.³²

Seven Shamayyim: The 'Olam of the Abba

Yeshua taught *mishqad* or ascent in consciousness into the divine world. The mindscape or map for this process derived from Enochian kabbalah concerning the *Ma'aseh Merkabah* or mystic Work of the Chariot. The physical world and its day and night heavens (*shamayyim*) were temporal and would pass away, but the Third through Tenth Heavens were the eternal *'Olam* or World of Godhead.

The Third Heaven contains both after-death states of purgatorial *Gehenna* (*Geheena*) and the *Pardes* or Paradise. It is to the Third Heaven that Paul claimed to have been taken in ascent, and there also that Peter and the sons of Zebedee were taken in *mishqad* by *Yeshua* in the so-called Transfiguration where he spoke with Moses and Elijah. But the highest goal was ascent to the Tenth Heaven or *Merkabah* (Throne-Chariot) of Godhead.

³¹ Another complementary meaning of the Parable of the Sheep and Goats seems to be that in the Messianic Age, the standard of the New Humanity will be applied to all previous lives. Those who acted with compassion to incarnate the Messianic ways on Earth will be honored, while those who did not will be remembered as part of mankind's bondage to selfishness and evil. The court chronicles of Judah and Israel were written with this division in mind—the righteous kings who honored the ways of Godhead, and the unrighteous kings who did not. Today we do the same in writing the histories of philosophers, kings, and conquerors, but from the humanistic perspective—who benefitted mankind, and who did not.

³² Of all the early Christian teachers, it was perhaps Paul alone who fully understood that *Yeshua's* *Basor* was for all mankind—not just Jews and Jewish converts. That is his importance.

Unique to Yeshua: The identification of traditional Pharisaic *Qimah* with after-death acceptance into the assembly (“body”) of the New Humanity. Also taught his disciples techniques of the *Ma’aseh Merkabah* rather than requiring that they discover for themselves, and served as guide in his all-night *Merkabah* initiation into the *Razim Ha-Malkuth* or Mysteries of the *Malkuth*.



How to Use the Appendix

The Appendix lists definitions for the Aramaic-Hebrew words that *Yeshua* used. When you run across a Hebrew or Aramaic word in this book that is unfamiliar or you want clarified, always check it in the APPENDIX. The terms are listed alphabetically.

To Better Understand:

See my Previous Studies Reconstructing the Authentic Teachings of Yeshua

Details on reconstructing the historical pre-Christian teachings of *Yeshua*, and what the teachings were, are found in my earlier books and seminars which are available online:

- ***The Kabbalistic Words of Jesus in the Gospel of Thomas: Recovering the Inner-Circle Teachings of Yeshua***
- ***The New Humanity: The Forgotten Kabbalistic Teachings of Yeshua and the Evolution of Global Spirituality* (Multimedia Online or CD)**
- ***The Lost Pre-Christian Teachings of Yeshua Restored by Modern Scholarship* (Both online and CD Set):**
 - ***Seminar One: Introduction to the Original Aramaic Teachings of Yeshua***
 - ***Seminar Two: The Initiatic Teachings of Yeshua Embedded in the Aramaic Core of the Gospel of Thomas***
- **The Pre-Christian Teachings of Jesus on YouTube**
<http://hometemple.org/YouTube.htm>
- ***Yeshua: The Unknown Jesus* (Historical Fiction)**

More information available through these websites:

- <http://hometemple.org/>
- <http://www.wisdomseminars.org/>

PART ONE: INCARNATING THE NEW HUMANITY

- Inner, Outer, and Secret *Halakah*
- The Goal of *Yeshua's Halakah*
- Christian Spiritual Practice Devolves into Celibacy and Asceticism
- Practicing the Original *Halakah* of *Yeshua*

PART ONE: INCARNATING THE NEW HUMANITY

Inner, Outer, and Secret Halakah

Internal and external practice is the essential vehicle for spiritual self-transformation in any religious tradition, and originally it was so in Christianity. However, the *halakah* of *Yeshua* was misunderstood by the early Greek-speaking churches. In the second century, Christian practice was interpreted mainly in terms of renunciation, asceticism, and Christian martyrdom.

The most ancient and authentic summary of *Yeshua's halakah* can be found in the New Testament epistle transmitting the Apostolic tradition of James the Righteous (*Yakob Ha-Tzadik*), physical brother of *Yeshua* and leader of the Jerusalem church. It is a precious document because it preserves the halakic teachings of Jewish Christianity before they were distorted by the Greek churches. In it the writer satirizes the Pauline idea that Christian faith is belief, showing rather that faith (*emunah*, faithfulness) can exist only as works. "Faith without works is dead."³³

James 1:27 summarizes *Yeshua's* view of the *halakah* of spiritual rebirth. I have paraphrased the Greek through its underlying Aramaic concepts.

"Pure religious practice that is undefiled before Godhead, the *Abba*, is this: To aid and protect the vulnerable in their affliction; and to keep oneself uncorrupted by the evil that rules this world."

The first clause summarizes external practice in society. One must actively do works of justice and compassion on behalf of others. One must not stand idly by. This is echoed in many places such as 1 John 3.17:

"But whoever has this world's goods, and sees his brother in need, but shuts up the bowels of his compassion from him--how does the love of God abide in him?"

In allegories like the Good Samaritan or the Sheep and the Goats, or teachings like his positive rephrasing of Hillel's prohibition to say, "Do unto others as you would have them do unto you," *Yeshua* constantly urged his disciples to dynamically practice good works for the benefit of others—not to merely hold good thoughts and blessings.

³³ Cf. the contemporary I Baruch: "But those who have been saved by their works..." will achieve the *Qimah* (Resurrection), "and they shall be made like unto the angels..."

The second clause of James 1.27 describes the internal *halakah* of purification that must be practiced by means of discriminating between the root motivations and intentions of the heart—the Good and Evil *Yetzerim*. Honest introspection and the cultivation of righteousness (not self-righteousness) is the ongoing process.

The practice of both external and internal *halakah* are necessary to build a foundation in life for spiritual regeneration as a *Bar-Enash*. The practice of secret or initiatic *halakah* matures and develops the *yeled* or “newly-born” messianic saint for the exercise of divine *Malkuth* on Earth.

The Goal of Yeshua’s Halakah

The goal of the spiritual discipline and practices taught by Yeshua is self-liberation from bondage to sin and delusion, for the purpose of achieving spiritual rebirth as a member of a new spiritual human archetype—the *Bar-Enash* or Son-of-Man Messiah.³⁴

Put simply, the goal is attainment of Christhood and divine Sovereignty (*Malkuth*) to usher in the messianic age.

The *Bar-Enash* was both an evolution of the original *Adam-Kadmon* and a totally new creation. It had been anointed as an archetypal New Humanity sitting enthroned at the right hand of Godhead for the purpose of apprenticing and sharing his eternal *Malkuth* or Sovereignty. The Old *Adam* gripped humanity with the dead hand of the past, but the New *Adam* beckoned to humanity from the future.

In popular Jewish *haggadah*, all disease, warfare, and misfortunes were caused by invisible forces inimical to mankind. The pre-exilic story of the fall of Adam and Eve, in which humanity brought evil upon itself through its own alienation from God, was replaced by the theory of fallen angels. The rebellion of *Shaitan* and his host now placed the blame for the human condition upon the intervention of evil angels on earth. Defense was by means of exorcism, wearing protective *t’fillin*, and astrology. People no longer took responsibility for their own ills. The causes were considered to be external.

In *Yeshua’s* view, however, which was that of the Babylonian prophetic schools of Enoch and Daniel, humanity needed to take responsibility for its existential condition. It had voluntarily closed its eyes to the Sovereignty of the *Abba* and become unresponsive to the interior guidance of Spirit. The evil *yetzer* ruled the hearts of humanity. Thus governments, families, and individuals had ensnared themselves in selfish delusion, untruth, and injustice.

³⁴ *Bar-Enash* is the Aramaic form of *Ben-Adam*, literally Son of Adam (Mankind).

From the beginning there have been dynamic forces of ignorance and delusion in the universe. They can be allegorized as *Shaitan* and the *elilim* or evil demons. But they have gained control over human affairs internally, through human choice to follow the egoistic inclinations of the *Yetzer Ha-Ra*. Nevertheless, the situation can be reversed by strict obedience to the subtle voice of the *Yetzer Ha-Tov*.³⁵

The dilemma of human moral existence was characterized by *Yeshua* as “this ‘*olam*,’ the world of human consciousness. It had lost its connection to the Divine ‘*Olam* of the *Abba*, who substands all that manifests in form as the Father-Mother. Humanity had alienated itself from the fountainhead of all reality and source of all existence. It had followed the dark guidance of the evil *yetzer*. Its perceptions were distorted and inverted. From the human perspective it seemed as though God was absent.

“The Sovereignty (*Malkuth*) of God is like a man going on a journey, who called his servants and entrusted his wealth to them (Mt. 25-14).”

Several of *Yeshua*’s *mashlim* allegorize the existential state of mankind as an experience of the absence of God. The challenge of humanity is to see clearly and live faithfully to the ways of the invisible but eternal present Godhead—justice, wisdom, compassion—through obedience to the subtle voice of the good *yetzer*.

The Parable of the Talents quoted above ends with a take-home saying about Sovereignty:

“For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them.”

To “have” does not mean to possess material wealth, even though it is allegorized as such in the *mashal*. It refers to the spiritual wealth or poverty that is developed in the works of life and accumulated in the treasury (*atzad*) of the heart. Of all one’s possessions, it is this only that survives death and accompanies the soul into *Gehenna*, where our hearts judge us.

Yeshua described one who had spiritually regenerated himself through *halakah* as a *yeled*, “newly born.” His disciples were like little children. The Christ had been born in their hearts, and it was now their work—through many lifetimes—to mature into what Paul would later call the “full measure and stature” of the Christ, the Perfect Man(kind) (*Anthopos Teleios*). In other words, to complete the process of incarnating the New Humanity.

³⁵ Review the section on Good and Evil *Yetzerim* in Appendix II.

These things were well understood in the original Jewish messianic communities founded by *Yeshua*'s disciples as well as the surviving Jewish Ebionite communities of the first and second centuries, but lost in gentile Christianity.

Christian Spiritual Practice Devolves into Celibacy and Asceticism

The term Perfect Man reverberates throughout Christian, Gnostic, and later Islamic and Sufi philosophy. It does not refer to the *Bar-Enash* or Son-of-Man Messiah of *Yeshua*, but to the pre-existent Christ of Pauline theology. Paul's Christ was not an evolution of the Old *Adam*, like *Yeshua*'s Son-of-Man Messiah. He was a cosmic being that pre-existed all things, "the Image of the invisible God" through whom the universe has been created, and containing "all orders of Sovereignty."³⁶

Paul's experience of the interior struggle between old and new *Adam* that co-exist in the heart of one who has been spiritually reborn, and his theological interpretation of the sacrificial crucifixion of the Lord Jesus, transformed *halakah* into an ascetic process of renunciation or "crucifying" the Old *Adam*. This he linked theologically to baptism as initiation into the sacrificial death of the Christ. Paul's halakic process itself was valid—denying expression to the motivations and inclinations of the *Yetzer Ha-Ra*. But in Pauline theology it was allegorized as the rigorous *askesis* or race of an athlete to win a crown. It twisted *Yeshua*'s middle way³⁷ into ascetic struggle. Even though Paul said he had no teaching from *Yeshua* about celibacy, for example, he chose to live an ascetic life and counseled those who had been baptized while unmarried to remain in that state.

In the *Gospel of Mary (Magdalene)*, when Andrew and Peter are portrayed as accusing Mary of lying, Levi stands up to rebuke them:

"Let us be ashamed and put on the Perfect Man."

Here we see that in second-century Christian thought, the internal presence of Christ in a spiritually reborn person has become a mask that one puts on like clothing. It is no longer an archetypal new life struggling for incarnation and growth in the heart of a disciple. Unfortunately, this concept of clothing oneself with the Perfect Man provided a

³⁶ Col. 1.15.

³⁷ *Yeshua* said, "Come unto me all ye who are heavy laden, and I will give you rest. Take my yoke upon you and learn from me...for my yoke is easy, and my burden is light." Mt. 11.29-30. The "yoke" of a Jewish rabbi or spiritual master was his *halakah*. Once yoked as a *tzadik* or disciple, practice became easier because the teacher shared the burden. *Yeshua*'s *halakah* was not an ascetic hardship. He was accused of being a libertine because he enjoyed feasts, drank wine ("glutton and wine-bibber"), associated with sinners, and did not burden his disciples with the hair-shirt ascetic rigors required of his disciples by John the Baptist. Like Gautama Buddha and Socrates, he was a proponent of moderation or the middle way, and his *halakah* was neither rigorous nor ascetic.

great opening for hypocrisy or making an exterior show of virtue in later Christian morality. Coupled with the doctrine that Jesus alone was the Christ, his incarnational view of spiritual rebirth within each soul was eclipsed in proto-orthodox Christianity, to be maintained only in certain Gnostic sects.

By the same token, the positive internal and external *halakah* taught by *Yeshua* devolved into the negative Hellenistic asceticism of Christianity.

Early Desert Monastic Spiritual Practice

The church at Alexandria, where the aspects of inner-circle kabbalistic *razim* of *Yeshua* were known and taught, and the churches of Asia Minor founded by the Apostles John and Mary Magdalene, seem to have preserved knowledge of the original *halakah*. It was primarily out of these churches that lay pilgrims of the third century emigrated to become hermits in the salt-lake regions outside of Alexandria in imitation of St. Anthony of the Desert. There they practiced internal *halakah* in isolation from the world. A century later as their numbers increased, they formed small monastic communities based upon a Rule that regulated daily life for orderly practice and worship. Christian monasticism was born.

The wisdom of the ancient desert fathers and mothers was first collected as the *Apophthegmata Patrum*. It represented stories and sayings current after the fifth century, when what was known and practiced of the *halakah* had been strongly influenced by asceticism, renunciation, and Hesychasm—the practice of keeping internal silence and constant mental prayer (*mantra*). However the Jewish origin of monastic halakic practice is revealed in the Aramaic titles given to senior monks—*Abba* (later *Apa*) for men, *Amma* (from *Imma*) for “Father” or “Mother.”³⁸

Nevertheless, Christian monasticism did not transmit the authentic spiritual *halakah* of *Yeshua*, although it probably began with a much better understanding of it than Roman Christianity. Instead, it focused on the practice of ascetic Hesychasm. However, we can gather clues about the original *halakah* of *Yeshua* by studying the desert traditions.

Concerning the internal *halakah*, *Yeshua* taught *shaqad*, a form of wilderness vigil and meditation. The point was to retreat from humanity and civilization in order to focus inwardly without external distraction. The Gospels describe *Yeshua*’s habitual retreats into the deserts of Palestine, both alone and with his disciples. In the later Egyptian

³⁸ A good short modern edition of the sayings of the desert fathers was edited and published by Thomas Merton as *The Wisdom of the Desert*. I strongly recommend it for a glimpse into the world of early Christian spiritual practice.

desert traditions, this survived no longer as a periodic retreat, but a fulltime way of life. The solitary anchorite inhabited a cave or made himself a hut in which he wept for his sins and maintained constant prayer.

Nevertheless, the halakic techniques taught by *Yeshua* are probably reflected in many of the sayings of desert fathers and mothers about the work of the soul. Here are some relevant sayings:

A brother came to Sketis to visit Abba Moses and asked him for a word. The old man said to him, 'Go, sit in your cell, and your cell will teach you everything.'

Abba Poemen said, 'To throw yourself before God, to not measure your progress, to leave behind all self-will -- these are the instruments for the work of the soul.'

A brother questioned Abba Arsenius to hear a word of him and the old man said to him, 'Strive with all your might to bring your interior activity into accord with God, and you will overcome exterior passions.'

The anchorites³⁹ eventually developed communities of cells. They wove reed mats and grew vegetables to sell at village markets weekly, necessitating social interaction. Communities also established standards of behavior for their members and even held trials of errant brothers. Many of the sayings also preserve teachings about external *halakah*.

Abba Anthony the Great said, 'Our life and our death is with our neighbour. If we gain our brother, we have gained God, but if we scandalize our brother, we have sinned against Christ.'

Abba James said, 'We do not only need words, for at the present time there are many words among men; but we need works, for this is what is required - not words that do not bear fruit.'

The following is unusual because it cautions against exaggerated Hesychasm (a life of "stillness" in a cell) and recommends life in community:

Abba Matoes said that three old men went to Abba Paphnutius, who was called Cephalus, to ask a word from him. The old man said to them, 'What do you want me to say to you? A spiritual word, or a fleshly word?' They said, 'A spiritual word.' The old man said to them, 'Go, and choose trials rather than stillness [Hesychasm], shame rather than glory, and to give rather than to receive.'

Yeshua's emphasis upon humility and self-analysis before one can remove the splinter in the neighbor's eye is carried forward in this story:

³⁹ Solitary monks.

At that time a meeting was held at Sketis about a brother who had sinned. The Fathers spoke, but Abba Pior kept silent. Later, he arose and went out. He took a sack and filled it with sand and carried it on his shoulder; then he put a little sand into a small bag that he carried in front of him. When the Fathers asked him what this meant he said, 'In this sack which contains much sand, are my sins which are many; I have put them behind me so that I might not be troubled about them and so that I might not weep. And behold, here are the little sins of my brother which are in front of me, and I spend my time judging them. This is not right. Rather, I ought to carry my sins in front of me and concern myself with them, begging God to forgive me.' The Fathers stood up and said, 'Verily, this is the way of salvation.'

The danger to self and others of the ancient *lex taliones*⁴⁰ implied in *Yeshua*'s teachings on non-retaliation was developed in monastic contemplation:

Abba Isaiah said, 'When someone wishes to repay evil for evil, he can injure his brother's soul even by a single nod of the head.'

Finally, the understanding that sainthood was realized in the secular world without monastic cells and Hesychasm humbled even the original anchorite St. Anthony of the Desert:

It was revealed to Abba Anthony in his desert that there was one who was his equal in the city. He was a doctor by profession and whatever he had beyond his needs he gave to the poor, and every day he sang the Sanctus with the angels.

Practicing the Original Halakah of Yeshua

In this study, we will examine the basic outlines of the *halakah* of *Yeshua*, as best we can reconstruct them, so that we can integrate them into our daily spiritual lives.

To practice, we need orientation and understanding. We need to have what is known in Tibetan Buddhism as "View." With this established, we will examine ways of practice.

I will explain Outer, Inner, and Secret *Halakah* in turn and offer examples of practice, and sometimes specific ways to practice. But it is up to you to decide how to implement practice according to these criteria:

- Know that *halakah* is not a religion, but can be integrated into any religious system
- Be fully committed to practice
- Design and develop your own specific practices

⁴⁰ The Law of Retaliation—"an eye for an eye, a tooth for a tooth."

- Your *halakah* must be active day and night, waking and sleeping
- Seek the insights of Buddhist or other systems of fruitful practice and integrate them into your own *halakah*
- Follow the interior guidance you will receive as you practice to ripen and make your *halakah* fruitful

PART TWO:

OUTER *HALAKAH*

- The *Halakah* of Compassionate Good Works
 - VIEW
 - What was *Yeshua's* Understanding of Compassion?
 - PRACTICE

PART TWO: OUTER HALAKAH

Yeshua proclaimed the *Basor* by walking the roads of the Galilee, Samaria, and Judea to major cities and villages. He was always accompanied by a group of disciples. The members of this group varied to some extent as individuals needed to return home regularly to attend to family and business matters.

In Capernaum⁴¹ of the Galilee where his mission began, he was accompanied by his main patron, the fisherman Peter (*Shimone*), and several of his employees such as James, John, Andrew, and Nathaniel. They and many others later walked with him as far as Judea, where they were joined by the family of Mary, Martha, and Lazarus, as well as Mary Magdalene and many others. As the fame of the Master spread, his retinue grew. They were hosted by supporters in many villages who organized meals and lodging.

The Halakah of Compassionate Good Works

VIEW

Yeshua organized his disciples to carry out specific daily tasks, but not just for his retinue. His was a mission to proclaim and demonstrate that the *Malkuth* of God was already appearing on earth. That was the point of his healings and exorcisms.

“If I, with the finger of God, cast out evil spirits, then no doubt the Sovereignty (*Malkuth*) of God has come upon you.”

As further evidence of God’s presence, *Yeshua* organized his disciples to collect and distribute money at every village for the the poor (*ebionim*).⁴² Synagogues were the original social welfare organizations that provided for poor Jews unable to provide for themselves. There was a daily distribution of food in wealthier cities. In fact, it was upon this model that the original messianic communities operated by pooling their goods.

⁴¹ *Kafar Nahun*

⁴² According to a late anti-Semitic legend told in the Christian Gospels, Judas Iscariot was in charge of the purse and often stole from it. But the entire legend of Judas (“Jew”) as the betrayer of *Yeshua* is suspect. It is not known in the documents recorded before A.D. 50 such as Q and the Aramaic core of the *Gospel of Thomas*. Nor is it known in Paul, who contrary to liturgical translations used in the Mass, did not say “On the night that he was betrayed (1 Cor. 1.23),” but “On the night that he was handed over” to the Herodians by his enemies in the Jerusalem Sanhedrin.

In Palestine there was a long-standing negative cultural attitude toward the *ebionim*. Since according to Deuteronomic philosophy God rewarded the good in this life and punished the evil, the poor and sick were considered to have brought their misfortunes upon themselves. The rich were wealthy because they were righteous and beloved by God, and the poor were miserable because they were sinners and despised by God. *Yeshua* taught that this self-righteous “hardness of heart” or lack of compassion was a far worse sin in the eyes of God than any petty theft done by a beggar.

But many poor villages did not have a synagogue with food distribution. Even in wealthy cities like Jerusalem, lepers (anyone with a skin disease that ostracized them from society), homeless people, and beggars lived miserable lives. Many of these were women who had been divorced or widowed by their husbands and fell into lives of abject poverty.⁴³

Yeshua took direct responsibility for the welfare of poor beggars and other *ebionim* by organizing his disciples to solicit and distribute money to provide them with food, comfort, and necessities. This was a daily, dynamic, hands-on experience for the disciples to practice the outer *halakah* of compassionate good works. It was also a dramatic way to proclaim the appearance of the *Malkuth* on Earth and among humanity.

Gospel accounts indicate that the word spread quickly from village to village about the impending arrival of his entourage with anticipated healings, exorcisms, and relief of the poor. Many people came out to meet the entourage while it was yet miles away. Wealthier people opened their homes and property to *Yeshua* and his disciples, and they donated to help the poor.

“Pure religious practice that is undefiled before Godhead, the *Abba*, is this: To aid and protect the vulnerable in their affliction...”

Thus *Yeshua* taught and practiced his *halakah* of compassionate good works.

There are several things to observe about this *halakah*.

1. *Yeshua* and his followers did not directly benefit from the money they collected and disbursed.⁴⁴

⁴³ *Yeshua* disagreed with the Babylonian sage Hillel, who had ruled that a husband could divorce his wife if she merely burned his dinner. All that was required for divorce was the husband’s public declaration, “I divorce thee!” The woman was often left with no means of support other than servitude or prostitution. In agreement with R. Shammai, *Yeshua*—who had seen the evil result of this social institution and recognized it to be deeply wrong—declared that divorce (as practiced in his culture) was tantamount to adultery. Modern divorce, however, is quite a different institution that preserves women’s rights.

⁴⁴ However, they did receive love offerings to provide for food and expenses on their journeys. Paul’s later rabbinic justification for the support he and his companions received on their journeys was based on this

2. He initiated his charitable work based on perceived need, rather than being solicited by beggars.
3. As opposed to the alms-giving of strict Pharisees, which was done publicly with great fanfare, *Yeshua's* work was done discreetly and without fanfare.
4. As opposed to Paul's collecting of funds for the poor Jewish churches of Palestine with a political motivation to establish the credibility of the gentile churches and that of his mission, *Yeshua's* charity was done for all the poor—not just the spiritually reborn—and without ulterior motives.
5. *Yeshua's* purse for the poor was part of his daily walk until he was finally arrested and executed. It was ongoing practice, not a one-time project

What Was Yeshua's Understanding of Compassion?

In the Gospels, Jesus is often “moved with compassion.” The Greek verb used is always *splagchnizomai*, to be emotionally moved in the *splagchnon* or “bowels, inward parts.” This is the Greek term used to translate Hebrew *racham*, meaning literally to “soften inwardly towards.” It also designated the interior parts, especially a woman's womb. It described the love God feels for humanity and a parent feels for a child.

As opposed to *hesed*, the covenantal love between God and mankind that was demonstrated in action, *racham* was an inward feeling. It was a feeling that one who is in a position to give has for the other who is in need. In other words, it was not mere sympathy or simple identification, as in “I feel your pain.” Rather, it was a special kind of pity—a heartfelt desire to relieve the suffering of other beings. This is not a feeling shared between two equals, but felt by the one who is in a superior position of wealth, substance, or knowledge who observes the suffering and need of others.

We can better understand the saying quoted earlier in I John:

“Whoso hath this world's goods, and beholdeth his brother in need, but shutteth up the bowels of his compassion from him--how doth the love of God abide in him?”

verse: “Thou shalt not muzzle the ox that treadeth out the corn (Deut. 24.5),” meaning that the work animal that powered the grain mill should be allowed to eat the grain as he toiled. Allegorically, the missionary should be provided food, lodging, and hospitality by his hosts—although to his credit, Paul made his way as a tent-maker when long stays were anticipated. By the end of the first century we find rules in the *Didache of the Twelve Apostles* that limit the hospitality given to peripatetic Christian prophets who travelled among the home-based church congregations to three days of food and lodging, as the missionary privilege had apparently led to some abuses.

This form of compassion is the “love (*agape*) of God” in I John. This heart-felt love of God for humanity is exactly what *Yeshua* taught his disciples to imitate. The word *agape* that appears throughout the New Testament far out of proportion to its normal occurrence in Hellenistic usage, seems to have been used to translate *Yeshua*’s Aramaic words for compassion. Those words were probably *racham* and *ahavah*.

The term *ahavah* was based on *ahav*, meaning intimate love between bride and groom—an allegory used by Jewish kabbalistic mystics for divine union with Godhead, and in messianic Judaism as an allegory of the Wedding Feast of Messiah.⁴⁵

So what was *Yeshua*’s understanding of compassion or divine love (Greek *agape*) in his own language? It was an inward feeling of heart’s desire to help another person based on deep insight into his needs—the attitude of a loving parent for a child. When the Jesus of Mark’s Gospel (10.21) looks upon the young rich man who desires to be a disciple, he “loves him.” The Greek verb is *agapein*. The historical event would be better understood as, “he felt loving understanding and compassion (*ahavah / raham*) for him.” In the *halakah* of *Yeshua*, disciples are urged to cultivate this same attitude of divine compassion.

In I Corinthians 13, Paul quotes an early messianic psalm sung by the followers of *Yeshua*. It is in praise of *agape*—compassion. In Aramaic it might have read this way:

If I speak in the tongues of men or of angels, but lack compassion (*ahavah / raham*), I am merely a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all the heavenly mysteries (*razim*) and all spiritual knowledge (*manda*), and if I have fidelity (*emunah*) that can move mountains, but lack compassion, I am nothing. If I give all I possess to the poor and sacrifice my body in spiritual labor, but lack compassion, I gain nothing.

Compassion is patient, compassion is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Compassion does not delight in evil but rejoices in truth. It always protects, always trusts, always hopes, always perseveres...

And now these three remain: Fidelity, Trust in the Future,⁴⁶ and Compassion. But the greatest of these is Compassion.

⁴⁵ It is said that rabbi’s were not allowed to read the canonical *Songs of Solomon*, a collection of bawdy and explicit Jewish wedding songs, until they had attained the age of fifty because of its advanced messianic, *Merkabah*, and mystical interpretation. R. Akibah is quoted in Mishnah Yadayim 3.5 as having declared, “The whole world is not as worthy as the day on which the Song of Songs was given to Israel; for all the writings are holy but the Song of Songs is the holy of holies.”

In Hindu and Buddhist tantric meditation, the practitioner is told to assume an attitude of “divine pride” or to generate the mandala deity “in front” then absorb it through the crown of the head into one’s own self-identity. In other words, to self-identify identify as the deity. Then one can make internal progress.

Similarly, *Yeshua* told his *talmidim* to learn by observing the works of the *Abba*, and then to imitate the *Abba*.

Be ye perfect (*shalem*), even as your heavenly *Abba* is perfect. Matthew 5.48

That is the meaning of his saying:

It is more blessed to give than to receive. Acts 20.35

An attitude of compassion can exist only in a giver—one whose self-identity imitates Godhead. It doesn’t matter whether one is rich or poor in material goods. Rather, one must be wealthy in spiritual consciousness as a child of Godhead.

For example, when a lame man begged Peter for money, the Apostle said,

“Silver or gold I do not have, but what I do have I shall give you. In the name of Jesus Christ of Nazareth, walk.” Taking him by the right hand, he helped him up, and instantly the man’s feet and ankles became strong. He jumped to his feet and began to walk. Acts 3.6-8

The apparent miracle did not occur because Peter believed with all his heart that his word would heal the man—a later Christian misunderstanding of the healing power of faith. Rather, it was Peter’s highly developed attitude of sincere compassion (*ahavah/raham*) interacting with the spiritual fidelity (*emunah*) or “faith” of the lame man that brought about healing.

A highly developed attitude of sincere compassion has great spiritual power. One who has cultivated it looks upon suffering and ignorance from the perspective of a divine giver—the perspective of our Father-Mother *Abba*. Regardless of health, wealth, or circumstances, the giver is always blessed with spiritual means to help another person in need. It is not mere belief, but an absolute and unshakable interior knowledge (*manda, gnosis*), like the “divine pride” of the tantric practitioner.

Here we must note that *Yeshua*’s understanding of compassion was quite comparable to the Mahayana concept of *bodhicitta*—the loving attitude of a Bodhisatva toward all sentient beings who have not attained Buddhahood. *Bodhicitta* is also described as the

⁴⁶ Greek *elpis* usually translates Hebrew *tiqvah*. *Tiqvah* is derived from the root *batach* meaning expectation of good outcomes. *Tiqvah* is the term used often in the Book of Job, and was probably the term used by *Yeshua*.

union of Wisdom and Compassion. Mahayana and Vajrayana Buddhists are required to first generate the consciousness of *bodhicitta* before initiating any form of practice. The cultivation of Wisdom-Compassion is in itself the subject of many forms of Buddhist practice.

Buddhist compassion is observed not only for people, but for animals and all sentient beings (plants, etc.). One practice is the fish-release. Bait fish are purchased from those who sell them, thereby benefitting human beings, then taken back to the water and released with prayers and mantra, thereby benefitting the fish. Many bait sellers enjoy the process and cooperate with Tibetan Lamas or other practitioners, as it is beneficial to their business and to the sustainability of the species of fish.

PRACTICE

In Europe and the West, we do not live amidst extreme poverty and need. Social agencies—both private and governmental—provide safety nets so that people do not starve or suffer illnesses that go untreated. That is the historical result of the Judeo-Christian ethic of charity established by *Yeshua* and others.

We have seen that *Yeshua's* external *halakah* of compassionate good works cannot be institutionalized. That is, if one is gainfully employed in what a Buddhist would call right livelihood—means that benefit others—even if one works for a non-profit charity distributing funds and resources to the poor, this does not meet the five criteria outlined above for the *halakah* of compassionate good works:

1. No personal gain;
2. Self-initiated out of compassion;
3. Done in discreet privacy,
4. Done without ulterior motive; and,
5. Ongoing part of daily life, including weekends and vacations.

How might we develop our own *halakah* of compassionate good works? It is easier than it might seem at first. Here is an example.

My wife Willa feeds and waters the feral cats who come onto our property every morning. When feasible, she traps them, takes them to the veterinarian to be spayed, and returns them to the wild so they won't produce more starving ferals. If she will be away, she arranges for others to do the feeding.

Currently we care for two domestic house cats and five outdoor ferals who use our property as home base and keep our gardens nearly free of gophers. So my wife benefits the cats, and they benefit us. But she does this out of compassion for the feral cats, and not because they help keep gopher activity to a minimum.

Another example: Willa is a homeopath. She has taken on the project of combining an annual retreat to Tibetan Pemakod with providing homeopathic and nutritional health care to the poor villagers there. During the year she solicits donations of nutritional supplements from local stores, then takes them with her to Tuting and Yaldang, where she sets up health clinics. She also raises funds for building a Tibetan Buddhist temple near Yaldang. These are ongoing projects, although not requiring daily effort. But they meet the five criteria for the *Halakah* of Compassionate Good Works.

American, Canadian, and European sailboat cruising communities in Mexico and the South Pacific Islands organize many kinds of annual festivals and events to raise funds for local schools or other needed projects. For organizers they are ongoing projects they address all year long. The festivals have benefitted communities for many decades, and the cruisers have nurtured good will among several generations, who always welcome them.

Medical doctors and support personnel organize health clinics where needed worldwide, especially in the aftermath of natural and humanitarian disasters.⁴⁷ They volunteer their professional skills for long periods of time without income and travel into dangerous situations motivated by compassion and a desire to help the helpless. Veterinarians organize similar projects for stressed animals, such as training clinics in Bhutan to spay and neuter the overwhelming stray dog population—a humane solution that will probably achieve its goals by 2015.⁴⁸ These are just a few examples of how professional skills are being volunteered for projects of compassionate good works.

But essential compassionate practice is not merely a single project. It is an approach to interacting with people and all beings. It becomes part of one's personality through daily awareness of interior thoughts and motivations. Thus the practices of outer *halakah* flow from the development of inner *halakah*.

How can one develop practices of compassionate works? By practicing *Yeshua's* inner *halakah*, personal opportunities for the practice of outer *halakah* will be revealed to you.

This leads us to a study of the interior spiritual *halakah* of *Yeshua*.

⁴⁷ Cf. <http://www.doctorswithoutborders.org/> and www.vetswithoutbordersus.org

⁴⁸ http://www.hsi.org/issues/street_dog/factsheets/street_dogs_bhutan.html

PART THREE:

INNER *HALAKAH*

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PART THREE: INNER HALAKAH

Yeshua's internal spiritual practices can be divided into what I call Inner *Halakah*, which were practices to nurture purity of the soul, and Secret *Halakah*, which were practices of *mishqad* and *Merkabah* ascent. In this section we will study Inner *Halakah*.

A human personality constantly chooses which of the two inclinations of the heart to follow—meaning to dwell upon, elaborate, and bring into manifestation with words and actions. This is normally spontaneous, habitual, and non-introspective. All too often, it is rooted in the *Yetzer Ha-Ra*.

Discriminating Between Good and Evil Inclinations

VIEW

At its basic level interior motivation is of two qualities: selfless or selfish. *Yeshua* taught us to pray selflessly in the third person plural, for “we, us, our”—not “I, me, my.” That is because in reality, the individual self has no existence or reality without others. Remove everything but one ego from existence, and that ego cannot exist. The human soul is a microcosm of the macrocosm, and without the macrocosm—the universe, the world, humanity, and all beings—the human soul has no meaning, no context, no reality.

Each soul is like one instrument in a cosmic symphony. It illuminates and fulfills itself by attuning and offering its best performance—usually in ensemble, but also in solo. When the instrument forgets its own nature, it creates discord and cacophony within itself and its world.

Thus at the level of root consciousness, there are (as Plato taught) two essential motions of the soul: the motion to the right (sunwise), which is the philosopher’s way of unity, and the motion to the left (anti-sunwise or planetary), which is the way of diversity, separation, and selfish egoism. In the ancient kabbalistic parallel, these were the opposed motions of selflessness and selfishness, the *Yetzer Ha-Tov* and the *Yetzer Ha-Ra*.

Selfishness or the Evil Inclination is characterized by:

1. Self-centered egoism seeking what is perceived as short-term pleasure or personal gain;
2. Lack of foresight about consequences for others;
3. An accompanying mental rationale that seeks to justify words and actions;

4. Use of subterfuge and guile;
5. Negative consequences.

The Evil Inclination is ever-present in a flowing stream of self-consciousness. It presents itself in the form of emotional and intellectual ambivalence. It is very difficult to recognize because it is intrusive, gross, and speaks in a much louder voice than the Good Inclination. It is the basis most people use for achieving practical goals like bargaining, purchasing, negotiating relationships, assigning blame to others, and all other matters of personal interest. It can also cloak itself in imagined idealism as well as religious and moral motivation.

The Evil Inclination can be identified through introspection about previous decisions and activities, but it is very difficult to recognize on the fly and in the midst of normal activities. What is more, it is more easily recognizable in others than in oneself:

“And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?” Luke 6.41 and parallels

However, it is easier to recognize the influence of the *Yetzer Ha-Ra* within oneself and upon others by applying objective retrospective observation:

“By their fruits, ye shall know them.” Matthew 7.20

This means that one can recognize the activities of selfish motivations by examining their negative consequences, whether in oneself or others.

The *Yetzer Ha-Tov* or Good Inclination, which is rooted in eternal and divine reality within each soul, is characterized by:

1. An attitude of compassion;
2. A desire to benefit and cooperate with others by serving through one's position and talents in life;
3. Foresight and care for consequences of words and actions, with a willingness to compromise, recognize the validity of other points of view, and choose the lesser or least of evils if necessary;
4. Forthrightness, honesty, and transparency in all dealings;
5. Positive consequences outweigh possible unintended negative consequences.

PRACTICE

The initial form of spiritual practice to develop recognition and discrimination of one's own motivations is a contemplative evening review of one's activities during the day. This introspective examination will often bring one's attention to other past activities, how and why they were initiated, and their eventual consequences.

Through the process of retrospective self-examination, one will begin to gain recognition of his root motivations at the time they occur—on the fly. Then it is possible to gradually develop the internal means to act on selfless motivation as issues arise in daily life. This is the “still, small voice” that advised the prophet Elijah to anoint Elisha as his successor.

As one learns to discriminate and follow that nearly silent voice of the divine inclination, special charisms, *sidis*, or psychic senses will begin to manifest. In the advanced disciple these may include:

- Clairvoyance or psychic vision, which is an awakening of the *Yetzer Ha-Tov* through the physical sense of vision;
- Clairaudience or psychic hearing, which is an awakening of the *Yetzer Ha-Tov* through the physical sense of hearing;
- Intuition, which is an awakening of the *Yetzer Ha-Tov* through the physical sense of smell;
- Discrimination of “spirits” or the intentions of others, which is an awakening of the *Yetzer Ha-Tov* through the physical sense of taste.
- The spiritual faculty of prophetic vision. Those whom *Yeshua* initiated into the all-night *Merkabah* ascent to the Throne of Godhead developed this and the ability to speak words that come true.⁴⁹ This is an awakening of the Eighth Spirit of the *Yetzer Ha-Tov* that abides above the crown of the head, according to the Testament of Reuben.

⁴⁹ It is a misconception that Jewish prophets foresaw the future, although they were given heavenly visions. Rather, they were so attuned to Godhead and divine reality that the words they spoke in prophecy were “made good,” such as *Yeshua*'s prophecies about the coming destruction of Jerusalem, Herod's Jerusalem Temple, and the Sadducean Temple establishment.

Singleness of Heart and Purification of the Soul

VIEW

Yeshua valued a person without guile or duplicity in his heart. He is reported to have made the following observation to his disciples:

Jesus saw Nathanael coming to him, and said of him, “Behold a true Israelite, in whom is no guile!” John 1.47

Selfish egoism inclines people to use guile and manipulation. Many people are blind to it in others because they, too, are *se’eph*, divided, or morally ambivalent at heart. But Nathaniel (“Gift of God”) was *shalem* or pure of heart. He was the same person on the inside as he was on the outside. He was honest and sincere. His yes meant yes—not maybe, or no. He delighted in fairness, compassion, and wisdom. *Yeshua* recognized the purity of Nathaniel’s heart before they had even met and commented on it to his disciples. How did *Yeshua* know this about Nathaniel? Because his own pure prophet’s heart resonated to the young man’s inner purity.

Shalem or purity was not a concept of social-taboo avoidance, as it was in Puritan society—no swearing, no lipstick, no recreational activities on Sunday. Nathaniel probably swore like any fisherman when the big one got away. Rather, purity was a “singleness” of heart in which the *Yetzer Ha-Ra* no longer held sway. It was no longer the loud, overriding voice. It had been reduced to an incessant background noise that with a little effort could be ignored.

How had Nathaniel achieved this? He was an advanced soul when he was born. On his own, he had initiated a moral discipline of recognizing and then refusing to express anger and violence against any other soul, of controlling the ever-present evil inclination, and of remaining faithful in word and deed to the ways of Godhead—compassion, justice, wisdom—regardless of the perceived cost. He was born an *hakim*, and made himself into a “true Israelite,” an anonymous *tzadik* or saint.

PRACTICE

Singleness of heart is described in the Greek New Testament as “single-minded” or “single-souled.” That is because the Greek word *psyche* was used for different Aramaic words meaning heart, mind, personality, and soul, thus obscuring the original meaning of *Yeshua*’s sayings to readers of an English Bible. But they all referred to the process of making the inclinations of the *Yetzer Ha-Tov* one’s supreme guide for intention, word, and action in life.

This is not accomplished by repression of negative feelings and motivations. Rather, the process is to first become aware of them, then consciously reject them by refusing to dwell on them, express them verbally, or act on them. If you give them breath, then you give them life, so it is better not to express them as done in modern psychoanalysis. The value of expressing them verbally is to heighten awareness and bring them into consciousness so they can be analyzed. But that is not necessary and can evolve into neurotic habits.

What is necessary is to recognize them, observe them enough to grasp them, then consciously sublimate⁵⁰ them. This is the process Paul described as spirit warring against flesh. He says that “those who are in Christ have crucified the sinful nature with its passions and desires (Gal. 5.24).” That is, they have walked the *halakah* of letting the sinful nature die by crucifixion—meaning asphyxiation and starvation. Not allowing it breath and manifestation in action.

Yeshua describes his halakic technique to sublimate impulses of the *Yetzer Ha-Ra* in the following *davar*:

“Happy is the lion whom the man eats, for the lion will become man; but utterly destroyed is the man whom the lion eats, for the lion will become man.” *Gospel of Thomas* Logion 7

Here is part of my commentary on Logion 7 in *The Kabbalistic Words of Jesus in the Gospel of Thomas*:

“*Shaitan* is often described in idiomatic Aramaic apocalyptic as a “raging lion”⁵¹ on a rampage through city streets when great evil is unleashed, such as Roman troops pillaging a Jewish town. In this metaphor, the “lion” is the force of rage and anger that arises from the *Yetzer Ha-Ra* in one’s heart.

“It was said of one of the Egyptian desert saints that “he never allowed anger to rise up beyond the throat;” he swallowed it and sanctified himself. By the same token, if the provoked man “eats” the lion by refusing to empower his rising anger with evil words or deeds (“beyond the throat”), then his lower animal nature is tamed, transformed, and sanctified into that of the Perfect Man (New Adam, *Bar-Enash*). The lion becomes man.

“But if he is consumed and ruled by his lower nature such that the lion rages uncontrolled, he can eventually lose his human soul. It is one thing to recognize anger rising, but quite another to allow it to be expressed in violent words and actions. The lion becomes man, and the man is consumed.

⁵⁰ The healthy redirection or transformation of an emotional response, i.e., turning anger into laughter.

⁵¹ Cf. 1 Pet. 5:8-9

“This is not advice to suppress anger such that eventually it is not felt or recognized, yet continues to wreak psychological havoc. The inner *halakah* of spiritual transformation requires that anger and all other negative impulses arising from the *yetzer ha-ra* be recognized and acknowledged. Rather, it advises that once the destructive impulses arise, they must be sublimated and transformed. That is what the metaphor of “eating” means.

“How is this done? First by holding the impulses in check while they can be analyzed. Simply looking at them is transformative.⁵² Self-examination was the *sine qua non* of *Yeshua*’s halakic advice to his disciples.

“Logion 7 represents insight into *Yeshua*’s transmission of practices for interior purification of the heart and soul. Compare the practice of “eating” the lion to that of “shadowboxing” found in Logion 98. His *halakah* was not merely a collection of ideas. It was rooted in practice. This *davar* was given to his disciples as one of many spiritual practices that must be accomplished not in desert caves, but in the trials of daily living.”

Yeshua recognized hidden spiritual qualities like those of Nathaniel in others who sought discipleship, and he advanced them quickly into apostleship and his inner circle. This caused jealousy among his original disciples. He addressed their complaints with the following *mashal*:

“The *Malkuth* of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the marketplace, and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ ...“When evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them their wages, beginning with the last to the first.’ And when those came who were hired about the eleventh hour, they each received a denarius. But when the first came, they supposed that they would receive more; and they likewise received each a denarius. And when they had received it, they complained against the landowner, saying, ‘These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.’ But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what is yours and go your way. I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’ Matthew 20.1-15

⁵² Krishnamurti advised people to contemplate their day before sleeping—to examine their good and bad behaviors. Then instead of castigating themselves with guilt or taking up extraordinary ascetic remedies for their failures, they were advised to simply go to sleep. Their behavior would change over time just through the process of self-examination. This is similar to the wisdom found in the Golden Verse of Pythagorus quoted in Chapter One. But to that *Yeshua* added a further suggestion. Do self-examination in the very midst of action! The only remedy required was to take a breath and stop long enough to look at one’s true intentions. That itself would begin the transformative process of spiritual digestion (“eating”).

It is important to realize that the original or oldest members of any *sanga* or spiritual assembly around a spiritual teacher are not necessarily more advanced than the youngest members. According to Secret Mark, *Yeshua* immediately initiated a certain anonymous new disciple into the all-night *Razim Ha-Malkuth*.⁵³

Many of *Yeshua*'s original disciples like *Shimone* Peter, *Yakob* and *Ioannes*, or James and John the sons of Zebedee, developed into great leaders. But *Yeshua* regarded later disciples, including women like *Mariam Magdala*, to be even more spiritually talented.⁵⁴

Once one has learned to discriminate between selfish and selfless motivation on the fly and choose to follow the inclinations of the Good *Yetzer*, the process of sanctification begins in his soul.

Shalach: The Science of Non-Retaliatio

VIEW

The teachings on forgiveness are based on the Aramaic word *shalach*, which means release, in this case from the consequences of *hub*, moral debt ("sin").

In the allegory of the debtor, the servant is released from the threat of debtor's prison by a merciful king. But that doesn't mean his *hub* is written off, because when the king finds out that the same servant has now shown no mercy on someone who owes him a small debt, he orders the servant arrested and sent to debtor's prison.⁵⁵

Allegorically, the king is Godhead. The servant is a person whose burden of sin against Godhead is immense. Acts of injustice of all kinds were considered to be sins against the justice, truth, and wisdom of Godhead. *Yeshua* expanded this understanding. Sins against humanity were sins against God and against the New Humanity or Son-of-Mankind Messiah, who declares: "Inasmuch as ye have done it to the least of these my

⁵³ In fact, it is often the case that those who come in later are more advanced. As most spiritual teachers know, the quality of new students increases as a teaching mission develops. When newer student are advanced because of their innate spiritual talent, older students react. They then try to pull rank on the newer students, creating conflict and friction.

⁵⁴ Peter, James, and John were initiated into a basic form of *Mishqad* as a group ("Transfiguration"), but *Miriam Magdala* and the anonymous young man of Secret Mark were initiated one-to-one in the all-night *Merkabah Razim*. What we have of the suppressed Magdalenic Apostolic tradition, such as the *Gospel of Mary* and parts of the *Gospel of Philip*, indicate that she was one of the most advanced disciples.

⁵⁵ Mt. 18.22f.

brethren, ye have done it unto me.”⁵⁶ By the same token, acts of mercy and kindness for humanity were acts of spiritual merit.

The Hebrew concept of sin was *hub*, debt—quite comparable to the Sanskrit concept of *karma*. When the king released his servant from the legal consequence of debtor’s prison, he did not dissolve the debt. One cannot undo past sins. But he temporarily released him from the inevitable consequences of those sins.

Yeshua taught that while forgiveness doesn’t make sin go away, the victim can mercifully release the perpetrator from the consequences of sin—the *hub* or karmic debt owed to the victim.

Thus in other places *Yeshua* says, “In the same measure that you give, you will receive...in the same measure that you forgive, you will be forgiven.” In the Lord’s Prayer:

“And release us from the consequences of sin, as we forgive those who sin against us.”

Thus what we know as forgiveness is a spiritual science of liberation. When a victim forgives one who has sinned against him, two people are made free from the consequences of sin—the victim from his own past sins, and the perpetrator from his sin against the victim. The “debt” is still there, but it is not called up for immediate payment.

This was the meaning of *Yeshua*’s admonition not to “judge” others. To judge meant to exercise *mishpat*, judgment—the demand for immediate consequences for sin. To judge someone was to ambush him in his moral weakness and exact full penalties. But *Yeshua* warns: “Judge not, lest ye be judged.” Do not act without mercy or compassion. “Those who live by the sword shall die by the sword.” It is divine law that we reap what we sow.

Through the spiritual practice of *shalach*, we release ourselves from bondage to the ancient *lex taliones*, the law of retaliation. *Yeshua*’s *halakah* of *shalach* is perhaps better understood as the spiritual science of non-retaliation.

PRACTICE

Yeshua was a master of physical and verbal self-defense. Several times when people tried to stone him,⁵⁷ he escaped unscathed. When opponents attacked him verbally, he didn’t retaliate with insults, but answered them brilliantly in ways that turned the attack

⁵⁶ Mt. 25.40 Parable of Sheep and Goats

⁵⁷ John chapter 8, chapter 10

back on them.⁵⁸ He initiated rancorous debates with his opponents to make a point,⁵⁹ and even pronounced prophetic woes upon them.⁶⁰

He did not avoid conflict, but he also advised his disciples to settle disputes quickly without resort to the corrupt Roman court system:

Come to terms quickly with your accuser before you go with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. Amen (faithfully) I say to you, you will never get out until you have paid the last penny. Matthew 5.24-26

Allegorically, *Yeshua* was saying that if you have sinned against someone, make every effort to set it right. Only your victim can absolve you of the consequences of your sin. If you don't resolve it fairly, the injustice itself will create a karmic bondage that may last for lifetimes.

When we are attacked physically, verbally, or psychically, we feel painfully violated. We react with a fight-or-flight instinct that can be useful in the case of physical self-defense, but atavistic for perceived insults and personal attacks. The most painful attacks are those from people who are closest to our hearts. Concerning these attacks, Peter asked:

Master, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Matthew 18.20-22

Here "forgive" means to let it pass without retaliation or lingering resentment. The process of forgiving a brother is to completely release attachment to your own resentment. Release emotional negativity like water off a duck's back.

Yeshua's science of release (*shalaq*) means that if victims of sin do not retaliate, but give perpetrators a pass, they also loosen the karmic chains that bind them to the consequences of their own sins. By the same token, since it is only the victim who can forgive (not a priest or anyone else), always try to reconcile fairly with those against whom you have sinned. Even if they don't forgive you, your sincere effort will have mitigated your own bondage to consequences of your other sins.⁶¹

⁵⁸ Mark 3.22f. *et al.*

⁵⁹ Matt. 22.44f. *et al.*

⁶⁰ Matt. 23.13f.

⁶¹ See "Reconciliation against those whom you have Transgressed" on page 40.

Tiphlah: Correct and Effective Prayer

VIEW

What is incorrect prayer? It is prayer that does not access a communion of the heart with Heaven. It does not attune with Godhead. It relies upon flowery words and unfocused recitations. It is the constant repetition of the Hesychist, “Lord have mercy upon me,” but entirely devoid of heartfelt meaning.⁶²

There were many Hebrew words for different kinds of prayer such as magical prayer, prayer for protection or prosperity, prayer for offering of animal sacrifice. In the New Testament the Greek word always used for *Yeshua*’s teachings on prayer is *proseuchomai*, “to pray for intercession.” This is the Greek word always used to translate the Hebrew root *tiphlah* in the Septuagint, which means. It is the Hithpael form of the Hebrew trilateral root *phalal*, “to judge,” meaning “to intercede for mercy.” This kind of intercession was offered by priests on behalf of others. It was also offered out of compassion for one who faced severe consequences. It is the only form kind of prayer that *Yeshua* taught.

We must understand that *tiphlah* is not prayer for self or self-centered needs and issues. It is priestly prayer for intercession on behalf of others.



In the Hellenistic world, intercessory prayer was offered using the Orant⁶³ position, a standing posture in which the arms are bent at the elbows and extended upward and outward toward Heaven. When we examine early Christian catacomb paintings, we see examples of prayer always offered in the intercessory Orant position. This does not mean that *Yeshua* used or taught the Orant posture. It was common to many religions.

But it does mean that the earliest Christians understood prayer as intercessory. Today priests use the Orant posture in saying Mass, but lay Christians hold their palms together instead—originally a Hindu *mudra* that was later used in ancient Judaism, but not in original Christianity.

Yeshua taught about faithful persistence in prayer on behalf of others in his *mashal* known as the Importunate Neighbor. Travelers arrive unexpectedly at a man’s home after dark needing food, water, and shelter. He can provide shelter, but has no supplies

⁶² Mt. 6.7

⁶³ Latin *orans*, “prayer.”

of food and drink, so he knocks at the door of a wealthy neighbor to borrow them. But the neighbor has gone to sleep for the night. Nevertheless he keeps on knocking and calling until finally the wealthy neighbor opens the door and supplies him with what he needs. The New Testament versions of this parable are always followed by this admonition: “Keep on seeking and you will find; keep on knocking, and it will open to you; keep on asking, and it will be answered.”⁶⁴

This is a parable about intercession on behalf of the needs of others, and the fact that it must be persistent. Prayer for the needs of others, or *tiphlah*, can be compared to calling upon a wealthy neighbor (Godhead) to supply what is needed. More than that, it calls for supplying the one who prays with what he needs to assist others. Prayer of intercession implies the active participation of the intercessor in assisting those in need.

If a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what *does it* profit? Thus also faith by itself, if it does not have works, is dead. James 2.14-17

So the kind of prayer taught by *Yeshua* is not merely a one-time feel-good prayer for those in need. It is an active commitment to assisting those in need. It demands persistence and full participation. Intercessory prayer cannot be divorced from action. It requires the active participation of the intercessor.

This kind of prayer is a preparation for action. Persistent prayer leads the petitioner towards meaningful participation and fulfillment in action. In other words, *tiphlah* involves both intention and action (“seeking, knocking, asking”). Prayer is not just a thought or intention. It is a work.

Yeshua also taught that prayer is private—not public.

But when you pray, enter into your private place, shut the door, and pray to your *Abba* who is hidden from this world. Matthew 6.6

He also taught that the attitude of prayer must be one of true and authentic humility. This includes recognition of one’s personal sinful nature in contrast to the holiness of Godhead. It is an awareness that must be re-awakened and generated through contemplation before initiating prayer because it is not part of normal consciousness. If it were, we would all be hapless neurotics.

⁶⁴ The Greek form of the verbs have the meaning to persist, keep on, but this is often wrongly translated in English as “Seek and you will find” rather than “Keep on seeking...” The Greek verb form reflects a similar Aramaic form meaning “to persist in seeking,” etc. The point of the parable is persistence in intercession for others. Simple asking is not enough. It must be persistent to be effective.

Self-satisfaction, and especially the sense of superiority that often characterizes religious practitioners, are deadly poisons to the spirit. *Yeshua* satirized the pious Pharisees for their self-righteousness.⁶⁵ *Yeshua* criticized them for “taking nose” (looking down their noses) at the non-practicing Jews and *amme-ha-aretz* or common people.

He gives an example of a righteous Pharisee and a sinful tax collector standing by the Temple to pray. The Pharisee is a truly righteous man—treating people with fairness, giving to the poor. But his prayer reveals an attitude of self-righteousness that poisons his prayer.

The Pharisee stood and prayed thus with himself, “God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this tax collector. I fast twice in the week, I give tithes of all that I possess.” And the tax collector, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, “God be merciful to me a sinner.” I tell you, this tax collector went down to his house re-attuned with Godhead rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 18.11-14

The humility of the tax collector was not a pretense. He had taken a hard look at his life and didn't like what he saw. The recognition of his own sinfulness was heartfelt and could possibly lead to life-changing action. Not so with the Pharisee. With his attitude, all his righteous deeds degenerated into works of self-righteousness. He was not attuned to Heaven, but to his own inflated self. Perhaps that is why *Yeshua* says, “He prayed thus with himself.”

It is vital that we properly prepare our consciousness for prayer. *Yeshua* taught that preparation for prayer must include release (*shalach*) of two kinds:

1. Forgiveness of those who have transgressed against you:
And whenever you stand praying, forgive, if you have anything against anyone, so that your *Abba* in the *Shamayyim* may release you from the consequences of your sins. Mark 11.25
2. Reconciliation with those against whom you have transgressed:
When you are offering your gift at the altar you there remember that your brother has any grievance against you, leave your gift at the altar and go.

⁶⁵ Wrongly translated as “hypocrisy” in the Gospels. The religious fundamentalists were not hypocrites—they were very sincere. *Hypocrites*, the Greek word used in the Gospels, derives from Greek drama and means “stage actor.” There was no tradition of drama in Judaism, thus no word for a stage actor in Hebrew. To find *Yeshua*'s Aramaic term, we must examine the second-century Syriac Peshitta version of the Gospels, which re-translated Greek back into current Aramaic (Syriac) language equivalents. *Yeshua*'s term was *asa be'aph*, “to look down the nose, to exhibit pride.”

First make peace with your brother, and then come back and present your gift. Matthew 5.23-24

Finally, *Yeshua* taught that prayer must be done in first person plural “we, us, our.” It is not in first person singular “I, me, my.” That is, prayer is for the community that includes self and others—not merely for self. It is like a *bodhisattva* commitment to the liberation of all beings, or a clear consciousness that oneself has no reality apart from all other beings. Thus is it always intercessory (*tiphlah*).

PRACTICE

Prayer may be of a sudden spontaneous nature, such as an emergency situation or a sudden feeling of gratitude, or it may be a daily practice of attunement with Godhead.

To prepare for a daily practice of prayer, reflect on your interior attitudes:

1. Am I holding a grudge against anyone who has sinned against me? If not, work that out first and maintain an attitude of non-attachment to resentment.
2. Am I reconciled as best I can with anyone against whom I have sinned? If not, ask the *Abba* for guidance and take some action to initiate a process of fair reconciliation before you enter into daily prayer practice.
3. These reflections, if done honestly, will generate the attitude of humility that is necessary for prayer. If sincere reflection does not result in awareness of unresolved issues, then sit or stand in the *nacham* posture.⁶⁶ Generate the realization that you are a limited, powerless human soul. You are like a child seeking guidance from a wise parent. Become aware of the clear Light (*anan*) of Godhead above your head and radiating down upon you, but unseen and out of your visual field. Remain in that consciousness until you feel inspired to pray.
4. Silently pray *Abbaon*, the Master’s Prayer as I translate (or as I paraphrase it) from Aramaic. Move your lips and tongue as you pray, and gently breathe out each phrase, but do so silently without a whisper. Carefully focus upon the meaning of each word, phrase, and concept as it applies to your walk through life.
5. Add your private intercessions at the end, but before the doxology.⁶⁷
6. After the Doxology, perform whatever attunements or special work you do to prepare for meditation.

⁶⁶ Right palm over heart, left palm over right palm, and head bowed with eyes closed.

⁶⁷ After the petition to deliver us from evil, but before “Thine is the Eternal Sovereignty...”

7. Do the single-pointed meditation on Light, closing with a thanksgiving in *nacham* posture.

THE ABBAOON “OUR ABBA” FROM ARAMAIC

The Master’s Prayer (“Lord’s Prayer”) is *Yeshua*’s quintessential template for the correct structure and meaning of prayer. It can be recited mindlessly and without heartfelt meaning, but when prayed from the heart it is a powerful spiritual practice.

Use the following form only if you deeply understand the Aramaic terms. Otherwise use my paraphrase that follows. I personally use my paraphrase because it clarifies meaning.

Our *Abba*,
Who art in the *Shamayyim*,⁶⁸
May Thy *Shem*⁶⁹ be hallowed,
May Thy *Malkuth*⁷⁰ appear,
[May Thy *‘Etzah*⁷¹ be done,]
[As in the *Shamayyim*, so in Earth.]
Grant us this day our *lechem ha-mahar*⁷²
And release us from our spiritual debts,
As we release those in our debt,
And do allow us to lead ourselves into *masah*,⁷³
But lead us away (*nazal*)⁷⁴ from all evil.

⁶⁸ The invisible 3rd-10th Heavens, the realities that stand and are prior to manifestation.

⁶⁹ The Name of Godhead was multiple—the divine qualities or virtues such as the ten *sephiroth* Wisdom, Compassion, Justice, etc. To hallow the Name of the *Abba* was to reverence and uphold these virtues.

⁷⁰ The Spiritual Sovereignty of Godhead exists everywhere but is invisible to fallen humanity.

⁷¹ These two phrases do not appear in the earliest texts of Luke and may not have been part of the original prayer as given. The Greek word translated as “will” of God is *thelema*, but if authentic probably reflects the Hebrew-Aramaic word usually translated with *boule*, “counsel.”

⁷² The original Aramaic means “bread of the morrow,” a kabbalistic term for revelatory spiritual knowledge in the *‘Olam Ha-Ba* or coming Messianic Age.

⁷³ The Hebrew word for “test,” such as Shaitan’s testing of Job. The *Abba* does not test anyone or lead anyone unto the test (James 1.13). The NT Greek “do not lead us into temptation” is a misunderstanding of the original Aramaic.

⁷⁴ In Aramaic this means “lead us away from” evil.

[For Thine is the *Malkuth*, and the *Geburah*, and the *Gedulah*,
Ad 'Olam ed. Amen.]⁷⁵

MY PARAPHRASE OF THE *ABBAOON* "OUR *ABBA*" FROM ARAMAIC

Our *Abba*,
 Father and Mother of all,
 Who art within and beyond our understanding.⁷⁶
 May Thy Way be hallowed in every heart,
 May Thine Interior Guidance be known in every soul,
 And may Thy Spiritual Sovereignty become fully manifest,⁷⁷
 In Earth and in us, as it is in Heaven:
 As above, so below;
 As within, so without;
 As in spirit, so in flesh.⁷⁸
 Grant us this day our Bread of the Morrow;
 And release from the consequences of our sins, and of all sin,⁷⁹
 As we forgive those who sin against us;
 And do not abandon us unto the test,⁸⁰
 But guide us away from all evil, within and without.⁸¹
 For Thine is the Spiritual Sovereignty,

⁷⁵ The ending we know as "Thine is the Kingdom, and the Power, and the Glory forever," was a common Hebrew doxology that does not appear in the earliest versions (Luke's oldest text). *Gedulah* is another name for the sephirotic *Hesed*. Nevertheless, the doxology plus *amen* may have been used by *Yeshua*.

⁷⁶ *Yeshua*'s phrase from the Aramaic core of the *Gospel of Thomas* clarifies "Who art in Heaven."

⁷⁷ This clarifies the meaning of "Thy Sovereignty ['Kingdom'] come." The *Malkuth* slowly grows in the heart and consciousness of humanity.

⁷⁸ These three lines clarify the vital concept of Heaven, or the pre-existent '*Olam* of Godhead. It is above (the invisible higher worlds), it is within ("the *Malkuth* is within you"), and it is spiritual, not physical.

⁷⁹ We all suffer and contribute to not only our own *karma*, but that of others and of all humanity.

⁸⁰ Or, "do not allow us to be led, to lead ourselves."

⁸¹ Evil begins within the heart of humanity, but is projected through the activities of the outer world.

**And the Power,
And the Glory,
Always and ever.
*Amen Amen Amen*⁸²**

Kihesh: Selflessness and Non-Attachment

VIEW

Originally the Jewish people were wandering Aramean tribes, not attached to a specific geographical location. After the Babylonian captivity and resulting diasporas, the sages such as *Qoheleth* counseled a philosophy not unlike that of Greek philosophers like Heraklitos—what we would recognize as the wisdom of non-attachment to the ever-changing vicissitudes of life.

To his disciples *Yeshua* gave these counsels: “The foxes have their holes and the birds have their nests, but the *Bar-Enash* has no place on Earth to lay his head and rest...Become passersby!”⁸³

The teaching of non-attachment was handed down in Christian thought, as here in this second-century letter:

They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven.⁸⁴

Clement of Alexandria relied upon Christian non-attachment when he wrote his treatise concerning the Rich Man’s Salvation. He affirmed that the rich could be “saved” if they were philanthropic and philosophically unattached to their wealth.

Clement seems to have been true to the spirit of *Yeshua*’s teachings about wealth and liberation. In an authentic saying from the *Gospel of Thomas*, *Yeshua* makes an halakic

⁸² Pronounced or intoned “Ah-mayn.”

⁸³ The first appears in Q and in *Thomas*, the second in *Thomas* only. Both are clearly authentic.

⁸⁴ *The Epistle of Mathetes to Diognetus*, Ch. 5.

pronouncement using his characteristic contrasting parallelism, this time emphasizing the right use of spiritual versus worldly wealth and power:

Let him who has grown spiritually wealthy be Sovereign, and let him who possesses worldly power renounce it. Logion 81

Here the word translated “renounce” is the Greek loan-word *arneisthai*, from the original Hebrew-Aramaic *Piel* form *kihesh*, “to deny, disavow as false.” It is probably a term he used many times in his teachings about non-attachment. The root meaning is “a lie, a falsehood.”

This, then, is not a statement that a wealthy and powerful person cannot attain to the Sovereignty (*Malkuth*) of Heaven.⁸⁵ Rather, it is a declaration that he should recognize his possessions and status as false illusions of true wealth and power. Moreover, he should share them in anonymous acts of philanthropy, as *Yeshua* counsels in other places.

Attachment is an egoistic emotional state natural to all of us. It desires to possess and control all the elements of its life, whether people or things. It is selfish. It takes the biggest piece of pie on the plate. It is obsessed with material goods and finances. It wants to keep parental control over its grown children. If it does charitable acts, it always exacts a price—social or emotional.

Yeshua gave examples that are usually interpreted as parables on Christian humility, such as the advice to always take the lowest seat at a banquet so that you will be invited up to a higher status, rather than demoted to a lower one. This is one of *Yeshua*’s many uses of rabbinic hyperbole. It is intended to make the point by appealing to a satirical self-interest.⁸⁶ Another was the Parable of the Unjust Steward, which he concluded by saying, “The worldly people are wiser in their own self-interest than the children of Light,” meaning that doing sincerely compassionate good works can be regarded as a form of enlightened spiritual self-interest.

Other examples of practicing selflessness and non-attachment:

When someone steals your coat, give him your shirt as well. Give to anyone who asks you. When someone takes what is yours, do not demand it back. Luke 6.29-31

⁸⁵ Although that may be far more difficult for him, as the Marcan pericope observes.

⁸⁶ Unfortunately, Greek-speaking Christians missed the point of semitic satire about taking the lowest seat and instead perfected the humility game! False humility became institutionalized as pious social interaction and general *modus operandus* within church culture.

In the Gospels, *Yeshua* gave the rabbinic ruling “Do not lend at interest.” Do not charge money for lending to a fellow Jew, a ruling also made by other rabbis. However the saying was later translated as “Do not lend at usury,” meaning not to charge unfairly high interest rates.

But in the Aramaic core of the *Gospel of Thomas* the ruling is given as an example of halakic discipline:

If you have money, do not lend it at interest, but give it to one from whom you will not get it back. Logion 95

The New Testament preserves many other examples of *Yeshua*'s counsel on selfless giving, such as: “Give to whoever asks...” Matthew 5.42; “It is more blessed to give than to receive,” Acts 20.35.

The culture of sharing, non-attachment, and selfless giving was established in Christianity from the beginning. The earliest Jerusalem church was organized communally, probably in imitation of the way *Yeshua*'s peripatetic missionary communities of disciples were organized. All wealth was contributed to the community. Rich business owners like Peter and Mary Magdalene formed the main support of the missions, but all participants contributed what they had.

In the Gospel story of the Widows' Mite, *Yeshua* is sitting with his disciples watching people donating money to the Temple. One old widow deposits a tiny coin, and he remarks that her contribution is greater than all the others, because that coin was the only money she had. She exemplified true devotion and *kihesh*.

Non-attachment was taught in Hindu and Buddhist traditions as well as the Jewish wisdom schools of *Yeshua*'s period. Today it is even more relevant for modern protean mankind, who must cope with an ever-intensifying pace of change.

The secret of non-attachment is looking toward the future rather than the past. As the currents of life rush us downstream past familiar locations that soon disappear, we must keep our focus not on what is being lost, but upon our ultimate destination. You can never go back home, because your true home lies ahead in the future. Thus you must maintain an attitude of *kihesh* to the illusions that pass for true reality.

PRACTICE

Here are some halakic practices we can implement that will help to eventually rewire our innate selfishness and egoistic attachment to possessions or social status. These are disciplines you can impose upon yourself as circumstances arise.

- **SOCIAL INTERACTION:** Observe and pay close attention to others. Listen to them. Be friendly but sparse in conversation. Don't waste words in gossip or idle chat. As the desert saint said, "Keep the barn door shut so the ass won't escape."
- **PRAY FOR THE NEEDS OF OTHERS, NOT YOURSELF:** *Yeshua* told us not to worry about our personal needs. The *Abba* knows our needs and will supply them.
- **LEAVE THE BEST PART FOR OTHERS:** If you love apple pie, take the smallest portion. Let others choose what to do for entertainment and activities. Be content with a supportive role. Let others have the credit and the glory.
- **BE POSITIVE, PATIENT, AND EFFECTIVE IN THE WORST OF CONDITIONS:** The Old Testament prophet said that when you fast, do not cover yourself in sack cloth and ashes. Instead, wash your face and be joyful. Londoners know that the people who inspired others to survive the Nazi fire-bombings were those who cheerfully helped others through the crisis—not the ones who gave up and fell into lethargy and depression.
- **BE A GIVER, NOT A TAKER:** Support charitable enterprises with money and action. Refuse reward for service. Give back to your community. Be a spiritual adult.
- **LOVE YOUR ENEMIES:** You don't have to like them. But always treat them with fairness, justice, compassion, and respect. That is the meaning of *Yeshua's* word *hesed*, covenantal love.
- **PRAYER, MEDITATION, CONTEMPLATION, RETREAT:** *Yeshua* left us his pattern of intense interaction with society punctuated by private retreats into the wilderness. Our good works, mitigation of past sins, and spiritual transformation can be done only in the context of life with others. But the greatest practice of non-attachment is regular meditation, prayer, and retreat from that interactive life. In the modern world prayer and meditation should be done each morning before starting the day's activities, with evening prayer and contemplation before sleep. Spiritual retreat should be done several times each year away from populated areas and in the beauty of the natural world. Camping, trekking, sailing, time scheduled at a monastery, and other retreats are good if done privately rather than as a group activity. The key is privacy, not mere recreation, and as much solitude as you can manage.
- **CONSCIOUSLY PRACTICE THE THREE GREAT MESSIANIC VIRTUES:** In I Corinthians Paul transmits an ancient Christian hymn we know as "Faith, Hope, and Charity." The original Aramaic terms were *Emunah*, *Tiqvah*, and *Raham*—Faithfulness, Trust⁸⁷ in the *Abba*, and Compassion. The Latin root of the English word "virtue" is strength. The Greek word for the characteristic virtues of Godhead was *dynamis*, meaning power. Originally the virtues were understood as the divine powers exercised by saints. This ancient hymn indicates that the three great powers

⁸⁷ See footnote 46 for details.

to be exercised by the newly-borns are first of all Faithfulness to all the ways of the *Abba*—justice, wisdom, love, compassion, beauty. Then Trust and Hope for the coming *Malkuth* of the *'Olam Ha-Ba* or future messianic age. And finally Compassion—honoring the divine covenant that exists among humanity and all beings. In the original teaching, however, the primary virtue was Faithfulness or Fidelity to the ways of the *Abba*, because it included all the others. The reason the Greek Christian hymn honored *Agape* “Love, Charity” was probably that the Love of the Father God was considered to be quintessential in its developing Son-of-God salvation theology about the Lord Jesus. “God so loved the world that he sacrificed his only begotten son...”

- DO PRODUCTIVE WORK, BUT BE UNATTACHED TO RESULTS: Creative labor sanctifies the soul. Mother Jennie used to say, “Dirty fingernails make clean hands,” and, “Do your labor as though doing it unto God.” No labor has to be alienating. If you can’t do creative labor, you can still take pride and satisfaction in the quality of your work. The Buddhist teaching about “right livelihood” applies. As Eldridge Cleaver said, “Be part of the solution, not part of the problem!” But no matter how good a teacher, doctor, mechanic, or farmer you might be, don’t be attached to the outcome. Students fail beyond all you can do to help them. Patients die. Engines fail for reasons beyond your control. Crops fail. Take your satisfaction from doing your work as well as you can, but remain unattached to results. It is your quality of work that matters, not the final result. Work to achieve the best result. But realize that ultimately, future result is out of your control.
- PRACTICE ALL THOSE GOOD MAXIMS YOU WERE TAUGHT IN KINDERGARTEN: If you can’t say anything good, don’t say anything at all. Share. Wait your turn in line. Be a good sport. Be courteous. Idleness is the playground of the Devil (don’t waste time in frivolous activities.) These are actually profound halakic disciplines.

Becoming Shalem: Advanced Inner Halakah

VIEW

(Extracted from my commentary on Logion 22 in *The Kabbalistic Words of Jesus in the Gospel of Thomas*.)

Singleness of heart was the first step toward developing spiritual perfection or becoming *shalem*. Advanced *Halakah* can develop only once that basis has been established.

Logion 22b of the *Gospel of Thomas* beginning with “When you make the inner as the outer...” outlines *Yeshua’s* advanced inner training for divine transformation—to

become a Christ in flesh. It allegorizes the interior *halakah* that leads the “newly-begotten” into full participation as a *Bar-Enash* of the Sovereignty of Godhead. In the Aramaic core, we find the higher interior *halakah* described this way:

His disciples asked, “Then shall we, being spiritually newly-begotten ones, attain the Sovereignty [*Malkuth*]?” *Yeshua* replied, “When you make the inner as the outer, and the outer as the inner; and the above as the below; and when you make the male and the female into a single unity, so that the male will not be [merely] masculine, and the female [merely] feminine; and when you make [human] eyes to serve as [God’s] Eye, and a [human] hand to serve as [God’s] Hand, and a [human] foot to serve as [God’s] Foot, [and] a human image to serve as [the Divine] Image; then you shall attain the Sovereignty. *GT Logion 22.b*

Making the inner as the outer, the Above and the below, and the male and female into a single unity is *Yeshua*’s inner-circle teaching on the process attaining divine union. It extends his public halakic teachings, which were a process of remedy for the moral and existential state of ambivalent duality characterized as double-minded or “double-souled” (Greek *dipsycheion*). This refers to the ongoing conflict of good and evil impulses (*yetzer ha-tov*, *yetzer ha-ra*) in each heart.

To make the inner as the outer is to sanctify oneself by awakening and abiding in the consciousness of the true and non-dualistic divine nature that resides within the heart. This self-forgetful discipline is not unlike that of abiding in the Buddha Nature, which resides in every sentient being. The Christ Nature, however, was a theistic concept rooted in sanctified moral action and behavior, rather than in pure consciousness.

The Above refers to another aspect of sanctification—fully incarnating the spiritual high self within the personal self by means of consciousness and deeds. This was sometimes allegorized as adoption or regeneration as a child of God, sometimes as a marriage of Heaven and Earth.

The kabbalistic Divine Soul or *Neshamah*, which operated under the guidance of its Higher Soul (*Yechidah*) through Higher Mind (*Chayyah*) was equivalent to the Greek *Augoeides*, “shining or luminous image” in Pythagorean and Neo-Platonic thought contemporary with Hellenistic Christian Gnosticism, which developed an entire terminology concerning heavenly names and images. The *Neshamah* was an “image” of the Divine Self lying at the foundation of every human heart and operating in the dualistic *Olam* as the *Yetzer Ha-Tov*. The *Neshamah* was known under many names: The Image, Guardian Angel, Genius, Higher Self. To establish conscious communion with one’s personal *Imago Dei* could lead to the internal *hieros gamos* or marriage of Heaven and Earth that *Yeshua* taught.

Making the masculine and feminine into a single one⁸⁸ is an internal process of reintegration, not unlike the process of Jungian psychology.⁸⁹ In the Jewish kabbalistic thought of *Yeshua's* period, angels are androgynous—both male and female like Godhead—as are all heavenly beings. *Yeshua* taught that those who attain the Sovereignty make themselves *shalem* or whole and restored through sanctification, incarnating the *Qimah* in earthly life, no longer constrained by the illusions and limitations of earthly duality, and therefore “like unto the angels.” This is the state of consciousness that a *yeled*⁹⁰ must achieve to gain the *Malkuth* or Divine Sovereignty.

To make one's hand (means of initiating action) serve for God's Hand, one's foot (walk through life or *halakah*) to imitate God's walk, and one's heart a field of activity only for the *Imago Dei* or *Yetzer Ha-Tov*, is to consecrate and sanctify all thought, word, and deed to God's Way.

PRACTICE

- OUTER AS INNER: Examine yourself to be certain that your words and actions transparently represent your true thoughts and feelings. “Let your yes mean yes, and your no mean no.” Resist any impulses to deceive, conceal, or use guile regardless of rationale. That said, apply compassion, diplomacy, and discrimination in what you say and do. Always take one breath before reacting and reflect on your impulse to speak or act.
- ABOVE AS BELOW: The title of this book is *Incarnating the New Humanity*. We must remain in constant communion with our higher nature as members of the body of *Bar-Enash*. Draw down and incarnate your higher nature. Strive to bring the consciousness of the Christ and whatever specific sovereignties⁹¹ you may have achieved as a *Bar-Enash* into your daily life and activity. Paul rightly advises to have the *Nous* of Christ, the “higher mind of Christ,” in all our works of the day and night. Measure all that you think, feel, and do by that canon.
- UNITY OF MASCULINE AND FEMININE: Jungian psychological reintegration is the best model for practice, although the ultimate goal is kabbalistic *heiros*

⁸⁸ In certain Hindu tantras, males dress in women's clothing to facilitate divine reintegration, as did *Sri Ramakrishna*.

⁸⁹ It was Prof. Karl Jung who purchased the codex containing the *Gospel of Thomas* and donated it to the UNESCO Nah Hammadi project for scholars to study and preserve. This Logion probably resonated with him more than any other because it reinforced his psychotherapeutic views.

⁹⁰ “Newly-born,” *Yeshua's* term for one who has been initiated into the *Razim Ha-Malkuth*.

⁹¹ Sovereignty (*Malkuth*) is a complex issue. Read my explanation in *The New Humanity*, chapter entitled The Sovereignty of the New Humanity, especially the section on Specific Sovereignties.

gamos of divine *Yechid* and *Yechidah*, or the messianic Marriage Banquet.⁹² We begin on the psychological level by respecting and honoring the opposite sex and all sexual orientations. If we are mainly masculine in consciousness, we should develop traditionally feminine interests and activities (cooking, child-raising, charitable projects, animal care, etc.). If we are mainly feminine in consciousness, we should develop traditionally masculine interests and activities (sports, politics, science, math, etc.). Music and the arts are excellent activities for men to undertake; mechanical and computer sciences are good for women. It is important not only for men and women to understand each other's minds and feelings, but for people of all sexual orientations to gain insights into each other's worlds. With this basis, so that "the male will not be [merely] masculine, and the female [merely] feminine," it is possible to begin to penetrate the higher mysteries of Heaven and its androgynous realities.

- **HUMAN EYES TO SERVE AS THE DIVINE EYE:**⁹³ The divine single eye probably refers to the Eight Spirit of the Testament of Reuben, which in terms of the *Yetzer Ha-Tov* was the faculty of prophetic vision. Higher psychic faculties develop out of the physical senses: clairvoyance from physical sight, clairaudience and spirit guidance from physical hearing, intuition from smell, discrimination and power over evil of spirits from taste, and healing by laying on of hands from the sense of touch. In *Yeshua's* inner circle these may have been understood as sovereignties given by Heaven to living messianic saints, but in the early Holy Spirit churches these charisms manifested as gifts of the Spirit represented in the hymn of I Corinthians. Legends of the Apostles suggest that many of them had developed such faculties. *Yeshua* referred to a messianic saint who had received divine sight as a "man of Light."⁹⁴ There is no specific practice to develop this charism as it is a result of total halakic practice.
- **A HUMAN HAND TO SERVE AS THE DIVINE HAND:**⁹⁵ The hand of God represented divine activity in the world. "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." Service to humanity was service to Godhead. Faithfully practicing the *Halakah* of Compassionate Good Works until it becomes part of one's nature.

⁹² I address this complex topic in *The Kabbalistic Words of Jesus* and in Part Two my PowerPoint presentation.

⁹³ Literally "eyes in the place for one eye."

⁹⁴ Detailed analysis of the "man of Light" and the single eye can found under Logion 24.b of my *Kabbalistic Words of Jesus in the Gospel of Thomas*.

⁹⁵ Literally "a hand in the place of a hand..." and so with the Coptic phrases that follow.

- A HUMAN FOOT TO SERVE AS THE DIVINE FOOT: Allegorical for “walking the walk,” or faithfully living the *halakah* to the point that it becomes an integral part of one’s character (*nephesh*) that sanctifies his soul (*neshamah*).
- A HUMAN IMAGE TO SERVE AS THE DIVINE IMAGE (*TZELEM*): By faithfully expressing one’s life through the inclinations of the *Yetzer Ha-Tov* as outlined in the previous phrases, the Divine Image or *Tzelem* within the heart becomes one’s true personal identity (*nephesh*). At this point the *tzadik* attains the Divine Sovereignty (*Malkuth*) of a *Bar-Enash*. This, again, is not the result of one particular practice, but of the wholistic practice of inner, outer, and secret *halakah*.

PART FOUR: SECRET *HALAKAH*

- *Shaqad*: Single-Pointed Meditation on Divine Light
- *Mishqad*: *Merkabah* Ascent

PART FOUR: SECRET HALAKAH

These are advanced practices for interior purification. They were probably what Clement of Alexandria referred to as the “hierophantic teachings,” or the “things that are not to be uttered,” in his letter concerning the Secret Gospel of Mark. “Not to be uttered” means not to be spoken except kabbalistically—privately from the mouth of a teacher into the ear of a single disciple.

These techniques are implied by many of the authentic *davrim*, *mashlim*, and kabbalistic discussions of *Yeshua* that have been preserved in early sources, both canonical and non-canonical.

Shaqad: Single-Pointed Meditation on Divine Light

The Hebrew root-term for a sleepless, all-night vigil was *shaqad*. This is to be differentiated from the root-term *shamar*, which means to keep watch from a watchtower for early warning of invaders. *Shaqad* referred to keeping spiritual vigil. It was a form of kabbalistic meditation. Its name was derived from the same trilateral root meaning “almond,” because the almond tree was observed to be the first and earliest to awaken in spring.

There is also the *Pual*⁹⁶ form *Mishqad* from the same trilateral root, meaning “awakening.”

The ancient emission theory of sight held that visual impressions occurred because of an invisible light was sent out from the eye, reflected from an object, and returned to the eye. *Yeshua* made many references to the light within a man of light, not hiding one’s light in a bushel basket, shining of one’s light, sending forth light from one’s eyes.

For *Yeshua* interior light existed within everyone. It resided in the *leb* or “heart,” which was the seat of consciousness, the moral field of ambivalent selfish and unselfish motivations (good and evil *yetzerim*), and the *atzad* or treasury in which the divine *tzelem*, image, or spark of Godhead resided.

The single-pointed meditation on light has been practiced in many spiritual traditions throughout history, and has been transmitted in Christian spirituality through various monastic, Rosicrucian, spiritualist, and other orders. It seems to have been one of the practices taught by *Yeshua* to his disciples, whom he told:

⁹⁶ The Hebrew verb forms *Qal*, *Niphal*, *Piel*, *Pual*, *Hiphil*, *Hophal*, and *Hithpael* change the meaning from simple to active, passive, intensive, and reflexive. *Pual* has a generally passive meaning, in this case “to be awakened.”

“Always meditate (*shaqad*), always pray.” Mark 13.33

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not meditate (*shaqad*) with me one hour? Matthew 26.40 (The “Transfiguration” event—actually a *Merkabah Mishqad*)

His sayings about the *shaqad* were misunderstood in gentile Greek Christianity and interpreted in the New Testament as injunctions to “watch” for the Second Coming of Jesus.⁹⁷

Yeshua’s name for this form of meditation practice was *shaqad*, vigil. It survives in traditional Christianity as the Easter Saturday all-night vigil kept by disciples. But as I have shown, it was probably a single-pointed meditation on interior light—the “spark” of the Divine *Tzelem* that is the basis of a human soul given at its formation. This light was also the *Ain Soph Aur* that veils the Image or Face of Godhead, and out of which all reality manifests. It is comparable to the *Rigpa* of Tibetan Buddhism and the First *Iliaster* of Paracelsus that was to object of Rosicrucian meditation.

The term “enlightenment” derives from the ancient practice of meditation on light.

I have been keeping a daily discipline of prayer and meditation on the interior divine light since 1969. Without doubt, it has vastly enriched my life in ways too numerous to count. Since we have no specific teachings on technique from *Yeshua*, I shall explain the simple technique I used when I began the meditation in 1969.

1. I silently prayed the Lord’s Prayer with eyes closed, beginning with “Our Father-Mother” and fully intending each word and concept.
2. Then I sat in a comfortable meditation posture, also with closed eyes, and silently said, “Mind be still, body be still. Let us seek the holy Light Christ within.”
3. I focused my mind upon Light and repeated, “Light...light” to keep focused. When my mind wandered, I refocused and started again. By keeping focused and refocused, after a few weeks I began to see faint light manifesting. It was as though gentle clouds of bluish light were slowly filling my cranium. After a while, the light would intensify at the center and begin to distill and re-distill into smaller bright blue, violet, and whitish manifestations. This would signal to me that the meditation was complete.

My morning practice originally required as little as five or ten minutes. My entire work day benefitted. I developed new creative talents as writer, teacher, musician, and I

⁹⁷ As in, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” Matthew 25.13

founded schools, community institutions, and two symphonic orchestras that I managed and conducted.

Over the years I developed much more complexity in my meditation on light, including preliminary chakra attunements using vocal harmonics, *mantra*, *yantra*, and color, as well as *mudra*, special meditation postures, and breath techniques. But always I began with prayer, as I do today.

After twenty years, I developed and integrated the meditation on light into more elaborate spiritual practice--my Christ-Melchizedek Tantra, with techniques derived from Tibetan Buddhist Kalachakra Generation and Completion practices. Today, forty-two years later and retired from fulltime work, my morning practices are even more elaborate and require forty to ninety minutes to complete.⁹⁸

Mishqad: Merkabah Ascent

I use the *Pual* form *Mishqad* to differentiate the *Ma'aseh Merkabah* from *shaqad* on divine light, which unlike *Mishqad* may be done at any time and in any place.

The only information I can infer from the narratives about *Yeshua* and certain of his *davrim* about the *Mishqad of Merkabah* ascent is as follows:

- The ascent was done on a moonless night⁹⁹
- It was done in complete privacy and seclusion
- After a week of spiritual instruction and preparation, it required most of one night to accomplish
- It was done with *Yeshua* as guide
- It required deep familiarity with the ten-*shamayyim* map of reality, which was envisioned with closed eyes and functioned as a *mandala* of the physical macrocosm and the spiritual '*Olam* of Godhead. Unlike Western and hermetic cosmographs, the *Merkabah* heavenly journey began from the physical

⁹⁸ You can begin your own practice of the *shaqad* on divine light using some adaptation of my simple initial meditation technique. I offer my spiritual students online written and media presentations to facilitate starting this form of meditation practice. I offer the Christ-Melchizedek Tantra to students who complete the T.:H.:G.: First Order Empowerments and Portal to the Second Order.

⁹⁹ Not on the nights preceding or during Vedic *Amavasia*, or what we know as the astronomical conjunction of Sun and Moon, but the nights after on a New Moon, when there may or may not appear a thin waxing crescent moon immediately after sunset. Once the crescent moon has set, the process may begin.

macrocosm on the periphery and progressed toward the Throne of Godhead at the very center. Ascent was a process of entering deeply within ones heart, so it was probably understood as first a descent into interior depths, then an ascent through the spiritual heavens through that hidden entrance.

I have never been moved to attempt the *Merkabah Mishqad*. However, I have often done a simpler form after completing my morning practices, if conditions are conducive. I pray, then enter into an *erodinium* or unconscious, non-REM dream state, which might last for as long as an hour or as little as fifteen minutes. When I return to normal consciousness I remember nothing. But I am deeply aware of having received non-discursive instruction, *manda*, or *gnosis* that will clarify my daily spiritual teaching or writing.

I do not recommend any kind of out-of-body exercises, as I have witnessed many negative consequences for those who have attempted them. Rather, I suggest only spontaneous experiences for which you have an invisible guide, such as that described by Paul in II Corinthians, chapter 12. If and when you are ripe for these experiences, you will have them, and you will be guided. Otherwise, don't try to force them.

APPENDIX: ESSENTIAL HEBREW- ARAMAIC VOCABULARY

The following terms were essential elements of the teaching vocabulary used by *Yeshua*. Readers of my previous studies will be familiar with them, but I include brief definitions for the convenience of the reader. You can study my books, seminars, or YouTube videos for a better understanding. When they appear in the text, you can reference them here.

<i>Abba</i>	Father-Mother, Godhead, Source and Fountainhead; not a Father, not a deity, not the contemporary popular concept of a Hebrew national deity who required animal sacrifice
<i>Adam, Adam Kadmon</i>	Archetypal mankind, humanity; the original fallen humanity
<i>Ahab</i>	Love of the <i>Abba</i> for humanity
<i>Anan</i>	The cloud of primordial Light that veils the <i>Tzelem</i> of the <i>Abba</i>
<i>Asa be'aph</i>	Self-righteous attitude of pious Pharisees satirized by <i>Yeshua</i> as “taking nose, looking down the nose”
<i>Baet</i>	Awe of Godhead that must be experienced by the <i>Hakim</i>
<i>Bar-Enash</i>	New spiritual archetypal humanity; the corporate Christ
<i>Bar-Enash Messiah</i>	“Son-of-Man Messiah,” New Humanity
<i>Basar</i>	Flesh that dissolves back into its elements after death
<i>Basor</i>	Proclamation of <i>Yeshua</i> ; end of evil age, coming of divine <i>Malkuth</i> into the hearts of humanity; spiritual marriage of Christ and humanity
<i>Chayyah</i>	Higher mind of <i>neshamah</i> ; “mind of Christ”
<i>Davar, Davrim</i>	Prophetic revelation; “word, words”
<i>Emunah</i>	Faith is misunderstood as <i>pistis</i> “belief” in New Testament. Means faithfulness, fidelity, perseverance in well-doing.

<i>Gehenna</i>	Wrongly understood as (Orphic) Hell in New Testament. After-death place in the Third Heaven where each <i>neshamah</i> is purified before being admitted into the <i>Pardes</i> . Not torture or punishment, and not everlasting damnation. Longest possible time was 12 months, shortest hours or days for those who had purified their souls in life.
<i>Haggadah</i>	Proto-kabbalistic legends and allegories about God's wife <i>Matronit</i> , the birth-pangs of Messiah, the Marriage Banquet of Messiah, the ascension and transformation of Enoch into <i>Metatron</i> , the Archangel who oversees reincarnation, etc.
<i>Hakim</i>	A person who had sought <i>Hochmah</i> , Wisdom, and been instructed by Mother Godhead (<i>Hochmah</i> , <i>Shekinah</i> , <i>Ruach</i>)
<i>Halakah</i>	"Way of walking;" a discipline of spiritual practice taught by a Jewish <i>Hakim</i> or spiritual master
<i>Hesed</i>	Covenantal love of humanity for Godhead, humanity, and all other beings
<i>Hochmah</i>	Wisdom; the feminine and immanent aspect of the <i>Abba</i> who is the instructress of the wise; one of the original Names or emanated <i>Sephiroth</i> of Godhead
<i>Hub</i>	Spiritual debt, like karma; the dynamic aspect of sin that punishes a perpetrator until the victim releases (forgives) him, or until the perpetrator forgives all those who sin against him
<i>Kihesh</i>	Non-attachment renouncing the illusion of worldly wealth and power
<i>Leb</i>	The heart, which is seat of the spiritual mind and motivations, i.e. of the Good and Evil <i>Yetzerim</i>
<i>Malkuth</i>	Universal Spiritual Sovereignty of the <i>Abba</i> ; NOT Greek New Testament "Kingdom" <i>Basileion</i> . The divine <i>Malkuth</i> rules invisibly everywhere, but mankind has alienated himself from awareness of it and obedience to it. The <i>Bar-Enash</i> new human archetype is destined to share divine <i>Malkuth</i> with the <i>Abba</i> ; each one who rebirths him/herself as a Christ receives a small share of <i>Malkuth</i> while still in flesh.

Manda	Personal knowledge/experience of divine <i>razim</i> ; Greek <i>gnosis</i>
Maqom	“Place” of existence in the Divine ‘ <i>Olam</i> ”
Mashal, Mashlim	Kabbalistic or rabbinic allegory or simile for mysteries too profound to grasp with the human mind; “The <i>Malkuth</i> of Heaven is like...”
Merkabah	Mobile Throne-Chariot of Godhead representing divine omnipotence and omniscience; vehicle for the <i>Merkabah</i> practitioner to ascend to the Throne of God.
Messiah Ben-David	Popular Palestinian view of a coming Messiah and Saviour of Israel who would swoop down from the heavens with bands of angels to overthrow the Roman and establish Israel as ruler of the earth. View staunchly opposed by <i>Yeshua</i> , yet it ironically became the view of Pauline Christianity.
Messiah Ben-Joseph	Wisdom school view of a Messiah from the line of the seer Joseph who would arise from the sea and make Israel powerful with diplomacy, but would eventually be assassinated. Also opposed by <i>Yeshua</i> .
Mishpat	“Judgment.” To judge another meant to condemn without compassion, perpetuating sin (<i>hub</i>): “judge not, lest ye yourselves be judged.”
Mishqad	An all-night single-pointed spiritual vigil taught by <i>Yeshua</i> (such as the so-called Transfiguration)
Nacham	Spiritual submission of the lower to the higher; humility and openness to the guidance of Heaven.
Nasa beaph	To turn up the nose, “give nose,” meaning to hold oneself spiritually superior to another. Wrongly translated in the New Testament as “hypocrisy.” <i>Yeshua</i> ’s root criticism of the Pharisees was their self-righteousness.
Nephesh	The incarnate personality that is incarnated into flesh, wanders at night in dreams, and survives the death of the body for an average of forty days. Has gender, specific language, culture, national identity, talents, prejudices.

<i>Neshamah</i>	The soul, which is sanctified or defiled by the actions and choices made by the incarnate <i>nephesh</i> or personality, and suffers the consequences. Without gender and not tied to human language, culture, identity, prejudice.
<i>'Olam, 'Olamim</i>	Not a time or age, but a state or plane of existence or of consciousness. Compare to the Sanskrit <i>loka</i> . Those who sin against the <i>Ruach Ha-Qodesh</i> are committing an <i>'olamic</i> sin, not eternal in the sense of time. They remain stuck in an <i>'olam</i> of self-righteousness and spiritual blindness like those who turn their backs to the sun and always see their own shadow. Until they chose to turn and face the light, they will remain in darkness.
<i>Pardes</i>	Paradise, like <i>Gehenna</i> in the Third Heaven. Place where those who have not made themselves worthy of the <i>Qimah</i> sleep until they reincarnate, or where the <i>tzadikim</i> awaken and live the Life of the <i>'Olam</i> of Godhead (not “eternal life” as in New Testament).
<i>Qimah</i>	The “Resurrection” or Standing Again after death, in which the <i>tzadikim</i> enjoy full continuity of consciousness after death and serve according to their spiritual development. <i>Yeshua</i> ’s after-death appearances were not examples of Resurrection, but of the sanctified <i>nephesh</i> of the greatest of all <i>tzadikim</i> making itself visible to his disciples for forty days before the ascension of his <i>neshamah</i> in full continuity of consciousness—his true <i>Qimah</i> .
<i>Razim</i>	Secrets, Apocalypses, or Mysteries of Heaven. Learned by ascent to the Throne of Godhead. <i>Yeshua</i> taught the <i>Razim</i> of the <i>Malkuth Ha-Shamayyim</i> to those whom he initiated.
<i>Ruach</i>	Spirit, which is the matrix that interconnects Heaven and Earth, <i>nephesh</i> with <i>neshamah</i> with <i>chayyah</i> with <i>yechidah</i> , and eventually <i>yechid</i> . Often represented by the Dove of Canaanite goddess Astarte, probably based on the Egyptian <i>ba</i> .
<i>Ruach Ha-Qodesh</i>	“Spirit of Holiness,” the feminine face of Godhead associated with <i>Hochmah</i> and the <i>Shekinah</i> or outer glory of Godhead in nature. <i>Yeshua</i> speaks of Her only a few times in the sayings that have been preserved, but She became all-

important as a guide for the early Greek Christians, so appears through the New Testament as a kind of *Dea ex machine*. She was called the Holy Spirit, and became the neuter *Pneuma Hagion*. In Latin Christianity she was given a whole sex-change operation as the male *Spiritus Sanctus*, and the Trinity became the Three Guys—Father, Son, and Holy Spirit.

Se'eph	Divided, dual in heart and double-minded. The existential sickness that perpetuates the bondage of <i>Adam</i> that the <i>Halakah</i> of <i>Yeshua</i> seeks to remedy.
Shalach	Release from debt, “forgiveness.”
Shalem	Wholeness, unity, perfection, the opposite of se'eph, the goal of <i>Yeshua's Halakah</i> .
Shamayim	The two Heavens, day and night skies; later the Ten Heavens that, beginning with the Third, constitute the 'Olam of Godhead.
Shaqad	To make a vigil, single-pointed meditation. In another Hebrew verbal form, <i>Mishqad</i> —a vigil.
Talmid, Talmidim	Disciple, disciples of a Jewish spiritual master
Tiqvah	Derived from the root <i>batach</i> meaning expectation of good outcomes. <i>Tiqvah</i> “hope, expectation for a positive future,” is the term used often in the Book of Job, and was probably the term used by <i>Yeshua</i> .
Tiphlah	The form of prayer that <i>Yeshua</i> taught, which was intercessory prayer on behalf of others or the entire community. Was originally done in the <i>Orant</i> posture, standing with arms raised to the side a right angles. Prayer was silent and on behalf of others. The <i>Abba</i> already knew your needs, so prayer for self was unnecessary.
Tzadik, Tzadikim	Jewish saint, saints. All members of the early Christian churches were called saints.
Tzelem	Face or image; the Divine Image or spark at the root of a human soul; the invisible Image of Godhead

<i>Yechidah, Yechid</i>	The soul of the soul; the divine spark, which was feminine with respect to Godhead. When final spiritual consummation came, <i>yechidah</i> was merged with the <i>yechid</i> of Godhead in the Messianic Marriage Banquet.
<i>Yeled, Yeledim</i>	Spiritual newly-borns of the <i>Bar-Enash</i>
<i>Yeshua</i>	Hebrew name meaning “liberation, spiritual liberation”
<i>Yezer, Yezerim</i>	The divine “formation” of <i>Adam</i> . Every human being has the Divine Image or Spark of Godhead in his heart-core, just as all sentient beings have Buddhahood in their constitution. However, with the emanation and in-breathing of the divine <i>yezer</i> , and because the world is one of duality, a shadow <i>yezer</i> was formed as a necessary reaction. The Divine Formation is the <i>Yezer Ha-Tov</i> or Good Inclination, but it is opposed by the <i>Yezer Ha-Ra</i> or Evil Inclination in the heart of every human being. The original <i>Adam</i> became blind to the Sovereignty of the <i>Abba</i> and put himself under the bondage of evil. The <i>Halakah</i> of <i>Yeshua</i> liberates humanity from evil by teaching them to follow the Good Inclination and make their hearts single.