

The Book Breshith

an explanation by

Jakob ben Luria

chapter II

drawn up by

Abraham den Dunnen

Version 1.0

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translated by

Danny Kraaijenoord

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Genesis chapter II

a. Difference between the 1st and 2nd chapter of creation

According to many theologians, the Torah exists of a collection of different stories from mostly the Babylonian era, and they claim it contains two different creation stories in the first and second chapter because of that, as, e.g., in both sections, man is created twice. Such opinions, however, take shape because also academic adequate Bible researchers mostly interpret or better said use the uninterpreted mainstream interpretation and literal "explanations" from religious circles of both chapters. Despite the precise meaning, one is unable to detect the constructions of both sections; for instance, time is spoken of on the 4th day, which makes it difficult to talk of "six workdays." The question of why the seventh day of creation falls outside of the first chapter without the mentioning of "and it was evening, and it was morning the seventh day" isn't asked. The third and fourth verses of the second chapter are also translated in many variations because even when translated literally, the literal view perishes. After its verbal presentation an adapted translation is given instead of searching for the higher intention and consequently *translating literally* and letting these two verses shed their uniform light over the essence of both chapters (Gen 2:3):

*And said the Eternal the day the seventh and he sanctified him, because on him rested he of all his work **which created the Eternal to make** (4) **this the history/generations of the heavens and the earth in/after their being created on the day of making of Jahweh the Eternal (= the 7th day) of (an) earth and (a) heaven (= our heaven and earth)***

לעשות אלהים ברא אשר מלאכתו
to make <= the Eternal <= he created <= which <= his works

Because as man also *designs* buildings and clothing and paintings *to create* the 1st chapter of the Torah reveals the planning of creation ברא:

following the omnipomy of an Almighty with the "resting" is expressed that all haste and pressure to get things done in time and to adjust to unforeseen developments are strange to God (=> 1st Ch.)

- and the *to make* עשה *concerns* carrying out the plan as described in the 2nd chapter of the Torah:

his work which created (ברא) the Eternal to make (עשה)

For people and God, "creating" is the *creative side* of the work before realizing:

ברא - (bara) to create

- and "to make" is implementing that what was conceived in advance:

עשה - (asa) to make

Thus the following verse and the whole 2nd chapter of the Torah continue with the "making of what God had created. "One should translate correctly instead of adapting texts to ideas, where *asoth* (עשות) is the infinitive or the "complete verb" of the verb *asa* (עשה) = "to make" and the letter *lamed* (ל), a prefix before this word means "to" so that *la'asoth* (לעשות) means "to make":

לעשות אלהים ברא אשר
to make the Eternal he created which

Hebrew verbs that have as the last letter heh (ה) in their root like עשה = to make have in the infinitive the plural female ending oth (ות) as is the case here "to make" = עשות

That is why in the 2nd verse, God states right away that on the seventh day he made his creation:

and completed the Eternal his work on the day the seventh day

also, here many translate the imperfect *wajekalu* = "and completed" with the perfect "and had completed" according to their ideas. The perfect without the preceding *waw* has however often the meaning of the imperfect, but the imperfect with preceding *waw* like here seldomly has the meaning of the perfect

- with which "and he completed" and "he made" are identical in this verse. Because the making is to materialize = 4 and to materialize starts from the primal matter = 1:

(Gen 2:7):	עפר מן האדמה dust from the ground (= the matter of God)	495	= 1 x 495	} 1 : 4
(Gen 2:2):	ויכלל אלהים ביום השביעי מלאכתו אשר עשה and completed the Eternal on the day the seventh his work which he made	1980	= 4 x 495	

for the 1:4-ratio shown in de Torah spirit-matter see 1st chapter and below

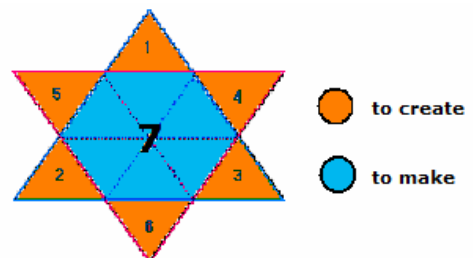
Unpunctuated one can also read "he made" *asa* as *oseh* = participle = "making" and then the whole verse sounds (Gen 2:2):

and completed the Eternal on the day the seventh his work which he (is/was) making and he rested on the day the seventh of all his work which he (is/was) making

- where participles often occur in the Biblical Hebrew, and the punctuation was added later. The first verses state, therefore, that the Almighty laid all being ready in the six days of the first chapter of the Torah to *make it now* and that the making shall be written down in the second chapter of the Torah. Further, the "making" is equal tot he "resting" for God because all was completely prepared:

and completed the Eternal on the day the seventh his work which he (is/was) making and he was making his work without haste or effort on the day the seventh

The joint surface of the corresponding six days of creation with the six points of the star of David is equal to the surface of the making of the seventh day is the centerpiece of the star of David (=> 1st Ch.). Thus the Sabbath of the second chapter in the Torah is **the day** of the history of the "making of God of what he created" (Gen 2:4):



*This the history of the heavens and the earth after their being created **on the day of the making** (= the 7th day) of Jahweh the Eternal of (an) earth and (a) heaven*

Because this day continues today, it does not say, "and it was morning and it was evening the seventh day":

the seventh day of creation is the evening side of the first three creation days (=> 1st Ch)

The first two chapters of the Torah are, therefore, not two different "creation accounts" but together describe the creation and realization of the whole real world. They form an indivisible unity and are therefore through the divine name "stapled together" (Gen. 1:31, 2:1):

[31] ... ויהי ערב ויהי בקר יום השישי [1] ויכלו השמים והארץ וכל צבאם
[31] ... and it was evening and it was morning day the sixth [1] And were completed
the heavens and the earth and all the host of them

יום השישי - day the sixth

ויכלו השמים - and were completed the heavens

יהוה - j'h'w'h' (Jahweh) - the name of God

The divine name "Jahweh" doesn't appear in the first chapter, but can be seen hidden straight away at the transition from the 1st to the 2nd chapter and openly from the 4th verse precisely where the Almighty starts to materialize his creation. Until then, the divine name was:

אלהים - (Elohim) God the Being (pl)

- which name in Judaism is mostly translated with "the Eternal" because "being" in the plural form without beginning from the past and without end in the future. The name expresses the unknowable being eternal = "the waters above the firmament" for people (= > 1st Ch.), while the second name:

יהוה - (j'h'w'h') Jahweh

- includes the verbs "to be" (היה) and "to become" (הוה) and that name is connected with the slipping away of time as part of matter = "the waters below the firmament" (= > 1st Ch.). With the second name, God reveals himself to humanity (Ex 3:14-15), who can only think in the past and present and future:

We believe therefore there is no reason not to call out this name and in these writings, the name *Jahweh* is therefore not avoided

Thus these two names of God between the first and second chapter of creation indicates the difference between a creating of all *at once at a time* (= > 1st Ch.) by a *timeless* Eternal and the making of the created *through becoming in time*.

The "making by God" is therefore equal to the "sanctification by God" (Gen 2:3):

and blessed the Eternal the day the seventh and He sanctified it

The blessing and sanctifying by God is never an empty symbolic act but always a realization, as verse parts like "and Jahweh blessed him" always means that God" made him succeed in his/her goals. "The"sanctifying by God" is therefore also an "anointing by God" (Ex 28:41 & 29:36):

your brother Aaron and his sons with him ... you shall anoint them and you shall fill your hand (= devote them) and you shall sanctify them and they shall be priests to me

*the alter ... you shall **anoint** them **to sanctify** them (ומשחת אתו לקדשו)*

- because the realization by God always happens after God's thoughts, and the anointing shows symbolically "being after God". People and the priest and also objects and all that exists are the anointed people and the anointed priest etc. "shinning" and "smelling lovely" = "being anointed" because being formed after or brought back to the original thoughts of God behind his creation. The sanctification of creation on the seventh day is; therefore, the making of creation on the seventh day after the plans of God summed up in the first six creation days. On the day of the history of the universe = the seventh day, God lets all the planned preparation and all that is described in the first chapter of the Torah become. The sanctification is also an anointing *mashiach* of creation on the seventh day because God won't let his creation nor part become to the thoughts of people or that of the opponent but *incompleteness* after the original ideas laid out in the

planning of the first six days of creation shall it become. Thus, **once all** will be anointed or *meshiach* (Gen 2:8):

and planted Jahweh Elohim a garden in (the) Eden of the east

(Gen 2:8): גן בעדן מקדם **363**
a garden in the Eden of the east

המישח - the meshiach, the anointed **363**

Where the firmament "midst the waters" is equal to the concocted material world, the land of Egypt, in the Torah (=> 1st Ch.):

(Gen 1:6): רקיע (firmament) **380**

מצרים (Egypt) **380**

The same can be said for (Gen 1:6):

(the firmament) to divide the waters from the waters

(Gen 1:6): מבדיל בין מים למים **358**
to divide the waters from the waters

מישח - (meshach) anointed, the anointed **358**

- the "garden in Eden" as the name for the factual values of the immaterial = Eden (=> below) and the factual values of the material = garden as interface = firmament between the spiritual and the material world:

(Gen 2:8): ויטע יהוה אלהים גן בעדן מקדם **570**
and planted Jahweh Elohim a garden in
(the) Eden of the east

מצרים - Egypt 380 - **symbol in the Torah of worldly doing and thinking**

כנען - Canaan 190 - **symbol in the Torah of spiritual doing and thinking**

570 - **the material plus the spiritual world = 570**

קדם -east 144 = **12 x 12**

- **the number of the material in extreme = 12** (=> 6th Ch.)

b. the "watering" of Eden

The 2nd chapter is thus no longer the chapter of the planning (=> 1st Ch.) but the concrete realizing and materialization of a heaven and an earth:

(Gen 1:1): את השמים ואת הארץ - (in the beginning God created) THE HEAVENS and THE EARTH

(Gen 2:5): ארץ ושמים - (on the 7th day of the making) a heaven and an earth

Our heaven:

like the connection of the heavens = the thoughts of God on the fifth day of creation in the visual (=> 1st Ch.)

- and our earth are especially being created, as they and even our universe doesn't have to be the only world but could be a possible variation of the comprehensive plan for a creation of the first Torah chapter. It was seen that the Torah's relationship spirit-matter

with the ratio "spiritual undivided unity" = 1 compared to the "material divisibility" = 2 and especially with the ratio of 1:4 of the spaceless dimensionless point of the spaceless 1 compared to spatial expansion in the four directions of the wind = 4, displays:

first day: spiritual light **1**
 fourth day: material light **4**

At the basis of the matter stands the hydrogen atom, and all other elements are built from compressed hydrogen atoms in the center of stars. For example, the second element helium consists of four original hydrogen atoms:

first element: hydrogen: -> one nucleon **1 : 4**
 second element: helium: -> four nucleons

- whereas these two elements represent the first scale of the "periodic system of elements" and show the main characteristics of the two main groups of the other elements:

hydrogen: attraction => solid substances => "earthy"
 helium: repulsion => noble gases => "heavenly"

That one-four ratio also determines the substance "water":

water (H₂O): 1 oxygen atom (O) = 8 protons **1 : 4**
 2 hydrogen atoms (H₂) = 2 protons (2 x 1 proton)

the number of protons determines the element because (not ionized) the number of electrons are in relation to them

It was shown (=> 1st Ch.) that matter and spirit have the same elusive, intangible nature. Matter becomes nothing more than "formed force" of turning electrons around cores equally as elusive and unimaginable as the "spiritual" an in itself non-imaginable force, as forms without matter are unthinkable. The matter = 4 of the fourth day arises from the spiritual thinking = 1 of forms directly on the day before, and accordingly, the Torah describes the materializing as a "watering."(Gen 2:6):

and water vapor (ed) rose from the earth (eretz) and watered the entire surface of the earth's soil (adamah)

ט א - (ed) water vapor => א = 1 ט = 4 => **1 : 4**
 4 1
 מ י מ - (majim) water => י = 10 מ = 40 => **1 : 4**
 40 10 40

And in doing so, the words for "water" and for "water vapor" consist exclusively of letters which reflect the one of the still spiritual thinking of forms = 1 and the four of it becoming matter = 4. And as mentioned, the water molecule has 8 oxygen protons and 2 hydrogen protons = 4:1. The entire intangibles outside of any time as an indivisible unit 'in the beginning' creation = 1 must also become material = 2 by the waters, and the 'watering' is, therefore, *the material beginning*:

512

ואד יעלה מן הארץ
 and vapour rose from
 the earth

512 = 2 x 2 x 2 x 2 x 2 x 2 x 2 x 2 x 2

Materializing as a form of an endless doubling = 2 x 2 x 2 ... Conversely, all the material can be halved into the endless and halves are repeatedly duplicated

(Gen. 1:1): בראשית
in the beginning

913

(Gen. 2:10): ונהר יצא מעדן להשקות את הגן
and a stream went out of Eden to
water the garden

1826 = **2 x 913**

- **the material = 2 beginning = 913 = 2 x 913**

That one stream = 1 is the indivisible primordial substance of God (Gen 2:10) = "the waters above the firmament" and that one river "becomes four" = "the waters under the firmament":

and a stream (1) went out of Eden to water the garden and from there he divides himself and becomes up to four (4) heads (= four main rivers)

The one river becoming four rivers = 4 represents the visible matter, and thus the one stream = 1 realizes the four rivers = 4 becoming the garden of God in Eden = **4: 1**. The four rivers materialize the visible world = "the garden," and one river does not materialize but adds the values of God = "Eden" and so "God plants a garden in Eden" (Gen 2:8).

And central in that spiritual world or "Eden" stands as the origin of one river = 1 (Gen 2:10):

עץ החיים - the tree of life

233 = **1 x 233**

- and central in that material world or the "garden in Eden watered by the four rivers" (Gen 2:10) stands:

עץ הדעת טוב ורע - the tree of the knowledge of good and evil

932 = **4 x 233**

233 : 932 = 1 : 4

- which trees are thus also in terms of numerical value in the ratio 1:4 to each other. As mentioned, Eden represents the values of the creation of God (= > below) and is thus the "basis" of a visible creation:

עדן (eden) Eden

אדן (eden) basis (feet of the tabernacle columns (Ex. 26th and 36th Ch.))

- with central to her the tree of life:

רגל (regel) foot

233 - the tree of life (עץ החיים) = 233

c. the human of the 2nd chapter of creation

When God forms the human of the earth:

אדם
adam (human)

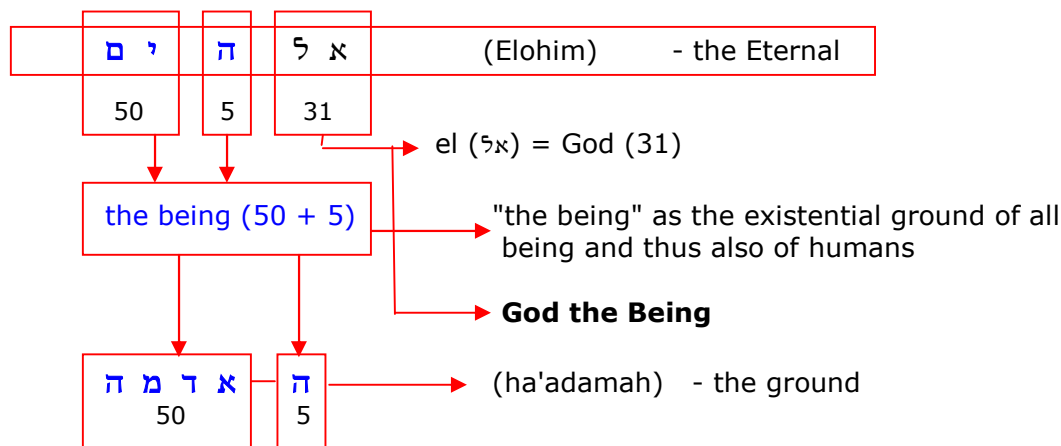
45

(Gen 2:7): עפר מן האדמה
dust from the earth's soil

495 = **450 + 45**

- **450 is an enlarged form of 45**

- he does not take "clay from a surface" what one often thinks he's reading. For the *adamah* (אדמה) is the entity of God and thus the existential *ground* of humans:



Without this *adamah*, one loses the **floor** of meaning and utility from under his feet, and one is in a pointless world. It is, therefore:

אדמה	(adamah)	- ground
אדם	(adam)	- human => the human "taken from the ground"
אדמה	(edmeh)	- I resemble, I look like - 1st p. sg. of דמה = "resemble"

Man does not look like the clay in a field but like Him in whose image and likeness he was created. For all matter *is* divine matter:

(Gen 2:7):	עפר מן האדמה dust from the earth's soil	495 = 1 x 495
(Gen 2:2):	ויכל אלהים ביום השביעי מלאכתו אשר עשה and completed the Eternal on the day the seventh his work he made	1980 = 4 x 495

- the spiritual substance = 1 is materially = 4 realized on the seventh day

- where, apart from God, there is nothing. Therefore, "dust of the earth" does not imply a devaluating fact, but expresses that from God all comes and returns (=> 3rdCh.). The divine parable appears once again when "the soul is blown into man", where God then also engraved his *seal* (Gen 2:7):

ויפח באפיו נשמת חיים - and he breathed in his nose the breath of life
 חותם - (chotam) **Seal**

The blue closing letters from the frequent word for "seal" in the Bible *chotam* (חותם). With this breathing "man became a living soul."

(Gen 2:7):	נפש - sole	430 = 5 x 86
(Gen 1:1):	אלהים - God the being	86

the inspiration also consists of a material part = 4 x 86 of the force (=> 1st Ch.) of the streaming blood (Gen 9:4) and from the intangible part = 1 x 86 of the being of the Eternal

Because the "dust of the adamah," as well as Eden and the trees of the garden and the "waters above the span," reflects the divine matter in its highest form:

(Song 4:13):	פרדס - trees (garden), paradise	344 = 4 x 86 => 4 x Elohim (אלהים) = 86
(Gen 2:8):	עדן - Eden	124 = 4 x 31 => 4 x God (אֵל) = 31

- (= > below) the man created in Genesis 2 verse 7 is still the spiritual man from Genesis 1 vs 27:

(Gen 1:27): בצלם אלהים ברא אתו **858** - **33 x Jahweh (יהוה) = 26**
in the image of the
Eternal he created him

(Gen 2:7): נשמת חיים **858** - **the breathed in life**
the breath of life

The man taken from the *adamah* is still both male and female or the heavenly man:

(Gen 1:1): שמים heavens **390**

(Gen 1:27): זכר ונקבה male and female **390**

- **Jah(weh) (יה) = 15 x Jahweh (יהוה) = 26**

In other words he is still pure spirit, whether to a status as of "angels" as described in some books of the Bible (= > below) or exclusively still idealistic as thought of God. As set out (= > 1st hfdst), everything spiritually exists as an indivisible unit and materially everything exists in opposites and thus in duality:

plus <-> minus
high <-> low
left <-> right
male <-> female etc.

(Gen 2:18): *and spoke Jahweh Elohim: not being good by himself; I want to make him a help **facing him/as his opposite** (כנגדו)*

(Gen 1:27): זכר ונקבה **390**
male and female

(Gen 1:28): ומלאו את הארץ 780 = **2 x 390**
and fill the earth

- **assignment for male and female = 2 x 390**

(Gen 1:28): פרו **286**
be fertile

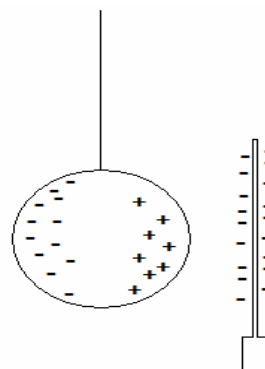
(Gen 2:24): והיו לבשר אחד 572 = **2 x 286**
and they will be one flesh

- and therefore, in Genesis 2:21, God separates the heavenly man who is both male and female in a man and a woman. God brings the heavenly man *into a carnal body*, for the woman "out of the rib of the man" is a fantasy translation. The word *tsela* (צלע) does not once mean "rib" in the Tanakh but always "side" as is the case here:

(Gen 1:27): זכר ונקבה 390 = **2 x 195**
male and female

(Gen 2:22): הצלע **195**
the side

- **"the side" as "the half of male and female"**



if one holds a negatively charged rod (right) at an isolated hanging metal ball, the neutral load of the sphere divides into a negative and positive charge, which loads move as far apart as possible sideways

Furthermore, *adam* means "human" and not "male," and so this verse describes separating God from the spiritual man *adam sideways in man and woman*. One could not literally but as a

presentation compare it to the electrical polarization of a hanging metal ball, with the electrons separating themselves sideways in a negative and positive charge (=>drawing on the right). But also literally translated, this verse unambiguously indicates that God brought the heavenly man into a carnal body:

(Gen. 2:21): ויקח אחת מצלעותיו ויסגר בשר תחתנה

and he took one of his sides and closed her (with) flesh under her/instead of her

Those who are counted as the people of **Israel** will give half a shekel (Ex 30:13):

שקל	shekel	430	
נפש	sole	430	- 5 x 86 and Elohim (אלהים) = 86

With the shekel = 430, the soul = 430 and the soul of both male and female are displayed. The "half of a shekel" is, therefore, the carnal male or female, and so the worth of a person is "half a shekel". Therefore, "the rich will not add anything to it and will not detract from it (Ex 30:15). Man will bring himself to God in completeness (=> 4th Ch.) to be "counted with the people of God". Sara died in Kirjath Arba because it is the city both "of the female and male four" (= 4) and of being reunited (=1) (=> 23rd Ch.):

(Ex 30:13): מחצית השקל **983**
half a shekel

(Gen 23:2): קרית ארבע **983**
Kirjath Arbah

Accordingly, the same verse states (Ex 30:13):

(Ex 30:13): עשרים גרה **828**
twenty Gerah (is a shekel)

Half of a shekel = ten gerahs and half of 828 = **414**, and that number makes the carnal man = 4 and the carnal woman = 4 as "the two sides" on the sides of the heavenly unit = 1 of the heavenly man in the middle visual. The shekel is, therefore, following Ex 30:13 "the shekel of the sanctuary," i.e., to the indivisible unity of God:

(Ex 30:13): בשקל הקדש **841 = 29 x 29**
after the shekel of the sanctuary

- where the square 29 x 29 displays the shape of the Holy of Holies as a unity square. The soul is both male and female after the indivisible unity of God manifested with the square "Holy of Holies" and the carnal man is by the dualistic nature of matter and thus in accordance with "being a woman" or "man" in accordance with the "half of the spiritual man" worth a "half-shekel of the sanctuary."

And therefore, it is not written that he woke from the "deep sleep" *tardemah* (Gen 2:21), wherefore this life is identified with a material body.

What many people hold for "sober reality" is described in the Torah as a "deep sleep":

(Gen 2:23): כי מאיש לקחה זאת **932**
because taken from man this (says
man now also becoming flesh)

(Gen 2:9): עץ הדעת טוב ורע **932**
tree of the knowledge of good and evil

- division in husband and wife leads to being in the material world with central to this the tree of knowledge of good and evil

- and what is judged as "imaginative" by many, is the basis of our reality according to the Torah.

It's hopeless to connect the 7 days of creation with a typical week. The same goes with this dividing in male and female, their immediate appearance as adults by some miracle in paradise is not described. Because development consists of the spiritual recognition of

realities and the Torah describes this process of becoming carnal hand in hand with the "naming of the animals of the field and of the birds of heaven" (Gen 2:19). This naming consists of recognizing by essence according to the numerical values and not from a making up of random names (Gen 2:19):

and whatsoever Adam called the living soul that (was also) his name

(Gen 2:19): הוּא שְׁמוֹ - that his name **358**
 מְשִׁיחַ - *meshach*, anointed **358**

- "that his name" = the "as created" = the "spiritual value behind all matter" = the "being anointed" = "meshach" (=> above)

- and with that, the process of evolution is described. The becoming of the spiritual unity man until man today started from the first atoms and molecules through all those materially mechanically necessary intermediate phases over millions of years. Through the most primitive to the most complicated still animal forms becoming such a complex human being with its highly developed intelligence and mutual relationships. This is the phenomenal craftsmanship of God, and believers should not replace it with anunknowledgeable and unskilled magic wand. The description of evolution is therefore continued in the Torah with the phrase:

(Gen 2:22 => 2 - 2 - 2): and brought he (God) her (the female) to (the male) Adam

- and the completion of that process of "bringing" follows in the 4th chapter of the Torah with the phrase (Gen 4:1):

and knew/recognized Adam Eve, his wife

- which places the crown on "the naming of the animals":

and he brought her to Adam

God brought the woman to the man who had become a man after the division and not "to human" because then the woman would not be human:

אָדָם	- human, the man Adam	= 45	
עֶצְמוֹתַי מֵעֵצְמִי	- bone of my bones	= 450	=> is the women

The woman "bone of my bones" is the same *human* Adam and man of the sabbath in accordance with the numerical values 45 and 450 (Gen 2:23):

עֶצְמוֹת	(bones)	200		-	this one is bone of my bones
בָּשָׂר	(flesh)	502		-	and flesh of my flesh

		702	=>	שַׁבָּת	- sabbath 702

- as God created man and woman as beings of eternity:

(Gen 2:9): עֵץ הַחַיִּים	tree	233	
(Gen 1:27): הָאָדָם בְּצַלְמוֹ בְּצַלְמֵי אֱלֹהִים	man in the image and the likeness of the Eternal	466 = 2 x 233	
- man and woman as "two trees of life" = 2 x 233			

and they were not ashamed

One is not ashamed of his own flesh:

(Gen 2:23): לזאת יקרא אשה - this he called "woman" **1055**

(Gen 2:25): ולא יתבשו - and they were not ashamed **1055**

A man despises himself when he despises a woman or deems her less than himself. Women, too, cannot achieve her full value if she considers women better than men, she cannot achieve her full value if she considers women to be better than men. One can only come as man and woman to the complete and full value of humans in the likeness of God:

(Gen 2:8): וישם שם את האדם אשר יצר and He (God) intended there (in Eden) the human whom he formed **1948 = 2 x 974**
(year of birth of Abraham = 1948)

(Gen 2:8): הצלע אשר לקח מן האדם **974**
the side (not rip) which he took from the human

With husband and wife as both one side = half of the primal man (=> above) destined God the man = one side = 974 and the woman = one side = 974 together = 1948 for the Eden in the east. Twice one side is in this symbol language $2 \times 974 = 4 \times 487 = 1948$ in regards to the carnal existence = 4:

two sides (= material existence = 4): **1948 = 4 x 487**

However, the man also got the spirit of God = 1 "inbreathed" (Gen 2:7):

וייצר יהוה אלהים את האדם עפר מן האדמה ויפח באפיו נשמת חיים **2435 = 5 x 487**
and formed Jahweh Elohim the human from the dust of the earth and breathed into his nostrils the breath of life

1948

Abrahams Hebrew year of birth and Western year of the foundation of the state Israel = 1948

(Gen 2:8): וישם שם את האדם אשר יצר and he intended there the human whom he formed **1948**

It will be noted that Canaan and therefore Israel as a "country fluid of milk and honey" will become the "role model and pioneer" for the whole earth to turn God's creation into the "garden Eden. "Like Eve = 19 "forms the female half of humanity", will once a spirit-filled humanity "Canaan" = 190 forms the other half of God:

בנוען - Canaan = 190 side (not "rib") = 190 Eve = 19

This image of a once sanctified humanity as "bride of God" will not pass through in aliteral carnal sense. In the most general sense, the Gen. 2:11/12 "the gold that is good" is the symbolic material world of the other half of God:

(Gen 2:11): הזהב **19**
the gold

Humanity "as other half of God" is also shown as follows:

(Gen 1:27): זכר ונקבה **390 = 2 x 195**
male and female

(Gen 2:22): הצלע **195**
the side
- 2 x 1 "the side" as "half of male and female" (=> above)= 2 x 195

(Gen 2:22): פני האדמה **195**
surface of the earth
- the earth as an image of the existence of God (=> above)

That process, therefore, includes the development of many millions of years through countless forms of animal life, who also recognize and have a soul and feel. Some of the species even possessan almost human way of care and empathy. Animals are not inferior as a pre-face of man, but all living beings come from God and are formed under his masterhand from the lowest forms of life to humans after his likeness. Because by

"discovering yourself" through a process of "naming" and not as through a mechanical encapsulation, can a loving creature arise which no longer acts out of material selfishness:

the age of Adam when fathered the spiritual tribe *Seth*: **130** year

אהבה - (aheva) love **13**

Moreover, the fact that man is in God's image and likeness, and that in bodily stature he forms the heavenly as man and woman don't mean that the human appearance on this earth must be a universal one. Our heaven and earth are *a heaven and an earth* (=>above) and accordingly, man is a fitting appearance of this heaven and earth:

- (Gen 2:7): וַיִּצַר יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאָדָם עִפְרָן מִן הָאָדָמָה
and Jahweh Elohim formed the human of the dust of the ground **1374 = 2 x 687**
- (Gen 2:4): אֶרֶץ וּשְׁמַיִם
an earth and a heaven **687**
- (Gen 2:15): וַיִּקַּח יְהוָה אֱלֹהִים אֶת הָאָדָם
and took Jahweh Elohim man (and let him in the garden in Eden) **687**

- male and female in the earliest stage adapted to this world

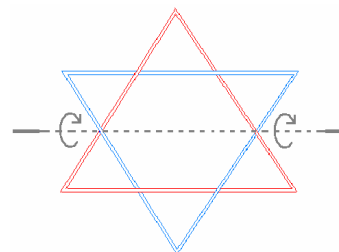
As an unital man, he is in the likeness *and in the image* of God, and as a carnal man, he is only in the likeness of God (=> 5e Ch.).

d. The four rivers

The four rivers materialize the material world (=> above). Our earth has everything to do with the classification of the behavior and thinking in this world as described among others with the struggle in the 14th chapter of Genesis (=> 14th Ch.) and with the "king of the south and the king of the north" in the book Daniel. The rivers Pishon and Gichon are streaming around the world Egypt relatively south of Israel and is a symbol in the Torah of non-religious worldly thought and the Rivers Chiddekel and Phrath:

the Chiddekel is according to Daniel 10:4 the Tigris, and the Phrath is widely recognized in the Bible as the river Euphrat

- streams around the land Nimrod, relatively north of the country of Israel, and symbolizes worldly religious thinking in the Torah (=> 1stCh.). In both the form around the land of Africa and the form of the land between the Tigris and Euphrates, a triangle can be recognized. In the latter case, because of the Tigris and Euphrates discharge near each other in a pointy form in the Persian Gulf. Between these two triangles, Israel is not topographically in the middle but visionary exactly, where the two opposite worlds of experience = "triangle Africa" and "triangle two-river land" float spiritually interchangeably. The center is the original source that disintegrates in those two opposite worlds of experience when the original unit is released (=> drawing). For just as the two triangles of the star of David are one and the same triangle before hinging in opposite position compared to each other (=> drawing), the two triangles Africa and two-riverland are spiritually complete the original unit which often appears in the form of the star of David in the Torah:



- a. in the "Shabbat plane" (=> 1st Ch.) in the middle of the two triangles is Israel. It symbolizes the original divine thought against worldly thinking and religion of human thought:

פישון	Pishon	446	
גיחון	Gichon	77	
חדקל	Chadkel	142	
פרת	Phrath	680	
		<hr/>	
		1345	= 5 x 269
הירדן	the Jordan (always mentioned with the article)	269	= 1 x 269

because "one river becomes four heads" (Gen 2:10) it is part of the four rivers, i.e. it is 1/5 part of it. In accordance with the number values, therefore, with the river Jordan becoming four rivers a spiritual image is portrayed

- b. The star of David's far-reaching points shows the material extremities. Thus the triangular areas marked by the four rivers show the world outside of Israel as fallen in extremities, and again, the land of Israel symbolized as aspiritual unity. On the one hand with Egypt (1st Ch.) with the king of the South, they are the worldly values and, on the other hand, there are the religious norms and values symbolized with Enos (=> 5th Ch.) and after the flood (=> 11th Ch.) with Nimrod and the "King of the North" symbolizing religious norms and values after human representations. True religion is that of selfless surrender to God and devotion to fellow creatures like Abel (=> 4th Ch.), and false religion is that of bringing not himself but a ransom of its fruits like Kane (=> 4th Ch.). The last kind of man lapses either in disbelief or in false faith and thus in the self-made standards of good and evil. What one is doing is good, and where one dares to go further, one is evil. Those standards are slippery. They are the "good and evil" of a man lacking God's spirit who is mainly oriented in the material world, and therefore the "tree of knowledge of good and evil" stands in the center (=> above). Only love goes further than material thinking:

the number of the extreme of matter	12 (=> 6 th Ch.)
אהבה (aheva) love	13

Selfless devotion to God makes people live from love, and love transcends material calculated thinking. For love even allows man to sacrifice himself for others, while without love all piety and valued norms encompasses only appearances and shams of the King of the North's with the King of the South

- c. Everything material exists in opposites that are re-recovered in their original unit and well-being in God. Thus "the Pishon flows alongside the land of Hawilla where the gold is, and the gold of that land is good" (Gen 2:12). With the land of the south, "the world Egypt" is represented. So this "good gold" stands for the originally divine and sanctified (=> above) and in the "Holy" of the tabernacle and temple (=> above) symbolized matter of the 7th day:

זהב	gold	14	2 x 7
וזהב הארץ ההוא טוב	and the gold of the land land is good	350	50 x 7
שם הבדלח ואבן השדה	there the bedelium and the onyx stone	798	114 x 7

וזהב הארץ ההוא טוב	and the gold of that land is good; There		
שם הבדלח ואבן השהם	the bedelium and the onyxstone	1148	164 x 7

- 1148 = 7 x 4 x the motherhood (אם) = 41

in the 1148 = 7 x 4 x 41 the matter appears as "mother nature" in the four directions of the wind = 4 and as sanctified on the seventh creation day = 7. Accordingly, it's said on the 6th day of creation "to become much and to multiply":

החווילה - Havilla (the land)	64
64 = 2 x 2 x 2 x 2 x 2 x 2 - "multiply"	

השהם	onyx stone	350	50 x 7
הבדלח	the bedelium	49	7 x 7

As said (=> above), all material is sanctified on the seventh day = 7 and divine matter can be abused but is not in itself wrong:

(Gen 1:10):	וירא אלהים כי טוב and God saw that it was good	350 = 50 x 7
(Gen 1:12):	וירא אלהים כי טוב and God saw that it was good	350 = 50 x 7
(Gen 2:12):	וזהב הארץ ההוא טוב and the gold of that land is good	350 = 50 x 7
(Gen 2:12):	השהם the shoham (the onyx stone or another gem stone)	350 = 50 x 7
(Gen 2:12):	עפר dust (of the earth of which God shaped man)	350 = 50 x 7
	אדמה the existential earth of God (adama = "earth")	50

Therefore, the number 7 and the multiples thereof as 70 and 700 are "sacred numbers" when referring to **material things as sanctified by** God. The second river also floods that "shining world of Gods matter":

גיחון	Gichon	77	11 x 7 (70 + 7)
הוא הסובב את כל ארץ כוש	this flowed around the whole land Kush	1155	15 x 11 x 7

The river Gichon with the number value 77 completes the "Sabbath of matter":

וזהב הארץ ההוא טוב ושם הבדלח ואבן השהם and the gold of that land is good and there the bedelium and the onyx stone	1148 = 164 x 7
הוא הסובב את כל ארץ כוש this flowed around the whole land Kush	1155 = 165 x 7

d. as said, the other two rivers flow around the land of the religious world of piety without loving devotion and inner surrender:

חדקל	Chadekel	142
פרת	Phrath	680
		822

(Gen 2:21): ויסגר בשר תחתנה = 1644 = **2 x 822**
 and he closed (with)
 flesh from below

- **this life as the deep sleep "tardemah" (=above) of man and woman = 2 x 822**

- as with the "and he closed with flesh from below" husband and wife arose in a carnal body in "the deep sleep" *tardemah* of this life (= above). The 1644 of that part of the verse can be divided into 822 for the man and 822 for the woman and with the 3rd and 4th river = 142 + 680 = 822 flowing around the land Assur (Gen 2:14) and is therefore in the Thora symbol for the spiritual views of the man in the deep sleep "tardemah" with a not yet awakened real spiritual consciousness. In the between two-riverland, that country is the continuation of the land of Shinar and Babel its city and tower with which one wanted to conquer heaven (= 11th Ch.)

The points of the star of David seem as far away as possible from each other but actually, come together in the middle of the star with three circles as a result. The three circles form a dimensionless point and an infinitely expanding ball (= 1st Ch.). Where the four rivers are described in the star of David form, the circular movement has been shown in three ways. The first view of the circular shape is:

פישון (Pishon)	446	} the only important word with number value 446 = <i>maweth</i> = death. According to this comparison, the 1st River begins and return to the perfect spiritual unity world from before <i>and after</i> this life:
מות (maweth = death)	446	

שם האחד - "the name of the first" **358**

משיח - Meshach, the anointed **358**

גיחון and גחון (Gichon)	77	according to this word affiliation, the 2nd river forms a belly and forms a looped shape
גחון (Gachon) = belly		

The Chadekel displays the Earth as a ball (= below). The number value of the **3rd** river reflects the "pre-history" of the loop shape of the first 2 rivers and the position of this 3rd river itself to predict the lapsing of the loop by returning from and being united = 1 with the 4th river Phrath:

חדקל (Chadekel)	142	<ul style="list-style-type: none"> 1 - 1st river coming from the one 4 - 2nd river becomes the fullness of the world = 4 (= above) 2 - 3rd river which is busy to turn back = 4 => 2 => 1 to the unity world 1 - 4th river, the Phrath which turns back to the unity world (=below)
		הואפן the wheel, the circle = 142

(Gen 2:10): ומשם יפרד and from hence he shared himself (one river)	680	}	the equal number values indicate that the 4th or last river Phrath begins by or returns to the starting point of where "one river <i>divides</i> and turns to four"
פרת (Phrath)	680		

The sequence of the four rivers forms the second representation of the circular shape:

the Chadekel I

The 4 rivers show **the earth is circular** because *their sequence* indicates a circle around the globe:

Because it is explicitly stated that the Chadekel streams **east of Asshur**, the sequence begins and ends with Israel where the first river the Nile or the Red Sea runs to the right of Africa to the Atlantic Ocean and the second river or ocean runs to the left of Africa, and then only "straight across the globe" the third river Chadekel "east of Asshur" can follow and in the same direction further the fourth Euphrates River west of the two-stream land and with this last river one arrives again at Israel.

The third representation of the circular shape lies in the mention "in the east of":

the Chadekel II

(Gen 2:14): ... *the Hiddekel; this is going east of Asshur*

(Gen 2:11): גן בעדן מקדם (and planted Jahweh Elohim) *a garden in the Eden of the east*

(Gen 3:24): מקדם לגן עדן (and he let the cherubim live) *in the east of the garden of Eden*

"In the east of the garden in the east" is in a global form (=> Chadekel I text box) and from the world known at the time "West of Eden" and thus both parts Gen. 2:14 and 2:11 span a globe with the same "in the east of" (מקדם) in these parts as a link:

$$\overbrace{\text{גן בעדן מקדם לגן עדן}} = 570$$

The garden in Eden east of the garden (in) Eden east of the garden (in) Eden - etc.

The number value 570 indicates that that globe covers the "whole world":

מצרים	- Mizraim = Egypt	380	- a symbol of the material world
כנען	- Canaan	190	- a symbol of the spiritual world
		<hr style="width: 50px; margin: 0 auto;"/>	
		570	

In conformation with the star of David being both a point and a globe the 4 rivers describe the earth as a globe, in which *from spiritual perspective* the "triangle Africa" and the "triangle of the two-river land" float over each other and Canaan forms their middle.

The "King of the South" with Egypt and Kush symbolizes the worldly individual and the "King of the North" with Babylonia and Asshur, the not selfless and not loving pious individual. Both types are opposed to each other, visualized in the star of David being as far away from each other as possible if not hating each other. The worldly man despises

the pious hypocrite, not living his words, and the pious man despises the worldly man for his levity. In the middle lies "the river star of David" around the river Jordan in Canaan as a symbolic representation of the religion of devotion and rapprochement with God. Within every community and wherever it may be practiced, she is the only right religion, because this is a visionary and not a topographically literal image. And within whatever community wherever even within Canaan, the only right religion disintegrates into the two opposite triangles of "world-thinking" and "pious-thinking" when one walks a path of selfishness like Cain (=> 4th Ch.). Disbelief is often a response to loveless piety, and piety is often a reflex of fear for levity. Both are the same break-up to the left or the right in extreme contradictions when the center of all being is not the center of one's existence. Although with undiminished mutual dislike and therefore never for long both eventually "shake hands" (Dan 11:6), because sooner or later and usually driven by circumstances, one notices to be alike and honoring the same principle of selfishness.

e. Eden and the garden

The life of the third day of creation is the crown and meaning of all three idealistic days without time (=> 1st Ch.). With life, the paradise world is created, and so Eden is identical to the idealistic values that came to fullness on the third day of life:

(Gen 2:8):	עדן Eden	124
(Gen 1:11):	דשא עשב מזריע זרע עץ פרי עשה פרי למינו אשר זרעו בו על הארץ (let the earth bring forth): the green grass, the herb yielding seed and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth	3720 = 30 x 124 = 30 x Eden

Also, with the garden, it's about life as the greatest good, where space is created on the fifth day *for the living beings* with the emphasis on living. The material world is presented from the 4th until the 6th day of creation. Life completely captured and symbolized with "the birds of heaven" as the God-seeking and with "the animals of the waters" as the God rebuking, is set in the garden (=> 1stCh.):

(Gen 2:8):	גן garden	53
(Gen 1:23):	ויהי ערב ויהי בקר יום חמישי and it was evening and it was morning the fifth day	1060 = 20 x 53 = 20 x the garden

Both for the spiritual man and "inhabitant" of the land Canaan = 190 as for the worldly man as "inhabitant" of the land Egypt = 380 (=> above) in accordance with the combined numerical value of those two = 570 that garden has been planted:

(Gen 2:8):	ויטע יהוה אלהים גן בעדן מקדם and planted Jahweh the Eternal garden in the Eden of the east	570 = 190 + 380
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- Egypt (מצרים) = 380 plus Canaan (כנען) = 190

After the chapter of the realization of the planning of the first chapter (=> above), the second chapter of the Torah begins with the statement that both *Eden and the garden had not yet been realized* by which statement one is called in interaction with the other. The garden is displayed "as planted in Eden" because the material and the spiritual cannot appear separately but are completely parallel to each other (=> 1st Ch.). The verse states, therefore, that "had not yet":

a. (Gen 2:5): שיח 318 = **6 x 53** - **6 x the garden (גן) = 53**
 plant, thought, consideration

וכל שיח השדה 688 - **8 x Elohiem = 86 instead of 8 x God**
 and all the thought of the field = **el = 31 = 248 = 2 x Eden**

the word for "plant" is also the word for "thought" and "contemplation" and "reason" = "heavens" (1stCh.) and Eden = 124 is not shown here in the form of 4 x God (אל) = 31 = 124 but in the form 8 x Elohim (אלהים) = 86. Because God is the inspiration of life and of Eden, it comes down to the same thing:

(Song 4:13): פרדס - paradise 344 = **4 x 86** => **4 x Elohim (אלהים) = 86**

So all life and all life-related thoughts = "heavens" of the Elohim of the other side were not yet realized

b. (Gen 2:5): עשב 372 = **3 x 124** - **3 x Eden**
 green

וכל עשב השדה 742 = **14 x 53** - **14 x the garden**
 and all the green of the field

Eden as the radiance of life and with that the most essential of all the idealistic, which exists by grace by the decisions one makes. In a positive sense, they yield the "paradisiacal," and negatively, the "underworld" *Sheol* and so the garden is a space for both the God-minded and the non-God-minded "planted in Eden". That entwined representation of Eden and the garden reflect life as God intended it in the first place worthy through the "decision-making possibilities of the garden". Puppets and robots don't live, but also when rejecting the values of life, one does not live. By making the right decisions and by the freedom of the ability to make decisions, paradise may emerge from the garden of Eden but doesn't have to, as the following two verses also show the entanglement in terms of numerical values:

(Gen 1:20): ויאמר אלהים ישרצו המים שרץ נפש חיה 3906
 ועוף יעופף על הארץ על פני רקיע השמים
 and spoke the Eternal let swarm the waters with swarmings
 of living soul(s) and fowls fly over the earth
 over the surface of the firmament of heaven

- all life after her intentions on the fifth day

(Gen 2:5): וכל שיח השדה טרם יהיה בארץ וכל עשב 3906
 השדה טרם יצמח כי לא המטיר יהוה אלהים על
 הארץ ואדם אין לעבד את האדמה
 and all the thought of the field isn't yet on earth and
 all the green of the field not yet sprouted because not
 let rain Jahweh the Eternal on the earth and a
 human not to work the earth

- the green => Eden, the plant => the garden (=> above)

In this entanglement of Eden with the green of the field and with the plant of the field, the field reflects the overarching completeness:

(Gen 2:5): השדה 314 (also: השד י)
 the field

- the three and four creation days left and right of God's unity (=> 1st Ch.)

It is the realm of life plus the habitat for the living beings and on and over this God has limited his influence 50/50 and allowed the influence of the opponent 50/50:

(Gen 17:1):	אל שדי	(el shaddai)	God the Almighty	
			literal: God of the field	
(Deut 32:17):	שדים	(shediem)	demons (field spirits) (שד - demon)	
	- שדה en שדי = "field"			
	משיח	(meshiach)	annointed	358
	נחש	(nachash)	snake	358 (= > 3 rd Ch.)

For according to the garden of the fifth day of decisions, the creatures will be able to choose according to their disposition, and thus their disposition can become clear.

After the announcement that the plant and the green "were not yet" follows the description of the realization of God of the garden in Eden:

עדן	- Eden	124
גן	- garden	53
		_____ +
		177

The garden or the material part of life is watered with the dew (=>above):

(Gen 2:6):	והשקה את כל פני האדמה and they (the dew) watered the entire surface of the earth	1062 = 6 x 177
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And as far as the spiritual part is concerned, God lets human kind be the crown of all created life in the garden:

(Gen 2:15):	ויקח יהוה אלהים את האדם וינחהו בגן עדן לעבדה and Jahweh the Eternal took the human and he placed him in the garden of Eden to cultivate her	1062 = 6 x 177
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The verses 9 to 15 are amore extensive recapitulation of verses 6 to 8:

- the watering through the dew (אד) from verse 6 with its two letters aleph = 1 and dalet = 4 is a summary of the watering by one river (1) and the four rivers (4) from verse 10 to 14
- verse 8 is "without the command to which" verse 15
- where in man from verse 7 contains all the living, and all the living is expressed in both the trees of the third day of creation (=> above) and the trees of the Eden of the 9th verse, thus verse 9 and verse 7 are identical.

- where verses 9 to 15 are **seven** verses and verses 6 to 8 are **three** verses which represent the classification of the seven creation days (=> 1st Ch.). The two groups together seem to imply an intermediate phase between, on the one hand, the material world that is known to us with the formation of animals (Gen 2:19) and the separation of human kind into man and woman (Gen 2:21-22 => above), and on the other hand, the purely systematic approach of the first chapter:

thus, the man that is created in Gen 1:27 as male and female = is purely idealistic, formed in Gen 2:7 from the earth = the God being (=> above) and from her becomes the carnal man and woman in Gen 2:21 by the lateral separating in the deep sleep. The forming of the earth = divine matter seems to involve an intermediate phase between pure mind and pure matter

A light phase or higher energy as the building blocks of a different matter seems to exist, whereby life no longer requires "to eat or to be eaten":

(Gen 1:3): אור - (or) light 207 - **with the aleph (א) = 1 of the unity of God**
 (Gen 3:21): עור - (or) skin 276 - **with the ayin (ע) = 70 of matter**

The numbers 7 and 70 and 700 ... display *matter as "the Sanctuary"* compared to the timeless intangible world in the "Holy of Holies" of God's Temple (=> above). God *materializes* his creation on the *seventh* day until she has become the sanctuary of God, and nothing evil shall be able to steal anything from even the material world permanently. Because the 2nd chapter of the Torah also describes creation chronologically for human's sake but was created and made by God in one time, there need not be an intermediate phase between the spiritual and the material in verses 6 until 8. When however this is the case the future world, different from today's material universe, can be that light phase and "earth":

(Gen 2:7): וַיִּצַר יְהוָה אֱלֹהִים אֶת הָאָדָם אֶת הָאָדָם עִפְרָה מִן הָאֲדָמָה
 and formed Jahweh Elohim mankind: from the dust from **the earth (adamah)**

- on which God will also "prolong" the life of man again (Deut 32:47).

*you will make long (prolong) the days **on the earth (adamah)***

f. The garden in Eden and the meshiach

The meshach is equal to God's sanctification of his creation on the seventh day by making or materializing it (=> above). Where "Eden" together with "the garden" represent life as the core and singularity of the ideal and material creation (=> above), the meshach is the emergence of these values in material form = 2:

(Gen 2:8): גֵּן בְּעֵדֶן 179
 garden in Eden

(Lev 4:3): מְשִׁיחַ 358 = 2 x 179
 annointed (meshiach)

- the values "garden in Eden" = 179 in dualistic material form made visible = 2 x 179

By the visualization of the divine values, man recognizes in accordance with the values laid in him:

- what is man:

(Gen 2:19): וְכָל אֲשֶׁר יִקְרָא 868 = 7 x 124 - 7 times Eden = 124
 and all which he cried (called)

וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם 954 = 18 x 53 - 18 times the garden = 53
 and all which he cried to him

- what is outside of man:

(Gen 2:19): הוּא שְׁמוֹ 358 - meshach (מְשִׁיחַ) = 358
 that (was also) his name

As stated (=>above), this is not about giving random names but about recognizing it to reality. In summary, God justifies his creation by watering it or materializing it on the seventh day of history, and this "making his plans visible" is the anointing his "meshach":

(Gen 2:10): ונהר יצא מעדן להשקות את הגן ומשם יפרד 2506 = **7 x 358**
 and a river went out of **Eden** to water the
garden and from there it divided himself - **7 x meshach (משיח) = 358**

(Gen 2:11): שם האחד 358 - **1 x meshach (משיח) = 358**
 name of the first (river)

Through this emergence of the visibility, man recognizes the values laid in him, and to make that "knowing in predisposition" to "conscious knowledge", God brought all the formed animals of the field and the formed birds of the heavens to mankind:

(Gen 2:19): כל חית השדה ואת כל עוף השמים 1790 = **5 x 358**
 (and God formed) every beast of the
 field and every fowl of the heavens - **5 x meshach (משיח) = 358**

The value 1790 can be divided again into the material animal part "all the beast of the field" = 4 x 358 and the spiritual part "all the fowls of the heavens" = 1 x 358 and man would recognize the essential = the spiritual part = 1 x 358 of each brought "beast" or to call "its name":

(Gen 2:19): הוא שמו 358 = **1 x 358**
 that (was also) his name

What God realizes is from the outset anointed and *meshach*. What man makes can only obtain the status of *meshach* when in his works and words, he focuses on the spiritual values of God. And the latter can only be when he learns to distinguish between clean and unclean.

Appendix

Hebrew letters have apart from their definition as a letter also a numerical value, and a name, and a sign:

<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>	<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>
א	Aleph head	1	ל	Lamed ox goad	30
ב	Beth house	2	מ (ם)	Mem water	40
ג	Gimel camel	3	נ (ן)	Nun fish	50
ד	Daleth door	4	ס	Samekh snake	60
ה	Heh window	5	ע	Ayin eye	70
ו	Waw hook	6	פ (ף)	Peh mouth	80
ז	Zayin sword	7	צ (ץ)	Tsade fish hook	90
ח	Cheth fence	8	ק	Koph eye of the needle	100
ט	Teth womb	9	ר	Resh skull	200
י	Yod hand	10	ש	Shin tooth	300
כ (ך)	Kaph hand in motion	20	ת	Taw sign X	400