

The Book Breshith

an explanation by

Jakob ben Luria

chapter III

drawn up by

Abraham den Dunnen

Version 1.0

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translated by

Danny Kraaijenoord

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Genesis chapter III

a. Mankind in the garden of Eden

The first seven chapters of the Torah run parallel with the seven days of creation (=> 1st Ch.) and so in accordance with the first three days of creation without time, the first three chapters consist of symbolical allegorical summaries of reality that are otherwise impossible to conceive. The key to understanding the allegory of the 3rd chapter of the Torah is the name "Adam":

Adam means mankind, and with the naming of "Eve" as "the female adam" after taking the wrong fruit, the 3rd chapter describes the history **of every human adam** in the creation of God

Every human starts his life in the paradise of God, as children in general are happy with life itself and with the affection of their fellow-creatures:

apart from abuse and bad parents, every human being and animal creature begins life in joy with the creation around him. In the event of early disruption of happiness, God has other solutions ready

However, unnecessary desire disrupts that happiness and the need to be great and wise themselves overshadows the harmony with fellow creatures. The temptation to desire and the temptation to power are immediately there once mankind enters this life and thus also the 3rd chapter of the Torah immediately begins with the speaking of the serpent to mankind.

The "speaking of the serpent" is one of the referred allegorical, symbolic summaries of higher reality, in this case the summary that the opponent *speaks to every human adam*. The word for "cunning" is also the word for "naked" (Gen 3:1):

ערום	(arum)	cunning
	(arom)	naked

- and that "nakedness" immediately brings to mind that the serpent is one of the most devolved among the animal species:

evolution is a divine fact (=> 2nd Ch.)

Because for some the legs are still rudimentary present and thus the serpent once had legs and then devolved, different from worms that are intended from the outset to toil in the earth and have no rudimentary legs. The image of the speaking of the serpent is therefore about:

the influence of how "things look"

- as everything exerts influence. From the attitude and facial expression of mankind and how he organizes his home and environment and from the appearance of animals and of plants and from the taste of food up until the design of consumer items and the spirit and atmosphere of music and fine arts, "all things speak". All that exists can either be after the original intentions of God behind the created or can be deprived of it and *is then naked*. The serpent is therefore not the adversary himself as often thought, but as God speaks through his creation (Gen 3:8):

and they heard the voice of Jahweh wandering in the garden on the spirit of the day (on the spirit even today)

- so the opponent speaks also through creation:

נחש	(nachash)	serpent	358
שטן	(satan)	adversary, accuser	359

The adversary speaks through all that is devoid of divine values, and for that "speaking", the "nakedness of the serpent" stands symbol. The "speaking of God" is the radiance of his original thoughts = all the values of all the created = the lovely glance and odor of being "anointed" = meshiach (adjective => 2nd Ch.). God speaks through the living beings and objects and all the visible when behaving and formed after the values and intentions of God. And the radiance of the opponent is the baldness of the absence of that lovely glance and odor of the divine values. God set his influence and that of the opponent on equal opportunities = fifty-fifty on the 2nd and the 5th day of creation of the origin of the free will (=> 1st Ch.) to see what is in the heart of mankind and therefore, both forms of influence have the same numerical value:

נחש	(nachash)	serpent	358
משיח	(meshiach (adj))	anointed	358

The serpent stands symbol for all that is created on the six creation days for as far as it is stripped of the divine values and thus "cursed" in accordance with the definition of "being cursed" (=> below). And when mankind sets up his life on this "speaking", he loses the existential earth *adamah* (=> 2nd Ch.) of divine values from under his feet and finds himself according to the same definition "on a cursed earth":

(Gen 1:31): יום הששי [2:1] ויכלו השמים והארץ וכל צבאם [2] ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו
 the sixth day [1] Thus the heavens and the earth were finished, and all the host of them.[2] And on the the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

5369 = 7 x 767

- the sixth day = 6 enveloped by the completion = meshiach (adj. => 2nd ch.) on the seventh day = 767

(Gen 3:17): ארורה האדמה בעבורך
 cursed is the ground for thy sake (mankind)

767 = 1 x 767

(Gen 3:14): כי עשית זאת ארוור אתה מכל הבהמה ומכל חית השדה על גחנך תלך ועפר תאכל כל ימי חיך
 because you (the serpent) did this, cursed are you of all the livestock and of all the animals of the field. On your belly you will go and dust you will eat all the days of your life

4602 = 6 x 767

- the six days without the Sabbath = the nakedness of the serpent

b. The trees in the middle of all the trees

Both the adversary and the Almighty speak to mankind through the "mouthpiece of the visible creation" and thus the first speaks symbolically "through the nakedness of the serpent" and the other through the "being anointed" of living beings and their living environment = "meshiach" (adj.). Only the Almighty, however, also speaks before the coming of mankind into this world, because his order to eat of all the trees and not from the tree of the knowledge of good and evil were according to the 2nd chapter of the Torah "included in his genes" (=> 2nd Ch.).

It was shown (=> 2nd Ch.) that the "gold of the land Havilah" represents the radiance of the material creation of God and that that "gold" is good. Mankind shall eat of all the trees of creation (Gen 2:16) = "all forms" = "all the formed":

עץ	- tree, trees
עצב	- to form, to model

- by going the whole way of life and so maturing to the necessary spiritual adulthood to once *be able to be part* of a perfect society. The "maturing to spiritual adulthood" in the allegory of the trees consists of that in every "tree" and *in that way "in the middle of all*

*trees" the possibility of both use and abuse is contained and thus in the "eating of all trees" one shall learn to distinguish between clean and unclean. Without eating one does not learn from the start and one seems to make the least mistakes, but one makes the most mistakes by consistently making the mistake of 'doing nothing'. One shall learn "to eat" according to the values and intentions of God and not after the improper values and intentions, as said the divine values and the ungodly values are both "contained in the middle of each individual tree" and so the tree of life and the tree of knowledge of good and evil "are in the middle of all trees" (Gen 2:9). A knife can serve to prepare food for his fellow man and himself but it can also serve to kill people and even the Torah can be used to build-up spiritually or to fight and condemn each other. The "tree of life" and the "tree of the knowledge of good and evil" are thus contained *in the middle of each individual tree*:*

in the "middle of each tree separately" and only in this way "in the middle of all trees" can only mean to use the "tree" after its original functions and intentions or to misuse the relevant "tree" of its original functions and intentions. As far as the spiritual is concerned, the "tree of life" and as far as the material is concerned, the "tree of knowledge of good and evil" is in the middle of each tree is separately

The "eating of all trees" thus consists of walking the path through all the trees in the forest of life to learn and in that way understand life in all its facets:

whereby, of course, the limitless versatility of creation sets limits, and it is about one accepting all the specifics that emerge on his/her own path of life and not to avoid them

And "to eat of both trees in the middle" consists of quickly and easily shortening that road by "picking directly from both trees". Anyone who wants to acquire knowledge quickly and neglects his surroundings and he who uses plagiarism to get his degree without much effort and he who steals and cheats to obtain and achieve his goal in an easy way, *immediately plucks from the tree of knowledge of good and evil* and pays with his own life. Because that tree is located only in the middle of every other tree individually and thus comes only "per tree" to mankind. And so indeed one can quickly "have the delusion of being great and wise" (Gen 3:6) by picking directly beyond all the trees, but in the long run one compromises his development and thus his spiritual life and thus his overall existence (Gen 2:17):

*on the day of your eating of her **a death you will die** (= with certainty you shall die)*

And whoever separates himself from life to come to salvation and who with the same goal, clings to simple dogmas and does not watch television and rejects so many things that are not wrong in themselves:

one will learn to use *it* by learning to distinguish between clean and unclean

- also plucks directly but now from the "tree of life" (Gen 3:22):

*and spoke Jahweh Elohim see man has become as one of us to know right and wrong and now **that not he will extend his hand** and will also take from the tree of life*

In this case, man seeks to shorten the "way of life" with its many loops of apparent detours:

two-dimensional lines only become three-dimensional reality through loops and detours

- which is also a characteristic of stealing:

(Gen 2:22): פֶּן יִשְׁלַח יָדוֹ - *lest he shall extend his hand*
(modern Hebrew): - *lest he shall steal*

Any form of stealing, as is the case here, leads not to benefit but to the degradation of oneself. Without following the path of development, one dies spiritually, whether one is a

bag snatcher and becomes a worthless lunkhead or prays day and night and alienates from life. Because both trees are good, and the only difference is that one is central to the material world, and the other is central to the spiritual world. They have one and the same root (=> 2nd Ch.) so that one can only become part of both trees together *by eating from all the trees*. One will gain knowledge in all areas of his calling by making all the material in all its facets and difficulties his own:

from the idea that "knowledge is power" one will not fill oneself with non-functional quiz knowledge

- instead of satisfying oneself with the appearance of knowledge and the appearance of expertise. And one shall mature to a loving being interacting with his surroundings and fellow humans instead of the delusion of being good due to the surrogate of piety and holiness. For it is true that mankind *is* in the likeness of God but he must also *become* after the likeness of God. Every being and thing begins without form and void:

(Gen 1:2):	והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים	3546 = 6 x 591
	and the earth was without form and void, and darkness was upon the the face of the deep and the Spirit of God moved upon the face of the waters.	
	פני תהום the surface of the abyss	591
	- over every emptiness = 591, the values of God of the "six days of creation" = 6 x 591 must "go back and forth"	

- and similarly, the soul of mankind starts, despite his being created *in* the image and likeness of God at the start, in the void and emptiness, as by the beginning of creation:

(Gen 1:2):	תהו ובהו	- void and emptiness	430
(Gen 1:20):	נפש	- soul	430

Like all thing and being, mankind must *develop* upwards to the intentions of God on the Sabbath day of the history (=> 2nd Ch.) of the making by the hand of God (=> 2nd Ch.). The development after divine thought makes the life of mankind initially fit in the "golden status" of also the material world:

(Gen 2:4):	ביום עשות יהוה on the day of the making of Yahweh	860 = 2 x 430
(Gen 2:11):	אשר שם הזהב there where the gold is	860 = 2 x 430
(Gen 1:20):	נפש (the) soul	430

- and lets him become in the likeness of God as also from Abram first had to become an Abraham (=> from 11th Ch.):

(Gen 1:27):	בצלם אלהים after the shadow of the Eternal	248
	אברהם Abraham	248

c. The serpent

Therefore the serpent first "says" to mankind (Gen 3:1):

much more (af ki) the Eternal has said, you shall not eat of all the trees of the garden

- where the "af ki", because of its meaning "much more", anticipates on something previous, and in this case the words of God given to all before birth concerning the eating of the trees (=> 2nd Ch.) in the way as defined above:

af ki (אף כי) almost always entails an enlarging step of something previous: "when that how much *more* than" and "when so how much sooner than". Mankind had not said anything and the "first words of the serpent" anticipate on the natural given knowledge and conscience of people. In other words, on the words spoken by God concerning the trees in the garden described in the *preceding chapter*

The serpent says this first because the influence of the adversary is more promoted through a uncultivated spirit than through the wrong use of creation, where ignorance and stupidity and rigid thinking are his future gates of influence. In lack of development = the "nakedness of the serpent" lies the danger of all extremism that wants to destroy the development of others also, and in feeling self-righteous because one "lives by do's and dont's" lies the danger of no temptation and also not being able to resist the real ones. For in the context of both the former and the latter, many religious fanatics turn their religion into a license to rob and rape, speaking as if God himself spoke:

(Gen 3:1): אף כי - very sure, much sooner **111**

- **first two words of the serpent**

אֵלֶּף - aleph (= initial of God => 1st Ch.) **111**

- whereas the serpent is a mouthpiece of the opponent.

The first speaking of the adversary is usually encountered by every man as the first misleading representation of "good" on his path in life in the form of the many reasonless "not allowed". Many have the illusion of good through responding to it and already walk with "do not use a tree" in the line of the opponent so that "the serpent does not have to speak anymore". However, the "first people" were not the first people because there were no others, but because they were the *first to understand God* and thus, they were the first to be counted among them that were created in the likeness of God (=> below). Only after the development of animals in the likeness of God there is talk of mankind in the likeness of God and so those "first two" did not push everything swiftly and effortless aside like so many without much interest in the creation of God. Because "the woman":

for the term "man" and "woman" in the Torah => below

- gives the answer that many people with a certain sensibility for spiritual things give (Gen 3:2):

*of the fruit of the trees of the garden, we shall eat (3) and the fruit of the tree which is in the middle of the garden (is) spoke the Eternal: you shall not eat of her **and you shall not touch her***

She expresses fear of 'being touched' by the wrong things, in other words, to be confronted with it, as also children in the first instance often react with fear and revulsion to malice. That reaction is provoked in part by the crafty questioning of an ignorant person:

(Gen 3:1): והנחש היה ערום מכל חית השדה אשר עשה יהוה אלהים ויאמר אל האשה אף כי אמר אלהים לא תאכלו מכל עץ הגן and the snake was naked/artful more than any animal of the field which was made by Yahweh Elohim and he spoke to the woman: more likely spoke Elohim: you will not eat from all the trees of the garden **4348 = 2 x 2174**

(Gen 3:3): לא תאכלו ממנו ולא תגעו בו פן תמתוך you will not eat from him and will not touch him lest you die **2174 = 1 x 2174**

- whereas the startling response to all 'the not allowed' she tries to accommodate it somewhat and by taking over half = 1 x 2174. To not take evil serious lays the basis "to be fooled", as according to the woman the serpent caused her to be deceived by this confusion:

(Gen 3:13): הַנָּחַשׁ הִשִּׁיאֵנִי וְאָכַל 796
the serpent deceived me, and I ate

(Gen 3:1): לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן 796
You will not eat of all
the trees of the garden

**- the speaking of God = conscience = 796 as a covering
counterweight against temptation = 796**

Ignorance, however, is a flaw and when one persists in negligence, and as mentioned following the equal numerical values 796 of 'impunity' and 'knowable', a unjustifiable negligence. For the answer is wrong because, although one *will not engage in the wrong one will face wrong*. Without the latter one cannot undergo spiritual awareness and one cannot learn to understand deviousness and one remains naïve towards the world and becomes an easy victim of bad intentions. There is no ordinance of God 'not to touch', but much more there is the ordinance 'not to eat':

for example, a social worker must understand and "touch" his client in that way, however, committing his mistakes from a desire to better understand or to sympathize with his client is "eating". Furthermore, the path of the client crosses that of the social worker but not that of everyone else and one will not seek out evil to understand it, and one will not take all the images and descriptions of injustice with which the media bombards the mind of man with a one-sided view of worldly events. *To the extent that one is confronted with it, one will learn to understand evil and not close one's eyes to it.*

Ignorance triggers the downward spiral:

(Gen 3:1): וְהַנָּחַשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים 4348 = 4 x 1087
וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן
and the serpent was naked/cunning more than any animal of the
field which Jahweh Elohim made and he spoke to the woman:
much sooner Elohim spoke: you will not eat from all the trees of
the garden

- as after "for making sure taking over half" (=> above):

(Gen 3:3): לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן תִּמְתּוּן 2174 = 2 x 1087
Ye shall not eat of it, neither shall ye touch it, lest ye die.

-also the "do not touch" easily turns into the opposite and when one does eat one eats "like the animals". God gave them the non-seed-bearing green from the field for food (Gen 1:30) and so than remains without that seed of the forms as the spiritual part of matter (=> 1st Ch.) again only half of the morality:

(Gen 3:18): אֶת עֵשֶׂב הַשָּׂדֶה 1087 = 1 x 1087
(thorns and thistles ... and you will eat):
the green of the field

Admittedly, the woman has a lively spirit but still naïve and thus easily deceived and so the adversary takes his next step from "the fear of wrong" to "the awe of authority" and accordingly the warning of God as "scaremongering for the sake of maintaining one's authority" (Gen 2:4):

not you will die (5) for God knows that on the day of your eating your eyes will be opened (for what God intends) and you will be like God

And the accompanying recommendation is to exchange that subjugency for the "self-greatness to do what is forbidden". Already children want to do exactly what parents think is wrong and the idea of becoming "as great as the parent" still functions like a needle on a compass for many immature adults as well:

one will not act slavishly and not contrarily but test as an adult the sense or nonsense of a prescription and act accordingly

From that very idea, many seek the company of bad people, as if they know "how the world works" and with them, one becomes "great and wise" (Gen 2:4):

... and you will be like God knowing good and evil

Many want to be "the great man" = 450 = 10 x mankind *adam* = 45:

	אדם mankind	45
(Gen 3:5):	ונפקחו עיניכם and will open your eyes	450

- not by maintaining the image of God in himself, but by striving against God. The "being great oneself" however is the motive of the *adversary* of God himself and understanding this is the *key* to a deeper understanding of all history and understanding of the earth's war of all wars. For many speak of the "struggle in the heavenly regions" without any idea of the essence and the reality of it, and thus many "initiates in that field" lose themselves in oddities and absurdities. As is often the case in the religious field, many here too miss the link between doctrine and reality, and thus, out of a desire for extremities, many do not see that one is defined by making the same *choice for or against* the thinking and actions of people and of *powers*. The choice for consists of an unselfish dedicated attitude and the choice against consists of wanting to be great yourself:

Love leads to admiration without having to possess the qualities oneself and self-greatness wants to outsmart or otherwise only recognize at the most in the form of "with that gift, I could have done it"

a loving act comes forth from a non-material calculated conviction and self-greatness only knows the driving force of one's own advantage.

love knows gratitude and self-greatness wants to have everything done oneself, interpretes selflessness in making others dependent and as a calculation for advantage or as something coerced for which one does not have to thank

conversely, loveless beings only help to demonstrate their superiority over the needy or for the sake of advantage or when coerced

Thus, the core of the wrong fight underlying all the wrong fights is that the adversary interprets the greatness of God as "having properties with which he could have been able to do it as well":

lovelessness ignores the many struggles and efforts with which quality can come forth from a loving attitude. For only by endowing creatures with free will, the Almighty has chosen an unthinkable difficult path. Furthermore, specialness and originality have to do with the mentality and with that the size of the spirit and not only the talents

Not only could he have been God, but he even thinks he's better than God. because his mindset of "being great himself" and not the mindset of God of "being committed" should be, in his view, the driving force for the development of creation. Egoism and competition lead to performance and even when they occasionally initiate war they do accelerate technology. With his philosophy, he tries to make as many co-sympathizers as possible so that God has no choice than to accept him and his overwhelming following. By proving that "self-greatness" makes creation move forward and to reduce unselfish acts of both God (Gen 3:5) and people (Job 1:9+10) to advantage-calculated selflessness and thus the desire "to be great" also, the fallen first angel wants to at least regain its place of honor if not outflank God. He wants to prove the first by making a selfish society where in the wake of egoism the selfishness of one can turn into coercion for the other:

why the evolution theory *in its current form* with its "survival of the strongest" is a doctrine of the adversary

In the second place, he wants to prove by taking the fruits of better behaving people like Job or by oppressing them so that they would forsake their principles out of frustration (Job 2:9). That thinking and acting is no different from any selfish human being and has furthermore nothing to do with "satanic practices". It is true that some people are also occupied with satanism, but that only benefits the adversary to the extent when human dictators also use idiots and overt criminals for as far as that they do not jeopardize their

empire. First, the adversary of God is a "white-collar criminal". Not the underworld but the upper world is his goal and his henchmen are thus not people conspiring in secret societies and are not "possessed by demons":

the idea of possession also stems from the often-deep religious divide between idea and reality. Just as one man can influence the other but cannot take his place, so powers can influence a man but cannot take place in him. Most ancient descriptions of "possession" are descriptions of epilepsy and other motoric disorders

- but are the more conscious or unconscious ordinary answering to the "speaking of the snake" in ordinary social positions. Against them are more conscious or unconscious God-hearing ordinary people in ordinary social positions, and thus the struggle *to control the legal upper world* flushes through history until the present day.

The ego-centric persistent man thinks and does like one of the fallen angels and vice versa they do and think like bad people do and think. Also, bad people generally do not pursue destruction but try to build their own larger and smaller empires by coercion and "rule by division". First, they destroy what stands permanently in their way and usually only after first trying other ways (Gen 4:8):

and spoke Cain to his brother Abel (before killing him)

The eventual demise of so many empires and their founding fathers is therefore not the result of a "diabolical urge to destroy creation and themselves" but consists of the ultimately inevitable failure of the system of selfishness. That system always falls short and the opponent cannot control the bad result of his teachings and therefore continually lags "proof" (=> above) every time. In another book by J.b.L. we hope to come back to this.

Initially, all listen to the speaking of the serpent, so that the "human and his wife" could not resist the temptation for the quick grab (=> above) (Gen 3:6):

and saw the woman that good the tree for food and that a desire for her before the eyes and desirable the tree to be wise and she took from its fruit, and she ate, and she also gave her husband with her, and he ate

For also the categorical "not tree-eating man" is all the more likely to be tempted (=> above) and so no one does not commit the same mistake sometimes if not constantly. Constantly there is "the desire before the eyes":

desire is an unnecessary and unfunctional need and is established "through the eyes". The eye sees only the outwardly and has its lust for "must-haves" and the spirit understands the functional essential and sees "knickknacks" in "must-haves" from the abundance of ornamentals as laid out in many living rooms up until the "connecting of fields" as a way to build up empires

- and so often one wants to be wise in an easy way with premature judgments and no "file-knowledge". Even the wisest man needs a lifetime to develop away from the animal "seeing alone with eyes". There is therefore no 'fall' and 'original sin' in the Torah, where the 3rd chapter of the Torah summarizes the history of life in a nut shell of every *human adam* in an allegorical way.

d. The term "woman" and "man" in the Torah and Tanakh

Many of faith believe that from the 3rd chapter of the Torah the woman is not only physically but also spiritually weaker than the man and therefore should be subordinate to his guidance. However, the Torah sums up the spiritually-minded human among both men and women with the term "man" and the not or not yet spiritually-minded human among both men and women with the term "woman". In this light, concepts such as the "sons of God" and the "daughters of men" from the 6th Torah chapter (=> 6th Ch.) acquire

their proper meaning and, in terms of numerical value, Sara and therefore all women appear to be covered by the regulation of circumcision which shouldn't be taken literally (=> 17th Ch.) And in that sense also the "spiritual weaker link", the "woman among mankind" and thus every spiritual less powerful man is seduced first by the serpent. For in the story of paradise the man isn't really seduced by the woman but was present at the event (Gen 3:6):

*and she also gave her husband **with her** and he ate*

After all, one is usually not tempted to what one does not know but often gets "a final push" from more feisty people to do what one already wanted to do.

e. The surrogate religion

As explained (=> above), matter that is not covered by the spiritual values of God is "naked", which is why the snake is not only "cunning" but also "naked" according to the meaning of *arum* (ערום). When the man and the woman *adam* ignored the spiritual values, they lost sight of them and their eyes opened for the material side only. Therefore, they saw themselves as naked (Gen 3:7), because without divine values the human existence also only consists of an animal body. However, they knew about God and as always, ignoring his teachings leads to a surrogate religion. The following section (Gen 3:7):

and they knew that they were naked and they sewed (together) foliage from the fig tree and made themselves belts

- expresses that they were without spiritual values which they sought to conceal with their own teachings:

(Gen 3:7): חגרת - belts **611**
 תורה - Torah **611 - the Torah is the doctrine of God**

A characteristic of surrogate religions is almost always to exaggerate. One wants to compensate for not sacrificing one's own greatness (=> above) with many commandments and prohibitions which, as not ordained by God, belong to "the speaking of the serpent" = "may not eat of a tree" (=> above) = the "triple exaggerated doctrine" = 3 x 611 of the opponent:

(Gen 3:1): ויאמר אל האשה אף כי אמר אלהים לא תאכלו מכל עץ הגן 1833 = **3 x 611**
 and he (the serpent) spoke to the woman: much more (definitely)
 spoke God you will not eat of all the trees in the garden
 תורה - Torah **611**
 (see also "the son of Hagar the Egyptian who gave birth for Abraham" => 21st Ch.)

As said, all the laws not decreed by God and the "belts of fig tree leaves" clear the way for desire:

(Gen 3:1): תאנה (te-ena) fig tree
 (ta-ana) desire, mating

They will also find themselves on the other side = 8, which than nevertheless is that of the opponent's = 359:

שטן 359 = **1 x 359**
 (satan) opponent/accuser
 (Gen 3:7): וידעו כי עירמם הם ויתפרו עלה תאנה ויעשו להם חגרת 2872 = **8 x 359**
 and they knew that they were naked, and they sewed leaves from
 the fig tree and made belts for themselves
- the other side = 8 of the opponent (שטן) = 359

(Gen 3:17): כי שמעת לקול אשתך ותאכל מן העץ אשר צויתך לאמר לא תאכל ממנו
 because you listened to your wife's voice and you ate from the tree of which I ordained you by saying: you will not eat from it (cursed is the earth...)

4365 = 45 x 97

(Gen 3:18): וקוץ ודרדר תצמיח לך ואכלת את עשב השדה [19] בזעת אפריך תאכל לחם עד שובך אל האדמה
 and thorns and thistles she will bring forth and you will eat the green of the field. (19) In the sweat of your face you will eat bread until you return to the earth

4365 = 45 x 97

(Gen 3:24): ויגרש את האדם and he drove out mankind
 אדם mankind
 970 = 10 x 97
 45

the second part of Gen 3:18+19 is a further description of the continuation of verse 17 "cursed is the earth because of you; in sorrow, you will eat of her every day of your life". The identical numerical value, therefore, indicates that the curse with all its consequences is the result of the "because you listened to your wife's voice instead of to me". It is the result of listening to the voices of others and groups and masses and social attitudes instead of complying to the inner ordinance of God

True religion is according to the true meaning of circumcision (= > 17th Ch.) that of 'not hiding behind the flesh.' It is about "approaching God" as is the case in relation to the sacrifice of Cain and Abel (= > 4th Ch.). When keeping oneself from his creator, no religion of whatever strict doctrine can suffice, where vice-versa, God must remain far from mankind:

תורה	- Torah (Gods doctrine)	611
	the one God	1

(Gen 3:18): קוץ ודרדר - thorns and thistles **610**

The "earth" *adamah* as being the existence of God and with that the existential bottom and direct place for life and agricultural soil for mankind (= > 2nd Ch.) can only "produce thorns and thistles" in the absence of the One. For whoever keeps God at bay does not want to have his teachings true and so the "thorns and thistles" express the fruits of mankind without the creator and his values which therefore is a naked *adamah*. And the latter is following the above definition of "being cursed", to be "naked and cursed" as the serpent (Gen 3:17):

(Gen 3:10): ואחבא and I hid myself	18
Two people hiding themselves:	
(Gen 3:9): אי כה where are you	36 = 2 x 18

cursed the ground for thou sake (mankind)

(Gen 3:10): עירם אנכי	naked (am) I	401
ארר	to be cursed	401

The curse of the existential earth *adamah* of mankind implies the lack of divine values to the material existence of mankind and implies nothing graver than that. However, nothing can be more disastrous than that, even though many experience a loss of material goods as a disaster:

- (Gen 3:17): כי שמעת לקול אשתך ותאכל מן העץ אשר צויתוך לאמר לא תאכל ממנו
because you listened to the woman's voice and you ate of the tree (about) which I declare not to eat from 4365 = **3 x 1455**
- (Gen 3:12): ויאמר האדם האשה אשר נתתה עמדי הוא נתנה לי מן העץ and spoke mankind: the woman you gave to me she gave me of the tree 2910 = **2 x 1455**
- (Gen 3:24): וישכן מקדם לגן עדן את הכרובים and let live east of the garden the cherubim 1455 = **1 x 1455**

The difference between the "because" of God as being the real consequences = 3 x 1455 and the apology of mankind = 2 x 1455 is the inaccessibility of Eden for mankind man by the cherubim = 1 x 1455. No apology prevents "being cursed from the face of the earth" and thereby being "cut off from the tree of life" and the loss of life without meaning = "loss of life" is the greatest possible disaster of all disasters.

The words of God to mankind "in the sweat of your face you will eat bread until you return to the earth" are therefore not fatalistic as generally interpreted. They mean that the work of mankind without the universal values of God is meaningless and thus joyless or "a work with sweat on your face" and that it will cease upon return to the existential earth of God. When embracing the values of God again, creation regains the lovely gleam of Eden from before eating the wrong food and one can enjoy instead of experiencing the acquired "thorns and thistles". At the same time, those words mean that without a return from inner conviction one will also return to the earth of God, but as a soleless matter. For there is nothing beyond God to return to, no part of God serves as hell, and so the concept of "hell" does not occur in the Torah and Tanakh. Only a "spiritual disappearance in consciousness" is referred to there at the "picking of the tree of life" (=> below).

The "underworld" (שאול)

This is the "nomansland" for anf the "disappearance" of the "enemies of God" now and here (Gen 3:15):

*And emnity shall I set **between** you (the serpent) and and **between** the woman*

the **inbetween** value

the women האשה = 311	337	the serpent הנחש = 363
+26 =>		<= -26
יהוה Jaweh	שאול underworld = 337	יהוה (= 26) Jaweh

According to Num. 16:30 the existential earth of God opens (<= 2nd Ch.) itself to become the underworld (שאול) for them that despise God. The sheol is therefore returning in a negative way to the earth Adamah. Hus between the spiritual human as "offspring of the mother of all living Eva" (=> below) and the unspiritual human as offspring of the serpent Jaweh (יהוה = 26) himself in the middle in two ways. Because one can come in love and form the adamah of the "extension of life on the earth", or one can come in hate and become the underworld *sheol*. There is nothing apart from God and a unbridgeable rift between spiritual people and unspiritual people is *therefore Jaweh himself*

זרעה (282) her seed	זרעך (297) your seed
יה (15) Jah	

= Jaweh in shortened form as in "hallelujah"

f. Mankind as priest

As mentioned before Adam and Eve were not the first because there were no others, because that usual explanation cannot be harmonized with Cains statement "everyone that finds me shall slay me" (Gen 4:14). But they were the first because they gave the correct answer upon the speaking of God first and with that became people after God his intentions. The name Eve (חוה) is therefore not only an allusion on the word for "life" (חיה, חוה), but also has to do with "proclaiming" and "and speaking out" and "announcing" *chiva* (חוה). The word for "to name" קרא also means "to invite" and the word for "name" שם also means "there" en the word for "because" כי also means "so that" and thus the sentence is (Gen. 3:20):

and called Adam the name of his wife Eve because she was the mother of all the living

- also could be read unpunctuated (*after God spoke*):

and invited Adam his wife to confess so that she would become the mother of all (spiritual) life

(Gen 3:20): שם אשתו חוה 1066 = **26 x 41**
the name of his wife: Eve

אם 41
mother

- **the mother = 41 of people connected to Jaweh (יהוה) = 26 as the "mother of all life"**

Directly upon this confession the Almighty makes them "garments":

(Gen 3:21): כתנות עור - garments of skin

- while this word *kothnoth* (כתנות, כתנת) only appears in the Tanakh as a covering for the high priest Aaron and his sons and as the shirt made by Jacob for his son Joseph. Thus the Almighty made "priest's shirts" for Adam and Eve and immediately it is also clear what is meant by Joseph's often translated *kethoneth passiem* (Gen 37:3). Adam and Eve confessed their mistakes and whoever does so naturally become a priest in the most original sense. For who acknowledges his mistakes and turns from them becomes a better man and a better man becomes a priest for others. Even if he has no intentions to do so, without words he is already becoming an example for others:

בשר (basar) flesh
(biser) to proclaim, to bring good news, salvation/
happiness/ to bless

His flesh is transformed by the spirit of God into "*the priest's garment of skin*". His facial expression and how one does and lives and all that is visible becomes "to message" and therefore from the word *basar* comes the expression:

the (procalimed) word (בשר) became flesh (בשר)

The proclaimed word will work when it becomes "flesh" = "visible reality" in one's own life.

From the fourth chapter of the Torah, it seems that this "confession" and thus "becoming another human being" of Adam and Eve took place after the conception of Cain and before the birth of Abel. Wanting to be great oneself knows no gratitude (= > above) and so many believe they owe their success and achievements because of their own effort and therefore they do not have to thank anyone and not even God for it (Gen 4:1):

*and she gave birth to Cain for she spoke: **I have acquired/bought** a man by/from Yahweh*

When Cain became an unedifying man, his parents must have reconsidered as described with the history of mankind in Eden. The name "Abel" brings thereby the changed attitude after God spoke to expression:

הבל (Abel) breath, delusion, mist, nothing

The name of their second son conceals the understanding that man from himself is powerless and needs the help of God.

(Gen 3:16) - pain/sorrow	עצבון	218 = 2 x 109
(Gen 3:17) - mother of all living	אם כל חי	109 = 1 x 109
Cain was brought forth in sorrow (Gen 3:16) and brought sorrow and after Adam's and Eve's return to the unity of God brought Abel and later Seth joy		

g. The sending from paradise

It was read (=> above) that one shall not try to cut short the ways of development by picking directly from both trees "in the middle". One will work instead of steal or remain an undeveloped loser, and one will do research instead of plagiarism or remain undeveloped, and one will not neglect his environment and all that belongs to life in order to only be a scholar in theory. And one will not seek seclusion to find God because also by wanting to directly pluck from the tree of life one misses out on development:

who wants to pluck directly from the tree of life loses his consciousness

- (Gen 3:22): ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם

and now lest he stretch out his hand (modern Hebr.: will steal) and will also take from the tree of life and shall eat "and shall live forever" / "and shall live (5) to disappear (עלם)"

Especially the translation "and will live to disappear" is intended, for the word for eternity is almost always written as עולם and not as here עלם:

עלם	- (olam)	eternity	(often: עולם)
	- (alam)	to be hidden, to evade, to disappear	
	5 - (l)	until, with the infinitive of verbs: in order to	
	לעלם	- (la'alom)	to disappear, to be hidden

Many think to obtain eternity = "and live forever" (חי לעולם) by forsaking daily life and pursuing eternal life through which they alienate from life = "and shall live to disappear" (חי לעלם). Whoever does not develop:

(Gen 1:25): ויעש אלהים את חית הארץ למינה ואת הבהמה למינה ואת כל רמש האדמה למינהו and made Elohim the animals of the earth after its kind and the cattle after its kind and all the crawling from the face of the earth after its kind	3514 = 7 x 502
בשר flesh	502 = 1 x 502
(Gen 2:16): אכל תאכל most definitely you will eat (of all trees)	502
- the eating of all the trees as the usage of all the material = flesh (בשר) = 502 = having part of all the seven days of creation = 7 x 502	

- would also disappear, even when immortal he would die spiritually and *thus cannot live forever*. When he immediately gets stuck in the void and emptiness of his primal being = 1 instead of becoming = 4:

(Gen 1:2):	תהו ובהו וחשך על פני תהום void and emptiness and darkness over the surface of the waters	1455 = 1 x 1455	}	- primal
(Gen 1:16):	ויעש אלהים את שני המארת הגדלים את המאור הגדל לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים and made the Eternal the two great lights, the great light to control the day and the small light to control the night and the stars	5820 = 4 x 1455		- realization of matter
(Gen 2:16):	ויצו יהוה אלהים על האדם לאמר מכל עץ הגן אכל תאכל and ordained Yahweh Elohim man by saying: of all the tree trees of the garden you will most definitely eat	1455		

- about the void and emptiness = 1455 spoken assignment to eat = 1455

- his consciousness will descend once again into the void and emptiness. Also chasing only after eternal life is an empty and meaningless "wanting to be like God" and thus the adversary's characteristic loftiness:

(Gen 3:22):	ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם and now that he will not steal and eat from the tree of life and will eat and will live to disappear	1690	- "like God" enlarged
(Gen 3:22):	כאחד ממנו as one of us	169	

- "being like God" = 169 as summary of stealing from the tree of life = 1690

- fades one out as the opponent himself. Development brings reality awareness and reality makes the voice of God in creation become "audible" and brings near with God as *the inspiration* behind all being the tree of life:

(Gen 3:24):	עץ החיים tree of life	233 = 1 x 233
(Gen 3:8):	וישמעו את קול יהוה אלהים מתהלך בגן and they heard the voice of Yahweh Elohim going back and forth in the garden	1631 = 7 x 233

- God as life = the "tree of life" behind all being of the seven days of creation

Going down the road of life in all its aspects is the only way to become part of the tree of life and so the 22nd verse is followed by another verse that can be translated in two ways. Because the word *shalach* (שלח) mainly means "to send" and "to direct" and "to send away" and "to appoint" and the word *asher* (אשר) as a relative pronoun means "which" and here "of which" but as a noun "happiness" and the *lakach* (לקח) punctuated as *lokeach* means "taking":

verbs often appear in the Tanakh in the participial form

- and thus, the verse unpunctuated can also be translated as follows (Gen 3:23):

וישלחו יהוה אלהים מגן עדן לעבד את האדמה אשר לקח משם

and sent him (mankind) j'h'w'h from/out of the garden of Eden to work the earth, taking the happiness from there

Although man is certainly also expelled as long as he shuts himself off from God's reality (Gen 3:24):

and he drove out (ויגרש) mankind

punctuated as *pual* it can also be translated with "and was expelled man" because man expels himself by shutting himself off from the reality of God

- he can find happiness by going the full way of life. By working the *earth*, he can gain access to the "in the middle" of each thing and aspect of live individual embodied trees (=> above) and which "to be sent" was God's purpose before the sending away of mankind from Eden:

(Gen 1:26): כל הארץ
(to control): the **whole** earth

346

(Gen 2:15): לעבדה ולשמרה
(and placed God mankind in the garden of Eden):
to work her and preserve her

692 = **2 x 346**

- man in primal form as husband and wife = 2 x 346

The Almighty himself spares himself no trouble to also make what he created and everywhere his work is not established by miracles but with phenomenal knowledge and mastery:

(Gen 2:3): אשר ברא אלהים לעשות
which created the Eternal to make (=> above)

1596

Thus, mankind will also struggle to gain knowledge and skill in order to simultaneously understand some of the greatness of God and to praise Him with more than just empty words:

(Gen 2:17): ומעץ הדעת טוב ורע לא תאכל ממנו
and from the tree of knowledge of good and evil you will not eat

1596

Also, for what the exact knowledge and skills = concerning the true way to the "tree of knowledge of good and evil", only real development can be obtained by focusing on the primal source of all reality. For however much without religious affinity a high flight may seem possible in development without religious affinity, it often falls short due to a lack of higher realism.:

the research work of many learned scientists lead to speaking of "genius animal species" and in personifying forces of nature and in revering the ways of life and thinking of primitive tribes and ancient cultures. Without an eye for the reality of God, many highly evolved people also lose the sense for reality

The fleshly body belongs to the material world created by God and in that world, the "tree of the knowledge of good and evil" stands central. Thus, the original arrangement of the material world can only be understood if one "is dressed in the priest's garment of God" (=> above):

(Gen 3:3): העץ אשר בתוך הגן
the tree which is in the middle of the garden (here the "tree of the knowledge of good and evil")

1152

(Gen 3:21): כתנות עור
garments of skin (priest's garment)

1152

Only in this can the soul = 430 (=> above) take off from the "formless and void of all beginnings" = 430 (=> above):

(Gen 1:2): והארץ היתה תהו ובהו
and the earth was void and empty

1152

As displayed with Cain and his son "Enoch" (=> 4th Ch.) one can also "when hiding from the face of God" come to a high flight of knowledge and development, but when one gets lost in development one alienates from reality. Because of the opponent with "the flame of the turning sword" is without the Eternal not only the way to eternity = the "tree of life" impassable:

(Gen 3:22):	פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם lest he stretch out his hand and take also from the tree of life and eat and will live to disappear	1209
(Gen 3:24):	להט החרב*המתהפכת the flame of the sword turning*	1209
	* hafach (הפך) = "to turn" = the turning of any improper way to reach the tree of life	

- but the way to true knowledge and skill is also closed. For the reversing sword shields not only the "tree of life" but also the "tree of knowledge of good and evil":

(Gen 2:9):	עץ החיים tree of life	233
(Gen 2:9):	עץ הדעת טוב ורע tree of knowledge of good and evil	932
(Gen 3:24):	החרב המתהפכת the sword of turning	1165 = 5 x 233

Also corresponding with the following numerical values:

(Gen 3:11):	העץ אשר צויתוך לבלתי אכל ממנו the tree of which I ordered you not to eat from her (= the tree of the knowledge of good and evil)	1861
(Gen 3:11):	את הכרבים ואת להט החרב המתהפכת לשמר את דרך עץ החיים the cherubim and the flame of the sword the revers to guard the way of the tree of life	3722 = 2 x 1861

- the cherubim guard both trees with the reversing sword = 2 x 1861. Also knowledge and understanding of the material world only comes through going the way of life.

According to the book of Job, without the Almighty, one cannot stand up to the opponent, however righteous one may be. Without God, one does not pass the cherubim to the tree of life and to the tree of knowledge. Mankind will approach their Creator and accept his protection and guidance instead of being great and powerful oneself, having done everything oneself and not needing anyone else.

h. The enmity between the serpent and the woman

and enmity I will put between you and between the woman and between your seed and between her seed. He will press your head and you will press him the heel

The "enmity between" invites you to take the intermediate value of the numerical values of the words "the serpent" and "the woman". This is obtained by subtracting the numerical value of Yahweh = 26 from the numerical value of "the snake" and adding the same numerical value to the numerical value of "the woman":

(Gen 3:1):	הנחש	the serpent	363	- Jahweh (יהוה) = 26	= 337
(Gen 3:15):	האשה	the woman	311	+ Jahweh (יהוה) = 26	= 337

The "enmity" **between** the woman and the serpent is therefore the Almighty himself, in accordance with God "cursing the serpent" (Gen 3:14) in other words and withdrawing from him = 363 - 26 = 337:

"being cursed" is to be devoid of divine values (=> above)

- and God is added to the human that listens to his voice = 311 + 26 = 337:

as said (=> above), "the first people" that paid attention to God's voice and confessed their mistakes thus became a priest of God and an opponent of the adversary

freedom without a higher purpose for instance are licenses for greed and lust and subsequently makes one loose his head. They also lead to more loss than gain because egoism and debauchery touch upon the rights of others and will give rise to resistance and new dictatorships

Also between "your seed" and "her seed" the *enmity* is found as the Almighty himself:

זרעך	- your seed	297
זרעה	- her seed	282

15 - **Jah(we) (יה) = 15** (as in hallelujah)

- which again reflects the essence of the serpent and the anointed *meshiach* as described in previous chapters. The serpent נחש = 358 in his "nakedness" (=> above) is an image of being emptied of divine values and therefore to have subtracted oneself from Jahweh = 26. And the anointed *mesjiach* משיח with the same numerical value 358 is an image of being filled with all the divine values and so Yahweh added to the man wearing the priestly garment. Not a single benefactor can "crush the head of the serpent" as this verse is often explained in Christian circles, but the head of the serpent is "crushed" by the permitting of divine values by man himself in his life. The absence of values cannot be 'crushed', but it ends as darkness ends when allowing light to enter.

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