

THE ESOTERIC WOVEN TORAH

An Alternative to the Documentary Hypothesis

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Contents

Contents	iii
List of Figures	x
Preface.....	xiii
The Project Origins: St. John's College	xiii
Between St. John's and Israel	xv
The Maharal.....	xvi
The Discovery.....	xviii
Introduction.....	xx
Terra Incognita in the Torah	xxi
Parsing the Torah	xxii
The Torah and the Mishnah	xxvi
The Torah is a Visual Document	xxvi
The Esoteric Torah Demands Creativity	xxviii
Seeking M, the Author.....	xxix
Eve and the Change of the Deity's Name.....	xxix
The Reader's Toolbox	xxx
The Book	xxxi
A Note About Names.....	xxxvii

Part One The Foundation of the Esoteric Torah: Genesis 1:1-11:9.....	39
--	----

The prolog of Genesis (1:1-11:9) introduces multiple divine names: two individual names, Elohim and YHWH, and a combined name YHWH Elohim. Each name is connected to a line of people: Elohim is connected to “the sons of Elohim;” YHWH is connected to Cain; YHWH and Elohim are both connected to Seth, whose father was Elohim’s Adam, and mother was YHWH Elohim’s Eve. To fully appreciate the significance of these textual phenomena, one must study the esoteric woven Torah.

Chapter 1. Introducing the Players	40
--	----

The Divine Names and the Plan of the Torah	40
--	----

Elohim, YHWH, and YHWH Elohim	41
-------------------------------------	----

The Separation of YHWH and Elohim	43
---	----

The Descendants of Adam and HaAdam	46
--	----

Chapter 2. The Development of YHWH	49
--	----

Three Creations and Three Lines of People	49
---	----

Unit I (Genesis 1:1-2:3): YHWH in Potential.....	52
--	----

Unit II (2:4-4:26): Parallels between YHWH and Eve	53
--	----

Unit III (Genesis 5:1-10:32): Elohim and YHWH Defined in the Flood ...	59
--	----

Populating the Earth (5:1-6:10).....	61
--------------------------------------	----

Before the Flood (Genesis 6:11-7:5).....	68
--	----

After the Flood (Genesis 8:15-9:17)	71
---	----

Unit IV (Genesis 11:1-9): Just YHWH /The Tower of Babel	74
---	----

Part Two:.....	81
----------------	----

THE ESOTERIC WOVEN TORAH

The Exodus 20 Decalogue is the Key to the Esoteric Torah	81
The Decalogue is the key to the esoteric woven Torah. The ten Words (commandments) show how a written text can capture divine, superhuman, speech. The secret is that divine speech can be represented by woven text. The divine Decalogue weave is the paradigm according to which the literary units of the Torah were constructed.....	81
Chapter 3. The Decalogue as Paradigm.....	83
Elohim as an Author to be Imitated	83
The Voice in the Decalogue	84
The Two Narratives.....	84
Two Readings for Two Audiences.....	86
Chapter 4. The Division into Ten Words.....	88
The Jewish and Catholic Divisions	88
An Older Division	90
Chapter 5. Five Consecutive Pairs of Words.....	93
The Weft.....	95
The Hierarchical Flow.....	95
M's Formal Verification of the Flow	98
The Concentric Symmetry of the Pairs	100
Digression on the Concentric Organization of the Torah	102
The Decalogue Was Hidden in Plain Sight	104
The Difference between the Tablets	104

KLINE

The Guarding Cherubim	105
The Trees.....	106
Identifying the Trees with the Tablets	107
Pair E: A House Is Not a Possession.....	107
One and Many	109
Tablet 2: Relationships.....	110
Tablet 1: Individuals	113
Integrating the Two Tablets	115
Summary and Conclusions of Part Two	116
Part Three: The Units of the Woven Torah	118
All eighty-six Units of the Torah are woven according to the paradigm of the Decalogue. The weave reveals new vistas of meaning. The parallel woven structures of the days of creation and the plagues in Egypt, for example, distinguish between Elohim the creator of the natural world, and YHWH the supernatural.	118
Chapter 6. Genesis Unit XII (26:1-33)	120
The Color Code	127
Reflection on Complexity	128
Chapter 7. Leviticus Unit XXII (27).....	130
Chapter 8. Genesis Unit I (1:1-2:3), The Creation Weave	134
Elohim's Creation and M's Creation	134
The Structure of the Unit.....	137

THE ESOTERIC WOVEN TORAH

Integrating the Prologue and the Epilogue in the Tapestry	142
Reading the Warp: Two Modes of Creation	146
Physics and Metaphysics in the Creation Weave.....	151
Chapter 9. Exodus Unit III (6:29-11:10), The Decreation Weave	153
The Signs in Egypt Are Linked to the Days of Creation	153
Grasping the Unit as a Whole	154
Analyzing the Signs	163
Creation and Decreation.....	169
Part Four: Mapping the Books of the Torah	173
Units weave together to form the unique weave of each book. Genesis is a weave of six weft threads, each containing three Units, and three Warp threads of six Units each. The weft displays three concentric themes: the Abrahamic family is in the center; powers, divine and human, forming the outer ring, and covenants between the family and powers forming the ring between family and powers.	173
Chapter 10. Structural Map of the Torah.....	175
Sets of Units & the Color Indications	175
The Paired Sets.....	177
Independent Units	178
Three Centers of Exodus.....	178
The Roles of Independent Units in the Structures of the Books of the Torah	179
Chapter 11. The Map of the Genesis Weave	181

Three Ring Structure	185
Part Five: The Map of Elohim and YHWH	192
The three-thread warp of Genesis, woven on a horizontal loom, displays why there are multiple divine names. The upper thread focuses on YHWH the transcendent, and the lower thread on Elohim the imminent. The middle thread combines YHWH and Elohim. The book of Genesis was constructed to distinguish between Elohim and YHWH by means of the patriarchal stories.	192
Chapter 12. The Orientation of the Map	192
Chapter 13. The Warp of the Map	196
YHWH's Thread	199
Elohim's Thread	201
The Middle Thread, Elohim and YHWH	203
Chapter 14. When YHWH Becomes Elohim: Creative Reading	210
Afterword: Weaving it All Together	212
The Torah Tapestry	212
Two Arrangements	213

THE ESOTERIC WOVEN TORAH

List of Figures

Figure 1. Woven Format of Six Days of Creation	xxv
Figure 2. A Structural Map of Genesis	xxxvi
Figure 3. Distinctions between Adam and HaAdam	46
Figure 4. The Three-Creations Flow Chart.....	51
Figure 5. Distinctions between Elohim and YHWH in Units I-III	74
Figure 6. The Format of Genesis IV in The Woven Torah.....	77
Figure 7. Jewish and Catholic Divisions of the Decalogue	89
Figure 8. The Divisions of the Decalogue in the Torah Scroll	90
Figure 9. The Decalogue in Five Consecutive pairs	94
Figure 10. The Hierarchical Flow of the Pairs of Words.....	98
Figure 11. The Flow Technique in C-E	99
Figure 12. Comparison of Hierarchical and Concentric Readings	101
Figure 13. The Concentric Arrangement of Exodus, Leviticus, and Numbers.....	103
Figure 14. The use of ‘house’ in Thread E	108
Figure 15. Relationships on Tablet 2	110
Figure 16. Tablet 2 as a Series of Relationships Pointing to Social Dependencies...	111
Figure 17. Tablet 1: Focus on Individuals	113
Figure 18. Skeletal Outline of Gen XII (26:1-33).....	123
Figure 19. Thematic Outline of Gen XII	124
Figure 20. The Woven Text of Genesis Unit XII	126
Figure 21. Leviticus Unit XXII (27)	131
Figure 22. Genesis Unit I (1:1- 2:3) As it Appears in The Woven Torah	136
Figure 23. Threads 1 and 3 in Genesis Unit I	142
Figure 24. A Chiasm between Verse 1 and Verse 2 of Genesis Unit I.....	144

THE ESOTERIC WOVEN TORAH

Figure 25. Single Page View of Exodus Unit III	155
Figure 26. Five Stages of Sedition in Five Threads	160
Figure 27. Three Cycles of Signs in Threads 2-4 of Exodus Unit III	164
Figure 28. The Nine Sign Weave	165
Figure 29. Decreation Weave Players According to Warp Threads	166
Figure 30. Signs in Egypt Negate Days of Creation	170
Figure 31. Summary of Distinctions Between the Creation and Decreation Weaves	172
Figure 32. Structural Map of the Torah	176
Figure 33. Two Pairs of Intertwined Sets in Genesis	177
Figure 34. The Literary Structure of the Book of Genesis	184
Figure 35. Concentric Rings in Genesis	185
Figure 36. Links Between Genesis III and the Concentric Structure of Genesis	186
Figure 37. The Literary Structure of Leviticus	188
Figure 38. Family Relationships in the Central Ring of Leviticus	189
Figure 39. The Unit Map of Genesis	192
Figure 40. Horizontal and Vertical Looms Circa 1200 BCE	193
Figure 41. Days of Creation in Corners of Genesis	194
Figure 42. Map of Appearances of Elohim and YHWH in Genesis after Babel	197
Figure 43. Common Elements of YHWH's Thread	199
Figure 44. Common Elements of Elohim's Thread	201
Figure 45. Comparing YHWH's and Elohim's Blessings	202
Figure 46. The Middle Thread: YHWH and Elohim	203
Figure 47. The Torah Tapestry	Error! Bookmark not defined.
Figure 48. Interlocking of Genesis, Leviticus, and Deuteronomy	216
Figure 49. Ezekiel's Chariot	218

Preface

The Project Origins: St. John's College

We had just completed a seminar on Paul's Letter to the Galatians that left my stomach in knots. As always, the atmosphere in the after-seminar coffee shop was electric with tutors and students continuing the discussions of Plato, Paul, and Kant, with intensity matched only by the density of the cigarette smoke. After all, this was 1963 at St. John's college, the Great Books school.

The windowless coffee shop in the basement of the majestic colonial building where twice weekly seminars on the Great Books were held was full beyond capacity. Students brimmed with learning, debating with faculty about how the book they were reading impacted the search for "the good life." In the melee I found myself next to one of my tutors, Robert Sacks.

I lost no time on coffee or hamburgers before telling him of my dismay about Paul's theory of justification through faith. It seemed totally inconsistent with Plato's concept of "the pursuit of good." Moreover, my intestines rebelled at Paul's claim that faith is more important than actions for ultimate human good. This was the opening of a conversation that defined the course of my life, and ultimately, led me to write this book.

The upshot of the conversation was that I was not sufficiently in touch with my Jewishness. My resistance to Paul was consistent enough with my Hebrew-school-after-school education; but I did not really know what it meant to follow "the law" of the Torah. I have spent the years since exploring my Jewishness through practice and study that developed into research. In the following pages I will tell you how these studies led to a new understanding of the Torah as a magnificent literary composition written to be read in two

distinctly different ways—and how that fact can change not only the way you read the Torah, but how it can influence your life. But first, I want to explain how important St. John’s was in shaping my thinking.

I was just sixteen when I finished high school with the title of “class nonconformist.” I had chosen St. John’s as much because it too was unconventional, as because of the unique education it offered: four years without electives, tests or grades grounded in reading Great Books from Homer to Einstein. The three-hundred or so students and faculty formed an intense intellectual community dedicated to developing critical thinking. The key to this ideal education was an ongoing conversation based on direct contact with the great thinkers; it was not acceptable to read commentaries. We were expected to grapple with Aristotle and Kant unaided. This was the approach that would eventually doom my attempt to study classical Jewish texts at a seminary, but more on that in a moment. There was an element of the approach to reading the western classics that eventually colored my study of Hebrew classics and led to my discoveries.

Leo Strauss taught at University of Chicago at that time but came to St. John’s once a year to deliver a formal lecture. His seminal essay, *Persecution and the Art of Writing* (1954), had a tremendous influence at St. John’s. In it, he explains that the great thinkers often hid their deepest, heterodox, ideas within their writings to avoid conflict with the powers that be—and a fate like that of Socrates. Critical reading thus required making the distinction between what a writer said and what they meant. The ultimate insight afforded the critical reader the “secret teaching,” the holy grail of nonconformist thinking. Strauss’ approach affected me profoundly. Coupled with critical reading tools I developed at St. John’s, this formative era made possible the discovery of the secret teaching of the Torah, which is detailed in this book, as well as my editions of the Torah (*The Woven Torah*) and the Mishnah (*The Woven Mishnah*).

Between St. John's and Israel

By the time I graduated I had made two major commitments: one to Diana/Deena Brodtkin, who was one year my junior at St. John's, and one to the rabbinical school of The Jewish Theological Seminary of America (JTS). The outcomes of these relationships were quite different. Deena and I are still married after more than half a century . . . while the Seminary and I divorced after one year.

I was committed to explore my Jewishness at the Seminary and hoped to use the tools of critical thinking I had developed at St. John's to probe the depth of the traditional texts, like the Bible, Mishnah, Talmud. But I was in for a shock. It turned out that Jewish studies, at least at the novice level, were the antithesis of what I had hoped for. There was not a single text that was approached directly, without commentary, and commentary on commentary. Suffering from the unbridled hubris of youth, without the least bit of humility, I totally rejected the traditional Jewish approach to studying the sources and left the Seminary after a year. I was not disappointed with Deena, however. We have been continuing the St. John's conversation with great enthusiasm for all our years together.

While I left the Seminary, I did not abandon the search to know myself and my roots but changed my approach. I decided to try a "back-to-nature" approach and became a farmer, growing avocados in Israel. The first significant period in Israel for this narrative took place in Karkur, where we had a small avocado plantation. Once a week I studied Talmud with my dear friend Jean Hyman. He had studied in France with a remarkable teacher, Rabbi Leon Ashkenazi, as leader of the Scouts in France— also known as Manitou (nicknamed after "the great spirit" of the Algonquians). Rabbi Ashkenazi had helped rebuild the Jewish community of France after the war. He had a unique background, combining kabbalistic knowledge received from his father who was the last chief rabbi of Algiers, and western philosophy

which he studied at the Sorbonne University. Jean taught me how Rabbi Ashkenazi would tease out the philosophic underpinnings of the Talmud.

After a few years we moved to Kibbutz Lavi to pursue a more community-centered lifestyle. Eventually, as a member of Lavi, I was given time to renew my Jewish studies at the Yeshivah of the religious kibbutz movement. During that year I also had the opportunity to study directly with Rabbi Ashkenazi, who had recently moved to Israel. When I started studying with him, I had no indication that my life was about to change in a totally unpredictable way.

The Maharal

With Rabbi Ashkenazi I studied the work of the Maharal of Prague, (Rabbi Yehuda ben Betzalel Loew (1512? –1609)). I am indebted to the pioneering research of the Maharal of Prague. None of what I present in this book (or in my editions of the Torah and the Mishnah) could have come to light were it not for the groundbreaking work of the Maharal. He was amongst the important Jewish scholars of his time and had a unique approach which melded philosophy with traditional Jewish texts, opening my eyes to vistas I had never foreseen.

For me, the ancient Jewish texts appeared like the broken tablets, until I studied the Maharal's writings on *Mishnah* tractate *Avot* with Rabbi Ashkenazi. Only then did I realize that I had been missing the integrity of these texts by ignoring their literary structure. The Maharal demonstrated, for example, that an ostensible collection of ten aphorisms was in fact a meticulously composed philosophical composition based on a weave containing two warp threads and five weft threads. (It took years before I realized that these five pairs were composed to reflect or resonate with an esoteric reading of the Decalogue, presented here in Part Two.) My heart sang, I found my teacher, the Maharal, via his disciple, Rabbi Leon Ashkenazi.

THE ESOTERIC WOVEN TORAH

Rabbi Ashkenazi encouraged me to investigate the other sixty-two tractates of the Mishnah in line with the Maharal's approach to *Mishnah* tractate *Avot*. Basically, he assigned to me a life's work: to reproduce the *Mishnah* according to its original format. He told me that the Mishnah had been studied according to its structure (which he associated with the kabbalah, an esoteric discipline of Jewish mysticism) as recently as four or five generations ago, but the knowledge of how to read the *Mishnah* in that way had been lost. The single remnant was in the Maharal's commentary on tractate *Avot*. There was philosophic, religious, depth to be recovered by identifying the formal literary structure of the Mishnah. But I was still a farmer living on kibbutz with four small children, and Rabbi Ashkenazi's assignment would take full-time concentration. How could I resolve the tension between my dream and my family's security?

There was a lengthy period during which I struggled to pursue my Jewish studies while working in the orchards of the kibbutz. But then one day I had a near-death experience. While driving a tractor I was thrown from the tractor and trapped under the wheels of a wagon attached to it. After being dragged for some distance, the wheel went over me, fracturing my pelvis and just missing my liver. I had to lie in bed motionless for six weeks to have the pelvis heal. During that time, I recognized the fragility of life and committed myself fully to the project Rabbi Ashkenazi had given me. I understood that a life's work is a precious and rare gift, one not to be refused. We left kibbutz so that I could devote more time to developing my edition of the Mishnah.

Following the hints of the Maharal—and the encouragement from Rabbi Ashkenazi—I completed an analysis of the Mishnah after about ten years, crowned by the publication of *The Woven Mishnah*, HaMishnah C'Darcach. In it, I demonstrated that over five-hundred chapters of Mishnah were constructed as weaves. Sizes vary, but all chapters adhere to certain basic principles. These are the same principles according to which the literary units of

the Torah were constructed; they were constructed to be grasped two-dimensionally, warp and weft. It has been available on my website, chaver.com, for over twenty years. While developing this edition of the Mishnah, I published a few articles on the structure of Mishnaic chapters in journals and books. They are also available on chaver.com.¹

Having completed my edition of the Mishnah, I began a similar analysis of the Torah. The goals were to identify the parts of the Torah and to investigate whether they were organized according to any identifiable pattern. The first book I had “cracked” was Leviticus. I began there because the material is similar to the *Mishnah*, since they are both largely books of laws.

The Discovery

My analysis of the Torah’s principles of organization led to the discovery that all five books of the Torah are made up of previously unknown well-defined literary “Units” that share certain characteristics virtually identical to those I had found in the Mishnah. Specifically, each Unit was built as a table or weave, a two-dimensional, non-linear construct, according to an esoteric paradigm analogous to the stone tablets of the Decalogue. This discovery made possible the reconstruction, or more properly, “translation” of the Torah which appears in my edition, *The Woven Torah*. It is not a translation from language to language but rather from linear format to non-linear format. Within it I reproduce the eighty-six Units of the Torah in their two-dimensional woven format. The connections between Units lead to the

¹ See: Moshe Kline, “The Literary Structure of the Mishnah” (*Erubin* Chapter X), *Alei Sefer* 14 (1987): 5-28. For a full edition of the Mishnah in which each chapter is arranged according to its non-linear structure see: <http://www.chaver.com/Mishnah-New/Hebrew/Text/Shishah Sidrei Mishnah.htm>. For an introduction to the structuring of chapters of the Mishnah see: <http://www.chaver.com/Mishnah-New/English/Articles/Introduction to the Structured Mishnah.pdf>. Much of what is described there regarding chapters of the Mishnah can be applied to the Units of the Torah as well.

THE ESOTERIC WOVEN TORAH

identification of the formal structure of each of the five books. Since the same formatting technique was used throughout the Torah —both on the level of individual literary Units and on the level of whole books—it is most simply understood as the work of a single hand or school, which I refer to as “M.”

The importance of the discovery transcends the conclusion that the Torah was composed by a single author. It makes it possible to read the Torah in a new way, as a multi-leveled, highly sophisticated composition. The new reading is guided by the structure as well as certain elements of the narrative, which can be understood as reading instructions. Thus, the Torah can be read in two distinct ways. One way is based on the linear reading of the text that considers its structure minimally, the “traditional” way. The “new” way, based on two-dimensional, table-like literary units, produces insights that are not available from the traditional way. Through the course of this book, I demonstrate that M intended that the Torah be read in both ways.

For more than two millennia, exegesis has focused exclusively on the linear reading. The goal of *The Esoteric Torah* is to empower you to explore the Torah as a non-linear, woven text. . . and to become an enlightened reader of a lesser known “way.”

Introduction

In Plato's Banquet, Alcibiades--that outspoken son of outspoken Athens--compares Socrates and his speeches to certain sculptures which are very ugly from the outside, but within have most beautiful images of things divine. The works of the great writers of the past are very beautiful even from without. And yet their visible beauty is sheer ugliness, compared with the beauty of those hidden treasures which disclose themselves only after very long, never easy, but always pleasant work. This always difficult but always pleasant work is, I believe, what philosophers had in mind when they recommended education.

...Writing between the lines. This expression is clearly metaphoric. Any attempt to express its meaning in unmetaphoric language would lead to the discovery of a *terra incognita*, a field whose very dimensions are as yet unexplored and which offers ample scope for highly intriguing and even important investigations.

—Leo Strauss, “Persecution and the Art of Writing”

In other words, the Great Books contain, besides their exoteric teachings as piously summarized in textbooks, esoteric doctrines reserved only for the most intelligent and perceptive. It must be admitted that this sounds rather preposterous— but only until one has read Professor Strauss, after which it appears astonishingly plausible. ... An exoteric work contains a popular or edifying teaching that is accessible to all, and a secret or esoteric teaching that reveals itself only after careful and thoughtful study – study that to begin with is at least as concerned with literary questions as philosophic problems.

—Irving Kristol, The Philosophers’ Hidden Truth
Commentary, Oct, 1952

Before embarking on an expedition into uncharted realms in the Five Books of Moses, a word about our preparations: I have made every possible attempt to make my reading faith neutral. My goal has been to read the Torah as a Great Book, not necessarily as a source of religious belief.

Personally, I have seen that most readers, whether scholars or laymen, believers or skeptics, come to the Torah with multiple preconceptions and beliefs which color their readings. One remarkably unexpected example, directly related to the content of this book, is

THE ESOTERIC WOVEN TORAH

the most accepted scholarly view of the Torah. It holds the Torah was melded from four or more earlier compositions. Surprisingly, part of the argument for this “documentary hypothesis” is the deity is represented by two primary names, Elohim, translated “God,” and YHWH, the tetragrammaton, translated The Lord. Starting from the view that the Torah is the source of monotheism, the critics assume that the names are equivalent and point to different sources, each of which used a single name.

We will begin from a more literary position, recognizing that the Torah is one of the Great Books. By reading the Torah very carefully, we will view vistas seen by few. To read carefully, we must try to read without prejudice. To paraphrase the language of the bartenders in the old westerns, we will have to “check our religion at the door.” We will explore the significance of the author presenting the deity through two characters in the narrative.

Terra Incognita in the Torah

Herein I will detail the discovery of a *terra incognita*, a deeper understanding that is buried within the Torah. The Torah consists of the first five books of the Bible, the Five Books of Moses, or Pentateuch. With the adherents of biblical religions numbering in the billions, the Torah may be the most-read book ever composed, clear testimony to the extraordinary talent of its author. Yet, as beautiful and majestic as divine images are in the Torah, they pale when compared with “the beauty of those hidden treasures which disclose themselves only after very long, never easy, but always pleasant work.”

Yes, the path to our biblical *terra incognita* is arduous, but the reward of seeing the hidden treasures of the Torah justifies the labor. You, dear reader, will learn how to identify and develop the “inner Torah” and thus be enriched by the treasure.

The Torah must be studied in a special way to reveal that which is concealed within it. Irving Kristol made the astute observation that the study which leads to the discovery of the

esoteric *terra incognita* is a “study that to begin with is at least as concerned with literary questions as philosophic problems.” We will be dealing extensively with literary questions, especially questions that reflect on the literary structure, so let us start with what we know about the structure of the Torah.

When we open our Bibles, we see the Torah divided into three primary divisions: the five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy); chapters; and verses. In Jewish bibles there is an additional division into weekly readings, or *parashot*. All of them, except for the division into five books, are not original divisions of the Torah.

Parsing the Torah

Even if we remove the divisions of the Torah into its chapters and verses, we will still not be looking at the text the way it was seen in ancient times. The Torah scrolls used in synagogues reflect the oldest known written form, stretching back millennia. The oldest existing example is a Dead Sea scroll from the third century BCE. The Hebrew of the scrolls found at the Dead Sea, as well as the scrolls read in synagogues today, contains no divisions between sentences, no punctuation as we know it, and the words themselves contain no vowels, all of which can be found in modern Hebrew books. So, the reader of a Torah scroll must make many more decisions about “how” to read than we do, turning the process of reading into a creative act.

First, the lack of vowels in the Torah requires the reader to decide which of the possible readings of the “non-voweled” word is most suitable. An English equivalent would be like the combination of consonants “mn.” What does this stand for: man, men, mine? The reader of a Hebrew Torah scroll must scan the context to establish the most likely meaning. Next, the reader must determine where a sentence ends. Both these activities require a degree of reader involvement through trial and error to arrive at simple meanings. Thus, the

THE ESOTERIC WOVEN TORAH

experience of reading, even the meaning of “reading,” in ancient times differed significantly from ours.

The ancient reader of Hebrew, having to parse out the individual words and sentences, was much more sensitive to the need to define rhetorical elements of text (the elements which confer meaning). There is no way of knowing for sure to what extent the average reader was also able to identify the larger divisions of the Torah that are of interest to us in this book. But the onus of working actively with the text from the most basic level of identifying words and sentences may hint that at least some ancient readers were competent at divining the meanings that appear to us as “between the lines.”

Let us look a little more closely at the concept “rhetorical elements,” because it underlies all of what we will deal with. Since the original state of the five books—as far as we know—was as undivided as the sentences within them, certain questions present themselves to anyone who wants to understand their composition: *How were the books of the Torah divided into parts? Is there a consistent set of markers which would indicate to our ancient reader how the sentences they parsed out of the unbroken flow of words should relate to other sentences to form higher order rhetorical elements, something like our paragraphs?* The discovery of internal divisions would lead to the identification of new levels of meaning based on those divisions. Unsurprisingly, I found that each book divides into well-defined literary units (hereafter “Units”). All told there are eighty-six literary Units in the Torah, as opposed to one-hundred-eighty-seven chapters that appear in our Bibles (only since the early thirteenth century.) The organization within and between these Units leads to the *terra incognita*.

The chapter divisions in our Bibles are further divided into verses, a single one-size-fits-all division. The discovery of the esoteric Torah begins with the breakthrough realization

that determined that the Units of the Torah are divided on multiple levels. Each level reveals additional rhetorical elements. The first Unit of Genesis, the creation, provides the first and perhaps clearest example of how the Torah's Units are divided internally. Each of the six days of creation has a well-defined closing formula, "there was evening and morning." There can be no mistaking that the reader is meant to understand that each day is a compositional element. The days can also be subdivided into smaller elements which have additional rhetorical functions, but the clarity of the six-days division demands attention. We examine the meaning of the creation Unit closely in Part Three, but for now we want to see what it tells us about the creation of the Torah.

The six days provide a paradigm of how to read the esoteric Torah. By observing how they group themselves according to prominent characteristics, we will be led to the secret of the Torah's composition. The six days display two independent organizing principles. One is established by two sets of three consecutive days, 1-3 and 4-6. The other is found in three pairs of days, 1,4; 2,5; and 3,6. The two organizing principles interlock in such a way that they can be presented together through a chart. This chart is the key that opens the esoteric Torah. It enables the reader first to identify the divisions and subdivisions of Units, and then arrange them in a table.

The secret is that the Units of the Torah were composed two dimensionally, as tables or weaves. One principle of organization is found in the columns, or warp threads, and the other in the rows, or weft threads. The esoteric reading involves integrating these two principles. It is based on a woven format that visualizes all the subdivisions and the relationships between them as illustrated in Figure 1.

THE ESOTERIC WOVEN TORAH

Figure 1. Woven Format of Six Days of Creation

	L	R
A	1	4
B	2	5
C	3	6

Envision the text of the six days of creation laid out in the tabular form, as you see within the lines in Figure 1. It reads in the order 1, 2, 3, 4 etc. In that respect nothing about the actual text of the Torah has been changed. And yet, everything has changed, because elements of the esoteric Torah are revealed through this format.

Have another look at the table. See those headers outside the lines that seem to be labels for the columns and rows (A-C, L, R)? They are in fact the map of the *terra incognita*. Each of them represents a concept, five in all, from the three rows and the two columns. The combination of the two days in each row produces a concept which transcends each individual day, a concept that lives “between the lines.” Similarly, the three days in each column together produce a new concept. These five concepts are not found in the verse-by-verse reading; they are totally hidden. They form a “super-text” that can only be accessed by grasping the tabular format.

It is noteworthy that there are two distinct types of concepts in the super text, those formed by the rows (A-C) and those formed by the columns (L, R). The concepts in the columns are created by consecutive segments of text while the segments in the rows are nonconsecutive. This difference causes the two types to have different levels of visibility. In this specific example, the rows create an image of a three-tiered universe with the luminous transcendent above (A), the earthly immanent below (C) and a middle between them (B). The columns contain unmoving named entities in A and moving, unnamed entities in B. Each of the Torah’s eighty-six Units was composed two-dimensionally, like the “world” created by divine speech in the days of creation. For reasons discussed later, I refer to this paradigm as “woven text.”

The Torah and the Mishnah

The Mishnah, (the early third century compendium of Jewish Law), was composed according to the same two-dimensional woven paradigm and rules of organization as the Torah. The connection between the Torah and the Mishnah suggests that the art of constructing woven literary compositions may have been at least a component of the oral tradition traced back to Moses, as outlined in the Mishnah in Tractate Avot. For our purposes, the Mishnah is evidence that the knowledge of how to read and write woven texts continued into the early part of the third century. Since then, however, there appears to be no sign of the knowledge having been passed on. Without the guidance of previous generations, we are left to explore the terra incognita on our own.

The Torah is a Visual Document

As we learn how to read the esoteric Torah, we will need to be aware of conventions employed by its author. The most far-reaching of these is that the esoteric Torah was planned and composed as a document incorporating “visual rhetoric.” This convention can be seen on all the multiple levels of planning, especially the chapter-like Units. These eighty-six Units which form the Torah are all two-dimensional and must be visualized as weaves in order to access the esoteric super-text. While it is not possible to know for sure why the Torah was constructed in this manner, the Torah was constructed to be read in two different ways by two different audiences: the many, who read it linearly without reference to the structure, and the few, who “see” the esoteric meanings embedded in the structure.

These two sets of readers are hinted at by the division of the people at Mt. Sinai. In Exodus 24:10, the people at the base of the mountain saw only smoke and lightening while the seventy elders ascended to the middle of the mountain where “they saw the deity of Israel; and there was under his feet the like of a paved work of sapphire stone, and the like of

THE ESOTERIC WOVEN TORAH

the very heaven for clearness.” Could the author be telling us that the vision of the deity is based upon (under his feet) a clear view of structure, “like of a paved work of sapphire stone?” Whether or not this was the author’s meaning, we now have the means to demonstrate precisely, “like of the very heaven for clearness,” how the inner voice of the Torah, the terra incognita, is embedded in the woven Units of the Torah.

There is a strong hint in the Torah itself that the visualization of a text carries meaning not readily communicated orally. In Deuteronomy (26:4-8), Moses tells the Elders (the same term used for those who saw a vision of God thirty-nine years earlier) to write out the Torah on a monumental structure, the base of an altar. Moses describes the fully visualized text as “a clear explication.” There is no other case in the Torah where a written text, or oral recitation, is described as “clear,” not even the stone tablets. What is even more striking is the fact that the book of Deuteronomy also begins with an explication of the Torah, an oral one: “took Moses upon him to expound this law (Deut 1:5).” The same Hebrew word is used for “expound” and “explicate;” both the altar and Moses perform the same function. But there is a significant difference between them. Moses “took” upon himself to expound, in other words, he set upon expounding. There is no mention of the quality of Moses exposition. The text written on the altar, on the other hand, produced a “clear” explication. The written, visual, text was clearer than the original oral recitation from Moses’ lips.

On a more granular level, the Torah employs what I call “visual” logic or rhetoric, as opposed to oral/aural rhetoric. One distinction between the two types of rhetoric determines where the “synthesis,” the middle element between logical poles is placed. Speaking and most writing place the “synthesis” at the end. We must grasp the pair of opposites, like thesis and antithesis, as such to understand how the synthesis mediates between them. Thus, the order in normal oral/aural rhetoric is thesis, antithesis, synthesis.

This is not the order of the Torah, which employs visual rhetoric. In the Torah (as well as in the Mishnah), the conceptual middle, the synthesis, is found in the middle term of three, as if it is a visual bridge between the poles. In the example in Figure 1, the central pair of days B, is a conceptual middle between the heavenly above (A) and the earthly below (C). This specific convention contributed significantly to masking the esoteric Torah. Understanding the coherence, and inner meaning, of the triad is dependent on seeing the visual orientation that places the (conceptual) middle in the textual middle rather than at the end.

The Esoteric Torah Demands Creativity

“Reading” woven text is a creative endeavor. I have placed “reading” in curly quotes because the activity I am describing is not what we usually think of as reading (unless you are a poet or a code breaker). It demands much more of the reader, who is forced to discover meanings created by new contexts and juxtapositions.

In our example, the reader first must define the five new concepts revealed in the super-text. From that point, the “reading” is a function of the reader’s creativity. The reader is challenged to integrate the new, derived, concepts with the literal meanings of each of the six days. The goal is to “see” the whole of the composition and the specific function of each segment of text in creating the picture. In that sense, reading the esoteric composition as a woven Torah is an exercise in personal creativity. The reader maintains a dialogue with the Torah while determining how the exoteric (linear) and esoteric (nonlinear) readings shed light on each other. The more clearly you integrate all the parts of the weave, the more clearly you will be able to understand each individual part. Conversely, to determine the full meaning of any individual part, it is necessary to understand its place in the context of the weave. The weave thus creates new levels of context and meaning.

Seeking M, the Author

The staggeringly meticulous structure of the Torah testifies that it was planned by a single individual, or at the most a closely-knit group of co-authors. For convenience and conformity with scholarly standards, I refer to the author as “M.” As extraordinary as M was as a technician, carrying out an enormously complex plan, M was also an author whose stories have captured the imagination of most of humanity. The success M has had in promulgating the exoteric Torah, pales when compared with the success M has had in hiding the esoteric Torah; it disappeared without a trace for nearly two millennia.

Why was a book written in a way that would entrance many people by its stories, while reserving for just a few, if any, its most securely hidden treasures? What secrets did M want to transmit to the very few while hiding them from the many? Answering that question is an ongoing endeavor. To better understand M, we must recognize that the Torah is a highly sophisticated composition. While the foundation of the discovery of the esoteric Torah is an awareness of its literary structure, there are other, non-structural, elements that hint at the sophistication of M’s plan. Here is a brief example.

Eve and the Change of the Deity’s Name

In the Garden of Eden, Eve ate from a forbidden tree and shared some with her partner as well. Consequently, they were expelled from the Garden. This story is well-known even to people with just a cursory knowledge of the Torah. How the story colors our understanding of the human condition is debated by the various biblical religions.

In this story, a normally overlooked, but most important detail is the name of the deity used in it. Throughout the Torah two main names are employed to indicate the deity, Elohim (usually “God”) and YHWH (usually “the Lord.”) The deity of the Garden narrative is called

YHWH Elohim, a combination of the two names. The deity has a single unified name in the Garden narrative, rather than the two distinct names found everywhere else. This integrated face of the deity disappears with the expulsion of people from the Garden. The deity never again appears in the Torah represented by the integrated name.

The Torah teaches about human nature through the Garden narrative, and it *also* teaches something about the deity and its connection to people. Human events have their parallel in the way the deity is perceived in the Torah. Human actions which lead to the expulsion from the Garden are paralleled by a change in the deity as perceived by the reader, from a state of revealed unity—YHWH Elohim—to a state in which deity presents different faces: YHWH *and* Elohim.

At no point does the Torah directly say anything about the change of divine names after the expulsion from the Garden. But that in no way implies that the change is an inconsequential matter; something about the way the reader is to perceive the deity has changed. If we limit ourselves to reading the explicit results of eating from the tree, we learn about the punishments meted out to the snake, Eve and her partner, but nothing about the change to take place in our perception of the godhead. The method of reading the esoteric Torah focuses on the significant, implicit, information embedded in the Torah, such as the changes in the deity's names, as well as explicit meanings. If you follow the method, you will learn to give voice to the unspoken esoteric Torah, and it will empower you to be a partner in the discovery of the terra incognita in the Torah.

The Reader's Toolbox

The discovery of the principles of non-linear organization within the Torah has led to the development of two tools which can serve all who are interested in exploring the Torah as a woven composition. The first is the full structured text of the Torah, *The Woven Torah*. In it,

THE ESOTERIC WOVEN TORAH

I have reconstructed the woven formats of all eighty-six Units according to the principles noted in the example in Figure 1. The full text of *The Woven Torah* (JPS 1917 trans.) is available in English and Hebrew at chaver.com and academia.edu. I recommend having the text of *The Woven Torah* available while reading this book.

The second tool is a map (the subject of Part Four) of the arrangement of the Units of each of the five books. Just as each Unit has an identifiable non-linear structure, so too does each of the books. The map also appears in the opening page of *The Woven Torah*.

I want to enable you—and encourage you—to use these tools to explore for yourself the terra incognita, the esoteric Torah, for its sake alone. Rabbi Meir (139-163?) stated that for one who studies the Torah for its own sake: “The Torah's secrets are revealed to him, and he becomes as an ever-increasing wellspring and as an unceasing river. He becomes modest, patient and forgiving of insults. The Torah uplifts him and makes him greater than all creations.”² This book is about the activity of studying Torah according to a method lost for nearly two millennia. The method can transform its practitioner into an “ever-increasing wellspring.” This is part of the function of the esoteric Torah. For the student of the Torah, it means undergoing a personal transformation, from being a consumer of commentaries, to becoming a creator of living tradition.

The Book

This book presents a new reading of the Torah, based on careful literary analysis, primarily of its structure. The reading is “esoteric” because it uncovers an arcane aspect of the Torah. The reader must grasp and compare large blocks of text in a visual manner to understand how they are organized. The result of this reading can be described as discovering a philosophical

² Mishnah, Masekhet Avot 6:1

composition within the Torah. This composition uses the individual laws and events as threads to weave a tapestry. The images woven into the tapestry only begin to appear when the details of blocks of text have been integrated.

Learning the approach to this reading is like learning a new language. It has a vocabulary and a grammar. To learn the grammar, it is necessary to break the pattern of linear reading, because the semantic units that fit together are not necessarily consecutive.

The vocabulary consists of all the possible semantic components in the Torah, such as the days of creation, the plagues in Egypt, and the individual laws. They range in size from individual letters and words to whole books. The definition of the parts that are more than single words and less than whole books is the most important and most difficult step. The grammar is the set of rules that explain how the semantic parts fit together, such as the three sets of three plagues in Egypt.

Throughout the decades that I have tried to understand the literary structure of the Torah, I have often been asked (mostly by my wife, and recently by my editor) what meaning I expect to derive from understanding structure. This book should make very clear why it is necessary to read the Torah according to its formal composition: because it reveals hidden wisdom. Rather than just giving you the tools to access the esoteric Torah (Parts II-IV), I will show how these tools can be used to explain the appearance of the deity under different names (Parts I and V). The five Parts of this book are organized in an envelope structure: Parts I and V relate to each other while also “enclosing” Parts II-IV. In Part One we see that Elohim and YHWH seem to be different characters. Parts II, III, and IV provide the means to clarify this difference. Part Five employs the tools developed in Parts II, III, and IV to explain why Elohim and YHWH are presented as different characters. The solution leads to seeing

THE ESOTERIC WOVEN TORAH

the big-picture story of the Torah: the holy YHWH is revealed in the mundane world created by Elohim.

Part One

The book of Genesis was constructed to distinguish between Elohim and YHWH by means of the patriarchal stories. For thousands of years these stories have fascinated young and old, Jew and gentile, you and me. Applying Kristol's words from above, the prologue of the Torah, Genesis 1:1-11:9, contains "a popular (exoteric) teaching accessible to all, and a secret or esoteric teaching that reveals itself only after careful and thoughtful study." The *exoteric* reading contains fable-like stories about the beginnings of the world of people, the six-day creation, the Garden of Eden, the Flood, and the Tower of Babel. The "popular" teachings relate to each of these stories as virtually independent of each other. The *esoteric* reading integrates the details of all four stories to paint a single coherent picture.

This picture has two halves, divine and human. The divine half is made up of the actions, speeches, and names, of the deity. The human half is made up of the actions, speeches, and names, of people. As you might guess from my well-balanced sentences, the two halves of the picture reflect each other. For example, the creation of Eve through separation is reflected in the separation of YHWH from Elohim. "Careful and thoughtful study" leads to the realization that an esoteric goal of this prologue is to distinguish between Elohim and YHWH as characters in the Torah. We finish Part One with a question, *why did M need two divine characters in the narrative?*

Part Two

This is where we begin to discover the esoteric Torah, hidden for millennia. M, the author of the Torah, left a faint trail of crumbs, just enough to verify a discovery, leading to the Decalogue. The ten Words (commandments) are presented as a divine speech inscribed by

the divine hand on divine tablets. They contain the secret of how a written text can reflect divine, superhuman, speech, the esoteric Torah. The secret is that divine speech can be represented by woven text.

Our first task is to define how M wanted the Decalogue divided into ten parts. We settle on the division in Torah scrolls. The second decision is to see how they were arranged on the tablets. We take Exodus 32:15 to describe that the Words (commands) were written *alternately* on the two tablets so that the odd-numbered were on one and the evens on the other.

This is the key discovery that makes possible the identification of the esoteric Decalogue, as well as the whole esoteric Torah. The tablets form a weave. The stone tablets are like warp threads set on the loom. The ten Words are then woven across the two tablets in five threads of two Words each. Each pair is an element of a composition that reveals itself when the arrangement of the Words on the tablets is accurately reproduced.

The two narratives regarding the giving of two sets of tablets demonstrate how the Decalogue was created to be seen differently by two different audiences. The people never saw the first tablets whole, and consequently had no knowledge of the secret esoteric arrangement, because Moses smashed the tablets as he entered the camp. The exoteric view sees the Decalogue as a fractured collection of laws. The coherent, intact, second set of tablets was esoteric, intended for Moses' eyes alone.

Part Three

Part Three builds upon the theory that the esoteric, woven Decalogue is the paradigm of the Torah's Units, the pattern according to which they were constructed. We first develop the tools needed to read the esoteric Torah and learn the general characteristics of the Torah's Units. We begin by explaining the labeling conventions of the woven Units as they appear in

THE ESOTERIC WOVEN TORAH

The Woven Torah, including a color code. Here we see the mechanics of the crucial step that transforms the exoteric linear reading into the esoteric woven reading.

An examination of examples of woven Units to clarify their characteristics—and how they are identified—adds revelatory value of the woven format. Two of the sample Units are of special interest for our study of the names, the creation Unit, Genesis I, and the Unit containing the signs (plagues) in Egypt, Exodus III. Elohim creates in distinct days, and YHWH brings about events which overturn elements of Elohim's creation, e.g., water turns to blood.

Comparing the structures of the two Units allows us to pinpoint the relationship between Elohim's acts of creation and YHWH's signs of "decreation." The decreation, YHWH's symbolic negation of the days of creation through his signs, announces the arrival of YHWH on the stage of the history of nations. By negating elements of the natural world, as it were, YHWH is revealed as supernatural.

Part Four

M did not limit the employment of weave-like organization to the level of the eighty-six woven Units. The individual Units associate in sets of Units which form higher order weaves. The patterns created by these higher-order structures establish the unique forms of all five books. In Part Four we will observe the rules, the glue, which hold the Units in sets, as well as connecting the sets to each other. We will see that it is then possible to map each book two-dimensionally, just as we map each Unit.

In Part Four we will see the visual orientation of the Torah is clearly reflected in the formats of some of its books. Leviticus is a center point: it is constructed to present the reader with the experience of the High Priest on Yom Kippur, The Day of Atonement. The reader passes through sections of Leviticus which were composed to parallel sections of the

tabernacle compound. As you read, you pass through the courtyard, the holy place, and the holy of holies to reach the *imitatio Deus* of “Be holy for I am holy” in 19:1. This is followed by three sections which retrace the path going outwards and back to the community in the courtyard with an outlook to the future in the land. The association of the reader with the High Priest is yet another sign that this was to be an esoteric reading.

We will focus on Genesis as our sample book and observe in detail how it was constructed and how its structure is represented in the map in Figure 2. We will see that the whole is to be envisioned as a weave, having meaning in its columns as well as in its three rows.

Figure 2. A Structural Map of Genesis

	A		B	C	D	E	F
1	I (1:1-2:3)		V (11:10-13:4)	VI (13:5-14:24)	XI (25:12-34)	XII (26:1-33)	XVII (36:1-41:45)
2	II (2:4-4:26)	IV (11:1-9)	VII (15:1-17:27)	VIII (18:1-19:38)	XIII (26:34-28:9)	XIV (28:10-32:3)	XVIII (41:46-47:26)
3	III (5:1-10:32)		IX (20:1-22:19)	X (22:20-25:11)	XV (32:4-33:16)	XVI (33:17-35:29)	XIX (47:27-50:26)

Part Five

Part Five offers a solution to the Elohim/YHWH distinction based on the overview presented by the map of Genesis. We see that the distinctions between the two names, or characters, is the single integrating element throughout the book. By mapping the appearances of Elohim and YHWH against the map of literary Units, we discover the foundational distinction between them. We see Genesis was fashioned to establish Elohim as the revelation of the immanence of the deity and YHWH as the transcendence. We conclude that the Torah presents the revelation of the transcendent, YHWH, in the realm of the immanent, Elohim.

Bottom line: The two ways of reading the Torah produce two different perspectives on Genesis. The traditional chronological reading leads to an understanding of Genesis as a

THE ESOTERIC WOVEN TORAH

collection of histories of the patriarchs and their relationships with deity. The structural reading shifts the focus from below to above, from people to deity. The structure leads to the understanding that Genesis was composed to reveal the deity's work in the world, in the creation of the immanent, and in the revelation of the transcendent, characterized in Elohim and YHWH. The histories of the patriarchs are the means for presenting the stories of Elohim and YHWH. Structure is theology.

A Note About Names

Since we will be exploring the names Elohim (God) and YHWH (the Lord) intensively, it will be beneficial to set some ground rules about how we use them. The following reading might give the impression they are different entities entirely. The Torah also gives dual names to human characters, such as: Abram and Abraham; Jacob and Israel, Jethro and Reuel. Just as Jacob and Israel are the same person, so too are Elohim and YHWH the same deity. This is supported by the fact they never interact. Even so, the Torah does make important distinctions between them, such as the fact Elohim produced the first set of stone tablets by himself, while YHWH partnered with Moses to produce the second set; YHWH partnered with Eve in producing Cain, while Elohim presented her with Seth. For clarity in the discussion, I will not translate the names but will continue to use Elohim and YHWH. To avoid confusion, I will use “deity” as the generic, rather than “God.”

We are reading the Torah as a work of literature and must make an important distinction between the ways the names are used throughout the Torah. The distinction is between whether the deity is onstage or off. In the seven-day creation narrative Elohim is completely onstage, in the foreground. On the other hand, when the snake mentions Elohim to Eve, he is offstage. Usually, when a character mentions deity, the deity is offstage; but when the narrator mentions deity, he is onstage. We can learn about the differences between

Elohim and YHWH from the other characters as well as directly from the narrator. But we only have a direct view of divine actions when the deity is on the stage. At other times we see him through the eyes of a character.

Part One

The Foundation of the Esoteric Torah:

Genesis 1:1-11:9

The prolog of Genesis (1:1-11:9) introduces multiple divine names: two individual names, Elohim and YHWH, and a combined name YHWH Elohim. Each name is connected to a line of people: Elohim is connected to “the sons of Elohim;” YHWH is connected to Cain; YHWH and Elohim are both connected to Seth, whose father was Elohim’s Adam, and mother was YHWH Elohim’s Eve. To fully appreciate the significance of these textual phenomena, one must study the esoteric woven Torah.

Chapter 1. Introducing the Players

The Divine Names and the Plan of the Torah

One of the central concerns of the Torah is to show how YHWH, deity of Israel, is revealed in the world created by Elohim. This revelation is directed at repairing a rupture that occurred with the expulsion of people from Eden. Just as Eden conveys an image of a time/place when/where people had an intimate relationship with deity, the Eden experience also signals a time/place when/where the names YHWH (the Lord) and Elohim (God) appear united. With the expulsion from Eden, the names are separated. The rest of the Torah can be read as a plan to reconcile the divine names through the establishment of a holy state in Canaan.

Starting at Genesis 2:4, the Garden of Eden narrative is the only place in the Torah where the two names, YHWH and Elohim, appear united to represent a single character. The deity who formed the Garden and interacts with his creatures in the Garden is called YHWH Elohim, often translated “the Lord God.” The result of the human Garden-of-Eden experience—and the separation from it—is paralleled by a change in the divine name; the deity never again appears as YHWH Elohim. Each half of the Edenic name is used to represent a divine character in the narrative. (It may be easier for some to speak of the names as representing “aspects” of the deity, but from the literary perspective the names represent characters.)

- Elohim represents the godly aspects of the mundane, immanent, experienced world. These can be expressed in nature, science, law, in short, day-to-day life in the world created in six days.
- YHWH is associated with holiness, as in, “You shall be holy, for I YHWH your God am holy (Lev 19:1).” He seeks to create a holy people (Exod 19:6)

THE ESOTERIC WOVEN TORAH

who can facilitate the revelation of holiness in the mundane world. The command to be holy opens Leviticus 19, the central Unit of the Torah in my reading, a Unit formatted to simulate the ark of the covenant.^[4]

The Israelites are redeemed from slavery to become the living revelation of YHWH's holiness in the mundane realm of Elohim. The perfection of the nation, instituted and maintained by YHWH's laws, reveals YHWH to the world. Elohim-the-mundane and YHWH-the-holy are reunited with the simultaneous revelation of the holy, through Israel, within the world. The book of Genesis sets the stage for this reconnection by *distinguishing between Elohim and YHWH*. Jacob's oath after the ladder dream foreshadows the integration of the transcendent YHWH with the immanent Elohim: "YHWH will become Elohim for me (Gen 28:21)."

Elohim, YHWH, and YHWH Elohim

All of Genesis should be read as an introduction to the central story of the Torah, the development of the Israelite nation as the vehicle for divine revelation. Within this introduction, chapters 1:1-11:9 are a prologue to the central theme of Genesis, the histories of the fathers of the nation, and deity's connections with them. Within the prologue are four well defined Units:

- I (1:1-2:3) the Creation
- II (2:4-4:26) the Garden and history of Cain
- III (5:1-10:32) the Flood
- IV (11:1-11:9) the Tower of Babel

These four Units introduce us to Elohim and YHWH. In Unit I, only Elohim appears, to create all in six days; in IV, YHWH alone confuses the languages and disperses peoples. In II and III both names are used. We begin our exploration of these names in the following

paragraphs. But later we see that we must incorporate the two names used for the first people in the analysis, Adam, created on day six by Elohim, and HaAdam fashioned by YHWH Elohim to work in the Garden of Eden. (The Hebrew “Ha” is the definite article, thus YHWH Elohim formed “the Adam.”)

While various names are applied to “deity” in the Torah, the two principal names are Elohim and YHWH. Elohim is the name of the creator in the first chapter of Genesis; YHWH is best known as the name of the national deity of Israel. “Elohim” is a plural form in Hebrew but normally appears with a verb in the singular. It is also used as a generic in the plural, especially when referring to idolatry, “other gods (Elohim).” YHWH, which is related to the verb “to be” in Hebrew, is used only as a proper name. Both these names are used extensively in Genesis. From Exodus on, the appearance of Elohim in an active role is infrequent; most of the narrative speaks of YHWH. There are various approaches and theories regarding the distinction between the names and the way they are used.

Some scholars are comfortable saying the names are essentially interchangeable. They might argue: “Since the Torah is the source of monotheism, the names must both refer to the same entity. The difference is probably just stylistic.” While many biblical scholars may agree with the theology of this position, (if not the circular reasoning), the different names still disturb them formally. They propose the Torah was redacted from several older documents that used different names for the same deity. We will read the Torah as a highly polished composition that can be read in two ways, exoterically, as it has been for millennia, and esoterically, based on the discoveries to be detailed in this volume. Reading the Torah as a coherent composition leads to accepting the names as representing two different characters in the narrative.

THE ESOTERIC WOVEN TORAH

Together, Units I-IV present the process whereby YHWH, who is absent from the Unit I creation, takes a central role in the narrative. This name first appears in Unit II (2:4): “These are the generations of the heaven and of the earth when they were created, in the day that YHWH Elohim made earth and heaven.” YHWH is introduced in a name which includes the name Elohim, the creator in Unit I. This compound name appears in the opening verse of the Unit, telling us we are to hear a story about the “generations” of heaven and earth. The verse introduces us to a narrative which has two components, heaven, and earth. This introductory pair of terms is followed by narratives which focus on pairings: the first human couple, HaAdam and Eve, the pair of trees in the garden of Eden, Cain and Abel. (I explain the difference between Adam and HaAdam below.) YHWH appears for the first time as an actor independent of Elohim after the expulsion from the Garden.

The Separation of YHWH and Elohim

The split between YHWH and Elohim takes place precisely when HaAdam and Eve are banished from the Garden. The same action that changed the future of humanity also changed the future of the deity as presented in the Torah. In the Edenic state the two names are connected. In the non-Edenic state, they are separated. Eating from the tree of knowledge led to changes in both people and the name of deity.

Another instance of this parallel is the formation of Eve as a reflection of the appearance and separation of YHWH. We are first told about Elohim the creator (Unit I) and then see YHWH attached to Elohim (Unit II: 2:4-3:24). Then YHWH is separated from Elohim to become an independent name (Unit II: 4:1ff). This progression parallels the separation of Eve from HaAdam. The offspring of this specific parallel between heaven and earth is Cain, whose birth Eve describes thusly: “I have got me a man with YHWH (4:1).” The two who were separated from a partner, YHWH and Eve, are connected to each other

through Cain. And further, the birth of Seth provides the first opportunity to compare YHWH and Elohim post Eden.

Eve—not the narrator—is the first to mention both YHWH and Elohim after Eden. Both mentions refer to the birth of a son. So, we see that Eve knows the difference between divine characters after the expulsion from the Garden. Eve partners with YHWH in delivering Cain. Regarding the birth of Seth, she says: “Elohim has granted me other seed in place of Abel, for Cain has killed him.” The birth of Seth is the function of Elohim’s “grant.” YHWH and Eve partnered, but Elohim granted a son to Eve. From the perspective of the deity, YHWH is intimately associated with Eve, while Elohim lacks a personal relationship with her.

Elohim is the independent creator in Unit I while YHWH first appears connected to Elohim in the Garden narrative. This distinction also holds in the bigger picture, when comparing Units I and IV. Elohim creates at a distance in I through speech, while in IV YHWH “comes down” to see what people are up to and then to prevent them from communicating with each other.

The major distinctions are also displayed in the flood narrative. They are so sharp there that the flood story seems to be primarily a vehicle for clearly presenting YHWH and Elohim as wholly different characters. For example, YHWH sends down rain from above while Elohim brings up water from below. To prepare for the further investigation of divine names, we must first investigate the humans introduced before the flood: Adam and HaAdam, Eve, Cain, Abel and Seth. The story of these people is the window to the story of YHWH and Elohim.

In Unit I, Elohim creates “Adam” while YHWH Elohim forms “HaAdam” in Unit II. The ways they are brought into being as “first people” are quite different. “And Elohim

THE ESOTERIC WOVEN TORAH

created Adam in his own image, in the image of Elohim created he him; male and female created he them (1:27).” The word “created” is repeated three times. No material is mentioned. Adam is created from nothing. Compare this with “Then YHWH Elohim formed HaAdam of the dust of the ground and breathed into his nostrils the breath of life (2:7).”

Adam was directly created by Elohim without any means or material, but YHWH Elohim combines two components: dust of the ground and divine breath of life, to *form* HaAdam. Like YHWH Elohim who formed him, HaAdam is a compound entity. While this similarity goes unnoted by the narrator, the similarity between Elohim and Adam is noted both in Unit I and later in Unit III, Adam was created “in the image of Elohim.” HaAdam is male and has no mate until Eve is made from him. Adam is created male and female. Adam is Elohim’s final creation, created after all other creatures, but YHWH Elohim formed all the other creatures while searching for a mate, “a help meet for him,” for HaAdam.

And YHWH Elohim said: 'It is not good that HaAdam should be alone; I will make him a help meet for him.' And out of the ground YHWH Elohim formed every beast of the field, and every fowl of the air; and brought them unto HaAdam to see what he would call them; and whatsoever HaAdam would call every living creature, that was to be the name thereof. And HaAdam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And YHWH Elohim caused a deep sleep to fall upon HaAdam, and he slept; and he took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which YHWH Elohim had taken from HaAdam, made he a woman, and brought her unto HaAdam. (Gen. 2:18-22)

The significance of the other creatures being potential life partners for HaAdam is expanded by comparison with Elohim’s blessing to the newly created Adam: “Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth (1:28).” Adam is to “have dominion” over the creatures while HaAdam is to see them as potential partners, equals. Adam was created as a gamekeeper gatherer and HaAdam as a farmer: “And YHWH

Elohim took HaAdam and put him into the Garden of Eden to dress it and to keep it (2:15).”

Figure 3 summarizes the differences between Adam and HaAdam.

Figure 3. Distinctions between Adam and HaAdam

Distinguishing Characteristics	Unit I Elohim <i>creates</i> “Adam”	Unit II YHWH Elohim <i>forms</i> “HaAdam”
Name	Adam is not a proper name, but rather the name of the class “humanity.”	HaAdam is a single individual whose name includes the Hebrew definite article “ <i>ha</i> ” “ <i>the</i> Man”
Essential nature	“And Elohim created Adam in his own image, in the image of Elohim created he him; male and female created he them (1:27).”	“Then YHWH Elohim formed HaAdam of the dust of the ground, and breathed into his nostrils the breath of life (2:7).”
Comparison with deity	Adam was created in the image of Elohim	HaAdam is a compound entity like YHWH Elohim who formed him
Mate	Adam is created male and female.	HaAdam is male and has no mate until Eve is made from him.
Place in order of creation vis-à-vis animals	Adam is Elohim’s final creation, created after all other creatures.	YHWH Elohim formed all the other creatures while searching for a mate, a “help meet” for HaAdam
Relationship with earth	Commanded to conquer the land	Formed to serve the soil
Relationship to other creatures	Adam is to “have dominion” over the creatures	HaAdam is to see them as potential partners, equals
Profession	Adam was created as a gamekeeper and gatherer	HaAdam was a farmer
Central Descendant	Seth	Cain

The Descendants of Adam and HaAdam

We have established that M distinguishes between Elohim creating Adam and YHWH

Elohim forming HaAdam. Each divine name is associated with differently named people. We

now examine the births of the children of Adam and HaAdam to see what this might tell us

about the distinctions between the divine names. Four references are relevant to this

investigation:

THE ESOTERIC WOVEN TORAH

- 4:1 And HaAdam knew Eve his wife; and she conceived and bore Cain and said: 'I have gotten a man with the help of YHWH.'
- 4:2 And again she bore his brother Abel.
- 4:25 And Adam knew his wife again; and she bore a son, and called his name Seth: 'for Elohim hath appointed me another seed instead of Abel; for Cain slew him.'
- 5:1-3 This is the book of the generations of Adam. In the day that Elohim created Adam, in the likeness of Elohim made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

Had we not distinguished between Adam and HaAdam, this investigation would be irrelevant. But having made the distinction, we cannot but notice that both are presented as fathering children. Verse 4:1 tells us that HaAdam fathered Cain. Eve names Cain and attributes his birth to “the help of YHWH.” Verse 4:25 informs us that Adam fathered Seth. Here too Eve responds to the birth by naming her son and explaining the name by relating it to Elohim, “for Elohim hath appointed me another seed instead of Abel.” HaAdam has a son associated with YHWH, Cain, and Adam has a son associated with Elohim, Seth. Lest there be any suspicion of a corruption in the text, 5:1-3 makes it clear that Elohim created Adam who fathered Seth. But there is a problem. In 4:25 we hear “Adam knew his wife again” and she gave birth to Seth. Why are we told “again?” There is no previous mention of Adam knowing his wife.

The solution, (thanks to Rabbi Brett Kopin), is that Eve was the “wife” of both Adam and HaAdam. But as scandalous as this sounds, the idea is supported by further details. The

evidence is accessible from the simple meanings of the text, but building the case takes a bit of sleuthing. Eve links Seth's birth with the death of Abel. What do we know about Abel's conception? "And again, she bore his brother Abel (4:2)." Nothing. There is no declaration of Abel's paternity, nor a naming, nor a reference to deity. The fact that Abel is called Cain's brother does not exclude the possibility that they have different fathers. Abel's conception, like the meaning of his Hebrew name, "vapor," "emptiness," is totally transparent. It seems likely M created the empty blank for the reader to fill in. Let us say that Adam, created by Elohim, fathered Abel. When "Adam *again* knew his wife," Eve, Elohim provides them a son to replace Abel who was killed by Cain, who was aligned with YHWH. Abel, the shepherd, was thus fathered by Adam, the gamekeeper gatherer, created by Elohim. Cain, the farmer, was fathered by HaAdam, the farmer formed by YHWH Elohim.

HaAdam knew what he was talking about when he named his wife Eve (Heb *Hava*, life), "And HaAdam called his wife's name Eve, because she was the mother of all living (3:20)." Eve was the mother of all: Cain, Abel, and Seth. Adam was the father of Abel and Seth, HaAdam was the father of Cain.

The narrative is coherent, albeit elusive. Once they are identified, the parts fit together to present a whole picture. M presents two lines of people associated with the two divine names: 1) Elohim, Adam and Seth; 2) YHWH, HaAdam and Cain. The two lines are connected through Eve, described by HaAdam as the mother of all. The existence of two lines of people associated with two divine characters prepares us to see distinctions between the divine names reflected through the lines of people. Two lines of people having a single mother, each associated with a different divine name, hints at the centrality of Eve for the future reintegration of the divine names. In the following chapter we explore how that reintegration is to be facilitated.

Chapter 2. The Development of YHWH

Three Creations and Three Lines of People

Inconsistencies in distinguishing between the traditional reading of the Torah and the new, esoteric, reading we are exploring are fundamental to our understanding. In Chapter One we focused on the implications of reading Units I (1:1-2:3) and II (2:4-4:26) as two separate narratives. The implications include seeing Adam and HaAdam as different, as well as Elohim, who created Adam, as different from YHWH Elohim who formed HaAdam. Although only Elohim is reported to have created heaven and earth, YHWH Elohim's forming HaAdam and other creatures is effectively an additional creation, producing a second source of people in the narrative. The plot thickened with the appearance of the next generation, Cain, Abel, and Seth. Eve gave birth to all three, while Adam fathered Abel and Seth, and HaAdam fathered only Cain. These points bear repeating because they seem so inconsistent with the way these narratives are usually read.

We will now integrate these points into a coherent view of Units I-IV, the prologue of Genesis. The stories which appear as independent elements in these Units, (the creation, the Garden of Eden, the flood, Babel), are deceptive. They are much more closely connected than appears on the surface. The first three—from the creation to the flood—disguise a cohesive plan in which each story is crafted to play a specific part, while the fourth, the Babel narrative, reflects the three previous Units within it, as a form of summary. Each of the first three contributes to a unifying theme, the parallel literary development of deity and people through three types of creation.

M has indicated Units I-III should be read together as *a block of creation Units* by inserting the Hebrew root *b.r.a.*, “create,” into the first verse of each Unit.

- I. “In the beginning Elohim *created* the heaven and the earth (1:1)”
- II. “These are the generations of the heaven and of the earth when they were *created* (2:4)”
- III. “This is the book of the generations of Adam. In the day that Elohim *created* Adam (5:1)”

To reveal M’s plan, we will gather details from each of the Units. The opening verses create a three-part figure with a conceptual middle: Unit I) divine perspective; Unit III) human perspective; Unit II) the interaction between heaven and earth, divine and human. Note the need to deconstruct M’s visual order with the conceptual middle in the middle (I, II, III) into oral order (I, thesis; III, antithesis; II, synthesis. (See the discussion of visual rhetoric in the Introduction). While the Units differ, each of the three establishes a new line of people. In Unit I (the first creation) Elohim creates Adam, male and female, who give rise to “the sons of Elohim (Gen 6:1).” In Unit II (the second creation) YHWH Elohim forms HaAdam and Eve who are Cain’s parents. (Later, just before the flood, YHWH states that he formed HaAdam.) Cain becomes the patriarch of the line of HaAdam and Eve. In Unit III (the third creation), Elohim and YHWH independently and in unison create again. They both “wipe out” the lines of people that can be traced directly back to each of them, the sons of Elohim and the descendants of Cain. The world will be peopled by a third line, one which links to both names, Elohim and YHWH, through Seth’s parents, Adam (not HaAdam) and Eve. Figure 4’s flow chart summarizes how the three creation Units lead us to see ourselves as “hybrids,” integrating the two divine sources, and consequently, reflecting the unrevealed source of the two divine names.

THE ESOTERIC WOVEN TORAH

Figure 4. The Three-Creations Flow Chart

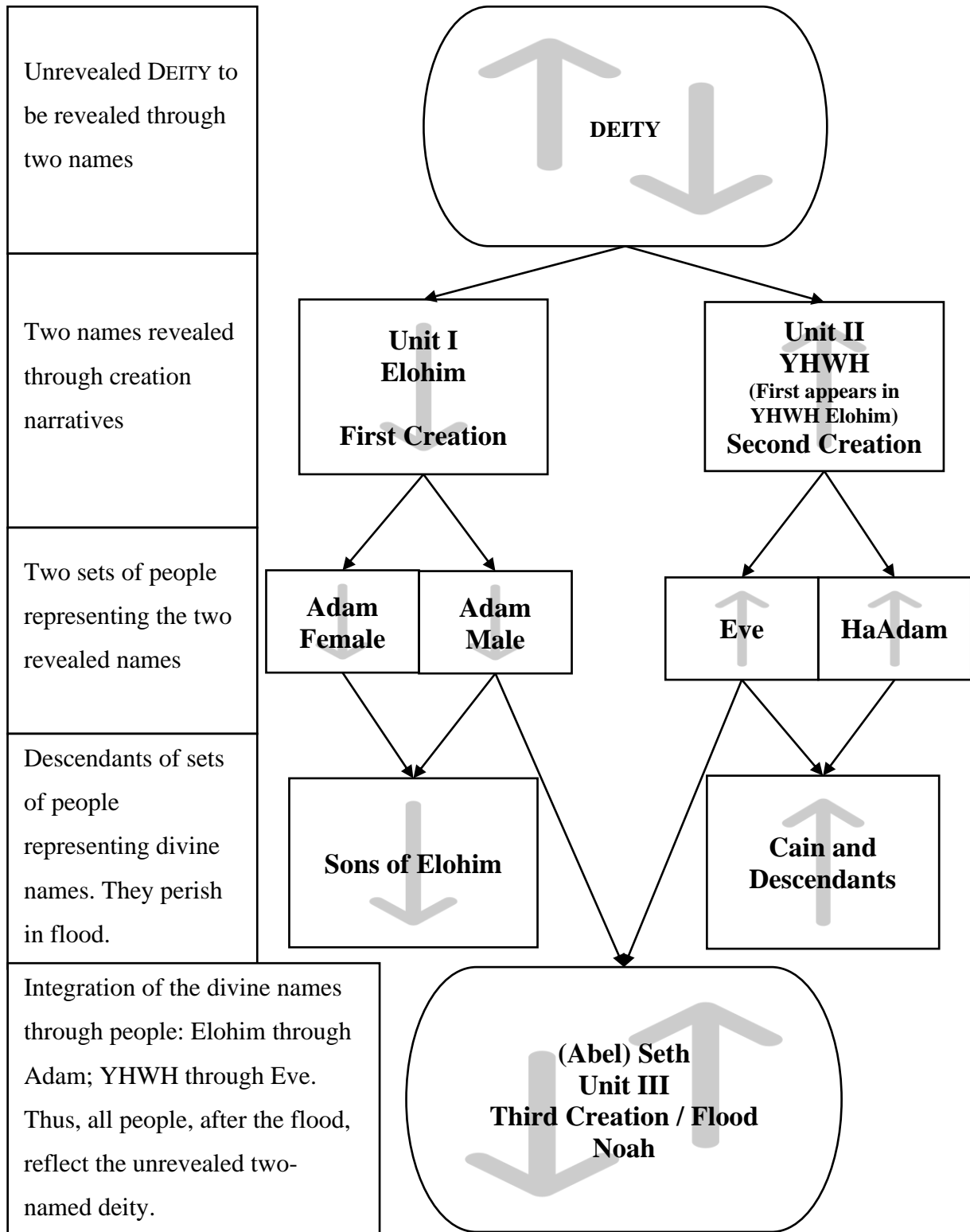


Figure 4 is visual evidence of a plan. The elegant integration of the three Units was planned. We can see a picture that stretches into the future when the world will be peopled

solely by the descendants of Seth, people who trace their origins to both Elohim through their father Adam and YHWH through their mother Eve. We now look more closely at how M planned Units I-III as an integrated block.

Unit I (Genesis 1:1-2:3): YHWH in Potential

Even though YHWH does not appear in Unit I, an element of the narrative is linked to a future revelation. The last act attributed to Elohim in the creation narrative in Gen 2:3, “And God blessed the seventh day, and *hallowed* it,” is a foreshadowing of what is to become a central theme. Holiness is YHWH’s most clearly revealed characteristic, “Ye shall be holy; for holy am I YHWH your God (Lev 19:2).” And yet, the Hebrew root for the verb “to hallow” and the noun “holy,” *k’dosh*, is never again used in the book of Genesis. The next time *k’dosh* appears is at the burning bush when Elohim tells Moses “Put off thy shoes from off thy feet, for the place whereon thou standest is *holy* ground (Exod 3:5).” Shortly thereafter, in the “Song of the Sea,” M applies *holy* to YHWH for the first time, “Who is like unto thee, YHWH, among the mighty? who is like unto thee, *glorious in holiness* (Exod 15:11).” YHWH is revealed as holy when the sea divides. This is just the first of many places where YHWH is described, or describes himself, as holy.

The arrangement of the six days in two sets can also be seen as foreshadowing the coming division between Elohim and YHWH. The first three days contain single, named creations: light (day), the divider (sky), and the dry land (earth). The next three contain categories of unnamed creations: heavenly lights, water and air animals, land animals. The distinction between the two sets of days points to an underlying “divine dyad,” such as “one and many,” a metaphysical concept so fundamental that it underlies all of creation. The compound name YHWH Elohim may be the next iteration of this dyad.

Unit II (2:4-4:26): Parallels between YHWH and Eve

Since M has directed us to examine the development of heaven and earth, “the generations of heaven and earth,” we have no choice but to employ terms regarding deity which may not normally be consistent with belief in a single, omniscient, creator deity.

In Unit II, things previously hidden and hinted at are now delineated through two parallel developments. First, the hidden, two-fold nature of deity captured in the “divine dyad” (one-and-many) in Unit I, is revealed in II by the introduction of YHWH to form a two-fold name, YHWH Elohim. Second, the amorphous gender dyad from I, “male and female,” is established through detailing the formation of HaAdam (the man) and then by the formation of his woman. The parallel elaboration of deity and people can be observed by focusing on the similarities between Eve and YHWH. The most obvious similarity between YHWH and Eve is found in their names. The Hebrew forms are closely related. “YHWH” is based on the verb “to be” (*hayah*) and Eve (Chava in Hebrew) on the verb “to live,” (*chayah*). Both names are proper names as opposed to the generic applied to each of their partners. Elohim is a generic plural form used for “gods” as well for “God,” the single creator. Adam means “man” as well as “humanity,” and HaAdam “the (individual) man.” The distinction between the named and the generic may be associated with the underlying dyad of Unit I. The creations of the first three days are all singular and named, indicating an affinity to YHWH and Eve. The creations of days four to six are all plural and generic, e. g., “birds.” They have an affinity to the words “Elohim,” and “Adam.”

Another, more complex, similarity between YHWH and Eve is based on the similar stages of their manifestation. Both Eve and YHWH are combined with characters who preceded them in the narrative. Elohim creates heaven and earth before the name YHWH Elohim appears. HaAdam names all the creatures before Eve is formed from him. Both

YHWH and Eve appear from nowhere associated with characters who have already been established on M's stage. Eve's attachment to HaAdam does not end with the removal of his rib. They were still attached, "one flesh...and were not ashamed (Gen 2:24–25)."

At this time (Unit II) YHWH and Elohim are still connected. Both pairs separate as a result of Eve and HaAdam eating the fruit and experiencing the underlying duality of reality, the separation of the self from the other, captured in the merism "knowledge of good and bad." For the human pair, their distinction one from the other was mediated by the skin in which each was robed. For the deity, the parallel is the separation of YHWH from Elohim, to be, effectively, two distinct characters in the narrative. Separation, especially in the format of redemption, will be one of YHWH's leading activities, i.e., redeeming Israel from Egypt. The birth of a new nation separated from Egypt's side, as it were, clearly resonates with the appearance of Eve separated from HaAdam and, consequently, YHWH from Elohim. The special relationship between YHWH and Eve leads directly, as we shall see, to the first events in which YHWH appears independently outside the Garden.

Drawing the parallel between Eve and YHWH implies something about M's artfulness. If we have read the first Units correctly, M is nudging us to seek parallels between the earthly and heavenly narratives. Eve and YHWH are revealed as characters in parallel ways. Ultimately, eating the fruit of the Tree separates HaAdam and Eve from Eden as well as separating YHWH from Elohim.

Who is YHWH?

Now that YHWH and Elohim have been separated, we can begin to see how they differ. Apparently, since we know so much about Elohim from the first Unit, the narrative now focuses on YHWH. M provides us with three different views of YHWH: Eve's, Cain and

THE ESOTERIC WOVEN TORAH

Abel's, and the narrator's. This is where the esoteric reading of the Torah begins to distinguish, substantially, between YHWH and Elohim.

- For Eve YHWH is a partner in reproduction, substantiating our analyses above of a special relationship between them. “And HaAdam knew Eve his wife; and she conceived and bore Cain, and said: ‘I have gotten a man with the help of YHWH.’” (4:1)
- For Cain and Abel, YHWH is the deity to whom to bring offerings. “And again she bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto YHWH. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And YHWH had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. (4:3-5)
- Finally, the narrator introduces YHWH as the deity of morality by having him warn Cain “if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it (4:7).”

None of these characteristics have previously been applied to Elohim. However, actions of YHWH Elohim can be seen as precursors to the development of YHWH as a character. YHWH Elohim's endeavor to find a mate for HaAdam resonates with YHWH partnering with Eve to produce Cain. The prohibition to eat from the Tree of Knowledge, and the punishment for violating it, present YHWH Elohim as a deity demanding fealty. Knowledge of good and bad, the foundation of morality and judgement, exists only in potential for YHWH Elohim in Eden, but outside is a reality indicated by YHWH warning Cain “sin coucheth at the door.” We expand the point that YHWH Elohim is the

precursor of YHWH when examining Unit III. (Logically, since we have learned about Elohim from Unit I, any difference between Elohim and YHWH Elohim should be attributed to the addition of YHWH.) But first we examine the section of II clearly meant to prepare us for III.

Cain and Seth

And Cain knew his wife; and she conceived, and bore Enoch; and he builded a city, and called the name of the city after the name of his son Enoch. And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech. And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah. And Adah bore Jabal; he was the father of such as dwell in tents and have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and pipe. And Zillah, she also bore Tubal-cain, the forger of every cutting instrument of brass and iron; and the sister of Tubal-cain was Naamah. And Lamech said unto his wives: Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man for wounding me, and a young man for bruising me; If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

And Adam knew his wife again; and she bore a son, and called his name Seth: 'for Elohim hath appointed me another seed instead of Abel; for Cain slew him.' And to Seth, to him also there was born a son; and he called his name Enosh; then began the use of the name YHWH. (Gen 4:17-26)

Unit II ends with two segments reporting births, the full line of Cain in one, and Seth and his son Enosh in the other. We should take a moment to note the existence of Seth in the narrative provides us with significant unwritten information. As we have said, the creations of Adam and HaAdam in the Hebrew narrative are associated with two different names of deity, with Adam created in the image of Elohim and HaAdam created by YHWH Elohim as a mixture of earth and divine breath. The narrative then distinguishes two lines of people coming from Adam and HaAdam, as if different breeds or “generations.” We have no reason to assume these distinctly different lines of people (Adam and HaAdam) can mate with each other. The birth of Seth reveals they can. Moreover, M reveals through Seth a plan to attribute characteristics to Seth’s descendants derived from YHWH through his mother Eve

THE ESOTERIC WOVEN TORAH

and from Elohim through his father, Adam. When Eve announces Seth's name, she recognizes he is from Elohim. She already knows what we only learn in the next Unit, III, just as Adam was in the image and likeness of Elohim, Seth was in the image and likeness of Adam.

The juxtaposition of Cain and Seth might seem inappropriate insofar as they represent two different lines of people, a "pure" line, Cain's, from the deity as YHWH, Cain, and Seth's from the combined name YHWH Elohim (see Figure 4). Seemingly, it would be more appropriate to describe the descendants of male and female Adam (created by Elohim) in parallel with Cain, as they are also associated with a single name of deity. The problem is, there is no elaboration of the descendants of Elohim's Adam at all, other than a generic reference to the males, "sons of Elohim," in Unit III. There are in fact only generic names, Adam, male and female, and these sons, associated with the generic name for deity, Elohim. This point is emphasized in contrast by the naming of both men and women in Cain's line. Like YHWH, those descending from the people he formed have individual names. This brings us to the explanation of why M compares Cain with Seth.

Since Cain and Seth share a mother but have different fathers, the distinctions we find between them should indicate differences between their fathers, and in parallel, between the name of deity associated with each. The most obvious of these differences is based on the extreme creativity associated with Cain's descendants. M mentions the builder of a city, "all such as handle the harp and pipe," and "the forger of every cutting instrument of brass and iron." We can add to that "poets." Lamech's speech to his wives is a poem which can be compared with the opening of Moses' closing poem: "Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth (Deut 32:1);" "hear my voice; ye wives of Lamech, hearken unto my speech (Gen 4:23)." Creativity is associated with the formation of

HaAdam from the earth and the planting of a Garden in Eden. None of these creative powers are noted for Elohim's Adam.

There is no indication of the accomplishments of Adam's descendants. In fact, other than the notice of the births of Seth and Enosh we have nothing but the cryptic announcement "then began the use of the name YHWH." However, when we put that together with Eve's invocation of Elohim, we see both names are used within the space of two verses regarding Adam's descendants. This could be M's verification that Seth's descendants show characteristics associated with both names. On the other hand, no divine names are mentioned in the extensive segment relating HaAdam's descendants, who are wiped out in the flood. We can focus in on this distinction by comparing what is stated about Adam's grandson Enosh and HaAdam's grandson Enoch.

- **4:26** And to Seth, to him also there was born a son; and he called his name Enosh; *then they began to call upon the name YHWH*
- **4:17** And Cain knew his wife; and she conceived, and bore Enoch; and he builded a city, and *called the name of the city after the name of his son Enoch.*

The two verses share "to call the name." One shows the greatness of an individual who built a city named after him. The other multiplies the names of deity available to people. The comparison leads us back to where we began the Unit, in the generations of heaven and earth. Cain's line, beginning with the building of a city, highlights the earthly oriented generations. Seth's descendants are oriented to deity. This distinction is the perfect lead-in to Unit III.

Unit III (Genesis 5:1-10:32): Elohim and YHWH Defined in the Flood

The Divine Names Separate as Characters but Combine in People

At this point we have three types of people in the world: descendants of Elohim through Adam, descendants of YHWH through Cain, and descendants of Seth who combine the influences of Elohim and YHWH. We have also seen three different names for the deity, Elohim, YHWH Elohim, and YHWH. The distinctions between people are based on their connections to the three names. This reading is so different from the conventional reading that we must reflect upon it a bit. Seth's line will people the world through his descendant Noah. All the people of the world will be able to trace themselves back to Elohim, through Seth's father, Adam, as well as to YHWH through Seth's mother, Eve. What information might we be able to deduce from these simple observations?

There is a "post-Eden" distinction between Elohim and YHWH. The distinction is so sharp, we are forced to see them as distinct characters in M's book. The unified deity of the Garden narrative gives way to two divine characters, Elohim and YHWH. The significance of this division is expanded when we connect it with the parallel events taking place with people. The two lines of people who can be traced back to a single divine name will perish while the line which combines the names will people the world. The division in the godhead, expressed by the separation of the names, is paralleled by a consolidation of the divine names through people. The flood story brings about this consolidation in the human sphere, while spelling out the details of the differences between Elohim and YHWH.

Let us have a quick look at how all this meshes with what is beginning to take shape as M's plan. At some point in pre-history, before the flood, an event took place which inverted the relationship between "heaven" and "earth," between the godhead as represented by the divine names and the two lines of people, Adam and HaAdam. Simultaneously, the

divine names separated while the divine human lines integrated. People, who have within themselves the two divine sources, may have the potential to help repair the division caused by Eve's action. If so, the Torah might be about the fulfilment of human potential by bringing about the reunification of the divine names

Much of what is to be said about the flood is derived from the arrangement of the Unit as it appears in *The Woven Torah*. The feature which facilitates further clarification of the names Elohim and YHWH is the appearance of parallel blocks of text which compare them. The first section we look at (Gen 5:1-6:10) relates the peopling of the world from two different perspectives, one attributed to Elohim (5:1-32) and the other YHWH (6:1-10).

The identification and comparison of parallel sections of text is one of the methods we use to "see" the esoteric Torah. The similarities and differences that surface from the comparison would, likely, escape a listener, or one reading according to an oral/aural paradigm. One of the characteristics of the Torah seen as a visual document is that it requires the reader, constantly, to compile and compare parallels. Laying them out visually, as follows, makes it much more convenient to work with them, (as seen in *The Woven Torah*). What follows is the parallel reading of 5:1-32 and 6:1-9, demonstrating how the two sections present two understandings of how the earth was populated.

Populating the Earth (5:1-6:10)

1

A 5:1 This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made He him; **5:2** male and female created He them, and blessed them, and called their name Adam, in the day when they were created. **5:3** And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth. **5:4** And the days of Adam after he begot Seth were eight hundred years; and he begot sons and daughters. **5:5** And all the days that Adam lived were nine hundred and thirty years; and he died. {S}

B 5:6 And Seth lived a hundred and five years, and begot Enosh. ... {S} **5:9** And Enosh lived ninety years, and begot Kenan. ... {S} **5:12** And Kenan lived seventy years, and begot Mahalalel. ... {S} **5:15** And Mahalalel lived sixty and five years, and begot Jared. ... **5:18** And Jared lived a hundred sixty and two years, and begot Enoch. ... **5:21** And Enoch lived sixty and five years, and begot Methuselah. **5:22 And Enoch walked with Elohim** after he begot Methuselah three hundred years, and begot sons and daughters. **5:23** And all the days of Enoch were three hundred sixty and five years. **5:24 And Enoch walked with Elohim, and he was not; for Elohim took him.** {S} **5:25** And Methuselah lived a hundred eighty and seven years, and begot Lamech. ... **5:28** And Lamech lived a hundred eighty and two years, and begot a son. **5:29** And he called his name Noah, saying: '**This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which YHWH hath cursed.**' **5:30** And Lamech lived after he begot Noah five hundred ninety and five years, and begot sons and daughters. **5:31** And all the days of Lamech were seven hundred seventy and seven years; and he died. {S}

C 5:32 And Noah was five hundred years old; and Noah begot Shem, Ham, and Japheth.

2

A 6:1 And it came to pass, when HaAdam began to multiply on the face of the earth, and daughters were born unto them, **6:2** that the sons of Elohim saw the daughters of HaAdam that they were good; and they took them wives, whomsoever they chose. **6:3** And YHWH said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.' **6:4** The Nephilim were in the earth in those days, and also after that, when the sons of Elohim came in unto the daughters of HaAdam, and they bore children to them; the same were the mighty men that were of old, the men of renown.

B 6:5 And YHWH saw that the wickedness of HaAdam was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **6:6 And it repented YHWH that He had made HaAdam on the earth, and it grieved Him at His heart.** **6:7 And YHWH said: 'I will blot out HaAdam whom I have created from the face of the earth; both HaAdam, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'** **6:8 But Noah found grace in the eyes of YHWH.**

C 6:9 These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with Elohim. **6:10 And Noah begot three sons, Shem, Ham, and Japheth.**

YHWH Elohim and YHWH

Unit III involves observing how an awareness of M's methods sheds light on the text. M has created clearly parallel borders to the text in columns 1 and 2. Both begin with reproduction in the first verse: "the generations of Adam (1A)" and "when HaAdam began to multiply (2A)." They both end with Noah's sons: "Noah begot Shem, Ham, and Japheth (1C)" and "Noah begot three sons, Shem, Ham, and Japheth (2C)." These parallels, ending with a superfluous repetition of the birth of Noah's sons, instruct us to examine the entirety of the two segments as parallel.

One specific point that comes out of reading the columns in parallel will significantly aid our investigation. It clarifies how to consider the combined name "YHWH Elohim" from Unit II when we compare the two separate names, YHWH, and Elohim in Unit III. We might think the combined name is meant to indicate a character who is a synthesis of the two, combining characteristics of both YHWH and Elohim. M, however, has made clear we should consider YHWH Elohim as a form of YHWH. (This is consistent with our evaluation above—YHWH Elohim should be viewed as a precursor to YHWH. We could also say that the unique characteristics introduced with YHWH Elohim are those of the YHWH component since Elohim has been introduced previously, in Unit I.) M demonstrates this through the words of Noah's father Lamech and YHWH. When naming Noah in column 1, Lamech says: "This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which YHWH hath cursed (Gen 5:29)." Lamech considers the curse to have come from YHWH although the Garden narrative indicates it was YHWH Elohim. Lest there be any doubt the now separated YHWH has taken on the persona of YHWH Elohim, YHWH admits as much: "And YHWH said: 'I will blot out HaAdam *whom I have created* from the face of the earth (Gen 6:7).'" YHWH has taken ownership of HaAdam and his line. We now turn to the opening of the Unit.

Elohim and the Good; YHWH and the Bad

Column 1 begins with the invocation of Elohim. It is the first we have heard of him since the creation other than giving Seth to Eve by means of his male Adam. We hear only good things about Seth and his descendants. Seth continued the “likeness and image;” “Enoch walked with Elohim;” “Noah walked with Elohim.” They all lived extraordinarily long lives. As in Unit I, here too Elohim is only associated with good (until 6:11ff). This contrasts with YHWH, who continues to see the bad, in column 2.

And it came to pass, when HaAdam began to multiply on the face of the earth, and daughters were born unto them, that the sons of Elohim saw the daughters of HaAdam that they were good; and they took them wives, whomsoever they chose. And YHWH said: 'My spirit shall not abide in man forever, for that he also is flesh; therefore shall his days be a hundred and twenty years.' (Gen 6:1-3)

These verses mention all three of the lines of people that appear in Figure 4. First noted is the line of HaAdam, and specifically the women of this line. Second, we encounter Adam's line, which is referred to through the term “sons of Elohim.” It could be Adam's descendants are sourced back to Elohim rather than Adam because they carried the “likeness and image.” Or it could be this is a sign M left for the careful reader.

M begins this Unit by taking us back to the creation of Adam on day six. The effect of this revisiting is to impress us with the fact male Adam could pass on “his own likeness, after his image.” This ability to transmit “likeness and image” is first associated with Elohim. From here we might deduce Adam and his male descendants all possessed this ability, as well as an affinity with Elohim. We could even go so far as to deduce it was sufficient for Adam to father Seth with Eve to guarantee the transmission of his fundamental characteristic, the likeness and image of Elohim. Whatever Eve would contribute to the coming generations, as the representative of YHWH, was consistent with the ability to transmit the likeness and image of Elohim.

Why the Sons of Elohim Preferred Daughters of YHWH

The third line of ancestry, the one from which all living people are descended, was founded because “the sons of Elohim saw the daughters of HaAdam that they were good; and they took them wives (Gen 6:2).” Here is yet another verification from M for the careful reader. Elohim has described all facets of creation (except the divider on day two) as “good.” Now his sons are described as attracted to the daughters of HaAdam because they were “good.” This appears to be a specific example of “likeness and image.” Just as Elohim *sees* the good, so do his “sons”: “And Elohim saw the light, that it was good (Gen 1:4);” “the sons of Elohim saw the daughters of HaAdam that they were good.” There is also a more prosaic explanation for the attraction based on YHWH Elohim’s words to Eve.

“And thy desire shall be to thy husband, and he shall rule over thee (Gen 3:16).”

Eve’s character changed after eating the fruit. She gained wisdom, sexuality, and deference to her mate. These qualities were seen as good, not only by Elohim’s “sons,” but also by male Adam who mated with Eve. Qualities with which Elohim blessed Adam are propitious for a match between male Adam and Eve after the Garden. Let us remember both male and female Adam were blessed regarding the whole earth “subdue it; and have dominion (Gen 1:28).” Both have strong domineering characters. The men of this line would find attractive the more submissive Eve-like daughters of HaAdam. And most important for us, we can see the attraction between male Adam and Eve, which led to the births of Abel and Seth. It was a marriage “made in heaven;” Elohim *blessed* Adam with dominance, and YHWH *punished* Eve with subservience. YHWH attempts to mitigate what he sees as the failure of his creatures by shortening the lives of the descendants of Cain. They were to live a mere 120 years as opposed to the descendants of Adam who could live seven times as long, nearly a millennium.

THE ESOTERIC WOVEN TORAH

The opening verses of the parallel which M created between segments columns 1 and 2 directed us to the opposing views of the third line of humanity, the descendants of male Adam and Eve. YHWH did not like this match, while Elohim had no problem with it. Next, we see YHWH's discontent was not limited to the mixing of the lines.

And YHWH saw that the badness of HaAdam was great in the earth, and that every imagination of the thoughts of his heart was only bad continually. And it repented YHWH that he had made HaAdam on the earth, and it grieved him at his heart. (Gen 6:5, 6; my translation)

M tells us YHWH was now sorry he had formed his HaAdam on the earth, as an earthly creature, for as such “the thoughts of his heart was only bad continually.” The details of the verses serve as the basis for another comparison between YHWH and Elohim. Elohim blessed Adam at his creation and until now has not withdrawn the blessing, although that is about to change. YHWH has continually been disappointed: by HaAdam, Eve, Cain, and their offspring. This comparison is strengthened by a strategic play on words. The Hebrew translated “repented” (*nahem*) has the same root as Noah's name and is used by Lamech in naming Noah.

“This same shall *comfort* (*nahem*) us in our work and in the toil of our hands, which cometh from the ground (*adama*) which YHWH hath cursed.” The root which interests us is translated in this verse as “comfort.” But the full significance of the root is that it indicates Noah's fate to alleviate YHWH's curse from the ground. YHWH, for his part, wishes to remove HaAdam from the earth: “And YHWH said: 'I will blot out HaAdam whom I have created from the face of the earth.'” Noah, on the other hand, is to blot out the effects of the curse YHWH placed on the earth. Noah was the great-grandson of Enoch, who walked with Elohim, and he himself also walked with Elohim. At this point we see Seth's descendants were worthy of walking with Elohim while YHWH decided to wipe out Cain's line, while

preserving Seth's line. The significance of the parallel uses of *nahem* is made all the clearer by the serendipitous attachment of 6:8 to the end of 6:7.

And YHWH said: 'I will blot out HaAdam whom I have created from the face of the earth; both HaAdam, and beast, and creeping thing, and fowl of the air; for it *repenteth* (*nahem*) me that I have made them.' But *Noah* found grace in the eyes of YHWH. (Gen 6:7,8)

The Hebrew root of Noah's name, "comfort," "relieve," as noted by his father, above, is contrasted here with M's use of the same root in a different form to express YHWH's regret. The parallel between the root of Noah's name and YHWH's regret shines a spotlight on a totally unexpected turn of events. No sooner has YHWH finished expressing his regret that he created life on the earth, than M makes the major announcement: "But *Noah* found grace in the eyes of YHWH." This is the final twist in the plot that makes the flood possible. YHWH has given up on his own "pure" creatures, the line of Cain's descendants, but has a fondness for a creature whose origin combines both YHWH (through Eve) and Elohim (through male Adam). To drive this point home, in Genesis 6:9,10 M creates closure with the Unit's opening "generations of Adam" by preceding the redundant recitation of Noah's sons' names with "generations."

These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with Elohim. And Noah begot three sons, Shem, Ham, and Japheth

Lest there be any suspicion Noah had a special relationship with YHWH, M immediately clarifies that "Noah walked with Elohim." The union of Eve with male Adam has now come to full fruition. There is a human creature who lives in relationship with both Elohim and YHWH. From Elohim people are in the divine "form and image"; YHWH contributes "earth and the breath of life." Each of them will now participate in the cataclysm that will rid the world of Elohim's and YHWH's separate lines of people, thereby creating a world in which they share an interest in people through Noah's sons.

THE ESOTERIC WOVEN TORAH

YHWH has determined Eve will be the source of his connection with people rather than HaAdam. This is consistent with parallels between YHWH and Eve mentioned previously. Eve is separated from an earlier creation with a generic name, HaAdam. Similarly, the name YHWH is separated from an earlier generic name, Elohim. In this manner, Eve, not HaAdam is in the “form and image” of YHWH, a character who comes into being through separation from Elohim. Even their names resonate with each other in Hebrew, one, YHWH, based on “being” and the other, Eve, based on “living.”

YHWH has given up on the experiment of creating life on the earth and threatens “I will blot out HaAdam whom I have created from the face of the earth; both HaAdam, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them (Gen 6:7).” He speaks to himself because of feelings “in his heart” (6:6) about “the thoughts of his (HaAdam’s) heart.” M has emphasized the emotive side of YHWH in contrast to Elohim who is not described as having a heart nor insight into the hearts of people. Elohim *is* more adept at dealing with the physical, as evidenced by the construction of the world in six days, and as we are about to see, knowing how to build an ark. YHWH does not express a concrete plan to wipe out people before Elohim leads the way in the second section we examine, Gen 6:11-7:5, as we will now see.

Before the Flood (Genesis 6:11-7:5)

3

6:11 And the earth was corrupt before Elohim, and the earth was filled with violence. **6:12** And Elohim saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. {S} **6:13** And Elohim said unto Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. **6:14** Make thee an ark of gopher wood; with rooms shalt thou make the ark, and shalt pitch it within and without with pitch. **6:15** And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. **6:16** A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. **6:17** And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall perish. **6:18** But I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. **6:19** And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. **6:20** Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. **6:21** And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them.' **6:22** **Thus did Noah; according to all that Elohim commanded him, so did he.**

4

7:1 And the LORD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. **7:2** Of every clean beast thou shalt take to thee seven and seven, each with his mate; and of the beasts that are not clean two [and two], each with his mate; **7:3** of the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth. **7:4** For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth.' **7:5** **And Noah did according unto all that the LORD commanded him.**

The second section contains one of the most problematic-seeming repetitions in the Torah.

Elohim tells Noah:

And of every living thing of all flesh, **two of every sort** shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, **two of every sort** shall come unto thee, to keep them alive. (Gen 6:19, 20)

Right after this, YHWH tells Noah:

Of every clean beast thou shalt take to thee seven and seven, each with his mate; and of the beasts that are not clean two [and two], each with his mate; of

THE ESOTERIC WOVEN TORAH

the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth. (Gen 7:2, 3)

Both of these similar yet different commands are carried out by Noah: “Thus did Noah; according to all that Elohim commanded him, so did he (Gen 6:22),” and “And Noah did according unto all that YHWH commanded him (Gen 7:5).” M tells us Noah heard Elohim and YHWH give him different commands and followed the wishes of both. This reinforces our observation in the narrative above, both Elohim and YHWH had close connections with Noah. We can use the parallels to further probe the relationship between the names of deity.

Both YHWH and Elohim decided, independently according to M, the creation of life had failed, and they would start over, with Noah replacing both Adam and HaAdam, as father of all. The order of events is telling in this regard. First, we learn YHWH wishes to wipe out all he has made because “every imagination of the thoughts of his heart was only evil continually.” But he does not indicate a plan for carrying out this destruction. M provides a foreshadowing of what is to take place by immediately informing us “Noah found grace in the eyes of YHWH.” However, it is not until Elohim gets involved that plans take form.

And the earth was corrupt before Elohim, and the earth was filled with violence. And Elohim saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. And Elohim said unto Noah: 'The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood... (Gen 6:11-14)

Elohim saw the violent corruption on the earth and determined to wipe out all flesh, except for Noah and his family. YHWH saw the evil yearnings of the heart and Elohim saw physical violence. Elohim prepared a plan enabling him to wipe out all life except for Noah and the creatures he brought into the ark. At this point, M goes back to YHWH to see how Elohim's plan suites YHWH. In effect, YHWH says to Noah, “Go ahead with Elohim's plan but add additional clean animals.” YHWH's reason for this request is revealed after the flood when Noah offers the clean animals to YHWH, who accepts them and releases the ground from his

curse. Noah, and we, the readers, sense he is fulfilling the demands flowing from the two names. Besides the matter of the clean animals, Elohim and YHWH also differ in the manner each proposes to bring about destruction.

- **Elohim:** And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, *from under heaven*; every thing that is in the earth shall perish (Gen 6:17).
- **YHWH:** I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out *from off the face of the earth* (Gen 7:4).

These two statements contribute significant information about the difference between Elohim and YHWH. The flood waters came from two sources, above and below. YHWH rained down upon the earth for forty days to “blot out from off the face of the earth” what he had made. Elohim, on the other hand, released the waters of the earth to destroy all flesh “under heaven.” Elohim and YHWH are associated with different perspectives. Elohim, associated with the waters on the earth, reflects an upward looking perspective from the point of view of the earth, “under heaven.” YHWH, who sends down rain from above, has a downward perspective, looking at “the face of the earth.” YHWH is positioned above and rains down to destroy what is on the face of the earth. Elohim is below and brings up the flood water from the earth to destroy everything under heaven. They have different perspectives: YHWH sees from above and Elohim from below.

The differences between the names are further clarified after Noah and his family come out of the ark. Both Elohim and YHWH make speeches which differ both in content and in form. Elohim speaks to Noah, but YHWH speaks to himself, “in his heart.”

After the Flood (Genesis 8:15-9:17)

And Noah builded an altar unto YHWH; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And YHWH smelled the sweet savour; and YHWH said in his heart: "I will not again curse the ground any more for HaAdam's sake; for the imagination of HaAdam's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen 8:20-22)."

There are references here to several matters associated with YHWH before the flood. YHWH requested extra clean animals and birds so Noah would be able to offer them to YHWH after the flood. YHWH's preference for animal offerings is also known from the Cain and Abel story. YHWH speaks in his heart about the hearts of men, as he does in 6:5, and 6:6. He fulfils Lamech's prophecy, Noah will be instrumental in ending the curse of the ground: "I will not again curse the ground anymore." But what proves to be the most salient single observation regarding YHWH's speech is, it is for the reader alone. Noah does not hear the speech because YHWH recited it "in his heart." There is no further contact between YHWH and Noah. In fact, the only communication between Noah and YHWH was when YHWH addressed him and requested the pure animals. But M has made sure we understand YHWH should be associated with hearts, the unseen. M shares additional knowledge about YHWH, telling us YHWH will henceforth not change the natural world, "seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." M has completed outlining the character YHWH, and we can summarize basic points we have learned about YHWH:

- He "resides" above because he sends down the rain and smells the rising smoke of the Olah (rising) offerings
- His realm extends to the face of the earth

- He sees the hidden, in hearts
- He can change, he no longer changes the ways of the world
- He has reduced contact with people
- He operates in creation through the female, Eve, the mother of all
- He first appears connected to Elohim and is subsequently separated

Now we look at the parallel passage following the flood, which reveals details about Elohim.

And Elohim spoke unto Noah, and to his sons with him, saying: “As for Me, behold, I establish My covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.”

And Elohim said: “This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I have set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud, that I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between Elohim and every living creature of all flesh that is upon the earth (Gen 9:8-16).”

The most obvious difference is that Elohim is actively interacting directly with Noah and his sons, “and every living creature of all flesh that is upon the earth.” Elohim already stated his plan to establish a covenant with living creatures when instructing Noah to build the ark. He produced the flood on the earth, having a perspective looking up from below to that which is under the sky. He declares: “it shall be for a token of a covenant between me and the earth.” His covenant has expanded from Noah, to all the creatures, and to the whole earth. The word translated “token,” *ot*, also appears in Elohim’s creation of the heavenly bodies, which he

THE ESOTERIC WOVEN TORAH

refers to as “*otot*” “signs” for seasons (Gen 1:14). He engineered the building of the ark as well as the creation of all in six days. He first appears alone (in Unit I) and operates in creation through the male, through Adam.

The three Units at the beginning of Genesis present a process through which YHWH becomes an independent entity associated with the transcendent and female—through Eve. Elohim undergoes an opposite process. Starting as the independent creator of everything through speech, he becomes connected to the earth and those that dwell upon it, imminent, through a covenant that includes rational laws regulating human life, spoken to Noah and his sons. His connection to people is through male Adam. Figure 5 summarizes the distinctions we have seen between Elohim and YHWH.

Figure 5. Distinctions between Elohim and YHWH in Units I-III

	Elohim	YHWH
Name	Generic	Proper name
Attitude Toward People	Blesses	Warns
Orientation	Below	Above
Part of Tree	Says “Good”	Says “Bad”
Reason for Creating	Creates without stating reason	Creates HaAdam to work the garden
Creation of People	Creates Adam male and female in his image	Forms HaAdam from earth and breathes in divine breath of life, fashions Eve from HaAdam
Job of People	Adam’s role is to subdue the earth and rule living creatures	HaAdam’s role is to cultivate the garden
Gender Association	The male aspect of creation through Adam, the father of all	The female aspect of creation through Eve, the mother of all
Relationships with People	Has positive contact with Enoch, Noah and his sons	Has heartaches from people
Continuity/Law	Gives Noah and his sons Adam’s blessing and establishes laws	No longer changes laws of nature
After Flood	Creates covenant	Receives offerings and removes curse
Area of Concern	Concerned with physical realm, actions	Concerned with moral realm, the heart
Form of Speeches	Public declamations	Private monologues
Field of Vision	Creates signs, universal sign, for himself, of covenant not to destroy	Sees what is hidden in hearts

We turn now to the conclusion of the prologue to the Torah, Unit IV, the Tower of Babel, where for the first time YHWH appears upon the stage fully independent of Elohim.

Unit IV (Genesis 11:1-9): Just YHWH /The Tower of Babel

The narrative of the Tower of Babel creates a hinge in the Torah. This narrative marks the point where M shifts from a universal narrative involving all of humanity to a narrative concerned with one nation amongst many. Babel is also important for our investigation as it is the first narrative devoted exclusively to the name YHWH without any mention of the

THE ESOTERIC WOVEN TORAH

name Elohim. We will now examine the connection between the structure of the story and its content.

11:1 And the whole earth was of one language and of one speech. 11:2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. 11:3 And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar. 11:4 And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.' 11:5 And YHWH came down to see the city and the tower, which the children of men builded. 11:6 And YHWH said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. 11:7 Come, let us go down, and there confound their language, that they may not understand one another's speech.' 11:8 So YHWH scattered them abroad from thence upon the face of all the earth; and they left off to build the city. 11:9 Therefore was the name of it called Babel; because YHWH did there confound the language of all the earth; and from thence did YHWH scatter them abroad upon the face of all the earth.

In terms of the inclusive narrative of Genesis, Unit IV creates a transition. This Unit's story takes place in the third generation after the flood, as presaged near the end of Unit III, "And unto Eber (son of Arpachshad, son of Shem) were born two sons; the name of the one was Peleg (divide); for in his days was the earth divided (10:25)." It would be another six generations before the birth of Abram (11:26) in Unit V.

Abram's birth marks the beginning of the major narrative of the Torah, the founding of a nation, which ends with the death of Moses. Unit IV sets the table for that narrative. The Unit does so in two ways, one based on the outcome of the story and one on the divine name appearing in it. Regarding the names, it elucidates the development of YHWH, being the first Unit in which Elohim is not mentioned at all. YHWH has now become independent of Elohim in the narrative. The outcome of the story is humanity dividing into language groups which are to become nations. The rest of the Torah describes how YHWH develops a unique

relationship with one of these nations. These points are directly accessible from reading the story as it appears above. But the analysis of its form will lead us to additional understandings.

The narrative neatly divides into two parts, 11:1-4 and 5-9. These two parts are presented from different perspectives. The first, 1-4, is told from the point of view of people. The second, 5-9, is from the point of view of YHWH. The opening words, “the whole earth,” tell us the first perspective is also of the earth, as well as people. The fact YHWH “came down,” reinforces our earlier conclusion that YHWH is associated with heaven. So, the perspectives are those of heaven and earth, resonating with the opening verse of the creation (1:1). The people wish to go up to heaven by means of a tower, and YHWH goes down to the earth to see the tower.

Deeper analysis shows the two divisions, 1-4 and 5-9, were constructed with several parallels between them. The narrator’s statement in 11:1 “the whole earth was of one language,” is virtually repeated by YHWH in 11:6, “Behold, they are one people, and they have all one language.” The narration describes people conversing with each other in 11:3, “And they said one to another.” YHWH also speaks of them conversing in 11:7, “that they may not understand one another’s speech.” The parallel use of “one another” is a very strong indicator of an artfully designed text. The artfulness reaches a peak when the people’s fear “lest we be scattered abroad upon the face of the whole earth (11:4)” comes to pass “So YHWH scattered them abroad from thence upon the face of all the earth (11:9).” The two divisions thus subdivide into three parallel parts in each. The following arrangement captures these structural observations.

THE ESOTERIC WOVEN TORAH

Figure 6. The Format of Genesis IV in The Woven Torah

Number	Unity/One	Dialogue/Two	Diversity/Many
Perspective	1x	1y	1z
Human	11:1 And the whole earth was of <i>one language</i> and of one speech. 11:2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there.	11:3 And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar.	11:4 And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; <u>lest we be scattered abroad upon the face of the whole earth.</u> '
Divine	2x 11:5 And YHWH came down to see the city and the tower, which the children of men builded. 11:6 And YHWH said: 'Behold, they are one people, and they have all <i>one language</i> ; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.	2y 11:7 Come, let us go down, and there confound their language, that they may not understand one another's speech. '	2z 11:8 <u>So YHWH scattered them abroad from thence upon the face of all the earth;</u> and they left off to build the city. 11:9 Therefore was the name of it called Babel; because YHWH did there confound the language of all the earth; and from thence did YHWH scatter them abroad upon the face of all the earth.

Figure 6 displays the way Unit IV appears in *The Woven Torah*, as a two-dimensional construct, (the focus of Part Three). The layout provides a “map” of the Unit. The two perspectives are provided by the division into two rows, Row 1 people, and Row 2 YHWH. The three linguistic parallels are found in the columns, x, y, and z.

The columns indicate there is more to the parallels between the rows than just the three linguistic parallels. Each row divides each perspective, human (1) or divine (2), into three segments. The two segments of each column are related. In x, all of humanity is one people with one language. In this state, their potential is unlimited, “now nothing will be withholden from them, which they purpose to do.” In column z, we find the opposite state mentioned in both segments, “scattered abroad upon the face of the whole earth.” The single

unified people are divided into multiple nations. The people express their fear of such an event (1z) while YHWH brings it about (2z).

The poles of the three-part structure reflect the dyad we found in the division between the first three days of creation (Unit I) and the next three, expressed as “one and many.” This dyad defines poles in the Babel narrative. But this is a three-part structure; we skipped column y. The reason for skipping y was to first establish the poles, x and z. We cannot fully grasp the significance of the central segments, column y, without first recognizing there is a dichotomy between x and z. This dichotomy is crucial for understanding M’s methodology, or rhetoric, throughout the Torah. M employs “visual” rhetoric as opposed to oral/aural rhetoric. The difference is in the placement of the “synthesis,” or bridging element. The order “thesis, antithesis, synthesis” illuminates the pair of opposites, thesis and antithesis, to see how the synthesis bridges them. In M’s visual rhetoric, the conceptual middle, the bridge, the synthesis, y, is placed in the middle between the poles, x and z.

What do we learn from focusing on y as the conceptual middle? The answer is found in M’s striking parallels in 1y “they said one to another” and 2y “that they may not understand one another.” Both segments refer to dialogues between individuals. The bridge between unity (x) and disunity (z) is dialogue. As long as there is dialogue (1y) human potential is limitless. To create a limit, YHWH prevents dialogue (2y) by confounding their language. Once we see the centrality of dialogue, the three-part division of the Babel story reveals itself as reflecting the organization of the previous three Units, I-III.

Unit I describes a state of unity in which only the name Elohim is used, paralleling the human unity described in column x. In Unit III a universal upheaval, the flood, takes place, similar to the dispersion in column z. Both Unit III and column z end with the multiplicity of nations. These brings us to Unit II, the only Unit in which there is dialogue, and not just one.

THE ESOTERIC WOVEN TORAH

There are dialogues between the snake and Eve (3:1-5), YHWH Elohim and HaAdam (3:9-12), YHWH Elohim and Eve (3:13), and YHWH and Cain (4:9-15).

This plethora of dialogues characterizes Unit II, creating a parallel to column y in Unit IV. To be clear, there are one-way speeches in Units I and III, but no dialogue. None of the speeches of Elohim or YHWH draw a verbal response in these Units and no people speak with each other. M is using the Babel story to focus our attention on the pattern common to both the three columns of Unit IV, and across the three creation Units, I-III, taken together.

The common pattern has three parts, 1.) unity, 2.) duality, expressed through dialogue, and 3.) multiplicity. This is precisely the pattern we found in the appearance of the names, a single name, Elohim, in Unit I, a double name, YHWH Elohim in Unit II and fully separated names in Unit III. Thus, the Babel story can be viewed as a reflection of the first three Units and the development of the names. As a hinge, the story should also point towards what is to come. Considering Unit IV as the completion of the prologue shifts our attention to the narrative which follows, from Abram to the death of Moses.

The four-Unit prologue is bookended by Units in which a single name appears, Elohim in I and YHWH in IV. We have approached the appearance of YHWH developmentally in Units I-III and now see YHWH fully independent in IV. The three creation Units have served to create YHWH, from a literary perspective, as an independent entity. Furthermore, the placement of the independent Elohim (Unit I) and the independent YHWH (Unit IV) at the poles of the prologue suggests we see them as opposites.

The book of Genesis explores this polarity with such intensity that the polarity serves as a central organizing principle. In a way, Genesis itself is a prologue to the story of a nation that does not appear before Exodus. The clarification of the names in Genesis provides the foundation for the revelation of YHWH as the national deity of Israel in Exodus.

The spatial distinction between YHWH associated with heaven above and Elohim with earth below is fundamental, being the paradigm for similar distinctions. YHWH the heavenly is associated with the transcendent, intentions, the smell of sacrificial smoke ascending, potential, and the supernatural. Elohim, the immanent, is associated with flesh and blood, practical acts, actual, natural. As we see in Part Five, M constructed Genesis in a manner extending and clarifying these distinctions. M's goal is to establish YHWH as the name for the transcendent. This name will be characterized by the one divine attribute totally missing in Genesis after the creation, holiness. The development of the dichotomy between transcendent and immanent—using the names YHWH and Elohim in Genesis—prepares the way for the revelation of the transcendent through the category of holiness. But before we can appreciate how that is accomplished, we must learn how to read the Torah according to its esoteric structure: woven Units and woven Books.

Part Two:

The Exodus 20 Decalogue is the Key to the Esoteric Torah

The Decalogue is the key to the esoteric woven Torah. The ten Words (commandments) show how a written text can capture divine, superhuman, speech. The secret is that divine speech can be represented by woven text. The divine Decalogue weave is the paradigm according to which the literary units of the Torah were constructed.

The Torah was composed according to a paradigm of reading and writing unlike today's prose. Fortunately, visual poets and the development of hypertext and web-based alternatives to books can sensitize us to alternative means of transmitting and receiving information. In many ways, the Units of the Torah are closer to visually rich web pages than to simple linear writing. It is useful to visualize them as two-dimensional weaves to have access to *all* the meaning which M embedded in the Units. When seen this way, they offer the reader other levels of information that are inaccessible from the linear arrangement of our books and Torah scrolls. The next three Parts, II-IV, develop the tools for reading according to this unusual paradigm. (Ultimately, in Part Five, we will employ these tools further to understand M's distinctions between Elohim and YHWH).

Part Two presents the key to discovering and reading M's two-dimensional Units and multi-dimensional books. Like the key, or legend, which is included in a map to make the information in the map accessible, the key is situated in a prominent position in the Torah. It is presented as the only document Elohim ever wrote, the Decalogue, aka the Ten Commandments, engraved on two stone tablets. (I adopt the convention of referring to the ten

discrete parts as “Words” since this is an accurate translation of M’s own term *d’varim*, which is translated to the Greek as *logos*.)

We begin by examining the narratives associated with the tablets. This examination leads to the conclusion that the tablets provide a paradigm of how *all* the Torah can be read in two ways, exoterically, and esoterically. The exoteric meaning being found in the conventional reading, and the esoteric meaning in a reading focused on the formal structure. Chapter 4 then examines the ways Elohim’s speech in Exodus 20:2-13 can be divided into ten parts. Different religious traditions have divided them differently. The proper division leads to reading them as five consecutive pairs. In Chapter 5 we look at the ten parts as five consecutive pairs of Words. Chapter 6 explores why Elohim required two tablets.

Chapter 3. The Decalogue as Paradigm

Elohim as an Author to be Imitated

In Exodus 32:16, M presents the Decalogue as Elohim's only handwritten literary work, "And the tables were the work of Elohim, and the writing was the writing of Elohim, graven upon the tables." Consequently, according to M, the Decalogue is the ultimate work of literature, a divine text. There are also further signs of its importance. We are told, for instance, the Decalogue, as opposed to the rest of the Torah, was written on stone tablets to be placed in the ark of testimony.

This would put the tablets at the focus of the Israelite camp. The tribes were arrayed around the Tabernacle and the tablets containing the Decalogue were in the ark, within the Holy of Holies, at the focus of the camp. Once the tablets were placed within it, YHWH spoke with Moses from between the cherubim decorating the ark. It is hard to imagine how an author could show the importance of a text more emphatically. M used the unique status of the tablets, a divine composition, to embed information about how the Torah was composed and should be read.

Accessing the information requires that the reader understand the implication of M's presentation of the Decalogue as the paradigm of the highest possible form of writing. The logical implication is this is the literary form most worthy of imitation. Consequently, one could expect the rest of the Torah is influenced by the Decalogue as a work of literature. When we discover that the Decalogue is an exoteric/esoteric composition, it prepares us for reading the whole Torah as a similar composition.

The Voice in the Decalogue

Once carved in stone and placed in the ark, the divine revelation of the Decalogue at Sinai facilitated continuing divine revelation to Moses from between the cherubim (Exod 25:21–22). Even without considering a single word of the Decalogue itself, M’s narrative tells us how to view the Decalogue. The Decalogue is a revelation by the divinity intended to facilitate continuing divine revelation. What does this tell us about the way M is addressing us as readers? We are to understand there is something in the Decalogue that transcends the simple understanding of its words. When properly visualized, written on two tablets, the Decalogue becomes a device to enable the hearing of a divine voice. Once we hear that voice emanating from the Decalogue, we will be able to hear it throughout M’s composition.

The Two Narratives

Through the Decalogue, M provides two distinct insights into the Torah as an exoteric/esoteric composition. Both are based on a dyad of “one and many,” or “the individual and the community.” The first is found in the narratives detailing two different occasions when Moses received two stone tablets containing the Decalogue. The second is found in the details of the arrangement of the Words on the pair of tablets. The esoteric reading finds that “one and many” characterizes the dyad in the narratives as well as the dyad embodied by the two tablets. From our perspective, the narratives and the contents of the tablets are two witnesses testifying that the exoteric/esoteric character of the Torah is an essential part of its plan. We begin our reading with the narratives.

Let us recall some of the details surrounding them as described in Deuteronomy by Moses:

So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands. And I looked, and,

THE ESOTERIC WOVEN TORAH

behold, ye had sinned against YHWH your deity; ye had made you a molten calf; ye had turned aside quickly out of the way which YHWH had commanded you. And I took hold of the two tables, and cast them out of my two hands, *and broke them before your eyes* (Deut 9:15-17)

Moses received the first tablets on Mt. Sinai. Then he brought them down to the camp and was close enough for the people to see the tablets. But instead of showing the tablets, Moses shattered them before their eyes because they had made a golden calf. Instead of seeing whole tablets, all the people could see were fragments. The second tablets were different as they were not shattered but placed in a protective box before the people could see them.

At that time YHWH said unto me: 'Hew thee two tables of stone like unto the first, and come up unto Me into the mount; and make thee an ark of wood. And I will write on the tables the words that were on the first tables which thou didst break, and thou shalt put them in the ark.' So I made an ark of acacia-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. And he wrote on the tables according to the first writing, the ten words, which YHWH spoke unto you in the mount out of the midst of the fire in the day of the assembly; and YHWH gave them unto me. And I turned and came down from the mount, and put the tables in the ark which I had made; and there they are, as YHWH commanded me. (Deut 10:1-5)

If we were to read the Torah as simply a record of historical events, we would say the deity had to engrave a second set of tablets because Moses shattered the first set. While this may be true, it does not address the fact the Torah presents us with significantly different details regarding the two sets. In other words, we are entitled to ask: Why does the Torah need two sets of tablets; what is being taught through the duplication? This is M's big tell. **Once these questions have been asked, the door to the esoteric Torah has been unlocked.**

By piecing together details from Moses' speech in Deuteronomy, we can deduce the two sets of tablets were intended for two different audiences. Before ascending Sinai the second time, YHWH (not Elohim) told Moses (not Bezalel who is to direct the construction of the Tabernacle) to make a box (ark) in which to place the second tablets. By divine command, only Moses was to see the second tablets. He would place them in the box as soon

as he received them. The whole, coherent, tablets were for his eyes alone. The people never saw more than the fragments of the first tablets. The same text was written, word for word, letter for letter, for two different audiences. One audience, the people, would never see the Decalogue as more than shattered pieces. *Only Moses would know exactly how the ten Words were arranged on the two stone tablets.* Divine revelation delivered by Moses to the people, through human speech, delivered word –by–word, is like the shattered tablets. Word-by-word speech is sufficient for transmitting each of the laws. But the divine revelation grasped by Moses was an integrated whole, a “gestalt,” like the whole tablets, which create a vision transcending the simple meaning of each of its parts.

Two Readings for Two Audiences

There are therefore two ways of reading the ten Words, an exoteric way, for the many, according to which they are grasped piece by piece, and an esoteric way, for the few, according to which they are grasped as a ten-part whole divided between two tablets. In fact, we will see the whole Torah can be read in two ways by two different audiences. The Torah was composed as an exoteric/esoteric text according to the paradigm of the Decalogue. The exoteric text is available to all through the simple meanings of the stories and laws. But a deeper meaning awaits those who read the Torah as a composition.

Details of the narratives are also significant for our investigation of the names Elohim and YHWH. Each set of tablets is associated with a different name. Elohim is associated with the exoteric and YHWH with the esoteric. The tablets that were to be presented to the people were engraved by Elohim on tablets hewn by Elohim (Exod 32:16). These are the exoteric, shattered tablets. The preparation of the esoteric, second, tablets was a joint venture carried out by Moses and YHWH together. Moses carved out the tablets at YHWH’s command for YHWH to engrave. The esoteric tablets demanded an additional activity by Moses, the

THE ESOTERIC WOVEN TORAH

recipient of the esoteric divine teaching. This is the model for the study of the esoteric Torah; it requires the active participation of the recipient.

Chapter 4. The Division into Ten Words

The Jewish and Catholic Divisions

We now begin to investigate the question of how the divine speech should be divided into ten parts. Figure 7 shows the text of the Decalogue divided into fourteen possible parts. It distinguishes between the two major ways these parts were reduced to ten Words, Catholic (following Augustine) and Jewish.

Over the millennia, two ancient “schools” have been proposed based on whether the two laws that prohibit coveting, (13 and 14 below), should be considered one or two Words. One school is Jewish, and the other is Catholic. The Catholic division derives from St. Augustine and reads 13 and 14 as two Words, while Jewish sources combine them into one Word (as does Protestantism). Both sides agree that 6-12 are seven Words. The dispute is over how to see three remaining Words in the combination of parts 1-5 and 13, 14. The Jewish sources divide 1-5 into two Words, consisting of 1 and 2-5. They combine 13 and 14 for the final Word. According to the Catholic division, 1-5 form one Word and 13 and 14 are two separate Words. The results are marked in columns C=Catholic and J=Jewish in the table.

THE ESOTERIC WOVEN TORAH

Figure 7. Jewish and Catholic Divisions of the Decalogue

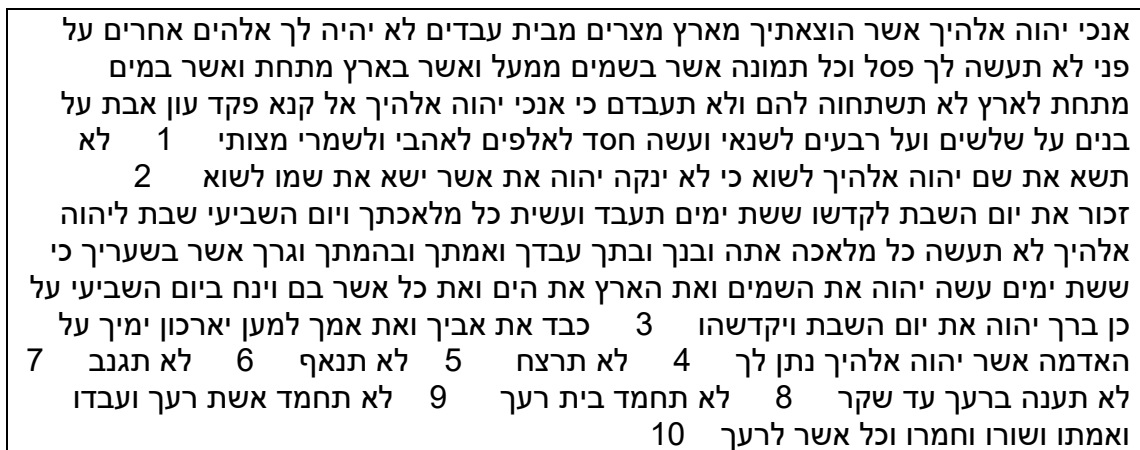
	Exodus 20, 2-13	C	J
1	I am YHWH thy God, who brought thee out of the land of Egypt, out of the house of bondage.	1	1
2	Thou shalt have no other gods before Me.		2
3	Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;		
4	thou shalt not bow down unto them		
5	nor serve them; for I YHWH thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments.		
6	Thou shalt not take the name of YHWH thy God in vain; for YHWH will not hold him guiltless that taketh His name in vain.	2	3
7	Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto YHWH thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days YHWH made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore YHWH blessed the sabbath day, and hallowed it.	3	4
8	Honour thy father and thy mother, that thy days may be long upon the land which YHWH thy God giveth thee.	4	5
9	Thou shalt not murder.	5	6
10	Thou shalt not commit adultery	6	7
11	Thou shalt not steal.	7	8
12	Thou shalt not bear false witness against thy neighbour.	8	9
13	Thou shalt not covet thy neighbour's house	9	10
14	thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.	10	

There are some differences of opinion as to whether the opening of 1, “I am YHWH” is part of the Decalogue. St. Augustine and Philo leave the phrase out, while the Talmud takes it as the first Word (i.e., Commandment). But everyone who combines 13 and 14 in the table above must identify two Words before part 6, “You shall not take the name.” What is clear from this is M created ambiguity by stating there were ten parts. The text does not number the Words, like the days of creation, nor can the text be divided easily. The careful reader is forced into action and must search for clues leading to M’s ten-part division.

An Older Division

There is one more surprising source of division into ten, and this division may be the oldest. Figure 8 illustrates how the Decalogue is divided into ten Words in the Torah scrolls used in synagogues. The text of the Torah (written from right to left) is divided into paragraph-like divisions throughout the scroll. There are two kinds of divisions: major and minor. These are indicated in the scrolls in two ways.

Figure 8. The Divisions of the Decalogue in the Torah Scroll



An “open” or major paragraph division begins on a new line, like the paragraph after 2 above. A “closed” or minor paragraph division, begins nine letter spaces after the preceding paragraph, on the same line, like 1 above. The illustration shows exactly how the Decalogue looks in the scrolls except for the addition of numerals I have placed after each Word. The division is like the Catholic division, with an additional flourish; there is a major paragraph break before the third Word, “Remember the Sabbath,” (that is, after “2” above.) So how is one to judge which set of divisions is the one M referred to when saying there are ten?

There is another element of organization mentioned in the Torah. It relates to the way the tablets appear in iconic representations such as paintings of Moses with the tablets, and Torah scroll covers. All such representations picture a linear set on each tablet, usually 1-5 on

THE ESOTERIC WOVEN TORAH

one and 6-10 on the other, or according to the Catholic division 1-4 and 5-10. There is no obvious basis in the biblical narrative for either arrangement. But by listening carefully to M we can determine how the Words were arranged on the tablets. The arrangement provides information to help us determine M's division into ten.

M hints at the arrangement of the Words when describing the tablets in Exodus 32:15: "And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written." The English translation "on both their sides" gives the impression each tablet had writing on both faces, front and back. The Hebrew makes this interpretation very unlikely. "Side" (עבר) in Hebrew does not appear in the Torah as "two sides of a coin" but rather in the sense of "two sides of the street." The distinction is the "sides" of the coin are on two opposite surfaces or planes, while the "sides" of the street are on a single plane. Therefore, it is unlikely M is telling us there was writing on both sides of each tablet. The addition of "on the one side and on the other they were written" locks in the single plane understanding, as appears in the story of Balaam.

And the ass saw the angel of YHWH standing in the way, with his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way. Then the angel of YHWH stood in a hollow way between the vineyards, a fence being *on this side, and a fence on that side*. (Num 22:23-24)

Plainly, the vineyard fence "on this side ...and on that side" is in a single plane. There is no case in the Torah where the phrase can be interpreted "front and back." What then could this phrase tell us about the arrangement of the Words on the tablets?

There is a solution to the puzzle. We must imagine the tablets are before us and we begin by writing the first Word on one of the tablets and then shift over to the other tablet for the second Word and then go back to the first tablet for the third Word, etc. We would wind

up with the “odd” Words on one tablet and the “evens” on the other, having written on both “sides,” “on one...and (then) on the other.” I suggest M is saying the tablets were inscribed “alternately.” The verification is heuristic. The resulting arrangement of the Words, according to the scroll division in five consecutive pairs, one Word of each pair on each tablet, reveals a woven composition. The consecutive-pairs solution indicates the two prohibitions against coveting are not a case of prolixity, **but rather M’s confirmation the Words should be read in consecutive pairs, as we will read them in the following chapter.**

Chapter 5. Five Consecutive Pairs of Words

The Words are arranged here in consecutive pairs (A-E) in Figure 9 according to the division in Torah scrolls. The first Word in each pair is marked (1), and the second is marked (2). The pairs are marked A-E. This arrangement leads to the identification of five subjects for the five pairs. Besides pair (E), coveting, two other pairs are also obvious: both Words in pair (A) have YHWH as their subject, and pair (B) contains the only two positive commands. A bit less obvious, pair (C) contains capital crimes associated with the human body, murder, and adultery. These two crimes define the extent of human life from conception to death. The Words of the remaining pair, (D), have dishonesty in common.

The consecutive pairs arrangement reveals a composition containing two distinct types of thread paralleling the two types of thread used in weaving. Each tablet has a thread defined by the five Words inscribed on it. These two threads are like lengthwise warp threads. The five threads created by the pairs are like horizontal weft threads. There are new meanings to be discovered embedded in the warp and weft.

Figure 9. The Decalogue in Five Consecutive pairs

Tablet 1	Tablet 2
<p style="text-align: center;">1A</p> <p>I am YHWH thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.</p> <p>Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I YHWH thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments.</p>	<p style="text-align: center;">2A</p> <p>Thou shalt not take the name of YHWH thy God in vain; for YHWH will not hold him guiltless that taketh His name in vain.</p>
<p style="text-align: center;">1B</p> <p>Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto YHWH thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates,; for in six days YHWH made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefor YHWH blessed the sabbath, and hallowed it.</p>	<p style="text-align: center;">2B</p> <p>Honour thy father and thy mother, that thy days may be long upon the land which YHWH thy God giveth thee.</p>
<p style="text-align: center;">1C</p> <p>Thou shalt not murder.</p>	<p style="text-align: center;">2C</p> <p>Thou shalt not commit adultery.</p>
<p style="text-align: center;">1D</p> <p>Thou shalt not steal.</p>	<p style="text-align: center;">2D</p> <p>Thou shalt not bear false witness against thy neighbour.</p>
<p style="text-align: center;">1E</p> <p>Thou shalt not covet thy neighbour's house;</p>	<p style="text-align: center;">2E</p> <p>Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's</p>

The Weft

We have now seen the Decalogue should be read as five consecutive pairs of Words divided according to the divisions in the Torah scroll. This opens a window to an entirely new vista for exegesis. The best-known part of the Torah, the only text spoken and written by Elohim, contains additional layers of information within its literary structure. In addition to the outer text composed of laws, the divine voice transmits an additional text embedded in the structure. The embedded composition contains five new concepts based on the common elements of the pairs. The structured composition forms an image that is a vehicle for creative meditation, demanding a certain amount of reader input. Every pair of Words demands the reader formulate a concept that links them, often indicated lexically. Integrating the five new concepts is a higher-order synthesis than the two elements of a pair and thus demands even deeper reading and greater creativity from the reader.

Creative meditation can lead to seeing two overlapping images in the five pairs. One is a hierarchal flow from one subjective entity to another, from a passionate YHWH (A) to a passionate person (E). The other is an image of how two diametrically opposite wills, divine (A) and human (E), express themselves through human life (C). The phenomenon of dual imagery is not limited to the woven Decalogue; it is a major organizing principle in the Torah as a whole. After examining the two types of organization in the Decalogue, we will see how they appear in the Torah as a whole.

The Hierarchical Flow

The Decalogue can be read as five consecutive pairs of Words forming an articulate composition by taking a closer look at each pair. The goal of this second look is to determine if and how the pairs connect with each other.

Pair A: “I am,” the Name

The subject of pair A is YHWH, divided between YHWH’s first-person revelation of who he is, his nature, (1A) and his name (2A). Although (2A) shifts from YHWH speaking in the first person in (1A) to referring to him in the third person, the deity remains the subject.

Pair B: Remember, Honor

We identified pair (B) initially by the fact these are the only two positive commands in the Decalogue. But they also have additional similarities. They both state reasons to observe the commands which refer to YHWH: (1B) “*for* in six days YHWH made heaven and earth”; (2B) “*that* thy days may be long upon the land which YHWH thy God giveth thee.” Another common element appears within these quotations; they both contain “days.”

Interestingly, they point to two different directions, the past, when the world was created, and the future in the land. The connection between the creation and parents may also hint at a theme like “origins.” While YHWH is connected to pair (B), he is not at the center of the stage, as he is in (A). We thus learn from the context created by the juxtaposition of pairs (A) and (B) that YHWH’s relative position, foreground, or background, may be significant.

Pair C: Murder, Adultery

YHWH’s movement to the background becomes more significant in the context created through (C). YHWH does not appear at all in (C); Pair C is completely about people. This fact further clarifies the difference between (A) and (B) because YHWH recedes further into the background in (C). We explored several links between the parts of (C), capital crimes, the human body, and the extent of life.

THE ESOTERIC WOVEN TORAH

Now we are in the process of defining a context that may help us see more clearly how to grasp pair (C). The significance of the new contexts should not be underestimated. Each pair plays a part in defining a context that is not available from the linear flow of the ten Words. Pairs (A) and (C) are the immediate context of pair (B). We have noted (A) and (B) share “YHWH.” Perhaps the element of time explicit in (B) and implicit in (C) (the extent of life) is what links these pairs.

But there is a clearer connection between B and C which also expands one of M’s rhetorical paradigms for us, the visual paradigm of “the conceptual middle is in the middle.” The visual orientation of the Torah places the logical middle, the “bridge,” in the structural middle between the poles in a three-part structure, rather than at the end, where it would appear according to the oral/aural model we are most familiar within our everyday lives. We will now see the visual paradigm can be applied by extension to structures containing more than three parts.

Looking at A-C as an ordered triad according to M’s method means B mediates between poles A and C, i.e., there is significant difference between A and C which is in some way bridged by B. The most obvious difference is the subject of A is YHWH, while C deals with people without any mention of YHWH. B bridges the two by connecting people with YHWH. The connection is facilitated by the positive commands. Carrying them out provides a direct link between people and the divinity since the human action is an expression of divine will. This gives the following progression: A, YHWH; B, YHWH’s connection with people; C, people.

Pair D: Stealing, False Witness

Pair D verifies we are descending some sort of ladder. While C dealt directly with people, D looks at things associated with people, property (D1), and reputation (D2). Both can be

included under “possessions.” We can verify the suitability of this description by again using the rule of the conceptual middle to examine C-E. If we describe E as “thoughts about other peoples’ property,” then the resultant triad is C: others; D: others’ property; E: thoughts about others’ property. This reading is summarized in Figure 10.

Figure 10. The Hierarchical Flow of the Pairs of Words

Pair	Subject of Pair
A	YHWH
B	YHWH’s connection with people
C	People
D	Things connected with people
E	Thoughts about things connected with people

We have slightly modified our original descriptions of the pairs in line with information provided by their contexts. Not only are the five themes ordered hierarchically, from YHWH to the thoughts or emotions of a person, but they are also firmly attached to each other and form a five-link chain. The ten Words, arranged in pairs, demonstrate an integrated five-part vision.

According to this vision, the subjective individual in pair E is connected to YHWH in pair A through three levels of ordered intermediaries, pairs B-D. It is possible each of the intermediaries is meant to highlight an abstract category through its common subject. The Words of pair B, as noted above, have time in common; pair C, physical human life; and pair D has things attributed to people (possessions). In short, the categories are ordered: time in pair B, people in pair C, things attributed to people in pair D. At the very least, we have found the Decalogue was constructed to be read as five hierarchically organized pairs of Words.

M’s Formal Verification of the Flow

We have developed a reading according to our grasp of the five common themes defined by the pairs. Our reading found links between the pairs, which create a hierarchy, that “flows”

THE ESOTERIC WOVEN TORAH

downwards. M has used formal, “objective” literary devices to reinforce this reading. I shall refer to one of them as “the flow technique.” These devices are only significant in the five-pair reading and are virtually invisible in the linear reading. They can be considered further evidence M intended the pairs to be read hierarchically.

M highlights the three-part organization of pairs C-E by a formal definition of pair D as a linking “middle” between C and E. Since part of the “objectivity” is based on Hebrew word count, I have modified the translation in Figure 11 to reflect it.

Figure 11. The Flow Technique in C-E

	1	2
C	No murder	No adultery
D	No stealing	Thou shalt not bear false witness against thy neighbour
E	Thou shalt not covet thy neighbour's house	Thou shalt not covet thy neighbour's wife, ...

The Words of pair C have a common structure in the Hebrew. Both Words contain just two words, the negation, “No,” followed by a verb. D1 also has two words in the Hebrew, “No stealing.” We identified the Words of E as a pair based on a linguistic link, their opening words, “Thou shalt not covet.” They also have another linguistic link, “thy neighbour.” D2 also contains “thy neighbor.” D has thus been marked as the middle between C and E by combining their specific literary characteristics. Like C, 1D contains only two words; like E, 2D contains language common to both Words of E. The beauty of this formal verification of the “flow” from pair to pair is it only appears in the five-pair arrangement and combines structure (C) and content (E). M, the craftsman, was fully aware of the interdependence of form and content.

The Concentric Symmetry of the Pairs

Having determined the five pairs are ordered hierarchically, we turn to another formal literary device identified in the order of the pairs: symmetry. Several different symmetries can be seen in the structure. The first symmetry can be discerned from the fact the middle pair, C, divides the five-pair structure symmetrically: pairs A and B are connected to YHWH; pairs D and E relate to people and possessions (property and reputation). It is possible to interpret this symmetry by considering the hierarchical organization. For example, we might say the structure indicates human life, C, has both an “upper” divine aspect, A and B, as well as a “lower” mundane aspect, D and E. While this observation may be valuable in and of itself, the structure contains two more symmetries which will lead us to even more intriguing observations.

The extremities, pairs A and E, share a similarity, as do the adjacent pairs, B and D. The similarity between YHWH, as he appears in A, and the aspect of people addressed in E is that both describe emotive beings: in A, YHWH describes himself as an impassioned “jealous god,” while in E people are commanded to restrain their passions, “you shall not covet.” The appearance of similar emotions in the extreme pairs may indicate the theme of pair E is more than “coveting.” The structure is directing us to compare YHWH himself in A with individual human personality or subjectivity in E. As we see in the following, the symmetry of pairs B and D will enable us to better understand the implied connection between A, and E.

The similarity between B and D is a function of the connection between each of them and the adjacent extreme pair, A and E. It is not difficult to see a connection between coveting, E, and dishonesty, D. The latter may well be the result of the former. In other words, D appears to stand in a relationship with E, which is the opposite of the order of the

THE ESOTERIC WOVEN TORAH

pairs, if we see D as a result of E. In general terms, we can say the actions mentioned in D are expressions of desire or will of the subject of E. The subjective individual of E expresses elements of subjectivity by means of the actions in D. We can see the same relationship between A and B. Pair B contains positive actions demanded by YHWH, the subject of A. Observing the Sabbath and honoring parents are concrete expressions of divine will since they are positive commandments. When a person observes the commandment, divine will is expressed through the person.

The physical existence of the person (C) is the focus of both divine and individual wills. Consequently, the concentric reading of the pairs is bidirectional. It is read both from the bottom up and the top down. This movement—up from a person and down from YHWH—recalls Jacob’s dream. The three steps in the middle are like a ladder enabling “angels” to go up and down. Figure 12 compares the hierarchical and symmetrical readings.

Figure 12. Comparison of Hierarchical and Concentric Readings

Pair	Hierarchical Reading	Concentric Symmetrical Reading
A	YHWH	Divine subject
B	YHWH’s connection with people (time)	Expression of divine will
C	People	Physical human life
D	Things connected with people	Expression of human will
E	Thoughts about things connected with people	Human subject

As compact as the five pair composition is, it nevertheless contains two different principles of organization, one based on hierarchy and the other on symmetry. The symmetrical reading can also be described as composed of two concentric rings focused on C. The outer ring, A and E, contains subjects, B and D expressions of the subjects’ will, with C as the meeting point of the two subjects.

The conflation of organizing principles in the Decalogue may appear to be the product of an overzealous exegesis of a relatively small text. But it is in fact one of the features that

emphasize the Decalogue as the divine paradigm according to which the Torah was constructed. In broadest terms, the paradigm combines linearity with non-linearity. As we will deal intensively with the non-linear reading of the Torah in the remainder of this book, it is important that we see how prevalent the dual formatting, linear and non-linear, is in the Torah. I have dealt with this point extensively elsewhere so I will just summarize it here in a brief digression.³

Digression on the Concentric Organization of the Torah

Multiple levels of organization in the Torah are non-linear. The overall organization of the five books reflects the same conflation of organizing principles as the Decalogue. The whole Torah can be read linearly as a chronology, but it can also be viewed concentrically. The difference between “reading” and “viewing” is significant. When reading the Torah chronologically, it appears to be a history moving from the past to the future of Israel in Canaan. When viewing it concentrically, the chronology becomes the means to create a virtually static picture. The hierarchical ordering of the Decalogue pairs, which I have described as “flowing” is analogous to the chronological flow of the Torah. The Torah is also organized concentrically.

The first intimation that the Torah might be organized concentrically is found in the similar subject divisions of Exodus and Numbers. Both books are divided into sections that relate to the Tabernacle and sections that do not. In Exodus the division is in the middle. The first half of the book relates the exodus from Egypt to the arrival of the Israelites at Sinai. The second half relates in detail, multiple times, in fact, the construction of the tabernacle.

³ See: Moshe Kline, “Structure Is Theology: The Composition of Leviticus,” in *Current Issues in Priestly and Related Literature: The Legacy of Jacob Milgrom and Beyond* (eds., Roy E. Gane and Ada Taggar-Cohen; Atlanta: SBL Press, 2015), 225-264

THE ESOTERIC WOVEN TORAH

Approximately the first quarter of Numbers contains tabernacle-related material. The narrative of the wanderings in the desert, beginning with the departure from Sinai, follows the tabernacle-related material. Nearly all of Leviticus relates to the tabernacle. The tabernacle is thus a single consistent theme spread over three books and occupying the center of the Torah. This “holy” core is more extensive than the forty-years history, divided between the first part of Exodus and the second part of Numbers, which surrounds it. Visually, we can describe the history as a “ring” surrounding the tabernacle narrative. Another ring can be seen by dividing the tabernacle material between the three books it appears in. The material in Leviticus largely deals with the functioning of the tabernacle, including sacrifices and the priests’ obligations. The material in Exodus, addressing the construction of the tabernacle, and in Numbers, its maintenance, is subordinate to the core operations described in Leviticus. The ancillary Tabernacle material thus forms a “ring” around Leviticus. We can sketch the concentric arrangement as follows:

Figure 13. The Concentric Arrangement of Exodus, Leviticus, and Numbers

Exodus	(H) History (T) Tabernacle (ancillary)
Leviticus	Tabernacle (core)
Numbers	(T) Tabernacle (ancillary) (H) History

The Arrangement of the Text Reflects the Shape of the Encampment

This concentric arrangement is like the arrangement of the desert encampment as described in Numbers 2:1-3:39. At the focus of the camp stood the Tabernacle and the precincts of the priests, like Leviticus in our figure above. It was surrounded by two concentric rings of people. The inner ring was composed of the families of the Levites who served in the Tabernacle, which is parallel to our ancillary ring (T). The outer ring was composed of the twelve tribal camps of the Israelites, parallel to the ring of Israelite history (H). The

concentric structure of the Torah imitates a structure described within it, the Israelite encampment in the wilderness. Thus, the Torah is organized both linearly, as a history, and non-linearly, in the format of the wilderness encampment, symmetrically. The two organizing principles resonate with the dual organizing principles of the Decalogue. As the Decalogue is introduced as Elohim's speech (Exod. 20:1) and writing (32:16), M makes the case that the Torah should be read as a document which at the very least is based on a divine paradigm.

The Decalogue Was Hidden in Plain Sight

The discovery that the Decalogue is composed of five pairs of Words confronts us with an exciting challenge; we are looking at a previously unknown biblical document. But it was not hidden in a cave thousands of years ago; *the document was embedded in the Torah by M in plain view!* This document is the composition which M indicates was reserved for Moses' eyes alone. The challenge is to understand what can be learned from this composition. Eventually, we will also have to address the question of why it was not known. For now, we will explore the added value of what we can learn from the five pairs of Words, as opposed to what we learn from ten individual Words.

The Difference between the Tablets

If our solution to the "puzzle" is correct, and we have divided and arranged the Words properly, we should now be able to read each tablet as a coherent composition. Since Elohim created two stone tablets, it seems each was intended to display a substantial concept. This implies the Decalogue is based on a conceptual dyad represented by the two stone tablets, a dyad so significant Elohim divided the Words between two tablets to demonstrate it. If we are to interpret the fact the stone tablets were created before they were inscribed, we might say the dyad in some way takes precedence over the details of the Words. Remember we are examining the only document presenting itself as the representation of divine speech created

by the divine hand. Whatever distinction we find between the tablets carries theological significance.

The dyad must be foundational, truly a divine dyad, an Israelite yin and yang. This conceptual dyad is not the only such dyad in the Torah. As we have seen in Part One (and will see in more detail in Part Three), the days of creation reveal a dyad we characterized as “one and many” and “separate and connected.” The second creation narrative also has a dyad, the two trees in the Garden of Eden.

In fact, the Tree of Life and the Tree of Knowledge of good and bad may help us clarify the tablets. We will see M has given us a good reason to compare the tablets with the trees. We will proceed by examining the divine dyad expressed through the two tablets in two ways. First, we will see what dyads might be found on the tablets. After that we read the five-Word composition on each tablet.

The Guarding Cherubim

M links the two stone tablets with the two named trees in the Garden of Eden. The connection is made by means of the appearance of cherubim in association with both the tablets and the trees. The function of the cherubim in both cases is similar. Regarding the tablets, the cherubim were attached to the cover of the ark containing the tablets. They are described with their wings outspread as “covering” the Ark (Exodus 25:20). While the Hebrew is usually understood as “cover,” the Hebrew can also have the sense of “protect.”

The cherubim were also placed outside of the Garden of Eden to “protect” or “guard” it (Genesis 3:24). In addition, YHWH is present in the Holy of Holies where He speaks with Moses from between the cherubim. Similarly, YHWH Elohim is present in the garden of Eden where HaAdam hears his voice “walking about.” The parallel presence of the cherubim, combined with the similarity of their functions and the presence of the divine voice, suggests

we look for a parallel between the two stone tablets in the ark in the middle of the camp, and the two trees in the garden.

The Trees

The function of the tree of life is to maintain the life of the person who eats from it. “And YHWH Elohim said: 'Behold, HaAdam is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever ’”

The effects of eating from the tree of knowledge of good and bad can be observed via the change that took place within the people who ate from it. Before eating from the tree, they were naked, but they were not ashamed. After eating they were ashamed and covered themselves with fig leaves. Shame requires the presence of another person. M specifically uses a plural reflexive form of the verb translated “were not ashamed,” indicating it is a social emotion, one requiring a common set of values. These common values appeared after eating from the forbidden tree. Therefore, one of the differences between the two trees is the tree of life has a purely personal existential effect (life), while the tree of knowledge of good and bad has a social effect, on relationships.

Moreover, the name of the tree of knowledge is formulated in a manner implying the use of language—“good and bad” are linguistic attributes. Therefore, the Tree of Knowledge presupposes the use of language, which is not necessarily true of the Tree of Life. Speech, being an act of social intercourse, requires an “other.” So, we have yet another indication the tree of knowledge is in some way “social” while the tree of life is personal. There is a similarity between this distinction between the trees and the distinction we saw between the two three-day cycles in the creation. The first cycle, days 1-3, like the Tree of Life, concerns separate individual entities, while the second cycle, days 4-6, like the Tree of Knowledge, concerns classes of connected entities, (stars, birds etc.)

Identifying the Trees with the Tablets

M has created yet another link between the tablets and the trees in the Garden of Eden based on the names of the trees. The names given to the two trees in the Garden are closely associated with the central pair of Words, C, the visual focus of the tablets. Word 1C prohibits murder and is thus an obvious link to the Tree of Life. To see the connection between 2C, “Thou shalt not commit adultery”, and the tree of knowledge, it is only necessary to note the Hebrew word for “knowledge” is identical to the word for carnal knowledge, sexual intercourse, as in “HaAdam *knew* Eve.”

We now have enough information from other divine dyads to formulate a hypothesis regarding the difference between the tablets. We can expect tablet 1, linked to the tree of life through its central Word, 1C, to embody a principle like “one” or “separate” and focus on the individual. Tablet 2 could reflect a principle of “many” or “connected” and focus on relationships. But before we examine the compositions on each of the individual tablets, we must first clarify the difference between 1E and 2E.

Pair E: A House Is Not a Possession

The same device which M used to identify the Words of E as a pair, the common verb “covet,” can be a stumbling block when examining the distinction between the tablets. If we limit ourselves to examining the act prohibited in each Word here, “coveting,” we are forced to say there is no real difference between 1E and 2E. This is evidently why some consider them a single Word.

Figure 14. The use of ‘house’ in Thread E

1E	2E
Thou shalt not covet thy neighbour’s house	Thou shalt not covet thy neighbour’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s

M has used this apparent difficulty as an instruction to the careful reader. Since the actions are the same, the significant distinction between the Words must be between the objects. We are forced to ask why the “house” in 1E is not included in “anything that your fellow man has” in 2E.

“House” (*bayit*) appears twice in the Decalogue. The other appearance is in the other pole (1A) when YHWH refers to Egypt as “the *house* of bondage.” It is clear, even from the limited use in the Decalogue itself, the Hebrew term has multiple meanings. Other meanings of *bayit* include “home,” as used in Genesis when Abram is told to leave his father’s “home,” and as in Exodus, “the *house* of Levy,” which like “the *house* of David,” refers to family, meaning “the line of.” I would like to suggest we should understand the usage here to be akin to the modern concept of “identity.” Describing Egypt as “the *house* of slavery” means we identify Egypt as a place of slavery, much as we identify a Levite as belonging to the “*house* of Levy.” The “house” is the source of one’s identity, which defines or “contains” the individual.

We can now understand pair E as referring to two different aspects of an individual’s identity. All the people and things mentioned in 2E have in common that while they belong to one person today, they can be transferred to another tomorrow. Even a wife can be divorced or widowed and marry another. They are not really an intrinsic part of one’s identity but, rather, are attributed to their owner. On the other hand, one cannot escape one’s family line, the “house” which is an inalienable part of one’s identity. Thus, through the two prohibitions

against coveting, M has pointed to two different aspects of an individual's identity, that which is intrinsic and that which is extrinsic.

This is another opportunity to marvel at M's literary skill. The common action in pair E, covet, leads to discovering the ten Words should be read as five consecutive pairs, while the difference between the objects of the same pair leads to discovering a distinction between the tablets. In fact, M has directed us to the dyad *one and many*.

One and Many

Our examination of divine dyads leads us to recognize pairs of terms such as “separate and connected” and “one and many” as foundational. M found a formal way to demonstrate these dyads in E. Word 1E prohibits the coveting of just *one feature*, ancestry, while 2E prohibits the coveting of *many objects*. The grammatical objects of the single verb “covet” are themselves “one” in 1E and “many” in 2E.

Moreover, in 1E the “house” has been separated from “anything that your fellow man has” in 2E. At the same time, many other specifics in 2E like “his ox, or his donkey”, while seemingly superfluous, are connected to “anything.” Thus, in pair E, M demonstrates both “one and many” and “separate and connected.”

We now have three dyads **that we can divide between the tablets to help us discover why there are two tablets**. Tablet 1 appears to be associated with “one”, “separate”, and “intrinsic,” while tablet 2 relates to “many,” “connected,” and “extrinsic.” The connection we noted between “house” and “identity” indicates a fourth useful dyad “self” in 1 and “other” in 2. **These dyads give a strong sense of how the tablets differ**. We will now look closely at the five-Word composition on tablet 2 and its implications for understanding the divine dyad.

Tablet 2: Relationships

Figure 15. Relationships on Tablet 2

<p style="text-align: center;">2A</p> <p>Thou shalt not take the name of YHWH thy God in vain; for YHWH will not hold him guiltless that taketh His name in vain.</p>
<p style="text-align: center;">2B</p> <p>Honour thy father and thy mother, that thy days may be long upon the land which YHWH thy God giveth thee.</p>
<p style="text-align: center;">2C</p> <p>Thou shalt not commit adultery.</p>
<p style="text-align: center;">2D</p> <p>Thou shalt not bear false witness against thy neighbour.</p>
<p style="text-align: center;">2E</p> <p>Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's</p>

As shown in Figure 15, Words 2B, 2C, and 2D are based on interpersonal relationships: parents and children in 2B, husband and wife in 2C, and colluding witnesses in 2D (witnessing was done in pairs or threes). Progressively less-durable connections bind together the three sets of people. Word 2B contains a blood relationship, 2C a connection through marriage, and 2D a connection through circumstance. These three direct the careful reader to look for similar connections in 2A and 2E. The connection between YHWH and his name in 2A is clearly the strongest of them all since they are eternally inseparable. On the contrary, the connection between an owner and his property 2E is the weakest since they can easily be separated. The ordering is thus based on the intensity of the connection, from the strongest to the weakest. The Words of tablet 2 are arranged hierarchically according to the strength of the connection.

A Five-Part Social Vision

By focusing on the social connections in 2B-D, we can **integrate 2A and 2E into a five-part social vision**. The stability of marriage based on 2C is a precondition for multigenerational

THE ESOTERIC WOVEN TORAH

stability in 2B. This may indicate we can read tablet 2 from the bottom-up. If we do, we begin with the desire for private property in 2E. This desire in 2E leads to the development of legal institutions in 2D, which leads to the stability of marriages in 2C, which leads to familial devotion; in 2B, with concomitant social stability “that thy days may be long upon the land which YHWH thy God giveth thee.” A stable society can devote energy to the pursuit of wisdom, knowledge of the divine name, 2A.

Once we have read the tablet from the bottom to the top as an outline of social organization, we can just as well read it from the top-down as a series of dependencies. Divine knowledge, 2A, is dependent on familial piety and social stability, 2B, which is dependent on marital stability, etc.

The Decalogue is a five-pair composition with complex inner structuring. Each five-Word tablet is also a composition unto itself. The following chart summarizes the composition on tablet 2. This thematic organization is consistent with the description of the Words as arranged hierarchically according to the strength of relationships. **The stronger the relationship—that is—the higher up on the tablet, the more elevated the stage of social development.**

Figure 16. Tablet 2 as a Series of Relationships Pointing to Social Dependencies

	Relationship	Societal Dependencies
2A	Inseparable, Divine Name	Knowledge of the Divine Name Depends on
2B	Blood	Familial Piety / Social Stability Depends on
2C	Marriage	Marriage Depends on
2D	Witnesses	Law Depends on
2E	Ownership	The Desire for Property

The “social dependencies” reading summarized in Figure 16 is my attempt to find meaning in the obviously well-ordered connection hierarchy. These are new realms of exegesis that developed from the esoteric non-linear reading. Tablet 2 presents itself as an ordered five-part unit even though its five Words not consecutive in the Torah. The order itself is determined by a scale of intensity applied to relationships. The arrangement is a clear literary artifact. When probing the order to see if it contains additional meanings, (such as the foundations of social organization), we search for what information M communicates through this ordered set of Words. The key for further exploration is: the five Words on tablet 2 are a planned unit held together by a literary glue that contains “relationships” as a primary ingredient. Any further exegesis must account for this fact.

Tablet 1: Individuals

Figure 17. Tablet 1: Focus on Individuals

Tablet 1
<p>1A</p> <p>I am YHWH thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.</p> <p>Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them;</p> <p>for I YHWH thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;</p> <p>and showing mercy unto the thousandth generation of them that love Me and keep My commandments.</p>
<p>1B</p> <p>Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto YHWH thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.; for in six days YHWH made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefor YHWH blessed the sabbath</p>
<p>1C</p> <p>Thou shalt not murder.</p>
<p>1D</p> <p>Thou shalt not steal.</p>
<p>1E</p> <p>Thou shalt not covet thy neighbour's house;</p>

The investigation of tablet 1 starts with the observation it shares a formal similarity with tablet 2: both tablets define their themes through the three central Words on each tablet. On tablet 2 three social pairings, parents and children, husband and wife, and witnesses set the “relationships” theme. Words 1B, 1C, and 1D, the three central Words of tablet 1, form a single three-part image of a person. The theme is most easily grasped by applying the perspective of concentric planning we have observed above. We start from the middle 1C with a living individual whose life is sacrosanct. This physical being has two aspects to its life, subjective or spiritual (1B) and objective, material (1D). The three central Words (1B, C, D) indicate three ordered aspects of an individual, visualized as nested one within the other.

- The command to hallow the sabbath in 1B is based on a spiritual act that imitates YHWH. “Remember the sabbath day, to keep it holy... wherefor YHWH blessed the sabbath, and hallowed it.” The individual who observes the sabbath is, spiritually, like YHWH and transcends the day-to-day world.
- In 1C, the spirit is embodied in the living being, reminiscent of the breath of life being breathed into a human’s earthen body in (Gen. 2:7).
- Like the body being clothed by YHWH Elohim before leaving Eden (Gen. 3:21), Word 1D grants the physical living person a protective mantel, possessions.

Figuratively, the three aspects of the individual are nested like Russian dolls: property (1D) is like a garment that enshrouds the living body in (1C), which, in turn, is the garment of the spirit (1B). What they have in common is all three are aspects of an individual. They should, apparently, be grasped as an integrated entity, a whole person. How does this person connect to the framework of 1A and 1E?

If we continue the imagery of nesting, we should see 1A as nested in 1B and 1E as providing a nest for 1D. It is hard to argue against the imagery of the “house,” 1E, being a nest! But still, we should look at the specifics. If 1D is a protective garment shielding the bare individual in 1C, then the clan, or family in 1E must be a super garment, for it protects and even engulfs everything pertaining to the propertied individual in 1D.

The full series is: the holy deity is the source (1A); the deity’s holiness nests in the human spirit (1B), which nests in a body (1C), which nests in property (1D), which nests within the clan (1E). The rule is each element in the series after 1A is a garment, or nest, for the previous element. The divinity (1A) is “wrapped” in four garments, three belonging to an individual, and one a “house,” the ultimate vessel that defines the inherent identity of the individual. As with tablet 2, here too the possibilities for exegesis are manifold.

Integrating the Two Tablets

We have discussed the concept “divine dyad” in several contexts. It reflects an inherent duality in the world and may be associated with the two divine names we are investigating. We began our exploration of the two five-Word compositions on the two tablets with the expectation of finding a divine dyad distinguishing between them. We found the dyad, “individuals and relationships,” by observing the separate basis of ordering on each tablet: tablet 1 is ordered as a five-part single entity described from the inside out; tablet 2 contains five social relationships in descending order of durability. The two ordering principles are consistent with the expectations we derived from the Edenic trees and the two sets of the days of creation. Tablet 1 describes aspects of an individual and tablet 2 aspects of relationships. The order on tablet 1 presents stages in the development of a human identity. The farther down on the tablet, the more fully defined the individual. On tablet 2, the farther down on the tablet, the weaker the relationship. Placing the two together creates an interactive image. Is M saying the more well-defined the individual, the weaker the social connection? This feels counterintuitive and remains a subject for further exploration.

Summary and Conclusions of Part Two

The goal of this Part was to present the divine paradigm of woven text. M presents the tablets as the divine paradigm that reproduces divine speech through divine writing. We began with a puzzle. M says the tablets contained ten Words but does not divide them for us nor say how they were arranged on the tablets. We used the paragraph divisions within the Torah scrolls and literary indicators, together with a hint from Exodus 32:15 to solve the puzzle.

The Words should be read in consecutive pairs. This indicated they should be understood as written alternately on the tablets, with the odd numbered Words on tablet 1 and the even numbered Words on tablet 2. The five pairs produce five new concepts that can be understood both hierarchically and concentrically. Each of the tablets also proved to be ordered according to its half of the “divine dyad” represented by the two tablets, providing two more concepts, “individual” and “relationships.” The seven new concepts revealed by the arrangement of pairs are like a weave containing two warp threads, the tablets, and five weft threads, the pairs. Consequently, insofar as the Words inscribed on the tablets represent divine speech, it seems M is saying the deity speaks in weaves.

The Decalogue is presented as the deity’s only self-written text, a text that replicates divine speech. We have discovered the text can be read in two different ways, linearly and multi-dimensionally. In a linear way, as it has been read for millennia, it is primarily a collection of laws. But when the text is read as a two-dimensional weave, it displays multiple levels of composition via ordered relationships. Simply put, the woven format provides for the embedding of multiple additional meanings. Woven text is much richer than the literal content of its separate parts. Since none of the additional embedded meanings are literal, it demands a reader’s active participation to compile them. The activated reader must partner with the author to reveal the meanings rooted in the woven structure. The reader thus

THE ESOTERIC WOVEN TORAH

becomes a partner in revelation, an ever-flowing spring. This is the fuller meaning of the narratives regarding the two sets of tablets.

The first tablets, intended for all the people, are like the universally grasped piecemeal linear reading. The shattering of the tablets into pieces prevented the people from seeing the five-pair woven structure. The formatted second tablets were hidden from the people in the box which Moses prepared before receiving them. The only individual— other than Moses—who could have seen the writing on the tablets was Joshua, who we are told accompanied Moses down the mountain when the first tablets were still intact. Moses and Joshua were thus the only ones, according to M's narrative, to possess the esoteric knowledge of divine writing.

We have been reading the Torah as a book composed by an author, M. From this perspective, the Decalogue and the stone tablets have special significance. M claims possession of a unique writing paradigm, one attributed to the deity himself. We have already seen hints the six-day creation narrative is also a woven text. In other words, not only did Elohim speak and write the Decalogue as a weave, but he also spoke the world into being according to this paradigm. We will have a closer look at the creation weave in Part Three. As we progress, we will see evidence M composed the entire Torah according to the woven format of the Decalogue. Each of its eighty-six Units is a two-dimensional weave. The Decalogue thus **provides the key to the esoteric reading of the Torah**. Just as the vision of the writing on the tablets was reserved for the eyes of Moses and Joshua, so too was the knowledge of the Torah's structure reserved for the few.

Part Three: The Units of the Woven Torah

All eighty-six Units of the Torah are woven according to the paradigm of the Decalogue. The weave reveals new vistas of meaning. The parallel woven structures of the days of creation and the plagues in Egypt, for example, distinguish between Elohim the creator of the natural world, and YHWH the supernatural.

Our analysis of the Exodus Decalogue and the stone-tablets narratives in the previous Part has taught us that the Torah contains text written for two different audiences, according to the divine paradigm of exoteric/esoteric writing. One audience, the public, would grasp it piecemeal, shattered, while the other, initiated individuals, could see it as a coherent whole. We will see that this description of two intended audiences applies to the whole Torah. The same technique that established the Decalogue's coherence as a composition was applied to all the Units of the Torah. As a public text, to be read in public, the Torah appears to be a linear composition. However, each of its Units was constructed as a woven text containing additional meanings for those who know how to access and read the esoteric woven format.

The woven format enabled M to embed information within the text utilizing juxtaposition of textual elements within the weave, such as the pairs of Decalogue Words noted in Part Two, as well as the arrangements on each of the two tablets. The overall "picture" or composition created by the weave, such as in the flow from pair to pair in the Decalogue, is virtually inaccessible in the linear reading. Thus, the formatted Units in *The Woven Torah* provide access to additional layers of meaning embedded in the woven structure. We will look at the formatting and notation used in *The Woven Torah* in the following examples.

THE ESOTERIC WOVEN TORAH

This Part includes two sets of examples. The first two are short examples of Units that demonstrate how the woven format reveals meanings not easily derived from linear readings. The first is Genesis Unit XII (26:1-33), a narrative Unit detailing Isaac's interaction with Abimelech. We will see that the woven formatting was employed in legal Units as well as narratives through the second short example, Leviticus Unit XXII (27). The second set of examples consists of two Units of special interest to us. The creation weave, Genesis Unit I (1:1-2:3), details the seven days of Elohim's creation. The signs, or "decreation" weave, Exodus Unit III (6:29-11:10), demonstrates how YHWH reveals himself by changing aspects of the natural world created by Elohim. There is a set of matches between the creation Unit and the signs Unit suggesting that they were conceived to be grasped as related or parallel. Details of the six days of the creation of the natural world are negated in Egypt through the signs according to a strict ordering. The overall effect is to emphasize the signs Unit as where YHWH reveals himself through the signs, which can be conceived as a form of "decreation." The two texts totally resonate with each other. *Their interlocking provides some of the strongest evidence of how M distinguished between Elohim and YHWH.*

Chapter 6. Genesis Unit XII (26:1-33)

We begin with a narrative Unit that clearly demonstrates characteristics of woven text.

Having analyzed the tablets of the Decalogue as a paradigm, we will be able to see how the paradigm can be applied in Genesis 26:1-33 (Unit XII). The Unit contains the narrative of Isaac and Abimelech, as well as Isaac's interactions with YHWH. In fact, it contains all the narratives concerning Isaac other than those which refer to his immediate family.

Genesis XII is defined as a Unit both by its own form and content as well as by the surrounding material. Unit XI closes with Jacob obtaining Esau's birthright, and Unit XIII opens with Esau's marriages and continues with Jacob once more obtaining the birthright and closes with Esau's additional marriages. Unit XII is thus surrounded by narratives about Jacob and Esau, who do not appear in this Unit at all.

The linear reading of Genesis 26:1-33 seems uneven because it jumps back and forth between its dual subjects, Isaac's interactions with YHWH and with Abimelech, and contains another disjuncture as well, about wells. The woven reading smooths out the bumps while revealing a hidden theme: Isaac's liberation from the shadow of his father Abraham. (We will use this example to get better acquainted with the formats and notation found in *The Woven Torah* from which all the examples below are drawn). To clarify the transformation of the linear text to the woven format, we will start by looking at the Unit as it appears in Bibles, with a slight modification. (Note that breaks are added where a section of narrative ends, and numbers are added to the sections).

Genesis Unit XII

1

26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. **26:2** And YHWH appeared unto him, and said: 'Go not down unto

THE ESOTERIC WOVEN TORAH

Egypt; dwell in the land which I shall tell thee of. **26:3** Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; **26:4** and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and by thy seed shall all the nations of the earth bless themselves; **26:5** because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

26:6 And Isaac dwelt in Gerar. **26:7** And the men of the place asked him of his wife; and he said: 'She is my sister'; for he feared to say: 'My wife'; 'lest the men of the place should kill me for Rebekah, because she is fair to look upon.' **26:8** And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. **26:9** And Abimelech called Isaac, and said: 'Behold, of a surety she is thy wife; and how saidst thou: She is my sister?' And Isaac said unto him: 'Because I said: Lest I die because of her.' **26:10** And Abimelech said: 'What is this thou hast done unto us? one of the people might easily have lain with thy wife, and thou wouldest have brought guiltiness upon us.' **26:11** And Abimelech charged all the people, saying: 'He that toucheth this man or his wife shall surely be put to death.'

2

26:12 And Isaac sowed in that land, and found in the same year a hundredfold; and YHWH blessed him. **26:13** And the man waxed great, and grew more and more until he became very great. **26:14** And he had possessions of flocks, and possessions of herds, and a great household; and the Philistines envied him. **26:15** Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

26:16 And Abimelech said unto Isaac: 'Go from us; for thou art much mightier than we.' **26:17** And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. **26:18** And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. **26:19** And Isaac's servants digged in the valley, and found there a well of living water. **26:20** And the herdmen of Gerar strove with Isaac's herdmen, saying: 'The water is ours.' And he called the name of the well Esek; because they contended with him. **26:21** And they digged another well, and they strove for that also. And he called the name of it Sitnah. **26:22** And he removed from thence, and digged another well; and for that they strove not. And he called the name of it Rehoboth; and he said: 'For now YHWH hath made room for us, and we shall be fruitful in the land.'

3

26:23 And he went up from thence to Beer-sheba. **26:24** And YHWH appeared unto him the same night, and said: 'I am the God of Abraham thy father. Fear not, for I am with thee, and will bless thee, and multiply thy seed

for My servant Abraham's sake.' **26:25** And he builded an altar there, and called upon the name of YHWH, and pitched his tent there; and there Isaac's servants digged a well.

26:26 Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host. **26:27** And Isaac said unto them: 'Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you?' **26:28** And they said: 'We saw plainly that YHWH was with thee; and we said: Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; **26:29** that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of YHWH.' **26:30** And he made them a feast, and they did eat and drink. **26:31** And they rose up betimes in the morning, and swore one to another; and Isaac sent them away, and they departed from him in peace. **26:32** And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him: 'We have found water.' **26:33** And he called it Shibah. Therefore the name of the city is Beer-sheba unto this day.

I have divided the linear text into three numbered sections, 1-3. Each of these sections is a doublet, containing two scenes, with the division between the scenes marked by an empty space. A single pattern repeats in all three doublets; in the first scene of each doublet, YHWH addresses Isaac, while Abimelech addresses him in the second scene. In other words, there are three parallel pairs of scenes. The division into scenes establishes that there are two parallel story threads, one involving YHWH and one involving Abimelech. The two threads are braided or interwoven. Transforming this linear layout to the woven format has several advantages. The two scenes of each section are arranged side by side, enabling the reader to examine each of the threads independently as well as to compare them side by side. Most significantly, it gives a direct view of a composition composed of six parts which are woven together by two warp threads and three weft threads.

Figure 18 presents a skeletal outline of how the text will be arranged as weave. Our three sections are presented as three rows, or weft threads. Each thread is divided into two parts, its two scenes. The result is that one column, warp thread, contains only YHWH's addresses to Isaac, while the other warp thread contains only the scenes which involve Abimelech. The three weft threads are marked by the same numbers we used above, 1-3. The

THE ESOTERIC WOVEN TORAH

warp threads are marked by the first two letters of the Hebrew alphabet, א (aleph) and ב (bet). Because we will eventually need to note many new divisions within the text, I have had to resort to many forms of notation. Later we will also meet the third letter of the Hebrew alphabet, ג (gimmel). (While it may take a bit of time for non-Hebrew readers to get used to these letters, anyone investigating the esoteric Torah should be able to recognize a few Hebrew letters!)

Figure 18. Skeletal Outline of Gen XII (26:1-33)

1א 1-5	1ב 6-11
2א 12-15	2ב 16-22
3א 23-25	3ב 26-33

Let us take a moment to note how the linear text of the Torah, as it appears in books and Torah scrolls, is transcribed to the tabular format of *The Woven Torah*. The most important convention regards the order in which the segments of woven text are transcribed from the linear text, 1א, 1ב, 2א, 2ב, 3א, 3ב. In broad terms, the figure indicates that the Unit is divided on two different levels. It has three major divisions, weft threads 1-3, which contain consecutive pairs of segments. Each weft thread is divided into two smaller divisions, segments א and ב. As we found in the Decalogue, there is added value in reading the two segments of the weft threads together to determine the concept which unites them. Similarly, there is information to be found by examining the three segments of the warp threads.

The multi-level division is the cornerstone of the non-linear, esoteric, reading. In the Decalogue, the multi-level division was displayed through the division into ten Words and five pairs of Words. Figure 18 shows that Genesis Unit XII contains the equivalent of six “words,” textual segments, which form three pairs, 1-3. According to the tabular convention,

each weft thread, pair of segments, represents a concept, as did each pair of Words in the Decalogue. In addition, each warp thread, א and ב, consisting of three non-consecutive segments, also represents a coherent theme, as did each stone tablet. A full understanding of the Unit requires the integration of the weft themes and warp themes as shown in Figure 19.

Figure 19. Thematic Outline of Gen XII

Weft Themes	Warp Themes	
	YHWH's Blessings	Abimelech's Antipathy
1 Isaac is Compared with Abraham	1א 1-5	1ב 6-11
2 Isaac's Wealth and a Struggle over Abraham's "Wells"	2א 12-15	2ב 26-22
3 Isaac Produces His Own Well and Becomes Independent	3א 23-25	3ב 26-33

Figure 19 adds the general themes of the threads to the skeletal outline. These are the subjects revealed by the woven-text reading, which are inaccessible from a simple hearing or linear reading. They are the themes which the individual must integrate to access M's conceptual plan of the Unit. This is not the place for a detailed analysis, but the general lines are enlightening. M begins by comparing Isaac with his father Abraham in weft thread 1. In 2 Isaac begins to develop his independence by becoming independently wealthy. But he is still compared with Abraham through his father's wells. In thread 3 he obtains his own well and steps out of his father's shadow. The process is paralleled by YHWH's blessings in thread א. In 1א, YHWH promises to bless Isaac and be with him in the future, "I will be with thee, and will bless thee," while detailing Abraham's blessing. In 2א YHWH blesses Isaac *after* his successful hundred-fold harvest. Finally, in 3א YHWH is with Isaac, "for I am with thee."

This barebones outline of the content of the Unit is sufficient to demonstrate that the woven format reveals an otherwise hidden layer of meaning. Even more important for us at

THE ESOTERIC WOVEN TORAH

this point is that we see indications that the Unit was planned to be understood as a weave.

It's clearly challenging to see these themes in the linear reading, which further demonstrates how *The Woven Torah's* layout enhances meaning. In addition to a visualization of the literary structure of the Unit, *The Woven Torah* (TWT) also contains a set of colored highlights to emphasize significant parallels between parts of the Unit. An explanation of the highlights follows Figure 20.

Figure 20. The Woven Text of Genesis Unit XII

18

26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. **26:2** And YHWH appeared unto him, and said: 'Go not down unto Egypt; dwell in the land which I shall tell thee of. **26:3** Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; **26:4** and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and by thy seed shall all the nations of the earth bless themselves; **26:5** because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

28

A 26:12 And Isaac sowed in that land, and found in the same year a hundredfold; and YHWH blessed him. **26:13** And the man waxed great, and grew more and more until he became very great. **26:14** And he had possessions of flocks, and possessions of herds, and a great household; and the Philistines envied him.

B 26:15 Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

38

A 26:23 And he went up from thence to Beer-sheba. **26:24** And YHWH appeared unto him the same night, and said: 'I am the God of Abraham thy father. Fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake.' **26:25** And he builded an altar there, and called upon the name of YHWH, and pitched his tent there;

B and there Isaac's servants digged a well.

19

26:6 And Isaac dwelt in Gerar. **26:7** And the men of the place asked him of his wife; and he said: 'She is my sister'; for he feared to say: 'My wife'; 'lest the men of the place should kill me for Rebekah, because she is fair to look upon.' **26:8** And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. **26:9** And Abimelech called Isaac, and said: 'Behold, of a surety she is thy wife; and how saidst thou: She is my sister?' And Isaac said unto him: 'Because I said: Lest I die because of her.' **26:10** And Abimelech said: 'What is this thou hast done unto us? one of the people might easily have lain with thy wife, and thou wouldest have brought guiltiness upon us.' **26:11** And Abimelech charged all the people, saying: 'He that toucheth this man or his wife shall surely be put to death.'

29

A 26:16 And Abimelech said unto Isaac: 'Go from us; for thou art much mightier than we.' **26:17** And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

B 26:18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. **26:19** And Isaac's servants digged in the valley, and found there a well of living water. **26:20** And the herdmen of Gerar strove with Isaac's herdmen, saying: 'The water is ours.' And he called the name of the well Esek; because they contended with him. **26:21** And they digged another well, and they strove for that also. And he called the name of it Sitnah. **26:22** And he removed from thence, and digged another well; and for that they strove not. And he called the name of it Rehoboth; and he said: 'For now YHWH hath made room for us, and we shall be fruitful in the land.'

39

A 26:26 Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host. **26:27** And Isaac said unto them: 'Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you?' **26:28** And they said: 'We saw plainly that YHWH was with thee; and we said: Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; **26:29** that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of YHWH.' **26:30** And he made them a feast, and they did eat and drink. **26:31** And they rose up betimes in the morning, and swore one to another; and Isaac sent them away, and they departed from him in peace.

B 26:32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him: 'We have found water.' **26:33** And he called it Shibah. Therefore the name of the city is Beer-sheba unto this day. {S}

One critical point before we look at the color code: up to now we spoke of two levels of division represented by the three weft threads (1-3) and their division into two segments (א and ב). Threads 2 and 3 have been further divided, making a third level of division within the Unit, “elements” A and B. This subdivision of the four segments (2א, 2ב, 3א, 3ב) is based on the observation that each of them has a narrative to which a well-story seems to have been added. Element (A) thus contains the YHWH/Abimelech narrative, while element B contains an ostensibly independent theme, “wells.”

The Color Code

- The Units of *The Woven Torah (TWT)* employ highlights to emphasize words and phrases that connect the components of the Units. **The highlights are a guide to M’s plan** of the Unit. The full set of highlights appears at the beginning of *TWT*.
- **This highlight, light blue**, is the most common, indicating horizontal parallels between segments of the same weft thread, i.e., in the same row. In threads 2 and 3 it marks the mention of wells in both segments of both threads. In thread 2 they are the wells they “had digged in the days of Abraham his father;” whereas in 3, “Isaac’s servants digged a well.” The distinction between Abraham’s wells in 2 and Isaac’s well in 3 plays a major role in integrating the segments of the Unit as noted in Figure 19
- **The next highlight, orange**, is used to illustrate parallels between vertical segments in the same thread. In thread א it shows that YHWH blesses Isaac in all the segments of א. In ב it highlights interactions between Isaac and Abimelech in all three segments.
- The last highlight we examine here has two parts that together indicate a chiasm. (A chiasm (also called a chiasmus) is a literary device in which a sequence of words or ideas is presented and then repeated in reverse order. In these two-dimensional Units,

a genuine X-shape is formed by the repetitions.) This color font shows the first stroke of the X of the chiasm, marking the linking oath between YHWH and Abraham in 18 and between Isaac and Abimelech in 3ב. The second stroke of the chiasm is formed by the repetition of fear, Isaac's fear of death in 1ב and YHWH telling him not to fear in 3א.

Reflection on Complexity

We are learning the rudiments of a new way of reading the Torah. It may feel more difficult than learning a new language because it is based on a text we thought we already knew well. Specifically, *we are forced to deal with new meanings based on rhetorical components identified in the new divisions we have found.* From the beginning, we ignored the division into chapters because these were not part of the original composition, and so are extrinsic to the text of the Torah. The only internal divisions that have been commonly recognized up to now are the divisions into five books. But all that changes when we read the Torah as an esoteric composition—it becomes much more multi-dimensional.

Every level of division that we identify in the terra incognita of the literary structure of the Torah reveals another level of organization that must be accounted for to understand M's plan. So far, we have examined four new levels of internal division in the Torah that do not appear in Bibles. The largest division is the Unit, roughly equivalent to the chapter. As opposed to chapter divisions, the Unit divisions are based on internal indicators that identify the Units as planning components. One of them that appears in Gen XII is a chiasm, as noted through color coding. M used it to define the boundaries or "corners" of the two-dimensional Unit.

While the Unit is the largest rhetorical component that divides the entire Torah into like components, it is not the largest rhetorical component in the Torah. We have already

THE ESOTERIC WOVEN TORAH

seen in Part One the three creation Units combine to form a planned set of Units. Most of the Units, but not all, seventy-nine of eighty-six, combine into higher level sets. We discuss the higher levels of organization in Part Four.

For now, let's concentrate on what we see when we drill down into the Unit. The major internal divisions within the Unit, the weft thread (1, 2, etc.), and its subdivision the segment (א, ב, ג) are found in all the Units. The further subdivision of segments into elements (A, B etc.) is not common to all Units, but it is nevertheless an unmistakable planning component. Altogether we have now identified five levels of internal division in the Torah: 1) book, 2) Unit, 3) weft thread, 4) segment of weft thread, 5) element of segment. In due course, we will also meet a sixth.

The identification of layer upon layer of organization, testifies to layer upon layer of planning. Gen XII could not be constructed as we have seen it in woven view, had it not been planned in meticulous detail. Furthermore, it never would have been composed if M had not cared to demonstrate the importance of Isaac getting his own well. Most important for our understanding how the structure embeds an esoteric reading, we can see reading the weave reveals meanings inaccessible from the linear reading.

Chapter 7. Leviticus Unit XXII (27)

We are going to see several noteworthy matters in the last Unit of Leviticus, XXII. In this case, uniquely for the four example Units we are examining, the Unit happens to be identical to a chapter, 27. On a technical level, we will see how M makes use of our fifth level of division, elements (A, B...), to create a double weft thread. Less technically, we will see how the visual paradigm of the conceptual middle being in the middle of the structure is applied to a Unit with three warp threads. Most important in my eyes, we will increase our appreciation of the Torah as a work of exquisite literary artistry. The Unit is an apparent collection of not-clearly-related laws, but the woven format reveals how the laws are related.

THE ESOTERIC WOVEN TORAH

Figure 21. Leviticus Unit XXII (27)

		Value		
		Fixed Value	Intrinsic Value	Relative Value
Desanctification	Priest Shall Value	<p>1₈</p> <p>27:1 And YHWH spoke unto Moses, saying: 27:2 Speak unto the children of Israel, and say unto them: When a man shall clearly utter a vow of persons unto YHWH, according to thy valuation, 27:3 then thy valuation shall be for the male from twenty years old even unto sixty years old, even thy valuation shall be fifty shekels of silver, after the shekel of the sanctuary. 27:4 And if it be a female, then thy valuation shall be thirty shekels. 27:5 And if it be from five years old even unto twenty years old, then thy valuation shall be for the male twenty shekels, and for the female ten shekels. 27:6 And if it be from a month old even unto five years old, then thy valuation shall be for the male five shekels of silver, and for the female thy valuation shall be three shekels of silver. 27:7 And if it be from sixty years old and upward: if it be a male, then thy valuation shall be fifteen shekels, and for the female ten shekels. 27:8 But if he be too poor for thy valuation, then he shall be set before the priest, and the priest shall value him; according to the means of him that vowed shall the priest value him. {S}</p>	<p>1₇</p> <p>27:9 And if it be a beast, whereof men bring an offering unto YHWH, all that any man giveth of such unto YHWH shall be holy. 27:10 He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy. 27:11 And if it be any unclean beast, of which they may not bring an offering unto YHWH, then he shall set the beast before the priest. 27:12 And the priest shall value it, whether it be good or bad; as thou the priest valuest it, so shall it be. 27:13 But if he will indeed redeem it, then he shall add the fifth part thereof unto thy valuation.</p>	<p>1₅</p> <p>27:14 And when a man shall sanctify his house to be holy unto YHWH, then the priest shall value it, whether it be good or bad; as the priest shall value it, so shall it stand. 27:15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy valuation unto it, and it shall be his.</p>
	Redeemable	<p>2₈</p> <p>A 27:16 And if a man shall sanctify unto YHWH part of the field of his possession, then thy valuation shall be according to the sowing thereof; the sowing of a homer of barley shall be valued at fifty shekels of silver. 27:17 If he sanctify his field from the year of jubilee, according to thy valuation it shall stand. 27:18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain unto the year of jubilee, and an abatement shall be made from thy valuation. 27:19 And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy valuation unto it, and it shall be assured to him. 27:20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. 27:21 But the field, when it goeth out in the jubilee, shall be holy unto YHWH, as a field devoted; the possession thereof shall be the priest's.</p>	<p>2₇</p> <p>A 27:26 Howbeit the firstling among beasts, which is born as a firstling to YHWH, no man shall sanctify it; whether it be ox or sheep, it is YHWH'S. 27:27 And if it be of an unclean beast, then he shall ransom it according to thy valuation, and shall add unto it the fifth part thereof; or if it be not redeemed, then it shall be sold according to thy valuation.</p>	<p>2₅</p> <p>A 27:30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is YHWH'S; it is holy unto YHWH. 27:31 And if a man will redeem ought of his tithe, he shall add unto it the fifth part thereof.</p>
	Non-Redeemable	<p>B 27:22 And if he sanctify unto YHWH a field which he hath bought, which is not of the field of his possession; 27:23 then the priest shall reckon unto him the worth of thy valuation unto the year of jubilee; and he shall give thy valuation in that day, as a holy thing unto YHWH. 27:24 In the year of jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth. 27:25 And all thy valuations shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.</p>	<p>B 27:28 Notwithstanding, no devoted thing, that a man may devote unto YHWH of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto YHWH. 27:29 None devoted, that may be devoted of men, shall be ransomed; he shall surely be put to death.</p>	<p>B 27:32 And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto YHWH. 27:33 He shall not inquire whether it be good or bad, neither shall he change it; and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed. 27:34 These are the commandments, which YHWH commanded Moses for the children of Israel in mount Sinai. {P}</p>

Before we start our reading, notice another highlight from *The Woven Torah*—the delineation of A/B-type elements, like weft thread 2 in Figure 21. It helps emphasize that the division into elements is a significant planning feature and consequently must be considered when developing a reading of the Unit.

Leviticus XXII is one of the Units that have been planned on at least three different levels. The upper-most level divides the Unit into two weft threads, 1-2. Each thread is itself divided into three segments, א, ב, ג. The three segments of thread 2 are further divided into elements, A and B. The flow of the linear text is across the weft threads: 1א, 1ב, 1ג, 2אA, 2אB, etc. Each of the warp threads and weft threads has its own theme. The warp demonstrates three different types of value. Thread א deals with fixed values, predetermined by the text in holy shekels. These are "holy values" and are in opposition to the values in thread ג, which are relative or personal values. The value of the house in 1ג and the value of the tithes in 2ג are relative to the wealth of the individual. So, the extreme warp threads demonstrate absolute and relative values. Between them, in thread ב, are intrinsic values. The animals that qualify as offerings are intrinsically valuable as offerings. Their value is neither fixed by the Torah nor relative to the wealth of the person offering them. The things that are proscribed, 2בB, are intrinsically holy once they have been proscribed. So, the columns are ordered: א, absolute monetary value; ב, intrinsic value; ג, relative monetary value, relative to the wealth of the owner. The order is conceptual.

Now let us look at the weft. The common subject of thread 1 is the value of free-will gifts to YHWH. All three segments of 1 also contain a priestly assessment of value. Thread 2 is organized on a principle of holiness. In its segments, it distinguishes between two aspects of holiness: volitional, that which requires consecration, and non-volitional, that which does not require consecration. In 2א we find the consecration of land, volitional holiness. Its

THE ESOTERIC WOVEN TORAH

counterpart, 2ג, demonstrates non-volitional holiness through tithes. The middle segment, 2ב, is a true middle. It combines aspects of 2א and 2ג. Like 2ג, it has a non-volitional component, 2בA, firstlings. Like 2א, it has a volitional component, 2בB, *herem*, proscription.

Thread 2 has yet another level of order within it, represented by two sub-rows, A and B. Each of the sub-rows has a common subject, and the two subjects complement each other. In sub-row 2-A, each element includes the possibility of redeeming the holy gifts. There is no possibility of redemption in sub-row 2-B. So, row 2 has within it two organizing principles, one vertical and one horizontal. The vertical principle is "the origins of holiness." The horizontal principle is "the possibility of redemption." The thread constitutes a weave within the weave. We will see that the days of creation also create a weave within a weave.

Altogether, the Unit is an elegant, meticulously planned artifact. We will probe the meanings embedded in structures more deeply in the next two examples

Chapter 8. Genesis Unit I (1:1-2:3), The Creation Weave

Elohim's Creation and M's Creation

Genesis Unit I, or “the creation weave,” like the Decalogue, has a special status in the Torah as a paradigm. The same divine name that spoke the Decalogue, Elohim, creates the world in speech in six days. We read the Decalogue and its surrounding narratives as evidence that Elohim’s esoteric speech is revealed in the woven structure on the two tablets. We will now see that just as Elohim spoke the Decalogue as an esoteric woven text, so too did Elohim speak the world into existence through an esoteric weave. While ten Words were needed for the Decalogue paradigm, M has Elohim speak the entire creation into being through a weave that contains just six days. Both the Decalogue, and the creation of the whole world can be grasped as esoteric woven text.

We should not be at all surprised that the creation is a paradigmatic esoteric text since it has been treated as such for at least two millennia. We will encounter some surprising, even startling ideas when we examine the creation weave. For one, M indicates that the world’s origins must be considered both creation from nothing, *ex nihilo*, and from a pre-existing substance, *ex materia*.

Along with making a statement about the nature of the world, M also tells us something about authorship. Just as Elohim the author of the Decalogue is presented as the ultimate author, so too Elohim the creator of the world is presented as the ultimate creator. The limited scope of the Decalogue makes it the paradigm for authoring woven Units. The enormity of scope of the creation weave makes it the paradigm for the totality of M’s enterprise, the Torah. Through his descriptions of Elohim as creator, M reveals *himself* as a creator and displays the tools of his craft. An obvious weave announces that M is a weaver of

THE ESOTERIC WOVEN TORAH

text. By following the implications of this weave, we will see the big picture view of the Torah. Elohim and M create the backdrop of imminent physical reality against which to contrast the coming revelation of transcendent holiness through the character of YHWH. Above all, we will see that the presentation of an orderly view of the physical world implies an underlying metaphysic.

Figure 22. Genesis Unit I (1:1- 2:3) As it Appears in The Woven Torah

1א
1:1 In the beginning Elohim created the heaven and the earth

2א
A 1:3 And Elohim said: 'Let there be light.' And there was light. 1:4 And Elohim saw the light, that it was good; and Elohim divided the light from the darkness. 1:5 And Elohim called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. {P}

B 1:6 And Elohim said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' 1:7 And Elohim made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. 1:8 And Elohim called the firmament Heaven. And there was evening and there was morning, a second day. {P}

C i 1:9 And Elohim said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so. 1:10 And Elohim called the dry land Earth, and the gathering together of the waters called He Seas; and Elohim saw that it was good.

ii 1:11 And Elohim said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so. 1:12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and Elohim saw that it was good. 1:13 And there was evening and there was morning, a third day. {P}

3א
2:1 And the heaven and the earth were finished, and all the host of them.

1ב
1:2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Elohim hovered over the face of the waters.

2ב
A 1:14 And Elohim said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; 1:15 and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so. 1:16 And Elohim made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. 1:17 And Elohim set them in the firmament of the heaven to give light upon the earth, 1:18 and to rule over the day and over the night, and to divide the light from the darkness; and Elohim saw that it was good. 1:19 And there was evening and there was morning, a fourth day. {P}

B 1:20 And Elohim said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.' 1:21 And Elohim created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and Elohim saw that it was good. 1:22 And Elohim blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.' 1:23 And there was evening and there was morning, a fifth day. {P}

C i 1:24 And Elohim said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so. 1:25 And Elohim made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and Elohim saw that it was good.

ii 1:26 And Elohim said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' 1:27 And Elohim created man in His own image, in the image of Elohim created He him; male and female created He them. 1:28 And Elohim blessed them; and Elohim said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.' 1:29 And Elohim said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food; 1:30 and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so. 1:31 And Elohim saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. {P}

3ב
2:2 And on the seventh day Elohim finished His work which He had made; and He rested on the seventh day from all His work which He had made. 2:3 And Elohim blessed the seventh day, and hallowed it; because that in it He rested from all His work which Elohim in creating had made. {P}

- The text of Genesis Unit I in Figure 22 introduces another color highlight, red. This one is used to indicate “bracketing” (sometimes called “inclusio”), as marked by the closing weft thread mirroring the opening thread. This is accomplished here through “the heaven and the earth” in 1א being repeated in 3א, while 1ב, “the spirit of Elohim hovered” comes to completion in 3ב “He rested from all his work.”

The Structure of the Unit

Unit I of Genesis (1:1-2:3) is divided into three major horizontal divisions, weft threads 1-3. They can be viewed as thread 1) prologue, thread 2) the creation, thread 3) epilogue. This format presents the creation as a fractal of the entire Torah, which is also divided into three parts. Genesis is the prologue to the forty-year redemption story in Exodus-Numbers, while Deuteronomy is an epilogue. Moreover, just as the core of the Torah is distributed over three books, the creation itself (thread 2) is detailed through a triple thread (A-C). Again, (as with the example in the garden) the strength of thread 2 resonates with Ecclesiastes 4:12 “a threefold cord is not quickly broken.” We examine it closely below. The five-part figure created by the integration of the “threefold cord” (2) with the prologue (1) and the epilogue (3) bears a close conceptual resemblance to the five-part hierarchical paradigm we noted in the Decalogue. The warp too (א, ב), we will see, is connected to the Decalogue through the “divine dyad” underlying the division between the two stone tablets.

Two Three-Day Cycles

We begin by examining thread 2, which contains the days of creation, a weave within the weave, similar to the one we found in Leviticus Unit XXII. The elements of 2א (A-C) are parallel to the elements of 2ב. Many commentators have pointed out that the first three days of creation form a block that is parallel to the next three days of the creation story. The specific creations of days four to six (2ב) give expression to the parallel creations of days one

to three (2א). The light that was created on day one appears from the heavenly bodies created on day four. The land creatures created on day six utilize the earth and plants created on day three. The fish and birds of day five are found in the elements of day two, the sky and water.

The days thus divide up in two different ways, as two cycles of three days each, first to third (2א) fourth to sixth (2ב) and as three pairs of days: first (2אA) and fourth (2בA), second (2אB) and fifth (2בB), third (2אC) and sixth (2בC). The woven format integrates these two arrangements. The argument for arranging the parts in a weave like this is that *this arrangement makes more information available about what the text says than the normal linear arrangement does*. The woven format gives the reader a set of instructions, as it were, that are not otherwise available. This is the set of instructions about how the parts relate to each other. By making these instructions so (relatively) blatant in the first Unit of the Torah, M provides the guidelines for how to study all the units of the Torah. We will see now how the warp and weft unpack themselves as principles of organization.

Reading the Warp of the Six Days: One and Many

The arrangement of the first to third days and the fourth to sixth in separate warp threads indicates that we should look for something that the *first* three days have in common and something else that *the next three* have in common, as well as an identifiable relationship between the segments. On each of the first three days Elohim names a creation: first, light (2אA); second, sky (2אB); third, earth (2אC). On the other hand, each of the days in thread ב mentions a class of objects: fourth, luminaries (2בA); fifth, birds and fish (2בB); sixth, terrestrial animals and Adam, male and female (2בC). So, we can begin with the fact that *the warp indicates a distinction between singular creations and classes/ plural creations*. This distinction echoes the divine dyad which distinguishes between the stone tablets, “the individual and relationships”, or “one and many.”

THE ESOTERIC WOVEN TORAH

The distinction between singular and plural is reinforced by an action that is common in all three elements of 2א, separation. Each of the first three days is associated with an act of separation: 2אA) light from darkness; 2אB) the waters above from the waters below; 2אC), the oceans from the dry land. The act of separation emphasizes uniqueness or singularity. This last observation sends us back to segment 2ב to see whether it contains a counterpart to “separation” in 2א.

As a matter of fact, each of the last three days of creation describes the “occupation” of space. The terminology is sharp: the sun, moon, and stars are placed in heaven to “rule” day and night; Adam is told to “conquer” the earth; the fish are to fill the sea. In each case the second cycle of creation in 2ב “invades” or controls its first cycle parallel in 2א. This principle of “occupation” is clearly in opposition to the first cycle principle of “separation.” Another distinction between the first three days and the last three is that the creations of the first three do not move, while the creations of the last three do. Each day of 2ב hints at a different type of motion: 2אA, cyclical; 2אB, in three-dimensional space; 2אC, horizontal. We can see that the warp threads are opposites in several senses, based on distinctions like simple and complex; singular and plural; primary and secondary; static and dynamic. This demonstrates the characteristic of the warp, a fixed set of relationships between the vertical threads.

Reading the Weft: A Visual Hierarchy

Now let us look at the weft threads, the horizontal rows. Once the days have been arranged in a weave, more information becomes apparent; specifically, the paired days are arranged according to a visual key. On the top, in 2A, we see light and the heavenly bodies, sun, moon and stars: the upper, luminous, transcendent realm. On the bottom, 2C, we find earth and plants and the earth-bound creatures, the immanent lower world. In the middle, 2B, are the

creatures that fill the space between heaven and earth, as well as the very division between above and below (second day). Suddenly, the grid clicks into place and the creation story takes on a whole new perspective. The weave comes into focus, and we see the literary tapestry as it was created on the literary loom.

The Tapestry

From this point on any further analysis must consider the image painted by the arrangement of the six individual days in the creation weave, the picture woven into the tapestry. The critical juncture is the appearance of a coherent spatial arrangement, with the stars above, the earth below, and a middle level between them at the center—the world as we see it. I consider this visualization an internal verification that the arrangement was planned. *To see the picture, we must arrange the six days, as we have, in two vertically parallel warp threads. Only then the three-tiered representation of the world as it is experienced appears.* M has demonstrated that the weave has vertical “sense,” a top and bottom. This is a significant observation because it can be applied to all the woven Units: they should be viewed as having been woven on a vertical loom.

Up to this point, we dealt with an interesting literary phenomenon made up of complex parallels. Now we must acknowledge that this is more than a literary curiosity. Using just six “knots” of warp and weft, M has woven *the weave of reality*. The appearance of a clear representation of the experienced world out of the peculiar division of creation into six parts marks the text as a work of art, a tapestry woven on the literary loom by a master craftsman. The visual hierarchy of the creation parallels the conceptual hierarchy we found in the Decalogue, with the heavenly above and the earthly below. In addition, the three-tiered hierarchy prefigures three-tiered Mt. Sinai, which itself is translated into the three parts of the tabernacle.

THE ESOTERIC WOVEN TORAH

It is clear now that the creation story has two aspects. It is meant to appear as a linear text by having parts marked serially from one to six. Nevertheless, to understand its underlying coherence, the creation must be seen as a non-linear construct. The reader must recognize the pattern of the loom from which the text was woven. In other words, there is an additional level of meaning that can be accessed only by an active reader reading the text according to its structure, an esoteric terra incognita.

Logically, we are now confronted by the very real possibility that the creation narrative was first conceived as a two-dimensional woven text that would eventually be deconstructed into a linear text. Like the Decalogue, it was written on two “tablets” which were subsequently “shattered” into six consecutive narrative parts, “days.” Reconstructing the original, coherent, woven-creation narrative is not merely a matter of arranging the parts on the page and assigning new notation to the parts, as I have. Reconstructing the weave simultaneously entails a process of discovering the meanings that might be embedded in the structure. The creation narrative is a masterful composition. It could not have been composed without a plan to create an exoteric/esoteric text. Deciphering the woven structure is inextricably connected with the search for that plan and the meanings embedded in the esoteric reading.

Our experience reading the “divine weave,” the Decalogue, has prepared us to read the creation weave. We found that the Decalogue can be read as three documents. Each tablet is a coherent five-Word composition. Reading the two tablets in parallel, according to the pairs of Words, revealed the third composition, the woven Decalogue. We will take a similar approach to the creation weave. We have begun by identifying the tapestry of the six days of creation, the weave within the weave. We continue by completing the larger weave, integrating 1:1,2 and 2:1-3. Following that, we will examine the resulting full warp threads, א and ב, as the equivalents of the stone tablets.

Integrating the Prologue and the Epilogue in the Tapestry

We have completed our preliminary reading of the six creation days. We will now see how our well-known weave is transformed into one of the Torah's eighty-six Units. In general, a Unit has a clear beginning and end. In the case of Gen Unit I, we have but a few verses before the creation of light, and they are surely part of the creation story. The completion of the creation on the Sabbath also plainly closes the story. So, we have a few verses (thread 1) before the six-day weave (thread 2), and a few verses after it (thread 3). A comparison between threads 1 and 3 reveals several significant parallels.

Figure 23. Threads 1 and 3 in Genesis Unit I

<p>1א</p> <p>A In the beginning Elohim created B the heaven C and the earth</p>	<p>1ב</p> <p>A Now the earth was unformed and void B and darkness was upon the face of the deep C and the spirit of Elohim hovered over the face of the waters</p>
<p>3א</p> <p>A And the heaven B and the earth were finished C and all the host of them</p>	<p>3ב</p> <p>A And on the seventh day Elohim finished His work which He had made; B and He rested on the seventh day from all His work which He had made. C And Elohim blessed the seventh day, and hallowed it; because that in it He rested from all His work which Elohim in creating had made.</p>

Figure 23 clarifies the formal similarity between threads 1 and 3. There are three unmodified nouns and one verb in both 1א and 3א; they have a parallel laconic style. Together, they give a barebones outline of the narrative: Elohim begins to create heaven and earth in 1א and then they are finished in 3א. What comes between them in 2א is none other than the creation of heaven and earth! All three segments of א concern heaven and earth.

Segments 1ב and 3ב also have structural similarity: both contain three sentences and are more expansive than א. But this is just a formal parallel since the contents are so different.

There is one connection between 1ב and 3ב that bears closer inspection though, Elohim. In 1ב we are told that Elohim's spirit was restless, "hovered." In 3ב we see Elohim at rest. This change in Elohim's demeanor surely must be significant.

In the following paragraphs, we will explore how 1 and 3 integrate with 2 to create the full creation weave. The goal is to reveal the meaning conveyed through the structured text, one that is not available from the traditional linear reading. The underlying assumption is that a *highly structured text reveals deeply embedded meaning through its principles of organization*. Genesis Unit I is constructed as a fractal. It contains three weft threads, and the segments of each thread divide into three elements. It is *highly structured*.

Viewing the creation weave according to its internal chronology seems to yield trivial results; thread 1 is before the creation and 3 after the creation. But when we examine threads 1 and 3, in light of the three-part visually hierarchical figure we found in 2, the results are no longer trivial. We might consider 1 as "above" 2A, and 3 as "below" 2C, since the tapestry of the days presents a visually hierarchical pattern. We can consider 2A as pointing to the "transcendent" by means of heavenly lights. In that case, we should think of 1 as truly transcendent, i.e., completely outside the experienced world. Following this approach, thread 3 points to that which is "more immanent" than the earth of 2C. To see what this might mean, we must examine 1 and 3 more closely.

Thread 3: Elohim Separates from the Creation

Segment 3א, is the only one in the creation weave which does not mention Elohim. It is limited to heaven and earth and their contents. Segment 3ב, on the other hand, is the only segment in which the earth is not mentioned, nor any other creation specifically. It mentions three times a "task" that Elohim had performed and then stopped on the seventh day but does

not specify any objects. The underlying figure which appears when viewing thread 3 is based on the total separation of Elohim (3ב) from his creation (3א).

There is, however, a subtle linguistic connection, a one-word parallel between the segments of 3, which may be significant because it is the opening word of both segments. To grasp how strong this parallel sounds in Hebrew, we will have to change the normal English word order. The first word of both segments is “finished.” Word-for-word, the two openings would read: “Finished (were) the heaven and the earth...,” “Finished (was) Elohim.” The parallels force us to compare two kinds of “finished,” that which can describe the world, and that which can be applied to Elohim. The completion of the creation (3א) is characterized by its separation from Elohim (3ב). This explains how 3 can be “more immanent” than the earth in 2C. During the days of creation, 2, Elohim is still involved with the world, his creation. In 3 though, he is completely separated from “heaven and earth,” in a literary sense. There is no element of divinity in the created world in 3א, nor mention of created entities in 3ב. The thread can be read as a summation of the goal of creation: *Elohim created in six days a mundane background (3א) against which holiness (3ב) can be revealed.* Now let us look at thread 1.

Thread 1: The Prologue

Figure 24. A Chiasm between Verse 1 and Verse 2 of Genesis Unit I

	1א	1ב
A	Elohim	Earth
B	Heaven	The Deep
C	Earth	Elohim

Segment 1א contains three nouns (all at the close of the verse in Hebrew): A) Elohim, B) heaven, C) earth. While there appears to be a significant difference in 1א between Elohim, the subject, and heaven and earth, the objects, segment 1ב suggests that all three unmodified

THE ESOTERIC WOVEN TORAH

nouns should be grasped as a set. 1ב contains three descriptions: A) “the *earth* was unformed and void”; B) “darkness was upon the face of the *deep*”; C) “the spirit of *Elohim* hovered over the face of the waters.” 1ב refers to two of the nouns in 1א, Elohim and the earth. The two nouns that are repeated are the first and last parts of each triad. Elohim appears at the beginning of 1א and at the end of 1ב, while the earth appears at the end of 1א and in the beginning of 1ב. This reversal of order is known as an inverted parallel, or chiasm, from the Greek letter chi, which is shaped like an X. It is one of the most fundamental principles of organization in the Torah and is established here in its very first two verses.

The inversion is emphasized by the central terms of each triad, “heaven” and “the deep.” They are opposite aspects of space, above and below. The Hebrew word translated “the deep” occurs only four other times in the Torah. In all four of those occurrences, it comes paired with “heaven.” Evidently, the chiasm is not just a formal reversal of order, but rather a literary device intended to convey meaning. As a device, its function is to demonstrate that its parts form a coherent block of text, while at the same time defining limits of the block. In this case the chiasm implies, “These two segments form a single piece. They must be read together.” Elohim and the earth are locked together by the chiasm. This interconnection is the opposite of what we found in thread 3, where they were completely independent of each other. That being the case, we can read the whole of the weft as pointing to a process whereby Elohim is separated from the world we experience.

Creation is not so much about the production of new entities, as about the withdrawal of Elohim from control of these entities. The threads point to stages: 1) Elohim and the world are interlocked; 2) Elohim separates Himself from the world step-by-step; 3) Elohim and the world are separate. This final stage includes the appearance of the concept “holy,” which Elohim applies to the Sabbath. We might even say that holiness is the goal of creation, as expressed through the weft. This is the only mention of holiness in Genesis. It does not

appear again until Elohim introduces himself to Moses in the burning bush. Immediately after the mention of sanctification of the Sabbath in Gen 2:3, the name YHWH, which is to be identified with holiness, appears for the first time, “These are the generations of the heaven and of the earth when they were created, in the day that YHWH-Elohim made earth and heaven (2:4).”

Reading the Warp: Two Modes of Creation

Since we began investigating the names Elohim and YHWH, we have encountered other significant pairings, like the trees in the garden and the two tablets. The dyad before us presents itself as the most fundamental dyad of all, the warp upon which the web of the world was woven. Consequently, threads א and ב deserve very close inspection. In our analysis of the Decalogue, we hypothesized the existence of a “divine dyad” which would explain why the Decalogue was engraved on two stone tablets, and therefore, suggested there might be a link with the days of creation. We have now seen that the creation weave is also written on two stone tablets (warp threads). The first set of tablets of the Decalogue and the detailed creation of the world are both attributed to Elohim alone, and both are based on five pairs. We have also noted that the Decalogue and the creation weave share the “divine dyad” of “one and many.” We will now see the dyad unique to the creation weave.

The reading of the warp threads proceeds similarly to the reading of the tablets. We will read threads א and ב as if they are independent compositions. We justified this type of reading of the Decalogue by observing that Elohim as well as YHWH required two stone tablets to create a *visualization* of the woven Decalogue. Taking the Decalogue as M’s paradigm of woven text leads to the understanding that the carved-in-stone distinction between the tablets is M’s sign that warp threads in woven texts are *substantially* different, as we saw in the earlier examples. The reader is charged with determining the underlying

THE ESOTERIC WOVEN TORAH

duality of all Units which contain two warp threads by asking “what pair of concepts do these warp threads represent?”

To begin with, we can consider the two segments of thread 1 as the headers of the two threads. Although reading the two segments of thread 1 independently is obviously an unorthodox way to read, it solves a problem that occurs when reading these segments serially. The Hebrew, often translated “In the beginning Elohim created,” is more suitably translated as “In the beginning of Elohim’s creation.” The combination of “heaven and earth” is the Hebrew equivalent of “the universe,” for which there is no other term. So, an idiomatic serial reading would be “When Elohim began creating the universe, and the earth was *tohu uvohu* (unformed and void).” This reading implies that the earth, while it was formless, already existed when Elohim began to create the universe. Reading segments א and ב as parallel headers avoids this apparent contradiction. Thread א describes the creation of the universe beginning with the creation of light. Thread ב describes bringing form and order to an existent world, the first step of which is the creation of time in בבא. This reading is strengthened by the chiasm we noted in Figure 24. The chiasm hinges on the dyad “heaven” and “the deep.” Between them they define vertical space that is visualized as above, heaven, and below, the deep. They also define two perspectives, from above and from below. The three elements of 1ב are ordered from the bottom up: the earth, water upon the earth, the breath of Elohim above the water, as opposed to the top down in 1א: Elohim, heaven, earth. This may be M’s way of expressing two ostensibly exclusive aspects of creation, *ex nihilo* and *ex materia*; creation from “above” is like *ex nihilo* and creation from below is like *ex materia*.

The original Hebrew of these verses offers additional support for our reading. The words translated “unformed and void,” *tohu vavohu*, need clarification. Unfortunately, there are no other uses of *tohu vavohu* in the Torah to help us. In modern Hebrew, the phrase can

mean “chaos.” Perhaps the meaning is “inchoate.” All these possibilities share the understanding that the earth existed in a very different way than we see it—but it existed. Yet, if we understand that the earth already existed, what sense do we make of 1 \aleph declaring that it presents the beginning of the creation of the earth? The answer hinges on our understanding of a single Hebrew letter.

The word in the translation we are using which must be addressed, “now,” translates the Hebrew connective prefix *vav*, a single letter. As a connective, the *vav* usually means “and.” The translation “now” does not convey the sense of a connective but does point to the difficulty of the Hebrew syntax. For our purpose, distinguishing between threads \aleph and \beth , the connection between them is significant. Reading “and” instead of “now” directs us to a reading which offers verse 2 as an alternative to verse 1. This reading suggests that there are two ways of considering the origins of the world as we experience it: 1) “In the beginning Elohim created,” *and* 2) “the earth was.” By simply reading the Hebrew connective according to its most common literal meaning, we are rewarded with M’s plan of the warp. Verses 1 and 2 are the headings of the threads \aleph and \beth , and apparently relate to two different perspectives on creation, \aleph) from above, from the immaterial, *ex nihilo*, and \beth) from below, from the preexisting, *ex materia*.

One last point: Even a preliminary look at the warp threads reveals a close affinity to the Edenic trees. Thread \aleph contains a set of dyads, like light and darkness, which are presented as opposites, or poles. The tree of good and bad is an icon of polarized thinking, aligning it with thread \aleph . Thread \beth includes the development of life, aligning it with the tree of life.

Thread 8: *Ex Nihilo*

There are several possible principles of order in thread 8 based on characteristics of the first three days of creation. One possibility is based on the ancient concept of the four elements, fire, air, water, and earth. M has indicated that we are to see a natural progression in thread 8 based on the classical four elements. The key to seeing the direct correlation between the elements and the day of creation is a clarification of the Hebrew word translated “light.” The word “*or*,” light, can also be read as “*ur*,” flame. So, we begin with light, which is related to fire on day one, and then see air that divides the waters above from waters below on day two. Earth appears on day three. The elements are ordered according to a scale of substantiality, from the insubstantial, light, to the substantial, earth. The state of the creation in 38, “finished,” is fully substantiated. Therefore, it seems we should see 18 as totally insubstantial, a concept, words. We have in fact done just that by observing that the translation should be “When Elohim began to create the universe,” followed in thread 8 by “Elohim said: ‘Let there be light.’” 18 sets the stage for the first creation—light— but is itself so insubstantial that it is placed above light.

We can only guess what M might have had in mind placing 18 above the four elements of the physical world. Nothing is created in 18; it is pure language, words used to set the stage. In the beginning is language; these are nearly the opening words of John’s gospel. There is logos, an underlying order that can be verbalized. It is realized in 28 by Elohim speaking the elements into being and giving them names. The three segments of the thread all include “heaven and earth,” indicating a single process. Thread 8 describes the coming into being (28) of the immanent physical universe (38) from Elohim’s words, *ex nihilo* (18). The underlying process described by the individual steps can be characterized as “realization.” The process is implemented by dyadic divisions such as upper and lower waters.

Thread 𐤁: *Ex Materia*

We begin our reading of thread 𐤁 with a clarification of a key term, *ruakh*, “spirit.” It will prove useful to note the Latin equivalent, *anima*. We will see that the creation of life on days five and six are part of an integrated triad that includes day four. What the three have in common is movement, “animation.” While we found thread 𐤀 was arranged according to a physical hierarchy of substantiality, thread 𐤁 is organized according to a principle of animation. The framework of 1𐤁 and 3𐤁 point us to poles of divine animation. In 1𐤁 Elohim’s spirit (*anima*) is described as “hovering,” indicating a constant, in place, activity. By the time we get to 3𐤁, Elohim is at rest. The three intermediate steps, 2𐤁A-C, contain three degrees of animation. It appears that we should see them as steps whereby Elohim transfers animation from himself to his creation. More precisely, Elohim’s spirit, *anima*, animates the world.

In segment 1𐤁 neither the earth nor space have any movement or animation associated with them. Only Elohim’s *anima* is active. Day four introduces the various movements of the heavenly bodies: stars, planets, sun, moon. All have different periods and cycles, but they all have one thing in common: regular, unchanging, movement. They do not show the independent movement associated with life. They are locked onto their medium, the sky. Life is introduced on day five with the fish and birds. While they clearly have the freedom of movement associated with life, they also share a similarity with the heavenly bodies. Just as the stars are carried about by their element, the sky, so too can birds and fish be carried about by the currents in their environments. On day six Elohim creates the first creatures which move totally independently of their environment. From day-to-day, motion, originally attributed to Elohim’s *anima*, is gradually transferred to his creations. Finally, on day seven, Elohim is devoid of motion, at rest. The inclusive theme of thread 𐤁 is thus the introduction of animation to a previously existing inanimate world. While there are additional signs of

organization within thread 2, this is the most inclusive: the cosmos comes to life and Elohim rests.

The themes we have identified in the warp threads are consistent with the dyad “inanimate” (א), and “animate” (ב), or “physical” and “spiritual.” There may be other dyads that are even closer to M’s categories, but the general lines are clear. The physical process of creation *ex nihilo* (א) is capped by a self-sustaining cosmos in 3א. The parallel process (ב) of creation *ex materia* details the transfer of the divine spirit to the cosmos and ends with the introduction of “holiness” in 3ב. The processes themselves are inverted, as may be hinted at in the chiasm we found in thread 1. Thread א begins with the insubstantial (1א) and ends with the substantial (3א) while ב is the reverse, beginning with the substantial (1ב) and ending with the insubstantial (3ב). Elohim creates a cosmos based on two distinct, complementary, principles: substance and spirit. Together they define the natural world. The underlying theology appears to be based on the understanding that the deity is immaterial. Therefore, the inanimate physical world must have come into being *ex nihilo*, while that which is animated shares a characteristic of the preexistent, Elohim, spirit, anima.

Physics and Metaphysics in the Creation Weave

From what we have seen, we can deduce that, the days of creation (and their objects) are not the primordial elements of reality, according to M’s narrative. They are logically preceded by a weave of two sets of principles found in the warp and weft. The unique creation of each day comes to signify the unique meshing of two primary principles, as in conceptual threads, one in the warp and one in the weft. Each day is itself the knot of the two threads. There are five such principles in the six-day weave, two verticals, the sets of three days, and three horizontals—the pairs of days. The addition of the prologue, 1, and the epilogue, 3, two more horizontal principles, brings the total number of prime principles to seven— like the total

number of days mentioned in the narrative. So, we have seven enumerated “days,” or stages in the linear narrative, matched by seven embedded principles of organization that are inaccessible without reconstructing the creation weave.

If we take the days of creation to express aspects of the physical world, then the embedded primary principles would pertain to metaphysics since they logically precede the creation. *The exoteric reading of creation as a description of the physical world is paralleled by the esoteric weave that reveals the metaphysical underpinnings of creation.*

The weave paradigm leads to seeing the primary elements of M’s metaphysics through the categories developed in the warp threads, א and ב, since the warp must be set before the weft is woven across it. M seems to indicate that consideration of the origins of the cosmos, as we experience it, will inevitably lead to a dichotomy. We cannot grasp the fullness of reality without granting that the source must be seen as both *ex nihilo*—establishing the inanimate—and *ex materia*—producing animation. Furthermore, the underlying dichotomy is inseparable from the nature of the deity represented by the name Elohim in the creation. Elohim acts through the two channels represented by threads א and ב. The inherent duality may be hinted at by a plural form in 1:26 “Let *us* make man in *our* image, after *our* likeness.” It may also be indicated with the duality of “image” and “likeness.” But the duality embedded in the natural world is just a preview of the duality which we are about to deal with, the natural and the supernatural. For that, we now turn to Exodus Unit III, the signs (plagues) in Egypt.

Chapter 9. Exodus Unit III (6:29-11:10), The Decreation Weave

The Signs in Egypt Are Linked to the Days of Creation

Our fourth and final example, Exodus Unit III (6:29-11:10), shares commonalities with the Creation Weave, Genesis Unit I, in that Exodus Unit III contains a complex inner weave within the weave of the Unit. The six days of creation form a three-thread weave within one weft thread of the creation weave, while nine signs (often called “plagues”) form a tight weave making up the three central weft threads of the five-weft-thread Unit III in Exodus. These two inner weaves are perhaps the most accessible examples of textual weaving in the Torah, but their significance as a pair of texts far transcends the novelty of their organization: YHWH refers to elements of Elohim’s creation in the signs to reveal himself through a “decreation.”

The true significance of these two well-known narratives—the creation and the plagues—can only be grasped by the reader who has accessed the key to the esoteric reading of the Torah, textual weaving. Evidently, M composed these two Units to resonate in parallel. Such a reading reveals the cornerstone of M’s theology, the distinction between Elohim and YHWH. The creation presents Elohim as the creator of the *natural universe*. The signs in Egypt present YHWH as the *supernatural redeemer* of Israel. M’s weave of YHWH’s signs is a systematic, though largely symbolic, day-by-day reversal of Elohim’s creation, a decreation.

M has taken Elohim’s creation of the natural world as a backdrop against which YHWH is highlighted as supernatural. The technique has YHWH create signs which demonstrate their supernatural origin by conflicting in some way with Elohim’s “nature,” e.g., water turned to blood. YHWH’s supernatural signs deconstruct, or in terms of the Torah,

“decreate” Elohim’s creation. Consequently, I call Exodus Unit III the “Decreation Weave.”

After our reading of Exodus Unit III itself, we will turn to compare it closely with the creation.

We begin our reading of Exodus Unit III by focusing on the five-stage theme developed by the five weft threads. After that, we will read the weave created by the three sets of three signs in threads 2-4. The analysis of this weave will prepare us to compare Elohim’s creation with YHWH’s decreation.

Grasping the Unit as a Whole

We begin our reading with a visual overview of the entire Unit Exodus 6:29-11:10, on a single page. It is necessary to present the Unit on a single page so that you can see its contours clearly. (Since the Unit is so extensive, it is necessary to reduce the font size. If you are reading this on a page, you may need a magnifying glass to aid you. If you are reading on an electronic device, you can zoom in.) In fact, as you study the Units of *The Woven Torah*, it is desirable to begin with a clear vision of each Unit and its parts. The structure provides M’s guide to reading the Unit. We can see directly from Figure 25 that the Unit displays a five-part symmetry like we have seen in other five-part figures.

Figure 25. Single Page View of Exodus Unit III

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Even before we look at the content of Exodus Unit III, there are significant points to observe from the structure visible in Figure 25. First, we see that the Unit has an “envelope” structure created by threads 1 and 5. These two threads have just *two* segments while the middle three weft threads all have *three* segments (based on internal literary indicators). We will see that the contents of the envelope, weft threads 2-4, are nine signs, or wonders, made up of three sets of three. The symmetry established by the envelope is further developed by threads 2 and 4, the second and penultimate. Even in the microtext we can see that these two threads are both composed of two sub-threads, which is not true of the central thread, 3. The symmetry defined by threads 2 and 4 is further emphasized by a lacuna; elements 2λA and 4λA are both empty. We see the reason for this emptiness below.

The result of these formal observations is that we can see the same paradigm of concentric symmetry in this Exodus Unit as we previously saw in the Creation Weave, the Decalogue and across the books of the Torah. The use of repeating structural paradigms on different levels of organization is one of the signs that the Torah was meticulously planned. It also presents the careful reader with a tool for mining meanings embedded deep within the esoteric Torah. Each instance in which the paradigm is employed displays a set of formal relationships between its parts that can be applied to exploring a further instance of the same paradigm.

Our previous experience with five-part structures has taught us that they can be viewed as processes. More precisely, the three intermediate parts provided graduated steps between the poles established by the envelope, the first and fifth parts. Consequently, having understood M’s method of organization, we now have a way of making at least an educated guess about how our Unit should be read. Threads 1 and 5 are likely to present poles, bridged by threads 2-4. According to this hypothesis, we should begin reading by comparing threads 1 and 5 to establish the framework.

THE ESOTERIC WOVEN TORAH

Consistent with the overall theme in the Unit of divine “signs,” each of the five threads has a different degree of *signification* vis-a-vis their common theme, insurrection. Threads 1 and 5 present the poles: a symbolic insurrection in thread 1, and a fully realized insurrection in thread 5. Thread 1 is almost purely symbolic. It takes place in a setting that includes only Pharaoh and his court. The effects of the first sign do not extend beyond the seat of authority and its symbolic staves, symbols of authority. Aaron turns his staff into a living symbol, and this is followed by Pharaoh’s councilor-magicians, who also turn their staffs into living symbols. When Aaron’s staff swallows those of Pharaohs’ councilor-magicians, the act itself is symbolic, indicating, perhaps, that Aaron serves a higher authority. No real damage is done, nor is the creation of a living symbol a unique power bestowed upon Aaron. It is, apparently, within the job description of all higher-level authorities. YHWH himself similarly engages in pure symbolism in thread 1. He tells Moses that he, Moses, will appear to Pharaoh as a god, and Aaron will appear as Moses’ prophet (7:1). The fact that the structure begins with pure symbolism is totally fitting for a Unit devoted to signs.

In thread 5 we learn that Pharaoh’s antagonist, Moses, has achieved fame throughout the land, “the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people (11:3).” Moreover, Moses then threatens Pharaoh that his people will change their allegiance, “And all these thy servants shall come down unto me, and bow down unto me (11:8).” What began as a duel of symbols in thread 1, has turned into a true popular revolution, with the threat embodied in the warning concerning the impending death of the firstborn. We can already see that thread 5 “realizes” something which exists symbolically, in potential, in thread 1, a political challenge to Pharaoh. Again, using our experience gained from similar structures, we can predict that threads 2-4 are graduated steps leading from thread 1 to 5. The full five-part Unit would then present a five-step process of

civil insurrection initiated through a masked threat in thread 1. Here is a summary of the intermediate stages of the insurgency in threads 2-4.

- **Thread 2, the first triad (blood, frogs, lice)**

Thread 2 has common elements with thread 1, the living staff symbol. All three of the signs are brought about by Aaron by means of his staff and are then imitated by Pharaoh's councilor-magicians. The effects are largely symbolic, creating more nuisance than damage. While bodies of water turned to blood, water was still to be had by digging; frogs in one's dinner plate might be unhygienic and disgusting, but no worse. One significant change from thread 1 is in the circle of people affected. While thread 1 was limited to Pharaoh's court, the three "annoyances" of thread 2 affect the entire population. The stench of rotting fish and frogs that filled the air of Egypt may indicate a general malaise that the people began to perceive. Something is rotten in Egypt.

- **Thread 3 (mixture, bovine disease, boils)**

Thread 3 is significantly different from the first two. As opposed to thread 2, it cannot be understood as a duel between Aaron and Pharaoh's councilor-magicians. Actual damage is caused by the loss of personal property, death of livestock. The text emphasizes the distinction between the Egyptians who suffer and the Israelites who are unaffected. While the distinction between the two peoples may have been implied in the earlier stages through Aaron's superior mastery of matter, it becomes explicit in this stage. YHWH himself declares he will distinguish between Egyptian and Israelite. This point is further emphasized by Moses when he tells Pharaoh that the Israelite form of

THE ESOTERIC WOVEN TORAH

worship is abhorrent to the Egyptians. The basis for sedition is prepared in this triad by the separation of one part of the population from the other. This theme is further developed in thread 4.

- **Thread 4 (hail, locust, darkness)**

The seeds of Pharaoh's political downfall, sown in thread 3, take root in thread 4. The warning before the hail makes a unique appeal to the citizenry not to fall into the trap set for Pharaoh. "He that feared the word of YHWH among the servants of Pharaoh made his servants and his cattle flee into the houses; and he that regarded not the word of YHWH left his servants and his cattle in the field (9:20,21)." Egyptian society has undergone a change that threatens its very existence, "And Pharaoh's servants said unto him: 'How long shall this man be a snare unto us? let the men go, that they may serve YHWH their God, *knowest thou not yet that Egypt is destroyed?* (10:7)"

We can now verify that our previous readings of five-part literary structures have indeed led us to an inclusive political reading of the Decreation. Egypt, as a pharaonic state, is being dissolved. The process of sedition outlined above is summarized in Figure 26.

Figure 26. Five Stages of Sedition in Five Threads

Thread	Signs	Effect
1.	Prologue (6:29-7:13)	A purely symbolic threat to Pharaoh's authority, restricted to an audience consisting of Pharaoh and his advisors.
2.	Blood (7:14-25), Frogs (7:26-8:11), Lice (8:12-15)	Largely symbolic, lacking real damage, but causing a stench and an itch
3.	Mixture (8:16-28), Pestilence (9:1-7), Boils (9:8-12)	Both symbolic, distinguishing between Israel and Egypt, and causing significant damage, death of herds
4.	Hail (9:13-35), Locust (10:1-20), Darkness (10:21-29)	Largely non-symbolic, inflicting regime destabilizing damage
5.	Epilogue (11:1-10),	A non-symbolic threat to Pharaoh's hegemony supported by the people of Egypt

Seeing YHWH's signs associated with a process of civil breakdown and revolt teaches us something about the nature of YHWH; it is within YHWH's power to foment civil insurrection. But why did YHWH need all these signs to carry out the plan? To answer that question, we would have to know more about his plan. Fortunately, he shares his plan with us. By listening very carefully to what YHWH says, we can learn not only his intent in multiplying his signs but also how M wants the Torah to be read. YHWH's words appear in the introduction to his eighth "sign," the plague of locust.

And YHWH said to Moses, "Come into Pharaoh, for I Myself have hardened his heart and the heart of his servants, so that I may set these signs of Mine in his midst, and so that you may tell in the hearing of your son and your son's son how I toyed with Egypt, and My signs that I set upon them, and you shall know that I am YHWH." (Exod 10:1-2)

This speech needs clarification. YHWH implies that Pharaoh would have released the Israelite slaves at an earlier stage had YHWH not hardened Pharaoh's heart. YHWH states directly that he intervened in order "that I may set *these signs of mine* in his midst." YHWH began with a plan which required that he bring about a specific set of signs. The plan necessitated divine intervention *to guarantee Pharaoh's unwillingness to release his slaves.*

If Pharaoh released them too soon, YHWH would not be able to display all his intended signs. This reasoning gives us insight into M's view of history, as presented in the Torah.

M's View of History

A divine plan precedes the events which determine history. The events themselves are engineered to carry out the plan. The deity is like an author, working from an outline, developing characters according to the needs of the plot. The story itself is the history presented in the Torah. It is a text which contains signs appearing in this order: blood, frogs, lice, mixture, bovine plague, boils, hail, locust, darkness and the death of the firstborn. The plan required the enunciation of them all, in this order, with the surrounding narrative which appears in the Torah, including dialogues between YHWH and Moses, responses by Pharaoh's councilors, and more. In other words, history is significant only insofar as it provides the means to reveal the details of the divine plan as described in the Torah. YHWH hardened Pharaoh's heart *so that* the Torah would be an accurate representation of the divine plan. YHWH's speech also reveals the function of the plan.

The Function of the Signs

It was in YHWH's power to have initiated a single sign to bring about the release of the Israelites; but YHWH chose to harden Pharaoh's heart to complete his plan to display the different signs. These were not for the benefit of convincing Pharaoh, nor for the expediency of the redemption. The signs were planned to create a text that would be studied by future generations, a text which could lead to knowledge of YHWH.

YHWH says that his signs are directed to two different audiences for two different purposes. One audience includes Pharaoh and, perhaps, his councilors; the other includes future generations of Israelites. Insofar as the Torah presents itself as the record of these

signs, it can be read in two diverse ways by two audiences, one reading from the perspective of Pharaoh, and one from the perspective of Israel.

Pharaoh's point of view is linear. As a participant in the events, he would have had only limited knowledge of the details presented by the Torah. He did not hear the parts of YHWH's speeches that were not meant for his ears, nor did he hear the voice of the narrator who speaks in the Torah. In the guise of a prophet, he only heard Aaron repeat words that Moses, in the guise of a god, originally heard from YHWH. Pharaoh's knowledge of YHWH as a communicator through language was thus third hand. However, he experienced the events with a pressing immediacy that surely transcended the art of any author to reproduce. Sign after sign, he had to take stock and weigh his options, for as he gradually learned, he was fighting for the very existence of his kingdom. He read the signs as indications of his opponent's power, growing from sign to sign until he recognized YHWH as the supreme power. Any reading that focuses on the events related in the text as a display of YHWH's power can thus be characterized as "pharaonic." Such a reading will emphasize the forces brought into play at each stage. Future generations of Israelites were commanded to read the signs differently.

As opposed to the pharaonic reading, the "Israelite" reading is non-linear and meta-historical. It takes advantage of all the rich details available in the literary record which were not available to Pharaoh. The goal of this reading is literary-theological: to understand YHWH's nature as revealed through his signs as described in the Torah. This is in keeping with YHWH's avowed purpose in multiplying his signs while redeeming his people. The Israelite reading distinguishes between two aspects of the Torah,—the apparent historical, and the literary. Whatever the historical events may have been, they are to be conceptualized by means of the literary record, the Torah, which is meta-historical. This reading views the text as a whole fabric in which each detail is essential. YHWH produced the signs in Egypt so

that they would appear in the Torah and be retold from generation to generation. By studying this text, Israelites are to obtain knowledge of YHWH. The text is thus the primary means to obtain divine knowledge because YHWH reveals himself through the text, not through history. History, Pharaoh's reading, was merely the means by which the Torah was produced.

An Israelite Reading

The Torah thus distinguishes between two readings of the events, Pharaoh's, and Israel's. Pharaoh was to read the events in a way that would convince him YHWH's power freed the Israelites. These same freed Israelites were to read the events in such a way as to learn about the nature of YHWH. The close study of the events by generation after generation, as prescribed by YHWH, has become the study of a written text. The non-linear characteristics of this document reveal an extremely sophisticated author who addressed an equally sophisticated readership. Much of the meaning embedded in the text is dependent on close reading, paying attention to precise linguistic and formal details.

M has provided for two readings, an exoteric linear reading for the eyes of Pharaoh, or Pharaoh-like readers, and an esoteric non-linear reading for the eyes of the Israelites, or Israelite-like readers. M employs the signs narrative as a device to distinguish between Elohim and YHWH. We will now see how *M reveals details about YHWH through the signs in Egypt, by contrasting them with Elohim's signs in the creation*. Through all the details of the analysis, keep in mind the final goal is to grasp the knowledge of the nature of YHWH.

Analyzing the Signs

The central structure of nine signs must be visualized as a weave to be fully understood. In fact, it and the six days of creation are the clearest examples of woven text in the Torah. Before I present the nine-sign weave, I will list the signs consecutively with some of the characteristics of each one. The list shows how the table is developed.

Figure 27. Three Cycles of Signs in Threads 2-4 of Exodus Unit III

Cycle	Thread	Sign	Instruction to Moses	Agent
First	2	Blood	Get thee unto Pharaoh in the morning	Aaron
		Frogs	Go in unto Pharaoh	Aaron
		Lice	Say unto Aaron: Stretch out thy rod	Aaron
Second	3	Mixture	Rise up early in the morning and stand before Pharaoh	YHWH
		Cattle plague	Go in unto Pharaoh	YHWH
		Boils	Take to you handfuls of soot	Moses and Aaron
Third	4	Hail	Rise up early in the morning and stand before Pharaoh	Moses
		Locusts	Go in unto Pharaoh	Moses
		Darkness	Stretch out thy hand	Moses

In Figure 27, I have divided the nine signs into three cycles. Each cycle repeats a set of three different instructions to Moses. In the first sign of each cycle, YHWH tells Moses to stand before Pharaoh in the morning. In the second sign of each cycle, YHWH tells Moses to go to Pharaoh. (To be consistent with the old JPS translation, I have used “go.” However, the Hebrew is better translated here as “come.”) The third sign in each cycle has no introduction; YHWH simply tells Moses how to bring it about.

In respect of these three different instructions, each of the three cycles is identical to the others; the three instructions appear in the same order in each cycle. There is, however, another element that distinguishes one cycle from the other, the agent who brings about the sign. Aaron brings about all three signs in the first cycle. Similarly, all three signs in the third cycle are brought about by Moses. The middle cycle has a combination of agents. YHWH himself brings about two signs, and one is brought about by Aaron and Moses together. We now have two different means of classifying the signs. We can divide them into three groups according to the three different instructions, and we can divide them by agents. Representing

THE ESOTERIC WOVEN TORAH

them in a weave, as in Figure 28, demonstrates the two different methods of grouping simultaneously.

Figure 28. The Nine Sign Weave

Stage/Thread	<div style="display: flex; justify-content: space-around; align-items: center;"> ⌘ ב א </div>			
	Instruction→ Agent↓	Go to Pharaoh in the morning	Come	None
2	Aaron	Blood	Frogs	Lice
3	Mixed	Mixture	Livestock Plague	Boils
4	Moses	Hail	Locust	Darkness

At this point, the main value of the weave in Figure 28 is methodological. It indicates that each thread of the weave, warp and weft, should be examined as a three-sign set, six sets in all. The three weft threads can then be compared with each other. So too, the three warp threads can be compared. Aaron performs in weft thread 2 by pointing at the ground. All three of these signs have their source in the ground. In weft thread 4, Moses points to the sky to initiate each sign. These signs come out of the sky. The signs in the middle thread come neither from the ground nor from the sky, but from between them. So, there is a clear spatial theme in the organization of the signs expressed by the relative positioning of the weft threads. The three-part spatial organization is the inverse of the pattern created by the days of creation. While the creation weave created an image of the world as experienced, with the sky above and the earth below, the signs weave projects an image of an upside-down world.

The warp threads draw our attention to the introductions, and consequently, the "actors" in each scene. In the first warp thread, (⌘), YHWH tells Moses to go to Pharaoh in the morning. In the second warp thread, (ב), YHWH invites Moses to come with him to Pharaoh. Here I must clarify a point. The Hebrew verb that appears in the introductions to the three signs in the middle warp thread is *bo*, "come," even though it is often mistakenly translated in this context as "go." The importance of properly understanding this verb is that it

positions the speaker, YHWH. Moses is told to "come" to Pharaoh, thereby implying that either YHWH is with Pharaoh, or that he will go with Moses to Pharaoh. Thus, there is a contrast with the first warp thread, where Moses is apparently sent to Pharaoh without YHWH. In the third warp thread, (ג), Moses does not go to Pharaoh at all; he is with YHWH. This gives us the following arrangement of players: first warp thread, Moses and Pharaoh; second warp thread, YHWH, Moses, and Pharaoh; third warp thread, Moses and YHWH. These observations are summarized in Figure 29

Figure 29. Decreation Weave Players According to Warp Threads

	א	ב	ג
Instruction→	Go to Pharaoh in the morning	Come	None
Players	Moses, Pharaoh	YHWH, Moses, Pharaoh	YHWH, Moses

Since Moses is common to all three, he can be omitted in considering the unique characteristics of the warp threads. This leaves the following arrangement: first warp thread, Pharaoh; second warp thread, YHWH and Pharaoh; third warp thread, YHWH. The middle warp thread is a combination of the two adjacent warp threads. This is a strikingly clear example of the visual rhetoric we noted earlier; the structural middle is the conceptual middle. The same is true of the weft threads, where the middle weft thread also combines the poles, Moses and Aaron.

The signs of the first warp thread, the bodies of water changing to blood, the invasion of mixed things, and the hail all pointedly take place by the light of day in the morning. These three signs bring about changes in the three levels of the created world: the lower waters (2), the upper waters (4) (that fall to the ground), and the biosphere between them (3). This is the mundane world over which Pharaoh claims mastery; hence, he alone appears in this warp thread.

THE ESOTERIC WOVEN TORAH

Next, we are going to look at the third warp thread, (א). There is an important methodological point that explains why we skip from the first warp thread to the third warp thread. We have noted that the central warp thread and the central weft thread combine elements of the extremities i.e. Pharaoh on one extreme, YHWH on the other, and both in the middle. Therefore, we should first study the extremes and then see how they combine in the middle.

The most obvious difference between the signs of the first warp thread and the third warp thread, (lice, boils, and darkness), is visibility. Lice are virtually invisible, boils have no visible cause, and darkness is the negation of visibility. These stand in sharp contrast with the signs of thread (א), all of which are associated with morning, the light of day. The invisible signs were brought about without any visible warning from the invisible deity, YHWH. These three signs directly affect individuals, as opposed to the cataclysmic changes of the first three signs. Even darkness, which might appear to be an objective change, is reported in terms of individual blindness: "people did not see one another." The verb used to bring it about, *veyamosh*, literally means "was made palpable." The palpable darkness prevented individuals from interacting, "people did not see one other." It was so bad that (literally) "for three days they could not get up *from under themselves*." We can sharpen the comparison between the first warp thread and the third by examining the order within each warp thread.

We have already noted that the first warp thread reproduces a picture drawn by the first days of the creation in which the primal world consists of three levels, the upper and lower waters and the firmament between them. This is the objective world clearly seen by the light of day. The third warp thread deals with personal experience, the itch of a mite, the discomfort of a skin eruption, and isolating "darkness." These three signs are ordered experientially. They begin with an itch caused by the smallest of visible creatures, followed by a skin eruption that could have either an external or internal or psychosomatic cause.

Finally, there is a darkness of the spirit. The order is “internalization,” from the outside inward. It points to experience that forces an unmediated confrontation between the individual and YHWH. The extreme warp threads have defined the separate realms of “public events” and “private experience,” or perhaps, “objective” and “subjective” realities.

The substantial, public, Pharaonic world of the first warp thread meets the third warp thread’s private world of the spirit in the central warp thread. The common metaphor for the combination of the body-public and the private spirit is animal life, or simply life; the Hebrew for “animals,” *chayot*, can also be read as “life,” *chayut*. The central warp thread is made up of frogs, livestock, and locust. It seethes and swarms with life—and death. From the lower world of the first weft thread, rise hordes of frogs. From the upper world of the third weft thread come down swarms of locust. In the middle are masses of domesticated flocks and herds. Clearly, the middle warp thread contains living creatures, which join the objective physicality of the first warp thread with the hidden spirit of the third warp thread. Pharaoh, the hero of the first warp thread, is presented as the ostensible master of matter. The invisible YHWH who appears by himself in the third warp thread is the master of the spirit. YHWH and Pharaoh, spirit and flesh, meet in the middle warp thread.

We deal below with the one-to-one correspondence of the signs and the days of creation, but first let us ponder why the decreation weave has three warp threads as opposed to the two warp threads of the creation weave. It seems that our distinction between *materia* and *anima* in the warp of creation is paralleled by the first two warp threads of the signs. We have just seen the emphasis on anima in thread (ב) of the signs. Thread (א) of the signs contains no enunciated life forms, although the “mixture” of אב, captured in a single Hebrew word, is often interpreted as a mixture of animals or insects. However, reading the signs in parallel with the days of creation reveals that “mixture” parallels and inverts the “separation” between above and below created on day two. This combines with the reference to lower

waters in 2⌘ and upper waters in 4⌘ to create an image equivalent to the development of the physical world on days 1-3, although inverted. If this is an accurate understanding of M's plan, then warp thread (⌘), subjectivity, the realm of individuals in the signs weave, would be the added thread. Pharaoh's absence in the introductions to the signs in warp thread (⌘) is telling. Pharaoh is at home in the objective world of Elohim's creation, threads ⌘ and ⌘ in the signs weave. He is foreign to YHWH's unique concern with the human spirit, the spirit that can be lost in oppressive darkness. The association of YHWH with subjectivity is consistent with YHWH's pre-deluge concerns with the machinations of the human heart, as we saw in Part One.

Creation and Decreation

The upside-down world of Exodus Unit III, in which the three-tiered hierarchy of creation is inverted, is symptomatic of the overall thrust of the signs, which is to cause Egypt to return to primal disorder. Each of the weft threads of creation is in some way symbolically "undone" in reverse order. In weft thread 4, the last of the nine signs, darkness, negates day one, light. On the same weft thread, lights fall out of the sky in the form of fiery hail, in opposition to day four during which the lights were placed in the sky. On the "earth" thread, 2, the bodies of water formed on day 3 turn to blood and the creatures created from the earth on day six are attacked by the very earth which gave birth to them in the form of lice. On the middle level, weft thread 3, the "divider" of day 2 is negated by "mixture." The living creatures, first mentioned in day five, lose their ability to move because of the boils.

The capstone of the comparison between the creation and the decreation is provided by the parallels between the prologues and epilogues of both structures, threads 1 and 3 in the creation, and threads 1 and 5 in the decreation. The first word in the Torah, *rashit*, beginning, echoes in thread 5 of the signs through the Hebrew word for firstborn, *behor*. Both words are

used in the Torah in reference to first fruits. So, the death of “the beginnings,” the firstborn, is an inversion of the introduction of the creation weave. In the introduction of the signs, where Aaron changes a staff to a serpent, YHWH says that he will withdraw from Egypt his *tzvaot*, “hosts.” The same word, *tzvaot*, is mentioned in the conclusion of creation. In the creation, they are the hosts of heaven and earth created by Elohim, while in the decreation they are YHWH’s hosts. The connections between the signs and the days of creation are summarized in Figure 30.

Figure 30. Signs in Egypt Negate Days of Creation

1 Introduction	Divine “hosts” leaves Egypt	
2 Earth (Below)	2⸗ Gatherings of water turn to blood	2⸗ Earth produces lice which attack men and beasts
3 Middle	3⸗ Divider becomes Mixture	3⸗ Life is paralyzed
4 Luminescent (Above)	4⸗ Fiery Hail Lights fall from sky	4⸗ Darkness replaces Light
5 Epilogue	Death of the first born (“beginnings” are destroyed)	

Distinctions Between Elohim’s Creation and YHWH’s Decreation

M has utilized the visual tapestry of creation, embedded in the weft of the creation weave, to deconstruct creation. As interesting as the “decreation” is as a literary phenomenon, it is even more important for our attempt to understand M’s narrative. The decreation, which takes place in Egypt, can only be fully grasped after the creation weave has been analyzed, as we did in the previous chapter. M used the reversal of the creation weave as a model for the

breakdown of the state and the return to primal chaos in Egypt. The signs are a step-by-step reversal of creation, within a limited context; each sign brings Egypt closer to chaos. We can understand this by connecting the signs in Egypt to the creation weave. However, as M has pointed out, this reading of events was not intended for Pharaoh, but rather for future generations of Israelites who could connect the redemption in Egypt to the creation narrative in order to learn about the nature of YHWH revealed against the background of Elohim's nature and deeds. We can note a few of the differences which our analysis has revealed.

The correlation between Elohim's creation and YHWH's decreation reveals the cornerstone of M's theology. Elohim represents the creator who implemented a plan to create a self-maintaining world. After the completion of the creation, Elohim and the created world were independent of each other. Order in the created world was to be maintained by the heavenly lights from above, and by Adam, (created as/in the image of Elohim) from below. While Elohim created through an evolutionary progression of days, YHWH is revealed through a two-fold revolution. He attacks the order of the world created by Elohim, as well as the political order of Egypt maintained by Pharaoh. It is as if YHWH took up Elohim's creation narrative as a guide to bringing about disorder in the world. Finally, we interpreted the addition of a third warp thread as demonstrating that YHWH, in contrast to Elohim, relates to human subjectivity. We close this chapter with the highlights of the differences between Elohim and YHWH indicated by the creation and decreation. These highlights are summarized in Figure 31.

- The days of creation present the figure of a *natural* order based on the four primal elements: fire (light) days one and four; air and water days two and five; earth days three and six. YHWH is presented through his signs in Egypt as the source of the *supernatural*.

- Elohim's creation is hierarchical, from the top down; YHWH decreates from the bottom up.
- In Elohim's creation, the function of people, Adam, is to maintain order in the world, like Pharaoh. In YHWH's new order, the function of Israel is to serve YHWH, as HaAdam served YHWH Elohim in the Garden of Eden by maintaining it.
- As pictured through the paired creation days, Elohim's world is based on a prime dyad, "inanimate/animate," or similar. YHWH's revelation, through the tripled signs, introduces a third realm, the subjective.
- YHWH directly brings about two signs, mixture, and bovine plague, placed in the middle between those oriented towards the earth, brought about by Aaron, and those brought about by Moses from the sky. YHWH is revealed in the middle, at the meeting point of heaven and earth.
- Elohim creates his ordered world without any intermediary; YHWH asks Moses and Aaron to mediate between him and Pharaoh to bring chaos to Egypt.

Figure 31. Summary of Distinctions Between the Creation and Decreation Weaves

	Elohim: Days of Creation	YHWH: Signs in Egypt
Purpose	Separate Elohim from the World	Reveal YHWH in the World
Method	Evolutionary Creates Order through Nature	Revolutionary Breaks Down Order through the Supernatural
Visually Hierarchical Organization	From the Top Down	From the Bottom Up
Warp	Polar Inanimate and Animate	Contains Third Category Inanimate – Animate - Subjective
Place of Deity	Outside of World	In the Middle Between Heaven and Earth
Function of People	Maintain the World	Serve YHWH
Intermediation	Elohim Creates Directly	YHWH Decreates with Intermediation of Moses and Aaron

Part Four: Mapping the Books of the Torah

Units weave together to form the unique weave of each book. Genesis is a weave of six weft threads, each containing three Units, and three Warp threads of six Units each. The weft displays three concentric themes: the Abrahamic family is in the center; powers, divine and human, forming the outer ring, and covenants between the family and powers forming the ring between family and powers.

When reflecting on the complexity of M's plan in Part Three, we noted six levels of division within the Torah. Each division introduces a rhetorical component that contributes meaning to the esoteric reading of the Torah.

- The Torah is divided into five books
 - The five books are divided into eighty-six *Units*
 - Each Unit is subdivided into warp *threads* and weft *threads*
 - The threads themselves are divided into *segments*
 - Segments may be divided into *elements*
 - Elements may be divided into *parts*

In the Units we have examined, we broke down the Torah to its smallest structurally significant components. This breakdown led to a “reweaving,” a seeing how the components coalesce in Units to create the images M wove. In this Part we continue the process of putting the components of the Torah together. This entails the iteration of three more levels of organization. By the time we finish this Part, we will be acquainted with at least eight levels of meaningful organization in the Torah.

The complexity of the plan was sufficient to guarantee that much of the meaning M embedded in the structure would remain hidden from most hearers or readers. Reading according to the structure would then lead to an esoteric reading—designed for the few. The esoteric character of the reading increases exponentially as we add the levels of order we are about to explore. Seeing new vistas in the Torah is the reward for successfully identifying the eighty-six Units. Identifying them is a precondition for understanding how they group themselves.

We will now see how the Units fit together in thematically related “sets” and how the alignment of the sets defines the formal and thematic structure of each of the five books. In Chapter 10, we examine the map of the Torah, which is made up of its eighty-six Units. In Chapter 11, we closely examine the map of Genesis. This examination will prepare us to study the distribution of the names Elohim and YHWH in Genesis in Part Five.

Chapter 10. Structural Map of the Torah

Sets of Units & the Color Indications

The structural map has been designed to demonstrate connections between Units within each of the five books. There are two types of connections.

- **One types of connection consists of sets of Units**, noted by upper case Roman letters in the map. Sets can be made up of consecutive Units, such as seen in Genesis A, or alternating Units (like the Words on each tablet), such as those seen in Genesis B, as we will see in more detail below. The organization of Units in sets is one of the significant indicators of authorial intent in the Torah. They make clear that the individual Units were constructed and arranged to fit together in higher-order structures like pieces of Lego.

Genesis A	Genesis B
I 1:1-2:3	V 11:10-13:4
II 2:4-4:26	VII 15:1-17:27
III 5:1-10:32	IX 20:1-22:19

- **The second type of connection is noted by means of colors.** Every set of Units in the Torah, except for one, is paired with another set. The pairings are indicated by similar colors, such as Genesis B and E, and C and D. The paired sets elucidate the thematic structures of the books.

Figure 32. Structural Map of the Torah

GENESIS					
A		B ↔ C	D ↔ E		F
I 1:1-2:3		V 11:10-13:4 = VI 13:5-14:24	XI 25:12-34 = XII 26:1-33		XVII 36:1-41:45
II 2:4-4:26	IV 11:1-9	VII 15:1-17:27 = VIII 18:1-19:38	XIII 26:34-28:9 = XIV 28:10-32:3		XVIII 41:46-47:26
III 5:1-10:32		IX 20:1-22:19 = X 22:20-25:11	XV 32:4-33:16 = XVI 33:17-35:29		XIX 47:27-50:26

EXODUS					
A			B		
I 1:1-4:18	II 4:19-6:28	V 13:17-15:21	VI 15:22-17:16	VII 18:1-20:23	
III 6:29-11:10	IV 12:1-13:16		VIII 21:1-22:16	IX 22:17-23:19	
		X 23:20-24:18			
C			D		
XI 25:1-27:21	XII 28:1-43	XV 31:18-34:35	XVI 35:1-36:7	XVII 36:8-38:20	
XIII 29:1-30:10	XIV 30:11-31:17		XVIII 38:21-39:31	XIX 39:32-40:38	

LEVITICUS							
A	B	C	D		E	F	G
I 1-3	IV 8-10	VII 13:1-46	X 16		XVI 22:1-25	XIX 24	XXII 27
II 4-5	V 11	VIII 13:47-14:57	XI 17	XIII 19	XV 21	XVIII 23	XXI 26
III 6-7	VI 12	IX 15	XII 18		XIV 20	XVII 22:26-33	XX 25

NUMBERS					
B					
	IV 11:1-12:16	VI 15:1-15:31	IX 20:1-22:1		
I 1:1-4:49				XI 26:1-27:23	
II 5:1-6:21		VII 15:32-17:26		XII 28:1-30:17	
III 7:1-10:36				XIII 31:1-36:13	
	V 13:1-14:45	VIII 17:27-19:22	X 22:2-25:18		
C					
D					

DEUTERONOMY				
A ↔ B	C	D		
V 9:1-10:11 = VI 10:12-11:32	IX 25:5-27:26	XII 31:1-32:47		
III 5:1-6:3 = IV 6:4-8:18	VIII 21:10-25:4	XI 28:69-30:20	XIII 32:48-34:12	
I 1:1-2:3 = II 4:1-49	VII 12:1-21:9	X 28:1-28:68		

The Paired Sets

Figure 33. Two Pairs of Intertwined Sets in Genesis

B	↔	C	D	↔	E
V 11:10-13:4	=	VI 13:5-14:24	XI 25:12-34	=	XII 26:1-33
VII 15:1-17:27	=	VIII 18:1-19:38	XIII 26:34-28:9	=	XIV 28:10-32:3
IX 20:1-22:19	=	X 22:20-25:11	XV 32:4-33:16	=	XVI 33:17-35:29

It is interesting to observe that each of the books, except Exodus, is constructed entirely from sets of three Units each, and one unattached, “independent,” Unit. The triads come in two varieties, simple and intertwined. Simple triads contain three consecutive Units. In Figure 33, the intertwined triads are indicated by ↔ at the top of the columns and = between paired Units. For example, numbers of Units in Genesis D (Units XI, XIII and XV) alternate with the Units of E (XII, XIV, XIV). The alternation reflects a shift in focus, back and forth, between two themes. Triad D contains three Units that deal exclusively with family, specifically the relationship between Jacob and Esau. Triad E contains interactions and alliances between members of the family and powers outside the family, both human and divine. The fact that the themes alternate makes the linear reading bumpy, seemingly disorganized.

The sets paired by intertwining are Genesis B/C and D/E, Numbers B/C and Deuteronomy A/B. The non-intertwined pairs of triad sets are Genesis A/F; Leviticus A/G, B/F, D/E; Numbers A/D; Deuteronomy C/D.

Exodus is unique and contains four sets of four Units each. They, too, are paired, A/B and C/D. The consistent use of paired sets across the whole Torah is another strong indicator that it is a well-planned composition.

Independent Units

There are seven “independent” Units in the Torah which are not attached to other Units in a set. Every book has one, except Exodus, which has three, further emphasizing Exodus as different from the other books. The details of how these independent Units are used in each book, and their distribution across the five books, contribute to the view that the whole Torah is an integrated, planned composition.

Five of the Units come at the centers of books. In two books, Genesis and Deuteronomy, the independent Unit is not in a center. The fact that these two books differ from the other three in the placement of the independent Units reinforces the thesis that the three central books were composed as a three-part core surrounded by prologue-like and epilogue-like books. The prologue has the independent Unit near the beginning, the epilogue has it at the end, and the central Units have it in the centers. Exodus has three “centers.” Examining them demonstrates one of the literary functions common to the independent Units of Exodus, Leviticus, and Numbers: creating foci.

Three Centers of Exodus

The three “centers” of Exodus are: Units V (13:17-15:21), X (23:20-24:18), and XV (31:18-34:35). All three Units function as textual dividers. Unit X divides the book in half, and Units V and XV further divide each half in half again. Unit X, which contains the covenant between YHWH and Israel (24:4-8) and the mystical vision of the deity (24:10,11) is the pivot between non-tabernacle (1:1-23:19) and tabernacle (25:1-40:35) related material. Unit V contains the crossing of the Reed Sea. It separates the events in Egypt (Units I-IV) from the events outside of Egypt (VI-IX) in the first half of Exodus. Unit XV contains the narrative of the golden calf and marks the line between the heavenly tabernacle (XI-XIV) and the earthly

(XVI-XIX). These three divider Units divide the other Units of the book into four sets of four Units each.

The Roles of Independent Units in the Structures of the Books of the Torah

The independent Units of Leviticus and Numbers are similar to Exodus X in that they define the center points of these books. Together with Deuteronomy XIII, these independent Units also define literary structures which imitate formal structures defined within the text itself. Leviticus is constructed from three concentric rings of text so that the reader replicates the experience of the High Priest on the Day of Atonement, going into and out of the Holy of Holies. The central Unit, XIII (Lev. 19), represents the Ark of the Covenant at the center. This explains why it contains references to the Decalogue as well as sixteen first-person divine revelations in the form “I am YHWH,” paralleling God’s speeches to Moses from between the cherubim on the ark.

The Book of Numbers, containing thirteen Units, was constructed to reflect the way the tribes camped in groups of three tribes each, around the tabernacle, the holy center. Unit VII, containing the Korach narrative, focuses on who should be in the holy center. The independent Unit of Deuteronomy is XIII, its last Unit. The other twelve Units are grouped in two sets of six Units. Since Unit XIII contains Moses’ blessings to the tribes, it can be viewed as parallel to Moses facing the twelve tribes divided in two sets of six, as they were to divide to receive blessings and curses (Deut 27:12,13). The place of Unit XIII at the end of Deuteronomy, and consequently, at the end of the Torah, may indicate that part of its function is to mark the end. This is reinforced by the placement of the independent Unit of Genesis IV, the Tower of Babel narrative. Near the beginning of Genesis, it marks the transition of the narrative from the universal to the particular. Following it, Unit V begins the story of the covenant with Abraham and his descendants, which occupies the rest of the Torah.

KLINE

Not all the information I am giving you here is necessary for our narrow goal of understanding the use of the names Elohim and YHWH, primarily in Genesis. But we also have a broader goal, learning how to read and interpret M's esoteric text. My own explorations have only scratched the surface. The additional information is meant to help and guide you in exploring the *terra incognita* on your own.

Chapter 11. The Map of the Genesis Weave

This is an important juncture in our progress, so a little reflection is not out of place before we look at what this chapter holds. We began with the challenge of understanding why the names Elohim and YHWH are both used to refer to deity. I asserted that the puzzle is soluble but there is a prerequisite for understanding the solution, learning how to read the esoteric Torah. Through our reading of the Decalogue, we have understood that M had a divine paradigm of woven writing. We then saw examples of how M applied the paradigm to the construction of the Torah's eighty-six Units. The Units, while they differ somewhat from each other in their dimensions, are all on the same order of size and have the same function, dividing the Torah into coherent woven compositions. We have now gone a step further and have begun to see how the Units associate with each other to establish the formal structures of books. In this chapter we will see that the same two-dimensional paradigm of woven text in the Units was also applied to the weaving of an entire book, Genesis.

The solution to our two-name puzzle is found by reading Genesis according to its weave. All our previous chapters have prepared us for this stage. We have developed an understanding of M's systematic use of structural paradigms and visual rhetoric. Genesis itself is an iteration of textual weaving, but at a higher level than we have seen. The divisions of the threads of warp and weft, are now replaced by whole Units to create the weave of the whole book. The book is thus a weave of weaves. Eventually, we will see that M embedded the distinctions between YHWH and Elohim in the warp threads of Genesis. To get there, we will first have to identify the characteristics that suggest how Genesis should be read as a weave, by drilling down into the details behind its arrangement.

Genesis contains nineteen Units divided into six sets of three, marked A–F, and a single independent Unit, IV (11:1–9). Set A consists of the creation narratives, each of which

has “create” in its opening verse. The remaining five sets, B–F, encompass the patriarchal narratives: Abraham (B-C), Isaac-Jacob (D-E), and Joseph (F). All three patriarchal narratives share certain characteristics that mark them as planned blocks. Each of the three narratives begins with two “generations of”: Shem and Terach (B), Ishmael and Isaac (D), and Esau and Jacob (F). Each block also ends with two deaths and burials in Hebron: C, Unit X—23:19, and 25:9; E, Unit XVI—35:19, and -29; F, Unit XIX—50:13, 26. However, they do differ in size. The Joseph narrative (F) has three Units, while the other two have six Units each. This creates an almost symmetrical structure consisting of three Units in the opening and closing blocks (A and F), the “bookends,” and six Units in each of the two middle narratives (B-C and D-E). This structural symmetry leads to the discovery of conceptual symmetry.

The two three-Unit sets, A and F, have a common theme expressed as a pair of poles. The theme is “kingship,” expressed through heavenly kingship in A, and the earthly kingship of Pharaoh and Joseph in F. The two six-Unit blocks, the Abraham narrative and the Isaac-Jacob narrative, also reveal a conceptual pattern by means of a structural pattern. They have been constructed similarly. Each of them is composed of two intertwined threads, B/C and D/E. Both large narratives alternate Units having two different themes—alliances, and family.

Unit V in B contains the original alliance between Abram and YHWH, as well as a temporary alliance with Pharaoh mediated by Sarai. In VI, the focus shifts to Abram’s interactions with his nephew, Lot. This pattern is repeated twice in VII-X. The result is that the three alternating Units of B, (V, VII, IX) share a common theme, alliances, and the three parallel Units of C, (VI, VIII, X), also share a common theme, family, specifically, children of Abraham’s brothers. This exact pattern of alternating themes repeats itself in the second six-Unit narrative, D/E, utilizing the same themes, alliances and family. However, the second

THE ESOTERIC WOVEN TORAH

block reverses the order. It begins with family in XI (D) and shifts to alliances in XII (E).

Regarding these themes, the six-Unit intertwined blocks are thus mirrored images. The family thread is second in B/C and first in D/E. Figure 34 is a more detailed map of Genesis containing the points we have just seen, as well as others we are about to see.

Figure 34. The Literary Structure of the Book of Genesis

Creation Narratives		Abraham Narrative		Isaac-Jacob Narrative		Joseph Narrative
A		B	C	D	E	F
Divine Kingship Elohim and YHWH		Covenants (With deity and Abimelech) and Altars	Brothers' Children (Lot and Rebecca)	Brothers (Jacob and Esau)	Covenants (With deity and Abimelech) and Altars	Human Kingship Joseph and Pharaoh, and Esau's kings
1 I 1:1-2:3 "Elohim created" Days of creation		V 11:10-13:4 Generations of Shem and Terach YHWH and Pharaoh send Abraham to Canaan Abraham builds Altar at Beit El	VI 13:5-14:24 Lot gets captured and Abraham saves him	XI 25:12-34 Generations of Ishmael and Isaac Jacob buys birthright from Esau	XII 26:1-33 Isaac wants to go to Egypt like Abraham but YHWH makes a covenant with him and Isaac stays near Abimelech with whom he also makes a covenant	XVII 36:1-41:45 Generations of Esau and Jacob Joseph and Dreams
2 II 2:4-4:26 "... when they were created" HaAdam and Eve, Cain and Abel	IV 11.1-9) Tower of Babel	VII 15:1-17:27 Covenants between YHWH and Abram, Elohim and Abraham, Birth of Ishmael	VIII 18:1-19:38 Destruction of Sodom and saving of Lot	XIII 26:34-28:9 Jacob impersonates Esau	XIV 28:10-32:3 Jacob's Ladder at Beit El, Jacob marries Levan's daughters and makes a covenant with him	XVIII 41:46-47:26 Joseph's brothers come to Egypt
3 III 5:1-10:32 "on the day Elohim created Adam" Noah		IX 20:1-22:19 Covenant with Abimelech Binding Isaac on Altar	X 22:20-25:11 Obtaining Rebecca for Isaac Deaths of Sarah and Abraham	XV 32:4-33:16 Jacob makes peace with Esau	XVI 33:17-35:29 Rape of Dinah Jacob returns to Beit El to build an Altar Deaths of Rachel and Isaac	XIX 47:27-50:26 Deaths of Jacob and Joseph

Three Ring Structure

Figure 35. Concentric Rings in Genesis

A	B	C	D	E	F
Kingship	Covenants	Family	Family	Covenants	Kingship

As in the maps of the other books of the Torah, background colors, blue, green and yellow, used in the map of Genesis indicate that the pairs of sets which have similar colors have related themes. Thus, three major themes appear in the following sets of Units:

- A and F are kingship
- B and E are covenants
- C and D are the Abrahamic family

According to the map, these themes are concentric, ring-like. A/F, kingship, is the outer ring; B/E, covenants, is the middle ring; and C/D, family, is the inner. In other words, the reversal of thematic order in D/E is to create symmetry and place the family at the center of the book. Shortly, we will see the details underlining the three-ring arrangement of Units in Genesis, but first, we should have a look at other examples of concentric plans focused on a family. These examples are evidence that M considered the family, or at least certain families, a core subject on which to build a narrative.

We will have a look at two other structures that feature concentric arrangements around families, or family related material. These two additional structures are also further indications of M's proclivity for working with paradigmatic structures, simple patterns that are used on multiple levels of planning. We have examined parts of one of these examples in Genesis Unit III, the flood. It is a virtual template for the structure of Genesis. The other example is an entire book of the Torah, Leviticus, also constructed with three rings and with

family in the center ring. Together, the two examples help verify that we have grasped Genesis according to M's esoteric design. Visualizing the design is of utmost importance for revealing the distinctions between Elohim and YHWH.

Two More Family-Centered Structures

Figure 36. Links Between Genesis III and the Concentric Structure of Genesis

Outline of Genesis Unit III			Outline of Genesis		
Stages of Unit III Narrative	א	ב	Link between Genesis III and Triads of book	Genesis Triad	Theme
1 Generations Prologue to Flood	1א 5:1-32	1ב 6:1-10	In the day that Elohim created man, in the likeness of Elohim made he him (5:1)	A	Divine Kingship
2 Before the Flood	2א 6:11-22	2ב 7:1-5	But I will establish My covenant with you (6:18)	B	Covenants
3 Beginning of Flood	3א 7:6-10	3ב 7:11-16	In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark (7:13)	C	Family
4 End of Flood	4א 7:17-8:5	4ב 8:6-14	and Noah only was left, and they that were with him in the ark. (7:23)	D	Family
5 After the Flood	5א 8:15-22	5ב 9:1-17	As for Me, behold, I establish My covenant with you, and with your seed after you; (9:9)	E	Covenants
6 Generations Epilogue to Flood	6א 9:18-29	6ב 10:1-32	And the beginning of his (Nimrod) kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. (10:10)	F	Human Kingship

In Figure 36 we see that the six weft threads of Genesis Unit III form a pattern of three concentric subjects. Threads 1 and 6 detail the generations of humanity before and after the flood. They are separate from threads 2-5 which encompass the flood story, from the events which led to the flood and the building of the ark in 2, to the results of the flood in 5. Within this “flood” block of four weft threads, 3 and 4 give the details of the flood itself. The

abstract format is like the format we have discovered for the whole book of Genesis—three concentric rings. But the similarities are more than abstract.

Both the book of Genesis and its Unit III have a formal focus consisting of a multi-generational family. Noah’s family is physically enclosed in the ark in threads 3 and 4. The parallel in Genesis, threads C and D, focus on the Abrahamic family itself. Covenants characterize threads B and E in the map of Genesis. In thread 2 of the flood, the structural parallel of thread B in the book, we find: “But I will establish my *covenant* with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee (6:18).” Similarly, in thread 5, which is parallel to E, “And Elohim spoke unto Noah, and to his sons with him, saying: “As for me, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth (9:8-10).”” In short, the six weft threads of Genesis III establish a pattern repeated by the six sets of Units of Genesis.

Before we turn to the next parallel concentric structure, we should note an aspect of how we visualized the parallels between the Unit and the book in Figure 36. The outline of Genesis Unit III is arranged, as are all eighty-six Units of the Torah, with vertical warp threads, א and ז, across which are woven six horizontal weft threads, 1-6. M established the vertical warp of all the Units of the Torah in Genesis Unit I by creating the “picture” of a three-tiered reality. The picture would not appear as representative of the experienced world unless the days were arranged as we saw them earlier, creating a vertical warp. However, we have not yet determined the proper orientation of the map of Genesis. In the outline of Genesis in Figure 36, the orientation has been rotated 90 degrees, so that the sets of triads are horizontal rather than vertical, as they appear in the map of Figure 34. We will address the significance of this observation in Chapter 12. For now, we turn to the structure of Leviticus.

Figure 37. The Literary Structure of Leviticus

A	B	C	D		E	F	G
I (1-3)	IV (8-10)	VII (13.1-46)	X (16)		XIV (20)	XVII (22.26-33)	XX (25)
II (4-5)	V (11)	VIII (13.47-14.57)	XI (17)	XIII (19)	XV (21)	XVIII (23)	XXI (26)
III (6-7)	VI (12)	IX (15)	XII (18)		XVI (22.1-25)	XIX (24)	XXII (27)

The Literary structure of Leviticus, as seen in Figure 37, is very similar to the structure we have seen in Genesis.⁴ The specific characteristic that interests us is based on the concentric pairs of sets, A and G, B and F, D and E. Each of these pairs, or rings, was marked by M with a different “tag,” indicating a theme associated with the ring. The three themes indicated by the tags are: “place” in A/G, “time” in B/F and “family” in D/E. The family theme is established by the extensive references to family relationships in these sets of Units as seen in Figure 38.

⁴ I have written extensively about Leviticus elsewhere. See note 3.

Figure 38. Family Relationships in the Central Ring of Leviticus

D	E
Unit X sons, brother, household (3x), father	Unit XIV sons, progeny (3x), family, father (6x), mother (5x), wife (2x), daughter-in-law, half-sister (2x), aunt (3x), uncle, sister-in-law
Unit XI Anomalous ⁵	Unit XV sons (3x), mother (2x), father (3x), daughter (2x), sister (2x), brother, husband, wife, widow, divorcee, progeny (3x)
Unit XII relative, father (9x), mother (5x), sister (4x), wife (4x), granddaughter, son (2x), half-sister, paternal aunt, maternal aunt, uncle, daughter-in-law, sister-in-law	Unit XVI sons (2x), progeny (3x), child, daughter (2x), father (2x)

One additional characteristic of the three-ring structure of Leviticus is associated with the structure of the Tabernacle. The three areas of the Tabernacle are divided between the courtyard outside the tent, and the two areas within the tent. The outer room of the tent is the holy place and the inner room, the holy of holies, containing the Ark of the Covenant. Content of the Units of Leviticus shows that M associated the theme of the outer ring (A/G) with the courtyard, the middle ring (B/F) with the holy place, and the inner ring (D/E) with

⁵ See note 3.

the holy of holies. Consequently, we can say that the family-related material is “placed” in the holy of holies theme.

Our reading of Genesis III very closely parallels our description of Leviticus as relating to the Tabernacle. It too has an outer ring, threads 1 and 6, which are outside the story of the flood in threads 2-5, like the courtyard outside the tent. Threads 2 and 5 provide transitions “into” and “out” of the flood, like the holy place provides a transitional room into the holy of holies.

The two additional concentric structures show that M’s arrangement of Genesis matches the arrangements of Genesis Unit III and the book of Leviticus, both of which place the family in the center, in the holy of holies, as it were. Whatever significance we might want to attribute to the centrality of family, the fact that it is a recurring theme justifies our understanding of the rings of Genesis. But there is also internal evidence, within Genesis that substantiates our arrangement of the Units in three rings

A detailed reading of all the relationships between Units in Genesis would fill a book of its own, if not more. So, we will limit ourselves to just one example to show how tightly the book is organized. One of the more perplexing incidents in Genesis involves Abram presenting his wife, Sarai, to the Egyptians as his sister. Later, after his name has been changed to Abraham, and his wife’s to Sarah, he does the same thing with Abimelech the king of Gerar. Like father like son, Isaac also presents his wife in Gerar as his sister. We will now see that these three incidents combine with the rape of Dina to establish the central ring, B/E, as focused on covenants.

The four Units in which these incidents take place are the four “corner” Units of the ring: Sarai in V, Sarah in IX, Rebekah in XII and Dinah in XVI. The first three are similar in that they are represented as their husbands’ sisters. The full significance of their being

THE ESOTERIC WOVEN TORAH

“sisters” can be understood by considering the fate of Sarai in Egypt. Abram, and likely many others, went to Egypt to secure grain at a time of famine. When he arrives with his extended household:

...the Egyptians beheld the woman that she was very fair. And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house. And he dealt well with Abram for her sake; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. (12:14-16).

Pharaoh allies with Abram because of Sarai. We may assume that his “princes” deemed Abram, from amongst the multitude who came from Canaan for supplies, worthy of an alliance. Compare this with Hamor’s speech to the people of Shechem after the rape of Dinah:

...These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only on this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised. (34:20-22)

Hamor argues that his marriage to Dinah, which can only be accomplished through the circumcision of all their males, will benefit their city. Thus, the rape of Dinah is also presented in the framework of creating an alliance. All four cases present marriage as a basis for covenants. This is sufficient evidence, combined with the discovery of the family centered three-ring paradigm to verify the layout of Genesis as presented in Figure 34.

Part Five: The Map of Elohim and YHWH

The three-thread warp of Genesis, woven on a horizontal loom, displays why there are multiple divine names. The upper thread focuses on YHWH the transcendent, and the lower thread on Elohim the imminent. The middle thread combines YHWH and Elohim. The book of Genesis was constructed to distinguish between Elohim and YHWH by means of the patriarchal stories.

Chapter 12. The Orientation of the Map

If we are to read the composition of Genesis as a weave, we will have to identify the themes of rows 1-3. But even before we approach that analysis, we have some observations to make. We earlier distinguished between warp threads and weft threads to demonstrate that Units are better represented as weaves than as tables. The reason was the distinction between warp threads and weft threads. In weaving, weft threads are there to be seen, while warp threads are hidden within the weave.

In M's first weave, the creation, the weft thread containing the days forms the tapestry of the cosmos. The warp threads of the "divine dyad" are embedded in the weave, but not directly accessible in the visualization. That is the character of weaves: the warp is there to hold the weft without drawing attention to itself.

Figure 39. The Unit Map of Genesis

	A		B	C	D	E	F
1	I (1:1-2:3)		V (11:10-13:4)	VI (13:5-14:24)	XI (25:12-34)	XII (26:1-33)	XVII (36:1-41:45)
2	II (2:4-4:26)	IV (11:1-9)	VII (15:1-17:27)	VIII (18:1-19:38)	XIII (26:34-28:9)	XIV (28:10-32:3)	XVIII (41:46-47:26)
3	III (5:1-10:32)		IX (20:1-22:19)	X (22:20-25:11)	XV (32:4-33:16)	XVI (33:17-35:29)	XIX (47:27-50:26)

THE ESOTERIC WOVEN TORAH

Returning to the book of Genesis, we have identified its weft threads in A-F. Until now, we have read woven Units as if they were woven on a vertical loom with warp threads running vertically and weft threads horizontally. This orientation is consistent with the appearance of the tapestry of the cosmos in Genesis Unit I. Days one and four are above, and three and six are below. This forms the image of the luminescent above and the earth below. Orientation is not arbitrary; it is part of the plan.

Through an act of pure literary genius, M utilized the very same signs that established the orientation of the Units with a vertical warp to establish the orientation of the book of Genesis with a horizontal warp. Before looking at the details, let us look at the source of our analogy in ancient weaving.

Figure 40. Horizontal and Vertical Looms Circa 1200 BCE ⁶

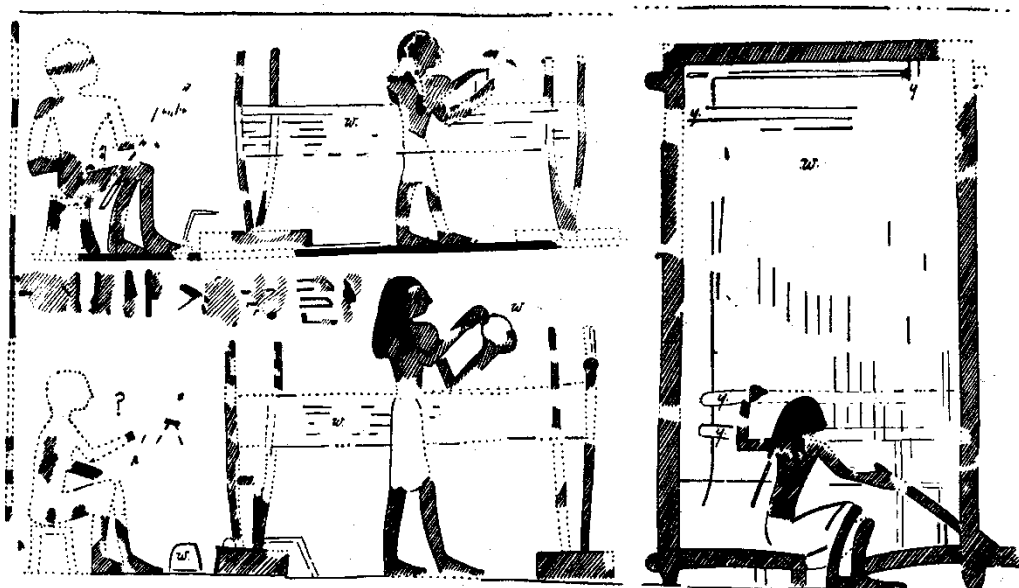


Fig. 16A.—Weavers at work as represented in the Tomb of Nefer-ronpet, Superintendent of Weavers at Thebes. Date about 1200 B.C. From a drawing by Mr. N. de G. Davies.

⁶ H. Ling Roth, "Ancient Egyptian and Greek Looms," *Project Gutenberg*, June 8, 2008, <https://www.gutenberg.org/files/25731/25731-h/25731-h.htm> (accessed June 5, 2021)

Figure 40 illustrates weavers at work circa 1200 BCE. It is a sketch of a painting in an Egyptian tomb of that period. The picture shows two types of looms. On the right is a vertical loom with vertical warp. On the left are two horizontal looms with a horizontal warp. M was aware of both types and considered it proper to weave smaller compositions on a vertical loom and a larger composition, a whole book, on a horizontal loom. The significance of this for us will soon be apparent, but first, back to M's stroke of genius (one of many).

How did M manage to use the same signs to indicate to the reader that the warp threads of Units are vertical, while the warp threads of the whole book are horizontal? Elements of the days of creation appear in the corners of the book to establish the orientation. The parallels are in the framework, threads A and F of the book. In thread A, Units I and III have parallels to days one and three and in thread F Unit XVII contains an element from day four while Unit XIX resonates with day six, as indicated in Figure 41.

Figure 41. Days of Creation in Corners of Genesis

	A	F
1	Like Day 1 Unit I Days	Like Day 4 Unit XVII Eleven stars, and the sun and the moon
2	Unit II	Unit XVIII
3	Like Day 3 Unit III Waters upon the earth recede to reveal the dry land	Like day 6 XIX (47:27-50:26) Were fruitful and multiplied

Starting from the end, on day six, Elohim tells Adam to be fruitful and multiply and fill the land. In Unit XIX, the last Unit of F, the narrator says that the children of Israel were fruitful and multiplied extensively in the Land of Goshen. Next, on day four, Elohim creates the large lights and the stars. In the parallel Unit of F, XVII, Joseph dreams that eleven stars, and the sun and the moon bow down to him. In another parallel between these elements, Elohim says the Sun and moon will rule over day and night. Joseph's brothers, using the

THE ESOTERIC WOVEN TORAH

same Hebrew term, ask him whether his first dream implied that he wished to rule over them. Then, the specific creation of the first day is light, called “day.” The parallel Unit I in A, is divided into seven “days.” And finally, on the third day of creation, the waters upon the earth recede to reveal the dry land. The exact same receding of the waters upon the earth takes place in the parallel Unit III of A, the Noah narrative. The four textual clues we have identified “pin” the four corners of the creation weave to the four “corners” of the Book of Genesis! M has instructed us to orient the book as we have, with row 1 above and row 3 below as in Figure 39. While the orientation may at first seem trivial, we are about to see that it is anything but trivial.

Chapter 13. The Warp of the Map

While the weaver's art includes hiding the warp threads, they nevertheless establish the frame which holds the weave together. **In the book of Genesis, the warp is established by the names Elohim and YHWH (as well as other things). Over the generations knowledge of woven text and so knowledge of the warp (as well as the weft!) has completely disappeared, leaving much confusion regarding the variations in the names. However, we will now see that the familial narratives of Genesis were woven across a warp of divine names.** We noted earlier that the weaving analogy implies that the categories of the warp must be defined before the weft is woven. In the case of Genesis, we can infer that M began to plan the book to distinguish between the names (amongst other things) and fashioned the individual narratives to carry out this goal. We can now test this theory.

We begin by examining the appearances of Elohim and YHWH after Babel. In doing so, it is important, to distinguish between appearances of the divine characters "on the stage" as the active character, as opposed to *references* to them by other characters. The following chart summarizes the active appearances of Elohim and YHWH in Units V-XIX, according to the map of the book which we have derived from its literary structure.

THE ESOTERIC WOVEN TORAH

Figure 42. Map of Appearances of Elohim and YHWH in Genesis after Babel

	B	C	D	E	F
1	V (11:10-13:4) Y speaks to Abram 12:1 Y appears to Abram 12:7 Y afflicts Pharaoh 12:17	VI (13:5-14:24) Y promises the land to Abram and many descendants 13:14	XI (25:12-34) Y answers Yitzhak's request 25:21 Y tells Rivka she has twins 25:23	XII (26:1-33) Y appears to Yitzhak and says don't go down 26:1 Y blesses Yitzhak 26:12 Y appears to Yitzhak at night and blesses him 26:24	XVII (36:1-41:45) Y kills Er 38:7 Y kills Onan 38:10 Y was with Joseph 39:2 Y was with Joseph 39:21
2	VII (15:1-17:27) Y speaks to Abram in vision, Covenant between the parts 15:1. Y appears to Abram and makes conditional covenant 17:1 E speaks to Abram and changes his name to Abraham and makes a commitment that Abraham will father nations 17:3 E speaks to Abraham and commands the covenant of circumcision 17:9 E speaks to Abraham and changes Sari's name to Sarah 17:15	VIII (18:1-19:38) Y appears to Abraham as anashim 18:1 Y asks why Sarah laughed 18:13 Y speaks to himself about Abraham 18:15 Y speaks to himself about Sodom 18:20 Y speaks to Abraham about Sodom Y leaves Abraham 18:33 Y rains down brimstone from heaven 19:24 E while destroying the cities remembers Abraham and saves Lot 19:29	XIII (26:34-28:9)	XIV (28:10-32:3) Y appears to Yaakov on a ladder 28:13 Y sees that Leah is hated 29:31 E hears Leah 30:17 E remembers Rachel 30:22 Y tells Yaakov to go home 31:3	XVIII (41:46-47:26) E speaks to Israel in a night vision 46:2
3	IX (20:1-22:19) E comes to Abimelech in a dream 20:2 Y remembers (יָדַעַ) Sarah 21:1 E speaks to Abraham about Sarah 21:12 E hears the voice of the boy 21:17 E opens Hagar's eyes 21:19 E is with the boy 21:20 E tries Abraham and says to him 22:1	X (22:20-25:11) E blesses Yitzhak 25:11	XV (32:4-33:16)	XVI (33:17-35:29) E tells Yaakov to go to Beit El 35:1 E appears to Yaakov on his way from Padan Aram 35:9 E changes Yaakov to Israel 35:10	XIX (47:27-50:26)

The results are astounding. Only YHWH appears in row 1, and, with one exception, only Elohim appears in row 3. Both appear in the middle, in row 2. Clearly, the structure of the book as presented above contains a conceptually significant horizontal component as well as the vertical component defined by the sets of Units. The warp consists of YHWH acting above, Elohim below, and both acting in the middle. We have noted throughout our analysis

that the Torah utilizes visual rhetoric. M stressed this point by describing the six-day creation in a manner that produces a visualization of the world as we experience it. To reproduce the visual plan accurately the days must be ordered in two parallel columns, with days one to three in one column, and four to six in the other. The result is: that which is visually above in the world is above in the text and that which is visually below in the world is below in the text. The text itself then becomes a visual representation of the world it describes, as well as a key for reading Genesis according to its formal structure.

The story of the world that was created in six days and the Torah itself are both visually oriented. This insight reinforces the discovery that Genesis was formatted, as displayed above, to reveal characteristics of YHWH and Elohim. In fact, the creation paradigm itself explains the relationships between the three rows of Units: row 1 relates to the transcendent, the above, row 3 to the immanent, the below, and row 2 forms an interface between them. Of course, our concepts of immanent and transcendent may not be directly applicable but approximations. A closer look at the distinctions between the rows will help clarify the concepts M embedded within them, which I have labelled here with immanent and transcendent.

One of the fundamental observations which allowed us to divide all of Genesis after Babel into three patriarchal narratives concerns the cycle of life. Each narrative begins with a Unit containing a double use of “generations” and ends with a Unit containing two deaths. According to the map, the “generations” or births, appear in row 1, YHWH’s precinct. The deaths, on the other hand, appear in row 3, Elohim’s realm. Having discovered the key to the wisdom that M embedded in Genesis’ structure, we can now search the Units of row 1 for YHWH’s characteristics and row 3 for Elohim’s. The terms of this search will be broader than when we merely searched out the appearances of YHWH and Elohim on the stage. Each name now has a full warp thread that is marked as being associated with it. So, we will seek

out the unique characteristics of threads 1 and 3, to fill in our knowledge of YHWH and Elohim. Once they are identified, we can test our observations in thread 2.

YHWH's Thread

Figure 43. Common Elements of YHWH's Thread

1	V (11:10-13:4)	VI (13:5-14:24)	XI (25:12-34)	XII (26:1-33)	XVII (36:1-41:45)
	<p>11:10 These are the generations of</p> <p>12:2 And I will make of thee a great nation</p> <p>13:2 And Abram was very rich in cattle, in silver, and in gold.</p>	<p>13:5 And Lot also, who went with Abram, had flocks, and herds, and tents.</p> <p>13:6 And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.</p> <p>13:14 And YHWH said unto Abram, after that Lot was separated from him: 'Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; 13:15 for all the land which thou seest, to thee will I give it, and to thy seed for ever.</p> <p>14:22 And Abram said to the king of Sodom: 'I have lifted up my hand unto YHWH, God Most High, Maker of heaven and earth, 14:23 that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say: I have made Abram rich</p>	<p>25:12 Now these are the generations of</p> <p>25:33 And Jacob said: 'Swear to me first'; and he swore unto him; and he sold his birthright unto Jacob. 25:34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. So Esau despised his birthright.</p>	<p>26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; 26:4 and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and by thy seed shall all the nations of the earth bless themselves</p> <p>26:12 And Isaac sowed in that land, and found in the same year a hundredfold; and YHWH blessed him. 26:13 And the man waxed great, and grew more and more until he became very great. 26:14 And he had possessions of flocks, and possessions of herds, and a great household; and the Philistines envied him.</p> <p>26:16 And Abimelech said unto Isaac: 'Go from us; for thou art much mightier than we.' 26:17 And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.</p> <p>26:23 And he went up from thence to Beer-sheba. 26:24 And YHWH appeared unto him the same night, and said: 'I am the God of Abraham thy father. Fear not, for I am with thee, and will bless thee, and multiply thy seed</p>	<p>36:1 Now these are the generations of</p> <p>36:6 And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob. 36:7 For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their cattle.</p> <p>39:2 And YHWH was with Joseph, and he was a prosperous man</p> <p>39:5 And it came to pass from the time that he appointed him overseer in his house, and over all that he had, that YHWH blessed the Egyptian's house for Joseph's sake; and the blessing of YHWH was upon all that he had, in the house and in the field.</p> <p>39:21 But YHWH was with Joseph, and showed kindness unto him, and gave him favour in the sight of the keeper of the prison.</p>

In addition to the “generations” theme, thread 1 features expansive wealth. Abram became “very rich in cattle, in silver, and in gold (V)” in Egypt. Next, in Unit VI, we learn: “And Lot also, who went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.” The need to separate because of great wealth repeats in XII “And Abimelech said unto Isaac: 'Go from us; for thou art much mightier than we'” and XVII, “For their substance was too great for them to dwell together.” YHWH even blessed Egyptians with great wealth “for Joseph's sake.” YHWH’s realm contains generations, multiplication of descendants, and expansive wealth. The counterpart in Elohim’s sphere is quite striking.

Elohim's Thread

Figure 44. Common Elements of Elohim's Thread

3	IX (20:1-22:19)	X (22:20-25:11)	XV (32:4-33:16)	XVI (33:17-35:29)	XIX (47:27-50:26)
	<p>20:3 But Elohim came to Abimelech in a dream of the night, and said to him: 'Behold, thou shalt die</p> <p>20:11 And Abraham said: 'Because I thought: Surely the fear of Elohim is not in this place</p> <p>21:16 And she went, and sat her down over against him a good way off, as it were a bow-shot; for she said: 'Let me not look upon the death of the child.'</p> <p>22:2 And He said: 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering</p> <p>22:10 And Abraham stretched forth his hand, and took the knife to slay his son.</p> <p>22:12 And he said: 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a Elohim-fearing man</p>	<p>23:2 And Sarah died in Kiriatharba--the same is Hebron--in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.</p> <p>25:8 And Abraham expired, and died in a good old age, an old man, and full of years; and was gathered to his people.</p> <p>25:11 And it came to pass after the death of Abraham, that Elohim blessed Isaac his son</p>	<p>32:8 Then Jacob was greatly afraid and was distressed.</p> <p>32:12 Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children.</p> <p>32:31 And Jacob called the name of the place Peniel: 'for I have seen Elohim face to face, and my life is preserved.'</p>	<p>34:30 And Jacob said to Simeon and Levi: 'Ye have troubled me, to make me odious unto the inhabitants of the land, even unto the Canaanites and the Perizzites; and, I being few in number, they will gather themselves together against me and smite me; and I shall be destroyed, I and my house.'</p> <p>35:8 And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak</p> <p>35:19 And Rachel died, and was buried in the way to Ephrath</p> <p>35:29 And Isaac expired, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.</p>	<p>47:29 And the time drew near that Israel must die</p> <p>49:33 And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and expired, and was gathered unto his people.</p> <p>50:15 And when Joseph's brethren saw that their father was dead, they said: 'It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him.'</p> <p>50:26 So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt.</p>

Death and fear unite all the Units of thread 3, from fear of Elohim, to fear of fratricide.

Elohim's limiting realm of death and fear stands in sharp contrast to the expansiveness of life and wealth in YHWH's row 1. What has happened in M's narrative regarding Elohim, who

was described as seeing only “good” in the days of creation? And how has YHWH been transformed in the narrative from the fear-inspiring deity who saw the bad in people’s hearts before the flood, to the source of “good”? They seem to have exchanged identities. There may be a formal verification of this reversal in one consistent rule in all of thread 1. Only one name of the deity is active in the Units of the thread. However, in Unit I the name is Elohim, whereas in the other Units of the thread it is YHWH. There does seem to be a reversal after Unit I. We return to this point after looking at further distinctions between the names in threads 1 and 3.

Figure 45. Comparing YHWH’s and Elohim’s Blessings

YHWH Blesses in Thread 1	Elohim Blesses in Thread 3
13:14 And YHWH said unto Abram, after that Lot was separated from him: 'Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; 13:15 for all the land which thou seest, to thee will I give it, and to thy seed for ever. 13:16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.	25:11 And it came to pass after the death of Abraham, that Elohim blessed Isaac his son
26:2 And YHWH appeared unto him, and said: 'Go not down unto Egypt; dwell in the land which I shall tell thee of. 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; 26:4 and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and by thy seed shall all the nations of the earth bless themselves; 26:5 because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.	35:9 And Elohim appeared unto Jacob again, when he came from Paddan-aram, and blessed him. 35:10 And Elohim said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel. 35:11 And Elohim said unto him: 'I am El Shadai. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 35:12 and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.'

THE ESOTERIC WOVEN TORAH

Elohim and YHWH bless in different ways. YHWH's blessings can be characterized as expansive compared with Elohim's. YHWH promises Abram all the land he can see and descendants as numerous as the dust of the earth. He promises Isaac multiple lands and progeny as numerous as the stars. Elohim is much more laconic. He merely blesses Isaac, without any content. When blessing Jacob, Elohim does not promise multitudinous descendants, but rather "a company of nations shall be of thee, and kings shall come out of thy loins." Elohim emphasizes nations rather than individuals. We can extend this comparison by comparing appearances of Elohim and YHWH in the shared row, thread 2.

The Middle Thread, Elohim and YHWH

Figure 46. The Middle Thread: YHWH and Elohim

<p>VII (15:1-17:27) YHWH speaks to Abram in vision, Covenant between the parts 15:1. YHWH appears to Abram and makes conditional covenant 17:1 Elohim speaks to Abram and changes his name to Abraham and makes a commitment that Abraham will father nations 17:3 Elohim speaks to Abraham and commands the covenant of circumcision 17:9 Elohim speaks to Abraham and changes Sari's name to Sarah 17:15 Elohim goes "up" from Abraham 17:22</p>	<p>VIII (18:1-19:38) YHWH appears to Abraham as anashim 18:1 YHWH asks why Sarah laughed 18:13 YHWH speaks to himself about Abraham 18:15 YHWH speaks to himself about Sodom 18:20 YHWH speaks to Abraham about Sodom YHWH leaves Abraham 18:33 YHWH rains down brimstone from heaven 19:24 Elohim while destroying the cities remembers Abraham and saves Lot 19:29</p>	<p>XIII (26:34-28:9)</p>	<p>XIV (28:10-32:3) YHWH appears to Yaakov on a ladder 28:13 YHWH sees that Leah is hated 29:31 Elohim hears Leah 30:17 Elohim remembers Rachel 30:22 YHWH tells Yaakov to go home 31:3</p>	<p>XVIII (41:46-47:26) Elohim speaks to Israel in a night vision 46:2</p>
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The very first blessing in thread 2, in Unit VII, has a special value for us because it verifies the tension we noted between the rewards of thread 1 and the fear of thread 3: "After these things the word of YHWH came unto Abram in a vision, saying: 'Fear not, Abram, I am thy

shield, thy reward shall be exceeding great (15:1).” In this blessing M has demonstrated that thread 2 is to be considered a conceptual middle between threads 1 and 3, incorporating characteristics of both. Amongst those characteristics are active appearances by both YHWH and Elohim. The continuation of Unit VII contains extremely important consecutive appearances by both.

- And when Abram was ninety years old and nine, YHWH appeared to Abram, and said unto him: 'I am El Shadai; walk before me, and be thou wholehearted. And I will make my covenant between me and thee, and will multiply thee exceedingly (17:1,2).
- And Abram fell on his face; and Elohim talked with him, saying: '*As for Me*, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee (17:3-6).

The importance of this comparison between YHWH and Elohim is highlighted by the phrase in 17:4 translated “as for me.” This is as close as M ever comes to indicating that one of the names (divine characters) is aware of the other. YHWH has just proposed a covenant with Abram linked to Abram’s behavior, “walk before Me, and be thou wholehearted,” i. e. “be like Noah.” Now Elohim speaks for the first time since concluding a covenant with all flesh after the flood and opens with the same words which precede the declaration of his covenant with Noah, “‘As for me, behold, I establish my covenant with you (9:9).” There too, after the flood, Elohim’s covenant is paralleled by an earlier speech by YHWH: “YHWH said in his heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's

heart is evil from his youth (8:21).” In both the flood narrative and the Abraham narrative, M forces the reader to compare Elohim and YHWH.

In addition, at the precise moment when the name of **deity interacting with Abram changes, so too does Abram’s name change to Abraham. Elohim introduces this change at the same time as proposing a covenant with Abraham that differs from YHWH’s.**

While YHWH demanded “wholeheartedness,” Elohim makes no such demand, at least not immediately. The demand he does make is more limited. Following Elohim’s declaration of the covenant when changing Abram’s name, he details its two sides.

And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be Elohim unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. (17:7,8)

And Elohim said unto Abraham: 'And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you. (17:9-11)

The two sides of the agreement are: Elohim will give Abraham’s descendants “the land of Canaan, for an everlasting possession,” while they will “be circumcised.” To see just how different this is from YHWH’s covenant, we need to return to YHWH’s words earlier in the Unit:

In that day YHWH made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Girschite, and the Jebusite.' (15:18-21)

Our dyad of “expansive and limited” accurately describes the differences between YHWH’s and Elohim’s covenants in Unit VII. YHWH’s demands are limitless, “be thou wholehearted,” and the reward is proportionate “from the river of Egypt unto the great river,

the river Euphrates.” Elohim requires just one limited act of limiting the flesh, circumcision, and promises just the land of Canaan. We should note that Elohim’s demand is of the flesh as opposed to YHWH’s demand of “wholeheartedness.” This is an accurate reflection of the distinction between them we found in the flood Unit.

Unit VIII, the next Unit of thread 2, contains just a cameo appearance by Elohim, compared with the presence of YHWH. Nevertheless, it is important verification of our previous identification of the realm associated with each name. Like his bringing down rain from the heavens for forty days, “YHWH caused to rain upon Sodom and upon Gomorrah brimstone and fire from YHWH out of heaven (19:24).” M has made sure that we understand that YHWH is associated with heaven above. Elohim joins YHWH in the destruction of Sodom just as he did in the flood, from below:

And Abraham got up early in the morning to the place where he had stood before YHWH. And he looked out toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace. And it came to pass, *when Elohim destroyed the cities of the Plain*, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt. (19:27-29)

Here M reinforces the above and below perspectives associated with YHWH and Elohim by referring to the hill where Abraham met with YHWH. It is to be the vantage from which he views Elohim’s “overthrow” of the cities below. Elohim’s place is below, and YHWH’s is above. This is precisely what we see in the map of Genesis, YHWH above and Elohim below.

Another Unit in thread 2, XIV, also includes a visualization of the relative positions of Elohim and YHWH. “And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of Elohim ascending and descending on it (28:12).” In Jacob’s vision of the ladder, angels ascend from Elohim, placing Elohim at the bottom of the ladder. We are then told YHWH’s position relative to the ladder to heaven,

THE ESOTERIC WOVEN TORAH

“And, behold, YHWH stood upon it (28:13).” Again, we see Elohim below and YHWH above, just as the warp threads in the weave of Genesis present them. We see below, Jacob’s words in his response to YHWH’s proposed covenant hint at the significance of the distinction between the names.

And, behold, YHWH stood upon it, and said: 'I am YHWH, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done that which I have spoken to thee of.' And Jacob awaked out of his sleep, and he said: 'Surely YHWH is in this place; and I knew it not.' And he was afraid, and said: 'How full of awe is this place! this is none other than the house of Elohim, and this is the gate of heaven.' And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el, but the name of the city was Luz at the first. And Jacob vowed a vow, saying: 'If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall YHWH be Elohim for me, and this stone, which I have set up for a pillar, shall be Elohim's house; and of all that thou shalt give me I will surely give the tenth unto thee.' (28:13-22)

This narrative is where M reveals how the story of YHWH is to develop further. First of all, it is a new kind of covenant. YHWH presents his offer, and then Jacob presents his side, which contains conditions. The exchange also involves Elohim in Jacob’s vow. The substance of the narrative is dependent upon our knowing that Jacob is aware of a distinction between Elohim and YHWH. This significant information is disclosed by means of Jacob’s dream. He visualizes a reality which is composed of Elohim below, YHWH above, and a ladder between them. YHWH is then presented through his most expansive promises, including “*all the families of the earth.*” YHWH has a plan to influence the entire lower world, which until now has been associated with Elohim on the earth. Jacob and his descendants are to become the means whereby the heavenly YHWH is to be revealed within the imminent world. Jacob is the ladder in the dream through which YHWH is to descend. M makes this point in the most

subtle way, by describing YHWH's position ambivalently. "And, behold, YHWH stood upon it (him) (28:13)." The Hebrew pronominal suffix referring to the object upon which YHWH stood can refer to either the ladder or Jacob as antecedent. YHWH is either on top of the ladder or on top of Jacob. Identifying Jacob with the ladder removes the ambivalence.

While YHWH spoke in a dream, Jacob "awaked out of his sleep" and spoke. He was struck by the fact that "YHWH is in this place; and I knew it not (28:16)." He was shocked that YHWH could be in a place that was "the house of Elohim." YHWH the heavenly, transcendent, should not be in a place. "And he was afraid, and said: 'How full of awe is this place! This is none other than the house of Elohim, and this is (also) the gate of heaven!'" We should remember that the Hebrew "*yera*" is both fear and awe. According to our reading above, it is most applicable to the realm of Elohim, thus "the house of Elohim." But it is also the "gate of heaven" where stands the base of the ladder stretching to heaven and YHWH.

The most fascinating aspect of this extraordinary narrative is Jacob's response to YHWH's dream covenant, "dream" both because of when it took place, and because of its content. It took place at night while Jacob slept and promised all that a person could "dream" of attaining. Apparently, Jacob is not immediately tempted to throw in his lot with YHWH, who promises, "And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee back into this land." Evidently, Jacob is not satisfied that the heavenly YHWH, of grandiose promises, is truly capable of dealing with the minutia of human existence associated with Elohim's physical world. YHWH has to prove himself to Jacob by "dressing up" in the persona of Elohim, as Jacob (the voice) needed to dress up in the persona of Esau (the body). This reading is consistent with our observations concerning the causes of the flood in Part One. YHWH wished to destroy people because of the thoughts of their hearts while Elohim was angered by the corruption of the flesh. YHWH is associated with that which is hidden in the heart and Elohim with the visible flesh.

THE ESOTERIC WOVEN TORAH

Jacob has extremely modest requests, food and clothing and a trip home: “If Elohim will be with me, and will keep me in this way that I go, and will give me *bread to eat*, and *raiment to put on*, so that I come back to my father's house in peace, then shall YHWH be Elohim for me.” This modest request is associated with Elohim, who, as we saw, provides more modest blessings than YHWH. But what could Jacob mean by “then shall YHWH be Elohim for me?” Here lies the key to the story and the turning point of the Torah. The full realization of this covenant will be delayed until YHWH redeems the Israelites from Egypt to become their Elohim. However, the next time YHWH appears to Jacob is also the last, in 31:1 “And YHWH said unto Jacob: 'Return unto the land of thy fathers.'” The command creates closure with YHWH’s first words to Abram, telling him to leave his father’s home. The story of YHWH’s involvement with the patriarchs is complete. Afterward all of Jacob’s contacts with deity are with Elohim. YHWH has become Elohim, according to Jacob’s oath. Joseph, whom Israel “loved more than all his children,” was totally ignorant of the name YHWH. Thus, Genesis ends with the dominance of Elohim and the need for YHWH to be reintroduced at the burning bush.

Chapter 14. When YHWH Becomes Elohim: Creative Reading

The distinction between Elohim and YHWH is inseparable from the formal plan of Genesis. The demonstration may have implications regarding authorship—Genesis is a coherent composition, not a patch-quilt. While this could be a significant finding, it was not the goal of the demonstration. The goal was to demonstrate the value of studying the Torah according to its woven structure. The tools we developed in Parts Two to Four to study the Torah as a woven text helped us to deepen our understanding of the difference between Elohim and YHWH as well as their combined function as an organizing principle. But of course, I have much more to say, and you surely have questions you would like me to address. Nevertheless, there is enough in this book to enable others to continue developing a reading of *The Woven Torah*. Still, it would certainly be dereliction of duty for me not to address the fundamental theological question, even if only superficially.

We have seen considerable evidence that M composed Genesis in a manner designed to highlight the distinction between Elohim and YHWH. How are we to interpret the indications that the names Elohim and YHWH are presented as if they were two significantly distinct divine characters in the book? Is M some form of dualist? These are the questions I feel compelled to address. In short: M has answered these questions in every Unit of the Torah. The Torah was composed to be read in two ways. M has associated the two readings with the two names. The dual readings of the Torah may reflect the apparent dualism implied by Elohim and YHWH. Even though there are two distinct ways of reading, as a linear text and as a woven text, there is only one text.

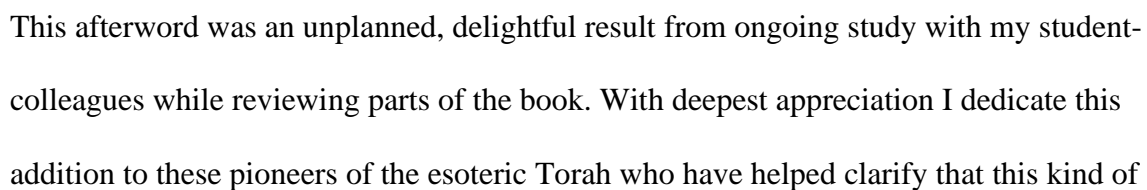
I see the two stone-tablet narratives as crucial for understanding the different expressions of Elohim's and YHWH's ways of writing and reading. Elohim speaks the Decalogue and produces carved and engraved tablets by himself. Ultimately, these tablets are

THE ESOTERIC WOVEN TORAH

shattered before the eyes of the whole camp. YHWH, on the other hand, partnered with Moses; Moses was to carve out the tablets for YHWH to write on. These are the tablets that Moses hid in a box (Deut 10:1), never showing them (that we know of). Elohim is associated with the linear reading, which is like M's shattered tablets (Units), when the Torah is read verse-by-verse. YHWH is associated with the esoteric reading, based on the woven structure. For Elohim, writing is a reproduction of speech, like the first tablets. For YHWH, it is the reproduction of writing, like the second tablets.

Elohim, the independent creator in Genesis Unit I, plans and creates the structure of reality in a manner that can be deconstructed by YHWH with the assistance of Moses and Aaron, "And Moses and Aaron did all these wonders before Pharaoh (Exod 11:10)." The linear reading of the Torah establishes a baseline, like Elohim's creation. The structured reading uncovers "signs" and "wonders," which, in turn, reveal the hand of an author who invites the reader to partner in discovering and revealing the signs and wonders. Supernatural, heavenly, YHWH promises unbounded riches to those who hear his voice; M, similarly, promises unbounded creative delight to those who read the woven Torah. By participating in the revelation of the esoteric Torah, the creative reader partners in the revelation of the holy, YHWH, thus changing the reality defined by Elohim. This is the realization of Jacob's dream, when YHWH, the holy, becomes part of our world.

Figure 47. The Torah Tapestry



THE ESOTERIC WOVEN TORAH

study is expansive. Our study has led to weaving the five books together into a new map, a veritable tapestry, presenting an all-encompassing view of the woven Torah, presented in **Error! Reference source not found..** The details revealed through the tapestry indicate that *the entire Torah was planned and composed as an integrated artifact.*

Up to now we have noted four distinct levels of textual weaving within the Torah. The six days of creation and the Decalogue, included in the first level, are weaves within Units. The second level contains the eighty-six woven Units, presented in Part Three. The third level is defined by the weaves formed by subdivisions of books, like the inter-woven double triads in Genesis. The woven books themselves, described in Part Four, form the fourth level. When I began writing *The Esoteric Woven Torah*, I thought this fourth level, woven books, was M's ultimate creation. But now we must add a fifth level of organization, the integration of the five books of the Torah in the Torah tapestry.

Two Arrangements

The tapestry can be seen as two distinct arrangements of books, representing two different ways of conceptualizing the relationships between the five books of the Torah. One arrangement contains two interlocking sets of three books each: Genesis, Leviticus, and Deuteronomy, the horizontal component:

Genesis	Leviticus	Deuteronomy
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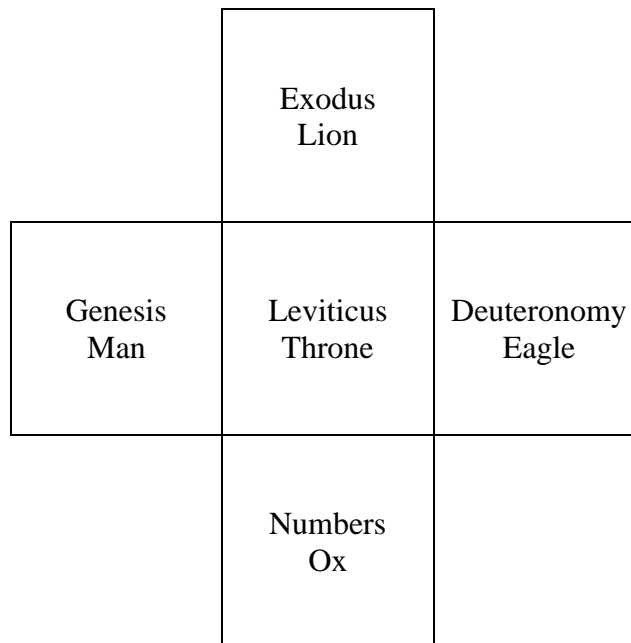
and Exodus, Leviticus, and Numbers, the vertical.

Exodus
Leviticus
Numbers

In this arrangement, Leviticus has a double role as the center of both the horizontal and vertical triads. Interestingly, both threads have the same number of Units, divided similarly between the books in each thread. Both Genesis and Exodus have nineteen Units, while Numbers and Deuteronomy both have thirteen. Consequently, each thread has thirty-two Units, plus twenty-two in Leviticus.

The second arrangement is comparable with Ezekiel's vision of the divine chariot. Four books (creatures) surround Leviticus (the divine throne) in the center. This visualization is outlined in Figure 48.

Figure 48. Chariot View of Tapestry



A complete understanding of the tapestry could lead to the integration of these two arrangements and warrant an additional publication. So, with your indulgence, for now I will paint a broad stroke picture to weave together the books of the Torah.

Weave Arrangement

In attempting to conceptualize what meanings may be embedded in the intersecting triads arrangement, we can apply what we have learned about textual weaves. All through our investigation of woven text we have considered continuity as the primary distinguishing characteristic of weft threads. They contain a continuous, unbroken flow of text, although usually divided into segments. The vertical triad, Exodus, Leviticus, and Numbers, fulfills the conditions of a weft thread since they are a continuous flow of text broken into three components, books, and defined by the forty-year journey. Similarly, the horizontal triad, Genesis, Leviticus, and Deuteronomy, may fulfill the conditions of a warp thread, being a group of noncontiguous segments. However, they also must demonstrate some type of coherence as a set of segments.

All three books of the horizontal thread are composed of triads, except for one unattached Unit in each book. The formal structures of these three books clarify they were planned together as a multi-book composition. A single set of (conceptual) warp threads span the three books, integrating them into a single extended weave. The coherence of the three-book plan is established by the set of concepts that distinguishes between the three warp threads that connect the books. As we have seen in Genesis, a fundamental dyad, close to “transcendent and immanent,” distinguishes between the outer threads (1 and 3), while the middle thread (2) is an interface, or connection, between the two. However, there is a difference between Genesis and Deuteronomy; the outer threads are reversed. In Genesis, the transcendent orientation is above, in thread (1), and the immanent below, in thread (3). In Deuteronomy, however, the imminent is above (1) and the transcendent below (3). Leviticus was designed to lock itself to Genesis on one side and Deuteronomy on the other by a

remarkable device. The first half of Leviticus is like Genesis because the map of the book places the “transcendent” above (1) and the “immanent” below (3). The second half of Leviticus, like all of Deuteronomy, has the immanent oriented above (1) and the transcendent below (3). Leviticus XIII (19) is the divider, as noted in Figure 49.

Figure 49. Interlocking Genesis, Leviticus, and Deuteronomy

Warp Thread	Genesis	Leviticus First Half	Leviticus Unit XIII (19)	Leviticus Second Half	Deuteronomy	
1	Oriented to the transcendent			Oriented to the immanent		
2	Interface			Interface		
3	Oriented to the immanent			Oriented to the transcendent		

The tight structural integration of these three books, based on a three-thread warp, identifies them as the warp of the Torah tapestry. Further, characteristics of Genesis and Deuteronomy may point to the conceptual plan of the warp. The forty-year narrative detailed in Exodus and Numbers is the central story of the Torah. Genesis is a prologue to this story, and Deuteronomy, looking to the future settlement of the nation in Canaan, is an epilogue. Consequently, they form a timeline. They also have another set of characteristics to apply to the timeline.

Genesis is about individuals and Deuteronomy is about a nation. In this respect, an earlier analysis of Leviticus is enlightening.⁷ The first half of Leviticus focuses on individuals and the second half on the nation. This fits precisely with Figure 49 and can explain the inversion of orientation after Leviticus XIII (19) while maintaining a conceptual consistency.

⁷ See FN 3

THE ESOTERIC WOVEN TORAH

Individuals are grounded in the immanent physical (3 in Figure 49) and “lift up their eyes” to the transcendent (1) in aspiration. The nation, on the other hand, is founded on the acceptance of a common deity and calendar, the transcendent, (1) and aspires (raises its eyes) to material continuity in its land (3). This explanation is, of course, hypothetical and deserves further expansion and clarification. But no matter how we may explain the inversion, Genesis, Leviticus, and Deuteronomy form a tightly planned block and represent the warp of the Torah through their three common horizontal threads.

Chariot Arrangement

In the second arrangement, four books are seen surrounding Leviticus, like the four faces of Ezekiel’s chariot supporting the divine throne (Leviticus) in the center.

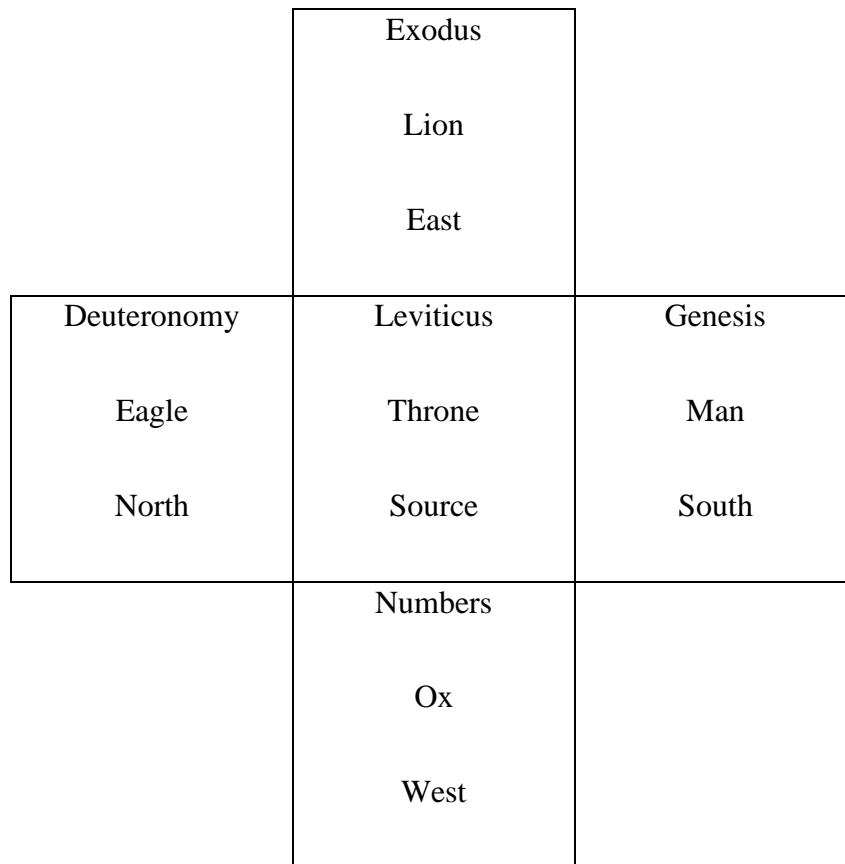
I looked, and lo, a stormy wind came sweeping out of the north—a huge cloud and flashing fire, surrounded by a radiance...

Each of them had a human face [at the front]; each of the four had the face of a lion on the right; each of the four had the face of an ox on the left; and each of the four had the face of an eagle [at the back]...

Above the expanse over their heads was the semblance of a throne, in appearance like sapphire; and on top, upon this semblance of a throne, there was the semblance of a human form.

Ezekiel 1

Ezekiel describes an arrangement like Figure 50. I have added the cardinal direction associated with each of the faces. Since Ezekiel sees the chariot coming from the North, Man, facing him, is the South face, with the East, the Lion, to its right and the West, the face of the Ox, to its left. The faces are mapped to the directions in Figure 50 according to the ancient practice of having East, the orient, oriented to the top of the map.

Figure 50. Ezekiel's Chariot

It is surprising that the Torah, a book about YHWH's revelation in the world, can be seen as a structural parallel to Ezekiel's divine chariot. But there are further parallels that raise the level of surprise to astonishment. Two individual books, Exodus and Numbers, are formatted according to the chariot paradigm. Looking at **Error! Reference source not found.**, both of these books are divided into four quadrants, A-D, like the chariot figure. Both contain a vision of the deity at their center. Unit X in Exodus contains the narrative of the elders seeing the deity; in Numbers VII, the deity reveals himself to the nation at the tent of meeting (16:19). The vision of the elders in Exodus is startlingly similar to Ezekiel's.

- Above the expanse over their heads was the semblance of a throne, in appearance like sapphire; and on top, upon this semblance of a throne, there was the semblance of a human form. (Ezekiel 1:26)

THE ESOTERIC WOVEN TORAH

- Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the deity of Israel; and there was under his feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.
(Exodus 24:10)

It appears that the Torah and Ezekiel's chariot represent a single paradigm, according to which YHWH is revealed through a five-part figure consisting of the deity carried or supported by four "faces." The astonishing parallel between the Torah tapestry and Ezekiel's vision invites our attention, and fascinating questions come to mind: Is there a correlation between the faces and the books of the Torah? What could this tell us about the plan of the Torah? How does the chariot arrangement of the Torah connect to the weave arrangement? All these tantalizing questions will have to wait for a future study to address them. For now, I close with a proposal to integrate the warp and weft of the weave arrangement.

In broadest terms, there is a substantive difference between the two intersecting threads of the weave arrangement. Only the books of the vertical, weft, thread contain miracles and wonders, such as the signs in Egypt and the dividing of the sea. Also, the appearance of YHWH in clouds, fire, and smoke is limited to this thread. Perhaps the distinction is that the vertical thread is associated with the supernatural, as opposed to the "natural" horizontal warp thread, in Genesis and Deuteronomy, at least after the Tower of Babel narrative.

Alternatively, we can identify the vertical thread as characterized by YHWH's gradual revelation in the world, coming down from heaven to the mountain in Exodus, to the center of the camp in Numbers, in Unit VII. If the weft presents a picture of the revelation of the supernatural in the world, the horizontal warp might establish the natural foundations against which the supernatural appears. We have seen in ch. 9 that YHWH's grand

appearance on the stage of nations takes place through the signs in Egypt. They are perceived as reversing the natural course of things, specifically against the background of the days of creation, e.g., the light of day one becomes darkness. The warp: Genesis, Leviticus, and Deuteronomy sets the foundation of the weave by establishing the natural created world.

Since these are to be the closing words of the book, I will try to tie together the Torah tapestry and the distinction we have explored between Elohim and YHWH. The horizontal triad may represent the natural world of cause and effect associated with Elohim since the days of creation. The vertical thread contains the supernatural, miraculous revelation of YHWH. The Torah tapestry thus integrates Elohim and YHWH. Perhaps the study of the Torah as a tapestry is meant to present the student with a path that leads to the Edenic integration of YHWH Elohim.