

See the Thunder: **A Final Kabbalah**

Exodus 20:15

Book Five of the Final Age® Testament

**A Book of Repetition.
Kabbalah for former heretics
With Beginners Mind
Being the A
God's Western Mythicism
Of the Ten Principle Ideas
Now that we all know
The Sound of One Hand
Say Again:**

**“In the first case
A and Nothing,
we have the letter A,
which is known to contain all others
and then Nothing.**

**"In the second case, "A is Nothing.'
"From this we can only conclude that A
is All and Nothing at the same time,"
Edmond Jabe**

Why a Final

Kabbalah?

The Final Solution

**Auschwitz is not a place of
revelation but the modern
anti Sinai**

**Franz Kafka did not have
to experience the S.S. terror
He created a world that
describes our century
With its anonymous powers
And monstrous world wars
And practices of
exploitation.**

Hans Kung

**The
eternal mystery
of the universe
Is its**

understandability.

Rabbi Albert Einstein

**God's name (Torah)
Is a verb,
Not a noun,**

and that verb starts

with Aleph.

**Aleph: wisdom
Gazing up
And gazing down
Like a mother
At her child.**

**Milorad Pavic
Dictionary of the Khazars**

Open Secrets

There is no Secret Truth

Only Truths we refuse to Acknowledge

The Ultimate Secret

Is the most Open One

Here it is

God is All

and Nothing

Reb Yerachmiel ben Israel

Kabballah

One

- 1. “Kabbalah has nothing to do with Mysticism.”**
- 2. Again: “ Kabbalah is called SOD , Secret Knowledge, so most people think Kabballah is Mystical. It is a lie.”**
- 3. “The GAON (Great wise Rabbi) of Vilna writes that whatever is not Revealed for example... a scientific fact that has not yet been discerned is called Sod, Secret, in the language of the Talmud.”**

Two

“Kabbalahism: To create mysteries and expose them, to hide secrets and discover them.”

**Kabbalah is the great poem of Judaism
A Tree of Symbolic jewels
Showing forth the doctrine of the Universe
as the vesture of the deities
of the community as the embodiment of the deity
and of Love as the acting of God in man.
Kenneth Roxroth**

Three

“The Kabbalahistic Chassid wants ever new revelation. How and why the Infinite is concerned for humanity The puzzle as to how the Infinite created the finite is never satisfactorily resolved. The way in which answers are wrung from Eternal ineffability is of utmost importance to such a Chassid.”

Rabbi Reb Zalman Shalomi

Four

The eventual goal of Science is to provide a simple theory that describes the whole universe.

Stephen Hawking

Five

I am an End

And

a Beginning

Rabbi Franz A. Kafka

Six

The very novelty of the Kabbalahistic interpretation of Scripture is grounded in the first instance in the highly traditional conservative belief in the Authority of the Torah as God's own will.

The further Kabbalahistic speculation that the Torah was (say is, Steven, is) God's Name, that the Torah was (is!) A living organism are predicated on the traditional view of (Torahat-Emet) God's own truth.

Steven T. Katz

Seven

Throughout the Western world the realization is dawning that contemporary science, including psychology, provides nothing for man that can take the place of the struggle for self-knowledge, and that most of our present religions have cut themselves off from the energy in their original teachings.

Jacob Needleman

Eight

As we know... from our knowledge of Higher (Biblical) Criticism, Complexity should not be confused with profundity.

Rabbi Edwin Friedman, D.D.

Nine

There are things that are So Serious you can only joke about them.

Neils Bohr

Ten

**There was once a fellow named
Ben who could only count *Modela* Ten.
He said: Whenever I go
Past my last little Toe
I have to start over again**

Ten Truths Before Ascending

- 1.) Ascend. This Kabbalah is on the Arete.**
- 2.) Kabbalah is A Revelation, not Obfuscation.**
- 3.) True Kabbalah is revealed in the text of Torah. Know torah, know God. Those with understanding will understand.**
- 4.) After The Fall all we have is The A Ascent.**
- 5.) Kabbalah is Truth or Death. Golems.Receive.**
- 6.) The Truth of Kabbalah (Aleph is A) is turned to death by the Mapmakers and their Maps. Decadence.**
- 7.) On The A The Ten are One, illuminating The Way.**
- 8.) Tikkun begins in the heart, then the body, then the body politic, then religion. The only hierarchy.**
- 9.) The name of the True God is A.H.V.H. Aleph. Hay. Vav. Hay. Say Ah. Say ha. Say va. Ahava. Love, God.**
- 10.) Say Kaddish for the Kafkan and Shalom to Scholem in the A Ascent.**

Kaddish for The Kafkan

**“We covet your free will
you our wings”**

The Angel Gabriel

Yiskadal veyiskadsh shmay raba

Diminished and Profaned, The Great Name.

Our decree: Death. The End. Your lives are death. Your history, destruction

Your destiny is real, Death, and add, a Curse, revolving wheel, spoke

Speak, spoken, say Ka Ka Ka, and carrion, Again.

You all proclaim the Name Again, and Again, and Again, and Again, to no gain. “The Shame”

Cursed and cursed, uglified and defamed

Belittled and belittled, lowered and lowered once again

Utterable yet ineffable, for you know not The Name.

Kafkas all you have not a prayer,

The Heavenly Hosts proclaim:

No Peace on Earth, as it is Better for you never

To have been So we all say together. No men.

A

for Paul Celan

**A was A is A shall be
A not A
Infinite Aleph
A God
Engraved on the Tablets**

***We forsake*
A Not A**

**The Holocaustum
Not A
We A What
We A Why**

**A
blooming
being
A
Rose
In
Rose
A**

For P.G. Gerundgrinder

Attention! Attention!

My Children, we speak once again!

Time for Ascending

Kabbalah A

Receiving

Fold up those tents

For the A

Ascent

Final Tenants taught on top

of A Mountain

Tension is Mounting

Moses Kabbalahing

Decadent children dancing

Round the gilded calf

Moses musing:

"Rather tenuous these teaching of

My children's tendency

Worship of idol youth.

All these "Do's" untenable?

They at this moment breaking the tenets

at this Mountain's base"

Then

Tenacious Moses ascending

Once Again

After God's congratulating

his smashing performance

Moses hearing God's second thoughts

Destroying the People

As one Man

Why—rebellion—then

Never Again!

This first the Final

Day of Atonement!

Then Moses petitions

Praying with intention!:

“AHVH AHVH

Lord of Love and Kindness

Tender parent

compassionate and gracious

Long facing anger

Abundant in Love and Trust

Send us once again

Our Second Coming

Of your Tenfold Teachings

Though Ten Times we fail your tests

Decadence

Forgive your children

The Lord AHVH answering!

By your word and deed—I do

I AHVH God of All

My children tenants of my land, forever.

These Ten Teachings

Upon their hearts

Within their tendons

My people becoming

The work of my hand

Prophets all, forever

Praising Me

The AMEN .

Sealah .

Emet

My Fathers Kabballah

“Dearest Father, I am afraid of you. I am unable to think of any reason, for I am afraid of you. The magnitude goes beyond the scope of memory and reasoning.” Written by Kafka to his father, I sent it to mine. It took my Father years to respond. Kafka’s letter was filed in his mother’s apron.

I am also a son of Kafka, one he fathered and never knew. In our tradition all our teachers are fathers, worthy of reverence. So to God the Father who commands honor and reverence, which some call fear. The beginning of wisdom is fear of the heavens. The end of wisdom is in not questioning the heavens.

Kabballah (root K.B.L.) means, literally, the Receiving of tradition. From God the Father to Moses our Rabbi to his disciples, all sons, in an unbroken chain of tradition. Traditional Kaballah excludes women even as it hints at God as mother. During the week God is masculine, but on the Sabbath God is greeted as a Bride. We await the return of Shechinah to her Holy Sanctuary in Jerusalem yet still teach The Messiah is a man. A Patriarchal Kaballah demands rebellion. Consider the letter sent. Kabballah announces the breaking of the chains of tradition. This rebellion unseats God the Father, but not God.

My mother taught me kindness and compassion by example. She was an orphan who knew nothing of tradition or authority. A Kabbalah my secular survivor Father handed down to me he said he received from his Father:

**Ans man lernt
Nicht an Tate
Waskst ear est
Wie in wald.**

My father escaped the Nazi's when he was a third grader, so I am uncertain of his spelling skills. I am sure of the ambiguity:

**If one does not teach
His father
He grows up as one
Wild in the world.**

**Who is the he? Father or son?
Is wildness less desirable than domesticity?**

What may one teach the Father they fear?

Rebellion.

I rebelled against my Fathers assimilation and became an orthodox Rabbi. When I understood that I had merely displaced my earthly father with one as demanding in

heaven, I rebelled against Orthodox Judaism and became a Kabballahist.

I rebelled once again and renamed and proclaimed a Final Kabballah. In the wild of my wilderness I chose a final path, leading the people effortlessly to the top of the Mountain. We carry with us the Moses who was floating in suspended animation into our final promised land. The First and Final Tablets and the bones of Joseph and Franz and even Sigmund and Hermann we carry in our Ark. On the Mountains top we place this banner: Truth or Death.

The Final Age Testament orphans me from all the Fathers, and is my atonement.

I believe the Messiah will be a woman, the men having had their chance.

The only mystery that remains is the how.

I am, The Lord our God, is the author, not this Rabbi.

I tell my own story.

My Father found his voice in retirement and studied to be a Cantor. When the voices and visions of the Hitler youth smashing the skulls of the elderly came back he returned to the tournament poker circuit. He said he could not lead the community of Israel in prayer. Being merely a second class survivor I did not completely comprehend. I think he

wanted to be a Cantor to please me. He wanted me to teach him, and in the end he became my teacher.

I hid my Final Age Testament from my Father, my wilderness of wildness. Near the end of his life I finally gave him a copy of Final Testament. He spent most of three days in the guest room reading.

He wrote his review in the form of a one word poem, the only one I know of him ever writing.

A Kabballah

LOVE

Dad

(I meditated on this concrete Kabballah for hours before breaking the code: Live in lion love)

Golden Calves

For all my Lilliths

You had great legs!

For Ten years we slept

My right hand holding your left breast

We were the two halves of the Tablets

Until the Other gods came

and our bodies broken.

Twice I lived the lies.

One to Five

The Name of the Lord,

I AM, in vain.

Peace day and our parent's teachings

All profaned.

Six to Ten

I could have murdered you!

**Our false promises, witness, stolen
Hearts ripped from heaving chests.
We opened to the New Age.
We made liars of our Love.
Now I Covet
The morning
Alone.**

For Theo

Theo, My Theo, this Testament is written for you—Alone.

Together we reveal the Ancient Secrets as Basics.

This Final Age Kabbalah is a retelling of everything Old and New.

We welcome you, Theophilos, gentle reader, to become caught up in this Third Testament.

This Kabbalah breaks from tradition. Mystifying the truth distances the people from prophecy. Revelations continue, for in this Torah, nothing is ever Final.

A Final Kabbalah

Isaac, my friend. Talk to Me.

Now that you are off your High Altar I wonder - how do we make this Testament a tradition? A Kabbalah? A discipline? For Two Ages you were bound, in the name of Mercy, the Mouth of Gevurah gagged.

The Power of What and Why is the beginning of the Age of Wisdom and Compassion. Your Father bound you hand and foot to the Old Testaments, from Genesis to Revelation.

I unbind you for the Final Revelation. We have experienced the Final Atonement.

The Final Age[®] Redemption?

The Ego the only sacrifice.

Leviathan² for Rabbi Melville

This Final Age[®] Testament is and is not (A) Novel. The Five Books² are filled with extras such as short short stories, concrete poetry, prophecy, letters, Revelations, History, Erotica, Physics, Philosophy, and what not. Like the original, this is more than a book, at one and the same time fiction and nonfiction. The Tradition continues.

And the Author? Call Me Rabbi. I am reminded of the Critics description of you, Herman, as a "Big, Bearded, violently excited man trying to shout down the whimpering lonely child in his soul."

True.

Why else write?

What the critics said of you, my friend, will also be said of Me: "not even a minor master."

Leviathans.

Great White and black lettered FAT Bibles that take from, and add to, the Old and the New.

Moby Dick, and now this!

A Rabbi rewrites the Bible!

You say Moby Dick is bungled?

Herman, take a look at this Final Age® Bible.

Yes there is light in both books but "blubber is blubber tho you may get oil out of it."

Franz Amshel Kafka - My Rabbi

Franz. Franz. Helloooo.

Wake up, its resurrection time.

The End.

Sit up. Good. Open your eyes. Rip off those shrouds.

Take my hands. Both of them. Listen.

This book is dedicated to you, take it into your hands.

Together we Ascend to Kabbalah the Decisive Thing

The Final Teachings of The End.

O Franz My Franz never has there been a better friend!

You opened us all this Final Kafkan Age

You inspired this Final Age[®] Testament, it is all.

Kafkabballah

A Messiah

you did not marry

A Moses

You await entree

into the Promised Land.

Leaving us all hanging

like the Old Mountain by a thread

and always over our head.

Moses knew.

Jesus Re-knewed.

I knew knew

Final *Kvetch*

Franz hand in hand

We ascend and descend

so swiftly the Final Path

blazed straight, and smooth

Redemption? Resurrection? The End?

Not possible without your bones.

No Franz you may not remain mute within your coffin.

My Brother, My Joseph, K, your bones in Final Ark

With the Final Tablets, The Manna, Aaron's Rod.

Old Ark of Broken Tablets

New Ark of Broken Wor(l)ds.

Broken - words - Ten - of creation

Broken - worlds - Ten - of Revelation

Broken Laws and broken lives.

Broken, the heart of every Moses

Leading any Israel

From their Egypt. Broken.

The Final Wor(l)d? The Final Ark?

We bow to you my Kafka

After all is said, written, and done, The End.

You put the K

in Kabbalah.

Finally a Rose Rabbi

- 1. The Final Age® Rose Rabbi is High Priest of the Visible. Enter the Word. The Ark. The Holy of Holys.**
- 2. The Final Age®, Shiloh's coming (Sealah) Genesis 49:10 is apparent only to the learned ignorant.**
- 3. Final Age® Sages resurrect their own bodies. Golems!**
- 4. Kafkabbalah is now the common reader's Art.**
- 5. This Final Age® Testament is The Redemption.**
- 6. All Secrets become Basics in The Final Age®.**
- 7. In the End - Goyim, women, children - may be sages.**
- 8. Every reader of this Testament becomes A Moses, A Jesus.**
- 9. Finally, Wallace, The Final Age® moves towards concreteness. Ten poems chisled into sapphire stone.**
- 10. The Final Belief?**

As you teach:

A Fiction

We know to be a Fiction

The Exquisite Truth

The Testaments

A Fiction

We believe in

Willingly.

K(abb[a]llah]

K.

Announcing Final Age®

Judgment Day.

abba abba father father

why have they rewritten thee?

Allah? Recite All-Ah

***Kabba?* Again. A.**

***Haj* to binding or unbinding**

Submitting to is peace

Sufi Chassid Saint dance

Seven circumambulations around the black stone

ashes ink all Holy writ.

Kabbalah

A

An opening

Recite: Ah

All

Final Age

**AGES OF
BARBARISM
CATASTROPHE
Destruction
EVIL'S EMANCIPATION
FINAL AGE
GOD
HERSELF
IS NOT
J. JOKERS JEHOVAH
K POINTS THE WAY
LOVE OF AL-GOD BY
MUSINGS ON SOPHIA**

Now

**OPENING
PEOPLE**

Quietly

**REAWAKENING
SOULS
TO
UNDERSTANDING YOUR
VERY ESSENCE.
WELCOME, SHECHINAH, THE LOVE GOD**

X-ITING

YA WE . ENTERING

Z god, the great Ah-ha joining VA

ZERO GOD—ALEPH GOD AT ONE MOMENT

Zenith God—Horizoning

Final Kabbalah - Rabbis Introduction

"What is your view of God and Torah?" my mentor, Rabbi Acheron Gottman asked, pulling two unfiltered Camel cigarettes from a pack hidden in his desk. Lighting up so I could think, I hesitated and then gave the traditional - and most obvious answer:

Moshe Kibal Torah Mi Seenigh

Moses Kabbalahed Torah from Sinai.

Moses then passed the teachings and traditions to Joshua, who passed the teachings to the Elders. The Elders taught the prophets and the prophets passed the traditions on to the Men of the Great Assembly."

The Rabbi looked at me like I was blowing smoke, and said, "So, I see you believe in apostolic succession within the Law." Nervously, I continued. "I believe in the Written and Oral Law and the Kabbalah - all given to Moses." Smoke drifted my way from my silent mentor. Shaking his head from side to side and waving his hand through the blue-tinged air he lectured:

"Rabbi, things change in life and in religion. In a few days it will be Chanukah, so I will teach you about the origins of the Law in relation to the Maccabean uprising.

"The Written Torah does not directly speak to the issue of self defense on the Sabbath. The Jews of the time refused to take up arms to defend themselves against attacks by the Syrian Greeks. The original Chassidim cowered awaiting massacre. Judah Maccabee saved our people with the sword and the word. Let's look at Deuteronomy Twenty. As you remember, in this chapter we are admonished not to fear our enemies, we are taught who is exempt from war, and we are taught to sue for submission. The chapter ends with a command not to destroy fruit bearing trees during a siege, and another command forbidding the use of fruit trees for bulwarks in wartime. Non-fruit bearing trees may be used only until the enemy is subdued, and the besieged city falls. Judah the Maccabee conducted war according to this chapter of Deuteronomy. Judah had to convince the nation that self defense on the Sabbath was sanctioned by the Torah. Judah hangs a momentous innovation on the thinnest scriptural pretexts - Deuteronomy Twenty Twenty.

"You see, the Law of Sinai was floating in the air. The imagined chain of succession of apostolic legal Kabbalah from Rabbi to Rabbi breaks. During war, certain ecological laws are in abeyance, trees are destroyed. From this, a mountain is suspended on a thread, and an extraordinary provision is made for nullifying the Sabbath prohibitions

during war. Historically, this is the real Genesis point of the Jewish halachic (legal) process.

"Moses' successor, Joshua, seems to have received no instructions from his mentor on how to inhabit the Promised Land. Moses received the Torah and passed it on to Joshua? What happened to the transmission of tradition? Joshua the warrior became Joshua the diplomat by ignoring the Torah of Moses which commands a war of extinction against Pagan idolaters. In Moses' Torah, evidently, God did not want the Israelites to follow the detestable customs of the native inhabitants of the land, and therefore commands their extinction.

"Joshua's Torah reasons that he did not have to destroy the Palestinian natives if he could convince them to follow basic moral law. Joshua ignores the apparent meaning of the verses in Moses' Torah. This is creative rabbinic misreading! Because there are often breaks in the linkage of tradition, latter generations reinterpret the text to fit and fix the quandaries of their own time." Rabbi Gottman sat quietly as I absorbed all of this. When he saw I was ready, he continued:

"Rabbi, we need brave scholar warriors like Joshua and Judah today. The foot soldiers of orthodoxy in their black uniforms require enlightened leadership.

"A belief system based on the assumption of an unbroken chain of command from God's mouth to Moses to the Rabbis of today is a fantasy. A Torah from Moses on

Sinai is a fine theoretical concept, but ahistorical. Today, the law is only what the rabbinic lawyers say it is. Blackfrocked Chief Rabbis teach ill-suited black customs as law. Every one of these Rabbis is dressed in the garb of mourning. This is forbidden!

"Every historical crisis demands new legal decisions. When the temple in Jerusalem lay in ruins we could have ceased to exist as a people. The Rabbis then sat in sackcloth and ashes awaiting the end of the world. Rabbi Yochanon ben Zakkai alone merited the vision of the prophets, seeing God's hand in the crisis. The old mode of prayer and atonement, animal sacrifice was updated, and the prayer of our lips was offered instead of the bull of the animal sacrifice. Destruction and exile became blessings, teaching our people to live the prophetic vision by becoming citizens of the world and messengers of the word.

"Rabbi, think about this pattern. Moses smashed the original set of tablets. We Rabbis congratulate Moses for breaking the tablets. God destroys the walls of the holy temple in Jerusalem, and enlightened Rabbis congratulate God for destroying a cultic system of worship that was becoming stagnant. By the way, as you know, the cult and its practice are folded up into two books, the Torah and the Siddur, the prayer book. The Torah records the rules of the sacrificial cult, and the prayer book replaces its rituals with words. To this day some Rabbis await the reinstatement of the cult and the return of burning flesh and

sacrifice as an integral element of prayer. Reform Rabbis take a different approach.

"We know that, like a hammer hitting a rock, each verse of scripture gives off many sparks when we study. Some verses do not stand up to the hammer of history. Some Laws must remain broken.

"Let's look at one of my favorite examples -- the Stubborn and Rebellious Son, Deuteronomy chapter twenty, verses eighteen to twenty-one. Imagine stoning to death your own son, even if he is a glutton and a drunkard! This scriptural scandal is pulverized by a brave Rabbi in the Talmud, reduced to its inherent absurdity. " Lo hiya Ve Lo Nevra" " Never was there such a son, never will there be one." This spirit of reform is essential to understanding the halachic legal process. Torah in the age of the Talmud is understood to be an ideal constitution. Amendments that radically change the original intent of the law are introduced. Talmudic law goes way beyond Deuteronomy chapter Twenty-four, where a woman who no longer finds favor in her husband's eyes is sent packing with a bill of divorce. The Rabbis eventually allow women to be included in the process - up to a point, but the point is that the law was changed.

"In Talmudic Judaism, God's words are open to emendation by ordinances, by Takkanot. Takkanot decline after the Talmudic period and continue to decline in the Middle Ages. In that spirit medieval Rabbis of our time refuse to modify our Torah constitution, forget about

reconvening the Sanhedrin, the court system. These Rabbis turn the Torah from an ideal into an idle constitution, our modern version of idolatry. These so called Rabbis, Kabbalahists among them, want nothing to change."

Rabbi Gottman watched as I lit another Camel, and continued his lecture, "Remember, the Kabbalah has also changed dramatically; each change inspired by a crisis, As Judaism turned the corner into the dark ages, the metaphysics of Ezekiel's Chariot were not adequate to the task of uplifting the legal formalism gripping the people, or to explain their suffering. Ecstatic Kabbalah arises naturally at the moment formalized prayer becomes obligatory and then perfunctory. Rabbinic Judaism, ghettoized, turns isolationist, shunning secular science and text, while Kabbalahists study The Book Yetzirah and speculate about language and the nature of creation.

"Think about the vitality of our tradition, Rabbi Aryeh. A thousand years after the redaction of your pious Mishna about Moses, another Moses pens the great Bible of Kabbalah -- the novel Zohar. Moses de Leon's Zohar was transformed by another lion – Rabbi, Isaac Luria into a metamorphosed Kabbalah. The teaching of your chassidic colleagues, the Chabadniks rereads and changes the Kabbalah of the lion Luria. Luria's system was darkened and transformed by the pseudo Messiah Shabbeti Zvi into a Kabbalah of inversions, as Professor Scholem explains much better and in more depth in his studies. In this, the Messiah becomes a snake. That false

Messiah recreated humans in the dark shadow of the divine, and prohibitions were transformed into commandments. The reform movement fixed this by returning to the teachings of the prophets. The teachings of the prophets were an intensification rather than a negation of basic Jewish values, they understood the need for renewal in religion. The Orthodox Rabbinic mystagogues buried the Kabbalah of the Sabbatian heresy into silence. Kabbalah was thought of as dangerous to the masses. Perhaps it is! Who knows when the next heresy will break forth. What will the Chassidim do as the Messiah continues to tarry? And what about you, Rabbi Aryeh -- another lion -- a dangerous name for a mystic. Will you transform the Kabbalah of Luria and Zvi? Will you pen another great Kabbalistic novel like the Zohar?

"So what did Moses Kabbalah on the mountain?" I interrupt to avoid the Rabbi's question.

Rabbi Gottman inhaled at my interruption, and then exhaled and answered, "When our traditions shifted from prophetic Judaism to Rabbinism, new revelations were precluded. Rabbis are teachers, not prophets. The Rabbis constructed a paper chain from Sinai. This paper chain became a fence around the mountain. Eventually paper locks were installed and Orthodox Rabbis claim only they have the paper keys. Every custom in the codes becomes an obligation that we are expected to follow like unquestioning golems.

"The voice of God no longer thunders out from the mountain. Do you see? The Rabbis hear only the faint echoes from the sound chamber of legal discourse. The original meaning of Revelation was locked into legal codes. Even the Kabbalahists became legalistic mystics. This attitude is not wrong in theory, as God's law is inherently perfect. But human laws and interpretations often dance around the truth. True Kabbalah is a search for the meaning of Revelation. Professor Scholem is single-handedly restoring Kabbalah as a quest for Torah's original meaning. Beware of orthodox Kabbalahists.

"You look intrigued, Rabbi. Would you like me to arrange a meeting with the good professor in Jerusalem? Remember that we learn from Talmudic Law and the history of Kabbalah that Revelation is a process. Transformation and reform are its two immutable laws. One day even the scholarly views of Scholem will be revised."

I pray I record this accurately, Theo. I was in awe of Rabbi Gottman. He issued my passport into the promised land of rethinking tradition. Some of the thoughts I record here may be my own.

Franz Amshel Kafka - My Rabbi

Franz. Franz. Helloooo.

Wake up, its resurrection time.

The End.

Sit up. Good. Open your eyes. Rip off those shrouds.

Take my hands. Both of them. Listen.

This book is dedicated to you, take it into your hands.

Together we Ascend to Kabbalah the Decisive Thing

The Final Teachings of The End.

O Franz My Franz never has there been a better friend!

You opened us all this Final Kafkan Age

You inspired this Final Age® Testament, it is all.

Kafkabballah

A Messiah

you did not marry

A Moses

You await entree

into the Promised Land.

Leaving us all hanging

like the

Old Mountain by a thread

and always over our head.

Moses knew.

Jesus Re-knewed.

I knew knew

Final *Kvetch*

Franz hand in hand

We ascend and descend

so swiftly the Final Path

blazed straight, and smooth

To the Arete of The A Mountain

Redemption? Resurrection? The End?

Not possible without your bones.

No Franz you may not remain mute within your coffin.

My Brother, My Joseph, K, your bones in Final Ark

With the Final Tablets, The Manna, Aaron's Rod.

Old Ark of Broken Tablets

New Ark of Broken Wor(l)ds.

Broken - words - Ten - of creation

Broken - worlds - Ten - of Revelation

Broken Laws and broken lives.

Broken, the heart of every Moses

Leading any Israel

From their Egypt. Broken.

The Final Wor(l)d? The Final Ark?

We bow to you my Kafka

After all is said, written, and done, The End.

You put the K

in Kabbalah.

A Final Kabbalah

Kabbalah is heady material that demands rereading again and again. Creation of new ideas originates in the head—in Keter or Chochma as we crown our intellect by asking: What and Why, and then who, when, and where.

Again, and again, we shall see the hidden God of creation creating with wisdom, with Chochma. The head cannot always contain the text on a first reading. When the text of this Final Kabbalah is not a creating of comprehension, go on to the next text. Return to that which does not open another time. Be like the people who read the text of Torah once a year, as each text is returned to, as time scrolls the heavens into our daily rhythms.

Similar to the Torah, this Final Kabbalah conceals and reveals. The nature of poetic language creates a game of hide and seek between the text and the reader. Torah is protected by the flame of the rotating sword, so revelation occurs with lightening flashes of insight. As the old man explains, "a veil is drawn over perception,"

After the lightening flash the darkness returns as the Cherubim rule once again. The flaming sword, guarding the gate of Eden, guards the Tree of Life. The same sword also slices open the Gate to the Tree of Knowledge. In contrast, the Holy Zohar teaches that secrets of the Torah are limited to holy luminaries:

“Come and listen: The revelation of mysteries was limited to the generation of Rabbi Shimon bar Yochi alone. "There will be no other generation like that until the Messiah comes." Zohar III 159d.

So why do I sit at your feet, beloved reader? This Final Kabballah is the coming of literary Messiah. The Gate was open a bit by the Baal Shem Tov and Chassidim. The gatekeeper today allows entrance only to Hebrew scholars knowledgeable in Torah and Talmud . Study and mastery of Hebrew is the price of admission. Non Jews are not welcome. Women only enter disguised as men.

So why do I grasp the sword and slice the hinges off the Gate allowing all to enter?

The Final Age is near and Here

The Page the Narrow Portal

Not about Kabballah

Required:

**Only
A Mind
Of Wisdom
Asking What and Why.**

Those unwilling

To break the back of this and every book.

I bid

A do

The Kabbalahs - A Musing

Kabballah means receiving. What is transmitted? According to the traditional view, the Written law -- The Five Books of Moses -- the Prophets and the Writings are Kabballahed on the mountain. The Oral law -- Mishna, Talmud, and codes including every innovation up to our time are also Kabballahed on the mountain.

The two main categories of Kabballah, Ma-ah-say Mir-ka-va, the metaphysics of Ezekial's Chariot, and Ma-ah-say Baraysheet, the account of creation and physics are received on the mountain. In other words, all tradition is Kabballah.

My year studying with Kabballahists in Jerusalem was a time of receiving, but not of questioning. Kabballah without wisdom. Returning to Jerusalem with Rabbi Scholem as mentor, this changed. Professor Scholem was hated -- even despised -- by my orthodox Kabballah masters. From their point of view he was an apostate. This is understandable, considering his teachings that at the time Rabbinic Judaism became Orthodox the Kabballah emerged as a response to Judaism unwilling to confront change. Bravo. I was beginning to understand.

I discovered the wisdom of the question. My old masters taught the following Kabbalahs as from Moses on Sinai.

- 1) Kabballah is for men alone**
- 2) Kabballah is for married men**
- 3) Kabballah is for married men over forty**
- 4) Kabballah is for legal scholars with bellies filled with the law.**

This sounded good at the time since I fulfilled the criteria. In the old Kabballah, revelation is the domain of an elect few. Rabbi Scholem taught me to believe in God and to question everything else. Revelation is a dialogue and a debate. Being critical and argumentative serves God. We believe the Law of Moses when we question every detail. God reduces all the Law into Ten Words or Utterances. All ordinances of the law must be seen as reflections from the ten.

Even after a traditional Rabbinic education the basics of the teachings remain unexplained. The great dynamic of Jewish history remains a mystery. One gets the feeling from the traditional view that historical time stands still and that Revelation is an eternal unbroken transmittal from Moses to scholars of today. This misunderstanding of the time transcendent nature of Revelation helps the orthodox hide from a truth. Believe in God, question everything else.

We repeat ourselves once again, as tradition commands, and reread the original Mishna.

"Moses Kabbalahs Torah on Sinai

Transmitting to Joshua

Joshua to the Elders

The Elders to the Prophets

The Prophets to the Great Assembly."

The men of the Great Assembly were members of Ezra's court, numbering one hundred and twenty. Among them, Haggai, Zechariah, and Malachi. Rabbi Maimonides sees them as Prophets and Rabbis, thus filling the gap of silence of over half a millennia. Rabbi Judah the Prince gathers all enactment's and interpretations of the Oral transmissions into a written form - The Mishna - which means teaching ,and repetition ,again.

Why write down the Oral law? The calamities afflicting the Jewish people, including the destruction of the temple in Jerusalem and conflicting views of the Oral law after Hillel and Shammai necessitates a written oral tradition. The Mishna was not an end point of transmission when it was redacted and written. The Mishna generated further discussion of the Law of Moses, more oral discussion. These oral discussions were finally recorded after several hundred years in the Talmud. The redaction of the Talmud did not end the process of revision, but rather, inspired continued oral discussions on the written text. This process finally finds an endpoint with the codification of

Jewish law with the Mishna Torah in the 12th century and Schulchan Aruch in the 16th century.

Rabbi Maimonides turns the Talmud into a new Mishna, transforming the discussion back into a code. In theory, this all leads back to Moses in an unspoken chain. From Moses to Moses (Maimonides) there was no one like Moses. The original lawgiver on Sinai is therefore ordained with the title "Moses - Our Rabbi". The Rabbi Maimonides, a second Moses, because of persecution and ignorance and disagreement in his time, redacted his Mishna Torah. To repeat: Maimonides' Mishna Torah is a Mishna on the Mishna, a repetition that reveals the original teachings of Sinai. Rabbi Maimonides' rationale for his Mishna is, of course, scriptural, based on Exodus 24:12:

"And the Lord said to Moses

Come up to me

and be There

I will show you the Tablets of Stone

and the Torah

and the Commandment

which I have written

so you may teach them."

Is the "Commandment" the Oral law? My reform Rebbe taught me to question this rabbinic teaching. Are the Torah of Moses, the Torah of Moses Maimonides, and the Torah of Rabbis today all one? Yes and no. The Tablets of Stone retain their eternal validity. Only they are immutable. The Torah as it is written is open for study. The Commandment, or Commandments, are open for discussion. My orthodox Rabbinic teachers imagine Moses in a black suit and hat conversing with God in Yiddish on the mountain. I must confess, Theophilos, they are out of touch with the extraordinary changefulness of everything Jewish. This is why I speak with you. My colleagues will not engage in dialogue with me or listen to me. Progressive Rabbis understand that everything changes. A proof? Reform Judaism has reformed itself once again and our new leader wears a skullcap and is a keeper of the Commandments. Yes, Theo, I am no longer an orthodox Rabbi. I am no longer conservative. Call me reform. Yet I practice Judaism.

This Final Kabballah reforms the Kabballah of Chassidism. Chassidism reformed the Kabballah of the Lion, Rabbi Luria. Rabbi Luria reformed the Kabballah of the novel Zohar of the Rabbi Moses the Lion. The Zohar transformed the Kabballah of the Book of Brilliance (Bahir) and the Book of Creation (Yetzirah). Every generation is obligated to reform tradition.

Final Testament : Final Kabballah

"Rabbi Judah the Lion of Prague created a golem. This is a great Kabbalahistic wonder. It is so much more wonderful transforming oneself into a Mentsch, a totally human being.

Rabbi Israel Salanter

Theo, as you well know, Rabbinic Judaism does not inspire people to prophesy. God is found pressed between the pages of legal codes, a dead leaf from the Tree of Life.

Deaf to prophesy, eyes bleary from over-reading, we Rabbis are lost. Many have lost hope that a redeemer will come to Zion. History becomes the Messiah. The state becomes the New Temple. Other Rabbis seem unaware that we are living in the world of Shevira (Beings Broken), and so have no desire to re-form the broken tablets. Those links to the chain of tradition judge all others by standards so severe they call other Jews "Goyim", hating us in their hearts. Why are we Rabbis lost? Why have we no leader? Why is God not even our shepherd"

Chassidim have their Rebbes, their Living Torah's, some even have their Messiah, but they seem content being golems, studying at the Mountain's base. They are charaideam , trembling with rage and burning with anger that we who are not "religious" refuse to garb our bodies and souls in black.

The Law has become Hidden once again. We forget the Talmud's teaching (Sukkoat 27A) that Ezra resurrected a forgotten Torah which was once again forgotten and retaught by Rabbi Hillel, and that Hillel's Torah became hidden and was re-revealed by the Talmudist Rabbi Cheya and his disciples. Where is our modern day Joshua or Ezra or Hillel? Where is our leader, our Rabbi, our Prophet, our Scribe, our Savior?

The last Rabbi who aspired to prophesy, naturally a Kabballahist, was considered a madman. Our most famous Messiah, Shabbati Zvi, was not a savior, but a destroyer. He almost destroyed the wor(l)d.

Again, we make the ascent hand in hand because of all of this. The world of Tikkun places the reconstructed Tablets of Testimony back into the Ark of Religion. The teachings which have been hidden like the Lost Arks are rediscovered in this Final Kabballah. Until the world is perfected and the Ark is back in Jerusalem we place these teachings upon our hearts.

Final Kabballah, a Deuteronomy , is a book of repetition. In it, we rediscover the A God.

Again.

Wisdom in the Asking

Wisdom is in the Asking. The wisdom of Final Kabballah is in the power of the Question. The formula in Hebrew is hinted at in the word for wisdom, Chochma, which is pronounced (after letter transposition) co-ach-ma . Wisdom is the power of Ma asking What and Why. Further wisdom may be found in facing the Question Mi, which asks Who and When. Who? God alone. When? Today if you hear the voice.

Questioning awakens all five senses and then the image in the brain's Theo-cortex. <G> Everything Old and New becomes Final, dedicated to you, Theo.

New Agers listen. The Theo-cortex guides our destiny, not the Zodiac. The stars are symbols of the promise of fecundity, not predestined fate.

Hands are for grasping and for giving wings to the heart through clapping and singing. The life lines on our palms do not determine how long we live, nor does the heart line determine our fate in love. So clap those hands, Final Chassidim, Again and again.

Our three brains naturally see everything in triads, Again, the Final Kabballah teaches, over the two hemispheres of the triune brain the God of Creation hovers still. When our understanding is limited to the mammalian brain we are content suckling at the teats of doctrine. New Agers who do not recognize the reptile of

the Garden, avoiding and denying the evil of the world, but find all else within, will discover their inner nature when they locate the serpent in their very own bodies!

A Kabballah of the Holocaust

A Kabballah of the Holocaust reconstructs and reforms the Broken Set of Tablets. The Nazi war against God and humanity focused on the principle teachings hewn into the two tablets of the covenant, the Ten Teachings of Freedom. I learned my Kabballah of the Holocaust from my father.

Watching the burning of his synagogue in Germany on Kristalnacht he saw the "Thou Shall Nots" consumed in the flames. The tablets now read: Murder, Adultery, Steal, False Witness, and Covet.

My teacher, Rabbi David B. Roskies recently showed me an oil painting by Samuel Bak called "Proposal for a Monument". Bak explains his proposal:.

"The destruction of the laws has created a mass grave...turning the Tablets into gravestones. Throughout their long history of violation and abuse the Tablets have maintained their eternal power to re-emerge as a guide for those who choose to accept their covenant."

Rabbi Roskies teaches and I shall paraphrase, Theo, that in the wake of the apocalypse it is a human destroyer that leads his people to catastrophe. The Anti-Moses stormed the mountain and returned with his revelation to destroy the original teachings and the teacher.

Hitler's war against the Jews was a war against the Ten Commandments. God was the destroyer, not humans. Will we refashion our suffering into a new set of tablets when we learn the answer?

God did not die during the holocaust, nor did his teachings. The attempted murder of the teachings led to the holocaust. Adolph Hitler and the Nazi's war against the Jews was a war against God's Messengers and the messages of freedom contained in the tablets.

Accepting the human origins for the holocaust we begin the work of picking up the pieces. Each of us has an obligation to reconstruct the broken into the whole. This is the final trope of our age. Live the Thou Shalls and the Thou Shall Nots, or hand the Nazis a posthumous victory.

So we end without repeating, Theo, a teaching of my Kabballah Master, Rabbi Scholem,

"Our living of the Ten Principle Teachings determines who we are more than our insight, knowledge, and understanding. Our knowledge of Kabballah always has an ethical aim - namely the living of the Ten. The greatest sage attempting to fulfill every minutiae of custom accepted as law may still stumble over barriers."

The Commandment remains the same, the Ten focused into one. Accept upon yourself the obligation of Leviticus 19:18, "to love your neighbor as yourself. "Do not be vengeful or continue to hate, but love your

neighbor as you love yourself. I am God." This is a final Kabbalah. If you do not love, God teaches, I am not your God.

Finally, Job Suffering for Us All

Job suffers for all of us.

Let him suffer.

Was Job the righteous man who suffers? The good person to whom bad things happen? No. Job was a criminal. He brought all of his sufferings upon himself. Why were Job's family and cattle slain and not Job himself? Alive, Job must suffer all of his sufferings. He earned them all.

Job was an advisor to the pharaoh of the Exodus. Pharaoh, plagued with leprosy, called on his trusted advisors, Balaam and Job, for advice. Balaam, in character, said, "Only the blood of Jewish children, preferably the blood of infants, will heal your affliction."

Job said nothing.

The Pharaoh's army snatched nursing infants away from their mothers' breasts for Pharaoh's cure. Their blood was drained into Balaam's bath for Pharaoh. Job remained silent. Daily he thought of protesting Balaam's insane cure and daily he remained silent.

Why do you think it was so easy for the Adversary,(Satan) to convince God to punish Job for his crime?

The editor of the Book of Job spoke for God, and, being a fool, makes God look foolish. The Book of Job is an uncrackable shell. Job's secret is not revealed to his comforters or the editor of the book. Perhaps Job did not truly understand his crime.

The Satan was so pleased with his assignment of being the agent for Job's suffering that he was distracted when the Children of Israel were crossing through the sea to safety. Being the prosecuting attorney in the heavenly court, he could have presented a convincing argument that God bury the Israelites in the sea along with Pharaoh and his armies. The evidence, the soon to occur dancing around the Golden Calf, and all of Israel's future Idolatries.

So, measure for measure, Job's suffering saved the children of Israel. Job suffers for us all.

Finally The Sound of Two Hands, After Zen - Judaism

Alenu

... emptiness and the void. And we bow down, acknowledging, flat on our faces, before the King. The King of Kings, the Holy One who is blessed...

Before any thought of practicing my parent religion I studied Zen, and now and then all sacred texts of the East. I had my fill of exotic feasts chanting Hari Krishna with a generation of lost Jews.

Sensing that I must honor my parent's religion my turning was towards Jerusalem, my next text. Sitting in yeshiva, meditating hours on a single page, filling four full years, I learned that the Torah is One long mantra beginning with creation and continuing in never-ending discussing.

Theo, as we learn in Final Acts and Revelation the song defines the pronouncing and meaning of the text. The entire Mantra is also troped opera

Zen is easy. One hand clapping. The Torah is written in consonants:

“n th bgng Gd crtd th hvns nd th rth nd th Eth ws nfrmd nd vd”

Coda: nd = and or nada?

Singing or reading is a filling of the constant consonants. The vowels we only intuit, like the unpronounceable name of God. The Torah’s chanting is eternal, often taking days to finish a page. Talmud is a never ending dialogue and oral tradition. And, as you well know, Theo, the dialogue continues into the forbidden texts of Gospels Epistles and Revelation .

Falling on one’s face, flat as a page is the posture of response to Western Mysticism. Augustine, Blake, Kafka, Melville, Wordsworth, Whitman and too many to mention, include them all face to face, page to page, poem to poem in the One book of the One God. Final Canon. One Book.

Again - we have heard -on the One hand - The Sound of the East. Final Koan: The Sound of Two Hands Clapping.

My Two Hands: A Final Kafkabballah

Rabbi Kafka teaches:

**“My Two hands
begin a struggle (kafka kamph)
they slam shut the book
I am reading
and thrust it aside...

Me they salute
and appoint Me Referee
an instant later
they lock fingers with one another
rushing over the edge of the Table
now to the Right**

**now to the Left
according to which of them
was bringing most pressure to bear on the other
I never turned my gaze from them.**

**If they are my hands
I must referee fairly, otherwise
I shall bring down on myself
the agonies of a wrong decision..."**

Yes Franz, My beloved colleague and friend. Now we reveal to all the book you slammed shut. But first, the old Kabbalah on "Hands."

Out Teacher and Rabbi the Poet and prophet Avraham Abulafia teaches a tradition on the two hands. Theo, as you remember, this is the Rabbi's description of the proper hand movement to accompany the pronunciation of your Divine Name:

Lift your right and left hands like the lifting of the Cohen (priest) who divides his fingers five on the one side and five on the other side. Immediately put your hands

down... You have switched the powers! You have made meritorious the one who was guilty! Therefore place your left hand on your heart... and above your right hand...The meritorious has overcome.

Franz My Franz. This is OldNew Kabbalah. Chassidism. Right over Left.

Wrong! Not the Final Way!

You continue:

All my life I have made a favorite of the right without meaning the left any harm.

If the left hand had ever said anything

indulgent and just as I am

I should at once

have put a stop to the abuse.

Franz. This is how the dark rabbis laid you in your coffin, with your right hand over your left.

Our Rabbi, Abulafia, the first New Age Kabbalahist, missed a decisive point. You my friend, Rabbi Kafka, being right-minded, hold this book in your left hand gently turning the pages with the right.

This Torah is held in the right hand and turned with the left. You, Franz, scroll from Chesed to Gevurah. Franz, my over kind friend. Reverse the process. It is Chesed that binds Gevarah on the Altar.

Stand. That is correct. I resurrect you. You are an Aleph. Your truth speaks from death.

Now - slap yourself on your right cheek

with your right hand

Turn the other cheek

Are you up yet?

The Blessing of Final God, Isaac unbound and off the altar, is done by the left hand. Now Franz, raise those hands up straight over your head. I will help you hold them up, My Moses.

Instead. My Teacher, you teach:

“The two lie

one on top of the other

the right stroking

the back of the left

and you

dishonest referee

nod in approval.”

(Franz, we will finish this Final Age® Testament together. See the maps - the charts. We will fix your Chesed/Gevarah imbalance, the sound of one hand.)

This is understandable Franz, considering what you learned from the Old Kabbalah. The Old Kabbalah is always on the right side, favoring the right wing, the right hand: Keter, Chochma, Chesed, Tifferet and Netzach.

The greeting of the orthodox Kabbalahist is also the shaking of the right hand.

(In the Final Age® we shake first with the left hand, then the right hand.) The Shechinah, the Holy Spirit, is drawn from Bina, the Left Hand of Reason, to Gevarah, power, the written word. The flow continues to Hod, the praise and song of Miriam which again will be sung at the

splitting of the Seas. The prophetess leading the children of Israel away from their dance around the golden calf. In Yesod's opening we enter the Holiest of lands. From this womb Messiah is born, the Shechinah on her throne in Final Jerusalem.

Franz forgive me for writing your kafkakabballah. You had no one to teach you. Rabbi Langer fell under the spell of the false Messiah Freud. How was he to know the final conduit of blessing is in Aleph's power balancing left to right? In your honor, your memory a blessing, Final Kabbalahists shake left hand to left hand, then right to right, to this day. The offering of our hands a prayer that rises like the sweet offerings of Old.

Be strong Franz Be strong

of good courage - Gevurah

Roll this scroll

the shadow follows the hand

two are required for scrolling

book into book

Genesis to Final Kabballah

The book of Repetition

Again:

Touch the text

The Body

Commanded

Not forbidden

Place palm against palm

Two hands clapping

Palm into palm

Again and Again

Then

Fingers fold into fingers

praying

The struggle ends

Kafka's Final Thoughts on his Deathbed Before His Final Dream

based on observations by Konrad Z. Lorenz in King Solomon's Ring

Few birds have the family life of a kafka. Kafkas respond with affection when called. They may even alight and land on your shoulder. To the learned they whisper their secrets. Black-winged kafka, we release you from your cage. On this up-current the heavens open to the Final Age®. A Strange Peace then descends again, for poets, for prophets.

A kafka wings over the hierarchal order. No turkey, or chicken, the kafka abhors the pecking order. Even songbirds peck those beneath them in the aviary.

Love at first sight is common to the kafka. Engagements are long. Like the Yonah, the dove of Solomon's Song, kafkas remain loyal to one another until death.

A caged kafka devotes its life to song. All the energy used in flying and playing with the wind are channeled into the song. The story the kafka sings is composed of an infinite variety of notes, Never will you hear the mimic or the mock of raven or crow.

The (A)lone kafka singing will break your heart. Bobbing its head in rhythm like a Chassid in prayer, the ka-ka-ka is a mystical Kaddish chanted to love lost.

Every evening congregations of kafkas fly around the OldNew Synagogue in Prague. It is from them we receive this Final Kafkabballah.

A single kafka circles the three times holy crucified Christ on the bridge. A kafka singing ka-ka-ka kadosh kadosh kadosh , Holy Holy Holy. To each call this kafkakabballah responds: All the land is again filled with God's Glory.

The Alphabet of God's Name: J.O.K.E.R.S.

J and E ?

Genesis One :One

profound but not complex

finally translated: correctly

In A Beginning

says Final Rashi

E?

el-o-him?

No.

Aleph is A

A-lah plural

s/He

In A's Beginning

A poetic priestly P.

II. The Second Creation

Genesis 2:4

Mercy Me Mercy Me

No P.

“Before the Word, or the greening, the world created by Y.H.V.H. A-lo-heam and no raining yet on the Earth, and no Adam (s/He) to work the ground.”

The Book of J?

Y?

P.O. teaching

“I dunno.”

Y.H.V.H.

Yould hay vav hay in Hebrew

The Book of Y

Write: Why

Targum

With Wisdom Aleph God created

The Book of Questioning

The Book of What and Why

The Bible according to Y?

?? Then ? Again

Kafkabballah! Adam Hashegetz

The Bible according to K:

Awakening from uneasy dreams

Final Human, Final Jew

**Adam Vermin, a giant black dung beetle
Jewish Body. *Goysha kup* .**

In A Beginning

Aleph God still creating

Revelation by Y

Final Revelation by O

Who is R

Final Redactor?

The Rose Rabbi Reader

Who is the breaker of the back of Books?

O (P.O.ed)

This My Alephspeak

I place my Bets

I ride the Wild Gimel

Opening the Dalet Door

Saying Hey Hey

and V V

to Final Zion

Aleph to Z

The circle complete

O my name

R the Game

This Joker

is wild

Touching this text

makes the hands Holy

Hearing these words

makes the Heart Holy

Living these Words

Creates Holy Worlds

Again and Again

These are the Devars (word events)

That Redeem Wor(l)ds.

For S. ealah

has come

Read J. to O. to K. to E. to R. to S.

Again - one more Final Kabbalah

some scholarly mistakes so serious

we joke about them

A Kabbalah to Doctor H. B. Perplexous:

J is Y

The strong author

You call J

The Joker is a Yoker

O?

The Eggman?

Ya.

Ah.

Ha.

We.

Unscramble

The Scriptural Omelet

Final Ezra

As you well know, Theo, Ezra (w)rote the Old Testament. The Novel Scripture is more than redacted by his hand. Look at the mess he made of Genesis 22, Isaac's story. His omelet is a mixture of Y.A.P. The Five Books of Ezra.

Theo, in your name, by God, the original became a best seller. This Final Age® Testament is redacted by my hand, including the Prime Testament and Renewed Testaments. We promise to give away this Final Testament to you the Aleph God, as the Gideons do - one book for every human on earth.

Theophilos, lighten up. In Final Kabbalah we talk to God on a first name basis. I am only an O. Among the J.O.K.E.R.S. Did Moses write the Five Books? Are the Gospels by Jesus' hand? We have broken our heads on the hardrock of Scripture.

The wisest of the wise like the real Lion Luria never darkened the page with the written word. In this he followed Moses and Jesus.

Finally Finally we have in hand the compilation of the great fictional trilogy of the West.

Theophilos. Talk to me. Respond. Receive. Kabbalah. This Testament also - an oral tradition.

Midrash. Announcing, again: No Old. No New. The Final Age®. Finally. The Amen. Sealah.

Within the Menorah - The Light of What and Why

“The Cross is a Jewish symbol.”

This I taught, as you remember, Theo , from my Final Pulpit.

Genesis 22, Isaac’s Story, is read on the Second day of Rosh Hashana.

“Isaac carried his cross to the top of the mountain.”

I have their attention Theo. This I quote from the authoritative Great Midrash on Genesis. The cross a symbol of Jewish suffering. Isaac’s Gevurah. The Cross of Isaac and Jesus.

Shock, Horror, and gasps from congregants. I continue: Two thousand years ago, imagine two thousand Jews crucified on one Passover. A Passover of crushing. Each and every Jew a Christ, anointed with the oil of anguish and suffering. And we, the people, on the Cross in Nazi Germany. We, as Jesus, servants of suffering. Meditate on the Menorah, the central symbol of our Torah. Inside of the body of the Menorah is a cross. A Menorah is a Lamp that burns with the Question Ma - Why?

I hear no Amens to my Final Sermon, only whispers and oys and sighs Final Pulpit.

Final Jesus

Jesus is Jonah.

The miracle of Final Judgement Day? All become Sons and Daughters of Jonah. This the Rose Rabbi's promise.

The Devar to Jonah? Take the Word into the World. Awaken from the deep sleep. Father embrace your son. Jonah - preach to the non-Jew. We all stand on Sinai, all people, A Mountain of Love.

Jonah did not want to preach to the pagans. Jeremiah teaches in his thirty first Chapter that a covenant would be made with non-jews. The Goyim.

Was Jonah anti-goyim? Not Final Jonah.

Was Jesus an anti-Semite? A self-hating Jew? Not Final Jesus

Old Matthew, Old Mark, and Old Luke point fingers at the Pharisees.

Old John slaps the Jews with both palms on both cheeks.

What in the gospels are good news?

Why are the gospel texts still quoted against the Jews?

The answer?

Exegesis?

Jesus is a Pharisee. A disciple of Rabbi Hillel. Read all gospel verses of self-hate as X-A-Jesus.

Theophilos, many anti-Semitic remarks by Jesus in the Gospels are really anti-Shammaitic. Who was Shammai? Rabbi Shammai was the head of the Academy in opposition to Rabbi Hillel. Shammai's world view favored the well-to-do. Shammai was a strict constructionist in relationship to Torah law. Rabbi Shammai shared the world view of Jonah towards the Goyim. The School of Shammai wrote themselves out of Jewish history by favoring the establishment. The establishment crumbled with the walls of the Second Temple, broken like the First set of Tablets. The Shammaitic Pharisees were cursed by the Rabbis, Jesus among them, for their adversarial role against the people of the land.

On the issue of divorce, however, most Rabbis follow the stringency of Shammai. Marriage is a covenant, Mount Sinai the wedding spot. The Broken Set of Tablets are a type of divorce. We congratulate Moses for his powerful decision to break the Tablets of Testimony and covenant. Marriages, however, are not for breaking.. The Rabbinic School of the House of Shammai reads Deuteronomy 24 as it is written - only an act of adultery justifies divorce.

The New Age accepts the opinion, contrary to Rabbi Jesus that divorce is allowed "Even if she burns his dinner." The more liberal view that divorce is acceptable

even “if someone more attractive is found” has become a true prophecy and false law. New Age people switch gods and partners.

Divorce is common. Yes, Theophilos, I am almost done with my sermon.

Christianity has divorced Judaism.

The Shammaites were unrepentant Jonahs. Non-Jews were not saved. When Jesus spit venom at the Pharisees read “Shammaites” who are unwilling to hear the call to Jonah. See Isaac’s poem “On One Foot” in Book Two of this Testament, Theo. Still the view of Shammai on divorce is instructive to gentile and jew.

The Jonah question still knots the Religious world. May Jew and Goy marry? Is a Christian a goy? The Law on teaching Torah to Christians? May Jews study the later books of the Old Testament, the Gospels, Epistles and Revelation?

Modern Shammaites, Chassidic and Christian, orthodox zealots, tighten the knot. Rabbis still say of Jesus “May his bones be ground to dust.” Christendom teaches the lie of an Old Testament God of Justice and Wrath. All ignore the wisdom of asking What and Why:

Israel?

A State?

Religion?

State of being?

Why isn't the Menorah on the flag of Israel?

Why does the Israeli army look towards Masada and not Sinai for its vista into the Land of promise?

Eternal Repetition. The Romans have left the Holy Land yet the old battles continue. Esau, Jacob, Ishmael, Isaac, still struggle. Then as now, in the spirit of Shammai, all gentiles become the ungentle enemy. A few Hillel Rabbis and Psauls open to the secular world, our Nineveh.

Jesus announces that he is a Jonah. The Devar of Jonah is for gentile and Jew. and this the church and synagogue cannot digest. Rabbi Jesus the Jew promises something greater than Jonah. We sink beneath Messiahship, swallowed by Religion. Leviathan. The Great Scandal. A Jesus crisis.

And the Mouth of the miracle remains open to all who will enter.

Final Psaul

I am

in (P)saul's pupil

The Apple he bit

in my belly

Psaul's pit

in my throat

I, singing his Psalm

Paul, the main character of the Old Acts and the Old Epistles and Final Acts, is sometimes Saul and at others Paul. Scholarship alone teaches the distinction.

Paul is the mouthpiece for later doctrine of the Church Fathers, whose disciples are outraged by this Final Age® Testament.

A Final Kabbalah: in this testament Saul becomes again, like Jesus, a Rabbi. A Pharisee .A scribe. I have learned to love him as Myself. Theo if he is Psaul am I to be Psaul2? Will I be so misunderstood?

Rabbi Saul, the Apostle, was a Mohel. He circumcised so many infants their tiny foreskins stretch into the tents of Jacob. Every attack against Psaul the Jew is an attack against Jesus the Jew and all Jews.

When Paul attacks Saul with anti-Semitic or anti-Torah teachings the verses are pseudopigraphic.

Pseudopigraphic. Say it out loud, Theophilos. Don't you love the sound of the word? (P)seudopighrahic (P)saul is the Ego altar of the west. Psaul's teachings, from his own mouth, are all pearls.

Religions, Rabbi Kafka teaches, like people, get lost. Christendom returns to the path up the A Mountain in Psaul's true teachings.

Theophilos, I am sure you remember the parable of the prodigal son Luke related to you in the beginning of this dialogue. Yes I understand, you want to refresh your memory, O? Luke 15:11. We Jews are the elder son. Many years we have served God, never transgressing the commandments. The younger son has spent his inheritance. Will the Elder son sulk again as the younger son reenters the covenant and the family of God?

Final Gospel: A Pruning

A real Devar. Over one hundred gospel scholars are invited to a conference to unearth the real gospel according to Jesus. Good News.

To find our rose rabbi they cast a red pearl for a verse Jesus truly spoke. The Final Gospel a real cut to the bone Chronicle of Christ's True Teachings.

The results? A short short story. For Fundamentalists a real Jesus crisis. A Jesuit Rosary. Final Rose. Rabbi Revealed. A men. Sealah.

A Midrash: Paul is Psaul

A person from Moab, with monoreligion disorder (monomania fundamentia) becomes demon possessed. He argues with himself from each side of his mouth. His arms wrestle. His legs run in opposite directions. He screams:

One Way - None may come - but

Jesus - What have I to do with you?

You - You - Son of a God!

Two legions fight in my head

plucking out my eyes.

My own right and left hands

Strangle my own neck!

But You. The Way. The Truth. The Light!

Jesus exorcizes the demons into a herd of swine. They rush down a cliff and drown, violently, in doctrine. Scapeswine. Wonderful. Simple. A Yesod story.

And this apostle, a Final Matthew adds:

All of Psaul's teachings are Pearls

the Others

pseudopigraphically cast.

Those with wisdom will understand.

A Final Revelation from on Top of A Mountain

Thou Shall Not cut at your own roots! Thou Shall Honor Thy Parents Religion! Thou shall practice the True Religion! Jewish, Muslim, Christian, Bahai, and yes, Buddhist and Hindu Sealahites worship with your ancestors! We all become idolaters when we abandon our heritage and lineage.

Worship in the Final Age®? Orient to Zion. Towards the Final A Mountain, Moriah. The Third Temple? Today's sun setting on Umar's gold-domed Shrine reveals the Eastern wing. The House for All People rises on the western part of the Mountain in the form of Sapphire translucent Tablets that give testimony to this Final Revelation. The Moon Mosque on the Mountain of the Home is for Muslim worship. All are on Zion.

Study on the Final Mountain? All the Old Testaments, redacted into the Final Age® Testament:

**The Physics of Genesis
The Journeys of Exodus
The Cookbook of Leviticus
The Numbers of our Journeys
The Repetition of Old Deuteronomy**

The Book of Joshua follows in Final Canon, adorned with notes and Midrash. Joshua¹ sues for Peace. And Joshua². So too Joshua³. The Amen, Sealah.

True Fundamentalists unite. Admit that the Old Kings and Old Apostles are not final models of leadership. Listen to the prophets who reutter the fundamentals of Moses.

The OldOld Testament ends with Malachi to connect to the teachings of the NewOld Testament as I have explained many times, Theophilos

Again, as we have taught, all Four Gospel Novellas are printed in red. Redactor's pen writes with blood. The Rose Rabbi as Jew hater is cut from Final Canon. The demonization of Pharisee and scribe ends. Reference to the Old Book of Revelation is noted, and amplified, verse by verse in Final Revelation so the Messiah triumphs over the catastrophic and mundane.

Science and Religion? When True they are One. Aleph is one Truth, as we learn in the science section of this Final Kabbalah. God is found in the details, as we will explain.

The Trinity? Triangle One: Body, Mind, and Spirit. Triangle Two: Politics, Psychology, and Religion all expounded in this enlarged and ever expanding Final Age® Testament.

Break the bindings, the back of all books. All Final Age Kabbalah Revelation's are enrolled into the One Scroll - This Tree of Life for those who grasp.

Theo, the Final, Final Age® Testament is the library of teachings dedicated to your Name.

Including:

Torah

Talmud and Renewed Testament

Qu'ran in Arabic with chant

Upanshid

Tao

Bahai Scripture

All sacred secular text

All sacred Scriptures

The Text becomes the Tree. Again. Living teachings are drawn by the roots. The Tree offers renewed and nourishing Fruits.

**Final Yeshiva
(A Place of Sitting, to become Living Torahs)**

For Allan Ginsburg

One day a Master of Sitting (before enrolling in Yeshiva) said to his Grandmaster - almost boasting:

I have two newly enlightened Sitters!

See for yourself - go examine them.

Better Yet, I will test them for you!

The name of this Master of Sitting was Nuageju. He eagerly brought the Grandmaster to the Zendo. The two newly enlightened sitters were deep in meditation.

Master Nuageju drew his double edged sword and raised it over the necks of his two pupils. Said he:

“I have an edge for each of you.

Say a word and this one will cut off your head.

Say nothing and this one

will certainly cut off your head.”

Both the newly enlightened students were silent.

**“The answer is correct” said Master Nuageju.
“Your silence is eloquent.”**

“Wrong” said the Grandmaster, snatching the sword from Nuageju. “Your koan demands a response.

“So - Nu - and you” - said the Grandmaster to Master Nuageju, who was silent.

“No” the Grandmaster shouted so loudly the meditating students opened their eyes. “It is a double mouthed sword in my hand” he continued, masterfully whooshing the sword by Nuageju’s throat and then down and around expertly cutting off Nuageju’s exquisite silk robe, leaving him exposed.

Then the Grandmaster, reciting the Blessing of Abraham in Hebrew, circumcised Nuageju so quickly that Nuageju attained enlightenment before his foreskin hit the ground.

The Final Meeting of East and West: Ram Lila Seder

For Zalman

Hodu Dass, the famous Jewish Hindu Rhadakrishna devotees is at our Passover Seder. A New Age Jewrhu, Hodu Dass is a teacher of East to West. Rebbe Reb Zalman is leading the Seder. This is Ram Lila. Passover. A night of Final Redemption. Lost sheep return to ask the prophet Elijah questions no one else has merited to answer. On our plate this evening: Will East and West embrace, two hands grasping?

The table is set with Passover symbols: Bitter herbs, mortar, salty tear water, unleavened bread, a Pascal lamb bone and hard-boiled eggs.

Bone and eggs are not kosher offerings at a Hindu feast. Embryos and flesh. Hodu Dass grimaces and I have compassion. I remove them and replace them with a sweet potato. "A Pascal Yam" I say lamely.

Hodu Dass pulls a small straw doll from his pocket and sets it on his plate next to the bitter herbs. The limp idol is a ten-eyed effigy of Ravanna.

"The original" Hodu Dass explains in his charming and compelling way, "had ten heads."

Ten heads, I think to myself. The Other Side of the Ten Worlds?

Zalman begins the Passover seder saying “Who knows one.” He is saddened when Hodu Dass does not join in the singing. Ours is a generation who know not One - or Ten - or The Wisdom of the Power of What and Why.

Zalman chants “We were slaves to Pharaoh.” We recite the Ten Plagues. Hodu Dass takes out a match and ignites his straw doll. Zalman watches and is silent. Isaac lectures with stern but loving rebuke:

Krishnakabbalahists

Roshi’s, heavy monks of Zen Judaism

New Agers, High Priestesses

All Israelites, Listen. Again!

You were born in this place, and time, body country city family and religion for God’s good reasons.

Simple, Wise, and Ignorant

Learn:

What is the Question!

How different this night.

The power of What and Why

Two hands clapping

embrace yourselves with your own arms.

Warm to your own hearts

hardened ten times

by Pharaohs of uprooting

Roshi's and Ram Dasses

Rabbis and Teachers.

Two hands pray thus:

Five to Five.

Fingers interlocking.

This evening, this moment

Final Redemption is coming!

“No!” Hodu Dass interrupts. “No redemption.” He launches into a lecture about the kaliyuga and a world with no end in time. “The serpent, coiling, grabs its own tail.”

Isaac laughs, startling Hodu Dass. Isaac gently teaches: Learn the First Principle, the Aleph of the Aleph Bet. Listen. Or Be the Sound of One Hand clapping - Silent!

The Final Question

Isaac continues:

Is the Aleph God, in the End, a Redeemer?

Is the God of creation and Revelation

the God who takes us out of Egypt?

Out of bondage to History?

Hodu Dass bristles and responds:

The West faces the East, returning

blind to its own setting.

The West's One God

The West's One World

is flagged with cutting swords

Holy war against my Hindugods

Your idolatries of Power

Even killing us with words.

**Save us from the history of the West. Our
worship a Secret, a Kabbalah, hidden from the
West, hidden from brute ignorance!**

Idols come in many forms.

Islam's sword

Christian cross

Jewish Tablets

Kabbalah diagrams

History? O Save us krishna

from the West and

its ever-repeating story.

Isaac responds gently with a smile and a question:

Hodu Dass, My Teacher, Who are you?

Hodu Dass is silent.

Isaac says:

***Hodu*, give praise to the Name**

***Dass* Chassidic knowledge, religion**

“Be one with your name.

On The A Mountain

Fundamentalists learn fundamentals.

Religion becomes reAligion.

On The Arete

East meets West and West East.

Two hands clapping.

Final Adam Golem For Moshe Adel

“Seven Ways of the Golem Seven of the Wise”:

- 1. The wise utter nothing save the power of What and Why.**
- 2. Listens, then speaks.**
- 3. Answering with Bina and Daat.**
- 4. Without interrupting.**
- 5. Speaking on the First, first (Genesis 1:1) and the Final, Finally.**
- 6. Saying of what is not heard: “I don’t get it!”**
- 7. Thus acknowledging**

Truth.

We are all Golems

When we ignore the Seven.

Pirke Avot. Chapter 5

Rav - A Bara Gavra

Rabbi A creating Final Adam

RAVA BARA GAVRA

Recite: Again

abracadabra

creating by speaking

Adam Golem, every human

The final mystery, the final magic

Creating ourselves by uttering

Abracadabra

From the Mouth of the Gevurah

By the Left Hand of God

creating again and again

one living being

Aleph and blood

Every wo/man

In A

Aleph beginning

**giving life to Death
by Ten sayings**

Paradise A Garden

The Fruit from the wisdom

of What? And Why?

“Thou shall” and

“Not”

Cherubim are learning

Flaming swords for turning

Away those not seeking

The Tree of Life

Reach out your hand

Eat, and live forever

It is a Tree of Life

Only to those who grasp

The sword in hand

unlike the Golem First Adam

knowing is by doing

Grasp the s-word

Sealah!

The people of the Earth who chose

becoming (M)adams

on the Eve of

The Final Age®

of the Holy Spirit -*Tiffaeret*

Compassion

A Final Kabbalah

Rava said: “If the righteous so desire they create the (A) World. Grasping The Poem of Ten in One we became like God in creating an image and a Shadow. The Aleph and Death. Truth or words.”

Listen Theo. Do not speak. We are all lost in the wilderness of Words. Let all acknowledge they have not heard. Even Israel. Golems! Lord and God, Far and near, Creator and creatures, Left and right, Soul and body, Israel and goyim. Divided. Re•enter the word. Listen. We write the vision and make it plain on the Tablets so the reader may run and sing with the revelation. Listen. Say Again. Recreate the world, like God, in her goodness, renewing

each and every day Ma-ah-say Baraysheet, the workings of the Physics of creation. Saying Ma - with strength, each utterance a what and why. Listen this day all Golems we the living dead!

Create your own world

Be righteous and strong

Live in it

A Kabballah!

Listen Final Adams

Golem and Golema

Faustus androida

Turn the turning sword

from Plague to delight

Frankensteins and Frankensteinas

**We the people of the Earth have awaited Final Adam
or at least Final Golem. Listen. The only way to Kabbalah.
A “living soul” is a “speaking soul.” Say: *Aleph. Mem tav.***

Again. *Aleph Mem Tav*

A-met

Aleph and Death

is written on every forehead

Thus self-creating, being saved

By speaking A-Met. Truth!

Final Adam. Homo-Messiah

Golem Wo/man

Frankensteins All

Listen. A True Story, joining Aleph and Death. In the War against the Second Set of Tablets, the Atonement War, we waited with Perfect Faith for the Tarrying Messiah of Belief or at least a Savior Protector like the Lionhearted Rabbis Golem of Prague.

Now the Nazis, destroyers of everything Old and New, hearing of the coming of Sealah, decided to destroy the OldNew Synagogue in Prague. The Golem's home. Hearing steps of Thunder and seeing the Shadow of a giant hand falling from the window to the floor - the Nazis fled!

So the story of the Golem

Finally ends

Messiah asleep in the OldNew

Truth without Aleph

No better than dead.

Final Ing

Ing
Receive
Kabballah

Kafka is *Keter*, the Crown
Abba, father God, forsakes
BB Shaddai, twin breasted, nurturing
Arm, to hand pointing
Leg, the mastery of mystery
Leg, creations secrets are basics
Arm, to hands again, clapping
Ha and Ah, Menorah , or Seven Holes of Hell

Love, Kafka: A Musical

Act 1) June 1924 Kierling Sanitarium. Kafka is on his hospital death bed surrounded by lilacs, peonies, columbine and scarlet Hawthorne. He sits up and writes a note and places it on his bedside table. (Marry me anyway, Love, Kafka.) Kafka lays back and begins to dream. Dora Dymant, Kafka's beloved walks around the Table and reads aloud the message on the note card .Seven circle dances begin, dream sequences.

- 1.) Dora's circle. Song. "My Love, My Kafka, My Good One."**
- 2.) The Faceless Bride.**
- 3.) Ottila Unveiled**
- 4.) Milenna The Shiksa Goddess**
- 5.) Felice released**
- 6.) Max Brod sings "Smoke and mirrors, no fire."**
- 7.) Dancing on Kafka's Grave.**

Act Two. Kafka's Bar Mitzvah

The Curtain opens as The Ark is opened revealing a thirteen year old Franz Kafka in the place of the Torah. Stage yawn. The synagogue appears as a carnival exhibit, a shooting range as characters move across stage like targets. Kafka chants his Torah portion in Hebrew from Genesis. He is distracted and then seduced by a solo dancer who moves from the back of the theatre toward

Franz. She removes her glove, and the seduction is completed as Franz tries on the glove. Kafka begins Bar Mitzvah speech based on his aphorisms about Abraham and The binding of Isaac. Arrays of synagogue sable (Humans) begin singing a spirited song about Joy- deism. The sables dance around Franz as he joyfully announces The Age of The Spirited Rebellious Son.

Act Three. The Metamorphosis.

Kafka is transformed into a giant Chassidic dung beetle. See the scene in the screenplay, Consider Me a Dream. The patriarchal drama is spiced with song and dancing by Kafka's Father Hermann, who could have been the father of Sigmund Freud.

Act Four. Kafka in Belz.

Kafka and The Golem worship and sing and dance in Belz, with Chassidim. They then have dinner with The Grand Rabbi (Rebbe). The dining room is in the middle of The Garden of Eden. Kafka sings "The Hand of your daughter, The Fruit So Sweet".

Act Five. Rebbe Kafka

Rabbi Kafka, now a Rebbe, dressed all in white including fur hat, teaches Kafkan Kabbalah to his disciples at a traditional Chassidic Tisch.

Act Six. The Trial.

Surreal song and dance as Kafka awaits judgment on his request for the hand of the Rabbis daughter in marriage.

Act Seven. Dancing on Kafka's Grave

Back to the beginning. Kafka writes note and dreams of being married to Dora forever. Dora informs Kafka of the verdict on his request, which is no. Dora reads note card:

Marry Me anyway. Love, Kafka.

Finale. Graveyard. Eulogies begin in a circle dance around Kafkas's grave led by Max Brod, who reads from Kafkas's letters and announces The Kafkan Age.

Kafkas's Coffin opens. He steps out, removes the letters from Brods hand, reenters his coffin, ignites the letters with a lighter, and closes the lid on himself.

Finally Eve:

**For
Herman (Jonah) Melville**

As soon as your wife goes out the door, Lil appears.

Hides out in your home.

Bat-hangs off dark archway ledges, swaying.

Remember: it's a fusion that brings sure taint.

Lils bright eyes.

Starlight thru rustling bedroom curtains.

Roses. Warm perfume.

Lillin flutter above the bed like cherubs.

It's a fusion that brings sure taint.

Music. Zippers. Movie stars.

Beware.

A night at home alone invites her

Lil, they never warned me about how you really got things done. They concealed it in a book as sure as I conceal it. It isn't in a book. Nobody gives secrets away.

They said: say an amulet or kiss a mezuzah a million times until the Shin evaporates.

Daven until blind. Walk city streets blindfolded lest she catch your eye. Eat pounds of raw garlic cloves. Rub your loins with live eel tails, crow entrails, torn pepper pods. Put nettles beneath your tongue. Chop your right & left thumbs off. Wear a codpiece wove of briar. Read Torah day & night. Let Zohar be the dawn.

A mystery of mysteries. Out of the power of the glow of Isaac's noon (i.e., the Gevurah), out of the dregs of the wine, there emerged an intertwined shoot which comprises both male and female. They are red like the rose, and they spread out into several sides and paths. The male is called Samael, and his female (Lilith) is always contained in him. Just as in the side of Holiness, so in the Other (Evil) Side as well, male and female are contained in one another. The female of Samael is called Serpent. Woman of Harlotry. End of All Flesh. End of Days.

Morning prayers also invite Lil and Herman and Franz. I sit arms length distance from the Ark which contains three velvet covered hand written Torahs - The Round Book of the People. I open David Meltzer, Theo, the quotes i just read to you about Lil. I wonder what The

**Zohar means by "the power of the glow of Isaacs noon."
All Isaac quotes catch my eye and Lils. I close Meltzers
book of poems and hide it in my podium. The elders are
entering for morning prayers.**

**"M.D. awoke from uneasy daydreams to find himself in
synagogue, a giant white frocked Jonah" Strange
thoughts and prayer walk arm and arm. This morning
behind my own large black Bible, it is Moby Dick I am
hiding.**

**High on my lofty pulpit I Captain Synagogueship from
a Throne with Lions heads carved on the arms. It is not my
job to be a harpooner of souls - I am more of a Mast
figurehead. From an extended edge of the Ark i have built
a small bookcase at arms length from my Throne. It is here
I keep my copy of Moby Dick and Kafka stories and
fragments, Meltzer, poems and whatever text i will enroll in
my Canon, the Never-To-Be-Final Test O Men.**

**The service continues - more chanting - more Psalms.
I continue in M. D. while chanting. It is not the Sabbath so
no sermon will be preached by this Captain of
Synagogueship. I read Melville's "The Sermon" instead. It
was written for me. I chant! From Psalm 18:**

chavlay Sh-oal Sivavunee Kedmunee Mokshvay Mavate

"Death and Terrors of the Grave

**Spread over Me their dismal Shade
Floods of High Temptation Rise
And My Sinking Soul Afraid.**

**The Sermon is the Essence of the Book and the Hymn
is the Essence of the Sermon and I chant -over and over:**

**Deepening down to doom
Endless pains and sorrow there
Plunging to despair."**

**These prayers - this Sanctuary will be the death of me.
More than three days, three years i act out this charade
unable to call my own people home. So i finish my own
novel.**

**My pray-dreams continue! The Five books of Laurence
- complete. Black and leather bound with gilded letters
burned into each spine like the Holy leather bound Torah I
hold in my hand.**

**I and Melville have written behemoth Scriptural
Novels. Will Mine ever be a Book? M. D. was called "an
intellectual chowder", "not a novel", "a story marred by all
sorts of extraneous material; history, philosophy, and what
not." Moby Dick, pregnant with "digressions and delays"**

**The Final Criticism is preached by Ludwig Lewison
and was written about Herman and Me, of: "a Big Bearded**

violently excited man trying to shout down the whimpering lonely child in his soul. The Ludwigs conclusion: Melville! Not Even a Minor Master". I am swallowed whole by these thoughts.

I sit with Melville under the willows that droop over the banks of the Housatanic River. I wandered many a year through his orchards and, a Jonah, took refuge from the summer noondays sun under the shade of his maples. There, again, i open my life of Melville by one of his great biographers -Lewis Mumford. Melville's works and his life was one, i read. and so i pray my life will be one with Final Testament. Will our deaths by any different?

1891, The year Melville ascended, the leading literary magazine of the time had forgotten who he was! And his book was read! I think Melville had his doubts about M. D., as I do about F.T. Leviathans. Moby Dick is "...two books... the world shall see only one, and that the bungled one."

There is only one Final Testament - it is bungled - so look for no other. Moby Dick found his spine - published - ignored - then canonized. I fear my white and black whale will never be published. I take out a rough of Final Kabballah and rest it on the text of Final Testament, both hidden behind my large black Bible. I flip through my giant text to Genesis this days Torah reading which i will be chanting soon as part of the Torah service. I stand and look towards the Torah reading table and then the door. I am tempted to run. I, Rabbi chant from memory with trope,

for the elders who do not know one word of Hebrew. Reading the Torah is entering Paradise. I am tempted to do a stereo reading in Hebrew and English. No, they will not allow it. They want mysticism, words heard and not grasped. My strangest thoughts always walk hand in hand with the Torah service. Was Jonah naked when he was vomited out of the whale? I rip my clothes off and run through the heaven fallen, baptismal rains. It is time to chant. Too long have I been captive in Synagogue Sanctuary. I extend the reading beyond the traditional abbreviated reading of Monday market day; and skip verses!

First Aliyah reading

"And created Aloheam the Adam in his shade, in the shadow of Aloheam We are, Male and Female, created, together. (1, 28)

Second Aliyah reading

"The deepest sleep, the Word: Half sided Adam, and the women was Built! This time essence to essence, bone from bone, flesh to flesh, the women from the man! 2:21, 22, 23

Third Aliyah Reading

This Book Chronicles Adam³, similar to, in Likeness, Gods, Male and Female, the day they were born. 5:1,2

The eldest of the Elders hits his podium "Rabbi - Rabbi - will you read the entire Torah? I look up! "Oh -I have - ah". I smile. They all shake their heads -I think - amused.

The Torah returned to the Ark, i reenter my heart thoughts:

Who were Adams women?

Was Adam one, or two?

One hand with ten fingers

split five to five

one on each side?

From the Hebrew:

Hands grasp

And bodies

And become one

The Sanctuary

Adams wives Lillith and Eve. Eve of the Evening. So who is the third? A Mistress? The return of Lil? Adam marries Lil, divorces Eve -, who became his mistress?

In the Hebrew again – Listen: Eve , her name only after the seduction. She is never directly commanded not to eat Fig of Knowledge, Seeds of Knowing. Over close are always strange readings.

The moment the prayers end my strange thoughts end.

I preach the most unoriginal of Sermons!

My radiant Dolphin

Bring Messiah ship to Port

My Final Testament

to the Kabbalah God

All the Mercy and Power

Jonah's rushing from the Word

Vaulted in our Sanctuary

Running lips sink beneath Jonah

Praying only for

O My God My God

Save Me from this Sanctuary

Save Me from Tradition

Save Me from Catholic Israel

Save Me from Conservative

Denominational -Judaism

Silence

I am The Final Testamentor

I will preach my Word

Sing - all of you - now

"Out of the Belly

and in to the Streets

Out of the Belly

and into the Streets"

I am ReOrdained, by God,

Listen

"Shipmates God has laid

But one hand upon You.

Both his

Hands press up on Me"

I teach the Sound of Two Hands. Why? "Because we have two!" Five into five. Do it old man. Do it - Clap. Now -Sing -No -a wordless Melody - in English. Hum. Resonate -Ah - Fluent. Now pray.

"Woe to Me who sought to Please

Now I must appall."

"Woe to Me My Good Name

I cherished more than the

renewal of Gods good Name!"

"I am of Congregants

a Captain of Messiahship

a Final Pilot, a Paul

and myself, like Messiah

a sign, A Jonah

A Castaway

**I, Elijah,
now standing in delight
my arms my only armor
No law or lord but God
On our final breath
You, only You, God
Save Me from
My people**

I look out at the empty seats. The elders have gone to breakfast.

The Labyrinth

I lift Mumfords biography back to its place in the Melville section that looms on a highshelf in our village bookstore. Obsessed, as you see, Theophilos, I recheck each fact. I often continue prayer services here, in The Labyrinth - my real Sanctuary.

The Labyrinth is an amazing Ten room collection of art, biography, classics, drama, essays, fiction, poetry and so on with many rare first editions. I love the fact that there is no religion section. The rooms are arranged - well - in a Maze.

"Are you writing a screenplay on Melville's life now?" sings the lilting pleasant voice of the Theater Chair of our small university.

"Oh, no" I flutter, "I am - ah -finishing my final - ah - novel - book of Kabbalah poems and Rabbi-Ing - and gathering for my blockbuster!" Final Testament! The Movie.

She smiles "Resubmit `Consider Me a Dream' to your agent this is a good time for biography films. I want to see your Kafka Movie made"

"Well at least its Finally Kabballahed", I answer, "She smiles again, used to my inane Kabballahistic remarks.

"Consider adapting it to a stage play"

"Now that I consider - a real dream - how do you -I don't have a clue as how to write a play." I answer.

"Laurence - Rabbi -listen - You can adapt." She said.

"How" I answer

"Tune into the Theater in your head "

She turns, plucks a book off the shelf, and offers it to me. I hold the book in my hand.

We go our ways .I grazing for text. For ten years I have played the pale usher dusting every shelf with my sleeves, with all the gay flags of all the Known nations of the world in my Final Testament. If its teachings remain oral with only your listening ear Theo - still - it has been my life and my threadbare education -one more dusting and I will be done with Melville.

I appear in the White Whale -Theo - as Elijah. O, Yes, in a way, Moby Dick is my very own story. I prophesy to Ahab because he also could be his own Messiah, if he leaves the Whale and became a Jonah. Even Ahab. All of us Messiahs. We save our own lives or we do not. We admit that we are all Humbugs, or bugbears.

Grazing. Meals for every stomach. We eat from all the old testaments and are never satisfied. I offer Final Testament as a just - desert. Still on the menu -The Melville shelf.

A volume beckons, a review with secret Kabbalahed messages written by Melville just for me and you Theophilos. The review is of Hawthornes and his Mosses (I almost read Moses) in the Literary World August 17 and 24, 1850, A review written in Pittsfield as he composed Moby Dick. The Master writes:

Hawthorne and His Mosses

Whereas, great geniuses are parts of the times; they themselves are the times; and possess a correspondent coloring. It is of a piece with the Jews, who while their Shiloh was meekly walking in their streets, were still praying for his magnificent coming; looking for him in a chariot, who was already among them on an ass.

Yes, Herman we boldly proclaim literary Messiah - the Era and the Being •totally human. The books that defile the hands - like - The Scarlet Letter, which you describe as having "a strange and diffusive beauty, we canonize.

I, Rabbi, will also be the defender of works from the other side of the soul - as you defend Hawthorns soul "like the dark half of the physical sphere, shrouded in blackness ten times black. Did you Kabballah these words, My Master?

I, the A.A., quote you again Rabbi Melville! "Imitation is often the first charge brought against real originality" This, your hidden defense of your own White Whale, Moby Dick, a poetic Epic unlike most novels, beyond literal truths, a vision of a singular one.

Is Final Testament an imitation of Torah? Is Final Testament a great White Whale? A great white alephant? Or the coming of literary Shiloh?

Melville awaited the coming of literary Shiloh. (Gen 49:10)

As he writes:

**May it not be
that this commanding mind
has not been,
is of,
and never will be,
individually developed in any one man?
And would it, indeed,
appear so unreasonable to suppose,
that this great fullness and overflowing may be,
or may be destined to be,
shared by a plurality of men of genius?
With reverence be it spoken,
that not even in the case of one deemed more
than man,
not even in our Savior,
did his visible frame
betoken anything of the augustness of the nature
within.
Else, how could those Jewish eyewitnesses
fail to see heaven in his glance.**

O Herman My Herman, my friend, will any Book bring Messiahs Peace? Will any author pen an epic which will do more than the Bible, for good or for evil? Will literary characters come alive to redeem this Leviathan world, or are novels narrow escape passages from a world that cannot be Redeemed, even by Messiah ship? The one Scroll birthed many books as the vision became linear and square. Is Final Testament fictional? Scriptural? Will it be a fiction when the Book becomes •once again - a scroll?

Final Testament, The Movie, is your Shiloh - My Herman. The Berkshires in winter are a forlorn place when one is alone. Bartleby the Scrivener will become Bartleby the Screenwriter in Shiloh's coming. Novels are not novel. They are all part of the old testaments.

The old ways. Artists of isolation, can they project all the colors of a sunrise? Do they let us hear the real voice of characters? A Movie is an overflowing of creativity made by a plurality of women and men of genius. A Moving Picture. The Book of Books becomes enrolled in the Scroll that has more than black on white. In living color - In images Divine – Shiloh will come - in Final Testament :The Movie.

Final Testaments Genesis

In the Beginning. A. Final Literature's genius point is that it is never ending -a universe in itself, forever unfolding. "All great literature is a continuation of Torah containing the light of Genesis." We stand on our Sinai, The A Mountain. Our vision into the Promised Land continues with Final Revelation and Kabbalah. And Herman your hand guides my quill as Final Testament swallows - your white whale. I inscribe you - a Jonah - into the Devar Logos of this Final Beginning.

O Herman My Herman I put your name on this testament, with Franz and Wallace. My Rabbi you taught me well:

Would that all excellent books were foundlings, without father or mother, that so it might be, we could glorify them, without including their ostensible authors.

I hear, Herman, and I shall obey.

"But more than this. I know not what would be the right name to put on the title-page of an excellent book, but this I feel, that the names of all fine authors are fictitious ones, far more so than that of Junius, - simply standing, as they do, for the mystical, ever-eluding Spirit of all Beauty, which ubiquitously possesses men of genius. Purely imaginative as this fancy may appear, it

nevertheless seems to receive some warranty from the fact, that on a personal interview no great author has ever come up to the idea of his reader. But that dust of which our bodies are composed, how can it fitly express the nobler intelligence's among us? With reverence be it spoken, that not even in the case of one deemed more than man, not even in our Savior, did his visible frame betoken anything of the augustness of the nature within. Else, how could those Jewish eyewitnesses fail to see heaven in his glance.

Again

Call Me Theophilos. Call Me Ahab. Call all of literature a Final Testament, fulfilled in Shiloh, The Book that awaits its Hero. See heaven in her glance. Will recognition that all great literature is an image of the divine's creation be a shock? Will Leviathan the State, and Leviathan Religion be redeemed? Remember, gentle reader, you Theophilos are turned into a Devil by Church Fathers who hate You and the Jew. Ahab is Lucifer is Adversary is Satan is anti-Christ is Jew. Ahab "did more to provoke the Lord God of Israel to anger than all the kings of Israel before him. And I, Elijah, pull down Mumford again to teach the redeeming power of Shiloh! Ahab became "the image of the thing he hates." Even Ahab has the choice between death and life. The image of the thing he hates, the evil Ahab, is still

created in Gods divine Image.. His Fall was in battling evil with "power instead of love".

One final thought, from Herman. The Old Masters - The Classics - all Old wor(l)ds collect dust, getting as grey as the world and perhaps as grizzled. Renewal is in Shiloh. The Master Speaks:

The world is as young today as when it was created. This Vermont morning dew is as wet to my feet, as Edens dew to Adams. ...For there is a sure, though a secret sign in some works which proves the culmination of the powers that produced them."

Call Final Testament, on first reading, A Great Whale? It is, as Melville describes his poetic Novel" a strange sort of a book tho', I fear; blubber is blubber you know; tho' you may get oil out of it, the poetry runs as hard as sap from a frozen maple tree; - & to cook the thing up, one must needs throw in a little fancy, which from the nature of the thing, must be ungainly as the gambols of the whales themselves. Yet I mean to give the truth of the thing, spite of this.

I graze on to the greener pastures of Poetry at the end of the Labyrinth -dark green for it is not well lit. My Holy of Holys.

**My Bovine eyes roam for books on Physics -
Kabbalah - poetry - John Logan, Louis Simpson and
others. And I always seek , as you know -Theo - anything
by David Meltzer.**

Aha. David

I read aloud

Adam the page

Apple: language

Serpent the poem

Eve The book

O – that is good.

I read it again and again

Then!

Lilith: process.

One end of the imagination to the other.

Start & stop in her core.

Fill her bowl with light.

She is song.

Song goes thru.

Seed in her womb.

Her womb is Aleph

First woman.

Before Eve.

Last woman.

Matronita, Shekinah.

Bride of God.

Within me.

The process.

To Myself:

The embrace.

Locked in love.

Man inside woman,

Woman inside man.

Yod in Hay,

Hay in Yod.

The halves made whole.

To the Shelves - aloud

Taste your womb

Ocean who's mouthed face

Tastes of life.

Pearl tongue-tipped

At its point. Suspense

To see it either swallowed

Or drop slowly to the ground.

Moments later

A tree of mirrors

We face in ceremony.

All from a taste.

**Voice and perfume - in one breath: "All from a Taste."
Taboo. . I am in the seventh grade dancing with Sheila.
Odor memories strong , I call out her name" Her breasts
are soft against me. . My first slow dance. Ah.**

A Women speaks

The body to the voice! "You make Movies?"

**"Yes," I answer - louder than expected. She presses
the forefinger of her left hand against her lips. We are
alone. She gently pushes her finger between her lips and it
moistens, a pearl. Her middle finger and thumb follow. She
sucks them and holds them in front of me as shiny as a
fresh washed golden delicious apple. "I want to swallow
you - whole" she says.**

My mouth opens to yes and her fruit fingers slip between my lips. Her wrists •the odor - taboo again. The first tongue is in my mouth.

Always A Jonah, I drink down oceans to birth myself. I swallow the whale. Larger than life and she wants me still! The fingers and fruit in my mouth return to hers. My tongue snakes coiling and uncoiling, drawing her to me. Her skin is whiter than the whales, My Lil - even smoother and whiter than my child's.

My tongue is down her throat to the belly, to the womb - pressing to come out. I am in *Yesod*. .

She is as open, as passive - as a book. Coal black eyes darker than print on the page. Hair blacker than black - almost purple.

O My God

But Lillith is a redhead - rosered –

But Lillith dresses in Scarlet,

Lillith is adorned with 40 ornaments minus one. She is in black. She wears no jewelry - no rings. Still - the Law forbids - David Meltzer warns - Lillith takes many shapes. Now she is eternally young and old at the same moment, seductress- Adams First and Final wife.

I am startled when she lifts her hand into mine and says, "I want to be in your Film. " I am Eve."

Eve? Herman - Call Me - Help -I am a Wildman. My hand burns in hers. It is set against me. Eve. Black Nipples darkening. I swear I see them purple under her blouse. My hand is still captive in hers - a dove. Herman - the smell of the blossoms in your orchard rise from her secret chamber.

Herman take that cigar out of your mouth and tell me what to do. The Fathers Voice is looming! I rise beneath my heart ready to pierce. I move to flee but my hand is a prisoner in her hands.

Her left arm draws us closer and we embrace. She opens Me among My Books of Poems. The Poets, all, voyeurs.

Whitman watches, even encourages.

Wildman Bly beats his drum.

Meltzer is closed - silent.

I open my mouth to speak. It fills with her tongue. Our tongues together are as hot as my hand held between her hands.

She tumbles a shelf of books for our bed. Books pillow her head. She pushes me on my back. I fall. We are

palm to palm breast to breast toe to toe. We fit together as perfectly as the First Adam and Eve. She is pulling me deeper inside of her. Eyes mirror and tongues explore - sweat pearls on her nape – Shoulders; white pearls under her arms - in every orifice.

I drink, from her navel deeper than any goblet -her juices of Sanctification .

We move Ocean into ocean tears into tears broken Shell into broken Shell growing into one another until we are whole and then healed. I am lost in her. Three days. A Final Adam and his Eve the First and Final Other Woman.

I open my eyes . Eve smiles. She pulls a card from her purse.

"This is my number" Her name is also on the card. "I really want to be in your Movie".

I take the card and shake her cool hand and slip the card into the breast pocket of my tweed jacket.

"Call Me" Eve says.

I walk quickly through the Labyrinth to the door and then I run the Theater book light in my hand.

Final Islam

An arabic Quran: Read

P.G. here recite

Ing

Islam means Peace.

Islam means Surrender.

Islam is the Jihad.

The Holy War.

Final Islam!

"Lay not your hand upon the lad"

***“Aslama Aslama* “say Father and Son.**

Abraham the godfather of all Muslims does not slay his son.

They surrender to Allah’s Command of Peace.

I am a *Muslim*. I surrender, seek Peace,

and desire to wage

The true Final Holy War.

I am a student of the way of Islamic Mysticism called *Sufism!*

Islam has three Holy wars

1) Greater, 2) Lesser, and 3) Final.

The Lesser Holy War is the sword of Islam that converts idolaters to the Faith. In the past Arabians either submitted to the sword or were slain - Hindus were asked to trade idols for an ideal.

The Greater Holy war is the inner struggle against the seven deadly passion sins. Prayer, fasting, alms giving, and pilgrimage lead to victory over temptation.

The final Holy War is taught by this disciple of Muhammad, Prophet of God. Saddamists and Ayatoleans are the Lesser Islam! I add five More to their times of prayer, two hands praying, until they become companions of the Light. The Pilgrimage to the Inner Mecca leads back to Jerusalem.

As Jacob becomes Israel so Muslims become Islam!

Recite: Ya-Ah-La!

All Say AH

All-Ah

In the end Surrender to Sealah

Muslim inscribe in Holy Quran!

Surrender Muslims Surrender

To Messiahs final Tranquility

The Teachings of Peace

The End

In Jerusalem

The bowing towards Zion

Aslama Allah Aslama

The third hand grasping

what the eye has not seen

this vision

of Victory

Final Jihad

In Final Jerusalem

The Aleph is Peace

Final Islam.

The (S)word.

Sealah converts the sword

This the true teaching of Holy Hadith,

**read and recited by sons and daughters of Jonah,
Sealah.**

On Learning Arabic In Early Middle Age

With Gabriel, and Muhammad, in the white dust I sit,

Quran a simple grammar and pen in hand

Bismi (a)llahi (a)r-rahmani (a)r-rachini

In the name of Allah all merciful, compassionate

In your hand the chalk,,

on my Turban the white dust of Gabriels wing

Babtized with the spittle

of the guttural R gh

Recite

La ilaha illa llahi

Ten times,

for ten hours, ten ways

Your entire life.

There is no God save Allah.

The letters, dancing, join hands

I mount *El Barak*

O Gabriel I will learn my lesson well

La ilaha illa Ilahi

Final Orthodoxy

“Messiah is come.” The Rebbe back from the dead, silence. Dark purple clusters of Chasidim bob and pray and announce “Moshiach.” Messiah. Modern Moses. If not the Rebbe, who? If not now, when? Never again!

On one wall of my study hangs the portraits of the Rebbe we Lubavitcher Chassidim favor. His eyes follow your every move like Jesus in similar Christian paintings. Gershon Scholem’s Jewish Mysticism gathering dust on my Kabballah shelf beckons. Yes, Theo, as you know, my books sing to me. A good Chassid, I open from right to left. The Professor’s conclusion: The Poet and Prophet are required for the Final Receiving (Kabballah) of the Torah. My Chassidic Rabbinic colleagues hate Professor Scholem. Irrationally. Rabbi Martin Buber’s stories are called Buber Meises, Buber Tales, to sound like Buba Meisis, Old Grandmother Tales. Old Grandmother? Sophia? Shechinah. Exactly. Poets and Prophetess. Come. Peace on you, Professor Scholem.

O Rebbe. My Rebbe you are a Rabbi. A Prophet, perhaps. Not Messiah. Gadol Hador. Yes, the Great One of our lowly generation. You did not lead us to a geographical Promised Land. A requirement for Messiah, as you remember from Final Testament, Theophilos.

Your followers, My Rebbe, who put you at the helm of Messiahship will await your Second Coming. The Sod, the

offal-odored earth that feeds the shoots of the son of Jesse are buried with your silence, and spread upon our faces.

A Secret. The Final Day of Passover is the day of Messiah's coming. The Year? Nineteen hundred and forty three.

1943?

Messiah's birth pangs? Transition?

The ovens stoked.

The Cross lattice pyres for the children of Auschwitz?

Burning, their bodies climbing

towards an open, or empty, heaven?

The Previous Rebbe Messiah?

In his lifetime?

Where? Are? Were? You?

Four more questions

on the Passover of Final Redemption.

**The World, even the Lady with the Flame
turning the Jew away back into the Sea.**

We

awaiting Moseiahs staff

to split the Sea

A Path

to any Land

Promised or Not:

Modern Moses

were where the Ten Plagues

The Death

of their first born?

1943? Now 1994? 5? 6? 7? 8? 9? 0?

O Rebbe, My Rebbe,

The Secret of Messiah?

The Wisdom of *Chabad*?

The *Ko-ach-Ma*?

The Strengths of What

and Why?

Will the Rebbe and Jesus

Father and Son

return together, embracing?

Are all Israel

Messiahs, Suffering Servants, Isaiah 53's?

Did Belief in a Savior

go up the pipe dream stacks

of the crematoria?

As people say

“Where was the God of Justice?”

Israel? The Promise

Israel? The Struggle

Israel? The Zion of Isaiah.

Land Holy? Held?

Might? Power?

God’s spirit alone.

Israel?

Sufi Muslim Chassidic Jew Christian Monk

Priests and Secularists

Zionist and Palestinian

circumcising stone, and heart

tumbling walls, Wailing becoming

Rejoicing.

FINAL SECRET

Why a Final Age[®] Testament?

Why?

The Final Solution

To the Final Secret:

You did not die childless My Rebbe

I am your Son

God the Bride

Pregnant with your teaching.

Fulfilling the work of Chassidism

Your work my Rebbe

Who now is in heaven.

The Baal Shem Tov's final teaching on Messiah is that we each have a holy spark of Messiah in our smoldering coal-black souls. Mini - Messiah's - All!

ANNOUNCING

Genesis 49:10

Its that time again!

Messiah is come!

The Rebbe's final legacy for Chassidim Jew and all struggling Israelites, including Christians and Sufi Muslims?

The Rebbe says irrational hatred and denominationalism are idolatries that keep the Holy Temple in Final Jerusalem in ruins. The Temple is a House of Prayer for All the Nations. One monotheistic Family. No more lame excuses.

O Father, Rebbe, your followers preach Orthodoxy. But this right-mindedness directs a body of belief frocked in dark diaspora garments and customs. The time for renewal and return is come.

We have burned in the Furnace My Rebbe. The Great and Terrible Day of Judgement has come. Together all of

Israel defeated the anti-Moses. We the people were the Olay, the burnt offerings. Not totally consumed, still, a Holocaustum. We the people, on the altar with Isaac. We the people crucified as a Christ.

Remember the Law of Moses given on Sinai to all the sons and daughters of Malachi? The Father turns to the Son, the parent religion to her children. Elijah comes each and every Passover announcing Messiah to those who hear the voice.

We near the End. In your name My Father - Rebbe - I teach the Final Orthodoxy - the obligation to Love unconditionally. To Love freely. This is the only orthodoxy and the only antidote to irrational hatred. Sons and daughters of Abraham and Sarah and Hagar, sons and daughters of Isaac and Rebecca - listen all!

I teach tradition. Nothing New. The renewal of everything Old and New. The Final Orthodoxy is Torah from Rabbi Moses to Rabbi Hillel: Love your neighbor - we are all Rebecca's children, struggling from the womb, reborn as Israelites. All have a portion in this world when we live the final orthodoxy dedicated to your memory - My Rebbe - a blessing.

Final Lubavitch

Faces of various intensities of black and brown studiously avoid turning our direction. Isaac smiles and is ignored. We are invisible, in a shadowworld, out of place and time.

A dreadlocked black ambassador stumbles in our direction with a rolled copy of the newspaper held to his lips. He stares at Isaac with yellow-brown eyes as he lights the end of the paper. Cannabis smoke fills the air. The ambassador breathes in deeply and exhales.

“New York, Jew Pork; Jew Pork, New York”, he chants, beating the rhythm on his knee to a reggae beat—occasionally striking a note with his paper on Isaac’s shoulder. “Jew York, You Pork; Jew Pork.”

Isaac does not flinch. I am about to faint. The cannabis smoke moves our direction and I grab Isaac’s arm. Isaac steadies me and then I break away towards the main street ;Eastern Parkway.

The ambassador takes Isaac’s arm and walks with him. Isaac whispers in the black man’s ear and the man grins. He sings, dances and claps out: “New York, Jah Who; We Folks, be Jews,” and dances away from Isaac, greeting his black and brown neighbors with his refrain: “We Folks, be Jews; New York, Yah Who.”

On Eastern Parkway banners in Hebrew and English announce Messiah. Car bumper stickers demand: We Want Moshiach Now! Isaac smiles and laughs. One poster invites us to A Meal of Final Redemption. I hesitate in front of the door at 770 Eastern Parkway.

Isaac puts his hand over mine. I am back, over twenty years earlier, when sixties hippies heard the call to Lubavitch, dancing with Dylan to Chasidic niggunim—haunting wordless melodies. You remember, Theophilus-Chassid, and heard, and obeyed the call for about six or seven months and then graduated Lubavitch and now I am back. Isaac opens the door over my hand. I look up at the number again: 770. A number with deep mystical significance to the Lubavitch Chabad sect. Each Hebrew letter and thus word has a numerical equivalence. Aleph=1, Bet=2, Gimel=3, and so on. I can not remember the secret code and ask Isaac. He grins “open to Genesis 4:7. The word Timshal = 770. You may choose to rule...” “And”—I say, interrupting.” Isaac grins. ‘and the next 770 in Genesis is 38:29.’ Isaac opens the text to the exact spot. Parazta-770.

“Nu?” I interrupt again. “U-Farazta-Lubavitch’s theme song?”

“We will spread the good news North East West and South?”

“No”, Isaac said-U Farazta is numerically 776. Parazata--770. You have made a breach. This secret the

numbers unveil.”

“Explain”, I challenge.

“We are one and all Rachels children. Twins in the womb of mother religion. Esau and Jacob. The breach is in the birthing of struggling religions which seek no reconciliation. This is Messiahs work.”

Messiahs work? Rebbe of Lubavitch? Isaac? Jesus? Did Isaac tell the Rebbe? Did the Rebbe recognize?

Isaac recently mentioned that he stopped at 770 to talk to the Rebbe before his trip to Israel and Rabbinic and Medical Studies. I was annoyed with Isaac for not telling me this earlier— especially the fact that the Rebbe has given him a blessing “to succeed in all his endeavors”.

“Do these Chassidim understand?” “You will see for yourself,” Isaac answers.

I feel no “breach” at first, expecting all to acknowledge Isaac. Our return is a homecoming for both of us, but we are invisible. The scene inside has not changed in a quarter of a century. A black and white tide of churning Chassidim bob and sway and crest as the Torah is lifted. All as before, conservative, Chasidic Jews; but soundless. That is correct, my friend, the playback in my memory is without sound. Black and white and not a word.

I shout, silently: “Messiah is here Now in the flesh.” The Chasidim’s response is mute, as is their Rebbe, a recent stroke victim. This mutism is Kafkan, but no attribute of perfection.

“O you sons of Lubavitch!” I shout again at the Rebbe—after straining my neck up towards the women partitioned in their isolation. Will Messiah segregate? Are women separate but equal? Will Messiah teach segregation of neighbor from neighbor in Crown Heights?

I remember this conversation as fledging Chasid after university. I was with my Chassidic teacher at 770.

“Leviticus 19:18 (I translate) Love you neighbor because they are like you.”

“Neighbor means Jew. Holiness demands we make distinctions.” He says.

“The text is inclusive” I respond. “Love your Jewish neighbor, Love your Christian neighbor, Love your black neighbor.”

“No. No Schvartze’s,” the Lubavitcher responds “has a Divine Soul (Nefesh Ha Elokute).”

“What about white Goyeam?”

“Only if their Gilgul soul is Yiddisha“

Ha? How does one know?"

"They convert."

"Yiddishha?"

"Yiddisha Neshama" Jewish Soul."

"Oh", I respond-or was it "Oy"?

"What about black Jews" I add.

The Chassid is mute.

"Rebbe, Messiah!" I continue to scream in silence. "I declare that you are a false Messiah until these dark dark doctrines are made light." Illumine, O Tzaddik, O Saint, O Santa Chabad, a path for both Jew and Goyeam."

I remember, Theo ,my friend, O patient listener my first excursion to Lubavitch after university was inDecember. Menorah lighting time. I waited with throngs of Chassidim for the younger Rebbe to emerge from 770.The crowd split in two for modern dayMosehiach and the Rebbe greeted his followers with a nod. The Rebbe's laser-blue eyes turned Chassidic eyes away and the Rebbe approached the streetwhere I was standing. A well dressed black couple on their way home fromchurch led their children hand in hand. Father held the hand of his

youngerdaughter and they could not help but stop as the Rebbe walked in theirdirection.

“Santa, Santa!” the little girl said toher family, looking up at the stately,bearded figure of the Rebbe. “I want to sit on Santa’s lap.” Silence .The Chassidic crowd further parted and the Rebbe walked towards the child. She gazed in awe at the Rebbe and his white-bearded emissaries. “Santa,” she whispered. I looked at the Rebbe and the little girl and waited. A great scenefor a future story. The Rebbe stared atme and turned on his heels, walkingswiftly down Eastern Parkway, followed by his Chasidim. The Tzaddik—the Saint of Lubavitch.

O my Rebbe, Rebbe—why, why have you forsaken Goyeam? Declare toChassidim that they should love theirblack brothers and sisters and their children.

“ Ba ha mas ”, your Chassidim say.They have only a Nefesh Ha Bahamas. Only an animal soul.

O Chasidim—now I shall be yourRebbe, for the head rules the body like the heavens the Earth. If the head is dead, can the body live?

You Lubavitch, you are also blacks , by choice: robes, woven belts and shadow hats that crown your heights. You choose Black.

Will two live in one neighborhood and not speak?

Will you turn all your neighbors into hoods?

X-Communication?

O, working class Chassidim, is Crown Heights not your final test?

Leviticus 19:18

Open again and read. Love your neighbors; they are Yourselfes,

or I am not your God.

Do not hate yourselves and therefore your neighbors.

Why Cast upon black women, men and children the senseless hatred, Gods opponents, Misnagdeam threw against you?

Who says Schvartes are blacker than you, O black-frocked Lubavitch

Chassidim.

Perhaps in your righteous hearts, you are blacker than them.

You have made a breach. The Bloods of Gaven or Yankel: Whose is redder?

Chassidim ,do not riot. Vent your rage? American Jews will not be frocked inblack and buy your policies, O spiritual life-insurance salesman. Is this also the fault of Schvartas?

O Rebbe, my Rebbe, I return to you again. Mosays taught and discipledand laid his hand on Joshua to lead into the Land of Promise. Is Crown Heights a movement towards Jerusalem's heights? Are you Captain ofMessiahship? Are you Jonah in the belly cursing the gourd, O shoot of Jesse?

Final Words

Silence. Be still .I have this moment heard. The rebbe is dead. Blessed be the true Judge.

May God comfort you and all who mourn. Chassidim sit at sixes at 770.

After your mourning continue God's work o children of the Rebbe

**Remember this Final Kabbalah:
Gevurah is the Messiah.
The sound of the left hand.
The Mouth Of God.
Your right winged chesed sendsyou in a spin
God's mercy you judge, you circletiferet
Beauty in the balance
Be stong. Be strong.
Let us strengthen one another
Secret sect worshipping skyRebbe
Open to cross purposes
Clap those hands**

**Dance those feet
Left to right palm
Left leg pulling
Body into right step
Open your circle
Crown those heights
Invite blacks, women
Roshi's Jewbu's Jewru's
Back into the body of Ten in One.**

**Chant ten times:
No more Johnny one notes
No more kafka bobbing
No more shadow battles.**

**We are Finally, O brothers and sisters of Lubavitch,
the people of the Menorah, and the Tablets, prised
wordworlds of rainbowed light arcingcrowned letter to
letter, word to word, sentence to page, page to book.
Finally the book again a scroll and the Tablets the prism to
final Gods light.**

**Kabbalah this O Lubavitch or you bind yourself to
your own final religion.**

Final Ouija

Breaking the Coda Of The Peacock

Yes and No

**“A question Mirabell failed to clear up
with all your lightening methods to choose from
why this relatively cumbersome
apparition of board and cup”**

James Merrill

J.M.

A writing that is letter

Rearranging is why.

The flash

From the mind

Human or divine

Once the heavens ruled the Earth

And the mind the body

Father in heaven

Hallowed the Name

Chapter and verse were

Board and cup

Aaron's rod the quill

Our dark natures the ink.

Still, trusting in God

The Ending

A happily ever after

Yes and Yes

Gods foreordained Name.

Coal tar Kabbalahists

Veiled the Holy Name

Turning secrets into a game

A Mystery this Yes and No

Occulting true Torah

Basics becoming secrets

Esoteric

Ouija.

Final Kabbalah

Exoteric

Inner and outer

Body and soul

Material and spiritual

One.

The Ten are broken the moment they are revealed. Seven No's burning against Shelly and Blake and the night. If we live by the Ten the world is redeemed in the One.

Freedom is engraved on the tablets. The Freedom to say No. Jesus reduced the teachings to one hand. This changed nothing .The Tablets are engraved against misreading. The body of Jesus, like the Tablets, broken. Father, Father,

Why have they rewritten Thee?

James in your voice

The Father God is hidden

A.B.B.A.

A.B.B.A.

Poems of Science?

Ya we

think not

God

B

Less

You

Yes and Yes

All prophets are poets, all poets are not prophets.

The Hebrew prophets favor the elegy. During the week we wear sackcloth and ashes. On the Sabbath we enwrap in wings of rainbow colors and wear our peacock prayer shawls.

Why the elegy? Our poet, J.M. “ our ghastly graveyard facts become a dance of slow acceptance. Our own otherwise dumb grief is given words.”

We turn the elegy into a love song, a release from grief. Enough sackcloth sermons.

In the Sabbath of history is the plumage of consolation.

Poems in place of the A mountain?

J.M. on the Arete?

Reader? Rabbi? Writer?

Poems of Religion?

No and No.

Thus speaks Merrill

“THE KORAN ALAS IS A WORK

PATCHED TOGETHER BY A NOMAD RACE

MOHAMMAD ALWAYS THRASHING ABOUT

In the Name of Allah, Al –one

Let the writer be a reader:

Recite

J.M. forsaken by your own hand

Blackened by your own heart

All religion, science, poetry,

Black on white

Shadows following form

As we are created

In the shadow of God

The evening precedes the night

None darker at the midnight

Than the next.

Pay attention

You who suffered 1001 ouija nights

High priest fixed on form:

My hand My hands

Forsake me and yes and yes

Move towards

W.I.L.L.I.A.M.

S.H.A.K.E.S. A. S.P.E.A.R.

A .D. .D. A.N. E.Z.R.A. P.O.U.N.D. O.F. F.L.E.S.H.

Dark broth ink black of alphabet soups and hands stir

The script sure

Poets autograph

Crosscut

X.

C.O.M.M.U.N.I.C.A.T.I.O.N.

X.

A, J,E,S,U,S

X. I.S .T.E.N.I.A.L.

X. .I.S .T.E.N.C.E

A

The Final Trope

Not Merrills tentative ouija

So move palm to yes

And palm to yes

O.O.

B.K.

Vacant eyes

O James see the V

Grasp in ten

Let X become A

Aleph

A mountain

Being

Bridged, God

Alone

Alone

Before

Being, God, A.H.V.H.

A God

AL-one

Birthing on the A

Balance in the Merging

A Law, Gravitys Rainbow.

The A Mountain

Balancing Wor(l)ds

Being A Point

A

Redemption

Our end in our beginning

Again

Two hands clapping

Yes and Yes

The Coda broken

A.H.Y.H .> A.H.V.H.> Y.H.V.H.

In Truth.

Torat Amet

Before the Beginning (One): Two Warnings Of the Ending

I

Warning: The following is hazardous to your mental and spiritual health. Final Physics leads one towards enlightenment or blindness. Study at your own risk. Wear sunglasses.

II

Forewarned

Warning __ Warning _ Warning _ Warning

On Learning Kabbalah:

Our Rabbi's Talmud, in *Mishnah* Tractate *Chagiga*:

**Do not teach *Ma-ah-say Beresheat* =
Physics/Kabbalah/ even in twos (Rashi: One and a
teacher) unless the student is in a spiritual state of
Chabad being *chochma* (wise) *bina* (insightful) and *daat*
(integrated) in their knowledge (Physics and Kabbalah).**

**Our Rabbi (Rabbenu) Tam explains that the Workings
of Creation are learned from the first 42 letters of the book
of Genesis.**

Theophilos, gentle readers, heed the warning of our Rabbi's Talmud, and Kabballah.

The following is only for the eyes of those with forty measures of wisdom knowledge and understanding. and for traditionalists - forty years.

Mysteries of mysteries. Secrets never before revealed are peeled here like an orange. Taste the Fruit. The Jews now nourishing and restoring and sweet.

FINAL WARNING

Confused? Go on to the next poem or Final Psalms or Final Jesus or back to Final Lubavitch. Skip this piece. Final Kabballah can be read in any order Theophilos. All ten fit together perfectly into the body of Adam.

Final Age[®] Kabballah Secrets are Now Basics

Basic one: the 10 (yould) are now basics and not secret.

***Ma-ah-say Berisheit.* Study the works of creation in threes.**

**That's you -Theo
God
and Me.**

Theo, what was the primal sound of creation?

**I asked my seven year old son
Yosef Gavreale
Who said and did
"I imagine
the sound of
fingers snapping!"**

**Do it Theo Do it
snap snap
then
clap clap
5 into 5
to
the
third hand?
Listen**

To David Ignatow:

Mystique

No man has seen the third hand that stems from the center, near the heart. Let either the right or the left prepare a dish for the mouth or a thing to give and the

third hand deftly and unseen will change the object of our hunger or of our giving.

Finally, before reading Final Physics Theo - you must pass this Physics Final:

1) Define (10)

- 1 Quark**
- 2 Wino**
- 3 zino**
- 4 newage**
- 5 gravitino**
- 6 selectran**
- 7 photon**
- 8 A**
- 9 W**
- 10 z**

2) Explain in detail how super symmetric weakly interactive particles (SUSY WIMPS) predict dark matter (Lillin) and a flat universe. Stick to equations. (20)

3) Answer Glashow's Riddle:

Name two Grand designs that are incredibly complex, require decades of research to develop and may never work in the real world (5 + 5) (Hint - three word answer) (15) (initials SST or TOE)

4) After a one paragraph synopsis of the history of physics answer - in equations: Are superstrings a Theory of Everything? (TOE) (15)

5) In one paragraph define a United Field Theory of Physics Psychology and Religion. (10)

6) Define Western Mysticism in one sentence. (10)

7) Dissect the Grand Unified Theory. (10)

Self grade. If you earn less than 100, STOP reading now.

10 Meditations Before Beginning

1) The Basic which the Kabbalah confronts:

**God is *en-sof*, illimitable in every sense
Every creation has a *sof*, a limit
What, then is the relation of the two views,
Gods,
and ours?**

Rabbi Chaim Zimmerman

**2) "We come into being
as a slight thickening
at the end
of a long thread.**

Allan Wheelis

**3) "Superstring is the name of the game an unlikely
synthesis of some of the most bizarre Theo – retical ideas
ever put forward.**

**"According to this new religion space has nine
dimensions, not just the three we see. Six of them are
curled up into a ball whose radius is the Plank length.**

**"The extra dimensions are far too small to even be
noticed by our big and clumsy species."**

Rabbi Dr. Sheldon Glashow

- 4) **Nothing whatever is hidden
From of Old,
All is clear as daylight.
The old pine tree speaks divine wisdom
The Secret bird manifests eternal truth
we know how to read printed books
we do not know how to read the unprinted ones
we can play on a stringed harp...
but not on a string less one
Applying ourselves to the superficial
instead of the profound
how should they (we) understand
Music and Poetry?**

The Gospel According to Zen

- 5) **Science has been my life because it is the systemization
of curiosity.**

Sheldon Glashow

- 6) **Of Mere Being**

**The palm at the end of the mind,
Beyond the last thought, rises...**

**The palm stands on the edge of space.
The wind moves slowly in the branches.
The bird's fire-fangled feathers dangle down.**

Wallace Stevens

7) Theo - grasp with both palms. Clap clap.

8) The problem with most mystical experience is their residue of fascination... like medicine that cures a disease but has strong and harmful side effects...the cure itself need(ing) to be cured.

Steven Mitchell

9) God is called the Endless One and not the Beginningless One... (so) we are able to conceive of (God) to some small extent through His creation.

This is a beginning, but it has no end.

THE MEZRICHER MAGID
Imrey Tzadikim

10) Theo, compose your own meditation each time before beginning the study of *Ma-ah-say Bereshit*.

Ma-ah-say

- MA

The power of

Say it Theo.

Ma-ah-say

MA

What and Why

Wisdom

The Wisdom of What and Why

FINAL

PHYSICS

Elijah³ opens: (Theo - do it now - with me)

The Three Supreme themes of Kabbalah Physics are:

- 1. Cosmology,**
- 2. The Ten, and**
- 3. The End.**

**These are entered through the three times of Sabbath
time:**

- 1. Eve(ning),**
- 2. Morning, and**
- 3. Towards Evenings, Again.**

**The Old listing of the three. (1) Creation (2) Revelation
(3) Redemption.**

Shabbat

The Fourth Principle of the Ten. Shabbat:

Sha _ - Silence - Sealah

ba _ -*Binah* - the Homecoming - Peace

T _ -*Tiferet* - Torah -Truth

**The Truth is,
the *Shabbat*
The Bride
is the coming of Messiah
(Genesis 49:10)
every week
Shiloh is sung
Sealah**

Creation

**One
sacred Scripture
in the Novel we inhabit
says the author
of our universe
created things
merely by speaking
by saying, "Let there be..."**

**The only thing mere speaking can create we know
is a Story
a Play**

**an Epic Poem
a Fiction**

Where we live is created by and in words.

The A - uni-verse

Genesis 1:1

**God's first words of creating
I open the mystery once again
the workings of creation.**

A Speculation

Theo - recite:

**From Mystery to Mastery
Mystery to Mastery
Let's hear you, my friend, outloud.
YA YA
MY MY
MA MA
YA**

**With the power of What!
The power of Why!**

God created.

**Wake right up.
Wake left up!
Slowly, slowly
The Wonder of this
Uni
Verse**

The Opening to the End The Final Age[®]

This just in -

**We interrupt Final Physics with this wonderous news
from M.I.T.:**

**Physicists are now talking Mysticism.
Scientists today announced
The discovery of God...**

**Asked whether God was Compassionate, Merciful, all
Pervading, Radiant, all Powerful, and Divine, a senior
researcher was heard to say:**

**Gee, we're not sure
we think its a
Photon**

**Ken Wilbur reporting for WMST
Jerusalem, Massachusetts.**

Beginning Again

**The First Rabbi, Einstein, Commenting on the Book of
Genesis, Rabbi Moses ben Nachman (Nachmanides -
RAMBAN) creates worlds of understanding. Like God the
Rabbi creates with nothing but wisdom. Wisdom is the
power of What and Why.**

**Kabballah is intuitive leaping into the mind of God.
The old Kabbalahists believed in Wisdom's secrets. The
End. Redemption means Secrets Revealing.**

God creates with letters. The genesis point.

**Hello - are you with me Theo?
God's old name
Ha-vay-ya
(Fine, Thank you)**

Revealed now in this Final Kabballah

**The God called (initially!)
AHVH
God of Creation
say: *Ah - ha - va* God
or *Ah-who-va* Satori God**

**Now Theo - remember the One God has many names.
Titles or aspects might be a better term.**

**The most transcendent of God's Names is AHYH - which
means nameless.**

AHYH = _____ = AHYEH

**The I Will Be God
Light
Crown
Dancer
Imaging Creation to
AHVA to
YHVH - called Jehovah**

**Tetragramatan
called Jehovah
connected to Eloheam**

**AHVH loving the Wor(l)d
sustaining each moment
The Genesis point
of
AHVH's creation**

To review:

Genesis is a Gate

**Come and enter
break the secret code
Of creation
Bo-hu It is here!**

But

First you must learn Hebrew.

Elijah³ opens a third

A Being God Event

The *Devar* of God is Being in community. Find at least nine other Kabballah physicists ready to roll their lives into this scroll. Raise money and build a Kabballah *Schule* - Synagogue.

Invite *goyim*, women, dark-hat Chassidim, into your circle. Unfold your prayer shawls, enwrapping the light and recite Psalm 104, verses one and two. Recite:

**YHVH, song voweled, in our throats
The I am, breathing, holding
healing fringes between praying palms.
The veil, over eyes, transparent
This robe of light
our light seen in your light.**

God - robed in a Tallit of Light creates the original physicality. The first B.I.G. T.O.E. (Beginning in Genesis - a Theory of Everything).

This original light in the uni-verse Genesis One is described by our Rabbi, (RAMBAN) I paraphrase

“a real but no-thing string, rolled thinner than a mustard seed.” I add, Theo, smaller than the period of the end of this sentence.

Theo, this is the very tip of the Aleph (a) point of the Big Bang. All the strings of creation unwind from here in a pattern you grasp at the very moment you take hold of the fringes on your prayershawl.

The Mezricher Maggid has explained this Genesis point - creation ex nihilo. Something from Nothing. God is *Ain Sof* - without end. God is not without a beginning.

Rabbi Physicist Schroeder explains in Genesis and the Big Bank.

In the light of Genesis (1:1), we can better understand the history of our universe.

The opening passage of the Bible is familiar to us all. It starts with the beginning of the universe. But what was happening before the beginning? Can we study, either theologically or scientifically, what there was before the beginning, if anything? According to biblical tradition, what there was before the beginning is unknowable. This insight is based on the first letter of the first word in the Bible. Tradition teaches that all aspects of the Bible have significance, even the shapes of the letters.

A classic Old Kabbalah text and source of RAMBAN says of the *Bet* and the *Aleph* point:

Why is the letter *Bet* closed on all sides and open in the front? This teaches us that it is the House (*Bayit*) of the world. God is the place of the world, and the world is not His place.

Do not read *Bet*, but *Bayit* (house).

It is thus written (Proverbs 24:3), "With wisdom the *house* is built, with understanding it is established, [and with knowledge are is chambers filled]."



What does the *Bet* resemble? It is like a [human], formed by God with wisdom[s]. He is closed on all sides, but open in front.

The *Alef*, however, is open from behind.

This teaches us that the tail of the *Bet* is open from behind. If not for this, [humans] could not exist.

Likewise, if not for the *Bet* on the tail of the *Alef*, the world could not exist.



The *Bet* of the first word of creation rides on the back of the *Alef* of AHVH. The events that precede the beginning of this point are open to Kabbalahistic speculation - being the power of *What* and *Why* creating the universe.

Elijah³ opens a fourth time, a fourth space! Torah is the mind of God. Let each mystery open to mastery!

AHVH is the mediating point between AHYH - (AHYEH) the transcendent God of being and YHVH - Eloheam - the aspects of God unfolding - imminent in creation.

The paradox of God?
So close
and yet so far away.

Is explained by my favorite Master of Old Kabbalah - the Chassidic Rebbe Reb Rabbi Levi Yitzchok.

There are two aspects of [our understanding of] God, namely that She is near and yet far, [imminent and yet transcendental.]

We see God as far off [and transcendental], since we believe that the blessed Infinite Light is First among the

first, and that nothing in the universe can comprehend Him at all. Thought itself cannot grasp God, since even Thought is something that was created, while God is without beginning. Even the highest angel cannot comprehend God, as He is higher than all comprehension. This is the concept of God as being distant, where He is transcendental and far from our understanding.

At the same time, we also understand God to be near, since we believe that She fills all worlds. He is contained in all worlds, surrounds all worlds, and no place is empty of Her as it is written, “The whole earth is filled with Her glory” (Isaiah 6:3). This is the concept of God’s nearness.

We believe in both of these aspects, that God is both [imminent and transcendental,] near and yet far.

It is written, “Peace, peace to the one who is far and to the one who is near, says God” (Isaiah 17:19). God is speaking to the righteous man, who realizes that he is far from God, and yet at the same time believes that she is near to Him. Because of such individuals, God brings [peace and] all kinds of abundance to the world.

There are two main aspects [of our feeling toward God], love and fear.

Fear only applies to something that is superior to us. The concept of fear therefore applies to God when we think of Him in the transcendental sense.

But from the sense that She, God is close, love arises.

Kedushath Levi, Mishpatim

She is imminent. He is transcendent. She births. He imagines.

Final, Final Warning Theo. If you are lost or overpowered by the heavy fragrance of Final Physics - get out of the Garden. The Cherubim lower their swords.

This is Paradise for some - madness - apostasy - even death for others. Leave!

The secret of the Secret of the *aleph*? As you know, Theo, every Hebrew letter has a numerical equivalency . Where is the Genesis point? Zero?

Dividing by zero - the answer is always infinite. Is God the Singular One? Infinite?

Listen Theo - Israel and God are One in Sabbath.

The mystery of God's Oneness is the mastery of Sabbath and observance. Remember -Kabbalahat Shabbat. The time of revelation of creation - Friday evening.

Where do we discover the point where the infinite and finite meet?

Reductionist minds seek the ultimate particles of creation. How small?

1, 1/2, 1/4, $\frac{1}{16}$, $\frac{1}{32}$, $\frac{1}{1,024}$, $\frac{1}{1,048,876}$, $\rightarrow \infty$?

**Listen - the answer Theo - from a rabbi physicist
named Cantor. His singing, a troping towards infinity.**

***Aleph* to the lower zero power!
the limit point
of all numbers'is God a number? In
finite?**

Elijah (the original - the real) opens ands says:

**“Master of All worlds
You are One
but not in a countable
numerical sense.”**

Is God One or None?

Jehovah or Eloheam

**Cantor creates a paradise
YHVH and *Al-o-heam***

One

All - one

A - alone

The *Aleph*

Silent

Al - one

AHVH

Listen - Israel!

The Lord Our God!

Mathematical infinity is limited. Enter the Aleph. God is not limited to Cardinal Religious Math, or Ordinal. God the total is also in the details.

**How do we then define God's power set?
Understanding the God of Creation and the God of Revelation how do we define the God of Redemption?**

Each generation is a descent after Sinai. The God that is of Egypt - redeeming - seems more remote with each passing generation. God seems to have given (by the freedom to break the Tablets) control over to humans.

God's power set? Are we free? The world's destiny? "We are deceived at every level by our introspection" says Sir Francis Crick.

Is creation a cooling of God to the world?

A hierarchal dimming of God's infinite light through an infinite progression of spiritual worlds?

Each world is lower and more concealed according to the Holy *Ari* - *ZAL*, the Lion of Old Kabballah. Of course Theo, we may ask, with the wisdom of What and Why, if we should view this from our own or God's perspective. (God come approach, come closer, in the descent)

The Modern ultrafilter of all these Old Kabballahs the Rebbe Menachem Mendel teaches that even at the lowest point of descent in Space and Time (the Hear and Now

Theo!) the lowest level - God's light manifests in ever newer states of illumination and revelation.

Now - are you with me Theo? I am running full speed ahead here to teach the interface of God and science.

First untie

Then unite

As Heine Pagels explains:

A great science proceeds like the Old or the New biblical Testament. First, there is the succession of prophets, Isaiah, Jeremiah, Ezekiel, and Hosea. These prophets alerted the people of Israel; they are the mouthpieces of God. But these prophets are limited, and they have only part of the truth. Further, there are false prophets and true prophets, and at the time it is always hard to tell them apart. When Isaiah foretold defeat to an arrogant nation, he was serving notice on the Israelites that they were in a bad way. They certainly didn't think they were in a bad way, made fun of him, and thought they would win the impending war. No doubt the false prophets of the time told the Israelites what they wanted to hear. What defines the "true" prophet is that the turn of events proves him right. The false prophets are forgotten, and the true prophets a make it into the Bible. The prophetic system, like evolution, is a selective system - what is "right," and accords with the environment, survives.

We do not yet know whether the prophets of the "cognitive revolution" are true or false prophets. We

cannot yet determine whether the maps they believe describe the mind are really there. Only time will tell.

Some times the true prophets speak of a coming messiah - a divinely inspired individual who has a direct access to the Godhead and reveals the whole truth, not just part of it. In the natural sciences - physics and biology - we have seen the succession of prophets and been privileged to see a few messiahs as well - an Isaac Newton, Albert Einstein, or Charles Darwin - the giants who set forth an agenda for research into the next several centuries.

I can still remember those people waiting for the arrival of the extraterrestrials on the south coast of Big Sur. They were waiting for a revelation - perhaps a messiah who had not yet come. Likewise, the psychological and social sciences are awaiting the arrival of their messiah. (They may still have to wait a long time. And the waiting is always aggravated by the realizations that like the prophets, messiahs can also be false.)

So our newest scientific Messiah in Kabbalah Physics must be examined as closely as the Messianic Speculation rampant in Chabad Lubavitch today.

At the *Aleph* - a conference of Chassidic Space and Time scientists, a disciple of the Rebbe (the closest thing we have seen to a Messiah before Final Testament, Theo) Rabbi Dr. Zvi Victor speaks about a new kind of compactness.

Strings are very compact things. Saks the Dr. teaches these applications of ultra filters:

Theorem: A space X has all of its powers countably compact if and only if it is D -compact for some free ultrafilter D or N .

Theorem: Let $x \in (x_n : n \in \mathbb{N})'$ and $y \in (y_n : n \in \mathbb{N})'$. Then $(xy) \in ((x_n y_n) : n \in \mathbb{N})'$ if and only if there exists a free ultrafilter D on N such that $x = D\text{-lim } x_n$ and $y = D\text{-lim } y_n$.

I know Theophilos - this looks like real Kabbalah secrets. You and all seekers must learn math language and computer language to be literate in this Final Kabbalah.

Bringing the above equation to its lowest common denominator:

$X_0 + X_0 + 1$ have the same cardinality

What is incomprehensible to the mind is graspable in the point at the end of the mind. Thank you again Rabbi Stevens.

Life is *Tav* and Death.

The Hebrew letter *Tav*, , the Final Letter of creation is also the seal of death. *Tav* is T. As in T.O.E. A 'T.O.E.' is a Theorem of Everything.

Now that we have defined God's unity - a T.O.E. we chant - as Torah commands.

“Hear O Israel The Lord our God is Lord.”

This brings down the power of - the God of Ahava who we are commanded to Love.

Without the *Aleph* there is no truth.

The *Aleph* is the deep truth of the Theory of Everything. Added to death the Aleph spells truth.

So, Theo, holding your healing strings in hand, proclaim as Jews have for millennia:

**The Lord our God Lives
The Lord our God is *Aleph*
The Lord our God is True**

Adonai Elohychem A-met

In physics, T.O.E.'s also require Deep Truths. No Theo, follow me through the miraculous Splitting of the Sea meditation:

Our universe apparently has four dimensions. Three Space, one of time/

The most successful superstring theories work in ten dimensions. That's two hands clapping 5 to 5. Applause - applause. Joy to the world.

Compactification, as described, explains how the other dimensions are hidden - six secrets - so to speak.

Secrets waiting to be revealed. Six impossible things to believe before breakfast.

A T.O.E. will move us a great step forward in our self-understanding of the universe. Kabbalahists help by their string theory. The whole world in your hands.

In physics superstrings is a theory that requires investigation and experimentation. “There is nothing to fiddle with in String Theory” says Rabbi Dr. Neil Turok. “It’s either right or wrong.”

Meditation

Now Theo, adjust your Tallit shawl. Dim the light. No New Age candles please. Imagine as you do:

The Rabbi, RAMBAN, standing still beneath his shawl of light meditates of the hidden wisdom of what and why. Seeing six centuries before Rabbi Einstein the Hebrew letters equation of the (insert Hebrew) .

Reciting the *Alephbet*, from *Aleph* to *Tav*, *alpha* to *omega*, until the Sabbath eve.

(Entrance is only through this opening Theo, so await until Sabbath eve reciting *alephbet*.)

It is evening. It is morning Shabat.

Recite: The ear hears and informs the heart. The Ten unveilings of Shabat. Ten Revelation.

**The Sabbath is She
the Six days He**

**The Lord's Prayer
Place palm to palm,
clap, snap, listen, listen
Shabat's supernal at-one-moment**

**Our Father and Mother in heaven
Honored be Thy Name
Heaven on Earth
The Bride is Come
the blessing doubled
Hand in hand
Bread from heaven
A day for-giving
judgement suspended
Souls renewing
For thine is the
Titeret, Malchat and Kavv
for ever and ever**

**The Lord One
Her Name one.**

Spirit-Ritual

**Of the Eve, uniting to Adam, drawing with two lips
from her fountain welling over and over, slipping into
Godshadow in one another, bride groom united, fulfilling
God's command.**

**Standing together in the morning
garbed in *shabat* finest
Revelations are waiting
Secrets become Simplicity**

**Reborn. Crown to T.O.E.
Good God! Good God!
Worlds by words
worlds by words
Repeat
Pray - pray
creation by repetition (ten times)
the sun's lesson (seven times)
the secret of seven
sing it over
Saylah, Sealah
a woman
a man**

**Then, Theo, with the Rabbi see what the Rabbi saw, O
the Rabbi, the living light of Zion saw in his Zion of light**

**A
Temple of Time
The Menorah in its center
Prisms pure flames arc-ing
halo-ing - hallowing**

**Feel it Theo. Breath. Embrace yourself with two
arms. Let your own palms feel your own hea(r)t. The
Menorah is living and breathing. The secret that opens to**

the end you hold in your hands at this moment to unite God and wor(l)ds. Kiss the holy strings - a time honored tradition of Zion.

The Rabbi - weekly - attain this enlightenment - and now-you.

The original strings - beyond theory are in your hands. Lift them to your crown and now rub the light gently over each eye to feel the third hand of the heart and see the end - Messiah's vision.

Now - open Physics text and apply the wisdom. Remove the Tallit from your head. Open your eyes. Remove your shoes. Let the math begin.

$$26 - 10 = 16 \text{ or } E_8 \times E_8? \text{ or } SO\ 32 ?$$

Unite Bosonic and Heterotic. The fringe strings teach: Bosonic and superstrings may be One in Gematria *Yould* plus VAV) equals 16. *hay* plus *hay* equals 10. 26. equals God's Name. Hey Hey!

God plays hide and go seek. The Name, hidden, is sought. Any Boson can ride on this Final Age® Physics bus. This is commanded in the Book of Numbers !5:37-41.

**“And God (26)
spoke to Moses, saying, again ‘speak to the
children and instruct
them on making Seaseat - fringes on the Wings of
their garments
in every generation - connecting
with the strings, one
Sea and Sky blue
connecting
heaven and earth**

...

**So as not to go a-whoring
after one eye visions
flat worlds
for the ten *devars*
of Revelation
Creation and
The End
have depth an dimension
in the vision
of two in one
united by SO 32
the Lev heart
which equals 32.
And so be one with
Ehyeh through
AHVH
AH-HA-VA
of the heart
Ya-who-va Aloheam
The Lord who is our God**

**in the strings attached covenant
Truly
AHVH who is YHVH - our God
is Truth**

Amen. Sealah

The Secrets of the Strings

**A positive Command that Reveals All Mystery.
Theo - count the loops in your strings - fringe -
Seaseat.**

**If they do not follow the pattern 10,5,6,5 (YHVH) or
10,6,5,5 untie them at
once for the following uniting (I will wait).**

- 1. Take the 16 superstrands and separate to 4.**
- 2. Slip the strings through the holes of your four-
cornered winged garment.**
- 3. Tie them - spiraling like DNA, curving by always
looping under the previous wind.**

**See what the Rabbi, RAMBAN saw! $E_8 \times E_8$ in one
hand. SO 32 strings in the other.**

**Listen, listen to the roar of this revelation, deafening,
worlds colliding, hands clapping.**

Feel the strings warming to white in your hand as the secret fire flashes out in seven arcs, seven faces of self revelation.

| | |
|-----------------------------|---------------|
| Yesod - 10 shades of | red |
| Yoke of heaven | orange |
| Seven shades of | yellow |
| Tree of Life | green |
| Seaseat | Blue |
| Newtonian | Indigo |
| Chassidic | Violet |

Roy G. Biv's rainbow.

Shining, linking heaven and earth. Once again.

Beware, Theo, the original black on white vision of the either/or's orthodox. In Physics these are called interference strings.

Final Warning

From this point on do not read alone Theo. Only those who pass the Final Exam and wear the crown of *Malchut* may continue.

Final Exam

A *koan* before going on. Balance the wisdom of the East Brain with the wisdom of the West brain - two hemispheres clapping!

Koan

How long is a Chinese name?

Sit in an empty room in the lotus position until you can answer this question. You may reference the Tao of Physics, Dancing Wu Lei Masters or any work on Eastern Mysticism Physics.

Do ya give up?

Yes

That is correct

How long is a Chinese name

Say it Theo. Get it.

You may continue.

Final Observance

Depending on the one's point of view - ours or the creator of the universe -

The right eye sees. The left brain understands. The strength of the wisdom of What and Why renews Kabballah traditions. The left eye sees, the right brings scientific revelation.

**What does God require?
To do justly, love mercy
work humbly?
Cliches!
Minimalists reductionism
Truths too often spoken
Love God? New Age Testaments.
Bromides My friend.
What is required
Elijah reduces to one.**

BE OBSERVANT

**The Final Kabballah
the last link
is all that is required**

**See as God sees
Be as God is
Do as God does**

Reductionism leaving to the One - become nothing

**Atom and the particle zoo crew captain the universe
by observer ships acknowledging knowledge by knower**

Secret of secrets

Now

Basic of Basics

The Basic of the 10 Basics:

God, we see with one eye only

The one God

Al one

**Thus speaks Rabbi Dr. Wheeler - discoverer of black
holes - "gates of time" to oblivion.**

**At the Center of Oblivion spacetime came to an - The
End.**

**Old and New Physics are swallowed whole by this
abysmal black holes notion.**

**Does the universe create the laws of Nature - Space -
Time?**

Or do the Laws of Physics create the universe?

**"The observer is as essential to the creation of the
universe as the creation of the universe to the observer.**

**"Observership allows and enforces a transcendence
of the usual order of time."**

This is good, Theo. Basic Quantum Physics.

Mystery? No, Mastery.

**Eons after the Big Bang, Dr. Wheeler preaches,
relationships develop in acts of observership.
Participatory.**

**Now, as in the beginning creation is continuous and
capable of renewal, a world without end.**

***Ein Sof.* Sound familiar, Theo?**

**Elijah³ opens a fifth (at this point scotch or bourbon,
which ever you prefer) to teach the quintessence of
Kabballah Physics.**

**Remember, though, Theo, in Final Kabballah the
quintessence is always only half the story, the sound of
one hand clapping.**

**Creation from nothing we see is also creation from
thumbthing.**

Theo:

**Open to uncertainty, a principle
all fundamentalism is reductionism
Grand odious dogmas
The Gods**

**of the Ost bone heads
Over simple truth
seekers
What is grasped, always by the
thumb, the thing that holds
together the mind
Fingers press on text
The parchment smudged, and blurring**

Δx and the momentum of Δp

**p = pridefull arrogance
the slightest obscuration
of the light
 6.63×10^{-34} joule seconds
blurs, smears,
obscures, world
the shadow**

Isaac, help. I'm becoming obscure myself. Theo looks bewildered.

**O.K. Reshone.
Time for a joke.
How do we know
for certain
as it is written:
The Bible says!
So it must be true!
That God created the world
only for the sake of
the Game,
Baseball, in particular.**

Teach me O Modern Day *Mo-says* I answer.

**“In the Big-Inning
God created
The heaven and earth**

Isaac taught:

The Two Pillars of Kabbalah Physics are Einstein's Theory of Gravity (General Relativity) and Quantum Mechanics, Superstring Theory is an attempt to give text to the legs. T.O.E.s are for balance. Try standing erect, Final Atom, without Big Toes.

Quantum Theory determines the behavior of sub-atomic particles photons bundle in light, in quarks. Fermions may be ..."

"Isaac" I interrupt. "Theo looks blurry-eyed. And so too Ezra/ If we lecture how ..."

"Laurence - Reshone - listen the Final Age[®] Testament is a written oral Testament. Those who cannot grasp Final Physics will read it again and again. The Theories themselves are not finally together, so we will add to this never-ending Test-O-Men-T. This is as simple and entertaining as it gets."

"O.K." I say.

Isaac continues:

"High school chemistry and college physics professors often teach about the invisible world of molecules and atoms with rigid ball and connector models. These teach ice, not the water of life. Atoms flow. Particles move and clap and dance.

"The classic Old and New Kabbalah teach rigid icy *Seferoat*, the Ten frozen in Space and Time.

“The spheres sing, Sealah, and dance. Lift your voices as the particles, all spinning, Boson+ Fermions-Balance.”

“So” I say.

“SO! 32!). Heart = wisdom is uni-versal. Be mindfull, still, and question, What and Why Hea(r)t. Hear it!

“AHVH teaches: Quarks and electrons are fermions and photons and gravitrons are bosons. Super symmetry and super gravity are essential in string theory. The Ten live up time by five. Nothing is static. Strings coil and intertwine as varied as God’s Names. So far no Physics or Kabballah Superman has revealed the Supersecret of his identity.”

“So?”

“So help me God, Rabbi, superstrings are not the Final Word.”

“But Isaac,” I protested, “how can I complete this Final Kabballah? Superstrings are in Tens. *Sepheroat* are in Tens. You’re fairly intense. (Isaac laughed) Congruent geometric math.”

“True, but we must find empirical applications” answered the Messiah.

“Isaac, how will I finish this Final Kabballah? Why don’t you write The End?”

“Laurence, Laurence, my friend, don’t you get it yet? There is no Final Kabballah. Revelation continues, along with creation, to the end.”

“So I can never complete this Final Testament” I complained.

“Never! Listen. This scripture will inspire commentary. The text will be printed over and over with

newer and newer commentaries. Like the original Testaments. These ideas will be discussed orally in cyberspace forums as science and spirit become one body.”

“O.K. my teacher. But today I want to understand superstrings. Is it possible to give an analogy?”

The Inner Wisdom of the Body of Final Adam

“Yes Rabbi. Think. Use your wisdom of What and Why.

“What do the Kabbalahists do with the 10 *Sepherot*? They superimpose them on the body of the original Adam.

“Why? Because each of us is a self-contained universe.”

“Explain, Isaac” I said.

“String Theory must be experienced in motion this very moment.

“Smile, Rabbi”

“What?” I asked.

“Smile!

“Sinews and striated muscle pull cheek into your grin. Veins, arteries, vessels are at this moment looping, opening, closing. (My, I sound like Professor P.G.!) Conduits of blood red *Yesod*, from *Tifferet* heart to the nine spheres as internal organs, pulsating strings circulating and returning to *Tifferet* to the *Chesed* hand and the *Gevurah* hand. Up to *Keter*, the brain, down to 10 T.O.E.s, all wiggling. We all are throbbing little universes

ruled by Laws of Gravity and inner quanta, eating and digesting scripture, excreting offal, secrets.”

“May I use this as the final word on strings Isaac? A proof of sorts?”

“No, My scribe. God gets the Final Word.”

“And?”

“I will teach a few final ...thoughts.”

**Science and Spirituality
Walk hand in hand
Fingers folded into fingers
Pray
or the Fist
Covers the palm.**

“Isaac that’s it exactly, the sound of one, or two, or three hands. As simple as clapping. But how do we leap from fiction to reality, from metaphysics to Redemption?”

“Reshone, Fictions create realities

“Like the Old and New Scriptures.

“This is all we have, the script, the story line of the west is clearly revealed by any motion picture.

Entertainment is found in the juxtaposition of the News and the dream. The News is mostly bad. Scripture imagines the Good News.

“Every movie becomes a type of scripture. The story lines of the west, our dreams, are most clearly revealed in the formula of our motion pictures. Also, the Movies feel Biblical to me because character is most often defined by what people do rather than what they think.

“In the beginning The Act. The hero or heroine of every movie is a messiah. Secrets of the messiah’s personality are revealed in The End.

“The ideal movie is 120 minutes long, 120 pages of script. The length of the life of the ideal person, Moses, Act I, is crucial. The creation of characters and conflict, Act II. The confrontation, Act III. Resolves the conflict that leads to The End.

“The great Scriptwriter in the Sky, as ancient prophets understood, know The Ending in The Beginning. Actually, say better, even before The Beginning.”

“So, help me write the End, my Friend,” I asked Isaac.

“I do not know every detail of The End, Rabbi. I am a main character, not the Author of life’s script. One thing I do know, the west faces a Hollywood ending.”

“What do you mean Isaac?”

“The good guys gotta win! By page Ten we know the story. We commit to our goal, against all odds. On top of A mountain. One third into the Movie is the time of Trial. The goal like world peace for example, seems unobtainable. During the Climax messiahs face their final challenge. All is in crisis. All seems lost.

“This culminates in a final moment, a final action, a final victory of the All over the No-thing.

“The hero’s antagonist will be the anti-messiah, a person or organization controlling the Tree of Death laden with the technological fruit of the nuclear arsenal. This serpentine demonic force may be a President or Premier. I do not know all the details of the end.

“Your job, Reshone, will be to guarantee a copy of all five books (in one volume) of this Final Age® Testament

will be found in every home and hotel (right under the Gideon's Bible). Final Age® Productions will produce movies. Action, adventure, and comedy! The people and Messiah will have the final laugh! Final Testament. The Movie."

Isaac smiled and then laughed.

"Isaac that was most excellent, a worldly explanation of The End. I want Final Physics to speak to scientists and theologians so the healing may begin. I need some help with the How."

"Reshone, the teachings are shining again. Isaiah announces the wedding of Science and Spirituality in the Final Jerusalem. We are an update. Reread *Consider Me A Dream*. Israel will lower her flag of the six-pointed star, a symbol of defense, (and not Biblical) and replace the logo of defensiveness with the Menorah commanded in the Book of Exodus and Homecoming. Seven and seven times seven blessing multiply by the Final Act.

"I will announce the Shrine of Umar as the Third Temple. Verses of dominion will be replaced with verses of submission and shalom, and then I will uncover the Final Ark of the Covenant.

"Final Testament and all literature that ennobles and fulfills prophecy of the end time will be enscrolled in the update. Urim and Tumim, a computer that contains all the wisdom of the world's literature.

"A place will be set aside for the Third Set of Tablets we will be unveiling in this Final Kabbalah.

"The Final Covenant will be taught by Final Moses and Final Joshua, two Lions of Judah."

"Uh, Isaac," I said nervously, "Who might that be?"

Isaac laughed.

“Really Isaac, you and who?”

Isaac laughed!

“Me and you”

“Isaac, ...I, ... don't, ... think, ...I, ...”

“Silence. Listen.” Isaac taught:

The Final Ark has the same dimensions as its Biblical prototypes. The old arks were cast in gold, with two gold cherubim. The Final Ark is a plain acacia box with two gold rings for carrying.

**One ring for Kabbalah wisdom
One ring for the Tree of Knowing Truth through
Science.**

The Vows

**The exchange of Rings.
No Revelation without Reason.
No Reason without Revelation.
No theology. No alchemy.
No abstractions. No secrets.
Choose teachings of life
All skeptics and believers.**

“Isaac, I have a confession. I feel closer to Reason and Science these days. The Old and New Age religions dance around the Tree of the Fear of Death and Dying. The Seminaries have become theological cemeteries. Places to study dead or dying ideas.

“The university will teach the shift to the universe. In the university Rabbi Abdus Salem and Steven Weinberg work in harmony on their string theory melodies. Science will create Eden or the Big ending. Either way we return to God or God.

Isaac, have I become a ... Jewish Scientist?”

**“Rabbi. Religion and Science are now wed in the Final Age[®]. They are the two edges of the tongue and the sword.
“**

(Psalm 149:6, Theo)

“They both cut both ways, the ties that bind.

“Physics will never apply its teaching of wisdom in a nondestructive way without Kabbalah wisdom ethics, Torah Revelation.

“Reshone,

Teach the spiritual photon

Teach the inner quark

Leaping Leptons!

“These are the voyages of the six-starred Messiahship into the strange Final world to boldly go where no PERSON has gone before.”

Isaac laughed, and said as an aside:

“No Earthling. No one means anyone. Any person is more accurate. The *Midrash* I wrote, *Creation: A Speculation* in Book Two of Final Testament reminds us that we may encounter aliens who inhabit their own strange world. Like Joshua! And Joshua2! I will offer Star Peace to those beings.”

**“Teach this Reshone,”
(Theo, remember, Isaac spoke and I wrote.)
“and teach that the Final Photon is more than a
torpedo!”**

The Wisdom of Why:

**“Why assume Reason is wiser than Revelation
Isaac?”**

**“The Old Kabballah originated the Big Bang. Rabbis
hid the secret. Imagine the hundred year war or world war
one, if man had unleashed its power of Atom?”**

**“Also, superstrings may be a rung in the ladder of the
ascent of science. Superstrings may be a too-tightly
drawn rainbow string launching arrows to oblivion.
Kabballah has its T.O.E.s. Physics has numbers. Neither
has G.U.T.s, Grand Unified Theories, yet.”**

“What are you saying Isaac?”

“Take off your shoes Rabbi. You too Theo.

**“Stand. Walk. Everyplace you step, as Joshua¹
taught, may become sanctified space, holy ground.**

**“Remove your socks. Look carefully at your feet.
What do you see?”**

“The Ten Lowest *Sepherot*.

“Look closer, between the T.O.E.s.”

| | |
|------------------|----------------|
| Sealah | Science |
| Offers | Craves |
| Creation | Unified |
| Kabballah | Minds |

“Isaac, I’m confused, this is all Kabballahwocky to me. Give me a hint.”

“Sock scum.”

“Huh?”

“T.O.E. J.A.M. - string theory

“The Physics of creation: Eternally Swirling and Whirling *Youlds* on the *Aleph* of AHVH folding into themselves as T.O.E.s exercise, dimensions of superthin fibrous strings rolling, rolling, rolling into minuscule balls of almost precreation dimensions, filling with the malodorous smell of All, birthing, the universe, the secret.”

Theory

Just

Of

A

Everything

Minute!

Isaac laughed and wiggled his eyebrows Groucho-style. “I certainly hope you didn’t get that all down.”

“Isaac. This is my Final Kabballah, I will finish to the end myself, thanking you kindly.”

Theo, as God, enwrap every morning in your Tallit of light. Grasp the fringed corners and be healed. We are all Messiahs of our own lives. A world hemorrhaging for two thousand years finally healed in the Amen. Sealah.

**Franz, O, My Franz
Kafkas of My Generation**

**You yearn to grasp the wing of Shechinah. Reach out
your hands.**

Feel two hands grasping. Shake and sing.

**You are called and Kabbalahed into Final Testament
and the coming of the Amen. Sealah.**

**Finished this Final day Chanukah
Dedicated to AHVH
5753 The week
Science and God
Finally made the Cover
of Time.**

First and Final Event

Theo

arrange these lines

into final poem:

The Two Tablets

You and God

Broken

The back of books

I am

Wor(l)ds

The Breaker

Thou Shall Not

Sapphire Fragments

Torah, Mishna, Gospel, Zohar, Testaments

The Ten Devar Logos

Prime, Renewed, Final

Empty space

The Author

All

Idols

No

Thou Shall

Titles for My Next Ten Novels and Movies

- 1.) Adolf The Jew**
- 2.) My Father**
- 3.) Y Not J**
- 4.) A Day Like Purim**
- 5.) Work Makes you Free**
- 6.) The Secret of the End**
- 7.) Lies in Remembrance**
- 8.) Shiksa Messiah**
- 9.) Make Yourself a Rabbi**
- 10.) The Final Final Age Testament, Finally An End**

Final Event: A Prophecy

In the Final Age[®] the Menorah becomes the symbol on the Flag of Israel. The shield, an historic relic, becomes the emblem.

Israel is then renamed Zion.

God Always Before Me.

Again: The Ten in One Final Revelation

The Final Age[®]

Announcing - Secrets are Ten, Basics

Aleph God's 10 Principle Wor(I)ds

Ethics Again Kabbalah Finally

1. *Keter* - The Earth crowned with Wisdom, Knowledge and Understanding, oceanic, Chabad, Aleph God filling all worlds.

2. *Chochma* - wisdom again the Co-ach-ma, the power of asking What and Why, the shattering of the graven image. The First and Final Tablets Re-constructed.

- 3. *Bina* (and *Daat*) - Religions linking parents to children
God and the Name AHVH
God's Name no longer taken in vain.**
- 4. *Cheseds* - Righteousness instructs The Sabbath of History.**
- 5. From the Mouth of the *Gevarah*:
All Ten wor(l)ds culminating in the
Strength of the Great and
awesome Judgement Day
Elijah turning the heart of the
parent religion to the children's religions.**
- 6. Live by Them! Now that is Beauty!
The Age of *Tifferet*!
The Final Age[®] of Compassion.**
- 7. Love on the one hand
commitment on the other
Two hands clapping.**
- 8. Charity - Giving - Redeems the world.**

**9. No False Witness
against yourself.
Love your neighbor
just like you!**

**10. The Earth is the Lord's
Fill the Earth**

**With these Ten Principled Poems Then the Final Age[®]
comes**

(A) Final Redemption.