

I HAVE A DREAM©



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I Have a Dream

“Life is but a dream.”

This book is dedicated to everyone who has ever pursued their dreams in hope of fulfilling their potential in this life.

This book is also dedicated to all the ancient and modern Kabbalists who have suffered and been misunderstood in order that people may find their WAY on the path.

“There is no dream without its interpretation.” –Midrash”

“In the absence of sages, YHWH reveals wisdom and what is to come in the form of dreams.”-

The Zohar



I HAVE A DREAM

Chapter 1

The subject of dreams is very predominant in the Scriptures. Every dream is a communication from the Hidden Worlds Above. Dreams are messages we receive when we are least attached to the Lower World in sleep. Dreams help us navigate this physical world and inspire us to fulfill our purpose or destiny for which we are born.

Dreams (חלום) play a very important part in all the Scriptures and spiritual literature; not only that, they are something that all of us experience every day of our lives here on earth. Dreams are a common experience to every person no matter their race, religion, or culture. Unfortunately, dreams have been placed very low in the priorities for spiritual teaching to Believers in Moshiach and left to the sphere of psychology/psychiatry, and thus the spiritual significance of our dreams has been lost or forgotten in the various dogmas of religion.

Most religious systems or philosophies never speak or teach much about dreams because there are no true dream masters that can interpret dreams Scripturally. This is because in order to be a dream master (such as Yosef and Daniel) it is necessary to be Torah¹ observant. Because of the Scriptural qualifications placed upon an authentic dream master, there are various kinds of New Age /non-Torah perversions of the true teachings concerning dreams and their interpretations. Most of these counterfeits contain some truth mingled with misunderstanding and thus they go off into left field with some really bizarre interpretations that do not bring about real change or a return (*teshuvah*) to YHWH and His Torah (instructions). This short study is my attempt to keep this treatise on dreams Scriptural, Torah based, and very traditional in consideration.

- **IYOB [Job] 33:[14]** *For El does speak once, or twice – though one does not notice it –*

NOTICE: El is speaking to you, and He speaks to you every day. He may speak once, or He may speak twice, but you may not be aware of it! It is because you have not been given the proper instructive tools in which to open your dreams to interpretation.

¹ Torah is the commandments of the Scriptures found in the five books of Moshe.

- *[15] in a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on a bed, [16] then He opens the ears of men, and seals their instruction, [17] to turn man from his deed, and conceal pride from man. [18] He keeps back his being from the Pit, and his life from passing away by the sword. [19] And he is reprov'd with pain on his bed, and with unceasing distress in his bones, [20] so that his life loathes bread, and his being desirable food.*

We are told that El speaks to a man while he lies upon his bed in sleep. One of the reasons He speaks to us is to reprove us or to bring about change through a dream or night vision .I want you to understand that Elohim desires to speak to you. But why does He seek to speak to you in a dream? We need to obtain proper understanding concerning the reasons for a dream, and what dreams reveal to us as people made in His image and likeness.

- **TEHILLIM [Psalms] 19:[1]** *The heavens are proclaiming the esteem of El;*

In this verse do not interpret the word *haShamayim* as the stars, or the planets in the sky. Look at the heavens as different dimensions, the spiritual worlds, or levels of declaring the glory [esteem] of El. The expanse is the physical heavens (*Malkut*) declaring the work of His hands. Both the physical heavens and the spiritual unseen world are declaring His glory (*kavod*).

- *[2] Day to day pours forth speech, and night to night reveals knowledge.*

Here are some traditional teachings from the **Zohar haKodesh** (*The Holy Zohar*). The **Zohar** is not considered Scripture as we know it; however it is considered an important holy book to help us understand the Torah. It is a powerful commentary upon the words of Moshe and others found in the Torah and written in a highly mystical or hidden level of understanding. The **Zohar** is *Sefer Kodesh*– Holy Book (ספר קדוש ספר) – and when we read from it, we must use great discernment and have the proper teaching in order to understand what it is saying.

- **ZOHAR:** *In the absence of Sages Elohim reveals wisdom (choqmah) and what is to come in the form of dreams. Hassid Rabbi Zusia said, “Even sleep has its purpose; one who wishes to progress must first put aside his life’s work in order to receive a new spirit; whereby a new revelation may come upon him, and therein lies the secret of sleep.”*

According to Scripture and the **Zohar** the real purpose of sleep is so you may receive revelations and messages from above. Rabbi Zusia says it is necessary for you to lay aside the earthly things so that you can receive this renewed *ruach* (spirit) and receive Divine revelation.

- **Zohar**: *A dream that is not remembered might as well not have been dreamt, and therefore a dream forgotten and gone from mind is never fulfilled. No occurrence materializes in the world that is not first revealed to one in a dream. Volume 1-18b. The edicts of the heavenly court are first shown to the children of man in dreams. Then after a short time the matter comes to pass. Zohar Volume 1-251b.*

A dream un-interpreted is like a letter unopened.

What is a letter? A letter is a communication to you from someone else. If you receive a letter from someone who has a message for you, and it lies on the desk unopened, it is like a dream that is not interpreted. You do not have a clue what that person is trying to communicate to you in the letter. Sometimes the letter is a coded message that is for your eyes only. It is personal and no one else is to read it. You, as the receiver of the message, have to possess the code **KEY** in order to unlock the hidden message.

What we call a symbol is a term or picture that is familiar in daily life, yet it holds specific connotations in addition to its obvious meaning. It implies a hidden code or vague message. Thus a word or symbol implies something more than its obvious and immediate meaning. As the mind explores the symbol, it leads to concepts that lie beyond reason and logic. Symbolic terms or pictures are used to express concepts that we cannot define or even comprehend. Man produces these archetypal symbols in the form of dreams.

Man never understands or comprehends anything completely. We can experience reality (as we perceive it) but that is dependent upon our limited senses and how well they operate. Everyone views reality from a subjective viewpoint. The senses limit people's ability to perceive the true reality in the hidden worlds. No matter what scientific instrument man uses to enhance the senses, at some point he will reach the edge beyond which conscious knowledge cannot pass.²

- *In the beginning (Bereshith) was nothingness, darkness, Ein Sof. Then there was light.*
- **BERESHITH [Genesis] 1: [1]** *In the beginning Elohim created the heavens and the earth. [2] And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit (Ruach) of Elohim was moving on the face of the waters. [3] And Elohim said, "Let light come to be," and light came to be.*

First there was darkness, and before Creation was darkness (*Ein Sof*). Then there was light. The light came from the darkness. This is a simple and key principle in Scriptural understanding.

The known [the light] is born from 'the unknown'.

I will be using the terms 'unconscious' and 'conscious' mind. I will not be using the term sub-conscious, because the sub-conscious is actually a part of the conscious mind. We have the mind which is not the brain. The mind is the unseen. You can open up the brain and never find the mind of man. The Ego is part of the conscious mind and it represents "self" – thought, awareness, and self-reflection. It is the Ego that fragments our true being and separates us from the Light. The Ego is you, and it operates in the conscious mind, but the unconscious mind, the hidden mind, houses *choqmah* [wisdom]. Dreams are the voice of the unconscious, called Self or Higher Soul (Self). The "Self" is what religion calls "G-d" or Elohim. In the *Brit Chadashah* (Renewed Covenant) in the book of **Ya'akov (James) 1:5-7:**

² Dr. Bruce Margon of the Science, Space, Telescope Science Institute of Baltimore, Maryland says, "It's a fairly embarrassing situation to admit that we can't find 99% of the universe." This world is only 1% of the true reality that exists. The 99% world is the source or fountainhead for all that happens. It is hidden by design.

- *5If any of you lacks wisdom, let him ask of Elohim, who gives to all generously and without reproach, and it shall be given to him. 6But he should ask in belief, not doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7For that man should not think that he shall receive whatever from the Master –*
- *13Who is wise and understanding among you? Let him show by his good behavior his works in meekness of wisdom. 14But if you have bitter jealousy and self seeking in your hearts, do not boast against and lie against the truth. 15This is not the wisdom coming down from above, but it is earthly, unspiritual, and demonic. 16For where jealousy and self-seeking are, there is confusion and every foul deed. 17But the wisdom from above is first clean, then peaceable, gentle, ready to obey, filled with compassion and good fruits, without partiality and without hypocrisy. 18And the fruit of righteousness is sown in peace by those who make peace. **Ya'akov 3:13-18***

Elohim says in the *Nevi'im* (Prophets), “*My ways are not your ways, and My thoughts are not your thoughts*”. This is because the Creator operates only in the unconscious mind, the arena of pure wisdom. The wisdom that is from below (this world) is demonic wisdom, because it cannot bring the peaceable fruit of righteousness, which is known as Torah observance and obedience.

Before we are born, in our mother’s womb, every one of us was *ani* – **I AM**. All you know during that time is ‘I exist’, ‘I AM’, *ani*. The **Zohar** identifies the messenger Gabriel³ as the angel (*malak*) who instructs the soul before its birth. It is possible that a dream is the carrier of the *priori* experience of the soul. Gabriel could symbolically embody the possibility that dreams can bring us into contact with the world of the soul’s origin, the archetypal realm, connecting us to our spiritual and ancestral roots and to the storehouse of wisdom. Dreams are the bridge that can help in the creative union between the conscious mind and the unconscious life.

³ Gabriel is called the Master of Dreams and the Spinner of Dreams. The name Gabriel in Hebrew is composed of the words for man (*gever*) and El, symbolizing man’s lifetime search for union with Elohim and understanding the Divine. Gabriel brings man to El and El to man. A dream is a manifestation of Elohim in search of man and our human need to recognize our own innate powers. Gabriel is also the voice of the good inclination. Gabriel is also related to the Hebrew word for strength, *gevurah*. *Gevurah* is sometimes translated as “judgment. Both justice and judgment are connected to Gabriel. He is also known as the “messenger” of Elohim, mediating between Elohim (the unconscious) and man (the conscious).

Dreams keep us connected to our “inner child”. Common dream scenes are composed of scenes and memories from our childhood. Dreams may serve to reconnect us to the insights and wisdom we experienced when we were younger. Children have wisdom far beyond their years. Children often remind us of simple truths that we may have forgotten as adults. Man requires the synthesis of childhood and adult understanding in order to live a constructive life and avoid many pitfalls of the human experience.

The ego [self] is born from the matrix of time. As you develop and grow, you really are not different. People say, “Oh you are different than you used to be,” but that is not really true. You simply become more aware of whom you are. The Higher Self is perfect, we just cannot see it unless the veils are removed and see past all the “junk” of the 1% world.

You are not any different, but a greater awareness comes to you. You are more aware of who you are. The older and more mature you become then the more wisdom you obtain because you become more aware of who you are and what your real purpose is in this life-time. Dreams can be symbolic messages from Elohim to help individuals navigate their way through the complexities of their personal destiny. The dream can be a reflection that we are on the right path or a warning that we are missing the mark and must return (repent) to avoid a Divine decree. Thus, a dream is a gift to mankind and a blessing for those who understand the message.

Since each individual has something unique to contribute to mankind, it is their calling to discover and to actualize it. This does not speak of a fixed or fated outcome. Man has a free will and destiny is not carved in stone. The writing on the wall can be changed and altered. It is possible to rewrite the script. Free will plays a role in an individual’s responsibility to transform their inherited nature and disposition through a conscious effort at development.

The unconscious mind seeks to be known; the hidden mind seeks to be known to the revealed conscious mind. The unconscious mind, which is not seen, seeks to be known by the conscious mind which houses the ego. Every experience contains an indefinite number of unknown factors just as anything created has unknown factors, because we cannot know the ultimate nature of matter.

There are even events that we have absorbed below the realm of consciousness or we have known subliminally, without conscious knowledge. These events can only be known through a moment of intuition that wells up from the unconscious mind. This may happen in a form of a dream.

These subliminal events may seem to play an unimportant part of our lives, but in dream interpretation, they are very significant. They are the invisible roots of our conscious thoughts and actions. That is why commonplace objects or symbols assume powerful significance in a dream. In a dream, such concepts can express their unconscious meaning.

The more our conscious thought is influenced by prejudices, religion, errors, fantasies, and wishes, the greater that gap will be between the true nature of things and truth. The general function of dreams is to restore our psychological balance by producing material that brings total psychic equilibrium. For the sake of mental health, the unconscious and conscious mind must be connected and move on parallel lines and if the two are split (or shattered), and then psychological disturbance follows. Dream interpretations by such persons can be extremely distorted and risky.

It is also important for the student to know that no dream symbol can be separated from an individual and there is no straight forward interpretation for any dream. However, there are common symbols that are typical and often occur. Every dream must be taken within its context and the individual dreamer. Dream interpretation is not perfect and one must be aware that it has fallibility to its art. Even the interpreter has a subjective viewpoint and the interpretation is explained as possibilities rather than facts.

The unconscious mind, which is pure wisdom, is always trying to reveal itself to the conscious mind. That which is not seen (darkness) seeks the light, and seeks to come to light. It is very important to understand this in order to: understand dreams, and understand the purpose of dreams; and to know how to interpret the dream. Dreams have rules of interpretation just as the Torah does: *pashat*, *remez*, *derash*, *sod*. There are established rules for dream interpretation and if you do not know the rules you will not be able to properly interpret your dreams.

The activity of the unconsciousness is always there. It exists – *ani* – it is. The ego [self awareness] cannot escape the unconscious mind though it may seek to escape it.

What we deny within we battle outwardly.

What is life? Life is a test and trial. Life is a lesson to be learned .It is to teach us what we need to know about ourselves. In life all things have hidden *chokmah* [wisdom] which dwells in the unconscious mind. Everything you have experienced in your life has a hidden wisdom in it that is seeking to reveal itself to your conscious mind. This is why many are subscribing to the pagan mythology that there is some great spiritual battle going on between the evil “god” and the good “god” in the Universe. There is battle of “good” and “evil”. Both serve the purposes of HaShem. There is no dichotomy in the universe.

This is the myth that YHWH has to be in this constant battle with *hasatan*⁴ in order to have the upper hand in the Universe. That is what is known as *Zoroastrianism*. It is not true Biblical thought. The uninformed always believe the constant lie that “the devil is after me” or “the devil made me do it”. I must reinforce the concept that the purpose of life is a Lesson. Our goal is to learn what it means to be human and not act outside the natural order established by YHWH.

According to Scripture, *Hasatan* is a faithful servant of YHWH .YHWH uses the Adversary to bring about His purposes and plan in Creation. The word “the satan” simply means “one who opposes”. There is no one being named “Satan”! If you subscribe to the religious mythology or “the lie” that *HaSatan* is out of control and rules over a “hell”, then you are denying the sovereignty of Elohim, and you have created a second “god” that is equal to or more powerful than Elohim! That is not Hebraic thought, and it is not Scriptural, but rather it is infantile and based upon mythology and pagan superstition.⁵

Everything created has a hidden wisdom to it. It does not have to be negative; even though it appears to be negative at the time the event happens in our life. The end does not have to be negative, because the hidden wisdom is trying to teach you a lesson. It is similar to our children when we tell them, “No” .These are the selfish prayers that go unanswered.

⁴ HaSatan is the evil inclination within mankind. Sometimes it is called “the flesh” or “law of sin and death” in Scripture. It is the archetype for evil. We all have our shadow side devil. Evil is disorder, and the symbol is made up of various creatures from various religions and cultures. The “Devil’s” job is to test order, and tempt the good to make it stronger. Nothing in creation can operate on its own as all is One.

⁵ The reader may want to read my book, [“Lilith: The Fall of Man and the Origins of Good and Evil”](#).

We sulk and throw a fit of temper to our heavenly Parent, and complain like spoiled children instead of a mature spiritual adults, because we did not get what our heart lusted after and what we thought was “good” for us. YHWH in His wisdom withholds certain things we ask for from us because He knows all things and sees the Beginning from the End. Father knows best, is a true statement of faith.

Father knows that the thing you are asking for could bring about your downfall or be detrimental to your spiritual growth. But then again, He might give it to you just to watch you fall and hear you say, “I wish I had never bought that car because it has been nothing but trouble I wish I had never done this, I wish I had never done that.” Life is a lesson to be learned. Some lessons are learned easily, and some are learned the hard way because of stubbornness and ego.

These are the things we all need to learn in life. Some of the things we ask for (just like the children of Yisrael) we do not like when we finally get them! Yisrael asked for a king because they wanted to be like the *goyim* and have a king over them. YHWH in His wisdom gave it to them, and knowing that having a king would end up in splitting the Kingdom of Yisrael and bring about His purposes of scattering the 10 Tribes into every nation.

We can prepare ourselves for the dream by contemplating about our actions during the day and getting rid of the “garbage” of that day. Introspection shows a desire to change and improve your actions in the future. The more we ask the right questions of ourselves before sleep, the more accurate the dream answer will be.

Meditation also helps in connecting during sleep. We can meditate upon the spiritual DNA code from the Aramaic letters in order to make a connection to the dream realm. The code is simple- ללה. This helps our soul to ascend to peaceful realms and wake up in the morning feeling recharged.

If the unconscious mind⁶ [wisdom] is always trying to reveal itself to the conscious mind, how then, can we open ourselves up to the unconscious mind? One method is dreams. Dreams are the vehicle or the bridge, of where the consciousness [your ego] and the unconscious

⁶ The unconscious is that part of the Tree of Life which lies beyond the threshold of the conscious. The Ego is the seat of the conscious mind in the world of Assiyah. The Ego can be likened to a servant in charge of a house in the absence of the Master. In reality, the Ego resides in the basement and the Master resides in the Upper Room watching all the actions of the servant. When the time is right, the Master will take the servant upstairs and show him all the treasures that lie in the Upper room.

[wisdom] meet or they come together. Dreams form a bridge between the conscious mind (that which is seen and known) to the unconscious mind (that which is unseen and unknown). Dreams are vehicles or bridges by which the unconscious mind (which is always trying to reveal itself to you) can use to reveal wisdom to you. Dreams therefore lie in that spiritual realm that is faster than light, or hyper-light, called thought. You are entering another realm when you dream. That is why when we awake we say the *Modi Ani* prayer– “We gratefully thank You for returning my soul to me”.⁷ In the dream world you are entering into the realm of thought, which is another dimension in which the unconscious mind dwells, it can reveal things to the conscious mind, and thus you bring them back into this world.

The conscious element of the dream is in remembrance of the dream – that is your conscious mind [consciousness]. The unconscious part of a dream is the mystically part of the dream; the symbolism within the dream. The symbols that are shown to you which are pure *choqmah*, which are archetypal symbols known by all mankind. Those symbols are the part that dwell in the unconsciousness mind and thus need to be revealed to the conscious mind for understanding.⁸

The conscious mind does the remembering. The unconscious part of the dream is the symbolism within the dream. It is the mystical part; it is the part say, “What does that mean?” Because our rational, logical conscious mind does not have the keys to open the symbols that can only be found in *choqmah* [wisdom], which is found, not in your mind, but in the unconscious mind (the hidden mind) which is always there. We need to know how to unlock this treasure house of dreams, because within it are messages addressed to you in order to bring about a change in your life, or to reveal hidden knowledge to you.⁹

⁷ *I offer thanks before you, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great. The male recites Modeh and the female recites Modah.*

⁸ According to Jung, dreams are a way of communicating and acquainting yourself with the unconscious. Dreams are not attempts to conceal your true feelings from the waking mind, but rather they are a window to your unconscious. They serve to guide the waking self to achieve wholeness and offer a solution to a problem you are facing in your waking life. Jung views the ego as your sense of self and how you portray yourself to the world. Part of Jung's theory is that all things can be viewed as paired opposites: good/evil, male/female, or love/hate. So working in opposition to the ego, is the "counterego" or what he refers to as *the shadow*. The shadow represents the rejected aspects of yourself that you do not wish to acknowledge. The shadow is more primitive, somewhat uncultured, and a little awkward.

⁹ Luke 12:2 *For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.*

Dreams are a bridge between the revealed and the concealed, and we need to listen to the messages and understand the symbols that the unconscious mind is trying to reveal to us. This is why a dream un-interpreted is like a letter unopened. You have this great mystery revealed to you and you do not know what it says, and the change that YHWH desires for you cannot come about in your life. He may be trying to reveal to you something that is in the future.

Scriptural definitions of the word ‘dreams’:

#2472 in the Hebrew - chalom (ח ל מ) – which is a heth – lamed – vav – and final mem. It comes from #2492.

The book of **Daniel** is a prophetic book¹⁰ and a dream book. In order to be a dream master, a true interpreter of dreams, there are specific Scriptural credentials you have to meet in order to properly interpret dreams.

- ***DANIEL 1:[4]** young men in whom there was no blemish, but good-looking, having insight in all wisdom, having knowledge and understanding learning, capable to stand in the sovereign’s palace, and to teach them the writing and speech of the Chaldeans.*

They had wisdom, understanding, and knowledge, the upper hidden *Sefirot*. They also were able to stand in the king’s palace. If you go beyond the *pashat* it is speaking of something very esoteric.

- *[5] And the sovereign appointed for them a daily ration of the sovereign’s food and of the wine which he drank, and three years of training for them, so that at the end thereof they should stand before the sovereign.*

The King was going to feed them what he called “food”, and give them three years training, and THEN they could go before the king.

- *[6] Now among them were the sons of Yehudah: Dani’el, Hananyah, Misha’el, and Azaryah. [7] And the chief of the eunuchs gave them names. For he called Dani’el, Belteshatstsar; and Hananyah, Shadrak; and Misha’el, Meyshak; and Azaryah, Abed-*

¹⁰ Prophetic dreams, also referred to as precognitive or psychic dreams, are dreams that seemingly foretell the future. One rational theory to explain this phenomenon is that your dreaming mind is able to piece together bits of information and observation that you may normally overlook or that you do not seriously consider. In other words, your unconscious mind knows what is coming before you consciously piece together the same information.

Nego. -NOTICE the first thing they do to Daniel and the three Hebrew children is to give them names that belong their Babylonian 'gods'. This was in order to get them to forget their identity as Yisraelites. [8] But Dani'el laid it upon his heart that he would not defile himself with the portion of the sovereign's food, nor with the wine which he drank. [9] And Elohim granted Dani'el kindness and compassion from the chief of the eunuchs, [10] but the chief of the eunuchs said to Dani'el, "I fear my master the sovereign, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would make my head guilty before the sovereign!" [11] And Dani'el said to the overseer whom the chief of the eunuchs had set over Dani'el, Hananyah, Misha'el, and Azaryah, [12] "Please try your servants for ten days, and let them give us vegetables to eat and water to drink. [13] "Then let our appearances be examined before you, and the appearances of the young men who eat the portion of the sovereign's food. And do with your servants as you see fit." [14] And he listened to them in this matter, and tried them ten days. [15] And at the end of ten days their appearances looked better and fatter in flesh than all the young men who ate the portion of the sovereign's food. [16] And it came to be that the overseer took away their portion of food and the wine they were to drink, and gave them vegetables. [17] As for these four young men, Elohim gave them knowledge and skill in all learning and wisdom. And Dani'el had understanding in all visions and dream.

One of the criteria in order to be filled with the wisdom, understanding, and knowledge of Elohim is this: They abstained from un-kosher foods and only ate scripturally clean foods.

They refused to eat the meat and the wine that the Babylonian king wanted to give them, which the king thought, in his earthly wisdom, would help them; they chose to be *shomer kashruth*. As the result of them obeying the Torah, they were healthier than the others, but also they were granted the gifts of wisdom, understanding, and knowledge. Dani'el himself became a dream master. There is an importance in keeping *kashruth* that goes beyond the knowledge of our conscious mind that lies in the realm of the unconscious mind of wisdom. And you are defiling yourself when you eat unclean food. This is why Dani'el and the three Hebrew children

chose to eat only vegetables, because they knew vegetables would be *kosher*, and water would also be *kosher*.¹¹

It is our desire to provide everyone with the correct tools and the keys so that you may interpret your own dreams. Remember: the life is the flesh is in the blood. Do you want to be able to interpret your dreams? Do you want to walk in the wisdom and understanding and knowledge? Then it is going to cost you something spiritually and even financially. It is going to cost your ego, and your pocketbook. There is a cost to everything, but there is a higher price you will be paying if you do not observe the Torah.

In **Daniel 2.3** the Hebrew word for dream is #2493 – *chelem* – it comes from *chalom*.

- **DANIEL 2: [3]** *And the sovereign said to them, “I have had a dream, and my spirit is troubled to know the dream.”*

He had been given a dream, but because of who he was and what he did they could not interpret their dreams. They did not meet the criteria of a dream master. This is why you should never go to the *goyim* for your dream interpretations, or buy a book from a person that teaches you ‘so called’ dream interpretations not based on Scripture.¹²

¹¹ The metaphysical effect on the soul is the prime concern of kashrut. It does not deal with physical health but rather spiritual purity.

¹² The two most common levels of interpretation are:

- What the dream means for me; and
- What it meant for some other individual or group of people.

Thus most dreams have a dualistic interpretation. Some dreams have impact on three or four levels. For example, a dream might have meaning to: 1) ourselves; 2) our family; 3) our spiritual congregation; 4) the city we live; 5) the region we live in; 6) the nation we live in. If this were the case, that particular dream could be interpreted on 6 levels or layers. Each level might different degrees of impact on individuals or groups, different time frames before being fulfilled, and diverse prayer and spiritual burdens that result from the each level's meaning. Thus most dreams have a dualistic interpretation. Some dreams have impact on three or four levels. For example, a dream might have meaning to: 1) ourselves; 2) our family; 3) our spiritual congregation; 4) the city we live; 5) the region we live in; 6) the nation we live in. If this were the case, that particular dream could be interpreted on 6 levels or layers. Each level might different degrees of impact on individuals or groups, different time frames before being fulfilled, and diverse prayer and spiritual burdens that result from the each level's meaning.

1. Never force a dream interpretation. It is the dreamer, not the interpreter, that ultimately knows if the interpretation is correct.

In **Yoel 2.28** there is another word dealing with dreams. It is #2492 – *chalam*. Notice they are all the same, they just change the vowels.

- **YO'EL [Joel] 2:** [26] *“Then you shall eat – (catch the connection?) - Eat and be satisfied – and shall praise the Name of YHWH your Elohim, who has done with you wondrously. And My people shall never be put to shame. [27] “And you shall know that I am in the midst of Yisra’el and that I am YHWH your Elohim and there is no one else. And My people shall never be put to shame. [28] “And after this it shall be that I pour out My Spirit on all flesh. And your sons and your daughters shall prophesy, your old men dream dreams, your young men see visions.*

This is the Hebrew word *chalam* – “to bind firmly, to be plump, to dream, to recover, and to be fat”. Now the reason the Hebrew word *chalam* means to be fat is because the fatness of the body inclines to sleep in dreams. They come up with this word *chalam*, and it actually means fatness. In the **Brown Driver and Briggs** it brings out this word *chalam* – an emission of seminal fluid or what is commonly known as wet dreams, which plays very heavily into mystical thought when you go into the study of ‘Lil’, which I will not do at this time.¹³

2. Generally the most natural interpretation is the correct one. Since dreams reach deep within a person to reveal secrets of the heart, we must always be willing to let go of our ego defenses to look at our real self as shown by our dreams.

3. The scenes, symbols, and people represents in our dreams are most often subjective (that is, they refer to the dreamer's inner personal thought, feelings, and life). For example, when you see your accountant fall off a cliff in your dream, don't call him right away to warn him (taking an objective view of the dream). First consider the accountant as a symbol of something relevant to you or your life (for example, money).

4. Don't judge the importance of a dream until it's been interpreted. Even a dream that can be described in a single sentence may have profound significance.

5. On some nights we may have two or three different dreams that we can record. Check to see if all of the dreams on the same night are saying the same thing but using different symbols. Successive dreams can also tell a story, as one would do with successive chapters in a book or scenes in a movie.

¹³ See the author's book on Lilith

In the etymological dictionary of **Biblical Hebrew - Understanding the Words** by Samson Raphael Hersch on page 81, it says this about the word ‘dream’ – *chalam* – “to connect disparate elements into a functioning whole”. Dreams are a bridge – to connect disparate elements¹⁴. It is like putting different pieces of a puzzle together. So it is putting pieces of a puzzle into a functioning whole.

This is exactly what dreams are because when you do a puzzle you have all these pieces of the puzzle but you cannot see or understand the whole picture until you get all the pieces put into the right place. What happens if you miss a piece? It is not a whole puzzle or picture. There is something missing. Thus, the purpose of dreams in the Hebrew in [*chalam*] is to bring all the pieces together into a whole so that you can have a correct understanding of the whole picture.

The word also means “dreaming; healing”; it can also mean “particles of an egg yolk”; it can also mean “pressed stone or granite”; “a diamond”. Think about a diamond for a second. It has many facets to it, and as you turn it to the light you see different angles, different colors, and its true beauty.

This word is also related to the word diamond. It also means to “bind and loose” In the Hebraic thought these terms mean what is allowed and what is forbidden. That is what Yahshua meant when studying *halachah* [the way you walk], whatever you bind on earth is bound [forbidden] in heaven and whatever you loose (allow) on earth is bound in heaven. Binding means forbidden and loosing means allowing.

In the *Brit Chadashah* in the Greek the word dream is #3677 – *onar* – a dream.

In **Acts 2.16**:

- **ACTS 2: [16]** “*But this is what was spoken by the prophet Yo’el: [17] ‘and it shall be in the last days, says Elohim, that I shall pour out of My Spirit on all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.*”

This word – dream – is #1793 – *entugechano* – “to chance upon, to confer with, to entreat, to deal, to intercede for, and to light upon a person, to fall in with, and to go and meet a person for the purpose of conversation”.

¹⁴ Disparate – to separate, apart, to make equal, essentially not alike; distinct or different in kind, unequal.

The word vision in the Hebrew is #2376 – *chesev* – to sight, look, comes from #2370 – *chaza* – *chazah* – “to gaze upon, or to mentally dream”. It is #2377 – **Hebrew** – *chazown* – which means “sight, dream, and revelation” and comes from #2372 – *chazah* – “to gaze upon, to mentally perceive, to look at, to have a vision, or to prophesy”.

Go to the book of **Yehudah [Jude] verse 7-8:**

- **YEHUDAH [Jude] [7]** *Even as Sodom and Amarah and the cities around them in a similar way to these, having given themselves over to whoring and gone after strange flesh, are set forth as an example, undergoing judicial punishment of everlasting fire. [8] In the same way, indeed, these dreamers defile the flesh, and reject **authority**, and speak evil of esteemed ones.*

This is speaking in the context of who they are speaking of it is revealed to you in verse four.

- [4] *For certain men have slipped in, whose judgment was written about long ago, wicked ones perverting the favour or our Elohim for indecency, and denying the only Master YHWH and our Master Yahshua Messiah.*

They were turning grace into indecency, or saying grace is an excuse to do whatever you want. Yehudah calls these types of people ‘dreamers’. This word in the Greek is #1797 – *enupniazomai* – “to dream”. It is a combination of ‘en’ which means ‘in’ or ‘on’ – a positional prefix word in the Greek and this word – *hypnos* – *enhypos* – “to sleep vision in a dream – or something seen in sleep”. This is where the word ‘hypnosis’ comes from; because hypnosis is a form of dreaming or sleep, where suggestions are implanted in your sub-conscious mind that you will respond to with your conscious mind once you come out of that sleep. Dreams function similarly to hypnosis. However, in dreams we are dealing with unconscious mind [wisdom] being revealed to the conscious mind.

The mind works in symbols, and the reason for that is because pictures are the universal language of *choqmah* [wisdom]. The mind works with pictures. You know the old saying, “A picture is worth a thousand words,” is true because the mind works with pictures. That is why a lot of languages have picture words. We have books about the Paleo Hebrew, and how the Good News is revealed in the Paleo Hebrew letters. Hebrew is a very pictorial language. Dream language is very similar to sign language. If I do sign language here in America, then it is the

same in Africa, it is the same around the world because it is a universal sign language that every mind recognizes even though the language is different.

The universal language to all people in the world is archetypes. They manifest in mankind as characters, situations, events, and old memories. The archetypes in the *Yezirah* realm¹⁵ exists in every human psyche .Since dreams are pure *Yezirah*, they manifest the archetypes on the individual psyche in many guises. Even though we do not speak the language, we could go to any nation on the earth and show them a picture of what we want and they would be able to recognize it. If you were looking for a bathroom you would show them a picture of a bathroom this is because communication by sight precedes communication by sound. The mind sees before it speaks. Archetypes have a powerful effect upon our lives. Therefore if we wish to understand ourselves more, we must examine the archetypes common in all mankind and perceive what our own are, and how we respond to them in this life.

Why is it, then, that we cannot interpret what these symbols are in our dreams? It is because we have allowed the logical conscious mind to take over and to dominate our daily lives. Because of that fact, we have lost the power to interpret these primordial symbols in dreams which are universal. It is similar to what I have been trying to teach you about the book of **Revelation**.

You take the symbols from the book of **Revelation** and try with the logical conscious Greek/Roman mind to take the symbols from the book of **Revelation** and put logical definitions and interpretations to those symbols that does not yield itself to *choqmah* [wisdom]found in Hebraic thinking.

The language of dreams and communication in the other worlds is the opposite of how we communicate in the physical world.

¹⁵ There are four worlds-Assiyah (making), Yezirah (formation), Beriah (Creation), and Azilut (Emanations).

Because we have allowed the logical mind take over we have lost this power. BUT in the unconscious realm these symbols *are* known. Therefore, these symbols must have a bridge to come across from the unconscious world into the conscious mind and that is why we have a dream.

The dream puts you in the unconscious dimension/plane – the realm of thought. When we have a dream, we know what it means, but yet we do not grasp its true meaning. Therefore, it takes someone who can interpret the dream to tell us its true meaning.

Dreams are actually a small portion of prophecy. One of the definitions of the word dream was to prophesy. Through dreams, in the hyper-light realm of thought, we communicate with non-corporal beings which are traveling faster than the speed of light, thus they have no mass, be they are spirits, *malakim* [angels], demons, or possibly even Elohim. These are all non-corporal beings that dwell in the realm of thought that we can enter into through our dreams. Not everyone you are meeting on the other side is good. They could be coming from the other side to lead you astray, and they will talk very religious to you.

Everyone sleeps, and sleep allows the body and the soul to rest. In sleep the senses are quiet, but all the time you are sleeping your mind is very active, and the soul is somewhere else as you sleep. The only part that is functioning is the imagination which sees images [pictures], because imagination cannot function in a vacuum, it draws from a physical source [*Malchut*, physical world], but also the imagination draws from *haShamayim* [the heavens].

In the *Malkut* we live in linear time: past, present, future. Everything is linear to us in this world. It is either in the past, in the present or soon to be in the future, what was present is now past, and now we are in the future. The past is known and we have experienced it; the present is in the state of formation and change; and the future is unknown. The past we have already experienced, the present is happening now and subject to change, and the future is unknown. What you are going to do, or what is going to happen tomorrow you do not know, it is unknown because we live in linear time and we progress through linear time by age.

When we enter into the realm of unconscious/ dreams, the past, the present, and the future are all mixed together because it is in the realm of thought. Thought is faster than the speed of light, thus time does not exist, and everything that we have experienced in the past, the things that we are experiencing in the present, and the things we will experience in the future get all mixed up together. In our dreams we are transcending time and space which only exists in the *malchut*, and we are going into the realm of thought – hyper light. In a dream time does not exist. There is no past, no present, and no future because they are indistinguishable. There is only NOW! You are seeing time as Elohim sees time; you are seeing the end from the beginning, the beginning from the end. The end is embedded in the beginning, you are transcending time, you are not in the *malchut*, you are in the heavens [*haShamayim*] and everything is a constant now. Thus you are getting the same perspective of time that Elohim has outside of time This is the way angels see time, and that is why they know the future.

A dream may be an expression of our personality – the *nephesh* – the animal soul, the life force which everyone has. It is a psychological escape from the conscious mind and subconscious levels of experience. A dream may come from the *nephesh* – the lower soul – which is an expression of the personality, which comes from your conscious or subconscious experiences – things that hidden way deep in your subconscious mind that you experienced as a child may be revealed in a dream. They come from your conscious mind, or from your memory. This is the realm that psychology deals with in psychotherapy. They try to reveal all dreams on the *nephesh* level, and therefore you get psychological personality perspective based on your dreams rather than *choqmah*, which dwells in the unconscious.

The higher soul – the *nashamah* is tied with an umbilical cord to its original source above in the heavens [*haShamayim*]. From that source the *nashamah* derives its strength and its nourishment. That is your higher soul, or some call it the inner man. This is why Yahshua said, “Man does not live by bread alone, but by every word that is constantly proceeding from the mouth Elohim. Since the Torah is Spiritual it can feed the *neshamah*. The Torah is our food, the Scripture is our food; anything spiritual that dwells in the heavens feeds the *nashamah*.”

Both the *nephesh* and the *nashamah* have a direct influence on the cause and the course of a dream. Because you have your *nephesh* which is tied to the *malchut* [conscious mind], but you also have your *nashamah* which has connections to *haShamayim*, thus bringing archetypal symbols from that realm into your dream.

A dream can then consist of both parts, coming from your *nephesh*, the dream just simply reflecting your psychological experience that is just an escape from something in your subconscious; but it also comes from your *nashamah* and can reveal hidden mysteries in the *haShamayim*.

It is very important that you understand that, because not every dream is spiritual, some are psychological. Some dreams come from experiences that we had while we were conscious or awake. Others just may be from the food we had eaten earlier in the evening. What you eat can affect your dreams.

You can have dreams that replay an experience that you had while you were conscious during the daytime or may come from your physical body itself. You experience you are cold in your dream, and you find out that you kicked off all your covers, the window is open, and the wind is blowing so you are cold! It is just your physical body communicating to you through the dream that you are cold physically and need more covers. These are normal dreams. Do not try to read anything more into things that are not there in the dream. Don't try to make every dream spiritual that has some great mystery to reveal. You were just cold, and you better put your covers on or shut the window, or stop eating pizza before you go to bed.

The bond between the body and the soul is loosened during sleep. A dream is communication between our conscious mind – the *nephesh* – and the *nashamah* – part of the soul which dwells in the heavens. Thus the *nashamah* is tied to the unconscious or the *haShamayim*. There is a communication taking place, because the soul [the lower soul] is loosened a bit from the body during sleep, and it can have open communication with the *nashamah* – or the unconscious mind revealing to the conscious mind.

Also, parts of the *ruach* [spirit] leave during the night, and only the *nephesh* remains. There are portions of your *ruach* that actually leave during the night. Have you ever listened to someone sleep and hear their breathing? It slows down, doesn't it? The whole body slows down because the battery is recharging. These portions of the *ruach* actually leave and roam with freedom in the heavens, and interact with spiritual beings in those realms. They can be angels [*malakim*] or the *shadim* [the demons]. This part of the spirit [*ruach*] that is communicating with the *nephesh* communicates or transmits to the *nephesh* [lower soul] what it is experiencing in the heavens step by step. Remember the bond between the body and the *nephesh* is loosened during sleep. Part of the *ruach* leaves and is out there roaming the heavens and communicating with someone, and then it communicates this to the *nephesh* (which is loosened from the body) what it is experiencing. The imagination is stimulated by this communication and images are formed. It is very much like a TV broadcast wave coming from the *ruach* to the *nephesh* into the imagination and a picture comes. You cannot see TV broadcast waves, but that is what is exactly what is happening in a dream. You are receiving a broadcast from other realms, and it is communicating to the *nephesh* what you are seeing.

ALL dreams are distorted by your imagination; the images are distorted images, because the imagination dwells in the *nephesh* or the conscious mind. Thus all dreams, no matter what they are, have elements of distortion within them, like a fuzzy TV picture when it is not tuned to the station correctly.

A dream can reveal to us the innermost thoughts, our aspirations; or it can reveal to us our deep fears. It can be a message of future blessing, but also it can be a message of impending doom or judgment. It can reveal thoughts that haven't begun to be congealed in our conscious mind. A dream can reveal thoughts that haven't even come together in your conscious mind. Did you realize that many inventions that we enjoy today were communicated to people through dreams? A dream is a tool of great power. Since dreams are a tool of power, they are very powerful; otherwise we would not experience them.

A dream master, such as Dani'el, controls the fate of others and even a nation. A dream master or a dream interpreter can anticipate the thoughts, the behavior of an individual, or even a collective nation. It is made known to the dream master what the person is thinking, and of what their actions will be; but also it can be revealed to a dream master the collective soul or thoughts or actions of a whole nation. So dreams are very powerful.

I am sure we have all experienced dreams in which someone you know did something, and then later they did it. In that dream Elohim had revealed to you the actions of that person, and when it happened you were not surprised because you already knew it was going to happen. You knew their thoughts, and anticipated their actions before they had even thought of it. Why? Because the thought had not congealed in their conscious mind, but it was there in the unconscious, and through wisdom it was revealed to you.

In **The Bahir**, an ancient Kabbalistic text, in section #41 it says:

- *They also said every dream [chalom] is in the cholem [soul]. Every white and precious stone is the cholem [soul], as it is written:*

The **Book of Revelation** speaks of a white stone and it is revealed in the **Bahir** that the white stone is the soul.

- *17“He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it.” ’ **Revelation 2:17***
- **SHEMOTH [Exodus] 28:[19]** *And the third row is a jacinth, an agate, and an amethyst;*

The word for white stone is *achlamah*. It is one of these and it seems to be an agate. It is a white stone in the third row. Every soul is a white and precious stone, and it is on the breastplate.

The vowel pointing of *cholem* (another word for soul) is equal to *tiph'ereh* – *tifereth* – beauty according to the **Bahir**. It is the essence of the *zeir anpen* or *Adam Kadmon* also known as the *Moshiach*. You should now be able to interpret the white stone found in the book of **Revelation**. It was a white stone with a name on it no one knows except it has been given to him. He is speaking of this white stone which is equal to *tiph'ereh*; He is revealing *Moshiach* to the reader.

I HAVE A DREAM

Chapter 2

- ***IYOB [Job] 33:****[page777 [14] For El does speak once, or twice – though one does not notice it – [15] in a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on a bed, [16] then He opens the ears of men,*

The ‘ears’ here in this verse are not the physical ears. When *Moshiach* Yahshua says, “He who has ears to hear let him hear,” He did not mean, “Clean out your ears.” He is saying, “Clean out your spiritual ears in order to hear the truth.” If we insist on the *pashat* level of this it gets ridiculous, because people say, “Well, you can’t disagree; you can’t negate the *pashat* level.” Well, you better on this second teaching on dreams and their interpretation.

- *[16] then He opens the ears of men (all men, all people), and seals their instruction,*

Why does YHWH open our ears? It is so we may do *teshuvah*, to return to Him.

- *[17] To turn man from his deed, and conceal pride from man. [18] He keeps back his being from the Pit, and his life from passing away by the sword. [19] And he is reproved with pain on his bed, and with unceasing distress in his bones,*

Elohim uses dreams to speak to us, and he prays that our ears are open to hear what He is trying to communicate to us. Unfortunately, because of our rational Greek thinking, all the things we have been taught and programmed by thinking like the nations [*goyim*]; we try to interpret our dreams in the light of what we know by our rational/logical interpretations. Therefore we take the symbols hidden within the dream, ancient archetypal symbols – which are known to all people and come before all creation, and attempt to interpret them by worldly wisdom. Dream interpretation will not work that way. It’s the same way when you take the prophetic utterances of the *Nevi'im* in the *TaNak*, or the *Brit Chadashah*, and attempt to interpret what they are saying in light of what you have knowledge of in this world. You end up with crazy prophetic teachings that have nothing to do with the Scriptures but the teachings of men. You cannot plot prophetic utterances on linear time lines. In dreams, visions, and prophetic utterances, as we have seen with the teaching on Yeshayahu about a ‘virgin conceives’, time is all mixed up. The past and the present and the future are all one.

When we dream, have visions, or prophetic utterances we cannot put them in the box of linear time, because in a dream it could be psychological and you are seeing things concerning your past, or something in the present. But we know that your conscious mind cannot know the future, so if it is dealing with the future it is dealing with the unconscious mind. Something is being revealed to you in the dream but not on a conscious level. As a result of logical interpretations of symbols we have people believing in a rapture, a physical marking of the beast, ten headed monsters, seven headed monsters and other nonsense, when these are all symbolic.

The *Hasidim* [the Orthodox] put more emphasis on dreams and their meanings than do the other sects within Judaism, and other religions, because the *Hasidim* understand that these are messages from another spiritual plane.¹⁶

In the **Zohar Bereshith 83** it says: *The righteous are assured that YHWH will communicate to them through dreams.*

The **Zohar** is a *sod* level commentary on the *TaNaK*. In a commentary upon **Yirmeyahu [Jeremiah] 26.9**, where it says:

- **YIRMEYAHU [Jeremiah] 26: [9]** “*Why have you prophesied in the Name of YHWH, saying, ‘This house shall be like Shiloh, and this city dried up, with not an inhabitant’?*”

Yirmeyahu was stating that there were false prophets in Yisrael. Not all prophesies, all visions, and all dreams come from Elohim. They may come from the heavens, but remember in dreams you may encounter other beings from the other side because you are in their realm.

In **the Zohar** it also says:

- *With my soul I have desired thee in the night; yea, with my Spirit within Me I will seek thee early. The inner meaning of this verse is as follows: When a man lies down in bed his vital spirit [nephesh] leaves him and begins to mount on high leaving with the body only the impression of a receptacle that contains the heartbeat. The rest of it tries to soar from grade to grade, and in doing so encounters certain bright but unclean essences. If it is pure and has not defiled itself by the day it rises above them;*

¹⁶ Many of the Hasidim go to their rebbe for dream interpretations.

but if not, it becomes defiled among them and cleaves to them and does not rise any further.

As the *nephesh* leaves the body during sleep, in the lower realms of the heavens it may encounter some unclean spirits; and if it has defiled itself during the day it will become attached to them; if it has not it will continue to rise.

- *And there they are shown certain things which are going to happen in the near future; and sometimes they delude her and show her false things. Thus she goes about the whole night until the man wakes up, and when she returns to her place. Happy are the righteous to whom Elohim reveals His secrets in dreams so that they may be on their guard against sin.*
- *Woe to the sinners who defile their bodies and their souls. As for those who have not defiled themselves during the day, when they fall asleep at night their souls begin to ascend and first enter those reigns which we have mentioned, but they do not cleave to them and continue to mount further. The soul with this privilege, thus to rise, finally appears before the gate of the celestial palace,*

We read in *Daniel*, because he was filled with wisdom and understanding and knowledge he was able to stand in the king's palace. In the *Shir HaShirim* – Song of Songs - it says that the king brings me into his inner rooms. Scripturally during sleep you can come to the gate of the celestial palace.

- *...and yearns with all its might to behold the beauty of the king and to visit His sanctuary. This is the man who ever has a portion in the world to come, and this is the soul who is yearning when she ascends for the Holy One, Blessed Be He; and who does not cling to those other bright essences that seeks out the holy essence in the place from which she originally issued. Therefore it is written: "With my soul I desired thee in the night."*

Now that is a deep verse right there – "With my soul I have desired thee in the night

- *To pursue actively and not to be enticed away with false power, "With my soul I have desired thee."*

If you have defiled yourself during the day it will be reflected in your dreams, and you are exposing yourself to the other side. There is a chance, because of that defilement of the daytime hours, that you will encounter beings from the other side that may deceive you or give you false information. Without true discernment you may interpret it as coming from Elohim. This is where we get a lot of people being led astray by dreams or visions.

- *In the same way, every night when a man retires to his bed his soul leaves him in a sense to be judged before the king's tribunal.*

The **Zohar** says that in our sleep we are being judged on a daily basis.

- *If she is found deserving to continue in her present state she is allowed to return to this world. In judgment in their evil actions are not weighed in the same way. No account is taken of evil deeds, which a man is likely to perpetuate in the future, for it is written: "For Elohim has heard the voice of the lad where he is." [Bereshith 21.17].*
- *But in regard to good actions only those already performed in the past are taken into consideration; but also those which a man is going to perform in the future, so that even if the present account would prove a man guilty, the Holy One in His bounty towards His creatures puts to his credit all his future good deeds, and the man is thus wholly saved.*
- *Yonah was cast forth into the sea; the Sea of Reeds stood still while raging. This means the supernal sea, which is said to stand still, and its wrath is allowed. For the heavenly tribunal at the time when the world is under judgment is like a pregnant woman....*
- *...like a pregnant woman who is convulsed with the pain in childbirth which ceases, however, as soon as she is delivered a child. Similarly the heavenly tribunal at the time of judgment is agitated and convulsed, but once judgment is executed becomes pacified and resumes???? Thus it is written in Mishle [Proverbs] 11.10] "When the wicked perish there is joy." There is indeed a passive contrary saying, "Have I any pleasure at all the wicked should die," [Yechezqel 18.23]. This passage however, speaks of those sinners who have not yet gone to the limit of provocation, whereas the previous passage speaks of the sinner whose measure is full.*

Let us read from the **Zohar** about some of these spirits.

- *On the fourth day the lights were created, but the moon was created without light, she diminished herself.*

And those that are familiar with the **Zohar** know that the moon chose to be diminished.

- *As a result of the moon's diminution occasion was granted to all spirits and demons and hurricanes and devils to exercise sway so that all unclean spirits rise up and traverse the world seeking whom to seduce.*

Kepha (Peter) wrote something similar to that in the *Brit Chadashah*, that *hasatan* is like a lion roaming about the earth to seek whom he can destroy. That is what happens in the darkness or night, the unclean spirits are seeking whom they can seduce. They haunt ruined places, thick forests and deserts in the wilderness. These are all from the side of the unclean spirit, which has been said, issues from the crooked serpent who is indeed the veritable unclean spirit, and his mission is to seduce man after him.

People often ask me, “*Why are you reading from the Zohar?*” The reason I do this is to show that the things written in the **Zohar** go hand in hand with the things in the *TaNaK* and *Brit Chadashah* and that there is not any contradictions in any of the writings. I believe the **Zohar** could possibly be the lost teachings of Yahshua the Messiah. The **Zohar** is nothing to be afraid of; there is nothing to contradict what has already been taught in the inspired Scriptures. It is simply giving us a deeper commentary on what was known from the Beginning. It contains the energy and Light that was there in Creation.

And if we understand this truth then we should know that *hasatan*- your *yetzer harah* –the evil inclination, is seeking to seduce you.

- *In the same way that he seduced Adam and brought death into the world, so does he ever seduce men and cause them to defile themselves. And whoever allows himself to be defiled draws upon himself the unclean spirit and clings unto him, and lures the unclean in him that are at hand to defile him so that he remains polluted in this world and in the world to come. Contrary wise, should a man strive to purify himself the unclean spirit is foiled and can no longer dominate him.*
- **Romans 6**, ‘*You are a servant unto whom you serve.*’

- *Thus it is written: “No evil shall befall thee, neither shall any plague come nigh thy tent.” **Tehillim 91***

In this reading it just touches on about ‘Lil’. I will not pronounce the name but I will just simply tell you a little bit about her. “No evil shall befall thee.” Evil here alludes to *Lil* – the night demon; and the plague of the other demons. That has been explained elsewhere. Rabbi Eleazar says this:

- *It has been taught that a man should not go out alone at night, especially when the time of the creation of the moon recurs and it is without light (the dark moon). For at that time the unclean spirit, which is the same as the evil spirit is at large. The term evil here is an allusion to the evil serpent, while the plague alludes to him who rides the serpent so that evil and plague work together. It is true that we have also been taught that the term plague signifies the plagues of the son of men that issued from Adam. For during all those years Adam kept away from his wife, unclean spirits came and conceived from him and bore offspring which are called ‘plagues of the offspring of Adam.’ It has been affirmed that when a man is sleeping he is not in control of himself, he is assailed by an unclean spirit, and sometimes by a number of unclean female spirits who draw him unto themselves, conceive from him and give birth to spirits and demons. These sometime appear in the form of human beings, so that they have no hair on their heads.*

The fashion in today’s society is for men to shave their heads. I find this custom very similar to what was going on in *Mitsrayim* at the time when Yisrael was held in bondage to *Mitsrayim*, because the Egyptians shaved their heads. So, could it be when men shaved their heads that they are exposing themselves to unclean spirits? Or have they already had an unclean spirit enter into them? No Torah observant Yisraelite should shave their head completely.

- *It is therefore incumbent upon a man to be on his guard against them, and not to let himself be contaminated by them, but to follow the paths of the Torah. For there is no man who falls asleep in his bed in the nighttime but that he has a foretaste of death, and that his soul [neshamah] departs from him. And since his body is left without the holy soul an unclean spirit comes and hovers over it and it becomes defiled.*
- *It has always been said elsewhere that a man should not pass his hands over his eyes when he wakes in the morning on account of the unclean spirit hovering over his hands.*

This will explain why we wash our hands in the morning.

- *Although Ya'akov was beloved by the Almighty, yet when he was left alone a strange spirit immediately came and joined battle with him. And Rabbi Sh'mon said, "It is written of Balim [Balaam], that he went (shephiy) to a bare height." The word shephiy signifies 'alone', and it is akin to the term shephiyphon; in the phrase shephiyphon - a horned snake in the path. So Balaam went alone, like a snake that goes alone and lurks in the bypass and lanes, with the object of attracting himself to the unclean spirit. For he who walks alone at certain periods and in certain places, even if a town, attracts to himself the unclean spirit. Hence no one should ever go on a lonely road, even in a city, but only where people are about. Nor should a man go out in the nighttime when people are no longer about. It is for a similar reason that it is written in Devarim 21.23: "His body shall not remain all night upon the tree."*

In the book of **Revelation** speaking of the long-haired woman riding the beast, the beastly system, riding the serpent, is really *Lil*. It is telling us something there in the **Revelation**. In the **Zohar Wayyiqra** section 3, page 778, speaking of *Lil*:

- *There are however three holy spirits which fly in front of her [*Lil*] and take that spirit from her and set it before the Holy One, Blessed be He, and there they are taught before Him. Thus they guard their child and she cannot hurt him.*

Lil, the night demon, feeds off little children. She cleaves to them in order to kill them, and to infuse herself into their spirit. You can have little children that are really demons, and it is because *Lil* has entered into them, but her goal was to kill them. So while the children are sleeping there are three spirits that go before her to protect this child and she cannot hurt them.

In Section One page 200a of the **Zohar** says this:

- *When the souls of the truly righteous ascend nothing comes in contact with them save the holy beings that communicate to them in the words of emet [truth], words that can be relied upon and never to prove false. Therein it is a true tradition that King David never saw a happy dream, in which we can conclude that he was shown false things in his dreams. The truth is, however, that David was all his life engaged in making war and shedding blood, and hence all his dreams were of misfortune, and of destruction and ruin*

of blood and shedding of blood and not of shalom. You may possibly wonder how it is that a good man is so often shown a bad dream; the explanation is that he sees such dream as the evil that is the evil that is to cling to those who transgress the commands of the Torah, and the punishments which will be meted out to them in the other world. And the good man sees all these in his dreams in order that he may fear of his master that may constantly be upon him. And so it says: “Elohim made it so that man should fear from before Him,” [Ecclesiastes 3.14], as has been explained to refer to bad dreams.

- *This then is the reason why the righteous man is made to see a bad dream, (because people may ask why they have bad dreams). We have learned that when a man has a dream he should unburden himself of it before men who are his friends, so they should express to him their good wishes and give utterance to words of the omen. Desire [thought, will] is the beginning of all things, and utterance is the completion. And so a deep symbolism will in this way have been affected and all will have been made good. Thus a man’s friends should affirm the good interpretation so that all will be well. And we see, then, that Elohim communicates to each man by means of dreams of the degree in shade of color conformed to the shade of color of the man himself.*
- *Rabbi Yitzhak Judah Yelsy’el said, “From the age of two until I was five years old I have had marvelous visions, and the Ruach HaKodesh filled me and spoke words of prophecy, and I saw from one end of the world to the other.”*

I Have a Dream

Chapter 3

There are three sources from [to] your dreams:

1. What we eat, [such as] a bad burrito before you go to bed. The dream has absolutely no meaning. Don't try to read something into that dream that is not there.
2. Then there are dreams that are influenced by our waking thoughts of which are psychological in nature. They are not spiritual, but they are psychological and are trying to reveal to you something psychological.
3. And then there are messages from Elohim of which are prophetic.

The **Talmud** in **Berakhoth 55, 56, 57** will tell you some of the rules concerning dream interpretation. Dream interpretation, like the Torah, has to be done according to the rules that have been written by the learned sages of old. And like Torah study, there are symbols that need to be understood, and it takes *chokmah* [wisdom] to understand them. A dream that you might think is spiritual is simply a pizza you had eaten before going to bed. However, you still need to examine it.

One thing we have to understand is that not all sources of the symbols in your dream are *kadosh* – holy. You can be shown false symbols. You may think it is a message from the heavens but it is actually from the other side. I have heard people tell me dreams totally contrary to the Torah, and contrary within relationships within a marriage, and they fell like they need to act upon that information in a dream and the result is chaos. You can be deceived from the other side, and you have to be aware that there are non-corporal beings, on the other side when you enter into the dream realm. When you sleep you go into the realm of thought and you are entering into their domain. They are wondering what you are doing there. You will encounter them if you have defiled yourself during the day. They will cling to you, and they have power to give you wrong information and deceive you.

I am not going to get into the truth that there are spiritual vampires in the dream realm that want to suck the life force out of your *neshamah* [spirit soul]. That is how they get their strength. They are spiritual vampires that cling to you, and they will suck the life right out of your *neshamah*, because our *neshamah* is fed through spiritual things. That is how we get strength and food, and this is what they lust after-spiritual power! However, if you stay in the path of Torah, your *neshamah* will be strong and healthy. It is like the before and after picture in weight lifting. If you continue to defile yourself with unclean things, then your *neshamah* will not have the strength it needs. We have all watched Dracula movies and the more the vampire sucks on the blood of a victim, then the weaker the person gets. I have observed this in some people. They defile themselves with something unclean, and eventually they become addicted to it. Before long they become obsessed with it, and you see them grow weaker spiritually, slowly the life is sucked out of them and they no longer care about spiritual things because they are into an unclean addiction.

How can we be protected while we are asleep? First of all, I mentioned the *mezuzah* on your bedroom door. You need to have a *mezuzah* on your bedroom doorpost.¹⁷ When the evil spirits see the *shin* (שׁ)– the initial of *El Shaddai* on the door (*shomer dalet Yisrael – the keeper of the doors of Yisrael*) they will flee. Also, it is important that you recite the nighttime *Sh'ma* while you are lying in your bed.¹⁸

¹⁷ *Zohar-Parsho Devorim* it says, and I translate freely: "Come and see, that a person is required to inscribe the Holy Name upon the doorpost of his home. For every place that the Holy Name is found the bad spirits cannot be found there, and they are unable to act upon a person as the posuk says: *lo siuna alecha ru*, When a person puts a *Mezuzah* on his door, and the Holy Name is inscribed within its letters, then the person is crowned with the Crown of his Master, and the bad spirits are unable to get close and therefore cannot be found there." The Tagim, crowns on certain letters in the *Mezuzah*, carry mystical meaning. According to the **Mishnah Berurah**, which quotes the *Igeres HaTiyul* (end of Siman 36), there are certain prosecuting angels whose names correspond to the letters on which the crowns appear. The little crowns represent the swords and spears with which we can overpower them. Additionally, *Seforim* explain that when one does a sin, it creates a prosecuting angel who is able to cause harm to a person. The angels created by the *Mitzvah* of *Mezuzah* have a great power to protect a person from the prosecuting angels. The Tagim give them added strength they may sometimes need to defend us against the very powerful prosecuting angels we ourselves may have created because of our own careless sins.

¹⁸ The bedtime *Shema* prayer consists only of the verses from Deuteronomy 6:4-9. Reciting the *Shema* before going to sleep (*Kri'at Shema al-Hamitah*) is a practice that dates back to Talmudic times. The practice was initiated to protect people from nighttime fears and danger.

Some people have asked, “*How can I tell if the dream I am having is from an angelic source from the heavens, or from the other side?*” Here is how you can do that: The dreams from *HaShomayim* [the heavens] are messages from Elohim, during and after you dream you will feel a peace or calmness, *shalom*; it is very peaceful and you will be unemotional. No matter what you are experiencing or seeing in the dream there will be calmness [*shalom*] within the dream itself. Also, it will appear like you are watching a movie. It will be in the first person but it will be imprinted upon your mind, and when you awake you will not be frightened, agitated, and you will not feel compulsion to do anything.

- *But if a man is not holy, and draws upon himself a spirit from the unclean side...*

Remaining clean is just as important for your children and teenagers as it is for an adult. Be careful what you watch, what you listen to throughout the day is either defiling you or making you *kadosh*. You are opening yourself up to something “other” while you are asleep.

- *But if a man is not holy, and draws upon himself a spirit from the unclean side, she comes and makes sport with that child. And if she kills him she enters into his spirit and never leaves it. You may say, “What about those others whom she has killed, although the three angels confronted her and took from her their spirit? Since they were not on the side of uncleanness, why does she have power to kill them?” This happens when a man does not sanctify himself, but yet does not purposely try to defile himself nor actually do so. In such cases she has power over the body but not the spirit. Sometimes it happens that *na’amah* goes forth to have intercourse with men, and a man is linked with her in lust, and then suddenly awakes and clasps his wife though his mind is still full of lust in his dream.*

- *In that case the son so born is from the side of na'amah, and when Lil goes forth she sees him and knows what has happened and brings him up like the other children of na'amah, and he is often with her and she does not kill him. This is the man who receives a blemish on every new moon, for Lil never gives them up; but at every new moon she goes forth and visits all those who she has brought up and makes sport with them. Hence this man receives a blemish at that time. These are the things that King Solomon revealed in the book of Asmodeh (sp), and we find them there a thousand and four hundred and five manners which defilement can take place and affect mankind.*
- *Alas for mankind that they close their eyes and observe not, nor take heed how they are preserved in the world. Counsel and healing are before them but they heed not, for they cannot deliver themselves save by counsel of the Torah, for it is written: "You shall sanctify yourselves and shall be holy, for I am YHWH your Elohim."*

When a man defiles himself he would have had a lustful dream. When he awakes, he would have relations with his wife, and the child that is born from those relationships caused by that lustful dream is subject to *Lil*, especially with what is going on in our society and with so much pornography, these people are engaging in sexual relationships while under that influence. Sometimes people are given counsel, if they are having problems in their marriage, that they should go rent movies to stimulate the sexual desire within themselves. Each individual couple is free to make that decision. We must note that erotica is not pornography. Any erotica tool that causes one to focus on his or her spouse is permissible. Sexy lingerie or sexual devices are not considered "unkosher" for the married couple.¹⁹

A word to the wise, and caution, that there are other ways to bring that spark back into your marriage, and it is called the law of family purity so that you can be on a honeymoon every month.

I will not get into how *Kayin* was brought forth, but the **Zohar** talks about *Lil*:

¹⁹ I suggest the book by Rabbi Shmuley Boteach called "**Kosher Sex**" as a guidebook for reviving any marriage.

- *When Kayin was born this klippah tried without success to attach herself to him, but at length she had intercourse with him and bore spirits and demons. Adam for a hundred and thirty years had intercourse with female spirits until na'amah was born. She by her beauty led astray the sons of Elohim Uzzah and Aziel and she bore them children.*

From the **Book of Enoch**:

- *And so from her went forth evil spirits and demons into the world. She wanders about at nighttime vexing the sons of men causing them to defile themselves.*

Now we know that when a man has a nighttime emission that makes him unclean. They become ritually unclean at that time.

- *So whenever these spirits find people sleeping alone in the house they hover over them, lay hold of them and cleave to them, and inspire desire in them and begets from them. They further inflict disease on them without them being aware. All this through the diminution of the moon, but when the moon was restored the letters of the Merechot [light(s)] were reversed to form Emra [words], as it is written: The Word [emrath] of YHWH is tried; He is a shield to those who trust in Him. He is a shield in defense against all those evil spirits and demons that wander about the world with the waning of the moon, until those that hold fast unto the faith and the Holy One, Blessed be He. King Solomon when he penetrated into [the] depths of the nut garden took a nutshell – klippah – and drew an analogy from its layers to be spirits which inspire sensual desires in human beings, as it is written: “The delights of the sons of men are from male and female demons.” This verse indicates that the pleasures in which men indulge in the time of sleep give birth to multitudes of demons; and the Holy One, Blessed be He, found it necessary to create all these things in the world to insure its permanence, so that there would be as it were a brain with many membranes encircled in it.*
- *Further it has been laid down that even in this world when men sleep at night and their souls leave them and flit about through the world, not every one alike rises to behold the glory of the Ancient of Days, but each one in proportion to a man's constancy are they [an] attachment to Elohim and his good deeds. The soul of a man who is besmirched, when it leaves the body it meets the throng of unclean spirits of the infernal order*

transversing the Universe who take her up and to whom she clings. They disclose to her events about to come to pass in the world.

We can gain some understanding of the source of dreams from these readings. If they come from the other side [demonic] we have nightmares. We have all had nightmares in our lives, and they are scary. Nightmares are very real. If your child has a nightmare, and then something is going on in his or her life. If a dream comes from the other side you will be very agitated, you will be very confused. The images within the dream will be blurry rather than clear.

The dream from the other side will not hold any clear message to you, and it is all confused. It is because the demons want to confuse you, so the dream is confused. When you finally awake, you will have great anxiety, your heart might even be beating very fast, and you may be sweaty.

Sometimes when you have these dreams from the other side, it is not a nightmare, but it is from the other side, and you wake up very agitated. You will feel a driving force. It is almost a self fulfilled prophecy to make that dream come about in your life. You will feel compulsion, and you will think it is from *HaShomayim* [the heavens] and a truthful message rather than a deceitful one. You will be driven to see that dream fulfilled, and as a result you may become very paranoid. You may become very paranoid because you believe that dream is very real. There is a chance of mental illness, schizophrenia, from that dream – because you have opened yourself up to outside influences.

This could be what happened to King Shaul. At the end of his life he was so driven that he consulted a witch. During his life, when he defiled himself and began to have jealousy and evil eye against David, he had a spirit come upon him. It was music that could calm that spirit.

It could be that possibly during his life was he influenced by a dream he had from demonic sources that caused him to have those feelings towards David. We see at the end of his life, he had defiled himself so much that he was willing to consult someone who was a Wiccan. That happens to a person because there are no dream masters to interpret dreams. People turn to the world for direction and advice.

I Have a Dream

Chapter 4

If one has the ability to manifest a reality in a dream, control your dream, then that reality can be made to manifest in this world. When a person dreams a dream and its reality predominates within that individual's mind, it is there in the unconscious mind, and will change eternal reality to conform to that dream. We have all had dreams that we cannot ever forget, and whether we know it or not that dream is manifest in causing this world to conform to that dream.

- **SHOPHETIM [Judges] 7:** *[13] And Gideon came, and see, a man was relating a dream to his companion, and said, "See I had a dream, and see, a loaf of barley bread tumbled into the camp of Midyan, and it came to a tent and smote it so that it fell and overturned, and the tent fell down." [14] And his companion answered and said, "This is nil else [no less] than the sword of Gideon son of Yo'ash, a man of Yisrael. Elohim has given Midyan and all the camp into his hand. [15] And it came to be, when Gideon heard this dream related (he didn't have the dream, he only heard the dream related), and its interpretation, that he bowed himself down. And returned to the camp of Yisrael, and said, "Arise, for YHWH has given the camp of Midyan into your hand." [16] And he divided the three hundred men into three companies, and he put a ram's horn [shofar] into the hands of all of them, with empty jars, and torches inside the jars. [17] And he said to them, "Watch me and do likewise. And see, when I come to the edge of the camp do as I do. [18] "And I shall blow the ram's horn [shofar], I and all those with me, then you shall also blow the ram's horn round about all the camp, and say, 'For YHWH and for Gideon!'*

Gideon did not have the dream because the dream was from someone else, but it was related to someone else, a friend or companion, and that companion answered and gave the interpretation. Gideon's hearing of the interpretation of that dream caused him to act upon the interpretation, and the interpretation became a reality even though he did not have the dream. The dream was from Elohim. That is an example of something in the eternal reality was conformed to the dream that the companion had. But NOTICE the archetypal symbols in the

dream had nothing to do with a sword. He saw a loaf of barley bread but the dream master knew how to interpret that dream in the proper manner.

Messages are sent to us in dreams to have us do *teshuvah* [return, repent]. If a dream pulls you away from the Torah, away from YHWH, or brings you into defilement, it is not from Elohim, because the purpose of dreams [as in *Iyob*] is to have you return back to Elohim. We have taught in the past how powerful *teshuvah* is in changing your reality. Remember when you do *teshuvah*, you are shifted into the other parallel Universe where you do not have to reap the consequences of that sin. That is the *power* of true *teshuvah*!

Dreams also program us, and plant messages within us that are psychic. They have the ability to influence our behavior, our thoughts, and the events in our life. Dreams are very powerful if they are an important part of our lives.

On the topic of East of Eden:

- *Said Rabbi Yitzhak further, “From the time that Kayin killed Abel Adam separated from his wife. And two female spirits used to come and have intercourse with him, and he bore from them spirits and demons that flit about in the world. This need cause no surprise because now also when a man dreams in his sleep female spirits often come and do sport with him, and will conceive from him and subsequently give birth. The creatures thus produced are called plagues of mankind.*
- *It is written, “With my soul I have desired Thee.” These verses are plain enough in the literal sense, but words of the Torah also has an esoteric significance, and every word within the Torah contains hidden seeds of wisdom comprehensible only with the wise who are familiar with the ways of the Torah. For truly the words of the Torah are not mere dreams and even dreams have to be interpreted according to certain rules. How much more, then, is it necessary that the words of the Torah, the delight of the Holy King be explained in accordance with the right way.*
- *On the subject of dreams, Rabbi Yiyah discoursed on the text, he said, “Hear now my words, if there be a prophet among you I YHWH do make Myself known unto him in a vision, I do speak to him in a dream.” [Bemidbar (Numbers) 12.6.]*

- *Elohim has brought into existence a series of grades, one higher than the other, one drawing substance from the other, some on the right, others on the left, all arranged in a perfect hierarchy. Now all the prophets do their inspiration from one side, from the midst of two certain grades beheld in a dull mirror.*

Rav Shaul wrote: “But now we behold as in a glass darkly.”

- *It says: “I do make myself know to him in a vision,” the word vision denoting has been explained, a medium reflecting a variety of colors, and this is the dull mirror. The dream on the other hand is a sixtieth part of prophecy, and so forms the sixth grade removed from the prophecy, which is the grade of Gabriel the supervisor of dreams. Now a normal dream proceeds from that grade and hence there is not a dream that has not intermingled with it some spurious matter, so that it is a mixture of truth and falsehood. Hence it is written: “All dreams can follow the interpretation,” as it is written: “And it came to pass,” as he interpreted to us so it was. For since the dream contains both falsehood and truth the Word has power over it, and therefore it is advisable that every dream should be interpreted in the good sense.*
- *On that occasion I learnt from him thirteen profound lessons in the Torah, and from his son I learnt three. One concerning prophecy, one concerning dreams, and one concerning the difference between prophecy and dreams. He said that prophecy is of the male world, whereas dreams are of the female world; and from the one to the other there is a descent of six grades. Prophecy is from both the right side and the left side, but dreams are only from the left side. A dream branches out into many grades in reaching here below, and hence dreams are universally defused throughout the world, and each man seeing the kind of dream and answers to his own grade. Prophecy on the other hand, is confined to its own Region. So far as the dream was good tidings for Yosef, the rest of the dream concerns solely the dreamer himself. For indeed some dreams that are which in part concerning the dreamer himself, and in part other people.*

In every dream there is an element of truth, but there is also an element of falsehood. If you remember Yosef's dream, he said he saw the sheaves bowing before him. We will write about how in dreams some inanimate objects may take on animation, because that is not what will happen in this world. Inanimate objects such as the sheaves of wheat bowing down to another one does not really happen in reality. In that dream there is a falsehood, because he speaks of seeing his mother who was passed away bowing down to him. So there was that small element of falsehood within that dream because his mother had already passed away. So he should have only seen his father and his brothers bowing down to him, but not his mother.

In the **Midrash Rabba**:

- *Rabbi Shemu'el bar Na'amin said: A man dreams only matters that are already in his head. [Daniel 2.29]*
- **Bereshith 57b Midrash Rabba**: *A dream is one sixtieth of prophecy.*
- *Rabbi Yohanan said in **Midrash Rabba Bereshith 57b**: There are three kinds of dreams that are fulfilled: a morning dream...*

Morning dreams can be fulfilled.

- *....a morning dream; a dream a friend has about another person; or a dream interpreted in the middle of a dream; and some also include a repeated dream.*

I believe there is much significance that I have found about when you wake up look at your alarm clock. Note the time, and if you find yourself waking up several mornings in a row at exactly the same time, you better start doing some research and finding out from *Gematria*²⁰. We need to pay attention to some things. If you have a dream that is repeated, or the theme of a dream is repeated or perhaps in a different setting, pay attention to that.

²⁰ We add the numerical value of the Hebrew letters to find the word or phrase the time is referring to in our lives.

You may have dreams of departed loved ones who visit you in dreams, pay attention to what they have to say to you. Are they really visiting you? I do not know, but it could be it is an archetypal symbol that has been given to you to get a message to you from Elohim. Perhaps if you see your father who has passed away in a dream, it is not really your father, however it is your heavenly father communicating to you through that archetypal symbol in the message, because Elohim knows you will listen to your father.

Dreams play a very important part within Scripture and eternal events. If you read the four accounts of the life of our Master Yahshua, dreams played an important part in His birth. Rav Shaul also had many dreams and visions. We know Yosef, Daniel, and Avraham had dreams. Elohim speaks all mankind through dreams.

I have imparted to you some keys maybe to at least have some discernment concerning your dreams. Use discernment, and use the resources I have available to help bring interpretation²¹ to your dreams. Keep a dream journal if you wish, and pay attention. There have been people in this decade who have received visions and dreams of what is to take place within this country and around the world, so we need to pay heed to these prophetic dreams. There were rabbis that were given dreams and visions just before the Holocaust, who tried to communicate these dreams to the *Yehudim* (Jews) in Europe. Some paid attention to it, some did not. Those that did pay attention to them left and came to America. Those who did not pay attention to the warnings stayed, and most of them died in the camps of the Nazis.

NOT all dreams have meaning, but if they are psychological in nature, or spiritual, then you better pay attention to it. Do not try to interpret your dreams with what knowledge you have of this world. Dreams are speaking to you in archetypal symbols, revealing deep secrets to you. But pay attention, write them down if possible, pay attention to the repeated themes and symbols, pay attention to what is being said, and how you feel in the dream and after you awaken from them. Elohim is speaking to you. Are you listening?

²¹ The most complete Jewish work on dreams is the *Pitron Chalomot* by Rabbi Solomon ben Jacob Almoli.

I HAVE A DREAM

Chapter 5

Only in Judaism and in the mystical teachings of the sages you will find an abundance of teachings on dreams. I think it is an area that we have neglected, and I do believe it is because the Adversary does not want us to study this topic and to know about dreams.

- **TEHILLIM [Psalms] 126:** *[1] When YHWH turns back the captivity of Tsiyon, We shall be like dreamers. [2] Then our mouth shall be filled with laughter, and our tongue with singing, then shall they say among the gentiles, “YHWH has done great deeds for them.” [3] YHWH shall do great deeds for us, We shall be glad. [4] Turn back our captivity, O YHWH, Like the streams in the South. [5] Those sowing in tears, shall reap with song of joy. [6] He who goes on and weeps, Bearing seed for sowing, Shall indeed come in with rejoicing, Bearing his sheaves.*

This **Tehillim** is talking about the captivity of *Tzion* [Yisrael], and it says, When YHWH turns back this captivity (we are still in the Diaspora, and as individuals we are the scattered parts [tribes] within each of us are still in captivity), it says, “We shall be like dreamers.” This would be a dream fulfilled, and our captivity would end.

We have to understand that we are taught that at night all things return to their root and their source. Our source [root] is in Elohim. So at night ALL creation returns to its source and its root.

We have to understand that we as individuals, and as Yisrael, make very little use of our potential. Our souls and your soul are asleep now. This is why throughout the Scriptures it says, “Wake up! Wake up! You who slumber.” It is not a literal sleep. But our souls have been lulled to sleep, we have listened to the lullaby of the *yetzer hara*, of the world, and our souls have been lulled to sleep so that we will not discover potential and who we really are. The rabbis and sages of old, especially in the mystical schools, call this sleep that we find ourselves in as being in

captivity of *Mitsrayim*²². Why is that? It is because our soul has been lulled to sleep into a captivity that has placed restrictions upon us.

The sleeping soul has become tight place with little freedom, even though we think we are free. We have to understand that on a deeper level the whole story of the Exodus, and some things in *Bereshith*, are applied to individual souls, and not just the collective soul of Yisrael. There is an individual soul, and there is the collective soul of a nation, and it lies on a higher plain than your individual soul.

- ***BERESHITH [Genesis] 25: [20]*** *And Yitschak was forty years old when he took Ribqah as wife, the daughter of Bethu'el the Aramean of Paddan Aram, the sister of Laban the Aramean. [21] And Yitschak prayed to YHWH for his wife, because she was barren. And YHWH answered his prayer, and Ribqah his wife conceived. [22] And within her the children struggled together, and she said, "If all is right, why am I this way?" So she went to ask YHWH. [23] And YHWH said to her, "Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger." [24] And when the days were filled for her to give birth, and see, twins were in her womb!*

Esaw and Ya'akov were twins.

- *[25] And the first came out red all over, like a hairy garment, so they called his name Esaw. [26] And afterward his brother came out, with his hand holding on to Esaw's heel, so his name was called Ya'akov. And Yitschak was sixty years old when she bore them. [29] And Ya'akov cooked a stew, and Esaw came in from the field, and he was weary. [30] And Esaw said to Ya'akov, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom. [31] But Ya'akov said, "Sell me your birthright today." [32] And Esaw said, "Look, I am going to die, so why should I have a birthright?" [33] Then Ya'akov said, "Swear to me today." And he swore to him, and sold his birthright to Ya'akov. [34] Ya'akov then gave Esaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Esaw despised his birthright.*

²² Egypt means a tight place of restriction and limitation.

We have been like Esaw because we have allowed the world to drug us into this deep sleep whereby we have the attitude that we want everything and we want it now. We live in an instant gratification society.

This is pounded into us by advertisers, by television, by movies: Grab the gusto while you can! Esaw was willing to sell his birthright for the pleasures of the here and now. This is where we have been. Because there has been a lack of teaching on dreams that reveal to you some important things concerning who you are, we continue to act like Esaw, and we despise the birthright. Since sleep takes up one third of your lifetime, there is a reason for sleep, and it is not a waste of time.

So what world is Esaw is living in? It is called the 'world of ego'. Everyone has an ego. The problem is: Do we allow the ego to dictate to us who we are and the way we view things? This is the 'renewing of the mind': allowing the ego to be a vehicle by which we can tap into that tree of life. But the problem is that the ego lies in the '*yesod*' [the formation, foundation]. If you look at the tree of life everything you will experience, *everything*, either on this natural world or from the heavens, has to flow through the ego. It is just above the *malchut* [this physical world].

We live in the world of ego. We live in a world of ego that confuses us: it confuses dreams with real life and reality with dreams and what you are experiencing now is the world of ego. Ego lies in *yesod* [foundation] where the entire tree meets together in the center column.

The problem is who we really are and where we come from has been repressed by modern society and our lifestyles. If you look around, you are an alien, and say, "*What am I doing here?*" It is like everybody is busy going about their lives and not paying attention. They are grabbing their birthright now; they want the physical manifestation now, and that is all they are worried about. That is what modern society has done to us! Until our minds are opened and renewed that is how we feel. Once our eyes start really seeing, we start understanding that these people are totally clueless about life.

One-third of our lifetime is spent asleep! Because we have eight hours to work, eight hours to do what you want, eight hours of sleep, twenty-four hours a day and you should get six to eight hours of sleep a day. What we have to understand is that this one-third of our lives that we think is wasted and we are sleeping is really a pathway for recovering our full awareness of who we really are and our purposes here on earth. It is not a waste of time to sleep.

Now I am going to say something that I have never revealed, so this is something for you to think about. There is a book out called **The Ion Factor**. We have to understand is that during the night negative charged ions are on the rise; and they increase during the nighttime. When the sun goes down there are negative ions in the atmosphere that increase at night, and we actually benefit from those negative charged ions. This can be found in the book called The Ion Factor. Even short catnaps during the day can help you to regain knowledge and understanding of who you are. Fasting in order to understand your dreams, or to ask a ‘dream question’²³, is encouraged even on *Shabbat*, even though we are not supposed to fast on *Shabbat*. This is the one exception that many of the ancient sages put in there, that for a ‘dream fast’ you may fast on *Shabbat*. The reason you are not supposed to fast on *Shabbat*, except for *Yom HaKippurim*, is because it is to be a time of celebration and joy. But the ‘dream fast’ is an exception to the rule. If you are fasting, by the fasting you will gain more understanding of your dreams.

When we dream, we enter in this ‘*yesod*’ and we enter in from *malchut* to the world of *yesod*. And if you understand the tree of life, when we go to this world of *yesod* [of formation] this includes *chod* – *netzach* – and *tefeiret*. The lowest three *sefirot* (including *yesod* which makes it four) is the world of formation. What does formation mean? Formation is not Creation. Formation is putting together of things that have been created and forming something out of them. This is the world of formation. NOTICE, it is above the world of *malchut*. When we enter into dreams we are entering into the world of formation, and things are beginning to be put together to manifest in the *malchut*. That is why everything takes place in the *malchut* [the physical world] to affect the world of formation, the world of formation affects the world.

Now we cannot look at the world of *Yetzirah* [formation] of just those three or four *sefirot*, because it touches *chesed* and *Gevurah*. There are places where they intersect, and the *sefirot* of *Gevurah* and *chesed* is where two worlds intersect. It includes parts of *yesod*, *Gevurah*, and *chesed*. This world of *Yetzirah* is the world of the individual consciousness; your consciousness where the higher world of the upper *sefirot* [*keter*, *chokmah*, and *binah*] contains the collective consciousness of all mankind.

²³ In order to get an answer to a dream question, one can bath in water, burn incense, and utilize various prayers. It is said that after three nights, an angel will appear to answer the question.

When we dream, dreams provide the means by action in the world of *malchut*, and when we act upon them, they bring out our hidden talents or potential that lies dormant within each of us. When dreams are not acted upon you fail to release this dormant talent that is within you. Dreams provide the means by which action can follow. The problem is people do not act upon them because they do not understand them.

Dreams are a valuable tool for self understanding. Dreams are a valuable for understanding yourself. This is why there is so little taught on it, except in the world of psychiatry. A lot of the psychiatrists [like Freud and Jung] took some of the Kabbalistic archaic symbols and put them into psychology, especially Jung.

They took the ancient teachings of the Sages and just put it into modern terms of psychology because they realized there were great truths in them. They understood there is a psychology involved in Torah. I am not talking about the worldly psychology; I am talking about a Torah based psychology with an understanding of the tree of life. This is true psychology.

Whether we know it or not dreams and mental telepathy are very similar. Dreams sometime reveal events that have not happened in the realm of time. There is Torah based clairvoyance where you see the future, in a dream or vision, during meditation, short flashes of the future. Why? It is because our dreams are not in the realm of time. You have ascended beyond the world of *malchut*, and thus time ceases to exist.

I encourage Torah based meditation, because that also is a way you can put your consciousness into the realm of sleep and you enter into the other dimensions through meditation. That is what sleep is; it is an altered state of consciousness into the unconscious. The Greek word for dreams is connected with hypnotism. So meditation is also a form of sleep. This is why sometimes during meditation you will experience dream-like archaic symbols.

The archaic symbols may use old memories, or events of the past, or people involved in your past, to speak to you. Look at these events and these people in your past and in your dreams as props and players in a play. You will be able to understand more the role they are playing, or that symbol, is playing in your dream. They are not what they seem to be. The event or the person from your past that is in the dream is a symbol of something that Elohim is trying to convey to you; and He is using those people as players and props in the dreams. It's very important that you understand that.

They are tools that the unconscious uses to communicate to you. Pay attention if you have dreamed about your mother and your father because they are representative of being *binah* and *chokmah*. The unconscious is using the symbols of your mother and your father to allow you to tap into *chokmah* and *binah*.

Sometimes in the dream itself we appear. That is the *sefirah* of *tiferet* – beauty. If there are symbols or people in your dream that are constantly changing like a chameleon; they represent different things in your dream that is *chod*. If you have a dream that kind of stars a hero figure, a victorious warrior; the unconscious can even use movie and TV personalities, which is *nesach* – victory. ALL these *sefirot* will appear in your dream through symbols, but we must be able to unravel these symbols and the symbols of people and places and events of the past in order to understand the message that is being conveyed to us. Do not try to interpret them by what they meant in *malchut*. I would encourage reading in the Talmud about some interpretational signs.

- **BEMIDBAR [Numbers] 12:** [4] *And suddenly YHWH said to Mosheh, and Aharon, and Miryam, “You three, come out to the Tent of Meeting!” So the three came out. [5] And YHWH came down in the column of cloud and stood in the door of the Tent, and called Aharon and Miryam. And they both went forward. [6] And He said, “Hear now My words: If your prophet is of YHWH, I make Myself known to him in a vision, and I speak to him in a dream.*
- [6] *“Not so with My servant Mosheh, he is trustworthy in all My house. [8] “I speak with him mouth to mouth [face to face], and plainly, and not in riddles [symbols]. And he sees the form of YHWH. So why were you not afraid to speak against My servant Mosheh?”*

The Torah says here, “I will make Myself known to him in a vision.” How can you know YHWH, the Elohim of Yisrael, and not teach the Torah? If He has revealed Himself to you He will reveal the Torah to you. If the prophet is taking people away from the Torah then they are a false prophet. If a man claims to be a prophet then every prophecy will come true one hundred percent! He cannot miss it; he cannot be ninety-nine point nine percent correct. Show me it in the *Brit Chadashah* where it says you don’t have to be a hundred percent.

- **ZEKARYAH [Zechariah] 10:** [2] *For the household idols spoke emptiness, the diviners saw falsehood, and relate dreams of deceit, [2] ...they comfort in vain. Therefore they have wandered about like sheep. They are afflicted, for there is no shepherd.*

It tells us why the sheep have been wandering because those that prophesy, those that have dreams, have told deceit or lies. So the sheep are afflicted, and there is no shepherd.

- **BERESHITH [Genesis] 20:** [3] *But Elohim came to Abimelek in a dream by night, [3] ...and said to him, “See, you are a dead man because of the woman whom you have taken, for she is a man’s wife.” [4] However, Abimelek had not come near her, and he said, (very interesting that he knows the Name of YHWH) “YHWH, would You slay a righteous nation also? [5] “Did he not say to me, ‘She is my sister’? And she, even she herself said, ‘He is my brother.’ In the integrity of my heart, and in the innocence of my hands I have done this.” [6] And Elohim said to him in a dream, “Yea, I know that you did this in the integrity of your heart, and so I kept you from sinning against Me. For this reason I did not let you touch her. [7] “And now return the man’s wife, for he is a prophet, and let him pray for you and you live. But if you do not return her, know that you shall certainly die, you and all that are yours.” [8] So Abimelek rose early in the morning, and called all his servants, and spoke all these words in their hearing. And the men were greatly frightened.*

Abimelek is dreaming at night, and Elohim appears to him to warn him by telling him not to do this wrong action. If he does this wrong action, then, there will be punishment. But because Abimelek did so in innocence, only going by what Avraham had told him, Elohim in His *chesed* warned him. Dreams can warn us of the coming judgment for actions that we have done or about to do. We may be given a choice of whether to do them or not, and how to avoid the coming judgment upon us. Elohim appeared to Abimelek to protect him and Sarah.

- **BERESHITH [Genesis] 28:** [11] *And he came upon a place and stopped over for the night, for the sun had set. [11] ...And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. [12] And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Elohim going up and coming down on it. [13] And see, YHWH stood above it and said, “I am YHWH Elohim of Abraham your father and the Elohim of Yitschak. The land on which you are lying, I give it to you and your seed.*

In this dream Ya'akov is revealed the tree of life; with Elohim is standing at the top. ALL the Sefirot were being revealed to him. This was a dream of a deep spiritual truth. NOTICE the archaic symbol that was given to Ya'akov is a ladder.

- **BERESHITH [Genesis] 31: [9]** *“So Elohim has take away the livestock of your father and given them to me. [10] “And it came to be, at the time when the flocks conceived, that **I lifted my eyes**”*

Lifting the eyes is a Hebraic idiom that means a revelation is taking place.

- [10] ... **and looked in a dream and saw** *the rams which leaped upon the flocks were streaked, speckled, and mottled. [11] “And the messenger of Elohim [11] ...spoke to me in a dream, saying, ‘Ya’akov.’ And I said, ‘Here I am.’ [12] “And he said, **“Lift your eyes now and see,** [12] ...all the rams which leap on the flocks are streaked, speckled, and mottled, for I have seen all that Laban is doing to you. [13] ‘I am the El of Beyth El,*

This person in the dream is more than just a *malek*!

[13] ‘I am the El of Beyth El, where you anointed the standing column and where you made a vow to Me. [13] ...Now rise up, get out of this land, and return to the land of your relatives.’”

So he is given two things here in this dream:

1. The section of the dream concerning the rams and the conception of sheep.
2. He is also given a warning or instruction to get up and return to the land of his relatives.

Dreams are given to us in order for us to act on it. What would have happened if Ya'akov wouldn't have acted upon this dream? Dreams are not just given to you for your entertainment and pleasure. We are to use them in order to bring about some actions in the *malchut*.

- **BERESHITH [Genesis] 37: [3]** *And Yisrael loved Yoseph more than all his children, because he was the son of his old age. And he made him a long robe. [4] But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.*

Yosef was Daddy's favorite, and because of that Daddy made him a long colorful robe. There are stories that say that this is the robe of the first born. Yoseph represents your ego – *yesod* because it was through the ego, or *Yoseph*, that Yisrael went down to Egypt. Yoseph is the ego that brought Yisrael down to *Mitsrayim*. Each one of these sefirot represents someone in the Torah, and Yoseph is *yesod*.

The many-colored coat that he was given represents the various aspects that clothe the ego. Our ego is not static, or we would be like robots. We would be robotic in our actions, thoughts, and speech. The ego contains many colors, or many aspects flitting back and forth because we choose to act that way.

The ego can tap into beauty, majesty, or could go over and do *nesach* – victory. Then it can go up to beauty, and it can touch *chesed*, where you are real loving and kind; and then it turns around and the ego can go over there to part of *Gevurah* where you are strong and bring judgment. So the ego is the many-colored coat of Yoseph.

The ego is always changing, flowing, and it depends upon what you choose to act upon. You are not just having a bad day; you are choosing to act that way. It's a choice; the ego has chosen to act. Do you want to be mean to everybody today? You have chosen that, and that is what your ego has chosen. BUT you have the choice to exhibit *chesed*, and you choose not to kindness. What you choose determines how the ego is going to affect your actions. Ego is you, and you decide how you are going to act. It is your choice.

What are emotions? Emotions are reactions to the things that are taking place around you. You can choose to be angry, to be happy, or to be kind. No one makes you act like you are acting except yourself. That is how other people can control you, because they know what buttons to push on your ego to get that reaction. The problem is that we choose to allow people to control us. Other people do not like it when they cannot push your buttons and control you.

What is it that makes us act like we act? It is the ego! We all have self-preservation inside of us that when someone attacks us we think we have to defend ourselves. This is all ego. This is why the Master taught us to lose our life in order to gain it.

This self-preservation has three drives:

1. **Hunger**
2. **Sex**
3. **Survival**

That is the three needs that drive your ego. You can choose. When people say they are not responsible for their actions, they have been deceived! Even if they are under the influence of alcohol they are responsible. We live in a society that chooses not to make people responsible. Our children are the same way, and as long as we constantly allow them to push our buttons to get us to do what we/they want to do, they are in control. And until somebody is not willing to be controlled the children will continue to run over you. It is the same way in a marriage. Sometimes when an argument is taking place you just have to walk away and not allow the buttons on the ego to be pushed by your spouse. The first reaction is come back and both of you are arguing with each other and the result is chaos Refuse to argue. My favorite saying, “I refuse to argue with you.” Some things are just not open to argument.

- **BERESHITH [Genesis] 37:** [5] *And Yoseph had a dreamed a dream, and told it to his brothers. So they hated him even more. [6] And he said to them,*

Yoseph represents the *Tzaddik* [the righteous], but you know that is his ego that is bragging to his brethren. He knows his brothers are envious of him. In the **ART SCROLL SIDDUR**, there is a blessing for dreams. We are told by the Sages not to reveal our dreams to everybody. That is like throwing your pearls before swine.

- [6] *“Please listen to this dream which I have dreamed. [7] “See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf.” [8] And his brothers said to him, “Shall you indeed reign over us? Shall you indeed rule over us?” So they hated him even more for his dreams and for his words.*

Remember Yosef had another dream and told it to them. We all are revealed things in our dreams, but that does not mean we have to tell everybody. Yahshua himself said to His talmidim, “I have many things to teach you, but you can’t receive them.”

He did not reveal to them everything He knew. He told them what they needed to know at the time. For some reason we feel like we have got to tell everybody about us. Tell them what they need to know! No more, no less.

- *[9] And he dreamed still another dream and related it to his brothers, and said, “See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me.” [10] And he related it to his father and his brothers. And his father rebuked him and said to him, “What is this dream that you have dreamed? Shall we, your mother and I and your brothers, indeed come to bow down to earth before you?”*

Yosef made the mistake of telling everybody. We are instructed to reveal our dreams to our friends, and only three at the most.

In **Bereshith 41** we have Pharaoh’s dream. The archaic symbols here are the cows! And in the other dream it was grain. Seven fat cows, seven lean cows; seven grain stalks plump, and seven lean; and the seven lean had swallowed up the seven plump that he saw in his dream. In verse 8:

- **BERESHITH 41: [8]** *And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh. [9] Then the chief cupbearer spoke to Pharaoh, saying, “I remember my crimes this day. [10] “When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker, [11] each of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. [12] “And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him, and he interpreted our dreams for us. To each man he interpreted according to his own dream. [13] “And **it came to be, as he interpreted** for us, so it came to be.*

The living out of the dream will follow the interpretation given to the dream.

- *[13]He restored me to my office, and he hanged him.” [14] Then Pharaoh sent and called Yoseph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garment, and came to Pharaoh.*

Pharaoh reveals the dream to Yoseph. But notice what Pharaoh does. First, he has the meaning of the dream revealed to him and the archaic symbols, but not only that, Pharaoh takes a Hebrew that was in prison and sets him next to himself, second in the kingdom; which shows that people who are in leadership will bring Dream Masters close to themselves in order that they may know the future. This is what happened with Daniel. Leaders of nations and other leaders will bring Dream Masters into their courts. Recognized Dream Masters. Also, Yoseph was given another gift. Remember the silver cup that they accused Benjamin of stealing? I think they used to put water and mixed either silver or mercury in it, and they would read the swirls in the cup to tell the future. Yoseph called it his divining cup.

- **TEHILLIM [Psalms] 73: [17]** *Until I went into the set-apart place of El; Then I perceived their end. [18] Indeed, you set them in slippery places; you make them fall to ruins. [19] How suddenly they are ruined! Completely swept away through destructions. [20] YHWH, when You awake You despised their image, As one does a dream after waking.*
- **QOHELETH [Ecclesiastes] 5: [1]** *Guard your steps when you go to the house of Elohim. And draw near to listen rather than to give the slaughtering [sacrifice] of fools, for they do not know that they do evil. [2] Do not be hasty with your mouth, and let not your heart hurry to bring forth a word before Elohim. For Elohim is in the heavens, and you on earth, therefore let your words be few. [3] For a dream comes through the greatness of the task, and a fool's voice is known by his many words.*
- **YESHAYAHU [Isaiah] 29:***(Spoken to Ari'el the city).[7] Then the crowd of all the goyim [gentiles] who fight against Ari'el, even all who fight against her and her stronghold, and distress her, shall be as a dream of a night vision. [8] And it shall be as when a hungry man dreams, and see, he eats; but he awakes, and his [soul] being is empty; or as when a thirsty man dreams, and see, he drinks; but he awakes, and see, he is faint, and his being [soul] is longing. Thus shall the crowd of all the gentiles be who fight against Mount Tzion.*

- **YIRMEYAHU [Jeremiah] 23:** [25] *“I have heard what the prophets have said who prophesy falsehood in My Name, saying, ‘I have dreamed, I have dreamed!’ [26] “Till when shall it be in the heart of the prophets? – the prophets of falsehood and prophets of the deceit of their own heart, [27] who try to make My people forget My Name by their dreams which everyone relates to his neighbor, as their fathers forgot My Name for Ba’al. [28] “The prophet who has a dream, let him relate the dream, and he who has My Word, let him speak My Word in truth. What is the chaff to the wheat?” declares YHWH. [29] “Is not My Word like a fire?” declares YHWH, “and like a hammer that shatters a rock? [30] “Therefore see, I am against the prophets,” declares YHWH, “who steal My Words everyone from his neighbor. [31] “See, I am against the prophets,” declares YHWH, “who use their tongue and say, ‘He declares.’ [32] “See, I am against those who prophesy false dreams,” declares YHWH, “and relate them, and lead My people astray by their falsehoods and by their reckless boasting. But I Myself did not send them nor have I commanded them. And they do not profit this people at all,” declares YHWH. [33] “And when these people or the prophet or the priest ask you, saying, ‘What is the message of YHWH?’ then you shall say to them, ‘What message?’ I shall forsake you,” declares YHWH. [34] ‘As for the prophet and the priest and the people who say, ‘The message of YHWH,’ I shall punish that man and his house. [35] “This is what each one says to his neighbor, and each one to his brother, ‘What has YHWH answered?’ and, ‘What has YHWH spoken?’*

That is very powerful, because Yirmeyahu says that YHWH is against the prophets who:

1. Cause people to forget His Name.

2. And who lead them astray.

- [36] *“But the message of YHWH you no longer remember! For every man’s message is his own word, for you have changed the Words of the living Elohim, YHWH of hosts, our Elohim!*

You have to understand this is the great deception! Until people wake up to this truth they will continue to support so called prophets and dreamers, who lead the people away from the Name and lead them away from the Torah. Here it says false prophets are leading you away from the Name and away from the Torah by their falsehoods and their reckless boasting.

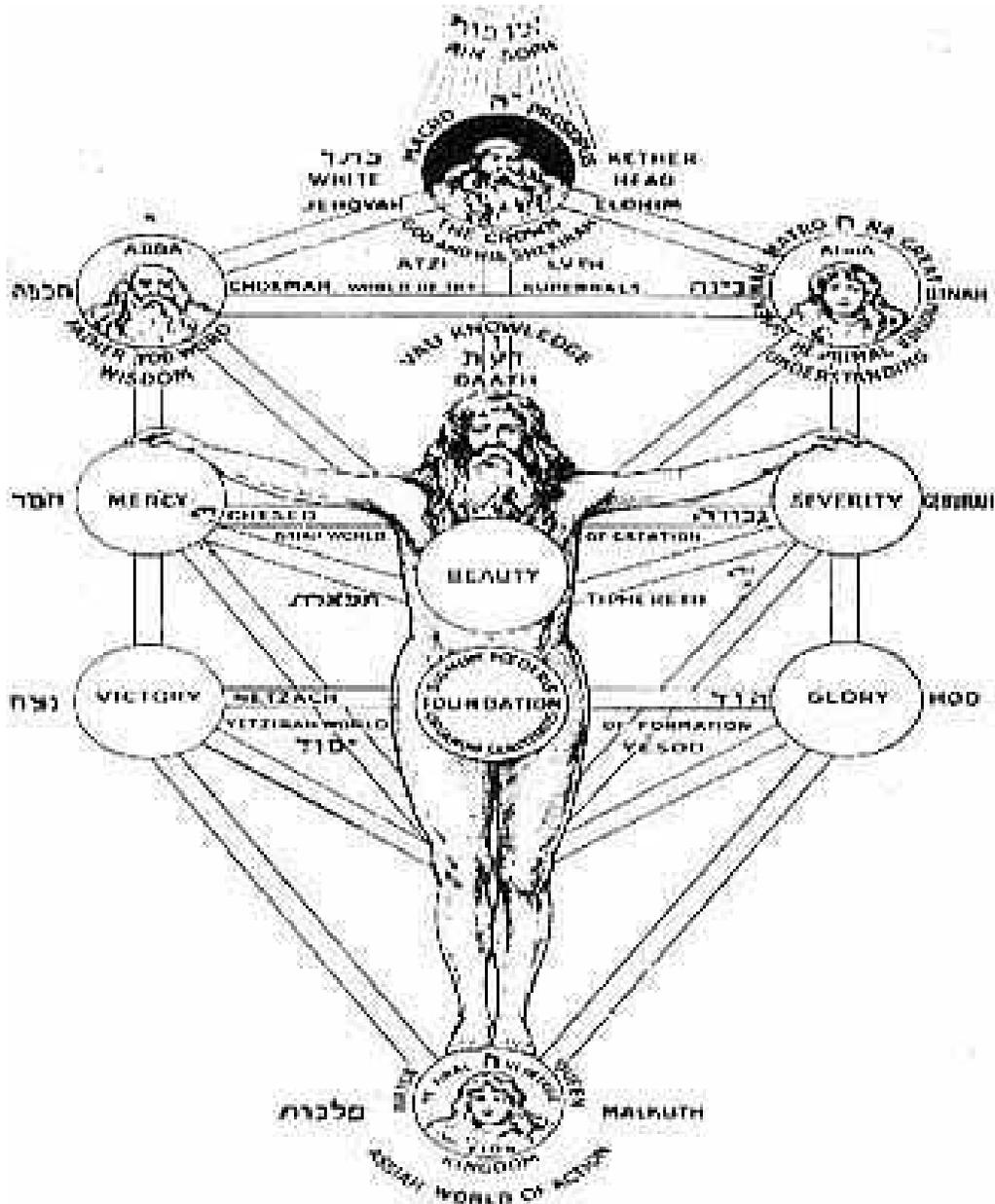
“But I Myself did not send them nor have I commanded them. And they do not profit....” Oh, they profit, but they do not profit Yisrael, but they sure make a profit because people are hungry for truth. We are told in the last days there will be famine, not of bread, but of the Word of YHWH. People are hungry and are searching for truth; they want answers and they are searching everywhere. We are told this is why Yisraelites are like ‘lost sheep,’ because they have no shepherd, no one with the *chutzpah* to tell the truth. Remember that movie A Few Good Men where Jack Nicholson says, “You want the truth? You can’t handle the truth,” and that is exactly the truth! People cannot handle the truth because they *really* don’t want to hear it.

If *hasatan* can get Yisrael and the other ‘truth seekers’ who are truly in the integrity of their heart searching for truth, he can stop them from achieving their purpose through dreams, the mitzvoth, and Torah. It is like having a powerful weapon that is firing blanks, because then the people will not achieve their full potential.

People do not want to change their life-style. That is the bottom line. They do not want to have to go to their employer and say, “I cannot work on Saturday.” They do not want to give up their pork chops and bacon; they do not want to do Torah; they do not want to have to go to the Feasts. They want their comfortable life-style that they have settled into, and *hasatan* has used it to put them to sleep. They set there on the couch, and incessantly bring information into their brain, and are constantly being programmed by the world and molded into its image. Until people are willing to take the blue pill, go down the rabbit hole and have their eyes opened, that is how they will continue. They will continue to live in the matrix of the world thinking that is reality.

America has decided it has the truth. It claims to be the standard that is reality. And they are clueless, and they have no idea of TRUTH. You have got to understand that all of us have been programmed to think that way. Life is a constant change, and if you are not changing, then something is wrong. We cannot stay static, nor rest on the path of our past successes or accomplishments; nor can we be satisfied with what we have accomplished in the past, because it puts caps on our potential. I don’t want to hear this word ‘can’t’. Our Master said, “Nothing is impossible to him that believes.” Now He is either a liar, or He told us the truth. “Greater works than these you shall do.” What did He mean?

Because of these teachings on dreams, you are going to be required to make choices. You can choose life, or you can choose death. You choose. You can either go back and serve the “gods” that your forefathers have worshiped in *Mitsrayim*, or you can worship YHWH. Y-O-U are the biggest god you have ever worshiped – your ego. The weight of your own crown is killing you slowly inside.



I Have a Dream

(DREAMS TO REALITY)

Chapter 6

- **TEHILLIM [Psalms] 8:** [4] *What is man that You remember him? And the son of man that You visit him?*[5] *Yet You have made him a little less than Elohim, And have crowned him with esteem and splendor.*[6] *You made him rule over the works of Your hands; **You have put all under his feet,*** [7] *All sheep and oxen, And also the beasts of the field,*[8] *The birds of the heavens, And the fish of the sea, Passing through the paths of the seas.*[9] *O YHWH, our Master, How excellent is Your Name in all the earth!*

- **TEHILLIM [Psalms] 82:** [6] *I, I said, “You are elohim, **and all of you are sons of the Most High.*** [7] *“But as men you die, and fall as one of the heads.”*[8] *Arise, O Elohim, judge the earth, for You shall possess all the nations.*

- **2ND KEPHA** [3] *as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem [glory] and uprightness. [4] Through these there have been given to us exceedingly great and precious promises, so **that through these you might be partakers of the Mighty-like nature,** having escaped from the corruption in the world, caused by lust.*

- **ROMANS 8:** [18] *for I reckon that the sufferings of this present time are not worth comparing with **the esteem [glory] that is to be revealed in us.*** [19] *For the intense longing of the creation eagerly waits for the revealing of the sons of Elohim.*

- **EPHESIANS 4:**[1] *I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called, [2] with all humility and meekness, with patience, bearing with one another in love, [3] being eager to guard the unity of the Ruach [Spirit] in the bond of shalom [peace] - [4] one body and one Spirit, as you also were called in one expectation of your calling, [5] one Master, one belief, one immersion, [6] one Elohim and the Father of all, who is above all, and through all, and in you all.*

- **OOHELETH [Ecclesiastes] 12:** [13] *Let us hear the conclusion of the entire matter: Fear Elohim and guard His commands, for this applies to all mankind.*

NOTICE he does not say it just applies to the Yehudim or B'nai Yisrael; he says: "This is what is expected of every man on the earth, and that is to fear [stand in awe] of Elohim, and shomer [guard] look over [hedge about] his Torah." Torah is only for the Yehudah or Yisrael. It's for all mankind, it applies to all mankind.

Who are you? What is your potential as a human being, and why you were created?

The poorest man that exists is not the man without money, but **the poorest man that exists is the man without a dream.** The most frustrated man is the man whose dream never becomes a reality. Dreams are a visual presentation of your purpose and how to bring that purpose and potential into reality – into the *Malkut*. How can these symbols that have been revealed to you in a dream become a reality? Dreams are seeds that are planted in your imagination.

Everything in the Creation is based upon the seed principle. Your dreams are seeds planted within you, that lie dormant, and unused.

The seed principal is this: That within the seed that is planted is a whole tree, which will contain many, many more seeds. If you destroy one seed you can destroy a forest. So it is with our dreams when they fail to become reality. If those seeds are spiritually aborted you can destroy a whole generation that is to come. This is why abortion is wrong. You are destroying not just that one life, but generations. If you save one soul it is like you saved the whole world. This is why murder is wrong. By murdering one person you have destroyed all his future descendants. Death is the termination of one's potential and abortion is the death of the future.

The greatest promise in the Scriptures is the promise YHWH made to Avraham:

- *Gen 12:1-3* Now YHWH said unto Avram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing. And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.'

Rest of the Bible is the history of the fulfillment of this potential promise to Father Avraham! From the seed of one man would come a mighty nation called Yisrael!

Everything works on the seed principle. This is why dreams are important - they are seeds. Within a seed is life itself. There is a mystery within a seed, that that seed lives! There is an energy life force within that seed that causes it to live, sprout, and bring forth fruit.

You are the only one that aborts your dreams. Releasing your potential is becoming who you really are. Seeds can be aborted, not just physically, but spiritually or in the realm of the heavens. These dream seeds that have been planted within your imagination can be aborted. What is abortion, both on the physical level and the spiritual level? It is a sacrifice of responsibility. If you spiritually abort your "dream seeds" you are sacrificing the responsibility that Elohim has given you of the person you are to become. You have capped your potential, and only you can do that. No one else can cap your potential.

POTENTIAL: What does that word mean? It means 'a dormant ability', a reserved power, untapped strength, unused success; a hidden talent; unexposed ability, and latent power; all you can have not become. You sitting there today and have not reached your potential, because your potential is what you are not today. Within the seed is a hidden strength. It lies dormant in the ground until the potential is revealed. When you plant a seed you expect a harvest; but that seed has to be cultivated. Now if you look at that in the parable Yahshua told it is because the person who is supposed to cultivate and watch over that seed failed to do what they were supposed to do. If your garden does not bring a harvest, whose fault is it? You didn't tend and guard the garden. Is that why Adam was given the instruction to tend and watch over the garden? Was Adam was commanded in order to keep his soul, to keep his 'dream seeds' to allow him to reach his potential? I believe it is so. Why else would *hasatan* come into the garden to stop him and his potential? We are told in the book of Luke in the *Brit Chadashah* that Adam was the son of Elohim. Unfortunately in the Scriptures they have hidden Adam's potential in their translations.

What is man, that you have given him dominion over everything? Why would *hasatan*²⁴ want to stop that potential? *Hasatan* comes only to steal, kill, and destroy your potential. If *hasatan* can come into your garden and get you to partake of the tree of the knowledge of good and evil, he is in because you have failed to guard and keep the garden. He is our adversary and wants to place stumbling blocks on our journey of fulfilling our potential. *Hasatan* distorts our concept of the Creator and our self-concept. We have to buy into the deceptions and lies from the adversary in order to “abort” the seed within us.

Potential – not what you have done, but what you can do. Potential has nothing to do with what I have done in the past. My biggest enemy, and your biggest enemy, is success. Why? Because you feel that is your potential, that is your purpose. When we look at people in the world within even a “ministry”, their success; they always turn you back and say, “I have done this, and I have done that.” That is your biggest enemy, because you are busy looking back at what you have done, and therefore you have capped your potential and you are not becoming who you really are. That is the problem- we are focused on the past and not what we can be. Success is actually your biggest enemy, because success will limit your potential.

Everything was and is inside of *Ein Sof*. Thus, within *Ein Sof* was the potential for all creation. He was “pregnant” with His creation. He (or IT) is the source of all life. He is omnipotent or always full of power.

We always have to go back to the Beginning to see what is really happening. If you understand the first three chapters of **Bereshith** this book should open up to you. Remember our previous teaching: the End is the Beginning, and the Beginning is the End, and if you understand the beginning you will understand the end, and you will understand who you really are and what your potential is.

- **BERESHITH [Genesis] 1:** [11] *And Elohim said, “Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth.” And it came to be so. [12] And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was tov [good].*

²⁴ By *hasatan* we are referring to the evil inclination or EGO within man.

That is the whole principle of Creation; that the seed within itself is the potential of the thing that brought it forth because it is after its kind. When Elohim wanted to make man, He spoke to Himself, because a seed produces after its own kind. All things have the same components and essence as their true Source.

Whatever Elohim spoke to became the source from which the created thing came!

- ***BERESHITH [Genesis] 1: [26] And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth.” [27] And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them.***

Within Elohim was the Man, and within Adam was male and female.

- *[28] And Elohim blessed them, and Elohim said to them, “Bear fruit and increase,*

Children would be born from the union of male and female. **NOTICE** this is before the fall of mankind. Therefore beings of light can multiply and reproduce. This is before they fell, and they were given the instructions to bear fruit and increase.

- *[28] ...and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.” [29] And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food. [30] “And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is life, every green plant is for food.” And it came to be so.*

Adam was told to have dominion over the earth. Could the hidden or *sod* meaning in that verse mean that Adam was to have dominion over his earthly nature? He was to dominate his earthly nature. I think you can understand some of the potential of Whose seed Adam was; and if the seed holds all the potential of the plant from which it came...*Selah!*

Fact is not truth; fact is not truth. If I have a seed in my hand, that is a fact. But what you see is not the truth, because within that seed there are many plants, trees, and fruit. Fact is not truth. When people say, “I just want the facts,” that is not the truth, because they are judging by appearance, which Yahshua told us not to do. How did He judge? By the inside, what was inside the person. In the same way, when we say, “All you have is a seed.” Yes, that is a fact, I have a seed, but those that understand know the truth and is that you are not just seeing a seed. You see a whole field of corn. Think about it.

Twisting the truth to fit your concepts of truth does not change the truth. Everybody wants to take the truth and twist it to fit their preconceived ideas, but you know that does not change the truth. They can manipulate facts, but truth cannot be manipulated. When you begin to manipulate truth it opens you up to *hasatan* and deception. What you see is not all that is really there. “What you see is what you get” is not true. What you see is not what you get. We are not to be limited in the *Malkut* by our senses and make our judgments by the appearances of things.

Another principle of potential is that nothing is instant. I call it “Microwave Religion”. Everything is instant. Say a prayer and poof, it is supposed to happen. We want to be mature instantly. We want to know the Torah instantly. It is not going to happen. Releasing your potential is not instant. People come into the Messianic faith and right away they want to be leaders. When we quote the Woman of Valor on *Shabbat*, we say beauty is fleeting. As we age, everything starts to sag, gets wrinkled, and wider. But the woman of valor, or that has beauty inside, nothing can change that. If you think about today’s society with the models and the movie stars, they are like shooting stars, they fade out, and they burn out after a year or two. The minute they get old enough to start showing their age, they are done as a fashion model. Sports figures are the same way. You may have five to ten good years in you, and that is all. That is the world system of fame.

We can apply the seed principle to what we just read in **Bereshith**, because Adam was one seed. Adam was one seed planted on the earth. But now look at how many billions of human beings have come from that one seed. Yahshua said that, the same principle, “Unless a seed dies and goes into the earth it cannot bear fruit.”

We are now in the Hebrew year 5767, five thousand seven hundred and sixty-seven years after Adam. All of us have one common ancestor, and it is not the monkey, it is Adam. There is no missing link; we will never find a missing link.

Potential is always waiting to be exposed, like the seed underneath the surface of the earth. Now, what is here in this present state is just that, it is a state. It will change, and is subject to change. So the present is just the state of the present, it will change.

In the same way, success is a phase. Therefore we have to understand that an accomplishment is not the end; what you accomplish and what you have accomplished is not the end. It is simply just a mark or a post, some type of signpost on the process of being. Everything you accomplish is just marking a way of fulfilling your potential. It is not your potential, but it is a signpost along the road to achieving your potential.

Whether you know it or not there are many selves trapped within you. There are many selves within you, waiting to reach their potential. Today I have to do things I had not done in years. All of us have many different roles we play every day: husband, wife, father, mother, teacher, student, chauffeur, doctor, or psychologist. We are all playing different roles on a daily basis, and each one of those selves has potential to reach its fullness.

YHWH Elohim does not look at what is visible.

- ***IBRIM [Hebrews] 11: [1]*** and belief [faith] is the substance of what is hoped for [expected], the proof [evidence] of what is not seen. [2] For by this the elders obtained witness. [3] By belief, we understand that the ages were prepared by the word of Elohim, so that what is seen was not made of what is visible.

That is an important principle that you have to understand. What we see was not made with what we see. I do not see your parents, they are invisible to me. Everything that has manifested in the world from things we do not see. Do you see the baby in your womb? No you do not. Now you can through modern technology, but that is not the way you were designed. It is to be hidden from the world. What is here is not made with what is seen [or visible].

- ***ROMANS 11: [22]*** For we know that all the creation groans together, and suffers the pains of childbirth together until now.

Rav Shaul is saying the whole creation is undergoing birth pains. Those that have been pregnant and had children understand what real birth pains are. Rav Shaul says the whole creation is going through birth pains.

- [23] *And not only so, but even we ourselves who have the first-fruits of the Ruach [Spirit], we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body. [24] For in this expectation [hope] we were saved, but hope [expectation] that is seen is not expectation [hope], for when any one sees, does he expect it? [25] And if we expect what we do not see, we eagerly wait for it with endurance.*

Shaul is saying that within you are birth pains based upon hope [expectation] of what will take place in the resurrection, and what will be birthed from the grave. He says if we are basing our hope on what we see, then it is not expectation. But because we have hope [or expectation] of what will be birthed from the earth in the resurrection, therefore we can endure. He is saying that you are the seed that is planted in the earth, BUT the hope does not end at the grave, but we have the hope of the resurrection. He says that because you have that hope and you are expecting it, then we can endure to the end. We do the same thing in the world system, but we are not aware of it. A lot of times we order from the Internet, and we are waiting for the package to come, we are hoping, we are expecting to come. So we wait, we know it is coming. It is the same thing, when you are waiting for someone to arrive. We are waiting for *Shabbat*²⁵ to come; we are waiting and waiting, we know its coming, we have been told its coming so we can endure through the week because *Shabbat* is coming. When *Shabbat* is here do we have to hope for *Shabbat*? No, it is here. But what happens the minute *Shabbat* is over? We wait for the next one.

- **2nd CORINTHIANS 4: [16]** *Therefore we do not lose heart, but even if our outward man is perishing, the inward man is being renewed day by day.*

Shaul is saying that something is happening on the inside of you even though our outward appearance is growing older. Aging is how we travel through time. BUT, on the inside you are being renewed every day.

²⁵ The seventh day or Saturday

If something is being renewed on a daily basis, does it ever grow old? No it does not! What is happening to it every day? It is being renewed. Thank You for returning my soul to me this morning. The soul within me is pure. Thank you, YHWH, for giving it back to me. We are being renewed day by day.

- [17] *For this slight momentary pressure [tribulation], is working for us a far more exceeding and everlasting weight of glory [esteem].*

The problem is that we have not believed that all the pressure, tribulations, and everything we go through on a daily basis, are working **for** us this weight, glory, and this weight of glory. Glory means heaviness, *kavod* means heaviness.

- [18] *We are not looking on what is seen, but on what is not seen. For what is seen passes away.*

Anything you can see passes away.

- [18] *...but what is not seen is everlasting.*

What you do not see is everlasting.

- **1ST Timothy 6:** [14] *that you guard the command spotlessly, blamelessly, until the appearing of our Master Yahshua Messiah, [15] which in His own seasons He shall reveal – the blessed and only Ruler, the Sovereign of sovereigns [King of kings] and Master of masters, [16] who alone has immortality, dwelling in unapproachable light, whom no one has seen or is able to see, to whom be respect and everlasting might. Amen.*

Has anyone ever seen the *Ein Sof*? No they have not .The Light is unapproachable – it is nothing. Nothing does not mean nothing, nothing means everything, but yet it is nothing. It is interesting that even Creation was birthed in a womb of the *Ein Sof*. Creation was birthed in a womb.

If we do not fulfill our potential or become who we really are, then we are like batteries in a radio that is never played. They are sitting there with this power and potential, but they are never used. That is what it is like. If you can picture yourself like a radio, and within you are batteries possessing of this power that is waiting to be used, but you are sitting there and never play the radio. So what good are the batteries doing? It is the same with your potential. If you are not

using it, then it is wasted, and it is a hidden talent. You know what happened our Master said to the person who hid a talent; it was taken from him and given to somebody else.

- **YOHANAN [John] 12: [23]** *And Yahshua answered them, saying, “The hour has come for the Son of Adam to be esteemed [glorified]. [24] “Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit. [25] “He who loves his life shall lose it, and he who hates his life in this world shall preserve it for everlasting life. [26] “If anyone serves Me, let him follow Me. And where I am, there My servant also shall be. If anyone serves Me, the Father shall value him.*

Those are powerful words from the Master. But what good am I, if I am sitting here with a packet of seeds, and I do not plant them? What good are they doing? They are like the batteries in the radio. This package of seeds has potential to bring forth so much more; and then from that harvest I can even gather more seed; and from that harvest, until I have millions and billions of seeds that come from that one packet of seed. But it will do me no good until that seed goes into the earth and bears fruit. The seed has to “die” in order to bear fruit. Yahshua says, “Whoever loves his life shall lose it.” The Master taught that if you are holding onto your life, then you are going to lose it! “But he who loses his life shall find it.” If you let go of your life and “die” to yourself or your ego, then you can bear fruit and reach your potential. If you hold onto your life and onto your ego then you stand alone, and your potential is like the battery in the radio that not being played. It is a seed in a packet that never gets planted We all have potential. You are not a mistake. YHWH ordained that you would be birthed for a purpose and a potential. Every one of us has a potential and purpose.

- **2nd TIMOTHY 4: [5]** *But you be sober in all matters, suffer hardships, do the work of an evangelist, accomplish your service completely. But you be sober in all matters, suffer hardships, [5] ...do the work of an evangelist, accomplish your service completely. [6] For I am already being poured out, [6] ...and the time of my departure has arrived. [7] I have fought the good fight, I have finished the race, and I have guarded the belief. [8] For the rest, there is laid up for me the crown of righteousness, which the Master, the righteous Judge, shall give to me on that Day, and not to me only but also to all those loving His appearing.*

Second Timothy was the last letter that Rav Shaul wrote. He knew he was going to die. Others say he was released after this, and then later imprisoned and died. I know one thing; he knew he had completed his service. He knew at this time, because he had written in earlier letters and said, “I have not yet apprehended what I was apprehended for. [**Philippians**] But here he says, “I have finished my service, I am ready to go. I am ready, I am done, and I have fulfilled my potential. And because I have done that, there is a crown of righteousness waiting for me.” He had served his purpose. He had lived out his potential.

No man can rise above the limitations of his belief. Failure is not a lack of success. You look at your life and say, “Well, I have been a failure. I have not been successful.” That, my friend, is not failure. Failure is not even trying. Failing at something, is not failure. The only failure there is in this life is if you do not even try. Then you have failed. That is something we need to teach our children.

The potential is always related to its source.

With the knowledge we have of the Creation, we know that everything came out of Elohim. He is the Source. Potential is always related to the source.

- **YOHANAN [John] 1: [1]** *in the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.*

The Word *was* Elohim. What does that say about your words? Your words *are* you.

- [2] *He was in the beginning with Elohim.*

NOTICE: He wasn't at the beginning; the Word was in the Beginning with Elohim.

- [3] *All came to be through Him, and without Him not even one came to be that came to be.*

Did anything come into being without the Word? Who was the Word? The Word was Elohim. The Word was in the beginning with Elohim. So if everything came out of the Word He is the source of all things. He is the Word, which is Elohim. What does the word mean? All came to be through Him, and without Him not even one came to be that came to be.

- *[4] In Him was life, and the life was the light of men. [5] And the light shines in the darkness, and the darkness has not overcome it.*
- *[12] But as many as received Him,*

Who is Him? The Word. Who is the Word? The Word is Elohim, but it is also the Moshiach. That is the point Yochanan is making here.

- *[12] ...to them*

To whom? To them that received Him.

- *[12]He gave the authority [the power] to become b'nai [children] of Elohim, to those believing in His Name, [13] who were born, not of blood nor of the desire of the flesh nor of the desire of man, but (the desire, the will, Keter) of Elohim. [14] And the Word became flesh and pitched His tent among us, and we saw His glory [esteem], esteem as of an only brought-forth of a father, complete in favor and truth.*

This first chapter of **Yochanan** is as powerful as the first chapter of **Bereshith**. Because Yochanan is revealing to us in an esoteric way whom the Word is and also who you are. Remember potential is always related to the source. If everything came out of the Word, the Word is the source. According to this and according to **Bereshith 1**, Elohim was pregnant with Creation. It had to be birthed out of His womb.

Now when a child is born, it comes out of the womb and it is still attached to its mother. We have an upper mother, the *Yerushalayim* above, which is the mother of us all (**Galatians**), and we have a lower mother called *Malkut* – the kingdom – that is our other mother. Some day we will be released from the lower mother and given back to the upper mother. That is why the newborn offering for sacrifice could not be taken from its mother till the eighth day. The 8th millennium is when all physical reality ceases and all becomes LIGHT.

Since Elohim was pregnant with Creation, how did it come about? The same way things come about in this world. He spoke the Word from images [symbols] He received in His Mind. Words are symbols. He spoke what was in His imagination or mind, and it came to be.

- **YESHAYAHU [Isaiah] 48: [12]** “Listen to Me, O Ya’akov, and Yisrael, My called: I am He, I am the First, and I am also the Last (the Aleph and the Taw). [13] “Also, My hand (a code word for the Moshiach) has laid the foundation of the earth, and My Right Hand (another code word) has stretched out the heavens. I call to them, let them stand together.

What is to stand together? The earth and the heavens. How did He create them? By calling to them. NOTICE he says, “My hand,” and “My right hand,” those are code words for the Messiah, or another word for the Word – My hand. Does *Ein Sof* have hands? No. He is talking about His Word. He called to these and they came to be. So Yisrael is His called ones.

- **QOHELETH [Ecclesiastes] 1: [9]** *what has been is what shall be (the past is the future), what has been done is what shall be done, and there is no new under the sun.*

Nothing is new! Anything you do, say, any ideas you have are not new! Do you think you are the source for them? What has been shall be in the future. What has been done is what shall be done. That should give you a hint of how the Scriptures end, because there is nothing new under the sun. You think He is going to do a new thing? We always hear, “Behold, I make a new heaven---,” that is the wrong word. It is a renewed heavens, and a renewed earth. They existed before. It is something that has already existed that is going to be again. What is Elohim going to do for man? Is it anything new? No, because He has done it before in the First and Second Adam. What is coming forth from the earth is what He had in the Beginning.

Who you are is related to where you came from.

You must remain attached to where you came from [your roots] in order to survive [to live].

If you cut off the roots of a plant, what happens? It dies. If you do not get the root of a weed, what happens? It grows back. In order to survive you must remain attached to where you came. The examples I have here is: plants have to remain attached to the ground, the earth, to dirt. “Dust thou art, and to dust thou shall return.” You have to remain attached to it. You say, “Well, animals don’t come from dirt.” Yes, they do. What do they eat? What do you eat? Things that come from dirt! So *everything* has to remain to where they came from or they will die. That is a principle. You cut flowers, you put them in a vase, they survive for a while but they are out of

their environment. Therefore, when man left the garden you are out of your original environment, because Elohim designed the environment for you to live forever. That is why you couldn't stay there. BUT what will happen: what has been shall be, and what has been done shall be done. That is why the earth and the heavens have to be renewed – to create once again that renewed environment for the renewed man to live in. See, it is simple once we understand that. That is what the end of the book is all about. It is not about floating off to heaven, it's not about a city hovering over the earth and you are going to go back and forth from that. That is not what it is about. It's about you returning to your source! That is what it is about, returning to The Source. Originally you came from dirt, and you are going to return to dirt! This is why we do not believe in cremation. This is why the body must be buried, to return to dirt and become worm food. Who eats the worms? You will come forth from the dirt once more, but you are nothing but dirt. The plant that is going to come forth from that seed that is planted in the earth, that is what 1st Corinthians 15 is all about. According to **1st Corinthians 15** there are different glories in the world, in the resurrection. He said, “The glory of the sun is one, the glory of the moon is another,” glory in stars, everybody is different in the resurrection.

We have the mess called “the church” in this world. Why is that? It is because religions have separated themselves from their source. In **Romans 9-11** we find a Two House Truth. If they have separated themselves from the Olive Tree of Yisrael, the result is going to be death. So what does Elohim have to do? He has to put them back into their source in order for the branches to produce the correct fruit. That is what the “Good News” is all about, that is why Moshiach came to die. He had to put both the natural branches and the wild branches back into their root, so that they could once again live and bear fruit in Him. The Two House Truth is so simple to understand a child could get it. That is why Moshiach came. If you eliminate the Two Houses you eliminate the Moshiach and His mission. Scripture says, “If the root is holy, then the plant is holy.” But it has to be re-attached in order to become set- apart... How could something unattached from the tree be *kodesh*?! If they are not attached to the tree, how can they be *kodesh*? They cannot because they are separated from the root that is holy. You need to read **Romans 11** again with this understanding and you will understand the Two Houses.

I am going to give you a key today.

The Key to life is understanding its Source and where life comes from: To know Elohim and not life itself. We have to look beyond the seed and see the Source of Life in order to understand its potential.

You will never understand life by studying life; you will only understand life by understanding the Source of life. That is why it is important to know Elohim, and then you will understand life. That is a major key in life.

In review we have compared potential to a seed, a seed that had been planted into the earth; and a seed, until it is planted into the earth, is useless, even though within the seed there is a whole forest. Until that seed is planted and cultivated, and the soil is cared for, it lies dormant and is of no use to anyone. We also compared it to batteries in a radio that was never played. That is your potential.

We defined it as a latent ability that was hidden deep within you that needs to be brought to the surface. You are not to rest upon your past successes because they are the greatest hindrance to your potential. Success is your greatest enemy when trying to bring forth your potential. The goal of a teacher is to bring forth the potential in every student. A teacher is to bring every student up to his level of understanding, while at the same time he is fulfilling his potential by raising his learning ability and his study of the Scriptures. The Master was to bring out the true potential within his *talmidim*. That is why He called each one of them; He saw the potential of each one. Like Mattitayahu, he was a tax collector; everyone else saw a tax collector, but we are told in the Scriptures that Yahshua saw a man; He did not see a tax collector. He saw a man with potential.

In this room sets potential that has been unreleased, and as the teacher I am trying to bring out the potential that is 'there' in each of you. You have to realize that it is there! But you need

someone to help to bring it out. In order to understand potential, then we have to understand that potential is always related to the source, and you have to stay connected to the source. The minute you are disconnected from your source you die. We used the comparison of plant, if it is taken out of the earth, it would eventually die. It has remained in the environment from which it came. We taught about how Elohim was pregnant with Creation, and He spoke forth the images that were within His mind, His will (His *Keter*).

Where you are right now is related to from where you came. You must remain attached to where you came from (your roots) or you will die. If you do not, the potential or the seed is aborted. And spiritual seeds can be aborted. It is spiritual abortion, and abortion is the lack of responsibility. When someone is pregnant and they have an abortion, they do not want the responsibility of that child. So it is with potential, or the seed that is within you, with it comes the responsibility to give birth to that baby. It is *your* responsibility to bring it forth. The only one that can stop your potential is you! You cannot blame it on your ex-wife, your employer, your husband, economic status or the color of your skin.

When Elohim brought forth the Creation; He spoke the images in His mind. He spoke to the expanse, it came to be in the midst of the waters; He spoke to the dry land and plants came forth; He spoke to the water and fish came forth. He spoke to the environment and it brought forth its potential. But what is interesting, is when He came to create Adam He spoke to Himself. Adam came out of Elohim, in His image.

- ***BERESHITH [Genesis] 1: [26]*** *And Elohim said, “Let us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth.” [27] And Elohim created the man in **His image**,*

He spoke to Himself, Elohim, male/male female/son; spoke to Himself and out of that image of Elohim came forth Adam, who was both male and female and had within him all the sons and daughters of mankind.

- [27] *...in the image of Elohim He created him—male and female He created them.*

It was not the Yud-Hey-Vav-Hey that created Adam in His image. It was Elohim! That is very important, because if you do not get that point, then you will not understand what I am teaching. People could misconstrue this teaching and say, “Well, he is saying you can become “YHWH”.” No, I am saying you have the potential to become like Elohim, as Adam originally was. Adam created in the image and likeness of Elohim.

Within your body is another body, a “spiritual body”, and when you come forth in the resurrection, like the seed: the outer husk of the physical body will fall away and reveal the spiritual body that is inside of you - the body of Light, You will look like Adam as he was originally created before he fell. You will look like the image of His dear Son, Yahshua.

He spoke to Himself and He created Adam. NOTICE it doesn’t say, “Let us make “the” man”, it says, “Let us make man.” Adam – “mankind in Our image and likeness.”

The key to life is: understanding its source and not life itself. We can never use the Creation or another person to tell you who you are; you have to look to the Creator and not the Creation.

In order to find your potential, you will have to look at Who created you, and where you came from. In Romans 1 they started looking and worshiping the Creation rather than the Creator. The result is idolatry. Idolatry is when you worship the Creation rather than the Creator. Then idolatry then moves into sexual perversion.

Elohim is revealed in Creation. We do not worship the Creation, but He reveals Himself in His Creation.

Elohim looks at the inside, not the outside. Facts are not truths. The truth within the seed is the potential for the seed. That is the truth! Facts do not change truth, and sometimes facts are not the truth.

- **SHOPHETIM [Judges] 6:** [11] *And the Messenger of YHWH came and sat under the terebinth tree which was in Oprah, which belonged to Yo'ash the Abi'ezerite, while his son Gid'on threshed wheat in the winepress, to hide it from the eyes of the Midyanites. [12] And the Messenger of YHWH appeared to him, and said to him, "YHWH is with you, you mighty brave one!"*

Gideon probably said, "Yeah, right! That is why I am hiding in this hole threshing my wheat because I am scared of the Midyanites." But YHWH looked at the inside of Gideon, and sent a Messenger to reveal to him his potential.

- **1ST. SHEMU'EL [Samuel] 16:** [6] *And it came to be, when they came, that he saw Eliyahu and thought, "The anointed of YHWH is indeed before Him." [7] But YHWH said to Shemu'el, "Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but YHWH looks at the heart." [8] Then Yishai called Abinadab, and made him pass before Shemu'el. And he said, "Neither has YHWH chosen this one." [9] Next Yishai made Shammah pass by. And he said, "Neither has YHWH chosen this one." [10] And Yishai made seven of his sons pass before Shemu'el. (There is great mystical meaning in all of this, because David was the eighth son)). And Shemu'el said to Yishai, "YHWH has not chosen these."*

Yishai [Jesse] was probably saying, "What are you talking about? These guys are like Hulk Hogan! One of them should be the king over Yisrael." Jesse was going by the physical appearance. Sometimes that is what we do in congregations, movements, or organizations. We call people to positions by what we see, and by what they have accomplished in the world, rather than looking on the inside. We cannot look at the outside; we have to look at the heart.

- [11] *And Shemu'el said to Yishai, "Are these all the young men?" And he said, "There remains yet the youngest, and see, he is tending the sheep." (Now that is a message within itself, David was out doing what he was supposed to do, taking care of the sheep). And Shemu'el said to Yishai, "Send and bring him, for we do not turn round till he comes here." [12] And he sent and brought him in. And he was ruddy, with bright eyes, and good-looking. And YHWH said, "Arise, anoint him, for this is the one!"*

The youngest son, the eighth son is going to be the king of Yisrael. YHWH said, "He is the one! I will use Him!" We cannot look at the outside.

The answer of releasing our potential is within us! Our potential is in there. But choice makes the difference. Who we are depends upon what we see. The Torah reading this week in the Parashah of the spies says this: And we were grasshoppers in our own eyes, and so we were in their eyes.

They saw themselves as grasshoppers and thus their enemies realized and saw that they lacked the *chutzpah* (self assurance) that they could take the land. You can have the best army in the world, but if they lack the *chutzpah*, confidence, self- assurance, to do what they are supposed to do, then they will be defeated. When you look in the mirror what do you see? What do you see? *WHO* do you see?

- **COLOSSIANS 1: [25]** *of which I became a servant according to the administration of Elohim which was given to me for you, to fill the word of Elohim, [26] the secret which has been hidden from ages and from generations, but now has been revealed to His set-apart ones, [27] to Elohim desired to make known what are the riches of the esteem [glory] of this secret among the goyim (nations, gentiles): which is [Moshiach [Messiah] in you, the hope [expectancy] of glory [esteem],*

What is your hope of glory? It is the Messiah *in* you. So Who do you see when you look in the mirror? Do you see yourself or do you see the Messiah? Do you see the potential that is within you? Our purpose as believers in Yahshua is not to get into Messiah, but to manifest the Messiah in us. People are busy trying to get *into* the Messiah, but they are already *in* the Messiah! Messiah is *in* you, the hope of glory, the object or the purpose of your walking out your life is to bring forth the Messiah *from* you to manifest the potential that is within you. **We are in His image, and image means the essence of the being.** When I speak to someone I am speaking to his soul. Can I see his soul? I am speaking to his essence, or his soul.

We are told in the *Brit Chadashah* that we are the body of the Messiah. We are the connecting part between the heavens and earth, and it is our purpose to raise this *Malkut* to the heavens and at the same time brings the heavens to the earth. That is the purpose of the *mitzvot* [commandments]. But through disobedience or breaking the Torah, the image was broken. I like to view it as: We looked in the mirror, we saw Elohim in us, we saw the image of Moshiach in us, but through disobedience we dropped the mirror and it shattered into millions of pieces. So the image was lost, the image was distorted.

- **1ST. YOHANAN [John] 3: [1]** *See what love the Father has given us, that we should be called children of Elohim!*

If I am my father and my mother's son that means I have within me is the DNA that came from them, so I am the image of my father and my mother.

- [1] *...For this reason the world does not know us, because it did not know Him. [2] Beloved ones, **now we are children of Elohim**. And it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. [3] And everyone having this expectation [hope] in Him cleanses himself, as He is clean. [4] Everyone doing sin also does lawlessness (breaks the Torah), and sin is lawlessness.*

Sin is lawlessness. Why is sin so bad? Because it upsets the balance within the Universe.

- [5] *And you know that He was manifested to take away our sins [Torah breaking], and in Him there is no sin. [6] Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.*

We are told in the Book of Yohanan what it means to be in Him: to keep His commandments, to love Him.

- [7] *Little children, let no one lead you astray. The one doing righteousness [doing the Torah] is righteous, even as He is righteous. [8] The one doing sin is of the **hasatan** [devil], because the hasatan [devil] **has sinned from the beginning**. For this purpose the Son of Elohim was manifested: to destroy the works of hasatan [the devil].*

What was the purpose of coming of the Son of Elohim? It was to destroy the works of *hasatan* within you.

- [9] *Everyone having been born of Elohim does not sin, because His seed [sperm] stays in him, and he is powerless to sin, because he has been born of Elohim.*

In each of you sperm [seed] of Elohim.

- [10] *In this the children of Elohim and the children of hasatan are manifest: Everyone not doing the Torah [righteousness] is not of Elohim, neither the one not loving his brother. [11] Because this is the message that you heard from the beginning, that we should love*

one another, [12] not as Qayin who was of the wicked one [12]and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous. [13] Do not marvel, my brothers, if the world hates you.

The Messiah was manifest to destroy the works of *hasatan*. Why? What happened in the beginning? Why did *hasatan* want Chawah to fall? Why did he want Chawah and Adam to disobey Him? It is the same reason *hasatan* is trying to do to all mankind, to destroy your potential. All *hasatan* can do is deceive you and the knowledge of your potential as man.

After Adam and Chawah partaken of the fruit of the tree of the knowledge of good and evil, their minds fell... Where is knowledge? In the mind! The fruit of the tree of the knowledge of good and evil is in your mind! This is why we are told in **Romans 12:1-2** to renew our mind, because it has been poisoned with that fruit. But NOTICE the first thing that Adam and Chawah tried to do in **Bereshith 3:**

- **BERESHITH [Genesis] 3:7** *Then the eyes of both of them were opened,*

This was their spiritual eyes. They knew in their mind that they were naked, that they had lost the garment of light.

- *[7]and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves. [8] And they heard the sound of YHWH Elohim walking about in the garden in the cool [wind, ruach] of the day, [8]and Adam and his wife hid themselves from the presence of YHWH Elohim among the trees of the garden. [9] And Elohim called unto Adam and said to him, "Where are you?" [10] And he said, "I heard your voice in the garden, and I was afraid because I was naked, so I hid myself."*

There is the key. We always try to cover up because of fear. After man partook of the fruit of the knowledge of good and evil they began to live from the outside and not the inside. NOTICE they tried to cover up their outside. They tried to hide physically. Each of us has become a victim of human education. There is nothing that will destroy your potential more than this worldly system of education. Why? Because your potential is linked to the source of your information. If the source of your information is coming from the worldly system of education rather than the Torah, you are getting your information from the wrong source. So who is trying to tell you who you are and your potential is?

Let us go to the *Brit Chadashah* in **Yohanan [John] 10.10**, a verse we are all familiar with. Education serves as a thief:

- **YOHANAN [John] 10: [10]** *“The thief does not come except to steal, and to slaughter, and to destroy.*

The thief comes to destroy the seed. What happened throughout the Scriptures was a matter of destroying seed. And it continues today. Why? Because *hasatan* knows the potential within every Yisraelite. Why do you think he wants to keep them trapped in a system or religion?

- *[10] I [Moshiach] have come that they might possess life, and that they might possess it beyond measure.*

We have limited ourselves. Yahshua says, “I have come so that you could have life, but not only that, that you can have life beyond measure.”

If Yahshua came to give me life and life more abundantly, then what stops that life from flowing? What stops this flow or energy abundant life from coming? It’s just like your drain pipe, all that gunk gets down in there, hair, grease, yucky stuff, and what happens? It clogs the pipe! That is what sin does. Sin or disobedience to the Torah clogs the pipe so that this abundant life that flows from above cannot reach below; nor can the returning light go back up. You have got a clogged pipe, so you have got to use “spiritual Drano”. Sin is bad because it stops potential! It is that sin robs you and clogs and stops your potential from being released. It is taking the seed that has been planted and aborting it.

- **MISHLE [Proverbs] 4: [7]** *The beginning of wisdom (**chokmah**) is: Get wisdom! And with all your getting, get understanding (**binah**).*

There is your mother and father. Wisdom is the father, and *binah* is the mother. What is the purpose of getting wisdom? The purpose of getting wisdom is to protect you from man’s wisdom. And if you go to the **Book of Ya’akov** you can read about the two types of wisdom: one comes from above; one comes from below; one is satanic; and one comes from the Father above.

The potential of a thing is rooted in its purpose. You cannot separate potential and purpose. If you are building a machine it has a potential to fulfill its purpose. But if you misuse it, or you do not know how to use it, it is not fulfilling its purpose, nor is it fulfilling its potential. What then do we have to do? We have to get out the instruction manual and read about it in order to know how to use it. But we think we know more the Inventor, and put aside the instruction manual and try to figure it out myself. Elohim has given us an instruction manual to tell us the potential and purpose of our creation. The Torah! The potential of a thing is rooted in its purpose, and you have to know the conditions in which the thing was meant to exist, or the environment that would bring out its highest potential. You can't take a car and expect it to run under water! That is not the environment for which it was made to reach its fullest potential and purpose; nor was it to act as a boat. You have to know the conditions on which it was meant to exist.

Let's go to **1st. Corinthians 1.20**, in the *Brit Chadashah*:

- **1ST. CORINTHIANS 1: [20]** *Where is the wise? Where is the scholar? Where is the debater of this age? Has not Elohim made foolish the wisdom of this world? [21] For since, in the wisdom (chokmah) of Elohim, the world did not know Elohim, it pleased Elohim through the foolishness of preaching to save those who believe. [22] And since the Yehudim ask a sign, and Greeks seek wisdom, (they are seeking men's wisdom) [23] yet we proclaim Messiah impaled, to the Yehudim a stumbling-block and to the Greeks foolishness, [24] but to those who are called – both Yehudim and Greeks – Messiah the power of Elohim and the chokmah [wisdom] of Elohim. [25] For the foolishness of Elohim is wiser than men, and the weakness of Elohim is stronger than men. [26] For look at your calling, brothers, that there were not many wise according to the flesh, not many mighty, not many noble. [27] But Elohim has chosen the foolish matters of the world to put to shame the wise, and Elohim has chosen the weak of the world to put to shame the strong.*
- **YEHEZOEL [Ezekiel] 28:** *[page 556] [17] “Your heart was lifted up because of your loveliness; you corrupted your wisdom for the sake of your glory [splendor]. I threw you to the earth; I laid you before sovereigns, to look at you.*

So what happened? If this is Adam, what happened? He corrupted wisdom. Why? Because he partook of the tree. That is what we do also because that is man's wisdom.

- **1ST. CORINTHIANS 2: [6]** *yet we speak wisdom among those who are perfect, and not the wisdom of this age, nor of the rulers of this age that are being brought to nothing [naught]. [7] But we speak the wisdom of Elohim, which was hidden in a secret, and which Elohim ordained before the ages for our glory [esteem].*

So this secret has been hidden. What secret? The Moshiach has been hidden for our glory.

- [9] *But as it has been written, "Eye has not seen, and ear has not heard, nor have entered into the heart of man what Elohim has prepared for those who love Him."*

Man does not have a clue what Elohim has prepared for those who love Him.

- [10] *But Elohim has revealed them to us through His Ruach [Spirit]. For the Ruach [Spirit] searches all, even the depths of Elohim. [11] For who among men knows the man except the ruach of the man that is in him? So also, the thoughts of Elohim no one has known, except the Ruach of Elohim. [12] And we have received, not the spirit of the world, but the Ruach that is from Elohim, in order to know (to have knowledge of, da'at) what Elohim has favorably given us, [13] which we also speak, not in words which man's wisdom teaches but which the Set-apart Ruach teaches, comparing spiritual with spiritual. [14] But the natural man does not receive of the Spirit [Ruach] of Elohim, for they are foolishness to him, and he is unable to know them, because they are spiritually discerned. [15] But he who is spiritual discerns indeed all, but he himself is discerned by no one. [16] For "Who has known the mind (the Keter, brains, chokmah, binah) of YHWH? Who shall instruct Him?" But we have the mind of Moshiach.*

Our potential has been within us since our birth. But it is sin and disobedience that clogs the pipes, and has stopped it from being released.

- **MISHLE [Proverbs] 18:** [page 743] [4] *The words of a man's mouth are deep waters; the fountain of chokmah [wisdom] is a flowing stream.*

There is a fountain of wisdom that is a flowing stream of fresh water which flowing to us from the Torah. It is the water that sustains us. It is the water of wisdom. You can't live without water! It is what sustains our soul.

- **TEHILLIM [Psalms] 139:[13]** *For You, You possessed my kidneys, You have covered me in my mother's womb.[14]I give thanks to You, For I am awesomely and wondrously made! Wondrous are Your works, And my soul [being] knows it well. [15] My bones was not concealed from You, when I was shaped in a hidden place, knit together in the depths of the earth. [16]Your eyes saw my unformed body. And in Your book all of them were written, the days they were formed, While none was among them. [17] And how precious are Your thoughts to me, O El! How great has been the sum of them!*

How could He see his unformed body? And in Your book all of them were written. The days they were formed, while none was among them – This goes into the idea of your name being written in the book of life. When was it written? Was it written before you were even born? Then we get into election and free will, and all the various theological arguments.

- **REVELATION 20:[11]** *And I saw a great white throne and Him who was sitting on it, from whose face the earth and the heaven fled away, and no place was found for them. [12] And I saw the dead, small and great, standing before the throne, and books were opened, and another book was opened which is the Book of Life. And the dead were judged from what was written in the books, according to their works.*
- **EPHESIANS 3:[14]** *For this reason I bow my knees to the Father of our Master Yahshua Messiah, [15] from whom all fatherhood in the heavens and earth is named, [16] in order that He might give you, according to the riches of His esteem [glory] by power, to be strengthened in the inner man (your soul), through His Spirit. [17] that the Messiah might dwell in your hearts through belief having become rooted and grounded in love, [18] in order that you might be strengthened to firmly grasp [grab hold of], with all the set-apart ones, [18] ...what is the **width** and **length** and **depth** and **height**,*

Shaul's prayer was that with all the set-apart ones may understand the workings of the four worlds.

- *[19] To know the love of Messiah which surpasses da'at [knowledge], in order that you might be filled to all the completeness of Elohim.*
- **COLOSSIANS 1:***[19] Because in Him all the completeness was well pleased to dwell,*
- **EPHESIANS 3:** *[19] to know the love of Messiah which surpasses knowledge, in order that you might be filled to all the completeness of Elohim.*

Rav Shaul writes that we might be FILED with ALL the completeness of Elohim. ALL that Elohim is! All the Essence of Elohim.

- *[20] And to Him who is able to do exceedingly above what we ask or think, according to the power that is working in us, to him be glory [esteem] in the assembly by Messiah Yahshua unto all generations, for ever and ever. Amen.*

It is man that brings glory to His Name. That is our purpose. We bring glory to His Name. Remember it says, “My Name has been profaned among the gentiles because of you.” How did they profane His Name? By not walking and living the Torah they have profaned the Name of YHWH among the gentiles. So how do we give glory to His Name? By living the Torah, and thus fulfilling our potential. The Torah was given so that Yisrael could fulfill their potential.

It is easy for us to dream, BUT it is us who makes the dream a reality.

We have to bring it from thought (which is not inside you). There are no thoughts in your brain, just electricity – energy. I could not find your dreams, or find your mind. We have to bring it from thought into idea, from idea into imagination, and the imagination changes the idea into a plan. If you have no vision or plan you will be pulled back to your well-known path.

Potential is determined by the demands you put upon it (the thing or yourself). You put demands on it to reveal its potential. If I am building a car, its potential is to go 500 miles an hour. So in order to know if that care will fulfill its potential I have to put that demand upon it, to go 500 miles an hour. It is the same way with you. If you are not pushing yourself to fulfill your potential then you are not putting enough demands upon yourself. Fulfill your potential.

We will never be tested beyond our potential. Whatever you are going through in your life it is not going to put the demand on you beyond your potential. If you say, “I can’t handle this”, NO you can handle it! Because your Creator knows the potential in which you were created for, and He says you can handle it. We have to be tested. If I have an invention and it is never tested to reach its full potential, then I do not know what the potential of the thing is. If you have a car that goes 500 miles an hour and you are always going a 100 miles an hour, how do you know if that car will go 500 miles an hour? You don’t. You have to push it to its potential for it to fulfill its purpose.

So what is the potential of man?

- **BERESHITH [Genesis] 1: [26]** *And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth.”*

Your potential is this: to rule over your earthly nature, your animal soul. The creeping things that are on the earth in your natural earthy nature. Your potential - because you are created in the image and likeness of Elohim – is to overcome these things.

- **REVELATION 21: [7]** *“The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.*

What do you overcome? It is yourself, because you are your own worst enemy.

- **YESHAYAHU [Isaiah] 56:[4]** *For thus said YHWH, “To the eunuchs who guard My Sabbaths, **and have chosen** what pleases Me, and hold fast to My covenant:*

What is a eunuch? He is man who could not reproduce. They had been castrated and couldn’t reproduce seed. They were a tree without any seed. That is what they said, “I am a dry tree.”

- *[4] For thus said YHWH, “To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and hold fast to My covenant: [5] to them I shall give in My house and within My walls a place and a name better than that of sons and daughters – I give them an everlasting name that is not cut off. [6] “And also the sons of the foreigner who join themselves to YHWH, to serve Him, and to love the Name of YHWH, to be His servants, all who guard the Sabbath, [6] ...and not profane it, and*

hold fast to My covenant – [7] them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My house is called a house of prayer for all the peoples.”
[8] The Master YHWH, who gathers the outcasts of Yisrael, declares, “I gather still others to him besides those who are gathered to him.”

Do not let the world tell you and mould you into its image.

Remaining attached to your source is the key. Here is your potential:

- **YOHANAN [John] 14: [12]** *“Truly, truly, I say to you, he who believes in Me, the works that I do he shall do also. And greater than these he shall do, because I go to My Father.*

Now what does this word ‘greater’ mean? If we trust the Greek its *meizon*, and it means larger in dimension or more extraordinary wonders. It doesn’t mean more of them, it means greater.

Yahshua is telling you: “If you believe in ME, if you only knew what you could do, what your potential is, you have the potential to do even greater things than I have ever done.” Look up the **Greek #3187**. It comes from the word **Greek #3173** *me-gas* – where we get the English mega! It means a huge giant, big, large, and loud. That is what Yahshua says is your potential.

We have the freedom to do anything but disobey. We are free to do everything but disobey. Yahshua says, “He whom the Son sets free is free indeed.” What are we freed from? *Mitsrayim* – self. What is *Mitsrayim*? It is the closed, confined, and limited place that puts caps on your potential. It is a restriction. Egypt is restricting your potential. The Yisraelites were restricted in their potential because they were slaves in *Mitsrayim*. We are all slaves to our ego! The *Matrix* says, “You are slaves to your mind.” You were born to be a slave to your mind and **your mind can control your body**.

Only a true disciple experiences true potential. So many people say they are a disciple, and yet they do not even know what true discipleship is scripturally.

- **MARK 9: [23]** *And Yahshua said to him, “If you are able to believe, all is possible to him who believes.”*

When I received education, I learned that the word ‘all’ means all. It means excluding nothing.²⁶ All is possible to him that believes. Believes is action. It is an action word, or a verb. It means obedience.

I want to give you some points from the Owner’s Manual:

- **Know your source.**
- **Understand your design, how you are made up...**
- **Know your purpose, the reason you exist.**
- **Understand your resources,** know what is available to you: Your spiritual resources, your material resources, [and] the time resources that you have.
- **Have the right environment.** . Violation of environment brings death.
- **Work out your potential.** What do I mean by that? Examine, honestly, your heart to see what truly motivates you.

Stop playing games with yourself. Work out your potential. Understand what motivates you. Is it selfishness and the ego? If it is, then it is the wrong motivation. Am I working to accumulate stuff in this life?

I compare your potential to a garden.’ Let’s go back to **Bereshith**.

- **BERESHITH [Genesis] 2: [15]** *And YHWH Elohim took the man and put him in the Garden of Eden to work it and to guard it.*

I am going to give you four points here:

1. **You are to cultivate the garden. (*Interchange potential with garden*).**
2. **Guard the garden.**
3. **Share the garden.**
4. **Know and understand the laws of limitation within the garden.**²⁷

²⁶ All - according to Webster: a totality, a whole, entirely; exclusively, everything.

Adam had the freedom to do anything he wanted but one thing, and that was to disobey. So: cultivate, guard, share, and know and understand the laws of limitation within the garden. This is what YHWH Elohim gave Adam in the garden .Do you think it was a garden where naked people ran around? The Gan Eden was his soul.

This was his potential.

Your ability to release your potential is directly related to your knowledge of Elohim, grasping the knowledge of Elohim, and your willingness to stay within the parameters He established in the Torah. Let me repeat that because it is very important.

Your ability to release your potential is directly related to your knowledge of Elohim, and *your* willingness to choose to stay within the parameters He has established, in order for you to have that relationship.

You could take that and even apply that to any relationship. For the potential of a marriage is related to our knowledge of one another, of knowing one another, and our willingness to stay within the parameters of that relationship that has been established by the covenant of that relationship. Thus you could bring forth all the potential of that relationship. You can take these principals and apply them to other areas of your life, not just the “spiritual” because everything is spiritual. Marriage is spiritual; eating kosher food is spiritual. That is what the Torah is all about.

- **DANI'EL 11: [32]** *“And by flatteries he shall profane those who do wrong against the covenant, but the people who know (have knowledge of) their Elohim shall be strong, and shall act.*

²⁷ The Torah is the garden. To cultivate you must stir it up, walk in it, use it in life as a way to walk; to guard the garden is to obey which protects and gives strength to Torah in you (your soul); share the produce/fruits of the garden with others; and to know and understand the laws within the Torah and there limitations, to have life everlasting.

- ***DANI'EL 12: [2]*** *and many of those who sleep in the dust of the earth wake up, some to everlasting life, and some to reproaches, everlasting abhorrence.*

This says the wicked will awake [resurrected] to abhorrence.²⁸

- [3] “*And **those who have insight shall shine like the brightness of the expanse**, and those who lead many to righteousness like the stars forever and ever.*”

That is your potential. Daniel states when you come forth in the resurrection, if you have insight²⁹ you shall shine like the brightness of the expanse. In the Hebrew it reads ‘Zohar’ – brightness of the expanse.

- [3] *...and those who lead many to righteousness like the stars forever and ever.*

Selah!

²⁸ Abhorrence – to shudder, to shrink from in fear, disgust, or hatred; detest. Loathing; detestation; something repugnant; feeling abhorrence. (From others, or towards themselves?)

²⁹ Insight – the ability to see and understand clearly the inner nature of things; a clear understanding of the inner nature of some specific thing; awareness of one’s own mental attitudes and behavior.

I HAVE A DREAM

Excerpts from Talmud - Mas. Berachoth 57a [Holy Names not changed]

The elephants are of good omen¹ if saddled, of bad omen if not saddled. If one sees the name Huna in a dream, a miracle will be wrought for him.² If one sees the name Hanina, Hananiah or Jonathan, miracles will be wrought for him.³ If one dreams of a funeral oration [hesped] mercy will be vouchsafed to him from heaven and he will be redeemed.⁴ This is only if he sees the word in writing.⁵ If one [in a dream] answers, 'May His great name be blessed', he may be assured that he has a share in the future world. If one dreams that he is reciting the Shema', he is worthy that the Divine presence should rest upon him, only his generation is not deserving enough. If one dreams he is putting on tefillin, he may look forward to greatness, for it says: And all the peoples of the earth shall see that the name of the Lord is called upon thee, and they shall fear thee; ⁶ and it has been taught: R. Eliezer the Great says: This refers to the tefillin of the head.⁷ If one dreams he is praying, it is a good sign, for him, provided he does not complete the prayer.⁸

If one dreams that he has intercourse with his mother, he may expect to obtain understanding, since it says, Yea, thou wilt call understanding 'mother'.⁹ If one dreams he has intercourse with a betrothed maiden, he may expect to obtain knowledge of Torah, since it says, Moses commanded us a law [Torah], an inheritance of the congregation of Jacob.¹⁰ Read not morashah [inheritance], but me'orasah [betrothed]. If one dreams he has had intercourse with his sister, he may expect to obtain wisdom, since it says, Say to wisdom, thou art my sister.¹¹ If one dreams he has intercourse with a married woman, he can be confident that he is destined for the future world, ¹² provided, that is, that he does not know her and did not think of her in the evening.

R. Hiyya b. Abba said: If one sees wheat in a dream, he will see peace, as it says: He maketh thy borders peace; He giveth thee in plenty the fat of wheat.¹³ If one sees barley¹⁴ in a dream, his iniquities will depart, as it says: Thine iniquity is taken away, and thy sin expiated.¹⁵ R. Zera said: I did not go up from Babylon to the Land of Israel until I saw barley in a dream.¹⁶ If one sees in a dream a vine laden with fruit, his wife will not have a miscarriage, since it says, thy wife shall be as a fruitful vine.¹⁷ If one sees a choice vine, he may look forward to seeing the

Messiah, since it says, Binding his foal unto the vine and his ass's colt unto the choice vine.¹⁸ If one sees a fig tree in a dream, his learning will be preserved within him, as it says: Whoso keepeth the fig tree shall eat the fruit thereof.¹⁹ If one sees pomegranates in a dream, if they are little ones, his business will be fruitful like a pomegranate; if big ones, his business will increase like a pomegranate. If they are split open, if he is a scholar, he may hope to learn more Torah, as it says: I would cause thee to drink of spiced wine, of the juice of my pomegranate; ²⁰ if he is unlearned, he may hope to perform precepts, as it says: Thy temples are like a pomegranate split open.²¹ What is meant by 'Thy temples' [rakotheh]? — Even the illiterate [rekanim] ²² among thee are full of precepts like a pomegranate. If one sees olives in a dream, if they are little ones his business will go on fructifying and increasing like an olive. This is if he sees the fruit; but if he sees the tree he will have many sons, as it says: Thy children like olive plants, round about thy table.¹⁷ Some say that if one sees an olive in his dream he will acquire a good name, as it says , The Lord called thy name a leafy olive-tree, fair and goodly fruit.²³ If one sees olive oil in a dream, he may hope for the light of the Torah, as it says, That they bring unto thee pure olive oil beaten for the light.²⁴ If one sees palm-trees in a dream his iniquities will come to an end, as it says, The punishment of thine iniquity is accomplished, O daughter of Zion.²⁵

R. Joseph said: If one sees a goat in a dream, he will have a blessed year; if several goats, several blessed years, as it says: And there will be goat's milk enough for thy food.²⁶ If one sees myrtle in his dream, he will have good luck with his property, ²⁷ and if he has no property he will inherit some from elsewhere. 'Ulla said — according to others, it was taught in a Baraitha: this is only if he sees myrtle on its stem.²⁸ If one sees citron [hadar] in his dream, he is honoured [hadur] in the sight of his Maker, since it says: The fruit of citrons,²⁹ branches of palm-trees.³⁰ If one sees a palm branch in a dream, he is single-hearted in devotion to his Father in Heaven.³¹ If one sees a goose in a dream, he may hope for wisdom, since it says: Wisdom crieth aloud it, the street;³² and he who dreams of being with one will become head of an academy. R. Ashi said: I saw one and was with one, and I was elevated to a high position.³³ If one sees a cock in a dream he may expect a male child; if several cocks, several sons; if a hen, a fine garden and rejoicing.³⁴ If one sees eggs in a dream, his petition remains in suspense; ³⁵ if they are broken his petition will be granted. The same with nuts and cucumbers and all vessels of glass and all breakable things like these.

If one dreams that he enters a large town, his desire will be fulfilled, as it says, And He led them unto their desired haven.³⁶ If one dreams that he is shaving his head, it is a good sign for him; if his head and his beard, for him and for all his family. If one dreams that he is sitting in a small boat, he will acquire a good name; if in a large boat, both he and all his family will acquire one; but this is only if it is on the high sea.

If one dreams that he is easing himself, it is a good omen for him, as it is said, He that is bent down shall speedily be loosed,³⁷ but this is only if he did not wipe himself [in his dream]. If one dreams that he goes up to a roof, he will attain a high position; if that he goes down, he will be degraded. Abaye and Raba, however, both say that once he has attained a high position he will remain there. If one dreams he is tearing his garments, his evil decree³⁸ will be rent. If one dreams that he is standing naked, if in Babylon he will remain sinless,³⁹ if in the Land of Israel he will be bare of pious deeds.⁴⁰ If one dreams that he has been arrested by the police, protection will be offered him; if that he has been placed in neck-chains,⁴¹ additional protection will be afforded him. This is only [if he dreams] of neck-chains, not a mere rope. If one dreams that he walks into a marsh, he will become the head of an academy; ⁴² if into a forest he will become the head of the collegiates.⁴³

R. Papa and R. Huna the son of Joshua both had dreams. R. Papa dreamt that he went into a marsh and he became head of an academy.⁴⁴ R. Huna the son of R. Joshua dreamt that he went into a forest and he became head of the collegiate. Some say that both dreamt they went into a marsh, but R. Papa who was carrying a drum⁴⁵ became head of the academy, while R. Huna the son of R. Joshua who did not carry a drum became only the head of the collegiate. R. Ashi said: I dreamt that I went into a marsh and carried a drum and made a loud noise with it.

A Tanna recited in the presence of R. Nahman b. Isaac: If one dreams that he is undergoing blood-letting, his iniquities are forgiven.⁴⁶ But it has been taught: His iniquities are recounted? — What is meant by recounted? Recounted so as to be forgiven.

A Tanna recited in the presence of R. Shesheth: If one sees a serpent in a dream, it means that his living is assured; ⁴⁷ if it bites him it will be doubled; if he kills it he will lose his living. R. Shesheth said to him: [In this case] all the more will his living be doubled! This is not so, however; R. Shesheth [explained thus] because he saw a serpent in his dream and killed it.⁴⁸

A Tanna recited in the presence of R. Johanan: All kinds of drinks are a good sign in a dream except wine; sometimes one may drink it and it turns out well and sometimes one may drink it and it turns out ill. 'Sometimes one may drink it and it turns out well', as it says: Wine that maketh glad the heart of man'.⁴⁹ 'Sometimes one may drink it and it turns out ill', as it says: Give strong drink unto him that is ready to perish, and wine unto the bitter in soul.'⁵⁰ Said R. Johanan unto the Tanna: Teach that for a scholar it is always good, as it says: Come eat of my bread and drink of the wine which I have mingled.⁵¹

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- (1) Lit., 'this is . . . that is'.
 - (2) The Hebrew for miracle, nes, also contains the letter nun.
 - (3) These names contain more than one nun.
 - (4) Heaped is here connected with hus 'to have pity' and padah 'to redeem'.
 - (5) And similarly the proper names Huna, etc. enumerated above.
 - (6) Deut. XXVIII, 10.
 - (7) V. supra 6a.
 - (8) I.e., wakes up before it is finished.
 - (9) Prov. II, 3 with a slight change of reading. E.V. Yea, If thou wilt call for understanding.
 - (10) Deut. XXXIII, 4.
 - (11) Prov. VII, 4.
 - (12) The signification being that he obtains his own share and that of his neighbor (Rashi).
 - (13) Ps. CXLVII, 14.
 - (14) Se'orim (barley) equals sar 'awon, 'iniquity has departed'.
 - (15) Isa VI, 7.
 - (16) A visit to the Holy Land was held to bring with it expiation for sin.
 - (17) Ps. CXXVIII, 3.
 - (18) Gen. XLIX, 11. This verse is supposed to refer to the Messiah.

- (19) Prov. XXVII, 18.
- (20) Cant. VIII, 2.
- (21) Ibid. IV, 3.
- (22) Lit., 'the empty ones'.
- (23) Jer. XI, 16.
- (24) Ex. XX VII, 20.
- (25) Lam. IV, 22. Tamarin (palm-trees) suggest tammu morin, 'finished are rebels (sins)'.
- (26) Prov. XXVII, 27.
- (27) Like a myrtle which has numerous leaves.
- (28) I.e., attached to the soil.
- (29) E.V. 'Goodly trees'.
- (30) Lev. XXIII, 40.
- (31) The palm branch having no twigs.
- (32) Prov. I, 20.
- (33) He became the head of the Academy of Matha Mehasia (a suburb of Sura).
- (34) The Hebrew word for cock (tarnegol) suggests these interpretations.
- (35) Like the contents of the egg, of which one is doubtful as long as the shell is unbroken (Rashi).
- (36) Ps. CVII, 30.
- (37) Isa. LI, 14.
- (38) The evil decreed against him from heaven.
- (39) V. Keth. 110b. He who dwells outside the Land of Israel is as though he worshipped idols. To stand naked in a dream in Babylon hence means to be sinless.
- (40) V. Keth. 111a. He who dwells in the Land abides sinless. To stand naked in a dream in Palestine hence means to be bare of pious deeds.

(41) With which criminals were strung together to be led to execution.

(42) Short and long reeds in a marsh are figurative of the students of different ages and standards attending the Academy.

(43) The full-grown trees in a forest represent the mature students who meet often for discussion and study. V., however, Rashi.

(44) He became the head of the school in Naresh, near Sura.

(45) Such as was used for announcing the approach of a man of distinction.

(46) Sins are described as crimson, cf. Isa. I, 18.

(47) Because the serpent eats dust of which there is always abundance.

(48) And he wished to give his dream a favorable interpretation.

(49) Ps. CIV, 15.

(50) Prov. XXXI, 6.

(51) Ibid. IX, 5.

Talmud - Mas. Berachoth 57b

R. Johanan said: If at the moment of rising a text occurs to one, this is a minor kind of prophecy.

Our Rabbis taught there are three kings [who are important for dreams]. If one sees David in a dream, he may hope for piety; if Solomon, he may hope for wisdom; if Ahab, let him fear for punishment. There are three prophets [of significance for dreams]. If one sees the Book of Kings, he may look forward to greatness; if Ezekiel, he may look forward to wisdom; if Isaiah he may look forward to consolation; if Jeremiah, let him fear for punishment. There are three larger books of the Hagiographa [which are significant for dreams]. If one sees the Book of Psalms, he may hope for piety; if the Book of Proverbs, he may hope for wisdom; if the Book of Job, let him fear for punishment. There are three smaller books of the Hagiographa [significant for dreams]. If one sees the Songs of Songs in a dream, he may hope for piety;¹ if Ecclesiastes, he may hope for wisdom; if Lamentations, let him fear for punishment; and one who sees the Scroll of Esther will have a miracle wrought for him. There are three Sages [significant for dreams]. If one sees

Rabbi in a dream, he may hope for wisdom; if Eleazar b. Azariah, he may hope for riches; 2 if R. Ishmael b. Elisha, let him fear for punishment.³ There are three disciples⁴ [significant for dreams]. If one sees Ben ‘Azzai in a dream, he may hope for piety; if Ben Zoma, he may hope for wisdom; if Aher, ⁵ let him fear for punishment.

All kinds of beasts are a good sign in a dream, except the elephant, the monkey and the long-tailed ape. But a Master has said: If one sees an elephant in a dream, a miracle will be wrought for him? ⁶ — There is no contradiction; in the latter case it is saddled, in the former case it is not saddled. All kinds of metal implements are a good sign in a dream, except a hoe, a mattock, and a hatchet; but this is only if they are seen in their hafts.⁷ All kinds of fruit are a good sign in a dream, except unripe dates. All kinds of vegetables are a good sign in a dream, except turnip-tops. But did not Rab say: I did not become rich until I dreamt of turnip-tops? — When he saw them, it was on their stems.⁸ All kinds of colors are a good sign in a dream, except blue.⁹ All kinds¹⁰ of birds are a good sign in a dream, except the owl, the horned owl and the bat.

(Mnemonic: The body, The body, Reflex, Restore, Self-esteem.) Three things enter the body without benefiting it: melilot, ¹¹ date berries, and unripe dates. Three things benefit the body without being absorbed by it: washing, anointing, and regular motion. Three things are a reflex of the world to come: Sabbath, sunshine, and tashmish.¹² Tashmish of what? Shall I say of the bed? ¹³ This weakens. It must be then tashmish of the orifices. Three things restore a man's good spirits: [beautiful] sounds, sights, and smells. Three things increase a man's self-esteem:¹⁴ a beautiful dwelling, a beautiful wife, and beautiful clothes.

(Mnemonic: Five, Six, Ten). Five things are a sixtieth part of something else: namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.

Six things are a good sign for a sick person, namely, sneezing, perspiration, open bowels, seminal emission, sleep and a dream. Sneezing, as it is written: His sneezings flash forth light.¹⁵ Perspiration, as it is written, In the sweat of thy face shalt thou eat bread.¹⁶ Open bowels, as it is written: If lie that is bent down hasteneth to be loosed, he shall not go down dying to the pit.¹⁷ Seminal emission, as it is written: Seeing seed, he will prolong his days.¹⁸ Sleep, as it is written:

I should have slept, then should I have been at rest.¹⁹ A dream, as it is written: Thou didst cause me to dream and make me to live.²⁰

Six things heal a man of his sickness with a complete cure, namely, cabbage, beet, a decoction of dried poley, the maw [of an animal], the womb, and the large lobe of the liver. Some add small fishes, which [not only have this advantage] but also make fruitful and invigorate a man's whole body.

Ten things bring a man's sickness on again in a severe form, namely, to eat beef, fat meat, roast meat, poultry and roasted egg, shaving, and eating cress, milk or cheese, and bathing. Some add, also nuts; and some add further, also cucumbers. It was taught in the school of R. Ishmael: Why are they called kishshu'im [cucumbers]? Because they are painful [kashim] for the body like swords. Is that so? See, it is written: And the Lord said unto her, Two nations are in thy womb.²¹ Read not goyim [nations] but ge'im [lords], and Rab Judah said in the name of Rab: These are Antoninus and Rabbi, whose table never lacked either radish, lettuce or cucumbers either in summer or winter! ²² — There is no contradiction; the former statement speaks of large ones, the latter of small ones.

Our Rabbis taught: [If one dreams of] a corpse in the house, it is a sign of peace in the house; if that he was eating and drinking in the house, it is a good sign for the house; if that he took articles from the house, it is a bad sign for the house. R. Papa explained it to refer to a shoe or sandal. Anything that the dead person [is seen in the dream] to take away is a good sign except a shoe and a sandal; anything that it puts down is a good sign except dust and mustard.

A PLACE FROM WHICH IDOLATRY HAS BEEN UPROOTED. Our Rabbis taught: If one sees a statue of Hermes, ²³ he says, Blessed be He who shows long suffering to those who transgress His will. If he sees a place from which idolatry has been uprooted, he says, Blessed be He who uprooted idolatry from our land; and as it has been uprooted from this place, so may it be uprooted from all places belonging to Israel; and do Thou turn the heart of those that serve them²⁴ to serve Thee. Outside Palestine it is not necessary to say: Turn the heart of those that serve them to serve Thee, because most of them are idolaters. R. Simeon b. Eleazar says: Outside Palestine also one should say this, because they will one day become proselytes, as it says, For then will I turn to the peoples a pure language.²⁵

R. Hamnuna said in a discourse: If one sees the wicked Babylon, he should say five benedictions: On seeing [the city] Babylon itself he says, Blessed be He who has destroyed the wicked Babylon. On seeing the palace of Nebuchadnezzar, he says, Blessed be He who destroyed the palace of the wicked Nebuchadnezzar. On seeing the lions' den, or the fiery furnace, he says, Blessed be He who wrought miracles for our ancestors²⁶ in this place. On seeing the statue of Hermes, he says, Blessed be He who shows long suffering to those that transgress His will. On seeing the place from which dust is carried away, ²⁷ he says, Blessed be He who says and does, who decrees and carries out. Rab, when he saw asses carrying dust, used to give them a slap on the back and say, Run, ye righteous ones, to perform the will of your Master.

When Mar the son of Rabina came to [the city of] Babylon, he used to put some dust in his kerchief and throw it out, to fulfill the text, I will sweep it with the besom of destruction.²⁸ R. Ashi said: I had never heard this saying of R. Hamnuna, but of my own sense I made all these blessings.

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- (1) The Song of Songs being calculated to implant in the reader the love of God.
 - (2) R. Eleazar was very wealthy.
 - (3) R. Ishmael suffered martyrdom under the Romans, v. Halevi, Doroth I, p. 309.
 - (4) Who became authorities though they were never ordained as Rabbis.
 - (5) Elisha b. Abuya, called Aher (lit., 'Another') when he came a renegade, v. Hag. 15a.
 - (6) V. supra 56b.
 - (7) Otherwise they portend blows, as stated above.
 - (8) I.e., attached to the soil.
 - (9) The color of sickness.
 - (10) MS.M. inserts: 'of reptiles are a good sign in a dream except the mole. All kinds'.
 - (11) A kind of clover.
 - (12) Lit., 'service'.

- (13) I.e., sexual intercourse.
- (14) Lit., 'enlarge his spirit'.
- (15) Job XLI, 10.
- (16) Gen. III, 19.
- (17) Isa. LI, 14. E.V. 'He that is bent down shall speedily, etc.'
- (18) Ibid. LIII, 10.
- (19) Job. III, 13.
- (20) Isa. XXXVIII, 16. V. p. 335, n. 10.
- (21) Gen. XXV, 23.
- (22) V. A.Z. (Sonc. ed.) p. 50, n. 3.
- (23) Heb. Markolis, the Latin Mercurius. This was the commonest of the heathen images.
- (24) I.e., of renegade Israelites.
- (25) Zeph. III, 9.
- (26) Daniel and Hananiah, Mishael and Azariah.
- (27) The ruins of the city of Babylon from which earth was taken for building elsewhere, v. Obermeyer, p. 303.
- (28) Isa. XIV, 23.