

Endnotes

AUTHOR'S STATEMENT

- 1 *Bar Mitzvah* (Hebrew: Son of Righteous Action) is a formal Jewish rite of passage that evolved into its present form among European Jews within the last five hundred years. At a *bar* (or *bat*, if a girl) *mitzvah*, a Jewish boy or girl reads publicly from the **Torah** for the first time, and receives their father's blessing while they stand before the Ark of the **Torah**.

CHAPTER 1

- 1 This transliteration reflects the actual Hebrew spelling of the word. It is often seen transliterated as 'Kabbalah' or 'Cabala,' however the word begins with a Qof, and not a Kaf, and only has one Beyt, not two.
- 2 **Encyclopedia of Judaica**, Keter Publishing, Jerusalem, 1971 CE.
- 3 The Jews successfully revolted against the Romans in 135 CE, sixty-five years after the destruction of the Second Temple. Under the military leadership of Shimeon bar Kochba, they established an independent country that lasted approximately five years. They minted their own coins and established a nearly impregnable stronghold in the city of Betar. Rabbi Akiba, who proclaimed Bar Kochba to be the Messiah, was the spiritual leader of the revolt. But, when Bar Kochba wrongly accused and executed Rabbi Eleazar for betraying Betar, Rabbi Akiba and the rest of the rabbis withdrew their support for him. Bar Kochba then attempted to fight the Roman legions without the support of the rabbis, and was sorely defeated.
- 4 *Diaspora* is a term most often used to describe the widespread scattering of Jews outside of Palestine, subsequent to the destruction of the Second Temple in 70 CE.
- 5 **Tanakh** is an acronym composed of the first letters of each of the principal sections of the Jewish Scriptures: the **Torah (Law)**, also known as the "Five Books of Moses"; **Naviyim (Prophets)**, which includes a number of historical books (**Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings**), three major prophets (**Isaiah, Jeremiah, and Ezekiel**), and

twelve minor prophets (**Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zefaniah, and Malachi**); and the *Kethuvim* (**Writings**), which includes the **Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I Chronicles, and II Chronicles**).

- 6 *Peshitta, Matthew* 23:7,8.
- 7 *Paingala Upanishad* 1:2.
- 8 The term ‘*Vedanta*’ means “end of the Vedas.”
- 9 The term *Kahuna* means “one who transmits (*ka*) the hidden tradition (*huna*).”
- 10 The nature of the three doctrines of *dvaita*, *vasishtadvaita*, and *advaita* are explicated clearly by Swami Saradananda in **Sri Ramakrishna The Great Master**, translated by Swami Jagadananda, Sri Ramakrishna Math, Madras, p. 386-389.
- 11 *Torah B’reshith* 4:17.
- 12 The ascension and transformation of Enoch ben Yared is vaguely alluded to in *Torah B’reshith* 5:24, and related in detail in **I Enoch**, the first of the two remaining books of Enochian literature traced to the reign of Sheba in Ethiopia. **I Enoch** was translated by R.H. Charles in the late nineteenth century. In the *Qur’an*, *Metatron* is referred to as *Al Khidr*.
- 13 S.L. MacGregor Mathers translated **The Sacred Magic of Abramelin the Mage, the Greater and Lesser Keys of Solomon, and the Grimoire of Armadel**. These books were drawn upon by both the Golden Dawn and Ordo Templis Orientis for some of their rituals and experiments. Aleister Crowley incorporated material from them in his writings as well. Mathers also brought attention to the *Sifra Detzniyutha* and the *Idra Rabba* with his English translation of Knorr Von Rosenroth’s Latin translation of those texts.
- 14 Rabbi Israel ben Eliezer is often referred to as the “Besht,” which is an acronym formed from the first letter of each of the three words “Baal Shem Tov.” He did not leave a first-hand record of his teachings. Rabbi Nachman was the great grandson of the Baal Shem Tov, and is the source of the Bretzlaver tradition of Chabad Chasidism.
- 15 Zalman, Rabbi Schneur. *Ma’amorim Ketzarim Inyonim*, p.133, published in 1986.

- 16 Christianity assimilated December 25 as the birthday of Master Yeshuvah. Before that, the indigenous peoples of Western Europe, whom the Christians called “Pagans,” had celebrated it as Yule, and a number of other traditions as the birthday of solar saviors. The Mithraists, for instance, regarded it as the birthday of Mithra. The Romans celebrated the date as *Dies Natalis Solis Invictus*, “Day of Birth of the Undeclared Sun.” The Christian observance of the Pentecost replaced the tradition of Whitsunday, the holy day of the Goddess Frigg, the Norse Queen of Heaven and consort of Odin. Easter absorbed the *Pesach* of the Jews, and was named after Eostre or Ostara, the Pagan goddess of Spring.
- 17 Dimont, Max. **Jews, God, and History**, Simon and Schuster, New York p. 205., 1962.
- 18 **Peshitta, Matthew 5:17-18.**
- 19 Eisenman, Robert. **James the Brother of Jesus**, Penguin, New York 1997.
- 20 **Gospel of Thomas**, translated by Thomas Hickey, Esoterica, Iowa City, 1992. The **Gospel of Thomas** was discovered in the Coptic Gnostic Library found at Nag Hammadi in Upper Egypt.
- 21 Among influential works that contributed to the proliferation of the spelling ‘Cabala’ was Georg von Welling’s **Opus Mago-Cabbalisticum**, which appeared in 1735.
- 22 Knorr Von Rosenroth, Christian. **Kabbala Denudata**, 1684. This notable book contained Latin translations of key sections of the **Zohar** and sizable excerpts of Lurianic material.
- 23 *Surah* 20:9-39.
- 24 *Surah* 2:115.
- 25 Shah, Indries. **The Way of the Sufi**, Octagon Press, London, 1968.
- 26 Rumi, Jalal Al ‘Din. **The Mathnawi**, translated by R.A. Nicholson, London, 1926.
- 27 Kabir. **The Bijak of Kabir**, translated by Linda Hess and Shukdev Singh, North Point Press, San Francisco, 1983.
Rumi, Jalal al ‘Din. **The Essential Rumi**, translated by Coleman Barks, with John Moyne, A.J. Arberry, and Reynold Nicholson, Castle Books, New Jersey, 1993.

- 28 ‘Attar, Farid ad-Din. **The Conference of the Birds**, translated by C.S. Nott, Routledge and Kegan Paul, 1961.
Jami. **Yusuf and Zulaikha: An Allegorical Romance** (abridged), translated by David Pendlebury, Octagon Press, London, 1990.
Sa’adi. **Gulistan or Rose Garden**, translated by Edward Rehatsek, Capricorn Books, New York, 1966.
- 29 Per Indries Shah, the Arabic word for rose (*ward*) and the word for concentration practices (*wird*) rhyme.
- 30 Al Ghazzali. **Mishkat Al Anwar** translated by W.H.T. Gairdner as “**Niche for Lamps**,” Royal Asiatic Society, London. 1924. The **Mishkat Al Anwar** is primarily a commentary on the “Light *Surah*.”
Al Ghazzali. **The Alchemy of Happiness**, translated by Claud Field, Ashraf, Lahore, 1966.
Ibn ‘Arabi. **What the Seeker Needs**, translated by Bankey Behari, Sufi Publishing Co., Surrey, England, 1992.
Al Jilani, Abdul Qadir. **The Secret of Secrets**, interpreted by Shaykh Tosun Bayrak, Islamic Text Society, Cambridge, 1992.
Rumi, Jalal al-Din. **Discourses of Rumi**, translated by A.J. Arberry, Samuel Weiser, New York, 1972.
Al Suhrawardi, Abu al Najib. **A Sufi Rule for Novices** (abridged), translated by Menahem Milson, Harvard University Press, Cambridge, 1975.
Ibn ‘Ata’ Allah. **The Book of Wisdom**, translated by Victor Danner and Kwaja Abdullah Ansari; and **Intimate Conversations**, translated by Wheeler M. Thackston, Paulist Press, New York, 1975.
- 31 Sufis whose writings substantially influenced Western alchemists included Jabir ibn Chayyan (known in the West as “Geber”), Abu al-Qasim al Iraqi, and El Malik al Fatih.
- 32 Ernst, Carl. **Sufism**, Shambhala, Boston, 1997; Fadiman, James and Frager, Robert. **Essential Sufism**, Harper, San Francisco, 1997.
- 33 The most well known dervish is the so-called “whirling” dervish of the Turkish Mevlevi Order of Sufis, descendants

of the great Sufi master Rumi, disciple of the inscrutable saint Shems a-Din Tabriz. Dervishes of widely varying formats are practiced by numerous Sufi orders. The most common dervishes are simple patterns of rhythmic movements coordinated with repetition of Divine Names, and frequently, with a corresponding breathing practice.

- 34 Idel, Moshe. **The Mystical Experience in Abraham Abulafia**, SUNY, 1988.
- 35 Diringer, David. **The Alphabet “A Key to the History of Mankind,”** (Vol. I, II), Funk and Wagnalls, New York, 1968.
- 36 **Torah B’reshith** 25:1-6. In the rabbinical tradition, there is a contrary idea that Keturah was actually Hajar. This teaching is based on an exegesis of the name Keturah (“attached”), which professes that when Hajar was sent away by Abraham at Sarah’s insistence, she strayed after the idols of her ancestors. But, in time, she renounced the idol worship and re-attached herself to a life of virtue.
- 37 Woodroffe, Sir John. **Mahanirvana Tantra (The Great Liberation)**, Ganesh, Madras, 1953.
Woodroffe, Sir John. **The Serpent Power (Satchakracidrupini and Padukapanchakra)**, Ganesh, Madras, 1958.
The *Vedas* are sacred Hindu scriptures. It is said that *Brahma* (the creative aspect of Vast Face as *Brahman*) sang a *Veda* and thereby created the Solar System. The *Sanatana Dharma* is the sacred tradition of the Aryan Hindus.
- 38 Woodroffe, Sir John. **Introduction to Tantra Shastra**, Ganesh, Madras, 1958. *Jivashakti* is the energy of embodied consciousness. *Prana* is the life force, synonymous with *ruach* in Qabalah and *qi* in Taoism. The hissing referred to in the quote is the sound of the nervous system.
- 39 Woodroffe, Sir John. **Chintamanistava** (included in **The Serpent Power**), Ganesh, Madras, 1958.
- 40 Rabbi Luria’s song of the Sabbath has numerous verses, for which this is the refrain. This song is prominently found in most Jewish prayer books.
- 41 “*Virabhava*” means “mood of the Hero.” In their pure manifestation, Virabhava Tantrikas are men who have

overcome the driving impulse of lust, enabling them to engage in powerful sexual disciplines designed to quickly give access to higher states of consciousness. In time, the sexual disciplines of the Tantras degraded into orgiastic rituals bearing little resemblance to their original intent. Virabhavas find their counterparts amongst Chinese Taoist sexual alchemists. An additional and prominent focus of the Taoist alchemists is longevity of the physical body.


- 42 A symmetry break is a phase transition, like water freezing into ice if heat is removed from the water-ice system.
- 43 Leet, Leonora. **The Secret Doctrine of the Kabbalah**, Inner Traditions, Rochester, Vermont, 1999. The reader is particularly referred to Chapter Nine: "A Synthesis of Sacred Science and Quantum Physics."

CHAPTER 2

- 1 The unquestionable authority of every letter, crownlet, and word of the **Torah** comes from Rabbi Aqiba, a pivotal figure in the emergence of Rabbinical Judaism who was born 10-20 years after Master Yeshuvah. He supported the three and half year revolt against the Romans initiated by the messianic pretender Shimeon Bar Kochba, for which Aqiva was martyred.
- 2 In 1975, Dr. Paolo Matthiae discovered 20,000 clay cuneiform tablets at Tell Mardikh in northwestern Syria. Extensive evidence led to the conclusion that the site was the ruins of the ancient city of Ebla. The tablets, dating back to the middle of the third millennium BCE, were the city's royal archives. In deciphering the tablets, Professor Pettisate (also of the University of Rome) concluded that the language was Old Canaanite, even though written in Sumerian cuneiform. He found the language to be closer in vocabulary and grammar to Biblical Hebrew than any other Canaanite dialect, including Ugaritic. Ebla was destroyed by the Akkadians circa 1600BCE. The reader is referred to David Rohl's controversial book **A Test of Time: The Bible From Myth to History**, Century, London, 1995. More recently, archeologists uncovered the ancient city of Nabada along the same trade route as Ebla in north west Syria. Clay cuneiform tablets were also found there, and like those found at Ebla, the language bears great resemblance to Biblical Hebrew.

- 3 The oldest and fullest surviving manuscript is the Codex Petropolitanus dating to 916 CE.
- 4 The **Septuagint** is so-named because it was said to have been the result of identical translations into Greek by seventy-two different translators working apart in Alexandria, where there resided the largest colony of Jews outside of Palestine.
- 5 Minkoff, Harvey. "Searching for the Better Text," **Bible Review**, Volume XV, Number 4, August, 1999.
- 6 The *Sefer Bahir* is an important secondary text of the mystical Qabalah, first published in 1651 in Amsterdam by an anonymous Christian scholar. The most recent edition was edited by Reuven Margaliot and published in Jerusalem in 1951.
- 7 All Hebrew letters also have a numerical value e.g. Beyt ב (2), Yod י (10), and Resh ר (200). Hence, every Hebrew word i.e. formula of letters has a numerological value that is the sum of the values of its constituent letters. In Gematria, connections are made among words that have the same composite numerical values. For example, *Ahavah* (אהבה) lit. Love, composed of the letters Aleph (1), Heh (5), Beyt (2), Heh (5) adding up to 13) has the same numerical value as *Echad* (אחד) lit. One, composed of Aleph (1), Chet (8), Dalet (4)). The addition of *Ahavah* (13) and *Echad* (13) has the numerical sum of 26, same as the Name יהוה (Yod (10), Heh (5), Vav (6), Heh (5)).
- 8 Hence, the first sentence of the extant Hebrew *Torah*, written as a sequence of letters not broken down into words, would be: בראשיתבראאנהיממאתהשמימואתארץ. If the reader is sufficiently versed in biblical Hebrew, he/she may wish to see how many ways they can break the sequence into strings of words. Keep in mind that meanings are no longer known for all 462 permutations and combinations of pairs of Hebrew letters (see *Sefer Yetzirah*, "The Wall").
- 9 The oldest editions of the *Tiqunim HaZohar* are the Mantua (1558) and the Orta Kaj (1719). The most recent version, under the title *Tiqunei ha Zohar*, was edited by Reuven Margaliot and published in Jerusalem in 1978. For example, 'Buh-Reshith' (lit. "By the First", ראשית, referring to the first "Head of Messiah"), 'Bara Shith' (ברא שיית) "IT created Six," referring to the *Chayot* and the six Directional Sefiroth), 'Bar Esheth' (בר אשית) "Son of Fire", referring

- to the third Head of Messiah, Master Yeshuvah (יהשו"ה), 'BaRosh Yitav RA Elohai' (בראש יתב רא אלהי) "In the Head dwells RA ELOHY").
- 10 Tradition.
 - 11 The Hebrew word for "covenant" is *B'rith* (ברית lit. Promise, Circle, Chain).
 - 12 The reader again is referred to the *Lech Lecha* section of ***Torah B'reshith***.
 - 13 The shattering of the shells results in death.
 - 14 The Hebrew text used for the Work of the Chariot Trust translation of the *Sefer Yetzirah* was a composite of the translator's opinion of what the common text must have been to give rise to the following six versions:
 - a. The Genizah text (940 CE),
 - b. The Saadia Gaon text (950 CE),
 - c. Two fifteenth century texts in the Jewish Theological Seminary (believed to be from Spain),
 - d. Luria's text, considered to be the best of the six,
 - e. A text of unknown origin published by Lewin-Epstein, Ltd.
 - 15 Scholem, Gershom. **Kabbalah**, Keter Publishing, Jerusalem, 1974.
 - 16 ***Torah B'reshith* 5:22.**
 - 17 Work of the Chariot Trust. **Books of Enoch**, Los Angeles, 1972. Includes R.H. Charles translation of **I Enoch** and **II Enoch**; H.Oldeburg's translation and Hebrew text of **III Enoch**; and an original translation of the *Sh'ir Qoma*.
 - 18 R.H. Charles discusses the influence of the Enochian literature upon the New Testament authors in the introduction to his translations of **I Enoch** and **II Enoch**. On an additional note, it is very likely that the **Urantia Book** was largely based on the **Books of Enoch**.
 - 19 The Name *Metatron* מִטְטָרוֹן is unusual for its two consecutive central letter Tets. The ascension and transformation of Enoch into *Metatron* is a primary topic in **I Enoch**. *Metatron* is also frequently called the "Prince of the Presence" and "The Youth."

- 20 *Raziel HaGadol*, i.e. the archangel Raziel, is described as the keeper of the secrets or mysteries. The earliest extant edition of the *Sefer Raziel* is the Amsterdam manuscript dated 1701.
- 21 The Snake devouring its tail (i.e. with the end contained in the beginning) is an allusion found in various forms throughout the world's mystical traditions. The form of such a snake is , the Sinatic Hebrew Ayin of Vast Face.
- 22 *Sifra Detzneyutha* 1.
- 23 *Torah Doverim* 6:4, 5.
- 24 *Torah Vayiqra* 19:18.
- 25 “Q” is derived from *quelle*, the German word for source.
- 26 Relative to the darkness verse, the reader is encouraged to compare its allusions to those found in the first chapter of *Torah B’reshith* 1:2, “Now the earth was unformed and void, and darkness upon the Face of the Deep.”
- 27 The niche is the *Tzimtzum* (Contraction); also called *Tohu* in *Torah B’reshith* 1:2.
- 28 The lamp is the Inner Court of the Tree of Life.
- 29 Compare this with the verse from *Sifra Detzneyutha* 2:
“The Supernal Vav, a lamp of heavy darkness that is adorned by its sides.”
- 30 The shining star is the six-pointed, double-pyramid Tree.
- 31 “Light upon light” is an allusion to Small Face.
- 32 “Darkness upon a vast ocean” is an allusion to Vast Face.
- 33 “Darkness upon thick darkness” alludes to the condition of Small Face turned inward toward Vast Face i.e. the *Ayn*.
- 34 *Etz HaChayyim* Branch 1:
“In His simple and smooth Will, the desire arose to (make a) Creation. Behold, He then contracted (*tzimtzum*) Himself in the middle point...He contracted the Light (of the Endless). And the Light was withdrawn to the sides around the middle point, and there remained an empty space, atmosphere (אֵייר, Ether), and a vacuum surrounding the exact middle point. And, behold, the contraction was evenly balanced around that empty middle point in such a manner that the vacuum was circular and in complete balance and sameness all around...”

CHAPTER 3

- 1 *Sifra Detzneyutha* 1.
- 2 Unpublished translation.
- 3 “Vast Face”: one sees several versions of this appellation arising from differences between Hebrew and Aramaic e.g. “*Arikh Anafin*,” “*Arikh Afim*.”
- 4 *Idra Rabba* 136, 137.
- 5 *Idra Rabba* 54.
- 6 *Sifra Detzneyutha* 4.
- 7 The idea that only Small Face can know Vast Face is a recurrent theme that takes various forms throughout the world’s mystical traditions. It is certainly prominent in the **Gospels**, though frequently misinterpreted by commentators.
- 8 In the Rongo Rongo “*Torah*” of the Polynesian Kahunas, the condition of Small Face turning inward toward Vast Face is described as “a jealous flame is *Pele*’s back,” wherein the Goddess *Pele* is the active Small Face and Her “back” is Vast Face. In the Kahuna tradition, Vast Face is further represented by *Pele*’s husband “*Kamapu’aa*” (literally “Pig Love”). The word for unity in Rongo Rongo is “*Eka*,” which is identical to that word in Sanskrit. There are a number of other traditions where the primary form of Small Face is female i.e. *Devi*, *Kali*, *Qwan Yin*, *Isis*.
- 9 *Idra Rabba* 55.
- 10 *Sifra Detzneyutha* 2.
- 11 *Sifra Detzneyutha* 3 i.e. four remain concealed in the Skull of the Hidden Brain.
- 12 *Idra Rabba* 74.
- 13 *Idra Zuta* 63.
- 14 Nikhilananda, Swami, **Gospel of Sri Ramakrishna**, Ramakrishna-Vivekananda Center, New York, 1973.
- 15 **Ezekiel** 1:26.
- 16 See “Sufi Kundalini,” Pir Vilayat Khan, **The Message**, May, 1978.
- 17 *Sefer Yetzirah* 1:5.
- 18 Literally reflected in the first word of *Torah B’reshith*, בְּרֵאשִׁית (*Buh-Reshith* lit. “By the First”).

- 19 *Acharit* or *Acharon* (The Last) is the final and fourth Head of Messiah. Note: **Isaiah** 41:4, “I am The First and The Last. I am He (*Hu*).”
- 20 **Torah B’reshith** 1:20.
- 21 **Ezekiel** 1:14.
- 22 **Ezekiel** 1:5.
- 23 **Sifra Detzneyutha** 4.
- 24 **Sefer Yetzirah** 4:10.
- 25 The *Nefesh* corresponds to the *Sukshma Sharira*, the *Geviyah* to the *Sthula Sharira*, the *Ruach HaQodesh* to the *Karana Sharira*, and the *Neshamah* to the *Mahakarana Sharira*.
- 26 The Hebrew word *Geviyah* (גִּיּוּיָה) begins with the letter Gimel ג, which is the gate that connects Sefirah Foundation/Below to Sefirah Beauty/Last in the World of Yetzirah. The triad of letters גייה that follows the Gimel ג is the specific permutation of the name ייה that the **Sefer Yetzirah** ascribes as the seal of the direction North, which corresponds to the Zoharic Sefirah Understanding, the supernal root of Yetzirah.
- 27 The pronunciation of the Name יהוה as “Jehovah” first appeared in the Middle Ages in Jerome’s Vulgate Latin translation of the **Tanakh**, which became the official Bible of the Roman Catholic Church. Jerome changed the “Y” to “J” and used the vowels of the Name *Adonai*.
- 28 **Sifra Detzneyutha** 2.
- 29 **Sifra Detzneyutha** 3.
- 30 **Bhagavad Gita** 4:7-8.
- 31 **Torah B’reshith** 18:1.
- 32 **Torah B’reshith** 18:14.
- 33 **Torah B’reshith** 18: 33.
- 34 It has been traditionally believed that the freed Jews numbered in the hundreds of thousands. However, an inscription on a stele dating from the reign of the Pharaoh Ramses mentions the escape of 5000 slaves. This smaller number is more reasonable. The Sinai is currently a desert. However, in the time of the Pharaoh Ramses and Master Mosheh, it was a savannah supporting a wide range of flora and fauna. The emigration of five or six hundred thousand

people plus their livestock would have caused an ecological disaster, and is logistically improbable.

- 35 The “Hidden *Maghdī*” is a tradition amongst certain Shiite Muslims.

CHAPTER 4

- 1 *Sefer Yetzirah* 1:1.
- 2 *Sefer Yetzirah* 1:2.
- 3 *Sefer Yetzirah* 1:5.
- 4 *Sefer Yetzirah* 1:14.
- 5 *Sefer Yetzirah* 2:2.
- 6 *Sefer Yetzirah* 2:4.
- 7 *Sefer Yetzirah* 3:2.
- 8 *Torah B’reshith* 1:20.
- 9 *Ezekiel* 1:14.
- 10 *Sefer Yetzirah* 4:6.
- 11 *Sefer Yetzirah* 5:2.

CHAPTER 5

- 1 *Hi’iaka-i-ka-poli-o-Pele* (“Hi’iaka in the bosom of Pele”), *Hi’iaka-i-ka-maha-o-ka’opua* (“Hi’iaka in the face of the rain clouds”), *Hi’iaka-i-ka-wai-ola* (“Hi’iaka in the waters of life”), *Hi’iaka naho-lani* (“Hi’iaka dweller in the sky”), *Hi’iaka-makole-wawahi-wa’a* (“Hi’iaka in the rainbow”).
- 2 Rawson, Philip and Legaza, Laslo. **TAO: Chinese Philosophy of Change and Time**, Thames and Hudson, NY. Ni, Hua-Ching. **Mysticism: Empowering the Spirit Within**, 1992.

CHAPTER 6

- 1 *Qur’an*, “The Enshrouded One” *Surah*.
- 2 Arunachala is a mountain in South India sacred to Lord *Shiva*.
- 3 **The Spiritual Teaching of Ramana Maharshi**, Shambhala, Boston, 1972.

- 4 This Lurianic instruction for meditation is contained in Chayyim Vital's *Sha'an Ruach Ha Qodesh*, cited in Kaplan's **Meditation and Kabbalah**, p.96-97.
- 5 On an interesting side note, in Old Egyptian hieroglyphics, a verb root was made future tense by the addition of the glyphs equivalent to the letters Yod Heh. The ancient Hebrew pastoral nomads had considerable contact with successive Egyptian dynasties. Based on the antiquity of the active trade routes, this contact could have dated back well before the time of Abraham to the early Sumerian and Canaanite dynasties.
- 6 **Torah B'reshith** 4:26.
- 7 **Torah B'reshith** 12:8.
- 8 **Torah B'reshith** 26:25.
- 9 **Torah Shmoth** 20:2.
- 10 **Torah Shmoth** 15:26, and many other places.
- 11 **Torah Doverim** 6:4.
- 12 **Isaiah** 21:11.
- 13 **Torah Shmoth** 3:4.
- 14 The Vast Face Name *Od* (Eternity) is composed of the letters Ayin Dalet. In the Sinatic Hebrew alphabet, the letter Ayin is a circle, and the letter Dalet is a triangle. In the Vaishnavic Hindu tradition, there is an ancient sacred image called the "Footprints of *Vishnu*." This image depicts a pair of left and right footprints, covered with a variety of mystical symbols. Among the symbols that appear on both feet are six-pointed stars, a circle and a triangle.
- 15 Maimomades, Moses, **A Guide for the Perplexed**.
- 16 **Zohar** 285a,b. "Unify the Holy Name" means to see all as a unity in Small Face. "Bind the Knot of Faith" is alluded to in the mystery of the circumcision of the heart. The "proper place" is *Maqom*, which has the literal meaning of "place," an allusion to the Throne.
- 17 These are all traditions that espouse doctrines of non-duality.
- 18 **Idra Rabba** 39.
- 19 **Book of Enoch** 71:10.
- 20 Woodroffe, Sir John (trans.). **Mahanirvana Tantra (The Great Liberation)**, Ganesh, Madras, 1953.

- 21 Woodroffe, Sir John. **The Garland of Letters**, Ganesh, Madras, 1953.
- 22 **Torah B'reshith** 1:2.
- 23 The translations of the “Light” and “Night of Power” *Surahs* are those of the editor. Relative to the darkness verse, the reader is encouraged to compare its allusions to those found in the first chapter of **Torah B'reshith** 1.2: “Now the Earth was unformed and void, and darkness upon the Face of the Deep.”
- 24 Swami Vivekananda is the monastic name of Narendranath Datta. As Sri Ramakrishna’s ambassador, he traveled to the World’s Parliament of Religions in Chicago in 1893, where he electrified the audience with his address.
- 25 The Akashic Record is the karmic archive of a planet, which can be accessed through psychic mediation. *Akasha* is the plastic medium of the planet’s Astral Body.
- 26 The **Torah** begins with the word *B'reshith*; the **Zohar** begins with the word *Beshoshanah* (“By the rose”); the **Sefer Yetzirah** begins with *Bishaloshym* (“By thirty”); and the **Qu'ran** begins with *BismaAllah* (“In the Name Allah”).
- 27 **Idra Rabba** 29.
- 28 **Idra Zuta** 56, 57.
- 29 Saradananda, Swami. **Sri Sri Ramakrishna Lilaprasanga**, trans. as **Sri Ramakrishna the Great Master** by Swami Jagadananda. Sri Ramakrishna Math, Madras, India. *Sannyasin* is a title denoting that one has completely and literally renounced all for the sake of the Lord—money, fame, wife, family, power, possessions, personal comfort, etc. True sannyasins represent the highest examples of human life, though the title has been demeaned in some circles in modern times. Tota Puri was a highly realized soul and leader of a Shankaracharya Order of Vedantins. He came to Dakshineswar outside of Calcutta while wandering on pilgrimage where he met and was captivated by Sri Ramakrishna (as were all who met him), whose extraordinary nature Tota Puri recognized. Sri Ramakrishna attained *nirvikalpa samadhi* immediately, something that had taken Tota Puri forty years to master.
- 30 **Torah Shmoth** 34:29.

- 31 *Torah B'reshith* 15:12.
 32 *Torah Shmoth* 33:22, 23.

CHAPTER 7

- 1 “Tomorrow Never Knows,” **Revolver**. Music and lyrics by John Lennon and Paul McCartney.
 2 *Torah B'reshith* 18:1.
 3 *Torah B'reshith* 24:63.
 4 *Torah B'reshith* 32:32.
 5 *Torah B'reshith* 28:18 and 35:14.
 6 See Chapter 1, endnote # 40.
 7 These are all primary epitaphs of the female aspect of the Lord יהוה.
 8 Ware, Archimandrite K. **The Power of the Name: The Jesus Prayer In Orthodox Spirituality**, London, 1974.
 9 *Bhagavad Gita* 9:34.

EPILOGUE

- 1 Tapasyananda, Swami, **Sri Sarada Devi**, Ramakrishna Math, Madras, 1968.
 2 Hume, Robert (trans.) **The Thirteen Principal Upanishads**, Oxford, 1928.
 3 Vivekananda, Swami, **The Yogas and Other Works**, Ramakrishna-Vivekananda Center, New York, 1971.
 4 *Torah B'reshith* 4:26.
 5 *Torah Doverim* 6:4, 5.
 6 *Idra Rabba* 197.

APPENDIX B

- 1 Weinberg, Steven. **The First Three Minutes**, Basic Books, 1993, p.5.
 2 The German physicist Max Planck won a Nobel Prize in 1918 for his mathematical formulation of energy as manifesting in discrete units. He identified the size of the smallest length of space allowed by quantum uncertainty, which came to be known as the Planck Constant.

- 3 *Saguna Brahman* is the Sanskrit Vedic term for “God with Qualities of Name and Form.”
- 4 A graviton is the quantum of gravity, defined by one prominent theory as the simplest mode of vibration of a superstring loop. The superstring loop is said to be the underlying entity that unifies all forms of energy.
- 5 On p.167-68 of his book **Before the Beginning** (Addison Wesley, 1997), Martin Rees describes the nature of the negative space expansion energy: “Very early on, the expansion would have been exponentially accelerated, so that an embryo universe could have inflated, homogenized, and established the fine-tuned balance between gravitational and kinetic energy when it was only 10^{-36} seconds old...The repulsion arises because space itself was very different in that initial era. Before the nuclear and electromagnetic forces had acquired their separate identities, empty space (what physicists call “the vacuum”) would have a huge store of energy latent in it; but this form of energy had the seemingly perverse property that it made the pressure negative (in other words space had a tension).”
- 6 The strong nuclear force binds protons and neutrons together in atomic nuclei.
- 7 The weak nuclear force is instrumental in radioactive decay and the production of neutrinos.
- 8 According to the **Merriam-Webster Dictionary**, the term ‘adiabatic’ means “occurring without loss or gain of heat.”