

Appendix A
The Contranym Is A Word That Acts As Its Own Opposite

The consciousness of the false side of the contranym was introduced into mankind's DNA when Adam and Eve ate from the Tree of the Knowledge of Good and Evil. Until that time, adam had no intimacy with deceit and lies. Their experience and intimacy was with the "good" side of the Davar Elohim, or the Word of God.

Now human beings must use the Sword of the Spirit to divide the Davar so that the good is made intimate while the lie is separated to death. This is not natural.

EXAMPLE:


דבר **Word of Elohim Obeyed-Good Word-**
Davar

דבר  DAVAR

דבר **Word Disobeyed-Pestilence, an Altar**
Judgment-Dever

The contrast may also be pictured thus:

חיות **Word of Elohim Obeyed: Living Beings-Sent
of the Holy Spirit (Ezekiel 1)**

חיות  **CHAYOT**

חיות **Word of Elohim Disobeyed: Living Beings-
Wild Beasts, an altar judgment**

By being intimate with the false side of the Word, adam
committed adultery by “adding another.”

Appendix B

Parshat Shemini: Splitting the Snake in Two

(Contributed by and printed with permission from a scholar who would prefer to remain anonymous)

The Torah portion Shemini includes the laws of kosher and non-kosher animals.[1] One law is, "Anything that creeps on its belly, *gachon*, (literally 'that walks bending down') is not fit for consumption." Rashi explains that "*gachon*" here refers to the *nachash*, the snake, for in order to walk, a snake first bends down, and then falls on its belly.

QUESTIONS

- 1.) Why does this passage use a word that means 'bending'? If the Torah wants to say 'belly' it could use the word *meiav*. If it wants to say 'snake', it could use the word *nachash*.
- 2.) In this passage, the word *gachon* has an unusually large Vav: . The Talmud says the large Vav in *gachon* marks the half-way point of the Torah, when we count the letters.[2] What is the significance of all this?
- 3.) The portion of Shemini is usually read during the week of the Last Day of Passover, when we celebrate "the Meal of the Mashiach".[3] What is the connection between the snake and Mashiach?

THE LETTER VAV

The letter Vav can be understood in three ways: its graphic design, its meaning, and its *gematria*—its numerical value.

Graphic design: The letter Vav resembles a hook that connects two sides of a tapestry, or a column that connects an upper space to a lower space.

Meaning: *Vav* literally means 'hook'. When the letter Vav appears at the beginning of a word, it means 'and', connecting the word to preceding words.

Gematria: The numerical value of Vav is 6. When the word *Vav* is spelled out, Vav-Alef-Vav, the value is 13. Vav is the sixth letter of the Alef-Beis. When we add up the values of the first six letters, $1+2+3+4+5+6$, the value is 21. The square of 21 is 441, which is the value of the word *emes*, 'truth'.

NATURE OF THE SNAKE

The Torah uses the word *gachon* because it wants to emphasize the snake's nature, not just its name. What is the significance of Rashi's understanding—that a snake naturally

bends down and then fall on its belly? The Zohar says a snake symbolizes the evil inclination within a person, for the evil inclination is what prompts us to bend down spiritually and then fall.

The Maharsha explains why the large Vav interrupts the word *gachon*. It does so to remind us that we can interrupt our 'snake' nature, our evil inclination, and split it in two.[4] In truth, our evil inclination is incomplete and divided against itself. It has no real power.

THE TWO HALVES

The Tzemach Tzedek explains that the Torah is made up of two sides. The right side alludes to *chesed*, kindness or expansion, and the left side alludes to *gevurah*, judgment or contraction. The evil inclination can only derive its nourishment from *gevurah*, for the great goodness of *chesed* would overwhelm it.

This large Vav, the central column of the Torah, connects its *chesed* and its *gevurah*, thereby reducing and sweetening the contractive force of *gevurah*. This prevents the '*gachon*', the evil inclination, from nursing any strength from the side of *gevurah*. Vav's numerical value of 13 is the same as the value of the word *echad*, 'one'. This again suggests the harmonious unification of *chesed* and *gevurah*. [5]

The Lubavitcher Rebbe explains that the letter Vav hints to the connecting column between the Upper and lower worlds. [6] When the lowly snake is connected to its source Above, its true holiness and purity is revealed. When the Jews in the Desert were bitten by fiery serpents, Moses made a copper snake and placed it high on a tree. Anyone who would look at this copper snake would be healed through its holy energy.

TO BEND

How does one connect the 'snake' of their evil inclination to its root Above? The evil inclination doesn't directly tell a person to sin or violate the Law. It prompts a person to procrastinate, until that person on his own comes to neglect and then violate the Law.

This is why the Torah uses the word *gachon*, 'bend', instead of a word for 'belly'. First the evil inclination suggests, "Bend on this one-don't actually break the Law, but just compromise here and there." The evil inclination knows that if we bend and give in, we will eventually fall down on our belly. Also, when we 'bend' down, we can't 'see' the Upper World, and we aren't aware of our connection to our Creator above. When we compromise on this connection, it is very easy to fall to the ground and immerse ourselves with earthly and degrading things.

Therefore, we should always look to the Heavens, reminding ourselves of our Source and of our responsibilities in connecting the light of Torah to this world. The Torah is called *emet*, 'truth', for it connects us to the Source of Truth. When we connect ourselves to G-d through Torah, we will transform the *nachash* (gematria of 358), into *Mashiach* (also 358).

FOOTNOTES

[1] Leviticus, 11:42 [2] Vav symbolizes the *sefirah* of *Tiferes*, Splendor, which is the central column which harmonizes and unifies the *sefiros* of *Chesed* and *Gevurah*. [3] See HaYom Yom 22nd of Nisan. [4] Tractate *Kedushin*, page 30a [5] On the verse from *Kedushin*, above [6] *Lekutei Sichos 17*, p. 123 [7] *The Light and Fire of the Baal Shem Tov* by Isaac Buxbaum, p. 302, "The Besht's Soul and the End"

Appendix C

Hamas

In the future, the coming of the Son of Man will be accompanied not by a purging flood of water, but of fire, as 2 Peter 3 promises. Yeshua told his disciples to tarry in Jerusalem until Shavuot, Pentecost, so that they could receive the Holy Spirit of Adonai, a mikveh of fire that would empower them to preach to the nations as Noah did, to beckon mankind to the ark of salvation, Yeshua our Messiah, the Creative Word.

And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire. (Matthew 3:10-12)

In the days of Noah, the earth was filled with *Hamas*-Robbery-Hatred characterized by violence. Yeshua promised that days would come that would be like that. Hamas is not just a group of Palestinians and Arabs trying to kill Jews and Christians through hate, violence, and every despicable form of terror. The prophets point out more specifically what Hamas is so that we can locate it today. In the Prophets, HAMAS is the practice of the priesthood refusing to teach the Torah to the people, specifically a love of the Sabbaths and festivals, the difference between clean and unclean,¹ and love for the stranger, alien, orphan, and widow, which are associated with the festivals.

Three prophets define Hamas:

Thus says the Lord, 'Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Also **do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.**' (Jeremiah 22:3)

Her priests have done violence to My Torah and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them. (Ezekel 22:26)

Her prophets are reckless, treacherous men; **Her priests have profaned the sanctuary. They have done violence to the Torah...** (Zephaniah 3:4)

¹ Adonai and Noah differentiated between the clean and the unclean animals.

Appendix D

A Witness from the Nations: Chinese Clues to the Unity of Husband and Wife

The ancient Chinese language keys, or the 214 units that form the roots of the Chinese language, recall only concepts from Genesis before the Flood; this ancient language contains a reminder of this unity of spirit between man and woman “in the beginning.” There are a number of the most ancient Chinese word keys used in duplicate, designating two people. Some of those words are *beginning, ancestor, to go, to come, to sit, to follow, all, glory, palace, to converse*. These words all represent concepts discussed in relation to The Creation Gospel. There is no logical reason for some of these words to specify two individuals. The Chinese method of writing *two persons* shows the second person **emerged, yet still attached to the side** of the body of the first. To demonstrate the ethos of the word, the figure of a second word is closely related in structure, and it means *perfect, in loving harmony* (Kang, p. 54).



Beginning

As noted in Lesson Eight, the first couple was created and formed to function in spiritual and physical harmony. In the beginning was a harmony of spirit that upheld the Creation. After sin, the Creation began to suffer not only from the breach between the will of Heaven and Earth, but also from the breach between men and women.

Appendix E
Israeli Scientists Discover 'Life Gene'
By Chana Ya'ar

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Israeli researchers have discovered a gene that increases the lifespan in mice, and may do the same in humans. The researchers, led by Dr. Haim Cohen of the Mina and Everard Goodman Faculty of Life Sciences, teamed up for the study with scientists from Hadassah Medical Center, Jerusalem's Hebrew University and the Carnegie Mellon University. The discovery of the gene, which increases survival in mammals, also increases the likelihood that similar activity can be found in a human gene. The findings of the study were published this week in the prestigious journal, Nature.

A number of genes affecting the lifespan of laboratory animals have recently been discovered. Among them is a group known as Sirtuins, which are found in every species. Within a set of seven genes in this group is one called SIR2, one of the most highly researched and one that prolongs life in yeast, worms and flies. Research of this gene in mammals yielded a set of **seven genes**, one of which was examined by Cohen's team – SIRT6 – in mice.

"Originally in mice without the gene, researchers saw premature aging," Cohen said. "They suffered spinal curvature, calcium deficiency and osteoporosis, immune system problems, and diabetes – conditions which are familiar to us in aging humans. "We called the second group, which we created in the laboratory, the 'MOSES' mice and compared their lifespan to that of wild-type mice, which possess a normal amount of SIRT6."

Two groups of wild-type and MOSES mice were fed a high-fat diet of 60 percent more fat calories than average, Cohen said. The wild mice developed diseases associated with aging, but the MOSES mice remained healthy. Moreover, the scientists discovered a rise in life expectancy among males, based on calorie restriction, which Cohen said involved the SIRT6 gene. "Females from the very beginning have a longer life expectancy than males because the basic mechanism is already active, so the engineered males just catch up to females," he said.

"We were the first to show that these sirtuin genes regulate life span in mammals," Cohen declared. "The research was conducted in laboratory animals under very sterile conditions. Is this what happens in nature? It's not clear. The human SIRT6 gene is very similar to that in mice. "It could be that drugs designed to activate the gene will have a positive impact on our ability to treat age-related diseases whose frequency increases in the elderly and in the physiological damage caused by obesity," he said.

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