

The Cubit

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These are the Generations of Noah

I believe with complete faith in the arrival
of the Moshiach. And though he may tarry,
I shall wait each day, anticipating his arrival."
Maimonides, Principles of the Faith, No. XXII

From The Editor

November is a strange month. We are only a few weeks into the new Jewish Year and we are looking towards the end of the Gregorian Year.

We hope that you will again find something in the Cubit which will speak to you and help you along your path to HaShem

Liz ❖

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Heavenly Intervention

Another Story for Shabbos from Ascent www.ascent.org.il

One of the greatest of all Kabbalists was Rabbi Moshe Cordovero. He was born in 1522 in Safed, the city that was soon to become famed as a center of Kabbalah. At a young age, he already gained a reputation as an extraordinary genius. Besides his knowledge in Kabbalah, he was a Talmudic scholar and philosopher of the highest rank, and was widely respected in these fields. He was even one of the four to receive the special semicha-ordination from Rabbi Yaakov Beirav in 1538, along with Rabbis Yosef Caro (Cordovero's teacher in Jewish Law), Moshe of Trani and Yosef Sagis, all of whom were much older and better known than the young prodigy.

Despite this, his main interest was the systematisation of the Kabbalah, setting it into a philosophical structure. So respected was he in this endeavor that he was the first Kabbalist honored by having the word "the" added before his initials, and even today is known as "the RaMaK."

In 1542, at the age of twenty, the Ramak heard a heavenly voice urge him to study Kabbalah with his brother-in-law, Rabbi Shlomo Alkabetz. He was thus initiated into the mysteries of the Zohar, the teachings of the seminal kabbalist and Mishnaic sage, Rabbi Shimon bar Yochai. The young Ramak mastered the text completely. This failed to satisfy him, however, since its teachings are often vague, without discernible structure. In order to clarify them in his own mind, he began writing two books. The first was *Ohr Yakar* (The Precious Light), a voluminous commentary on the Zohar. The second, *Pardes Rimonim* (Orchard of Pomegranates), completed in 1548, secured his immortal reputation. The *Pardes*, as it is known, was a systemization of all Kabbalistic thought up to that time. Especially important was that in it the author reconciled many early schools with the Zohar's teachings, demonstrating the essential unity and self-consistent philosophical basis of Kabbalah.

Two other books for which the Ramak is known are *Tomar Devorah* (The Palm Tree of Deborah), in which he utilizes the Kabbalistic concepts of the Sephirot ("Divine attributes") to illuminate a system of morals and ethics, and *Ohr Ne'erav*, a justification of and insistence upon the importance of Kabbalah study, and an introduction to its methods.

Around 1550, the Ramak founded a Kabbalah academy in Safed, which he led for 20 or so years, until his death. It is reported that the prophet Elijah revealed himself to him. Among his disciples were many of the luminaries of Safed, including Rabbi Eliyahu di Vidas, author of *Reshit Chokhmah* (Beginning of Wisdom), and Rabbi Chaim Vital, who later became the official recorder and disseminator of the teachings

of the "holy Ari," Rabbi Yitzchak Luria.

This group of mystics adhered to the methods author of the Zohar's, and engaged in various acts of penance order to bring about the Redemption. They would spend long hours in the fields meditating and praying, and they would visit the nearby ancient graves of different scholars of the Mishna. When the Ari arrived in Safed, he joined this group of kabbalists, behaving with the utmost modesty, hoping to conceal his greatness. Only the Ramak with his pure vision realized who he was.

Before his passing in 1570, the Ramak said: "I shall soon leave this earth. Yet after my death, someone will replace me. And even though many of that person's statements may seem to contradict mine, do not oppose him and do not argue with him, for they stem from the same source as do mine and are absolutely true. His soul is a spark of Shimon bar Yochai's, and whoever opposes him opposes the Shechinah—the Divine Presence."

"What is his name?" the disciples queried.

"I cannot tell you. At this point, he doesn't want his identity made known. This, though, I can say: He who sees the cloud which at my funeral will precede my coffin, will be my successor."

A few weeks later, on the 23rd day of the month of Tammuz, Rabbi Moshe Cordovero went to his Heavenly reward.

Stunned by the news of this great loss, the entire community mourned. At his funeral, which was attended by all of Safed's Jews, many eulogies were recited. Among the eulogizers was the Ari, who described the Ramak as totally free of sin.

As the throng accompanied the Ramak on his last earthly journey, all wept bitterly. When the bearers of the coffin reached the cemetery, they continued walking a long while, until reaching a certain site. Then, turning to the following crowd, they said: "We shall bury him here, beside one of Israel's greatest sages."

However, the Ari stopped them, crying out: "Don't bury him here. The cloud which is preceding his coffin has continued on its path. Surely it will indicate where the Ramak desires to be buried."

Hearing these words, all were stunned. Now they knew the identity of their new leader.

That very day, the Ari's fame began to spread, and scores of great scholars began clustering around him. And, as predicted by the Ramak, although the Ari's teachings seemed to contradict those of his predecessor, eventually all realized that the views of the two really concurred. (compiled by Yrachmiel Tilles from various sources) ❖

The Way of Our Ancestors

From The Chofetz Chaim Heritage Foundation ~ Lesson for the Day www.shemayisrael.co.il

The Midrash states that four sources of merit figured prominently in the redemption from Egypt: The Jews did not adopt Egyptian names, did not speak in the way of the Egyptians, were not guilty of immorality and did not speak loshon hora (Vayikra Rabbah 32:5). Tanna D'Vei Eliyahu Rabbah (ch. 23) relates:

When the Jews were in Egypt, they assembled and sat down together, for they were united as one. They established a covenant to do kindness with one another; to safeguard in their hearts the covenant of Avraham, Yitzchak and Yaakov; to serve their Father in Heaven alone; not to forsake the language of their father Yaakov's house; and not to learn the language of the Egyptians, so as not to follow the ways of idol worshipers. The Egyptians would ask them: "Why do you not serve our G_ds, for if you did, your workload would be lightened?" The Jews responded: "Did our forefathers forsake our Father in Heaven, that we should now do the same?" When the Jews circumcised their sons, the Egyptians suggested, "Perhaps if you do not observe this law, your difficult labour will be lightened." The Jews responded: "Did our forefathers forget the covenant into which they entered with our Father in Heaven, that we should now do the same?" When Jews would marry and celebrate the Seven Days of Feasting that follow, the Egyptians asked, "Why do you celebrate? Soon you will be forced to perform your slave labour!" The Jews responded, "We shall celebrate -- you can do with us as you please. Those who are destined to die, shall die. Those who are destined to live, shall live." Let us follow in the ways of our ancestors, to do kindness with one another and faithfully uphold their covenant to serve no one but Hashem. Let us pay no heed to enticements and arguments to the contrary, just as the Jews paid no heed to the Egyptian's words. May we merit the fulfillment of the prophecy. "As in the days when you departed Egypt, will I show him wonders" (Michah 7:15) - speedily and in our time. ❖



Loshon Hora: Toeles - Helping the Victim

Taking The Law Into One's Hands

Produced by the Chofetz Chaim Heritage Foundation – to subscribe to the daily lesson email www.shemayisrael.co.il

We have seen that it is permissible for a beis din, rabbinical court, to use certain forms of social pressure to persuade an individual to abide by its ruling. However, it is forbidden to use social pressure in order to bypass the court process and force a thief to return what he stole. It is wrong to cause the community to take a stand in a monetary issue on the basis of an individual's word alone; only through the psak (ruling) of a beis din may the community take a stand. Thus, it is correct to ensure that the parties come before a beis din, but it is forbidden to personally orchestrate the enforcement of what one believes to be justice.¹⁰⁸

A Swindler Comes to Town

People who speak loshon hora tend to rationalize their sinful behavior with the contention that the listener wanted to hear the gossip and that he obviously enjoyed it. Moreover, the two remained good friends after their discussion. Could one really be guilty of causing his listener harm when he obviously had such a good time? The fallacy of such thinking can be explained with the following parable:

A swindler came to a certain town and disguised himself as a respected leader of the community. When a visitor arrived in the town, the swindler welcomed him like an old friend and invited him to a local inn where the two could enjoy each other's company. At the inn, the swindler said, "It's been so many years since the last time we saw one another. My joy is indescribable. This calls for a celebration! Please, go to the counter and tell the manager to serve us the very best of everything he has to offer! Of course, I'll pay the bill.

The two wine and dined until they had both eaten more than their fill. At that point, the swindler slipped out the door, leaving his "guest" with the enormous bill to pay. The poor fellow explained to the manager what had transpired, but to no avail. "All I know," said the manager, "is that you came to the counter and ordered all that food and drink. Whatever happened between you and that other fellow is of no concern to me. Pay up!

One who listens to loshon hora is like the visitor in our parable. The listener is happy and feels no enmity toward the speaker, who seems to be entertaining him free of charge. The listener sees the speaker as his dear confidant, who tells him private information that he might not divulge to others. But all

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Synagogues, Shuls and Temples

Taken from Judaism 101 www.jewfaq.org/

The synagogue is the Jewish equivalent of a church, more or less. It is the center of Jewish religious life, a place of prayer, study and education as well as a social center.

What's in a Name?

People tend to use the term "synagogue" to describe a Jewish place of worship, but there are actually several different terms for a Jewish "church," and you can tell a lot about people by the terms they use.

The Hebrew term is *beit k'nesset* (literally, House of Assembly), although you will rarely hear this term used in conversation in English.

The Orthodox and Chasidim typically use the word "shul," which is Yiddish. The word is derived from a German word meaning "school," and emphasizes the synagogue's role as a place of study.

Conservative Jews usually use the word "synagogue," which is actually a Greek translation of *Beit K'nesset* and means "place of assembly" (it's related to the word "synod").

Reform Jews use the word "temple," because they consider every one of their meeting places to be equivalent to, or a replacement for, The Temple.

The use of the word "temple" to describe modern houses of prayer offends some traditional Jews, because it is seen to trivialize the importance of The Temple. The word "shul," on the other hand, is unfamiliar to many modern Jews. When in doubt, the word "synagogue" is the best bet, because everyone knows what it means, and I've never known anyone to be offended by it.

Functions of a Synagogue

At a minimum, a synagogue is a *beit tefilah*, a house of prayer. It is the place where Jews come together for community prayer services. Jews can satisfy the obligations of daily prayer by praying anywhere; however, there are certain prayers that can only be said in the presence of a *minyan* (a quorum of 10 adult men), and tradition teaches that there is more merit to praying with a group than there is in praying alone. The sanctity of the synagogue for this purpose is second only to The Temple. In fact, in rabbinical literature, the synagogue is sometimes referred to as the "little Temple."

A synagogue is usually also a *beit midrash*, a house of study. Contrary to popular belief, Jewish education does not end at the age of *bar mitzvah*. For the observant Jew, the study of sacred texts is a life-long task. Thus, a synagogue normally has a well-stocked library of sacred Jewish texts for members of the community to study. It is also the place where children receive their basic religious education.

Most synagogues also have a social hall for religious and non-religious activities. The synagogue often functions as a sort of town hall where matters of importance to the community can be discussed.

In addition, the synagogue functions as a social welfare agency, collecting and dispensing money and other items for the aid of the poor and needy within the community.

Organizational Structure

Synagogues are generally run by a board of directors composed of lay people. They manage and maintain the synagogue and its activities, and hire a rabbi for the community. It is worth noting that a synagogue can exist without a rabbi: religious services can be, and often are, conducted by lay people in whole or in part. It is not unusual for a synagogue to be without a rabbi, at least temporarily. However, the rabbi is a valuable member of the community, providing leadership, guidance and education.

Synagogues do not pass around collection plates during services, as many churches do. This is largely because Jews are not permitted to carry money on holidays and Sabbaths. Instead, synagogues are financed through membership dues paid annually, through voluntary donations, and through the purchase of reserved seats for services on Rosh Hashanah and Yom Kippur (the holidays when the synagogue is most crowded). It is important to note, however, that you do not have to be a member of a synagogue in order to worship there. If you plan to worship at a synagogue regularly and you have the financial means, you should certainly pay your dues to cover your fair share of the synagogue's costs, but no synagogue checks membership cards at the door (except possibly on the High Holidays mentioned above, if there aren't enough seats for everyone).

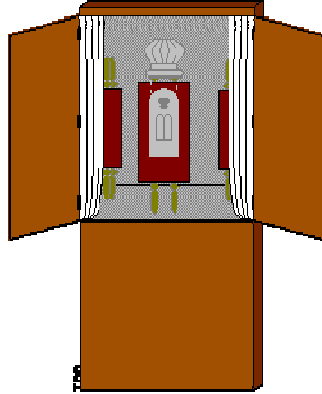
Synagogues are, for the most part, independent community organizations. In the United States, at least, individual synagogues do not answer to any central authority. There are central organizations for the various movements of Judaism, and synagogues are often affiliated with these organizations, but these organizations have no real power over individual synagogues.

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Ritual Items in the Synagogue

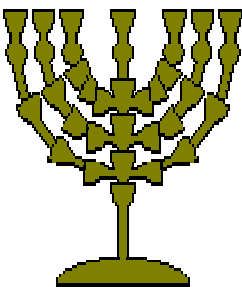
The portion of the synagogue where prayer services are performed is commonly called the sanctuary. Synagogues in the United States are generally designed so that the front of the sanctuary is on the side towards Jerusalem, which is the direction that we are supposed to face when reciting certain prayers.

Probably the most important feature of the sanctuary is the Ark. The name "Ark" is an acronym of the Hebrew words "Aron Kodesh," which means "holy cabinet." The word has no relation to Noah's Ark, which is the word "teyvat" in Hebrew. The



Ark is a cabinet or recession in the wall, which holds the Torah scrolls. The Ark is generally placed in the front of the room; that is, on the side towards Jerusalem. The Ark has doors as well as an inner curtain called a parokhet. This curtain is in imitation of the curtain in the Sanctuary in The Temple, and is named for it. During certain prayers, the doors and/or curtain of the Ark may be opened or closed. Opening or closing the doors or curtain is performed by a member of the congregation, and is considered an honor.

In front of and slightly above the Ark, you will find the ner tamid, the Eternal Lamp. This lamp symbolizes the commandment to keep a light burning in the Tabernacle outside of the curtain surrounding the Ark of the Covenant. (Ex. 27:20-21).



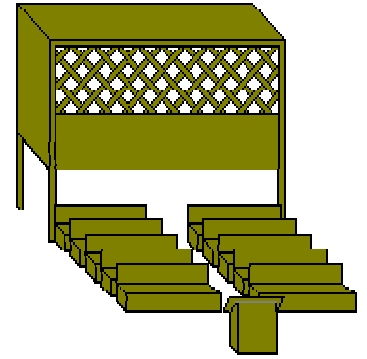
In addition to the ner tamid, you may find a menorah (candelabrum) in many synagogues, symbolizing the menorah in the Temple. The menorah in the synagogue will generally have six or eight branches instead of the Temple menorah's seven, because exact

duplication of the Temple's ritual items is improper.

In the center of the room or in the front you will find a pedestal called the bimah. The Torah scrolls are placed on the bimah when they are read. The bimah is also sometimes used as a podium for leading services. There is an additional, lower lectern in some synagogues called an amud.

In Orthodox synagogues, you will also find a separate section where the women sit. This may be on an upper floor

balcony, or in the back of the room, or on the side of the room, separated from the men's section by a wall or curtain called a mechitzah. Men are not permitted to pray in the presence of women, because they are supposed to have their minds on their prayers, not on pretty girls.



The Role of Women in the Synagogue

To understand the limited role of women in synagogue life, it is important to understand the nature of commandments in Judaism and the separation of men and women.

Judaism recognises that it is mankind's nature to rebel against authority; thus, one who does something because he is commanded to is regarded with greater merit than one who does something because he chooses to. The person who refrains from pork because it is a commandment has more merit than the person who refrains from pork because he doesn't like the taste. In addition, the commandments, burdens, obligations, that were given to the Jewish people are regarded as a privilege, and the more commandments one is obliged to observe, the more privileged one is.

Because women are not obligated to perform certain commandments, their observance of those commandments does not "count" for group purposes. Thus, a woman's voluntary attendance at daily worship services does not count toward a minyan (the 10 people necessary to recite certain prayers), a woman's voluntary recitation of certain prayers does not count on behalf of the group (thus women cannot lead services), and a woman's voluntary reading from the Torah does not count towards the community's obligation to read from the Torah.

In addition, because women are not obligated to perform as many commandments as men are, women are regarded as less privileged. It is in this light that one must understand the man's prayer thanking G_d for "not making me a woman." The prayer does not indicate that it is bad to be a woman, but only that men are fortunate to be privileged to have more obligations. The corresponding women's prayer, thanking G_d for making me "according to his will," is not a statement of resignation to a lower status (hardly an appropriate sentiment for prayer!) On the contrary, this prayer should be understood as thanking G_d for giving women greater binah, for making women closer to G_d's idea of spiritual perfection, and for all the joys of being a woman generally.

The second thing that must be understood is the separation of men and women during prayer.

According to Jewish Law, men and women must be separated during prayer, usually by a wall or curtain called a mechitzah or by placing women in a second floor balcony. There are two reasons for this: first, your mind is supposed to be on prayer, not on the pretty girl praying near you. Second, many pagan religious ceremonies at the time Judaism was founded involved sexual activity and orgies, and the separation prevents or at least discourages this.

The combination of this exemption from certain commandments and this separation often has the result that women have an extremely inferior place in the synagogue. In my experience, the women's section is often poorly climate controlled, and women often cannot see (sometimes can't even hear!) what's going on in the men's section, where the services are being led. Women cannot participate in any of the services (traditional Jewish services have a very high degree of "audience participation" -- and I'm not just talking about community readings, I'm talking about actively taking part in running the service), and are not obligated to attend. Because of these problems, many Orthodox women rarely attend services, and if they do go, many of them spend much of the time talking and not paying attention.

But as I said before, this restriction on participation in synagogue life does not mean that women are excluded from Jewish religious life, because the Jewish religion is not something that happens in synagogue. Judaism is something that permeates every aspect of your life, every thing that you do, from the time you wake up in the morning to the time you go to bed, from what you eat and how you dress to how you conduct business. Prayer services are only a small, though important, part of the Jewish religion.

Non-Jews Visiting a Synagogue

Non-Jews are always welcome to attend services in a synagogue, so long as they behave as proper guests. Proselytizing and "witnessing" to the congregation are not proper guest behavior. Would you walk into a stranger's house and criticize the decor? But we always welcome non-Jews who come to synagogue out of genuine curiosity, interest in the service or simply to join a friend in celebration of a Jewish event.

When going to a synagogue, you should dress as you would for church: nicely, formally, and modestly. A man should wear a yarmulke (skullcap) if Jewish men in the congregation do so; yarmulkes are available at the entrance for those who do not have one. In some synagogues, married women should also wear a head covering. A piece of lace sometimes called a "chapel hat" is generally provided for this purpose in synagogues where this is required. Non-Jews should not, however, wear a tallit (prayer

this is only on this world, while "the shop is open, and the Merchant extends credit" (Avos 3:20). In the next world, however, where "the ledger is open ... and the collectors make their rounds," one will have to stand judgment for having listened to and accepted forbidden talk. Every word that he listened to will be recorded there, and he will have to pay a very heavy price. ❖



SHABBAT & HOLIDAY READINGS FOR NOVEMBER

Days start at sundown and end at sundown.

Thus Sat 5th of Month XXX would start at sundown on Friday not midnight Friday night / Saturday morning.

Holiday	Date	Torah	Haf Torah
Shabbat	11-Nov	Gen. 12.1-17.27	Isaiah 40.27-41.16
Shabbat	18-Nov	Gen. 18.1-22.24	II Kings 4.1-37
Shabbat	25-Nov	Gen. 23.1-25.18	I Kings 1.1-31
Rosh Chodesh	28-Nov	Num. 28.1-15	None
Shabbat	2-Dec	Gen. 25.19-28.9	Malachi 1.1-2.7

shawl) or tefillin, because these items are signs of our obligation to observe Jewish law.



If you are in an Orthodox synagogue, be careful to sit in the right section: men and women are seated separately in an Orthodox synagogue. See *The Role of Women in the Synagogue* for details.

During services, non-Jews can follow along with the English, which is normally printed side-by-side with the Hebrew in the prayer book. You may join in with as much or as little of the prayer service as you feel comfortable participating in. You may wish to review Jewish Liturgy before attending the

service, to gain a better understanding of what is going on.

Non-Jews should stand whenever the Ark is open and when the Torah is carried to or from the Ark, as a sign of respect for the Torah and for G_d. At any other time where worshippers stand, non-Jews may stand or sit.

The Temple

When we speak of The Temple, we speak of the place in Jerusalem that was the center of Jewish religion from the time of Solomon to its destruction by the Romans in 70 C.E. This was the one and only place where sacrifices and certain other religious rituals were performed. It was partially destroyed at the time of the Babylonian Exile and rebuilt. The rebuilt temple was known as the Second Temple. The famous Wailing Wall is the western retaining wall of that Temple, and is as close to the site of the original Sanctuary as Jews can go today. The site of The Temple is currently occupied by a Moslem Mosque, the Dome of the Rock.

Traditional Jews believe that The Temple will be rebuilt when the Moshiach (Messiah) comes. They eagerly await that day and pray for it continually.

Modern Jews, on the other hand, reject the idea of rebuilding the Temple and resuming sacrifices. They call their houses of prayer "temples," believing that such houses of worship are the only temples we need, the only temples we will ever have, and are equivalent to the Temple in Jerusalem. This idea is very offensive to some traditional Jews, which is why you should be very careful when using the word Temple to describe a Jewish place of worship. ❖

CHARACTER TO ADMIT MISTAKES

A person who feels he must always be right in an argument may be manifesting a lack of self-esteem. Such a person could be telling himself, "Unless I am always right, I am a failure and a nobody." He fears to admit making a mistake, because he thinks it will lower his value as a person.

However, a person who is a truth seeker and readily admits his mistakes, will gain both the respect of others and will ultimately have more self-respect. Instead of looking at admitting mistakes as a sign of weakness, he looks at it as a sign of intellectual honesty.

(Rabbi Pliskin's *Gateway to Happiness*, pp.131-2)

BE OBJECTIVE ABOUT YOUR ACTIONS

There is a strong tendency for an evil person to consider himself good, and for a truly good person to consider himself bad. The rationale behind this is simple: Their criteria of good and bad differ greatly.

A good person desires to help others, and when unable to do as much as he idealistically wishes, considers himself "bad."

An evil person considers himself "good" if he refrains from beating someone up after taking their money.

The lesson: Be objective about your actions.

(Rabbi Pliskin's *Gateway to Happiness*, p.132; Imrai Binah, p.45)



Anxiety Relief

The Kabbalah Approach to Mental Health

Light and Darkness

A Torah Message from Rabbi Yitzchak Ginsburgh. Taken from The Inner Dimension : www.inner.org

Speech, as we said, is the most effective tool that can be used in healing a person's psychological ailments. On the other hand, as we also noted that there are situations in which silence is called for.

The act of articulation brings feelings and emotions that would otherwise remain buried in the subconscious into the light of the conscious mind. However, getting the subconscious to speak is no simple matter, and special care must be exercised when coaxing it to reveal its secrets. Otherwise, the effects of doing so could be detrimental rather than salubrious.

In the symbolism of the Torah, the subconscious mind is considered darkness and the conscious mind light. Thus, we are told that in the beginning, the earth was unformed, and void, and darkness was upon the face of the abyss. And the spirit of G_d hovered over the waters. "And G_d said, Let there be light! And there was light." (Genesis 1:2-3.) The earth symbolizes man's soul as it has descended to enter and enliven the body. (In its disembodied, pristine form, it is symbolized by heaven.) The three descriptions of the primordial earth, unformed, void, and dark symbolise the three components of the subconscious mind (faith, delight, and the will). The spirit of G_d hovering over the waters symbolizes the intermediate level of consciousness between the subconscious and conscious minds (in psychological terminology: the preconscious), which hovers between the obscurity of the subconscious and the revelation of the conscious mind. The revelation of the secrets of the subconscious mind are revealed by speech: "And G_d said, Let there be light."

The purpose of Divine service in general and psychological therapy in particular is to enable the light of consciousness to shine on more and more of the darkness of the subconscious. As more and more of the hidden secrets of the dark regions of the mind are brought to light, the more

they can be elevated into the realm of holiness. The more a person succeeds in exposing and rectifying his darker side, the less he will be plagued by invasive thoughts and urges surfacing from it involuntarily. This state of freedom from one's un-rectified, lower self is the true mental well-being sought after by the therapeutic techniques proscribed by Chassidic thought. Unfettered by evil, the creative good in man can shine forth and impress its unique expression of Divinity on reality with optimum effectiveness.

In the symbolism of the Torah, the primal urges of the subconscious mind that temporarily hold sway over the psyche are symbolized by the seven pagan Canaanite nations who

occupied the land of Israel before the Jewish People entered it. The Jewish Nation is commanded to uproot these nations and their idolatrous culture from the Holy Land; this symbolizes the eradication of evil from the psyche through the therapeutic means we are describing.

In the conflict between light and darkness, light by its very nature wins. A little light dispels a lot of

darkness. How much the more so does a lot of light dispel darkness completely and take its place as the rightful inheritor of the person's mind. The duality of light and darkness in man's psyche is alluded to in the prophetic vision of the Divine chariot as witnessed by the prophet Ezekiel.

This vision, which encompasses the first chapter of the book written by this prophet, is considered the most obscure and mystical passage of the Bible. In it, Ezekiel describes how the heavens opened, "and I saw visions of G_d.

And I saw, and behold, A stormy wind came out of the north, A great cloud, and a flashing fire, and a brightness surrounded it, and out of the midst of it, out of the midst of the fire, was something like the chashmal" (Ezekiel 1:4).

The word "chashmal" appears in the Bible only in the context of this vision and is understood by tradition as a type of light or energy, which is also personified as a specific type of angel. The word is taken as a compound of the words for silent (chash) and speaking (mal); these angels are therefore said to be sometimes silent, sometimes speaking.

Thus, the dynamic interplay between silence and speech is an integral part of the process of Divine revelation, and the proper use of speech is essential for the healing of the sick parts of the soul.

