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## M.O.M. – The Mind’s “Owners Manual”

### Insights into the Construct of the Human Mind and Psychological Processes in Accordance to Kabbalah and Jungian Psychoanalysis

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Lost in the desert, one can indeed discover where one is at. However, this information will be of no use if one does not know to where one is going. In order to know where one is going one needs to know a map of the terrain. One must know what there is and where it is to be found. In order to know all these things, it is best if one also knows the point of origin. For from the point of origin one can chart a course through the vast desert, plot markers to confirm one’s path and ultimately arrive safely at one’s chosen destination. As it is with a course through the wilderness, so is it with a course through the paths of the mind and thought.

Although our Creator has blessed each of us with a brilliant and profound mind, those who know how to use this precious gift are an all too seldom few. As with using any other vessel or apparatus, one must know how to use it. Knowledge of the usage of technical apparatuses does not come naturally to us humans. We must be taught how to use an item whose functions and applications are not all clear to the untrained eye. The human mind is one such apparatus. Although we each have one, most have never made the efforts to learn the mind’s “owner’s service manual.” It is this alone that will teach one the true ways and operations of how our minds are supposed to work. Unfortunately, we do not pursue this knowledge; we thus find ourselves very limited in the mental faculties. With this limitation well entrenched, most of us go through life using much less than half our thinking and comprehension capacities. When we wish to use the insulting term “half-brained” we do not realize just how accurate we actually are.

Our holy Torah serves as the owner’s manual for the human mind and tells us what we need to know and do in order to enable the mind to function to its maximum capacities. However, while the Torah outlines the “what to do’s” we must look into the Oral Torah to explain to us the “whys” of why the system of the mind works the way it does. For the technical details that underline the manual of the human mind, we must turn to the details of the Kabbalah and the system of the ten sefirot originally outlined by Rabbi Akiva in Mishnat Yetzirah.



The sefirot are said to be the vessels through which our Creator allows Himself to be revealed here in our universe. The sefirot are therefore attributes, corresponding to certain elemental functions within the human psyche. Specifically the sefirot, ten in number are divided into two distinct groups, the first group being the Mohin and the second group being called the Midot. Mohin are the emanation corresponding to the three levels within the realm of mind, including the realms of human thought, both conscious and unconscious. The Midot are the attributes of the heart, specifically the forces of emotion and the forms that they give rise to. All in all, the ten sefirot are said to be the spiritual image of the Divine in which we were created.

In order to understand the human experience and potential, we must understand our inner structure, i.e., the make-up of our minds. With this information we can come to know ourselves and know He who has created us. Yet, before we proceed to discuss ever so briefly the sefirotic outline of the realm of mind, human and otherwise, we must first introduce some other relevant information.

When it comes to discussing the sefirotic outline of human mental functioning it is important to realize that this is not a new course of study. Many before have walked this path, both Sages of Torah and otherwise. Indeed, many of the founding fathers of the science of psychology were adepts in Kabbalah study and adapted many of its teachings into their secular scientific understandings of the workings of the mind.

Prominent amongst this group were Sigmund Freud, yet, it was not Freud who excelled in this endeavor. That privilege belonged to one of Freud's contemporaries, Carl Jung, the founder of Analytical Psychology. Indeed, throughout his collected works Jung quoted often from the Kabbalah. Indeed, in his autobiography he even claimed that once during an illness he had a vision of none less than Rabbi Shimon Bar Yohai, author of the Zohar. While one may question the spiritual source of Dr. Jung's vision, nonetheless it does express his unique and intimate knowledge of certain Kabbalistic principles.

Yet, one need not base this conclusion of a nefarious vision, one need just look at Jung's construct of the human mind, and its divisions into conscious, and unconscious, and the influence of the archetypes of the collective unconscious to recognize that Jung's construct and that as outlined in the Kabbalah of the sefirot match one another like a hand in glove. Jung describes in a scientific language of his own design that which our Sages of old have for centuries described using Kabbalistic metaphors.

Kabbalistic metaphors are often a closed system even to many of those who study them. It was not until the coming of the Ba'al Shem Tov that one of Kabbalah's greatest secrets became public and common knowledge. As recorded in Sefer Ba'al Shem Tov (Va'et'hanan 69), the Ba'al Shem taught that the Kabbalistic teachings about sefirot and



supernal worlds are actually meant to describe the inner condition and worlds within the human experience (psyche and body), and not just the condition of metaphysics. Indeed, the Ba'al Shem Tov was emphatic in emphasizing that the only true way to study and understand Kabbalah was by applying its teachings to the inner workings and rectification within mankind, and not to the worlds external to us. This profound secret transforms Kabbalah from a study and science of mysticism and metaphysics into a psychological discipline, one intent upon the rectification of the inner workings of man, and by this means to then address the external correction of the problems in society.

Now, with these insights we can proceed to discuss the human mind, and combine terminologies of the Kabbalah and psychology thus enabling us to grasp a clear and practical picture of our own personal inner workings and what we can do to make ourselves better, more rounded, and more grounded, fulfilled human beings.

The human mind (Mohin in Kabbalah) is divided into three separate aspects or sefirot. These are referred to as Keter, Hokhma and Binah. They are translated respectively as Crown, Wisdom and Understanding, but these names alone do not do justice in describing the actual function and role each of these play within the constructs of human consciousness and the mind. Let us then borrow some concepts and terminologies from Carl Jung, even as he first "borrowed" them from us, and use them to enable us to understand our own inner selves.

When discussing the human mind I believe it best to begin with that which we are most familiar. Therefore, let us discuss our conscious logical awake minds; that which we are presently using to read these words and comprehend them. The waking conscious mind corresponds to the third and lowest of the Mohin sefirot Binah (understanding). Binah is actually the level of human consciousness that deals with our perceptions of the external world around us. Binah consciousness connects us to the outside and thus enables us to build bridges of understanding with that which is "other" to us.

That which exists outside of us does not exist in accordance to our own personal set of rules. As such each and every thing in the world is different from one another. In order to make sense out of what could easily become chaotic, a common ground must be established. This common ground is the first form of mutual communication. It is a set of definitions and rules that we can all have in common. This collective view of things is referred to commonly as objective reality. It is the way things are as perceived as real and thus concrete by the majority of people.

Binah therefore is what we define as rational, intellectual, and academic knowledge. Binah includes our human faculty of conscious cognition, analysis, interpretation and application. Binah is detached knowledge, knowledge of that which is outside of us and that remains outside of us.



Binah knowledge or Binah consciousness is our human reference point from where we view the world. It is that proverbial point in the desert where we know where we are. However, beyond Binah there are other strata of the mind in realms which we define psychologically as the unconscious. These other layers underlie Binah consciousness and play a major role in defining it and directing it.

This first level of the unconscious corresponds to the Kabbalistic sefirah Hokhma, wisdom. This level of the mind is rather comprehensively different from that of Binah. In many ways they are diametric opposites. In the Kabbalah it is taught that Binah and Hokhma head up the opposite columns of the sefirotic Tree of Life, with Binah serving at the head of the left and Hokhma serving at the head of the right. This also explains why Binah consciousness as described above is also known to be housed in the left lobe of the human brain. Therefore Binah consciousness can also be called “left-brain” thinking. Hokhma, by definition is “right-brain” thinking. Yet, Hokhma does not deal with the external world and our relationship to it. Rather Hokhma deals with our inner personal world and our relationship to it, meaning our relationship to ourselves.

Hokhma consciousness is by definition a contradiction in terms. Hokhma by definition is not in the arena of the conscious mind. Hokhma resides in the unconscious. Thus, any knowledge of Hokhma will not be academic and subject to the analytical cognitive function of Binah thinking. Hokhma exists in a form that is much more nebulous, much more archetypal, using the Jungian term. As such, while Binah consciousness best expresses itself through the spoken word, the Hokhma mind is best represented through pictures and imagery. We see the truth of this in that, as both psychology and Torah agree, dreams come to teach us lessons about our inner truths. Yet, we know dream language is far from rational and objective. Dream language is by definition pictorial, archetypal and one is in need of strong intuitive powers to be able to logically fathom anything emanating out of a dream symbol.

Hokhma deals with the realm of the human mind that reflects upon itself and upon that aspect of life and reality unseen to the physical eye. Hokhma is that level of the mind that cognizes and perceives what we religiously call the spiritual realms. Dreams, visions, and spiritual experiences are all part of the experiences of the Hokhma mind. Perceptions at this level follow the rules unique to that aspect of reality.

As the unconscious is not concrete and constructed of a single objective reality, so the experience of the unconscious is unique to the individual. Yet, at the same time that this is true, there are certain pictorial representations that manifest themselves in the unconscious minds of groups of individuals, specifically national or racial groups, as well as the entire human race in general. These common pictorials are what Carl Jung describes as the archetypes of the collective unconscious.



This insight will help us understand two very important Kabbalistic principles. First, with relationship to prophetic visions, no two prophets ever perceived the identical imagery of the spiritual realms. This is because individual perceptions cloak spiritual reality into a construct form that is unique to the mind and life experience of the individual prophet.

At the same time that this is true, so is our second insight that there are certain general interpretations of symbols both in dreams and visions. Indeed, dream interpretation manuals have been written by Rabbinic Sages for thousands of years. One of the more recent ones published in Europe about 300 years ago is even referenced by Sigmund Freud in his Interpretations of Dreams.

The Hokhma mind lies beneath the Binah mind and supports and maintains it. Psychologically speaking it is a known fact that the conscious mind is influenced and actually openly directed by the unconscious mind. That which stirs in the depths of our unknowing plays the major role of influence over everything that we do know. As the Kabbalah would say the Moah of Hokhma bonds with and is cloaked within the Moah of Binah. Thus there is a very profound relationship between the two, Hokhma and Binah, and this sefirotic relationship also explains for us the nature of the relationship between the conscious and the unconscious mind.

Hokhma as we have said corresponds psychologically to the unconscious aspect of the mind. Acquisition of Hokhma is therefore diametrically opposed to how Binah is acquired. Conscious, cognitive information about our external world is acquired through our interaction with our world and the making of efforts intellectual and academic to grasp an understanding of those things external to us. In order words in order to bring into ourselves knowledge that is originally outside of us much effort is required on our parts to achieve this transition.

With Hokhma, which is knowledge emanating from the unconscious this is entirely different. Being that Hokhma is unconscious, meaning it is above rational logical thinking, it cannot be grasped by the cognitive intellect. Hokhma exists autonomously and independently of Binah. The logical mind is therefore not able to simple delve into the unconscious at will, peel off its layers and acquire knowledge from within in similar manner as knowledge is acquired from outside.

Hokhma knowledge is autonomous. It exists by its own set of rules just as it is communicated by its own language of symbols as opposed to words. Hokhma therefore must reveal itself to the conscious Binah mind, or otherwise the conscious mind would have no access to Hokhma information at all. Acquisition of Hokhma knowledge is thus totally at the discretion of Hokhma itself or actually that which is higher than it, which we will discuss in its place.



It is important for us to realize that any and all conscious, cognitive, academic or intellectual attempts to grasp Hokhma knowledge will be by definition a wasteful and futile attempt, totally outside the range of possibilities for the Binah mind to accomplish. Hokhma gives of itself and Binah receives from it, or there simply is no communication. This is the way it is and is as much a psychological fact as it is a Kabbalistic one.

As said above, Hokhma corresponds to the "right-brain." As such it is intuitive thinking and not rational. Hokhma intuitive thinking therefore is primal in relationship to Binah cognitive thinking. Hokhma thought lies deep within the interior of the human experience, prior to the human mind developing the concept of external reality and thus external communication with that reality. The Hokhma mind deals with reality as experienced collectively by all prior to everyone knowing there is an "all" with which to communicate. Thus, by way of metaphor, Binah thought looks out "sideways" at the world around it at its side; Hokhma thought "looks up" and views the common denominator of realities lying deep within the collective human experience.

Being that these inalienable human realities lie deeper than the conscious level, they are not subject to experience by means used by the conscious mind such as through words and concrete forms of ideas. Hokhma thought is pre-conscious, or using the Jungian term unconscious. It therefore uses the pictorial language of archetypes. These pictorial forms convey within a simple image a vast amount of information. Thus for example the image of a circle contains within it the concepts of unity and wholeness, but can also signify the concept of separation, being that there is an inside and outside to the circle. So the simple form can be intuited, "felt," internally perceived and rather than its meaning being a very clear and understood concept, it is "felt" as an impression, as opposed to cognized as a full idea. Yet, as we see the mere symbol of a circle can come to mean almost opposite meanings. How then should it be interpreted if such a figure is perceived through vision or dream?

The answer again is simple. The answer must be "felt" because the message must be cognized intuitively, and not through means of intellect and analysis. Those who can receive Hokhma information metaphorically refer to it as a message in "the heart." This means that the information received came from within and not from outside. As such it is not logical, provable, and subject to scrutiny. Nonetheless lacking all these empirical forms of confirmation one knows within one's "heart" that this information is truer than any other information coming from the outside.

This statement and reality is by definition illogical and irrational, but that does not make Hokhma information any less legitimate than cognitive Binah, on the contrary, it is more legitimate. Intuitive knowledge emanating from the inner reality of the Hokhma mind is by definition supra-rational, and above logic, existing by its own right. This of course



raises a problem. For when the human mind is balanced and both aspects of human thinking exist side by side in harmony, then we say that one's head and heart and in proper communion. However, as it is all too easy to do in the physical world of ours, the messages rising up into consciousness from the Hokhma mind are often ignored and dismissed as being just what they are: irrational, with irrational being defined exclusively in the negative.

When this state of affairs exists, one becomes cut off from one's inner sense of collective awareness. In essence, when this happens one is cutting oneself off from what in reality connects one with all others of the human race. When one ignores inner reality and Hokhma wisdom, one is cutting oneself off from that voice that all mankind hears collectively. What happens then is that the individual becomes locked in a mental prison of isolated personality and has in fact lost the ways and means to properly communicate with fellow human beings at the collective level of our being.

We endeavor to replace this lost sense of communication with words and ideas communicated through our outside external world, using Binah forms of expression and communication. However lacking the Hokhma level of commonality all our best endeavors fail to accomplish that which we had originally, but now choose to ignore. This explains why there is so much mistrust and conflict amongst people. We ignore our common form of essential communication. Once we ignore this most valuable common denominator that binds us as humans, in a way we stop being fully human.

This single problem is the source of all human conflict. If we only paid attention to our inner intuitive voice, we would not be able to deceive one another. We would all internally know the truth, and that inner truth would enable us as a collective human race to know our rightful places, purposes and direction in life. We would by definition not all be the same, but we would be able to recognize the value of our individual or racial divisions and perceive the importance of each individual or racial role in the "greater scheme of things."

Like the different instruments in a symphony, we would all have the "sheet music," and each play our individual part, without jealousy or competition with other instruments. Together, guided by the common musical score, we would make beautiful music together.

By way of contrast, nature and the universe do exactly this. It is we the human race who have forgotten how to be a part of this and thus fulfill our proper role. This is why at both the individual and collective level we all feel so lost. In essence we are lost, but we are not lost in the universe; rather we are lost to our selves. When we find the self we will find the collective, and then we will re-enter our proper place in the universe and make all things whole again.



Of course, this is a religious concept of sorts, known in Kabbalah as Tikun. Yet, Jung speaks about this exact same concept of integration and the process through which it is accomplished. Jung calls the Kabbalistic Tikun process “teleology,” the science of finding purpose and thus integration. In order to understand the force behind teleology, we must now discuss the third and highest aspect of mind, if we can call it such. This is the aspect of Being.

Hokhma, as the vehicle for common human experience, intuitive, “heart-felt” and “right-brained” thinking in and of itself is still, like the Binah mind, a means to a higher end, but it is not the end of the mind itself. There is a level of being even higher than Hokhma. This is the level that the Kabbalists call the sefirat Keter. In Jungian terms this is referred to as the “higher-Self” the true essence and identity of individual being.

The role and nature of the Keter mind or higher Self is of vital and pivotal importance because it is our personal central processing unit (c.p.u.). It is from here at the very essence of what defines us as an individual that comes forth everything that we are, our likes and dislikes, our preferences, orientations, directions and goals. The Keter mind is what directs our lives and in essence defines for us our individual destinies.

The Keter mind higher Self existing unto itself as it does uses both forms of thinking: right-brain Hokhma and left-brain Binah as the vessels for its passage of information from a state of potential being, and transforming it into a form of actual accomplishment. Indeed Keter, Hokhma and Binah are known together as KaHaB, the Kabbalistic triad of the Mohin. These three define and outline the entire process of human thought and consciousness. Mind you, the Keter aspect of the mind is also popularly known religiously as the Neshama, the soul, (Neshama d'nishmatin).

The relationship between the three levels of mind (soul) can be summarized in the words of the master Kabbalistic Rabbi Moshe Cordevero. In his commentary to the meditation guide Mishnat Yetzirah he states that with regards to Binah, there is both what to question, and a way to answer. With regards to Hokhma, there is what to question but no way to answer. With regards to Keter, there is no way to question and no way to answer. Indeed, in Kabbalistic literature the essence of the Keter, Neshama, higher Self is considered to distant from cognitive human consciousness that it is often referred to as the Ayn, the “nothing.”

Thus with regards to Keter, the Higher Self, it is so invisible, it is almost as if it is “not there at all.” Indeed, we can never perceive Keter directly, we can only perceive of it what it wishes to make known of itself as it reveals aspects of its nature, our true individual nature, through the mediums of Hokhma and Binah, intuitive and rational perceptions.





Carl Jung uses the term teleology and says that there is a teleological direction to psychological individuation. In layman's terms this means that psychologically speaking there is something deep inside each of us which guides and molds our individual lives with the intent to bring us to a pre-conceived conclusion or place.

According to Jung our entire inner lives are thus so structured and that it is this inner guide who controls us no matter how much we reject the concept or fight its influence. This sounds ever so suspiciously religious as we say that we are each guided towards a higher good by a Higher Hand or guardian angel. Indeed, we hold this truth to be self evident.

Indeed, throughout Jung's works, he discusses this "higher hand" and refers to it as the numinosum. This is the individual's inner personal form or expression of what is considered to be divine. Each of us has at the collective level an ability to perceive the "other" or inner side of reality. However, being that we are so far removed from awareness of our inner selves, we often interpret this reality as being something "other" and detached from ourselves. Our Binah cognitive minds are forced to provide some type of rational image for our conscious minds to grasp.

Therefore, the mind will interpret the numinostic experience by placing it in the form or mental construct of whatever cultural or religious icons the individual would expect to perceive or experience. This explains why peoples from all religions have visions of the deities of their individual faiths. People see what they believe they will see. The proof for this is that peoples of one religion or faith never have visions of the deities of another's faith, and no two people of differencing faiths will experience the same vision in the same way. Of course, the reasons for this we explained above within the nature of the Hokhma mind.

The numinosum, it turns out is none other than our own higher Self, or Neshama soul. Indeed, another master Kabbalist, Rabbi Eliyahu of Vilna (the Gaon, the Gra), also states in his commentary to the Mishnat Yetzirah that one's Neshama soul is indeed none other than one's guardian angel and spiritual guide. The Kabbalah is also most revelatory in that the Higher Self is also called one's Mazal, the source of the astrological influence upon one's birth.

Kabbalah views astrology as definitely having an influence over human personality, but as having only a potential of influence over human fate. Human free will as it responds to the Higher Hand of G-d plays the definitive role in deciding our fate. Astrology, therefore, is not considered a predictive art or science. Indeed what the Kabbalah reveals is that it is not the stars that have the influence over the personality or soul, but rather it is the Higher Self of the individual, prior to birth, existing in planes above time



and space that influence the time of one's birth, thus directing one's influence to be under a specific star alignment.

One is thus born at the specific time that is most conducive to manifest one's innate personality. It is the personality that dictates the time of birth, not the time of birth that dictates the personality. In this way, no one is a slave to astrology. The potential to rise above such influences stands before each of us as a personal challenge in the long and arduous road of individuation, the road to becoming our true Selves.

The individual personality is said, by both Jung and Kabbalah to exist intact and complete prior to birth. Indeed the birth experience, human growth and maturity is merely the process of enabling the innate personality to become manifest, actualizing that which only exists in concealment, or potential. As we said, Jung calls this process individuation, the path of becoming an individual. Anyone who has ever raised a child clearly sees that infants from birth manifest unique aspects of character and personality. While environment does play an influence in the developing personality, it is similar to writing on an already crowded slate. Whatever influence environment provides that influence is filtered through the already existing and innate personality.

The innate personality is thus comprised of both a rational Binah form that develops throughout life, and an intuitive Hokhma form that is fully formed and developed at birth and uses life here on earth as its vessel for manifestation. As such we humans embrace both what we refer to as a physical and a spiritual life. Yet, the individual forms of spiritual experience are in and of themselves mere cloaks for the common denominator of spiritual reality that underlies them all.

Now we must discuss the spirit mind connection. When we introduce the matter of spirit we enter into a rather nebulous zone which is subject to such highly individualized interpretation because there is no concrete rational validation for any of the proclamations made about it. Spirit is something experienced in the heart and held firm in the mind by faith. It is not subject to rationale or analysis as the history of world religions have profusely shown.

Spirit and mind communicate with one another in accordance to the ways and means that entail the entire gamut of experiences in both our inner psychological and outer physical worlds. Indeed, many times an inner psychological experience is reflected to us in external events happening in our environment and our lives. When inner psychological realities express themselves in what appears to be external related coincidences, Jung called this correlation synchronicity, and emphatically showed through countless experiments that such synchronistic events are by absolutely no means coincidental. Everything transpires for a definite reason. What Jung calls synchronicity the Kabbalah calls Hashkacha Pratit (individualized direction from Above).



The ultimate level of Self, the Higher Self, the Neshama soul, according to Kabbalah and surprisingly also according to Jung does not exist exclusively within the confines of the human brain. Rather, the Higher Self exists in realms of consciousness unknown and unseen to the human eye. These areas that are unconscious to us are not just elements within the human experience, but rather are entire worlds wherein which the invisible aspects of our human experience reside, side by side with the other entities which inhabit that region and dimensional plane. Here is where we begin our understanding of what we commonly refer to as the spiritual plane.

Just as Quantum Physics has revealed the existence of universes invisible to our eyes, so has Carl Jung discovered realms of human consciousness that exist parallel to these invisible universes. In other words, while we reside in our physical bodies in this physical world, there is an element of our being that exists in another type of body in a parallel universe, thinking with its own mind in accordance to the rules of that universe. This unconscious universe and that aspect of our Self therein is the Hokhma element that plays so much an influence upon our physical selves here in this physical world of ours.

Communication between the universes is a constant within our minds. We are always receiving impressions and feelings and are continuously subject to irrational influences, similar to the metaphorical little voice that speak into our ears or minds, revealing something to us or influencing us to act compulsively, regardless of rationale. These are common human experiences shared by us all. Therefore the existence of this invisible universe and our part therein should not be questioned or doubted by anyone.

Although invisible to our eyes, the invisible universe makes itself felt and known to us in our daily affairs. Its authenticity and influence cannot be denied. The invisible universe can be compared to radio or television waves. While none of us have ever seen a raw radio or television wave with the naked eye, we all see TV and listen to radio. The signals are invisible, their manifestations are not. So it is with the invisible universe we religiously call spirit. Although invisible to eye, it is powerfully felt and seen in the role it plays in the influence over our thoughts and feelings.

The Higher Self exists in its "higher" universe parallel to our lower selves in our "lower" physical universe. As such, we human beings are composite entities, existing simultaneously in two worlds, side by side. Originally, we were meant to live harmoniously in two worlds, however due to the lack of attention paid towards our inner reality and the other universe, we tend to be psychologically adrift, lost in a metaphorical sea, or in a vast desert. Although we may be able to ascertain where we are at the moment, yet, without knowledge of where we should go, and from where we have come, we are stuck in a continual spiral of aimless psychological wandering without knowing



any direction in life. This is the problem of the Binah led mind divorced from Hokhma influence and oblivious to Keter direction.

However lost an individual may become, one can rest assured that one's Higher Self will never rest from making whatever efforts necessary to bring one back to that path which is best for that individual to walk, upon which one's true Self and purpose will ultimately be discovered. Within us our true inner Self lies dormant and asleep to our waking conscious mind. Change therefore is brought upon us to awaken us so that we can achieve the lofty goals of our destiny. Change is the key; movement is the way. A sleeper does not move and does not change. The great task before is for the sleeper to awaken.

All the while that we resist inner change, our Higher Self has to push us harder and harder to awaken the inner sleeper. This is why so many face personal crises in their lives. They have allowed themselves to gravitate into the wrong place and the wrong time. Our Higher Self acts as the corrector and navigates circumstances in our lives to bring us back on course. This is teleology and Hashkacha Pratit. It is inevitable and probably the truest statement that can be made about human affairs and the real human condition.

Last, but certainly not least, above all, resides the Absolute Mind of the Universe, the Primal Cause of all, this Ultimate Consciousness in Manifest Action, otherwise known to us as what we call G-d. He certainly is no "old man with a white beard." He certainly has never "become flesh and dwelt amongst us." He most certainly is not even a "He." The Ultimate Is what the Ultimate Is. It is the Ultimate "I" of the Universe, and as the Torah says, "I Am What I Am."

What more can be said? Nothing! For experience at this level is beyond words. From our physical vantage point it is as if we are speaking about nothing. But then again, Ayn (Nothing) is also another Name for the Ultimate "I" whom we call G-d. More than this will take us outside of the realm of Self, higher and lower, and therefore is the topic of another essay.