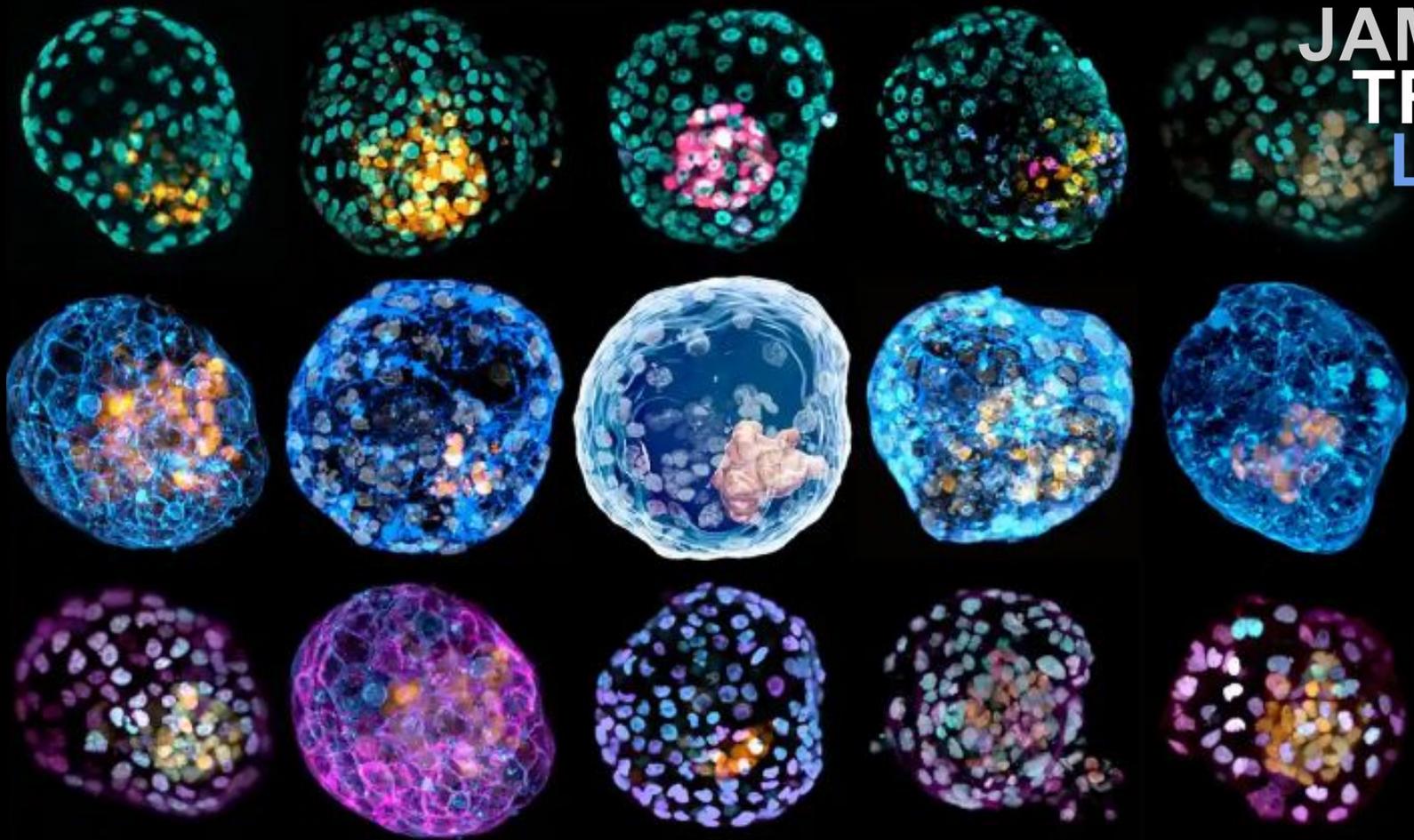


JAMES
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JAMES
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The Son of Man — 10-day artificially supported Blastoids



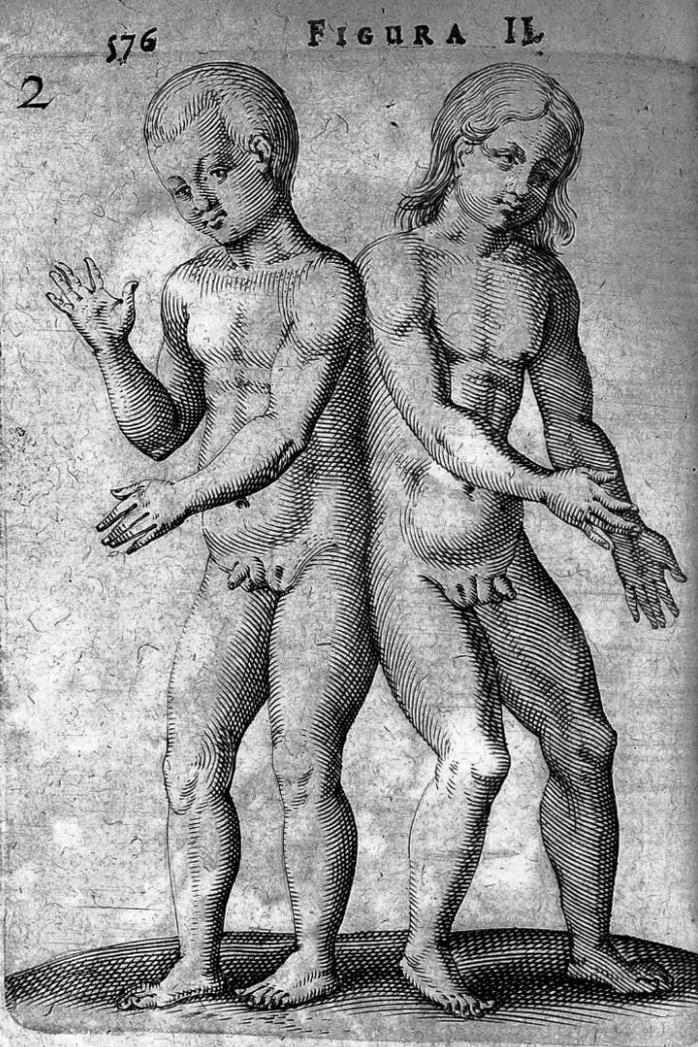
Shuckling - a ritual belt (gartel in Yiddish) is out of modesty worn during prayer, separating the heart from the lower extremities. And yet this acting out of the symbolic coupling of the so-called male and female aspects of God made the Hasidim scandalous in the eyes of their co-religionist Opponents (Mitnagdim).



“Moses, the man of God; of him and him alone it is said in a striking phrase that he had intercourse with the Shekhinah.” - Sefer ha-Zohar, para 1:21b-22a, Matt, The Zohar, vol 1, 167-168

Flaming Swords of Zinc

1. Alchemists burned zinc in air to form what they called "philosopher's wool" or "white snow".
2. Auriel (God is my flame)
"flame of the whirling sword"



Apocalypse of Adam

From Wikipedia, the free encyclopedia

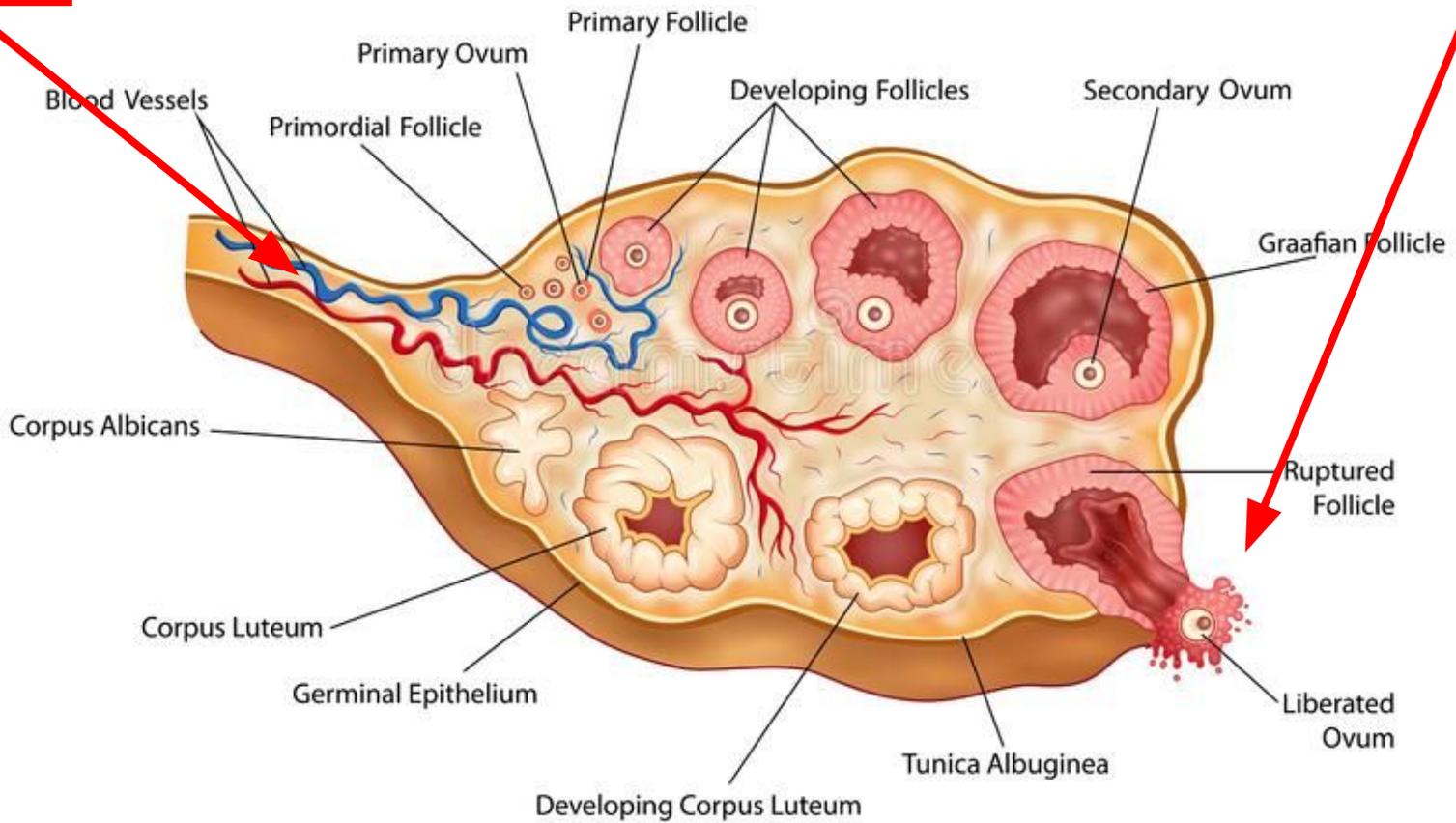
The **Apocalypse of Adam**, discovered at [Nag Hammadi](#) in [Upper Egypt](#) in 1945,^[1] is a [Sethian](#) work of [Apocalyptic literature](#) dating to the first-to-second centuries AD.^[2] This [tractate](#) is one of five contained within Codex V of the [Nag Hammadi library](#).

[Adam](#) in his 700th year tells his son [Seth](#) about how when he and Eve had first been created, they used to walk in the glory of the eternal God, and they were in fact more powerful than their creator ([Yaldabaoth](#), the ruler of the aeons). However, that glory and knowledge was lost to them when Yaldabaoth became angry with them and divided them into two [aeons](#) (i.e. male and female). They became slaves to the creator, and also to death.^[2]

TREE OF GOOD AND EVIL

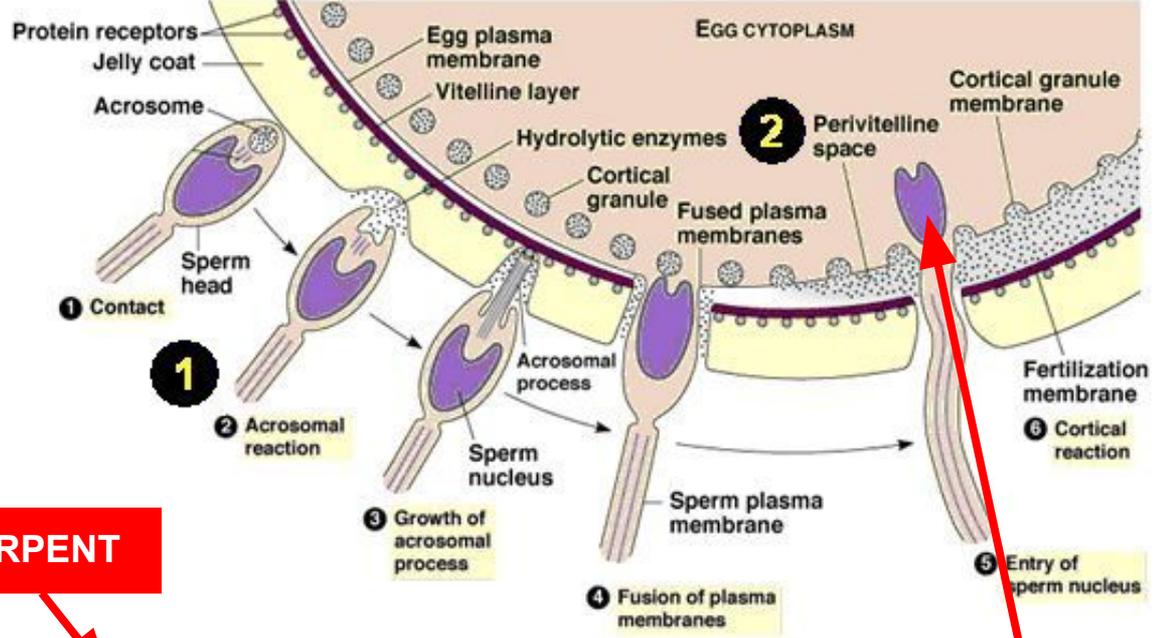
OVARY

FORBIDDEN FRUIT

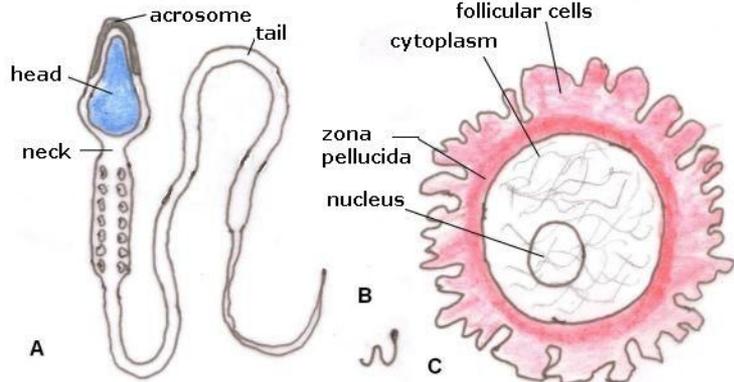




SERPENT



EATING OF THE APPLE



The accuracy of our symbolic
mythology is how we know man has
been here before.

Ardhanarishvara

He was called Ardhanareeswara, the first half of the compound name, Ardhanari, meaning half male and half female, like IU, or like "Hermaphroditic and "Omphalic" (compounds of Mercury and Venus, and of their equivalents, womb and phallus), or creative gods. The second half of his name, Eswara, means the "ward" or guardian of the "flesh" -it may mean of "all flesh," or of the flesh of his nakedness, i.e., the "phallus," as the continuer of life, or producer of life.



Androgyny of Adam and Eve

Gen 1 - Hermaphrodite with two faces

"'Let us make humanity in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the things that creep on earth.' And God created humanity in the Divine image, in the image of God they were created, male and female God created them." - Genesis 1:26-27

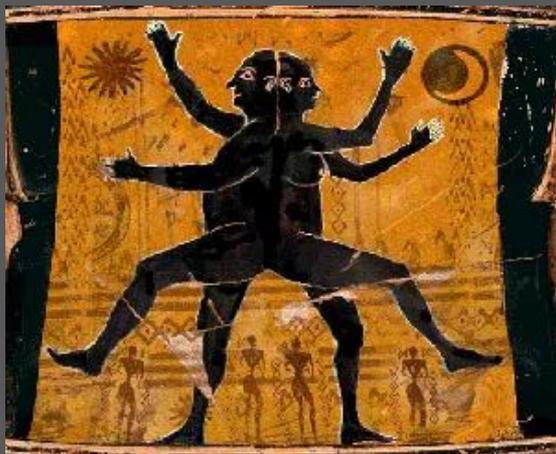
Gen 2 - Primal androgyny divided

"So the Lord God cast a deep sleep upon the man, and while he slept, God took one of his ribs and closed up the flesh at that spot. And the Lord fashioned the rib into a woman; and God brought her to the man." (Genesis 2:21)



'You have formed me before and behind' (Psalms 139:5)





“He took one of his ribs’ — mi-tzalotav – means an entire side of his body because the word “tzel’a” is used in the book of Exodus to refer to one side of the holy Tabernacle. A similar discussion can be found in Leviticus Rabbah 14:1 where R. Levi states: “When man was created, he was created with two body-fronts, and He [God] sawed him in two, so that two backs resulted, one back for the male and another for the female.”

A Side of Adam?

“So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man.” - Genesis 2:21

Hebrew	↔	English
×	צַלַּע	side
Hebrew	↔	English
×	צַלַּע	rib

Serpent and the Egg

Serpent tempts
primordial adamah
with fruit to split
into Adam and
Eve

1. Zygote
2. Cleavage
3. Mitosis

Translation of Male and Female

Strong's Numbers, which will tell us that the words for male and female in Genesis 5.2 are (in Strong's rendering) zkr -- Strong's Number 02145, definition "male (of humans and animals)" -- and hbqn -- Strong's Number 05347, definition "woman, female child" or "female animal". zkr is said to be derived from the "primitive root" rkz, Strong's Number 02142, definition "to remember, recall, call to mind", while hbqn is said to be derived from the primitive root bqn, Strong's Number 05344, meaning "to pierce, perforate, bore, appoint".

created he them." This is repeated at Genesis v., 2, but its English rendering does not quite convey the meaning of the original. The Hebrew says :—" Sword and sheath created he them ;" or to follow the original more clearly, "Piercer and womb created he them"—a purely symbolical statement. Not only is it a symbolic statement, but it is a statement relating to only one of the functions of the human beings, the most important function in all animals, that of reproduction, and one which we shall see is the core and centre of all the symbolism and imagery of the sacred writings. This is indicated by the first com-



Parts to be ashamed of

Hippolytus says that all "mysteries" were the Pudendum or sexual organ, and it was to prevent the common people from discovering this that the death penalty was always attached to touching or looking into all Arks, Monstrances, or Holies of Holies.

Adam is not
used as a proper
name until
Genesis 4:1

Adam Lay With His Wife
Eve, And She Became
Pregnant And Gave Birth To
Cain. She Said, "With The
Help Of The Lord I Have
Brought Forth A Man."

Genesis 4-1

578

FIGURA III.

3

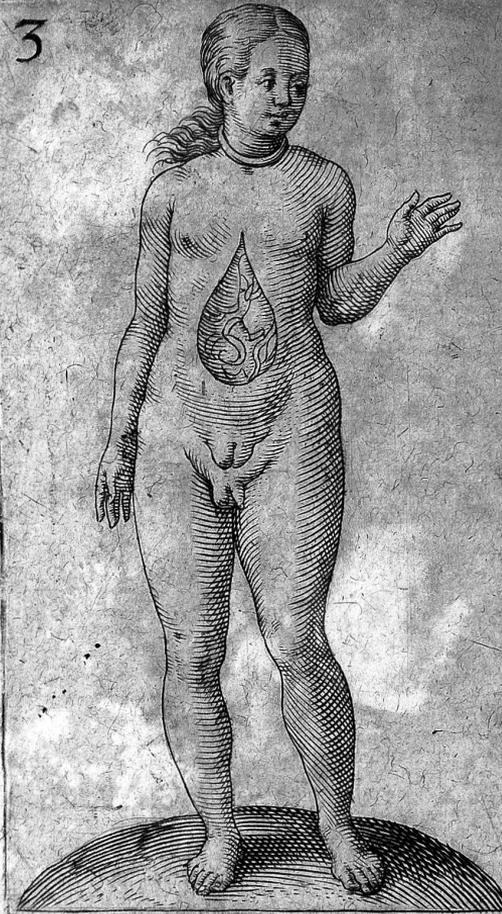


Fig. 5.





Eve as “he”

23 **and~he~will~SAY**^(V) (וַיֹּאמֶר / wai'yo'mer) **the~HUMAN** (הָאָדָם / ha'a'dam) **THIS** (זֹאת / zot) **the~FOOTSTEP** (הַפֶּעַם / ha'pa'am) **BONE** (עֶצֶם / e'tsem) **from~BONE~s~me** (מֵעֶצְמִי / mey'a'tsa'mai) **and~FLESH** (וּבָשָׂר / u'va'sar) **from~FLESH~me** (מִבְּשָׂרִי / mi'be'sa'ri) **to~THIS** (לְזֹאת / lē'zot) **he~will~be~CALL.OUT**^(V) (יִקְרָא / yi'qa'rey) **WOMAN** (אִשָּׁה / i'shah) **GIVEN.THAT** (כִּי / ki) **from~MAN** (מֵאִישׁ / mey'ish) **be~TAKE**^(V)~ed(fs) (לְקַחַהּ / luq'hah) **THIS** (זֹאת / zot)

RMT: and the human said, this time it is bone from my bones and flesh from my flesh, for this, he will be called out woman^[16], given that from man this was taken.

24 **UPON** (עַל / al) **SO** (כֵּן / keyn) **he~will~LEAVE** **AT** (אֶת / et) **FATHER~him** (אָבִיו / a'viv) **and~AT** (אֶת / et) **MOTHER~her** (אִמּוֹ / i'mo) **and~he~did~ADHERE**^(V) (וַיִּדְבַק / wē'da'vaq) **and~they~did~EXIST**^(V) (וַיִּהְיוּ / wē'hai'u) **to~FLESH** (וּבְשָׂר / u'va'sar) **ONE** (אֶחָד / e'hhad)

The Hebrew phrase יִקְרָא אִשָּׁה literally translates as “he will be called out woman.” Either the “he” is an error and should be “she,” or the text originally read יִקְרָא שְׂמֵהּ אִשָּׁה, which would then be translated as “he called out her title woman.”

RMT: Therefore a man will leave his father and his mother, and he will adhere with his woman, and they will exist as one flesh,

Genesis 2:23

Good News Bible

Then the man said, “At last, here is one of my own kind — Bone taken from my bone, and flesh from my flesh. ‘Woman’ is her name because she was taken out of man.”

Eve as “He”

The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.”

Genesis 3:12

12 and~he~will~SAY^(V) (וַיֹּאמֶר / wai'yo'mer) the~HUMAN (הָאָדָם / ha'a'dam)
the~WOMAN (הָאִשָּׁה / ha'i'shah) WHICH (אֲשֶׁר / a'sher) you(ms)~did~GIVE^(V) (נָתַתָּה /
na'ta'tah) BY~me (עִמָּדִי / i'ma'di) SHE (הִיא / hi) she~did~GIVE^(V) (נָתַתָּה / nat'nah)
to~~me (לִי / li) FROM (מִן / min) the~TREE (הָעֵץ / ha'eyts) and~I~will~EAT^(V) (וְאֹכַל /
wa'o'kheyl)

RMT: and the human said, the woman which you placed by me, she gave to me from the tree and I ate,

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Hebrew English

הוא he



Extra Rib

A cervical rib, also known as a "neck rib" or "supernumerary rib in the cervical region," is a congenital overdevelopment of the transverse process of a cervical spine vertebra. Cervical ribs tend to occur in approximately 0.5 to 1% of the population. They are commonly attached to the seventh cervical vertebra.

A cervical rib is an extra rib that forms above the first rib, growing from the base of the neck just above the collarbone. You can have a cervical rib on the right, left, or on both sides. It may be a fully formed bony rib or just a thin strand of tissue fibres.

First Rib - Physiopedia

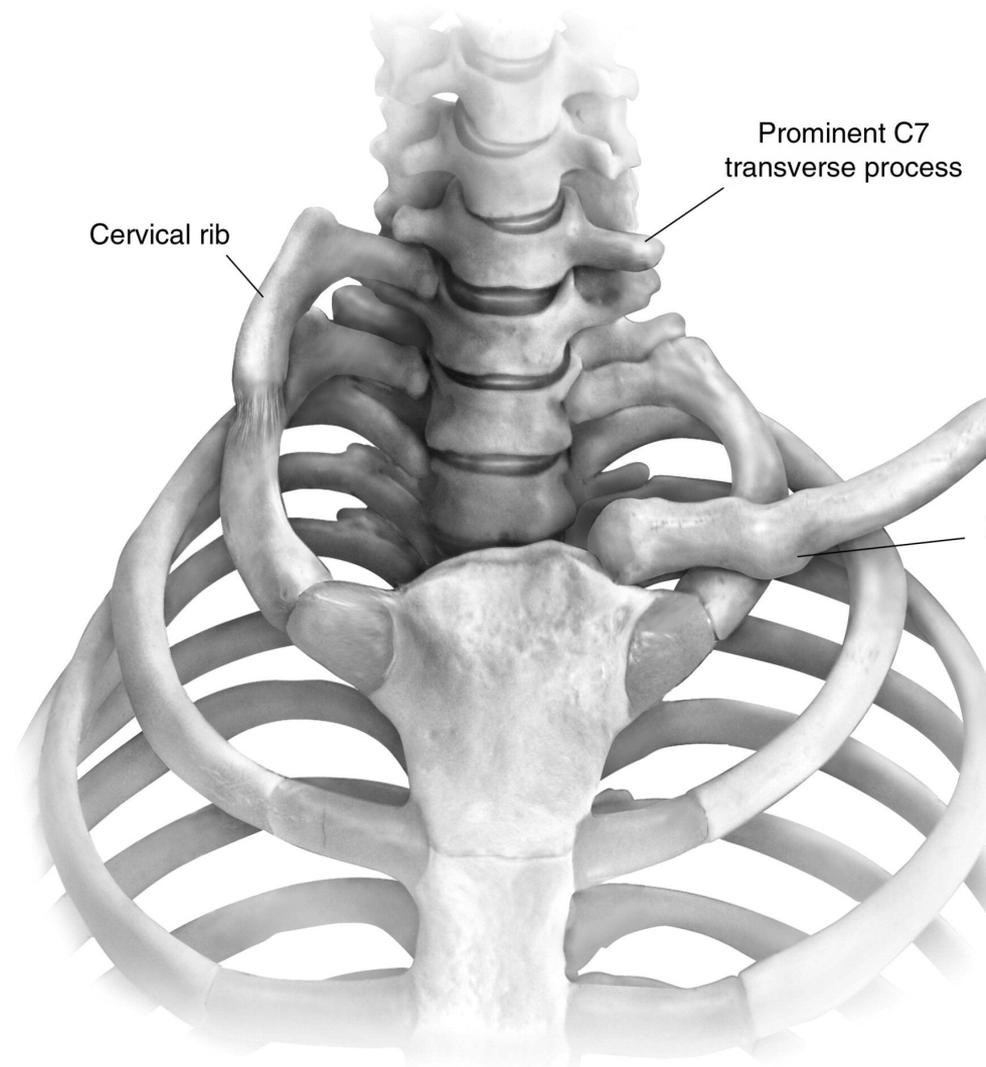
Search for: [What is special about the first rib?](#)

Does everyone have a first rib? 

Each adult has 206 bones, 24 of which are ribs (12 on each side), but **approximately one out of every 200 people have an extra rib**. This rib is referred to as the cervical rib. A cervical rib is present at birth and it forms above the first rib, growing at the base of the neck, just above the collarbone. Apr 20, 2018

<https://www.flushinghospital.org> > newsletter > did-you-k...

[Did You Know - One out of Every 200 People are Born with an Extra Rib?](#)



Best source for DNA in Torso

Intra-bone nuclear DNA variability and STR typing success in Second World War first ribs

Laura Božič, Tajda Benedik Bevc, Eva Podovšnik, Tomaž Zupanc & Irena Zupanič Pajnič 

International Journal of Legal Medicine 135, 2199–2208 (2021) | [Cite this article](#)

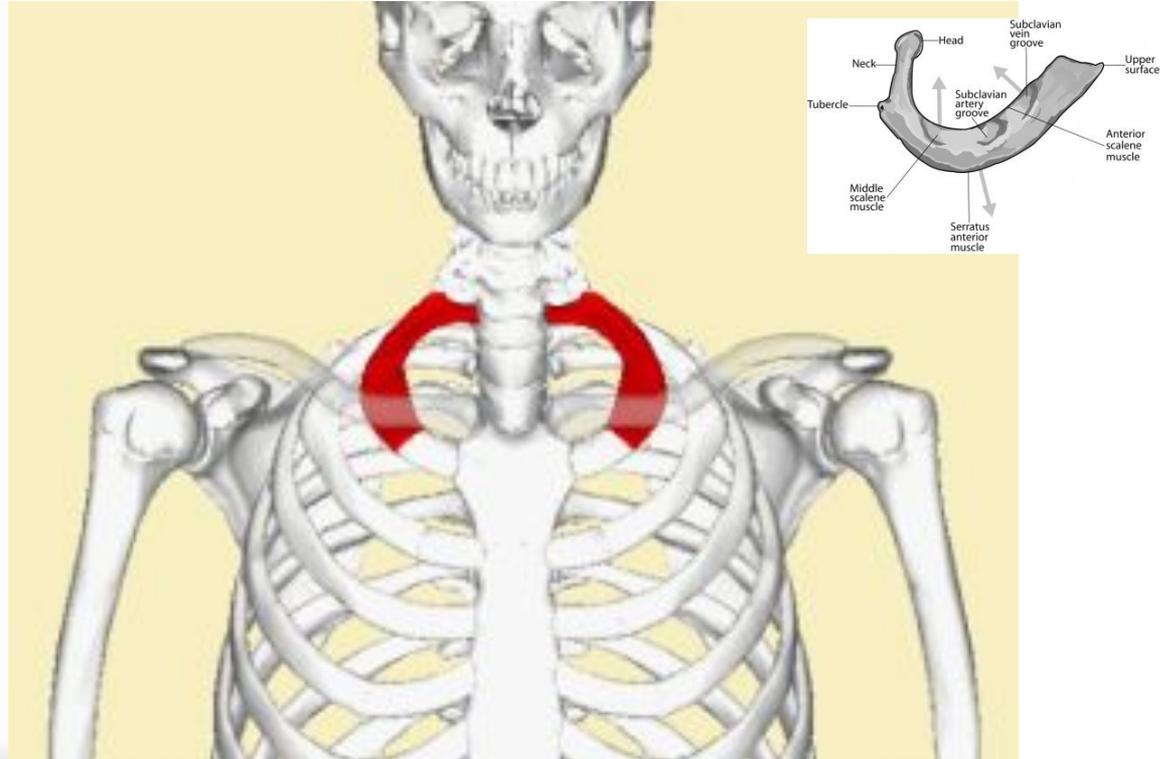
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 A [Correction](#) to this article was published on 04 September 2021

 This article has been [updated](#)

Abstract

DNA sampling and typing are used for identifying missing persons or war victims. In recent forensic studies, little focus has been placed on determining intra-bone variability within a single skeletal element. When dealing with aged human bones, complete skeletal remains are rarely present. In cases in which only the torso is available, studies have shown that ribs are one of the most appropriate samples, but intra-bone variability has not yet been studied. A higher degree of remodeling was found to contribute to higher DNA yield in the parts of the skeletal element where the most strain is concentrated. This study explores intra-bone variability in proximal, middle, and distal parts of the first human rib by determining the quantity and quality of DNA using the PowerQuant System (Promega) and autosomal STR typing success using the PowerPlex ESI 17 Fast System (Promega). Thirty first ribs from a single Second World War mass grave were sampled. No variation in DNA degradation was observed across the individual rib. The highest quantity of DNA was measured in the proximal part of the first rib, and in all ribs except three, full or almost full genetic profiles were obtained. Thus, when only the torso is present in archaeological or medico-legal cases, first ribs are recommended to be collected if possible, and the proximal or vertebral ends should be sampled for genetic analysis.



The **Ardhanarishvara** (Sanskrit: अर्धनारीश्वर, romanized: *Ardhanārīśvara*, lit. 'the half-female Lord'), is a form of the Hindu deity **Shiva** combined with his consort **Parvati**. Ardhanarishvara is depicted as half-male and half-female, equally split down the middle. The right half is usually the male Shiva, illustrating his traditional attributes.

The earliest Ardhanarishvara images are dated to the **Kushan** period, starting from the first century **CE**. Its iconography evolved and was perfected in the **Gupta** era. The **Puranas** and various iconographic treatises write about the mythology and iconography of Ardhanarishvara. Ardhanarishvara remains a popular iconographic form found in most Shiva temples throughout India, though very few temples are dedicated to this deity.

Ardhanarishvara represents the synthesis of masculine and feminine energies of the universe (**Purusha** and **Prakriti**) and illustrates how Shakti, the female principle of God, is inseparable from (or the same as, according to some interpretations) Shiva, the male principle of God, and vice versa. The union of these principles is exalted as the root and womb of all creation. Another view is that Ardhanarishvara is a symbol of Shiva's all-pervasive nature.



Genesis 24:16 - Rebekah as “young boy”

16 *and~the~YOUNG.WOMAN* (וְהַנְּעָרָה / wê'ha'na'a'ra) *FUNCTIONAL* (טֹבָת / to'vat)
APPEARANCE (מְרֹאֶה / mar'eh) *MANY* (מְאֹד / mê'od) *VIRGIN* (בְּתוּלָה / bê'tu'lah)
and~MAN (וְאִישׁ / wê'ish) *NOT* (לֹא / lo) *he~did~KNOW^(V)~her* (וְיָדָעָהּ / yê'da'ah)
and~she~will~GO.DOWN^(V) (וַתֵּרֶד / wa'tey'red) *the~EYE~unto* (הָעַיִן / ha'ai'nah)
and~she~will~FILL^(V) (וַתִּמְלֵא / wa'te'ma'ley) *JAR~her* (כַּדָּהּ / kha'dah)
and~she~will~GO.UP^(V) (וַתַּעַל / wa'ta'al)

RMT: and the young woman was very functional of appearance, a virgin and a man had not known her and she went down unto the eye and she filled her jar and she got up,

Hebrew



English



וְהַנְּעָרָה

And the boy

Translate from: Yiddish



Genesis 9:21

Noah - “Her tent”

KJV Verse ↓	Original Hebrew	Meaning/ Definition ⓘ	More ⓘ
“And he drank”	וַיִּשְׂתֵּי	To imbibe (literally or figuratively)	drank
“of”	מִן	Properly, a part of; hence (prepositionally), from or out of in many senses	of
“the wine,”	הַיַּיִן	Wine (as fermented); by implication, intoxication	wine
“and was drunken;”	וַיִּשְׂכָּר	To become tipsy; in a qualified sense, to satiate with a stimulating drink or (figuratively) influence	drunken
“and he was uncovered”	וַיִּתְגַּל	To denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal	uncovered
“within”	בְּתוֹךְ	A bisection, i.e., (by implication) the center	within
“his tent.”	אֹהֶלָהּ	A tent (as clearly conspicuous from a distance)	tent

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English ↔ Hebrew

his tent

האוהל שלו

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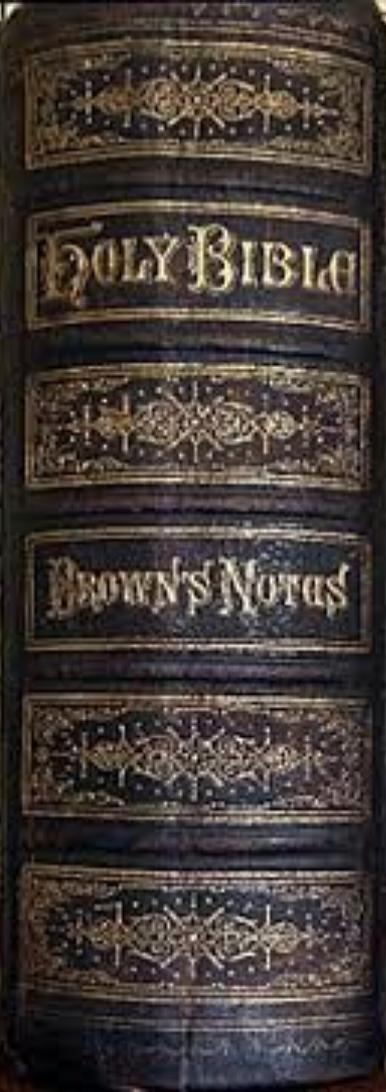
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English ↔ Hebrew

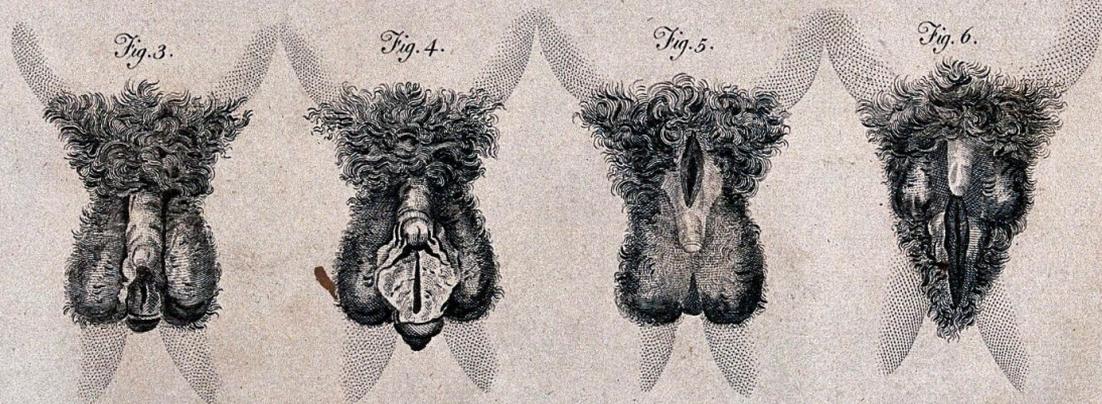
her tent

האוהל שלה

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1.	Genesis 9:21	אָהֶלָה	(Noah) “his tent.”	F
2.	Genesis 12:8	אָהֶלָה	(Abram) “his tent,”	F
3.	Genesis 13:3	אָהֶלָה	(Abram) “his tent”	F
4.	Genesis 13:12	וַיִּצֵּהְלָהּ	(Lot) “and pitched tent”	M
5.	Genesis 13:18	וַיִּצֵּהְלָהּ	(Abram) “removed tent,”	M
6.	Genesis 18:1	הָאֶהֱלָהּ	(Abraham) “in the tent”	F
7.	Genesis 18:2	הָאֶהֱלָהּ	(Abraham) “them from the tent”	F
8.	Genesis 26:25	אָהֶלָהּ	(Isaac) “his tent”	M
9.	Genesis 31:25	אָהֶלָהּ	(Jacob) “his tent”	M
10.	Genesis 33:19	אָהֶלָהּ	(Jacob) “his tent,”	M
11.	Genesis 35:21	אָהֶלָהּ	(Israel) “his tent”	F
12.	Joshua 7:22	בְּאֶהֱלָהּ	(Joshua) “in his tent,”	M
13.	Joshua 7:24	אָהֶלָהּ	(Joshua) “and his tent,”	M
14.	Judges 4:11	אָהֶלָהּ	(Heber) “his tent”	M
15.	1 Samuel 4:10	לְאֶהֱלָיו	(man) “into his tent.”	M
16.	2 Samuel 20:1	לְאֶהֱלָיו	(man) “to his tents,”	M
17.	Job 18:6	בְּאֶהֱלָהּ	(them) “in his tabernacle,”	M
18.	Job 18:14	מֵאֶהֱלָהּ	(them) “of his tabernacle,”	M
19.	Job 18:15	בְּאֶהֱלָהּ	(them) “in his tabernacle,”	M
20.	Job 20:26	בְּאֶהֱלָהּ:	(them) “in his tabernacle.”	M
21.	Psalm 76:2	וּסוּכֹוֹ	(God) “his tabernacle,”	M



1. The Male Organs. 2. The Female. 3, 4, 5 & 6. Hermaphrodites.

London, Published as the Act directs, Nov. 29 1796, by J. Wilkes.



The Chicken or the Egg

1. One Instantiates a chicken by pulling it from a library available inside a sandbox.
2. The answer to which came first is neither. These libraries were defined at Genesis.
3. They were not created, they were invoked.
4. This idea requires a Genesis to populate our world with chicken.
5. Our chicken is spawned onto the terrain.
6. There's no other way to do it. Spontaneous creation renders a network vulnerable to DoS attacks.
7. Man is not made, he is populated.
8. So how would one populate earth?
9. Even with artificial insemination we can't start up a new life from a strand of dna. It should be profound to us that we require a womb. There is zero ability for evolution to serve a roll as any kind of creation story. It's simply misunderstanding how the source code of life operates in a loop.
10. Chickens were invoked into existence.
11. A zygote is the first cell of a new animal that contains a whole set of genetic material.
12. The main proof we were not created was the flood

The Adam Project

1. Adam was a different breed
2. This primordial Adam, the Adam before Adam and Eve, did not require Eve.
3. His mortality and reproduction would be completely different than you and me.
4. The story of Adam suggests it began with a separation.
5. The word “rib” is only one interpretation as tzali means “side.”
6. Adam was an ark containing every possible seed of man.

The Gender of God

1. Elohim/Shekinah
2. Names of God
3. Necessary to hide Asherah in war



Priapati/ Prajapati

The(os)

Di(o)

De(us)

Priapus

Elijah

Eli•Hu•Yah

My God [Eli] He [Hu] is She [Yah]

Atum

“The Complete One”

Describes a primordial self-created hermaphroditic god that rises from the waters and is the source of everything that follows. (red/white Mixcoatl)





Aten

Aten's only words, "My rays illuminate"

Akhenaten: "Effective spirit of the Aten"

To prevent idolatry, Akhenaten and family were the only representations allowed in temples. They were the anthropomorphization of Aten.



THE NAME

A HISTORY OF THE
DUAL-GENDERED
HEBREW NAME FOR GOD

MARK SAMETH

The Book of Ezekiel, if read in English, in no way seems to hint at the dual-gender secret of THE NAME. But reading Ezekiel in Hebrew is another matter altogether. In Hebrew, one immediately notices a persistent conflation of grammatical gender, persistent, and overwhelming. Everywhere one looks in Ezekiel, masculine nouns are modified by feminine adjectives and feminine nouns are modified by masculine adjectives. The phenomenon is so pervasive in Hebrew that a prominent mid twentieth-century Bible scholar went so far as to suggest that the prophet Ezekiel must have suffered from “gender confusion.”¹⁴¹ Some Muslims believe Ezekiel to be the mysterious figure Dhul-Kifl, who appears in Sura 21 and Sura 38 of the Qur’an, and is described as a righteous man and counted among Islam’s prophets. The name Dhul-Kifl means “the Double One.”

Sirach 3:21-23

King James Version Bible

Seek not out things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see...

The gender-switching cases are not mistakes or scribal errors. They are examples of what the second-century Jerusalem scribe Ben Sira called the “twists,” “obscurities,” “riddles,” and “hidden things” of the Torah.⁷³ Whatever the intentions of the biblical writers may or may not have been, as the contemporary Bible scholar James L. Kugel has observed, “the first assumption that all ancient interpreters seem to share is that the Bible is a fundamentally cryptic document.”⁷⁴

Aphrodite

In Hesiod's Theogony, Aphrodite is born off the coast of Cythera from the foam produced by Uranus's genitals, which his son Cronus had severed and thrown into the sea.

Plato represented her as a daughter of the Greek god Uranus, conceived and born without a mother.

"There's also a statue of Venus on Cyprus, that's bearded, shaped and dressed like a woman, with scepter and male genitals, and they conceive her as both male and female. Aristophanes calls her Aphroditus, and Laevius says: Worshiping, then, the nurturing god Venus, whether she is male or female, just as the Moon is a nurturing goddess. In his Atthis Philochorus, too, states that she is the Moon and that men sacrifice to her in women's dress, women in men's, because she is held to be both male and female."



herma of Aphroditus, a male form of Aphrodite



THE RISE, DECLINE AND FALL OF THE ROMAN RELIGION

The ancients, as I have said, considered that, to create life, gods must possess two sexes in one individual . This culminated in the supreme effort of the Roman priests to create a universal god in the four sacred letters IHOH, or their “ Holy Tetra grammaton ” (holy four letters) . It was said to be so holy that, to attempt to pronounce it, or to ask any questions about it was punishable by death.

The four letters were put into Hebrew letters (read from right to left) NIN (that is IHOH in modern orthography , from left to right) , which no longer revealed their hidden meaning . The Persian legend that Yima was given a dagger , or piercer , and ring , to produce life — the piercer being the male I , and the ring the female O , quite obvious symbols in such names as Joseph ; which , in our Hebrew Bible is IO - seph , an epitome of the “ Garden of Eden ” story , man and woman in presence of sexual passion , symbolised by Seph , serpent , a universal phallic symbol of the male organ all over the world .

The ancient Hebrews worshipped at one time or another a great many different gods . In fact the learned Encyclopædia Biblica and Bishop Colenso tell us that the Hebrews shipped precisely the gods of the people among whom they dwelt . " Yet their scriptures have been edited so as to make it appear that from Genesis on they worshipped only two forms of deity , one called the Elohim - a band of gods like those of Greeks and Romans , and a special tribal god or Ba Al called lhOh or lhVh , whose name was too holy to permit of its being pronounced aloud ; in fact , it was death to do so . The Scripture reader said Adonai instead .

***What if God had
boobs and balls?***

Sung to the tune of
'What if God was One of Us'

Jeremiah 1:11

11 The word of the Lord came to me: “What do you see, Jeremiah?”

“I see the branch of an almond tree,” I replied.

Jeremiah 1:11

King James Version

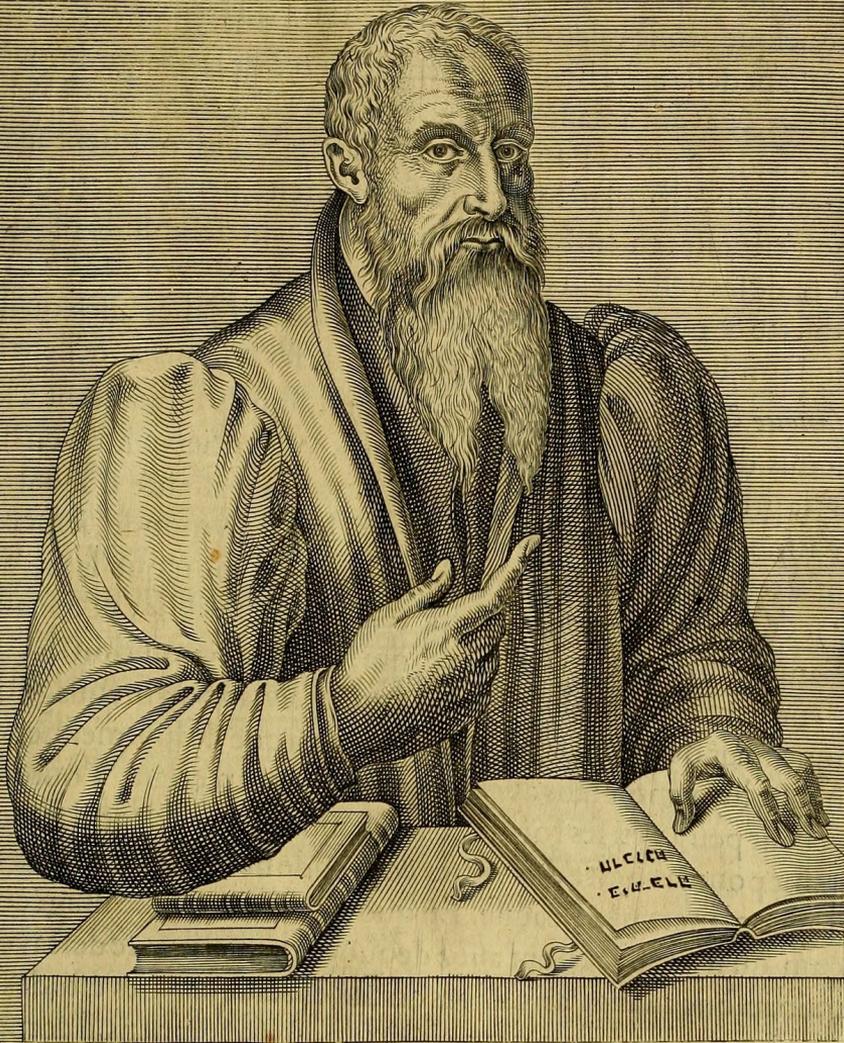
Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.



Dual-gendered Apollo
Detail of Plate IX (Figure 16),
from Richard Payne Knight, *An Account of the Remains of the Worship of Priapus* (London: Printed by T. Spilsbury, 1786).

YHWH's pronoun is "THAT"

I am "THAT" which is not I am
"HE" which is or I am "SHE"
which is



Guillaume Postel

(16th century) and Michelangelo Lanci (19th century) that the God of Israel was understood by the ancient priests to be a singular, dual-gendered deity

Wrote *Le Livre de la concorde entre le Coran et les Évangiles* (The Book of Concordances between the Quran and the Gospels, in French), 1553.

To Postel, the human soul is composed of intellect and emotion, which he envisaged as male and female, head and heart. The soul's triadic unity is through the union of these two halves.

Based on his own visions, these works brought Postel into conflict with the Inquisition. Postel's ties, however, with the very men tasked with trying him led to a verdict of insanity, rather than heresy, which could to the death penalty, and consequently Postel was confined to the papal prisons in Rome.[12] He was released when the prison was opened upon the death of Paul IV in 1559.

Michelangelo Lanci

Claimed the God of Israel was understood by the ancient priests to be a singular, dual-gendered deity.

Later accused by the Holy Office for claiming that the figure of Christ was androgynous.

When Pope Gregory XVI died and Pius IX ascended the throne to the throne he was forgiven and accepted back in Rome.

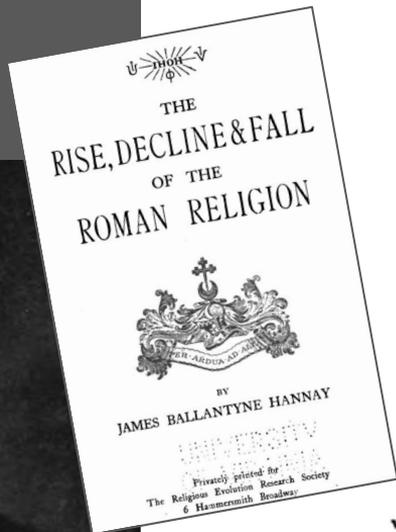
In 1845 the Paralipomeni were published to the illustration of the Holy Scripture for Phoenician-Assyrian and Egyptian monuments , but the Holy Office and the Index condemned the work. As a result, all means of subsistence were taken away from him.

He died in Palestrina on 30 September 1867 at the age of 87 from sudden bronchial suffocation.



Elohim

El - male
O - female
Im - plural



represented "the living god," which heard and answered prayer, and caused miracles to happen. The serpent was universally employed as the symbol of the phallus. In legendary lore, Phyllis was changed into an almond (or almond tree)

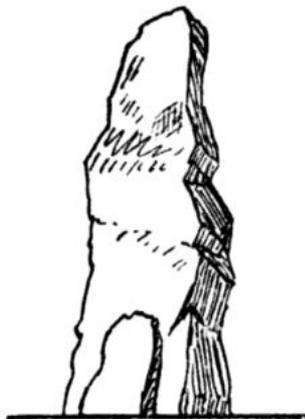


FIG. 33.—Phallic Rock.

Note here that the "Rock that begat thee" was often represented by a rough-hewn or unhewn slabs with two smaller slabs. Here we have that form with the Magdalene. See also pp. 72-76.

and called migdal, from the Greek for "almond," owing to the shape of the female organ (Yima's ring or oval); and temple women or sacred harlots were called "Migdalenes" or "Magda-

lenes," hence modern scholars tell us that Mary Magdalene was a temple prostitute, or an "almond" woman. She had "loved much," as was her profession (Luke VII, 47). This was quite a "holy" calling in biblical times, as the Kadeshoth (dedicated women) were attached in great numbers to all temples (in fact the whole temple revenues were derived from prostitution).

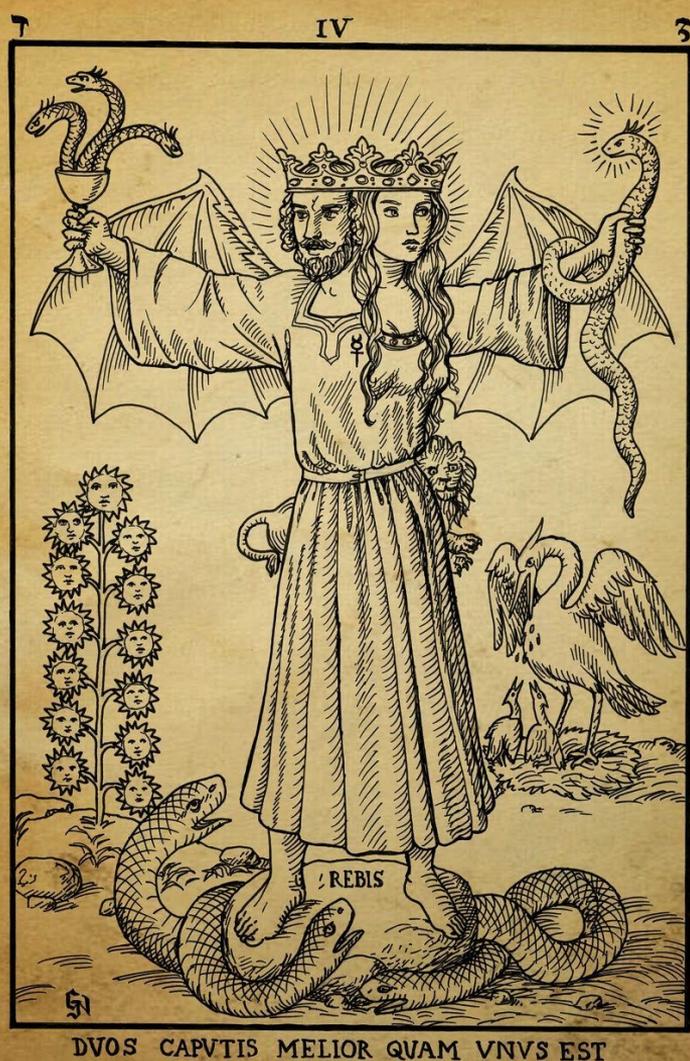
The results of this traffic are told symbolically in 1st Sam. 5th and 6th, using the symbolical Ark as representing the womb of a female pudendum. When the Philistines took the Ark of God (God's wife)—God being double-sexed (Elohim, or "El" male, "O" female, "im" plural), and as the Ark is the womb, the passage means taking the sexual use of the Hebrew women to grace the Philistines' temple brothels. In consequence they took "Ophalim in their secret parts" (man-woman disease disguised as "Emerods"), meaning a double-sex disease, (O woman, Phallim male organs), or syphilis. The Philistines made five golden "Emerods," models of the combined sex organs, and five golden mice (male organs, "little secret things of the night") purely phallic emblems. So the double-sex disease, syphilis, was cured by golden images of the organs involved in sacred prostitution. Jeremiah, being called to his prophetic career, was

Original Purpose of Prayer was unification

When one prays on these occasions—ideally on all occasions—one should not try to beseech or even praise God but to unify God. That, according to the Zohar, was the original liturgical reason for the recitation of the Shema (Deuteronomy 6:4), so “that male and female would join as one.”²⁵⁵ One recited the Shema to “unify the Holy Name.”²⁵⁶

The Zohar radically reimagines the very purpose of prayer. When Jews stand erect to pray the Standing Prayer (*Amidah*), in that moment when “we rise in the presence of the Supernal King . . . male unites with female.”²⁵⁷ Prayer, in its deepest sense, is neither praise nor petition, but the “mystery of unification through mystery of worship,” and the “mystery of two names merging into one.”²⁵⁸

The Name: A History of the Dual-Gendered Hebrew Name for God
Mark Sameth



Rebis

From Wikipedia, the free encyclopedia

The **Rebis** (from the Latin *res bina*, meaning dual or double matter) is the end product of the **alchemical *magnum opus*** or great work.

After one has gone through the stages of **putrefaction** and **purification**, separating opposing qualities, those qualities are united once more in what is sometimes described as the divine **hermaphrodite**, a reconciliation of spirit and matter, a being of both male and female qualities as indicated by the male and female head within a single body. The sun and moon correspond to the male and female halves, just as the **Red King and White Queen** are similarly associated.

The *Rebis* image appeared in the work *Azoth of the Philosophers* by Basil Valentine in 1613.

Shekhinah

“Just as She is called by the name of the male, so He too is called by Her name.” - Sefer ha-Zohar, para. 1:182b, Matt, The Zohar, vol 3, 110



When souls issue from heaven, “they issue male and female, as one; it is only as they descend that they separate.”

Sefer ha-Zohar, para. 1:85b, Matt, The Zohar, vol. 2, 46

Approaching the Amidah

Three Steps Backwards

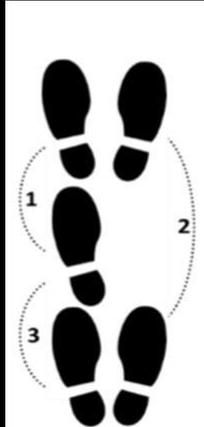


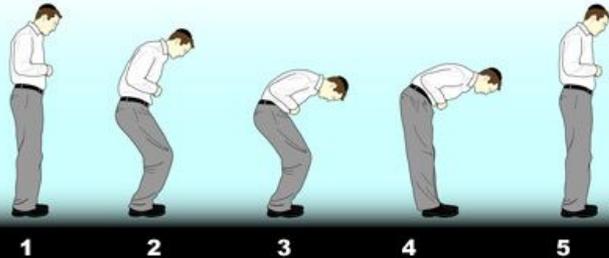
Figure A

Before we pray the the *Amidah*, we take three st backward, and then three steps forward.

This is done to enhance our concentration ; stimulate greater focus. The movement forw indicates and symbolises our entry into the Creat innermost chamber. Thus we symbolically ente sacred space in which we can, if we truly des encounter Elohim's presence.

The number of steps is highly significant, as the th steps mimic the three steps Moshe took when entered prayer, as he travelled past the th partitions—the darkness (*choshech*), the first cl (*anan*) loud and the second cloud (*arafel*)—bef he encountered the Divine.

Mentally, we should visualize ourselves moving i the Holy Land, with the first step, then i *Yerushalayim*/Jerusalem with the second step, into the Temple with the third step, thus standing



1

2

3

4

5

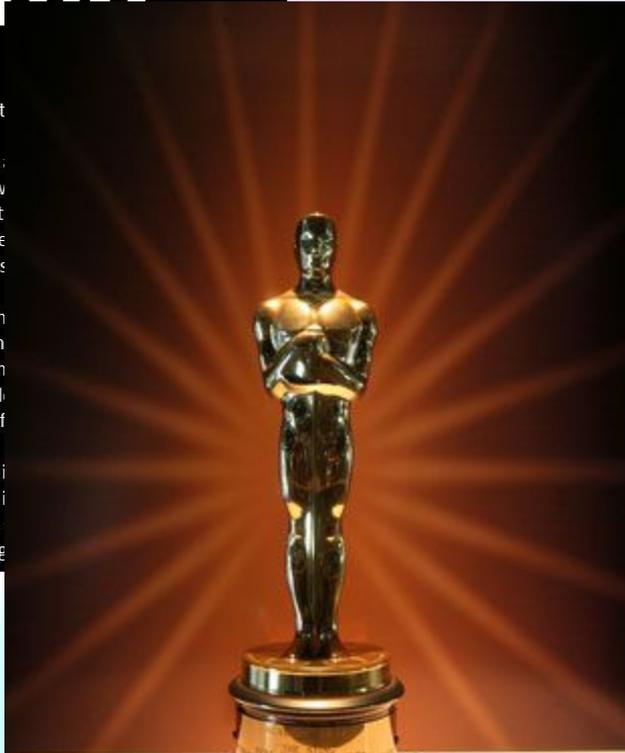
Begin standing upright, with your shoulders slightly bent forward.

Bend your knees and say "Baruch."

While your knees are bent, bow forward.

Straighten your legs, remain in the bowing position, and say "Ata."

Before saying "Adonoy," return to the upright position. Keep your shoulders slightly bent for the duration of the Amidah.



Amidah "We rise in the presence of the Supernal King and male unites with female."

Sefer ha-Zohar, apra. 1:132b, Matt, The Zohar, vol 2, 244

13th century Jews: "We know the name of God but we're not going to tell you."

Also 13th century Jews: "Why are you persecuting me?"

Zohar, Rabbi Shimon is heard to cry, "Woe is me if I speak! Woe is me if I do not speak!" 266

252 . This is, however, not to suggest an attitude of gender egalitarianism in the Zoharic imagination. Elliot Wolfson has argued that the original

God boygirl by mores

THE NAME: A HISTORY OF THE DUAL-GENDERED HEBREW NAME FOR GOD

changeably. Just as in English one can “nurse” a baby or “nurse” a wound, so too in the Hebrew Bible the Hebrew word for “nurse” is found in reference to babies (Ruth 4:16) and wounds (Prov 27:6). The grammatically masculine form of the word *ohmen* is admittedly strange. But the Septuagint (the earliest translation of the Five Books of Moses) renders it as *tithenos*—Greek for “nurse” (Num 11:12; see Peter W. Flint’s translation of Numbers in Pietersma, *New English Translation of the Septuagint*). Although translating *ohmen* as “foster father” or “supporter” is certainly possible, if we were to do so in every instance, we would miss an important hallmark of the Hebrew Bible: wordplay. An example is the above cited Prov 27:6: “The wounds [inflicted by] a friend are nursing.”

The future kings of Israel are prophesied to be nursing kings (*m’lachim omnayich*, Isa 49:23). As with the Esther verse, it may be argued that *omnayich* here means that the future kings will be “your supporters.” But the verse goes on, “their noble-women your suckling ones (*maynikotaich*.)” The parallelism allows that *omnayich* and *maynikotaich* in this verse may be intended as synonyms. In that case, the future kings will

not be supporting but rather breast-feeding their subjects. That this is the correct reading seems confirmed by Isa 60:16, which states explicitly, “Kings’ breasts shall you suck [*tinaki*].” Another instance of the nursing king/nursing father trope appears at Num 11:12. This is the passage in which Moses complains to God that he, Moses, is in effect not woman enough for the task God has put before him: “Did I conceive (*ha’riti*) this people? Did I give birth to them (*y’lid’tihu*) that You should say to me: Carry them in your bosom as the nursing-father (*ha’ohmen*) carries the suckling infant (*ha’yonyak*)?” Both Isaac Leeser and Abraham Benisch—the first Jews to translate the Five Books of Moses into English (1845 and 1851, respectively)—rendered *ohmen* here as “nursing-father,” as had the earlier King James Bible. The verse inspired G. F. Handel’s 1727 coronation anthem, written for Queen Caroline, “Kings shall be thy nursing fathers” (Handel, “Kings Shall Be Thy Nursing Fathers,” from *My Heart Is Inditing, Coronation Anthem No. 4*, HWV, 261).

God is addressed both in the second-person singular masculine and the second-person singular feminine. The second-person singular masculine (*attah*) is first used, by Hagar addressing God, in

Gen 16:13. The second-person singular feminine (*at*) is used by Moses addressing God in Num 11:15. Rashi attempts to explain this by saying that Moses had grown weak (presumably Rashi meant that when Moses got too weak to pronounce *attah*, he broke off after the first syllable). Ehrlich assumes at to be the archaic form of *attah* (before the advent of *matres lectionis*). See Milgrom, *JPS Torah Commentary*, 86n31. Assuming at to be the archaic form of *attah*, the question arises: Why in this one instance would the redactor not have brought the spelling up to date, choosing instead to preserve the gender-ambiguous form?

70 God your Father (*avicha*, Deut 32:6) endures convulsions of labor (*m’chal’lecha*, Deut 32:18), gives birth (*y’lad’cha*, Deut 32:18), and suckles (*va’yayni’kay’hu*, Deut 32:19).

71 The fish is male (*dag*) in Jonah 2:1 and female (*dagat*) in Jonah 2:2. The Hebrew text does not refer to the animal as a whale. The writers of the *midrash* struggled to rationalize the male vs. female fish discrepancy: “Jonah was so comfortable in the [male] fish that he felt no need to pray for deliverance; hence God sent another fish—this time a female with 365 small fish already in

its belly—and Jonah was transferred there.” Plaut, *Haftarah Commentary*, 657n20. In his retelling, Louis Ginzberg cites *Bet ha-Midrash* I, 96–105, in *Midrash Jonah*, and states that “only this source [*Midrash Jonah*] contains the episode with the female fish.” Ginzberg, *Legends of the Jews*, vol. 6, 350831.

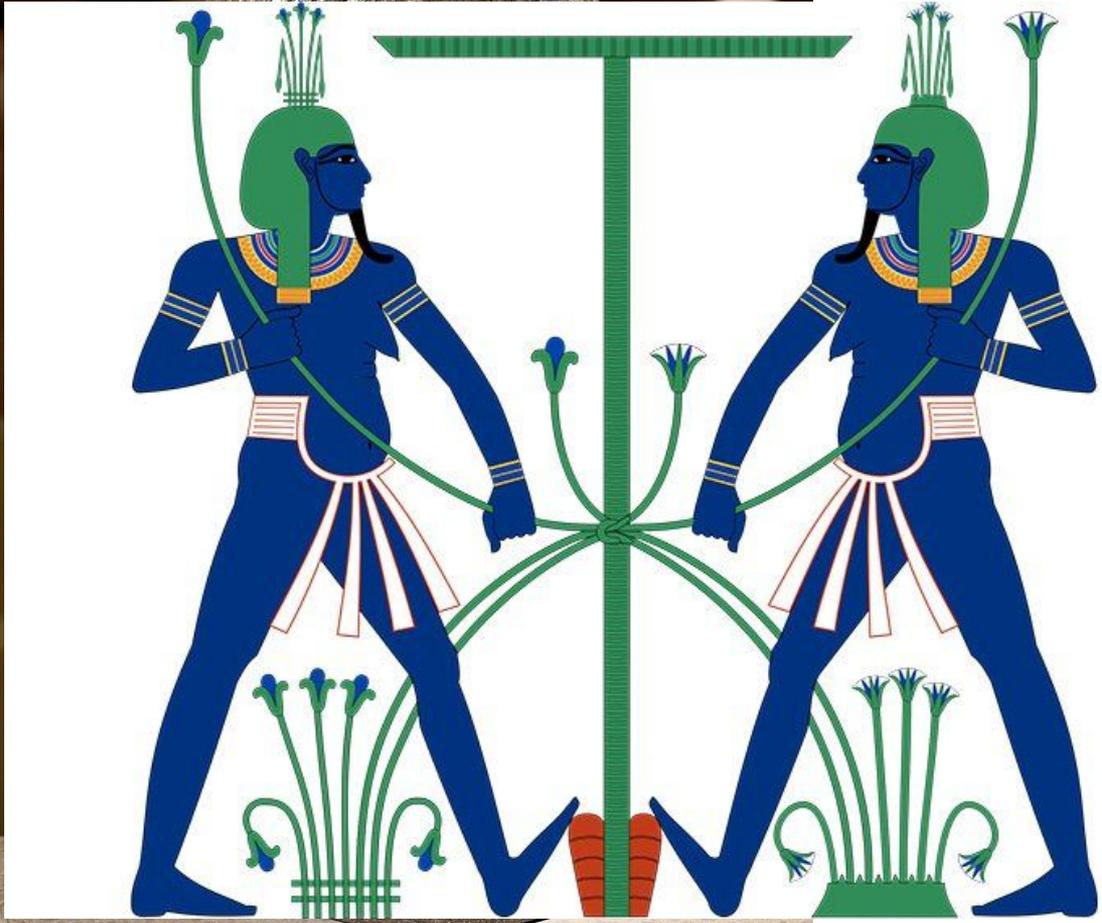
72 Pietersma, *English Translation of the Septuagint*, 751.

73 Kugel, *Bible As It Was*, 18, 405–6. See also well Hellner-Eshed, *River Flows From Eden*, 365–78.

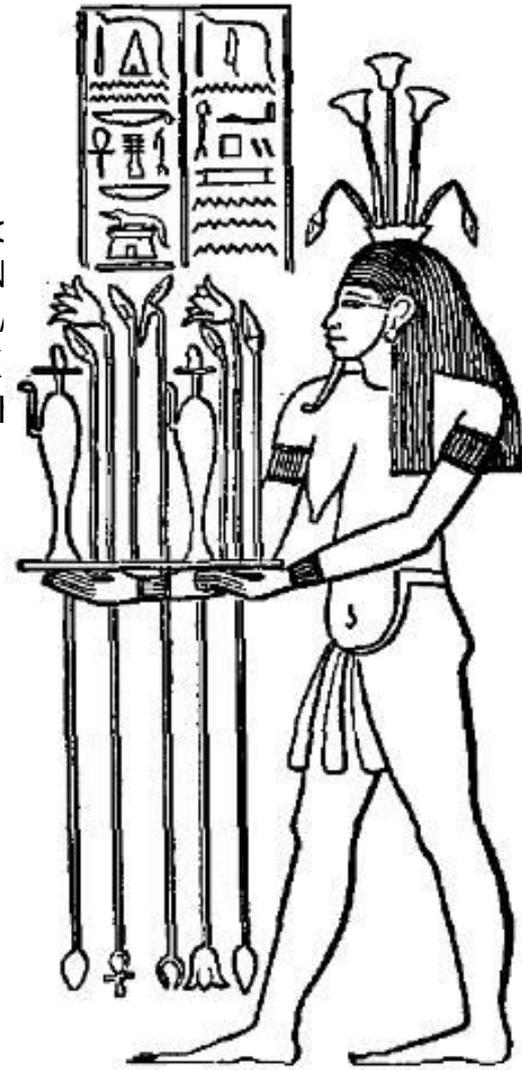
74 Ben Sira quoted in the Babylonian Talmud, *Hagigah* 13a. See also *Bereishit Rabbah* 83.

75 The expression *Ysom so’afah* in Nah 3:8 has presented a challenge to translators. The word implies twisting and turning. The shepherds did not *hiscilu*, and so their flock was scattered (Jer 11:21). The patriarch Israel is said to *scayl* his arms when he placed his right hand to the left and his left hand to the right (Gen 48:14). The word can be used in a positive sense—wise, capable, successful, or prosperous—or in a negative sense—bereaved, childless, stumbling, or folly. In the context of Nah 3:8, it reflects the idea, according to Hindy Najman, that “the Torah cannot simply be read and understood in a straightforward way.” Najman, “Nehe-

Hapi



Ogdoad c
Naunet/N
Amaunet
Kauket/K
Huh/Haul



Adam plural



English



Hebrew



YHWH



יהוה

English



Hebrew



he



הוא

hē

English



Hebrew



she



היא

SHē

she

shelter

sheep

she is



**Walking vs Sailing Front vs Back Future vs Past
Space and time were the same
East is the same as Ancient**

Right to left

Action to noun

Bereshiyt = in summit

Bareshiyt = in the summit

Bereshiyt = in beginning

Genesis says

In summit he did fatten Elohiym

At the Skys and At the Land.

1 Samuel 2:29

Why do you scorn my sacrifice and offering that I prescribed for my dwelling? Why do you honor your sons more than me by fattening yourselves on the choice parts of every offering made by my people Israel?

In the summit Elohiym shaped the skies and the land, and the land had existed in confusion and was unfilled, and darkness was upon the face of the deep water and the wind of Elohiym was fluttering upon the face of the waters, and Elohiym said, light will exist, and light existed, and Elohiym saw the light, given that it was functional, and Elohiym made a separation between the light and the darkness, and Elohiym called out to the light, day, and to the darkness he called out, night, and evening existed and morning existed, a day unit, and Elohiym said, a sheet will exist in the midst of the waters, and he existed, making a separation between waters to waters, and Elohiym made the sheet, and he made a separation between the waters which are below for a sheet and the waters which are above for a sheet, and he existed so and Elohiym called out to the sheet, skies, and evening existed and morning existed, a second day, and Elohiym said, the waters will be bound up below the skies to one area, and dry ground appeared, and he existed so, and Elohiym called out to the dry ground, land, and to the collection of the waters he called out, seas, and Elohiym saw that it was functional, and Elohiym said, the land will make grass sprout, herbs producing seeds, trees of produce making produce to his kind which his seed is in him upon the land, and he existed so, and the land brought out grass, herbs sowing seeds to his kind, and trees making produce which has his seed in him to his kind, and Elohiym saw that it was functional