

ANGELS

Before Sinning, Adam Spoke Hebrew and Aramaic; Afterwards, Lashon Hakodesh

Adam's proto spoke Aramaic but after he sinned by eating from the Tree of Knowledge, he spoke more proto Hebrew, *HaKodesh*. As the Talmud states, God originally created Adam to be a creation halfway between animals and angels. He made Adam's characteristics resemble both in order to maintain peace and harmony between them. That is, Adam resembled angels in two ways and animals in two ways. He resembled angels because he possessed intelligence and stood upright with his neck erect, while he resembled animals in that he possessed both the digestive and reproductive systems. In order to maintain this neutrality, Adam originally spoke Aramaic, a language that is spoken neither by the angels nor by the animals. By eating from the forbidden fruit of the Tree of Knowledge, Adam introduced death to humanity, thereby adding an aspect of similarity to animals. In order to maintain the balance, God had Adam increase his speaking of *Lashon HaKodesh*, which the angels spoke. Thereafter he resembled angels in three ways. (*Lashon Hakodesh*, R. R. Chaim Klein, Feldheim)

Speaking on the angel topic, I can't address how important it is not to confuse God with His creation. We had a handful of many Sinai experiences. We had a few amazing experiences that were dramatic and traumatic, like plagues in Egypt and the exodus from Egypt. But the most magnificent of all, the one we thought could never be, God gave the Torah to me...and to you!

So the greatest revelation of all was the revelation at Sinai. Sinai and the years in the wilderness were the prelude to the five books of Moses. And indirectly, was the prelude to the rest of the Hebrew bible. It was pretty darn important what was going to be communicated to us. The wisdom, knowledge and understanding to be given to us at Sinai were to be the lenses, glasses, and window in which we would look at the entire Torah to come over the years. So what was the Almighty's message there? Please, my dear brothers and sisters, our dear Ephraim, this was a watershed experience. If you don't process what we got at Sinai, you can't get the rest of the Torah. It was so clear, so simple, a five-year-olds get it. And ten-year-olds can already defend it. And they have already countless times, died in horrific ways in being committed to it. My friend just commented to me: "Ten year olds don't die in horrific ways." But Jewish children certainly did.

When other religions violently demanded of us to accept a diluted, twisted version of what we Hebrews already accepted at Sinai, we rejected that and so did our children. Maybe we should take a moment and just review the beginning of that divine dialogue with our nation. God spoke all these statements saying: "I am Hashem Your God Who has taken you out of a house of bondage."

"You shall not recognize the gods of others before Me." And God is always present. That means you can never claim *things* as other gods. In brief, you shouldn't make yourself any images that you are using as a God. Nor any likeness of that which is in the heavens above or the earth below or in the water beneath the earth. It's forbidden to worship them in any way. Because the one and only God the Creator, Who also took us out of Egypt and is also giving us the Torah, does not tolerate the lies of other deities. And forbids us from worshipping them in any form of divine service.

Therefore dear friend and reader, you can't say that a man, a bug, a planet or star is God. And when God sends His representatives to us, they are merely just that, his reps, not He, Himself. For example, Moses, rabbis/judges, princes of the Tribes, the altar in the Temple, and Jerusalem itself are called by God's name. It does not mean that they became God or incarnated into some sub-deity. Do you get it? The second statement, not commandment, which actually has four commands within it, tells you right out front, that no matter what you want to believe, no matter what you heard, from the lies your family told you, no matter what mental acrobatics you want to impose on our Torah, you cannot come out with a man or woman godhead or a divinely incarnated bug, bird, fish or sun or moon. So what's the whole point here? It is that whenever we speak about angels, angels are not miniature gods. They are just creations of the one God. And angels act as conduits, pipelines or vehicles to bring God's infinite, and unlimited influence into this limited, finite, lower, material world. Angels have all kinds of specific jobs and missions. As the very Hebrew word for angels implies, they are influencers.

All representatives of God are just that. None are God Himself. Please re-read the second statement above. A prophet is an agent. He has visions, symbolic, spiritual insights, prophetic dream-like visions. He is not a god. He is the representative of God's Presence. I can't help but make a slight digression here. The world calls them the 10 Commandments but the Jews call them the 10 Statements. Do you know why that is? Because of that second commandment. In it, there are four prohibitions. Firstly, it's forbidden to believe in other gods. Secondly, it's forbidden to make them or own them. Thirdly, it's forbidden to worship them in any of the four styles of divine service, prostration, offering upon an altar, slaughter or libations of wine or other liquids in an altar. And fourthly, it is forbidden to pray to these fake gods by whatever rituals that are unique to it.

Rav Kook writes that a human being is like a ladder on which the heavenly angels ascend and descend and that the chords of the soul are like the harp whose fluid range of harmony sweetens the melody of the sound – a strong, sweet sound – replete with pleasantness and delight (Orot HaKodesh, sec, I p.241). The Rav adds: "The more acute that listening becomes, the more are its channels developed, bringing greater happiness so that pleasure, perfection, refinement, and blessing will prevail." He continues, "Happy is the person who has trust, who listens carefully to the silent murmurings of the soul, even before they take the form of words and letters."

Because of this, general Greek philosophy is different, being, as it is, a "world outlook," which means looking at the actual world existing before our eyes. This is in contrast to Jewish philosophy whose whole purpose is "world listening," which means listening to something which is invisible and therefore never fully comprehended. This means listening to the internal truths hidden in the mystery of physical existence. Thus, "accepting the yoke of the Kingdom of Heaven," is an important element in our eyes.

Please listen to this, that the revelation clearly revealed that God was not to be understood ever as a corporal, physical or material entity. Not even for a nano second. Any and all manifestations are merely spiritual, dreamlike, or symbolic. As the Oral Torah says, the omnipresent has many agents. People, places and things can represent His Presence but they are NOT His Presence! At Sinai, we saw no form, no body, no physical personage of God. That is imprinted on us forever. If God was a physical creature, why was it not revealed to us at Sinai? Again, no form, no semblance, and no corporeal being revealed

itself. The revelation told us that there is nothing besides Him! There is no partnership in creation. God is the sole creator and the universe only exists because He wills it. (*Women's Siddur, the Artscroll Series*) God is a complete and totally unity. Not a collection of limbs and organs. He cannot be broken down into components. All physical, corporal things are limited. He is Unlimited. All physical things are limited. Heights, width and depth. All physicality is subject to imperfection. God is perfect. All physical things can be broken into parts. God is a perfect, unbreakable unity. He is totally unaffected by material conditions or the laws of nature and physics. The Torah speaks of God's eyes and hands. It speaks of God's moving, standing or sitting and so forth only to help humanity grasp the concepts being conveyed. (*Women's Siddur, The Artscroll Series*)

Seeing and Hearing. Hebrew logic is prophetic listening. There are two world views, or to be exact, there is world-outlook and world-hearing. The first is associated with Greek logic, idolatrous and speculative, which constitutes the basis of western knowledge, where speculative theory, looking at and seeing the world and its activities is dominant.

Hebrew logic is different for it is auditory. It does not look at the world and does not see any world gods, but rather listens to the laws of the world and pays attention to the commandments of the unseen and invisible whose word is heard as in prophecy.

Hearing Divine Unity. Absolute truth is not achieved by Israel through observation of the Divine but rather through an inner form of hearing, in accordance with the scripture verse: *Hear O Israel, the Lord Our God, the Lord is One.*

Hearing the Talmud. Hebrew logic is auditory and not speculative. Hebrew thought is an inner speaking – words of the heart which the intellect hears and on which it makes judgement. In the language of the Scriptures, instead of “I thought” or “I speak in my heart.” Similarly in *Mishnaic* language and in the *Halachic Midrashim*, we have the expressions “*mashma*” – “understood” or “*mashmaut*” – “meaning” or “*mimashma shene'emar*” – “from the meaning of what is stated” or “*shomea ani*” – “I hear” – “I understand.” When the Babylonian Talmud wishes to bring a proof or to ask a question, it says, “I hear from this” and “come and listen.” If someone does not hold a certain opinion, he says, “I have not heard this.”

(*Kinor David*, R. Shear Yashuv Cohen, *Nezer David*)

Deuteronomy 4:39, “You are to know this day, to take to your heart, that Hashem is the only God in the heaven above and on the earth below, there is none other.” The revelation of Sinai tells us that we dare not assign to God another “helper god” or a “partner god.” There is none other! Hey, also, here is another statement among many, against the physicality of God. For a physical thing cannot be in two places at once. It is limited. God is unlimited, not physical and is in the heavens above and on the earth below. He is always there for us.

God is one. His Name is One. Besides Him there are none!