



The human hand is very special. Our hands are the means by which we express our conscious wills (in our minds) in the physical world outside. Our human hands are the human embodiment of the *general projective principle* - the principle by which conscious will is projected into physical reality. Our hands connect our personal subjective *Chochma* (Wisdom) inside our minds with consensus reality *Binah* (Understanding) in the world outside.

R. Aryeh Kaplan on the Hebrew letters:

The letters are said to pertain to Foundation (Yesod), since it is only through the letters that **wisdom** and **understanding** can come together and be coupled. As discussed earlier, Wisdom is pure non-verbal thought. Understanding, on the other hand, can only be verbal, since if an idea cannot be expressed verbally, it cannot be understood. The only link between nonverbal **wisdom**, and verbal **understanding**, consists of the letters of the alphabet. [*Emphasis added.*]

From Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation, in Theory and Practice*, Copyright 1990, page 27. Published by Samuel Weiser, ISBN 0-87728-690-6



This may also be related to *tefillin* where we bind letters on our hands and on our minds.

Although we have but one will, we have two hands. How and why is this so?

Our consciousness resides in our minds in a space where we can think about not only their position but their motion. As Maimonides says:

The pious were therefore particular to minimize the time when they could not reflect on God's name. And they cautioned others, saying, "Let not your minds be vacant from reflections on God." In the same sense, King David said, "I have set God before me always, He is at my right hand, I shall not be moved" (Psalms 16:8). What he meant was, "I do not turn my thoughts away from God -- He is like my right hand, which I do not forget for even an instant because of the ease of its motions. Therefore, I shall not be moved -- I shall not fall.

R. Aryeh Kaplan, quoting R. Moses Maimonides, from Maimonides' *Guide to the Perplexed*, in *Meditation & The Bible*, Copyright 1978 by R. Aryeh Kaplan, page 10. Published by Samuel Weiser, ISBN 07728-364-8.

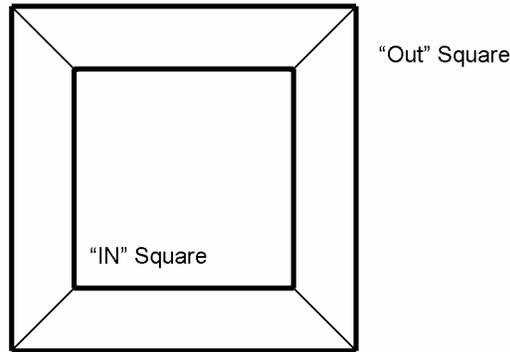
When a 3-dimensional form is moving, it can be said to be in a hyperdimensional (usually 4-dimensional) state, because using 4 dimensions we can keep track of 3-D forms moving in time. Evolution, or movement in time, is one way to understand the 4th dimension.*

So, our conscious wills exist in a 4-dimensional world. But when we project our INNER 4-dimensional conscious wills OUTSIDE onto the 3-dimensional physical world we have a problem: four dimensions don't fit into three dimensions. Mathematicians have several ways to solve this problem, by projecting higher dimensional forms onto lower dimensions. We can learn about this from studying what happens when we want to draw a 3-dimensional form on a flat 2-dimensional surface like a piece of paper.

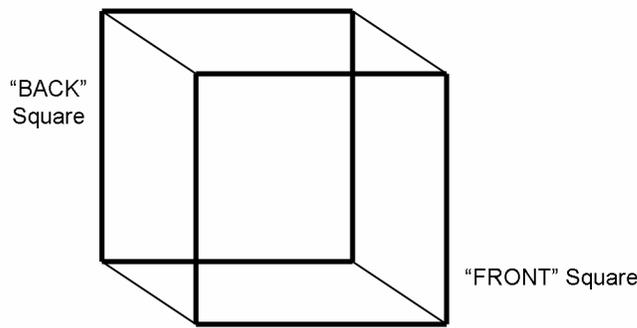
*There is no need to make our models in any space higher than 4-dimensions, because mathematicians have proven that there is more room for primary symmetry distinctions in 3- and 4-dimensions than in any higher dimensions. Higher dimensions, however they are defined and whether or not they are real, are never - in principle - needed, because the information in higher dimensions can always be expressed in 3- or 4-dimensions.



Here is how it is done:

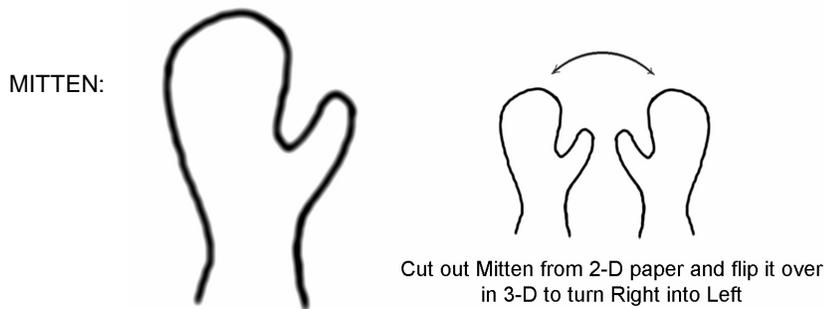


Above, a cube in 3-D is shown as an IN-square AND an OUT-square on a 2-D surface. The 3-D direction is the Inside-Outside direction of expansion and/or contraction (ostensibly in the TIME experience of 2-D creatures) along the corner-connecting diagonal lines (which are ordinary edges of the cube in our real 3-D).



The above is 2-D representation of a model of a 3-D cube where there is a front-back (or left-right side by side or above-below side by side) connection between two 2-D squares. They form left-right pairs. (All together, in 3-D there are actually 6 hyper-directions of expansion and contraction, two for each x.y.z direction.)

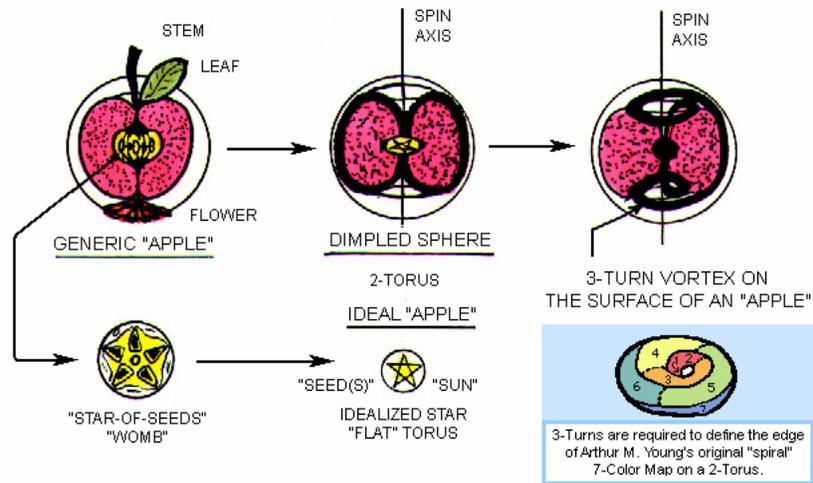
Also consider a 2-dimensional "mitten". It can be left or right handed; it cannot be rotated or moved on a 2-D surface to turn a right into a left or a left into a right handed version.



The only way to turn a right handed mitten into a left handed mitten without flipping it over in the next dimension is to turn it INSIDE-OUT. (Try it with an ordinary mitten or glove in 3-dimensions.) Thus, LEFT and RIGHT PAIRS, or INSIDE-OUT, are also ways to model a higher dimensional form in a lower dimension.



Likewise, a hypersphere can be thought of as an IN-sphere AND an OUT-sphere. That is why a fruit with a core of seed is also a good model of a hypersphere. The meat of the fruit is the OUTside and the sphere of seeds is the INside. (See illustrations below.)



So we have discovered the following relationships:

4-dimensional forms can be modeled in 3-dimensions by giving them two parts. These parts can represent:

- Inside and Outside
- Right and Left
- Mind and Matter
- Above and Below
- Seed and Fruit
- Unity and Wholeness

Now, we can understand why our 3-dimensional human bodies are left-right symmetrical and have 2-hands, while we have only one mind: our minds are 4-dimensional, and our bodies are 3-dimensional. While we have singular whole wills, we must express our wills in the physical world with a left-right pair of hands. (This is also why our outer bodies are left-right symmetrical.)

We have discussed the many unique properties of our human hands elsewhere. Here it is important to review a few of these properties:

Our hands project our inner will into physical reality in a way that is analogous to HaShem's projection of the universe from His will (as Kabbalists teach). So we can understand how, if we form the Hebrew letters as shadows (projections) of our hand, HaShem can form the world from the "flaming fire" of just His finger.* This provides an understanding of how and why the finger of God inscribes the Tablets.

And let us consider the Hebrew word for "Tablet" - Luach (Lamed-Vav-cHet).

Lamed designates an inner "light" or "flame" of learning; it represents the kind of learning we call abstraction because it brings many diverse external forms into one central conceptualization. Lamed is a "LIGHT" in our minds.

Vav is a "pin" and it rotates and connects; it means to do or to unfurl.

*In the model hand, the edge of a finger's width and of the hand itself is the same, so both generate the same letters.



cHet designates a "fenced field", a perimeter, or a surface area.

So Luach represents a central abstraction (light or teaching) that is unfurled on (is projected onto) a surface. Spiritually the "tablets" are a plane of projection (the surface designated by cHet) that unfurls HaShem's light of learning to us. Physically there must be two tablets and they must have left-right fronts and backs otherwise they could not be written by the finger of God from His hyperdimensional Consciousness. If we could "read" them from only one side, they would be from this world, and not a revelation from the transcendent.

Another very important property of our human hands is that we can ALWAYS visualize them in our mind's eye. Try it. Close your eyes and point to something. Visualize your hands and fingers - "look" at them from front and back - and then open your eyes and check if you were correct. Put your hand behind your back. Can you still "see" it? Can you pick up something on a table behind you? As you can see, you can see your own hands whether they are in front of you or behind you, whether or not you can see them with your physical eyes. In our mind's eyes our hands and bodies are effectively "transparent". We see them inside and outside, right and left, front and back, always.

Human beings can always see their own hands from both sides. In fact our left and right hands are two sides of a single projection of our singular conscious wills.

Letters written in "flaming fire" that can be read from both sides simultaneously can only be letters written by the Singular Will and Singular Hand of God.

The two sides that can be read are not just the front and back sides of our physical experience. They are also the in and out sides and the above and below sides (heaven in consciousness and earth in physical reality).

When Moshe comes down from Horeb-Sinai, sees the pagan revelry of the Israelite camp, and breaks the original Tablets, that may be a description of his precipitous fall** from the prophetic meditative state. This fall from 4-dimensional spiritual consciousness is literally what shatters the Tablets. No longer a Unity in consciousness, they are now, necessarily, split into front and back, left and right, and inside and outside. They become dual (two Tablets, front and back) in 3-dimensions. The only way the 4-dimensional Tablets could be maintained Singular and Whole would have been if the Israelites had stayed in the special consciousness space of spiritual Unity; only if they had not begun to worship a 3-dimensional physical effigy. This is the same mistake the "spies" made when scouting the land of Canaan. They looked at the land in the light of a 3-D effigy - the physical sun - rather than in the transcendent light of God.

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GLOSSARY:

The following is an explanation of terminology which may be unfamiliar.

HaShem is a substitute word for the Tetragrammaton (4-letter) name of God;

B'Reshit is the Hebrew name (and first word of the text) of Genesis;

Tefillin are the phylactery boxes with scriptural texts that Jews bind on their hands, arms, and foreheads during morning prayers; and

Moshe is Moses.

**As in the portion from Maimonides quoted by Kaplan, above: "...I shall not fall."